

Lawrence C. Groh

LITURGICAL LAW

A HANDBOOK OF
THE ROMAN LITURGY

By

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Eñno ac Rño Dño

DÑO IUSTINIANO GEORGIO SERÉDI, O.S.B.,
S.R.E. Tit. SS. Andreae et Gregorii ad Clivum Scauri
Presbytero Cardinali,
Hungariae Principi Primati, Archiepiscopo Strigoniensi,
Dilecto olim in iure canonico discipulo, semper confratri,
Fraternae caritatis pignus offert

AUCTOR

PREFACE

The last two decades have witnessed a revival of the liturgical sense which may be truly called a "liturgical movement," although this term may not be "the most desirable" one.¹ The beginnings of the revival go back to Abbots Guéranger and Wolter, in France and Germany, in the middle of the last century. But the saintly Pope Pius X can justly claim the lion's share in the present reawakening of interest in the liturgy and the popularization of the same. It spread from the continent to the monasteries of Great Britain, and thence to our country. A drawback to the full understanding of liturgy will ever be the linguistic difficulty. When the *leitourgia* was celebrated in the language of the people, either Greek or Latin, it was relatively easy for the faithful to follow the *leitourgos* and the ceremonies he performed. For the *lex orandi* and *lex credendi* were embodied in the same language. After the migration of nations, however, the unity of language was rent asunder, although the (vulgar) Latin continued to be the court and school idiom of the Western hemisphere. To render the divine service with its mysterious rites and language intelligible to the people, handbooks or explanations were composed, chiefly in monastic and cathedral centers from the beginning of the Middle Ages. Thus furnished with the necessary liturgical lore, the laity could and did assist at the Divine Office, at Mass, and at other functions. These liturgical expositions, it is true, may not always be found to be historically accurate, according to our critical taste, yet some of them savor of solid liturgical sense and piety. This is especially true of the Scholastic era.

A setback in liturgical intelligence and devotion is noticeable since the fourteenth and fifteenth centuries, due to the almost universal decadence of religion which preceded the Western Schism and Reformation. This latter called for the defense of Catholic worship

¹ See *Orate Fratres*, 1926, pp. 51, 28 f.; Thalhöfer, *Liturgik*, 1883, I, p. 57 ff.

against the insipid attacks on this paramount issue of religious life. Therefore the old Sacramentaries and other liturgical books were critically searched and the service was expounded to the people. It was helped by the discoveries of the archaeologists, who began their work about the same time (Bosio, + 1629). The works on liturgy published in the seventeenth century by the Benedictine Congregation of St. Maur, and other writers, especially Tommasi, ought to have had a salutary influence on the growing indifference toward Christian worship. However, the atmosphere of Jansenism, Gallicanism, and Josephinism was unfavorable. Neither was the Rationalistic tendency prevailing in some German theological schools a fertile soil for liturgical life. It was only, as stated, in the middle of the last century that a really Catholic conception of the liturgy gave a new impulse to the innate power of that "primary and indispensable source of the true Christian spirit" (Abbot Marmion). So much as to the historico-practical aspect of the liturgy.

There is another side to the problem. The liturgy, as a whole, is a marvelously designed piece of art of the Divine Master. But art, too, has its development. What is divine in liturgy is simple and short (think of the Canon of the Mass), though of profound significance. What is human therein is extended, sometimes of an obvious and practical meaning, sometimes obscure and of little import. We can not entirely accept the oft repeated saying: "Nothing is small in the service of God." We might just as well say: "Everything is great in the Code of Canon Law, and hence not one tittle may be violated by the hierarchy or laity." Such an inference would not be sustained even by the legislator. As well abolish the distinction between mortal and venial sin. Hence rules must be duly weighed. Here we touch upon the *rubrical* part of the liturgy. The movement spoken of above is certainly welcome to any trained Catholic. Enthusiasm, however, is chilled when we have to wade through thousands upon thousands of rubrics and rubrical decisions. The Code contains 2414 canons. The *Decreta Authentica* in its six volumes contains 4284 numbers. If we multiply this number by five we have 21,420 *dubia* solved. And the multiplication is not too highly set. For more than one of the decisions solves twenty, thirty, or even fifty *dubia*, each of them really constituting a decision or rule for itself. Then take all the changes

made since 1913 in the Breviary and the Missal.² Is it too much to say that a *rubrical disarmament parley* might produce some useful simplification? We justly complain of too many civil laws. It is our honest conviction that there is reason for complaint about the present condition of rubrics. If we may be permitted a few suggestions, the reckoning of the liturgical day might just as well be begun like the canonical day; this would curtail the concurrence table. Then the Votive Masses might be more briefly and more clearly determined. The classification of feasts might be simplified, as well as the ever increasing octaves. Besides, close liturgical observers are surprised at some of the new lessons and orations which wax in length but lose in strength and ecclesiastical style and tone. The new Prefaces, too, seem to lack the terseness of the old ones; their musical rhythm and ring are, as it were, out of tune with their ancient models. Compare, for instance, the simple Lenten Preface with that of Christ the King. Lastly, the many changes which have followed one another rapidly within the last twenty years—some of them rather unexpected—bewilder the clergy accustomed to the former rubrics. Add to that the *variationes* in the Plain Chant, and it will be realized that these observations and voices—often uttered in very acute accents—are not fanciful or groundless.

These suggestions, which have time and again occurred to the teacher and writer of liturgy, are here offered, not with the intention of impeding the "liturgical movement," but of furthering it—provided this "movement" does not turn into formalism. The liturgy, if carried out "in spirit and in truth," can only promote the Kingdom of God on earth. The beautiful is the splendor of the true.

It remains to say something about the arrangement and contents of this book. There are five titles, which comprise, according to the author's idea, the whole field of the sacred liturgy. This division may appear novel; but we hope that the critical reader will judge kindly the attempt to circumscribe a large subject. In many liturgical treatises the ceremonies are described *per longum et latum*. Such books are useful, indeed, but apt to prove irksome to the teacher and pupil. For to memorize ceremonies is purely mechanical and next to impossible without

² Cfr. F. Brehm, *Die Neuerungen im Missale*, 1920; he devotes 437 pages to "*additiones et variationes*."

constant practice. Besides pastoral theology often overlaps the domain of liturgiology, and it is hardly possible to draw a sharp line of demarcation between the two. We have endeavored to leave the administration of the Sacraments, except Holy Eucharist, and of the Sacramentals, to pastoral theology. The Eucharist is so closely connected with divine worship, which is the object of the liturgy, that its administration is worship, or at least ought to be. This is not the case in the administration of the other Sacraments.

The reason why the ceremonies of Pontifical Mass are not treated here is that to set forth those ceremonies would require another volume and frustrate the aim of a "Handbook." Students are referred to the excellent *Manual of Episcopal Ceremonies* compiled by the late Archabbot Aurelius Stehle, O.S.B. (St. Vincent, Pa., 1914). Latin books on the same subject are not wanting, as the list at the end of this volume shows.

We have purposely abstained from entering upon mystic and allegorical interpretations. For these, though they are valuable and useful for pious meditation, are scarcely looked for in a book setting forth the Liturgical Law. Historical notes, on the other hand, have been as freely given as may be expected from a "Handbook." If we ask pardon for not offering a more elaborate critical apparatus, it is because this has become most formidable, as may be seen in the *Jahrbuch für Liturgie-Wissenschaft*. It may be reasonably doubted whether such scientific researches are, in every case, conducive to a real understanding of the liturgy.

We conclude these remarks with the request to our readers to refrain from sending us questions concerning the sacred liturgy: the S. Congregation of Rites is established for this purpose.

The author wishes to express his gratitude to all his kind confrères who have in any way contributed to the completion of this book, especially to the Rev. Fr. Hilary Grantz, O.S.B., of St. Benedict's Abbey, Mt. Angel, Oregon, for reading and typing the manuscript, and to His Eminence Cardinal Serédi, Prince-Primate of Hungary, who not only condescended to accept, but graciously composed, the dedication, which we here reproduce as a token of his great kindness and humility.

Feast of St. Gregory the Great, 1931.

THE AUTHOR

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GENERAL NORMS OF SACRED LITURGY

I. DEFINITION AND CHARACTER OF THE LITURGY

Liturgy may be defined as the *public worship canonized by the Church*. The Greek word *λειτουργία* signifies a public charge or function.¹ The Old Testament describes the service of the priests and levites as *λειτουργία*.² It is the *melius ministerium* which Christ, the High Priest of the New Dispensation, has obtained.³ This ministry comprises, first and above all, the sacrifice of our Lord Himself, who by His own blood entered into the holies, having obtained eternal redemption.⁴ Therefore, the Holy Sacrifice of the Mass is the liturgy *par excellence*. The Greek Church uses *liturgia* almost exclusively for the Eucharistic service.⁵ The Western Church attaches a wider significance to the term, applying it also to the Sacraments and the Sacramentals, as far as they are approved by the Church. This appears to be a very appropriate interpretation. For the Holy Eucharist being the focus of all divine worship, the *cultus*⁶ *divinus par excellence*, St. Thomas truly says: The Sacraments of the Church are ordained for two purposes: to perfect man in the things that pertain to the worship of God according to the religion of the Christian life, and for a remedy against the defects of sin.⁷ Therefore—the Holy Doctor continues—all the other Sacraments are directed towards the Holy Eucharist. Baptism, Penance, Confirmation, and Extreme Unction prepare man to receive the Holy Eucharist. Holy Orders is directly intended for consecration. Matrimony

¹ Thalhofer, *Handbuch der Kath. Liturgik*, 1883, I, 1 f. The German language uses "Liturgik" for the science of liturgy (liturgiology).

² Ex. 28, 39; 29, 30; Deut. 17, 12; Numb. 4, 3; 1 Chr. 23, 28 etc.

³ Heb. 8, 6.

⁴ Heb. 9, 12.

⁵ Fortescue in the *Cath. Encyclopedia*, IX, 306, s. v. "Liturgy."

⁶ *Cultus* from the Latin *colere*, to till, to cultivate, then to dwell, practice, study, and, finally, to honor, is the technical term for divine worship.

⁷ *Summa Theol.*, 3a, qu. 65, art. 1.

signifies the union of Christ and the Church, which union is typified in the Holy Eucharist.⁸

The *Church*, we say, has canonized public worship. For only the Church, as the mystic body of Christ, who dwells therein as in His house,⁹ can perpetuate lawful worship. This Church is one, holy, Catholic, and Apostolic. She, therefore, as the Church of the living God, the pillar and ground of truth,¹⁰ also claims the right to order the sacred liturgy and to approve the liturgical books.¹¹ From this it follows that the term *canonize* is legitimately chosen. For the formal cause of the liturgy is the sanction of the Church. There is also another reason for selecting this expression, *to canonize*. Theologians teach that the Church is *infallible* in issuing disciplinary laws, to which category the liturgical laws belong. This assertion calls for a brief explanation. We suppose, of course, that the laws in question are authentic, *viz.*, proceed from the Supreme Head of the Church or a general council. Furthermore, a distinction is required between universal and particular liturgical laws. The former, like all laws in general, oblige the entire Church, not only a particular branch, province, diocese, chapter or religious Order. Particular liturgical laws do not fall under the object of ecclesiastical infallibility. Such are many decisions to be found in the *Collectio Authentica S. Rit. C.* Besides, there is a twofold aspect to any disciplinary law, a purely disciplinary disposition and a doctrinal element. This latter is connected with the infallible teaching of the Church and implies that liturgical laws emanating from the supreme authority contain nothing against faith or morals. On the other hand, the merely disciplinary aspect does not imply infallibility to such an extent that these laws must be regarded as the most opportune and the wisest possible and valid for all time.¹² Hence, also, universal liturgical laws are not unchangeable.¹³ This is in the nature of human law, and most of the liturgical laws are human, *i. e.*, ecclesiastical.

⁸ *Ibid.*, art. 3.

⁹ Heb. 3, 6.

¹⁰ 1 Tim. 3, 15.

¹¹ Can. 1257.

¹² See Pesch, S.J., *Praelectiones Dogmaticae*, 1924, I, p. 385 f.; Dieckmann, S.J., *Theologia Fundamentalis*, 1925, II, pp. 163 ff.

¹³ The agape, for instance, was part of the Eucharist service, but was changed later on, and the rite of low Mass was also introduced later.

The Church on more than one occasion proscribed the tenets of innovators. Thus the Tridentine Council,¹⁴ and Pius VI in his Constitution "Auctorem fidei."¹⁵ The Code, too, stresses the observance of the ceremonies prescribed by the Church.¹⁶

Why a *public* worship? The answer is given by St. Thomas: "The ceremonial precepts are those which refer to the worship of God. Now *divine worship* is twofold: internal and external. For since man is composed of soul and body, each of these should be applied to the worship of God; the soul by an interior worship, the body by an outward worship: hence it is written (Ps. 83, 3): 'My heart and my flesh have rejoiced in the living God.' And as the body is ordained to God through the soul, so the outward worship is ordained to the inward worship."¹⁷ However, the word "*public*" refers to the social character of man, the body politic, which, as such, is created by God. As the Creator of society, He has a legitimate claim on the liturgical worship ordained either by Himself or by His lawful representatives.

Here the question naturally arises concerning the *obligatory force* of liturgical laws, in particular of the *rubrics*.¹⁸ A distinction lies between essential and accidental rubrics. *Essential* are those which constitute the sacred act itself and its validity, for instance, laying on of hands in Confirmation and Ordination. *Accidental* are those which determine the worthy and appropriate performance of liturgical acts, as, for instance, ceremonies that explain, precede or follow the act by way of adornment and instruction. Another division is that into preceptive and directive rubrics, which has vexed moralists and liturgists ever since the end of the XVIth century. *Preceptive* are those which oblige in conscience; they refer more particularly to the celebration of the Mass, from the beginning ("Introibo") to the last Gospel. *Directive* are those which are of the nature of a counsel or mere instruction, like the rubrics before

¹⁴ Sess. 7, c. 13; Sess. 22, n. 7. (Denzinger-Bannwart, *Enchiridion*, nn. 856, 954).

¹⁵ Prop. 78 (*ib.*, n. 1578).

¹⁶ See Can. 731; 733.

¹⁷ *Summa Theol.*, 1a 2ae, qu. 101, art. 2.

¹⁸ *Rubric* is a term derived from the red color (*color ruber, minium*) in which the titles of the law books were written, and thus signifies a rule or norm, or the contents of a topic. The name occurs in the liturgical books since the XIVth century; Thalhofer, *op. cit.*, p. 378; Callewaert, *Lit. Institutiones*, pp. 106 ff.

and after Mass. This distinction is rejected by some.¹⁹ However, we believe with Noldin²⁰ that this distinction should be retained. For as there are even in the Code different laws, *viz.*, invalidating, penal, and less perfect laws which involve different degrees of obligation, it appears but reasonable to admit a distinction in the rubrics. Whether the legislator intended a rubric to be preceptive or directive depends on the wording; "*abstineat*," "*caveat*," "*debet*," for instance, are considered preceptive, while "*poterit*" and "*curabit*" are directive. Then the matter itself should be considered, whether it forms an essential or an accidental part of a liturgical act. Lastly, the authorities, *viz.*, either the S. Congregation of Rites or the consensus of liturgists, must determine the weight of a rubric.²¹

To *custom* the same rules must be applied as to laws in general. In other words, since most of the rubrics are purely human laws, custom must be admitted under the same conditions as required for laws.²² If the contrary custom is *reprobated*, this renders its introduction more difficult and less excusable, at least at the beginning; but since even the term "reprobated" is of merely human law, it cannot prevent the introduction of a contrary custom. It is said that any custom against the Constitution of Pius V printed in the Missal, Breviary, and Ritual is an abuse.²³ However, canonists commonly hold what was said concerning the reprobating clause, the S. Rit. C. not being exempt from that rule.

2. THE SUBJECT OF THE SACRED LITURGY

The Code offers the key to the query, what is the subject of liturgy? Canon 1256 reads: "Worship exhibited to God, the Saints, and the Blessed, in the name of the Church, by ministers lawfully appointed for the purpose, and through acts established by the Church, is

¹⁹ Thus Thalhoffer, *l. c.*, p. 380.

²⁰ *De Sacramentis*, ed. by A. Schmitt, S.J., 1925, nn. 31, 210; Wappelhorst, ed. 1925, p. 3.

²¹ Veneroni, *l. c.*, p. 57 f.

²² S.R.C., July 7, 1612 (n. 298); Dec. 7, 1844 (n. 2873); see our *Commentary on the New Code of Canon Law*, I, p. 106 ff.

²³ Veneroni, *l. c.*, p. 61.

called public." Here we have the very essence of the *leitourgos*: he must be lawfully appointed and act in the name of the Church. Christ, the God-Man, is the High Priest *par excellence*, the minister of the holies and of the true tabernacle, appointed to offer gifts and sacrifices.²⁴ He continues His sacrificial office in the Church through His visible ministers and representatives. The Church contains two classes of members, the sanctifying and those to be sanctified. The act by which a lay member of the fold is received into the sanctifying Church is the *ordo* or ordination, by which he is initiated into the clerical state or the hierarchy proper of the Church. Ordination comprises, besides episcopal consecration, the higher and lower Orders and even the first tonsure,²⁵ although this latter is no Order at all, but only a Sacramental and sign of incardination in a specified diocese.²⁶ There is, of course, a gradation of the hieratic order, according to the greater or lesser degree of power in the hieratic sphere. First and above all there are the Orders called sacred, *viz.*, the episcopate, the presbyterate, and the diaconate, which outrank the others and belong to the hierarchy by divine institution.²⁷ Subdeaconship, although a higher Order, is not an Order in the strict sense, much less can this be said of the four so-called minor Orders. All these five Orders are branches of the diaconate, or sacred Orders in general, and cannot claim divine institution, though they are very ancient. Those who belong to the hierarchy, therefore, more especially the bishops, priests, and deacons,²⁸ are the ministers lawfully appointed; to them is committed the hieratic power; they form the "*ecclesia sanctificans*."

But what of the people (*populus*) of whom St. Peter speaks as "a chosen generation, a kingly priesthood, a holy nation, a purchased people"?²⁹ They must by their active attendance at the mystic sacrifice prove their adherence to, and fellowship with, the High Priest and His representatives; they should, as St. Ignatius of Antioch points out, "come all together as to the temple of God, as to one altar,

²⁴ Heb. 8, 1-3.

²⁵ Can. 950.

²⁶ Can. 111, § 2.

²⁷ *Conc. Trid.*, Sess. 23, can. 6 (Denzinger, n. 966).

²⁸ The deacon is the extraordinary minister of Baptism and Communion (Can. 741; Can. 845, § 2).

²⁹ 1 Pet. 2, 9.

to one Jesus Christ."³⁰ This is the meaning of St. Peter's words, as he himself explains in the same epistle: "Be you also as living stones built up, a spiritual house, a holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ."³¹

Thus, in truth and reality, does the lawfully appointed minister, "ordained for men in the things that appertain to God, offer up gifts and sacrifices for sin,"³² in the name of the Church, the whole mystic body of Christ, *nomine ecclesiae*. For as a representative of both Head and members, the legitimate minister comprises in himself the hierarchic as well as the lay members and acts as public officer of the Church—"gerit personam totius ecclesiae." This, of course, is especially true of bishops and priests; but the other ministers also act in the name of the Church, because they too are ordained by the Church as coworkers in the sacred mysteries. This power of acting in the name of the Church is taken away from the ministers, or at least temporarily suspended, by *excommunication*, which involves exclusion from the communion of the faithful.³³ Besides, the Code explicitly forbids excommunicated clerics to perform or administer the Sacraments, or to exercise ecclesiastical functions or charges.³⁴ Nor is there any distinction in this regard between *vitandi* and *tolerati*, as to the effect of excommunication. We hold, therefore, that the opinion proposed by some³⁵ that only the *vitandi* cease to act in the name of the Church cannot be solidly defended on any law text. There is really no essential difference between an *excommunicatus vitandus* and a *toleratus*, the difference being one of solemnity and external behavior only.³⁶ The Church cannot permit one who is cut off from her communion to act in her name. This, however, does not mean that the Sacraments administered by an excommunicated minister³⁷ are invalid, except in the case of jurisdictional acts and as far as the law expressly disqualifies him.

³⁰ *Ep. ad Magnesios*, c. 7; *Thalhofer, l. c.*, p. 242 f.

³¹ 1 Pet. 2, 6.

³² Heb. 5, 1.

³³ Can. 2257, § 1.

³⁴ Can. 2261, § 1; an exception is made only in favor of the faithful, who are allowed to ask for Sacraments and Sacramentals (Can. 2263).

³⁵ E. g., *Thalhofer, l. c.*, p. 255.

³⁶ See Can. 2258, 2261, § 3; 2262, § 2, n. 2.

³⁷ Can. 2261, § 1.

There are some *devotions* which have a *popular* character, such as the Rosary, the Stations of the Cross, etc.; are these *liturgical* services? Some maintain that they are, provided they are conducted by a liturgical person in liturgical dress, according to the rules prescribed by the Church.³⁸ However, the Code seems to contradict this opinion, for Can. 2256, § 1 says: "By divine offices are to be understood those functions of power of order (*potestas ordinis*) which have been established by divine or ecclesiastical authority and are performed only by the clergy." Consequently, if the ministers of the Church alone are allowed to perform divine offices, and *divine offices form the substance of the liturgy*, the above mentioned devotions cannot be regarded as liturgical acts. Nor can the recitation of the Fifteen Decades ever supply the recital of the Breviary. This was only an expedient for missionaries, or, as we might say, an eye-salve in case of pious scruples. Consequently, such devotions have always been looked upon as private rather than public.

On the other hand, the recital of the Breviary, though performed also by non-clerical bodies, is done *nomine ecclesiae* and with the authority of the Church, and, therefore, is a liturgical prayer, at least by reason of its form and purpose.

3. OBJECT AND DIVISION OF THE SACRED LITURGY

Divine worship is regulated by the Church through *acts* sanctioned by her authority. These acts proceed from the internal religious conviction of man that he must worship his Creator and Master. In other words, the "*exhibitio religiosa in protestationem servitutis*" requires external acts consisting of prayers and gestures. These religious acts are comprised by the name of *latria* (service). *Latria* is the supreme, nay, in fact, strictly speaking, the only kind of worship. Besides, there are *hyperdulia* and *dulia*—terms which, like so many others, are hallowed by theological rather than philological usage. The Code says: "To the Blessed Trinity as well as to each of the three Persons, to Christ our Lord, also under the sacramental species, is due the cult of *latria*; to the Blessed Virgin Mary, the cult of *hyperdulia*; to the other saints reigning with Christ in Heaven, the cult of *dulia*."^{38a}

³⁸ *Thalhofer, l. c.*, I, p. 249, § 16.

^{38a} Can. 1255, § 1.

The difference between *dulia* (including *hyperdulia*) and *latria* is as vast as the gulf that separates the creature from the Creator. The relation between *dulia* and *latria*, like that between creature and Creator, is purely analogical. Their formal objects are separate and distinct. The formal object of *latria* is the *virtus religionis*, or virtue of religion, which is based upon justice; that of *dulia* is the *virtus observantiae*, as St. Thomas says. To sacred relics and images is due a relative worship, in as far as they refer to persons. The *dulia* which we exhibit to the person of a Saint is absolute, in contradistinction to the merely relative worship which we give to relics and images. Another essential difference is that relics and images, being inanimate objects, may be venerated, but not invoked. "Honor or reverence," says St. Thomas, "is due solely to rational creatures; those devoid of reason can be honored or revered only with respect to some rational creature."³⁹

However, man is a needy creature—"Dei mendicus," as St. Augustine says. His fallen nature craves to expiate the evil wrought by sin, he seeks to appease an offended God. This is a *propitiatory* service often connected with the very act of worship. Besides, man feels that he is under obligation to his bountiful and merciful benefactor and consequently offers the *sacrificium gratiarum* (Eucharistic worship). And while the sacrifice of praise and gratitude glorifies God, the way by which Yahwe can be induced to show salvation (Ps. 49, 23) is *impetration*. For all these various acts and, let us say, natural aspirations of man, the Church has established forms hallowed by a long standing tradition. Around the Holy Eucharist, and subordinate to this center of worship, cluster all the actions or ceremonies and prayers comprised under the name of liturgy.

The *division* of the liturgy into different parts or sections is variously given by various authors. We may, therefore, be permitted to adopt our own, as follows:

- Title I. *Requisites for Liturgical Worship, viz.*, sacred things, seasons, acts (in general) and gestures, musical adornment.
- " II. *The Divine Office*, as introducing and surrounding the Eucharistic worship.

³⁹ *Summa Theol.*, 2a 2ae, qu. 102 sq.

- Title III. *The Eucharistic Worship, viz.*, the Holy Sacrifice of the Mass and the worship of Christ in the Blessed Sacrament.
- " IV. *Religious-Divine Worship, viz.*, veneration of the Saints, processions, vows, and oaths.
- " V. *Ritual Worship, viz.*, initiatory and dedicatory rites.

4. AUTHENTIC SOURCES OF THE SACRED LITURGY (FONTES SACRAE LITURGIAE)

The Latin term *fontes* best expresses the twofold meaning of what is here to be treated. The first are the *fontes essendi*. They are nothing else but the lawful authority to establish liturgical laws. The Code says: "The Apostolic See alone has the right to regulate the sacred liturgy and to approve liturgical books."⁴⁰ This, of course, comprises, first and above all, the Roman Pontiff, and, secondly, the sacred Congregations, which latter, however, have only a delegated power and must proceed according to the general and particular rules prescribed by the Pope, to whom they are bound to refer all important and extraordinary questions.⁴¹ The Congregation which exclusively regulates the liturgy for the Latin Church is the *Sacred Congregation of Rites*.⁴² The Oriental Church, as it is outside the Code, so also in liturgical matters has been withdrawn from the jurisdiction of the S.C. of Rites, being subject to the S.C. for the Oriental Church.⁴³

Are the prelates inferior to the Pope entirely excluded from liturgical legislation? The fact that various liturgies exist in the Western Church appears to contradict Can. 1257. History tells us that in the fourth century there were at least four different types of liturgies, *viz.*, the Syrian, the Alexandrian, the Roman, and the Gallican,⁴⁴ and even these underwent some transformation in the course of time. "When liturgical matters were in question, the Popes could not reply otherwise than by sending their own books and recommending their own use. In this manner, little by little, the influence of the Roman

⁴⁰ Can. 1257.

⁴¹ Can. 243, § 1; Pius X, "*Sapienter consilio*," June 29, 1908 (*A. Ap. S.*, I, 18).

⁴² Can. 253, § 1; questions of precedence and allied matters are withdrawn from its jurisdiction.

⁴³ Can. 1; Can. 257.

⁴⁴ Duchesne-McClure, *Christian Worship*, 1923, p. 55.

ritual made itself felt, . . . until at length it ended by almost completely eliminating the Gallican."⁴⁵ The development was natural and gradual, not violent. Even the Council of Trent did not forbid other rituals which existed at that time. It merely defines that the received and approved rites of the Catholic Church may not be condemned or omitted without sin and at random by her ministers, nor may they be changed by any pastor.⁴⁶ Paul V, in his Constitution "Apostolicae Sedis," June 17, 1614, by which he promulgated the Roman Ritual, strictly forbade all other rituals, but appealed to bishops, abbots, and pastors to use the authentic Roman Ritual in the sacred functions and to keep the traditional rites intact.⁴⁷ The terms used by Pius V and Clement VIII in the promulgation of the Missal, Breviary, Pontifical, and Martyrology, were much stricter. Yet, even now-a-days, old rituals which were not changed since the Council of Trent may be followed. But in places where no ritual was in vogue, the Roman Ritual must be used, as is certainly the case in the United States. The S. Rit. C. has always advised the adoption of the Roman Ritual where no other was followed. Finally, Roman practice does not approve particular diocesan or monastic rituals, but allows some *propria* or minor variations to be added to the Roman Ritual.⁴⁸ Can. 1257, therefore, intends to vindicate the right of the Apostolic See to regulate the sacred liturgy for the Church at large, as far as this is now generally acknowledged all over the world where the Latin rite is in use. The consequence is that we now have more uniformity, with due consideration for old traditions which do not clash with the definition of the Council of Trent. The adage holds: "*Lex orandi, lex credendi*"; also the old saying: "*Facies non una omnibus, nec diversa tamen.*"⁴⁹ The *fons essendi* of the liturgical law may, therefore, be said to be contained in "*scrinio pectoris Summi Pontificis.*"

The second class is that of the *fontes cognoscendi*, or the sources which contain the liturgical laws and rules. The Code (Can. 2) "for the most part decrees nothing about the rites and ceremonies which

⁴⁵ *Ibid.*, p. 96 f.

⁴⁶ Sess. VII, Can. 13 (Denzinger, n. 856).

⁴⁷ See the *Rituale Romanum*, ed. Pustet, 1926, p. vii f. "*Hortamur,*" says the Pontiff.

⁴⁸ See *Collationes Brugenses*, 1926, t. XXVI, p. 414 ff; Callenaert, *l. c.*, p. 115 f.

⁴⁹ Duchesne-McClure, *l. c.*, p. 54.

the liturgical books approved by the Latin Church prescribe for the celebration of the Sacrifice of the Mass, the administration of the Sacraments and sacramentals, and other sacred functions. Hence all liturgical laws retain their force unless expressly corrected in the Code." Consequently, the main source of liturgical knowledge is to be found in the Missal, the Breviary, the Pontifical, the Ceremonial, and the Ritual.

a) "*Missale Romanum ex decreto SS. Concilii Tridentini restitutum*" is the title still printed on all Roman missals. By Bull of July 14, 1570, Pius V commanded that this missal alone be used wherever the Roman rite is followed. No one, of whatever rank he be, was to use any other. "All rites from other missals hitherto observed, however old, shall in future be left out and entirely abandoned, and Mass shall be sung or said according to the rite, manner, and standard which is given in this Missal; in celebrating the Mass no one shall dare to add or recite ceremonies or prayers other than those contained herein." That put an end to all the other rites,—with one important exception: the Bull allowed any rite to be kept that could show a prescription of at least two centuries. A few dioceses, such as Lyons, France, kept and still keep their local forms; also some religious Orders, notably the Dominicans, the Carmelites, and the Carthusians. What is much more important is that the exception saved what was left of the ancient rites at Milan, Italy, and Toledo, Spain.⁵⁰

b) The *Pontificale Romanum* was first printed as *Liber Pontificalis* under the editorship of Bishop Burchard of Città di Castello and Bishop Patrizi of Pianza. Pope Clement VIII ordered the first official edition by the Constitution "*Ex quo*" of Feb. 10, 1596, and made it the exclusive book for all pontifical functions in the Western Church. It consists of three parts with formularies, rubrics, and musical notes, and was reissued by Benedict XIV in 1752, and by Leo XIII in 1888.

c) The *Caeremoniale Episcoporum* contains chiefly rubrics, a portion of which are also embodied in the Missal, Pontifical, and Ritual. There are three books, as now printed. But its rubrical prescriptions are intended for the higher ranks, bishops, canons and those taking

⁵⁰ See Fortescue, *The Mass*, 1912, p. 207.

part in episcopal functions. First authoritatively issued by Clement VIII, in 1600, the *Caeremoniale* was revised and reissued by Innocent X, in 1650, by Benedict XIII, in 1727, by Benedict XIV, in 1752, and, lastly, by Leo XIII, in 1882.

d) The *Rituale Romanum*, already mentioned above, is based upon the *Sacerdotale Romanum*, which was compiled by the Dominican Castellani and first printed in 1537, revised by F. Samarino and published in 1579 and the following years.⁵¹ Paul V, in 1614, issued an official edition the judicial value of which was discussed above. Benedict XIV reissued the *Rituale* in 1752, but added nothing to the obligation of introducing it. The latest edition, in a very handy form, is that approved by the Cardinal Prefect of the S. Rit. C., June 10, 1926. It has no other preface than the Bull "Apostolicae Sedis" of Paul V of June 17, 1614.⁵²

Here may also be mentioned the *Memoriale Rituum* or Little Ritual, which contains rules for the functions of Candlemas Day, Ash Wednesday, Palm Sunday, and Holy Week, for smaller parishes and conventual churches where, for lack of ministers, the sacred rites cannot be executed except in a somewhat abbreviated form. It was issued by Benedict XIII, in 1725, for the churches of Rome, and, in 1821, extended to all small churches of the Latin Rite.⁵³

For the Vatican or Papal Chapel exclusively there is the *Liber Caeremonialis S. Romanae Ecclesiae* or *Caeremoniale Capellae Pontificiae*, a compilation from the XIII, XIV and XV *Ordines Romani*; it was first printed in 1515.

e) The *Breviarium Romanum*, the official prayerbook of the Latin Church, was authoritatively issued by Pope St. Pius V ("Quod a nobis," July 9, 1568) as the first fruit of the liturgical reformation. This Pian Breviary still forms the nucleus of the liturgical office, although it has in course of time, and especially of late, undergone considerable changes. The Bull of Pius V withdrew the papal approbation from all Breviaries which could not show a prescriptive right of at least two centuries. Then, under Sixtus V, the Latin text was

⁵¹ See Thalhofer, *Liturgik*, I, 46 ff.

⁵² The latest approval by S. Rit. C. June 10, 1925 (ed. Pustet).

⁵³ See Rudish, O.P., *The Ceremonies of Holy Week*, 1921. J. Braun, S.J., *Das Memoriale Rituum Benediktis XIII*, 1923.

corrected conformably to the Vulgate, which was enforced by Clement VIII in his Constitution "*Cum in ecclesia*" (May 10, 1602). A remarkable revision was introduced by Urban VIII, which, however, concerned chiefly the Roman, not the Benedictine Breviary. His reform cut into the traditional form of the hymns or rather the prosody of the old hymns, which seemed to be a stumbling block to the humanists. Other, minor, reforms were attempted under Benedict XIV, Pius VI, and Leo XIII; the latter turned his attention chiefly to the historico-liturgical lessons.⁵⁴

Quite a change was introduced by Pius X ("*Divino afflatu*," 1 Nov. 1911); it concerned the Breviary of the secular clergy, but left the Monastic Breviary untouched. The main changes regard the Psalms which, according to the advice of St. Benedict, were to be distributed for each day of the week in such a manner that the whole Psalter would be recited during the seven week days. Another noticeable change was the importance attached to the Sunday Office and the Offices on vigil days and during Lent. The new law went into effect on Jan. 1, 1913, and abolished all the former dispositions of Pius V, Clement VIII, Urban VIII, and Leo XIII. This constitution regulated the use of the Breviary for all those who follow the Roman Breviary.⁵⁵

The *Benedictine Breviary* had been approved by Paul V ("*Ex injuncto*," Oct. 1, 1612), who granted all the indulgences which Pius V had granted. The same Pope, Jan. 24, 1616, commanded all the Benedictines to recite the Monastic Breviary.⁵⁶ After that it remained in *statu quo*, until the Constitution of Pius X influenced it. But this influence was limited to the rubrics and decrees of the S.R.C., (March 29, 1912), which concerned itself with the secular Breviary. A change in the distribution of Psalms was proposed by several learned Benedictines, who met in Rome during the last years of Abbot Primate Hildebrand de Hemptinne (+ Aug. 13, 1913), but was not adopted by the authorities. The main achievement consisted in curtailing the number of feasts, in reducing the duplex feasts to

⁵⁴ S. Bäumer, O.S.B., *Geschichte des Breviers*, pp. 507 ff. See F. Cabrol in the *Catholic Encycl.*, Vol. II, 768, s. v. "Breviary."

⁵⁵ See *A. Ap. S.*, 1911, Vol. III, 633 ff.

⁵⁶ See Bäumer, *l. c.*, p. 501.

two nocturns with one lesson of the Saint, and in the institution of *memoriae* formerly unknown.

Finally mention should be made of the *Roman Martyrology*, which was first authentically issued by Benedict XIV, who addressed the Constitution "*Postquam intelleximus*" of July 1, 1748, to King John V of Portugal.⁵⁷ It has since been revised several times, the latest revision being that of 1922. It is called "*typica editio*," approved by Benedict XV and the S.R.C., Jan. 11, 1922. The Benedictine Martyrology was approved 1917 and lately (1924) published at Subiaco.

Among the "*fontes cognoscendi*" must also be reckoned the *Decreta Authentica Congregationis Sacrorum Rituum ex actis eiusdem collecta eiusque auctoritate promulgata*, 1898 ff., 6 vols. The word "authentic" here means as much as genuine and official.

The *Code of Canon Law*, as already stated, does not contain an ex professo treatise on liturgical laws, but offers some corrections to former rules (Can. 2); these corrections will be noted in the course of this book.

5. LITERARY SOURCES

The authentic sources were compiled by men of learning and experience from documents and usages, either written or practiced, of former ages. A difficulty in the case of the written document lies in fixing their date. In St. Justin's *First Apology*, addressed to Antoninus Pius (138-161), there is a great deal of liturgical matter (chapters 61-67), which affords a glimpse into the manner of celebrating the initiation and the Eucharistic service.⁵⁸ The VIIIth book of the so-called *Apostolic Constitutions*,⁵⁹ probably compiled towards the end of the fourth century, contains a liturgy which strikingly resembles the Roman Mass as we have it now.⁶⁰ However, the first complete source for the Roman (mixed with Gallican) liturgy are the so-called *Sacramentaries*, which have been the subject of much investigation and discussion.

⁵⁷ On Martyrologies see Bäumer, *Geschichte des Breviers*, 1895, pp. 185 f.; 468 f., 472 ff.; Duchesne, *Liber Pontificalis*, I, pp. civ-cvii.

⁵⁸ See Fortescue, *The Mass*, 1912, pp. 17 ff.

⁵⁹ The standard edition of this work is Funk, *Didascalia et Constitutiones Apostolorum*, 2 vols., 1905.

⁶⁰ Fortescue, *l. c.*, p. 68.

The *Sacramentarium Leonianum*, thus called because attributed to Pope Leo the Great (440-461) by the discoverer of the manuscript, was found in the cathedral chapter house of Verona and first published in 1731 by Joseph Bianchini. It is of great value because it is the most ancient source of the Roman rite. Its Roman origin and character is conceded by all, although it is regarded as a private compilation, in which various materials of different age and authorship have been gathered together without much order. There are formularies for nine months of the year, but none for the first three months; those for April are incomplete, and, therefore, also the paschal ceremonies. Besides, there is neither Ordinary nor Canon contained in the manuscript. Concerning the date of the compilation a variety of opinions have been proposed. All agree that it represents Roman usage from 366 to 594, without any Gallican or other admixture, and that it is the oldest document of its kind.⁶¹

The *Sacramentarium Gelasianum*, attributed to Pope Gelasius I (492-496), exists in several manuscripts, especially three, *viz.*, the Vatican Codex n. 316 Reginae, Codex n. 30 (of Rheinau) at Zurich, and Codex n. 348 at St. Gall, Switzerland. None of these copies bears the name of Gelasius, which may have crept in later because that Pope is credited with issuing a decree on sacred books. According to Duchesne,⁶² no weight can be attached to this designation. The so-called Gelasian Sacramentary is a Roman liturgical collection introduced into France some time before Adrian I (772-795), and certainly after the time of St. Gregory. It has undergone many modifications in a Gallican direction. Its contents are richer than those of the Leonine Sacramentary, consisting of three parts, which exhibit Masses for Sundays, feasts and fastdays, also the ordination service, with various blessings, the *Propria* and *Commune Sanctorum, orationes et preces cum canone pro dominicis diebus*, etc.⁶³

⁶¹ See Duchesne-McClure, *l. c.*, pp. 135 ff.; Fortescue, *l. c.*, pp. 117 f. Editions: by Bianchini in Migne's *P. L.*, 55, col. 21 ff.; by Muratori in *Liturgia Romana Vetus*, Venice, 1748; by M. Gerbert, O.S.B., in *Monumenta Veteris Liturgiae Alemannicae*, 1779; by Feltoe, C.S., in *Sacramentarium Leonianum*, Cambridge, 1896.

⁶² *l. c.*, pp. 125 ff.; Fortescue, *l. c.*, pp. 119 f.

⁶³ Editions: by Card. Tommasi, *Codices Sacramentorum*, Rome, 1680; by Muratori, *l. c.* (both use the Vatican Codex); by Gerbert (*l. c.*), who offers a mixed Sacramentary compiled in the Xth century (Duchesne, *l. c.*, p. 125, n. 3); by H. A. Wilson, *The Gelasian Sacramentary*, Oxford, 1894.

The *Sacramentarium Gregorianum* was, at least in substance, sent by Pope Adrian I to Charlemagne, between 784 and 791. The copyists or transcribers, among them Alcuin, added formularies from other sources. But the original stock of the "Sacramentary of Adrian," as Duchesne⁶⁴ would prefer to name it, can easily be distinguished from the additions. This stock comprises the Ordinary of the Mass and the prayers, prefaces and other variable parts of the Mass, recited or chanted by the bishop or officiating priest on festivals or stational days. This series embraces the entire course of the ecclesiastical year, beginning with Christmas Eve. It also contains the prayers to be recited at the ordination of deacons, priests, and bishops. This Sacramentary represents the state of the Roman liturgy at the time of Pope Adrian.⁶⁵

The so-called *Missale Francorum*, dating back to the end of the seventh or beginning of the eighth century, deserves a cursory mention. Although its origin is Frankish and some Gallican rubrics are found in it here and there, yet, as Msgr. Duchesne (*l. c.*, p. 134 f.) states, all the Masses contained in this Sacramentary are Roman in style and ritual.

The so-called *Ordines Romani* form a rich mine for the liturgist. This work was published by J. Mabillon, O.S.B., in Vol. II of his *Museum Italicum*. Since their publication, in 1689, they have only been reprinted in Migne's *Patrologia Latina* (vol. 78), and no critical edition is known to us.⁶⁶ The fifteen *Ordines* published by Mabillon are not all of the same age nor of the same value for the liturgy in general. Ordo I is not of one and the same author or time, the first twenty-one sections being older than the rest, belonging perhaps to the end of the VIIIth century. This more ancient part exhibits the stational Mass, presided over by the Pope. The Lenten and Holy Week liturgy is contained in sections 27 to 47. Ordo II is an amplification of Ordo I and has some Gallican elements, for instance, the recitation of the "Credo," which was in use in Rome only since the

⁶⁴ *L. c.*, pp. 120 ff.; Fortsecue, *l. c.*, pp. 121 f.

⁶⁵ Editions: by Pamelius, *Liturgia Latinorum*, 1571; *Rituale Patrum Latinorum, sive Liturgicon Latinum*, 1675; by Muratori, *l. c.*, t. II (still the standard edition); by Migne, *P.L.*, 78, col. 28 ff.; by Gerbert, *l. c.*, t. I.

⁶⁶ An *Ordo Romanus Vulgatus* was published by Cassander in 1561, but is a compilation of the I, II, III, VI *Ordines Romani*; Thalhoffer, *l. c.*, p. 146.

XIth century. Ordines III to VI are also exhibits of the Roman Mass and belong to the Xth and XIth centuries. Ordo VII is important for the Sacraments of Baptism and Confirmation. This Ordo is published from manuscripts of the ninth century, but is certainly older, as it figures almost in its entirety in the Gelasian Sacramentary.⁶⁷ Ordines VIII and IX comprise a summary of the ordination rite employed in Rome. Ordo X offers a plain description of the papal liturgy on the last three days of Holy Week. Further, we read of the form of Baptism (by immersion), of the formula of absolution and Extreme Unction, of the Communion of the sick. Ordines XI to XV deal almost exclusively with the Papal Court, how it functions throughout the year, at the election and coronation of popes, creation of cardinals, canonization of Saints, and at general councils. These Ordines were composed between the XIIth and XVth centuries.⁶⁸

Some other books also deserve being mentioned. There is first the *Lectionary*, which contained the reading for the Epistles and Gospels. At first the Bible itself was used at the service, with the portions to be read on Sundays and holydays especially assigned.⁶⁹

The *Gradual*, derived from the "psalmus gradualis" which was sung by the deacon from the ambo or "gradus," was a book that was also a cantatorium and referred directly to the Mass. One such book is mentioned in the *Ordo Romanus I*, but it must be older.

For the Divine Office proper the so-called *Antiphonarium* was used. It is very probable that St. Gregory I had a hand in its arrangement.⁷⁰

Here the sources for the Roman rite proper might find their conclusion. However, since the Gallican rite has exerted an influence upon the Roman liturgy—how far, *adhuc sub iudice lis est*—the sources of the Gallican liturgy must also be touched upon. Duchesne reckons among the "Gallican Books" the following: The *Missale Gothicum*, of the end of the VIIth or the beginning of the VIIIth century; the *Missale Gothicum Vetus*, of the same date as the preceding;

⁶⁷ Duchesne, *l. c.*, p. 149.

⁶⁸ Thalhoffer, *l. c.*, p. 42 ff.; Duchesne, *l. c.*, p. 146 ff.; Ordo I edited by E. G. Atchley, 1905.

⁶⁹ On these see especially Dom G. Morin in *Revue Bénédictine*, 1910-1911; *Anecdota Maredsolana*, Vol. I; Duchesne, p. 572; J. Boudot, *The Lectionary*, transl. by A. Cantor, 1910. It was also called *Liber Comicus* from "comes"—companion.

⁷⁰ Joh. Diac., *Vita S. Greg.*, II, c. 6; Thalhoffer, *l. c.*, pp. 36 ff.; Duchesne, *l. c.*, pp. 113 ff.

the *Masses* published by Mone,⁷¹ which are entirely Gallican sacramentaries without any Roman admixture; the *Letters* of St. Germaine of Paris;⁷² the *Sacramentarium Gallicanum*;⁷³ the *Stowe Missal*, between the VIIIth and Xth centuries, which has more Roman than Gallican elements.⁷⁴

The books of the so-called *Mozarabic* rite have some affiliation with the Gallican rite. This is the last remnant of the old Spanish rite, mixed with Roman elements. These books were chiefly in use at Toledo, Spain, and since the Xth century are known as the Sacramentary of Toledo, *Liber Comicus*, Antiphony of Leon, and *Liber Ordinum*.⁷⁵

To the same class must also be reckoned the books of the *Ambrosian* rite, which, according to Duchesne, is the source of the Gallican rite.⁷⁶

⁷¹ *Lateinische und Griechische Messen aus dem zweiten bis sechsten Jahrhundert*, Frankfurt, 1850.

⁷² Reprinted from Martène in Migne, *P.L.*, vol. 72, col. 89.

⁷³ Published by Mabillon in the *Museum Italicum*, I, 2.

⁷⁴ See Duchesne-McClure, p. 151 ff. Concerning a collection of Masses of St. Amand see A. Wilmart, O.S.B., in *Jahrbuch für Liturgie-Wissenschaft*, 1923 (III), p. 67 ff.

⁷⁵ Duchesne-McClure, *l. c.*, p. 160.

⁷⁶ *Ibid.*, pp. 90 ff., 160.

TITLE I

SACRED THINGS AND SEASONS

God, the Creator of all things, is the "*leitourgos*" of the universe and the whole creation is the temple of His Majesty. However, from the dawn of mankind we find buildings especially devoted to His worship. In fact, the first public structures we know of were temples and altars. Special forms and peculiar rites pointed them out as shrines of the deity. This is true of the Gentile world as well as of the Jewish theocracy. It is, consequently, an inborn idea of mankind to worship God in particular buildings or places.¹ The Church, therefore, only followed this universal view when she assigned, as far as possible, distinct localities and buildings as places of divine worship. Among these buildings are the churches with their altars and sacred utensils.

When "Elohim" was about to create the light in the firmament of heaven, His purpose was to divide the day from the night and to set the lights up for signs, and seasons, and days, and years.² This purpose is fulfilled in the domain of astronomy and agriculture. But it would, we dare say, be a gap in the higher order if these seasons were not hallowed by the spirit of man. When, therefore, Israel was settled in the promised land, it had its holy seasons, days, and years.³ The same practice was taken up by the Church. Thus we have holy seasons and feasts recurring in the course of the year.

¹ See Cicero, *De Natura Deorum*, §2; Plutarch, *Adv. Colot. Epic.* (Mazzella, *De Religione et Ecclesia*, ed. 1880, p. 13). Plutarch's saying: "*et si terras obeas, invenire possis urbes muris, litteris, regibus, domibus, opibus, numismate carentes, gymnasi-orum et theatrorum nescias: urbem templis diisque carentem quae precibus, iure-jurando, oraculo non utatur, non bonorum causa sacrificet, non mala sacris avertere nitatur, nemo unquam vidit. Sed facilius urbem condi sine solo puto posse, quam, religione et diis penitus sublata, civitatem coire aut constare.*"

² Gen. I, 14.

³ See Seisenberger, *Practical Handbook for the Study of the Bible*, (Engl. trans.), 1911, p. 139 ff.

CHAPTER I
CHURCHES, ALTARS, AND UTENSILS

§ I. CHURCHES AND ORATORIES

A church is a sacred building dedicated to divine worship, open to all the faithful who wish publicly to worship there.¹ Concerning the *historical* development of places of worship, the following may suffice. At Jerusalem, although private houses were used for the "breaking of bread,"² the followers of Christ did not disdain to meet in the Temple. The separation from the synagogue necessitated different quarters for divine worship. In Rome, as we know from monuments, private houses were engaged for that purpose. But we also hear of *memoriae*, especially the *cellae martyrum*. For almost three centuries services were held mostly, though not exclusively, in these cemetery chapels. The official name for places of Christian worship was either the Greek "*proseukterion, kyriakon, ecclesia*," or the Latin "*domus orationis*," found on African inscriptions, or "*oratorium*" or "*memoria*." From the middle of the fourth century we meet with "*basilica*" as the name for oratories. The term reminds us of the "basilike oikia," or stoa, or judgment hall of the Roman forum (*Basilica Julia, Aemilia*, etc.). But whether this judgment hall served as the model for what we now understand by basilica is still a controverted question; several authorities of note regard the Roman private house as its basic model. In matter of fact the Roman house naturally lent itself for the purposes of the Christian temple. But it was not copied too closely, for no simple or pre-existing model can adequately account for the arrangement of the Christian basilica.³ About the tenth century the basilica style developed into the

¹ Can. 1161.

² Acts 2, 46; 3, 1.

³ A. Kuhn, O.S.B., *Allgemeine Kunstgeschichte, Baukunst*, 1909, I, 278 ff.; Lowrie, *Monuments of the Early Church*, 1901, p. 383 f.

Romanesque, which originated in the Benedictine cloisters and took possession of European art up to the thirteenth and fourteenth centuries. In the East, some centuries earlier, the so-called *Byzantine* style found favor and at least in some quarters, like Ravenna, was transferred to the Western Church. The *Gothic* style in Northern France and England swayed the fourteenth century and has remained in favor in the above named countries. When Dante and Giotto discovered the nature and pulse of the soul, a rebirth of art began in the *Renaissance*, which grew luxuriously under the sunny sky of Italy. But the extreme accentuation of nature degenerated into the grotesque and bizarre, although the *Barocco* style of the sixteenth and seventeenth centuries cannot justly be called inartistic. Nay even the *Rococo* of the eighteenth century has been vindicated by men of sound judgment. The nineteenth century is marked by a reawakening of Christian art through the school of the so-called Nazarenes (Overbeck, Cornelius). The *Cubic* style, and others of modern trend have been tried and tested, but most of them have been found wanting.⁴

The Code prescribes no determined style, but admonishes the Ordinaries to see to it that new churches are built and old ones repaired in accordance with the traditional styles and the laws of sacred art; and that, if necessary, experts should be consulted.⁵ We have already enumerated the traditional styles. The rules of sacred art are supposed to be known to every Christian architect. The first rule is safety. The second is beauty, as art itself is nothing else but "a beautiful idea cast in a beautiful form." The third rule is a holy atmosphere; a church should be a temple of the Most High, not a dance-hall. The fourth is that the altar should occupy a prominent place so that it can be seen from every corner; for the altar is the center of worship. The fifth rule is that the acoustics be good, for a church is also a meeting place for the people, where they assemble to hear the Word of God. The sixth rule concerns hygiene and cleanliness. As a seventh rule might be added that the structure should fit into the landscape.⁶

⁴ See F. X. Kraus, *Geschichte der Christlichen Kunst*, 1895, Vol. I, p. 5.

⁵ Can. 1164, § 1.

⁶ Compare J. Ruskin, *The Seven Lamps of Architecture*.

A negative rule is stated in the canon which forbids an opening or window leading from the church into the house of lay people (not a clerical residence). It also forbids a space underneath or above the church which might be used for profane purposes, for instance, dances or banquets.⁷

The law requires the written consent of the local Ordinary for the building of a church. This consent should not be given unless the Ordinary is convinced that the necessary means will not be wanting for building and keeping up the new church, for supporting the ministers, and for defraying the other expenditures of religious worship. Religious, too, must obtain this consent from the local Ordinary. The latter should inquire as to the probable disadvantages which other, already existing, churches might suffer. This inquiry, however, is of little consequence, if the Ordinary thinks that a new church will be of great spiritual benefit to the faithful.⁸

There is a strict obligation to have the church either consecrated or blessed before any divine service is held therein.⁹ Lastly, for the sake of convenience and propriety, every church should have one or several bells.¹⁰

By custom and acceptance the following order is observed as to the rank of the different kinds of churches: (1) Major basilicas; (2) Cathedral churches; (3) Minor basilicas; (4) Abbey churches, either of the regular or secular clergy; (5) Collegiate churches; (6) Parish churches; (7) Conventual or religious churches, provided they are such, and not mere oratories; (8) Mission or station churches, sometimes called chaplaincies.¹¹ Among major basilicas must be mentioned the patriarchal churches of Rome, which are supposed to represent the four patriarchates, *viz.*, the Lateran church representing the Western or Roman patriarchate, St. Peter's that of Constantinople, Santa Maria Maggiore that of Antioch, St. Paul's outside the Walls that of Alexandria. To these some add the basilica of St. Lawrence outside the Walls as representing the patriarchate of Jeru-

⁷ Can. 1164, § 2; see our *Commentary*, Vol. VI, p. 17.

⁸ Can. 1162. How much money is required, is left to the prudent judgment of the bishop; Can. 1545.

⁹ Can. 1165, § 1. On these acts, consecration and blessing, see *infra*.

¹⁰ Can. 1169; a strict obligation is not stated in this canon.

¹¹ Many, *Praelectiones de Locis Sacris*, Paris, 1904, p. 62 f.; Mathaeus a Coronata, O.M.C., *De Locis et Temporibus Sacris*, 1922, p. 8.

salem.¹² Outside the city of Rome two churches closely connected with St. Francis of Assisi have also been given the title of patriarchal churches, *viz.*, St. Francis at Assisi¹³ and Santa Maria degli Angeli near Assisi.¹⁴ The distinction between major and minor basilicas appears to be founded on the age of the respective churches; minor basilicas are of a later date. They are so called in the Code, being endowed with that title either by immemorable custom or by apostolic grant. Their privileges must be judged from either of these two sources.¹⁵ The privileges or rights attached to the major basilicas consist in the papal altar, *viz.*, one on which only the Pope or his delegate may say Mass, and in the right of the *Porta Sancta*, *viz.*, the right to open the gate at the beginning of the jubilee year, also reserved to the Pope or his delegate. Besides, the major basilicas also enjoy the privileges of the minor basilicas, which are: the right of a canopy preceded by a little bell, certain vestments, and the palmatoria (bugia or hand-candlestick).¹⁶ The vestments for the secular canons of such basilicas are the cappa magna or wide cloak faced with ermine; in summer time its place is taken by a laced cotta, worn over the rochet.

Oratories

The Code distinguishes three kinds of oratories, *viz.*: public, semi-public, and private. This distinction is rather modern and was most probably introduced for practical purposes by the S.R.C. about thirty years ago. A *public oratory* is one built for the benefit of a certain corporation, or of private individuals, but in such a manner that *all the faithful have the right to frequent it*, at least at the time when divine services are held there. *Semi-public oratories* are built for the convenience of a certain community or class of people, but are not open to all the faithful indiscriminately. *Private or domestic ora-*

¹² Wernz, *Jus Decretalium*, III, n. 428.

¹³ Benedict XIV, March 25, 1754.

¹⁴ Pius X, April 11, 1909 (*A. Ap. S.*, V, I, 394).

¹⁵ See *Decreta Auth. S.R.C.*, 2744, Vol. IV, p. 358. Cfr. Can. 1180.

¹⁶ The canopy has the shape of an umbrella or tent, and is therefore also called *papilio*, *magnum umbraculum*, *tabernaculum*. On the top of the stem is a knob mounted by a small cross and a silk ribbon of the papal color. It is carried in front of the procession held by the clergy of the basilica. See *Decreta Aut.*, *suffragium super Decreto*, n. 2744.

ories are those erected in private homes for the convenience of a family or private individuals. Practically speaking, there is but a thin line of demarcation between a church and a *public oratory*, especially since can. 1191, § 2 states that public oratories are governed by the same law as churches. Consequently, all priestly functions can be performed in public oratories, even the parochial functions, if the local Ordinary grants express permission or exempts a public oratory from the parish organization.¹⁷ Such oratories must be either consecrated or blessed, and thus dedicated to the divine service just like churches.

Semi-public oratories can only be erected with the permission of the local Ordinary or of the superior of an exempt religious clerical community. Before permission is given, an inspection must be held concerning: (a) the *building*, which should represent a sacred edifice and be constructed of solid materials, or at least plastered; (b) the *furniture and utensils* which are required for the sacred functions, also the neatness and cleanliness of the place; (c) the surroundings of the oratory and its destination. The chapel must not be used for profane purposes. The S. Congregation has in more than one instance insisted that there should be no dormitory immediately above the oratory or, if this cannot be avoided, that a canopy (baldachino) be placed over the altar. Furthermore, the chapel must not contain wardrobes, chests or trunks for profane use, nor must it be allowed to serve as a parlor or recreation or work room; nor as a hallway, infirmary, or dormitory. The law prescribes neither consecration nor blessing proper; but the "benedictio loci" should certainly be applied. As to the divine offices and ecclesiastical functions, the Code says that these may be held in semi-public oratories, lawfully erected, unless the rubrics prohibit them or the Ordinary has exempted some functions.¹⁸ Hence all the functions may be performed as in the public oratories, provided no clash with strictly parochial rights is to be feared. All the Sacraments may be administered, with the following restrictions, however: (a) general ordinations, *viz.*, those of the six Saturdays, should be held in the cathedral church, whilst special ordinations may be held in the episcopal chapel, or in the seminary chapel, or in that

¹⁷ See our *Commentary*, Vol. VI, p. 71.

¹⁸ Can. 1193.

of religious;¹⁹ (b) weddings should not be performed in the chapels of seminaries or of female religious institutes, except for urgent reasons;²⁰ (c) Baptism may be conferred in semi-public oratories only with the permission of the local Ordinary,²¹ or, in case the oratory has been exempted from the parish organization.²² Funerals may be held in semi-public oratories of exempt religious who are entitled to have their members buried from their chapel.²³ With regard to the reservation of the *Blessed Sacrament*, the Code lays down the following rule: "The Holy Eucharist may be kept, with the permission of the local Ordinary, in the collegiate churches,²⁴ in the principal public or semi-public oratories of charitable or religious houses, as well as those of ecclesiastical colleges in charge of either secular or religious clergy."²⁵ But the Code also requires that there be a custodian and that a priest say Mass there at least once a week.²⁶

With regard to other ecclesiastical functions, such as solemn and private Masses, blessing and distribution of candles (Feb. 2), ashes, palms, exposition at Forty Hours' Devotion, announcements of feasts and fasts,²⁷ the Asperges on Sundays, the churching of women, they are all allowed in semi-public oratories, unless, as stated in Can. 1193, the local Ordinary should make exceptions.

There seems to be some doubt concerning the functions of *Holy Week*, on account of certain decisions of the S.R.C.²⁸ But to our mind there can be only two reasons for denying the performance of that service, *viz.*: a lack of ministers or vestments (*paramenta*), so that the ceremonies cannot be performed, even according to the *Memoriale* of Benedict XIII, and a prohibition of the local Ordinary. Can. 1193 seems to be plain enough. Consequently the legislator, according to Can. 2, has corrected the former liturgical laws in this

¹⁹ Can. 1009.

²⁰ Can. 1109, § 2.

²¹ Can. 776.

²² Can. 464, § 2.

²³ Can. 1221; Can. 1230; Can. 464, § 2.

²⁴ A collegiate church is one, not of cathedral rank, in which a chapter of canons holds services.

²⁵ Can. 1265, § 1, n. 2.

²⁶ Can. cit.

²⁷ But no announcements of ordinations (Can. 998) or marriages (Can. 1024) are allowed, unless for a very particular reason.

²⁸ Especially n. 3366 as compared with n. 3698; *Decreta Authentica*.

respect. "*Quod voluit legislator expressit, quod noluit tacuit.*"²⁹

Another question concerns the saying of a private or low Mass on Holy Thursday, in case the Holy Week services are not, or cannot be, held in a semi-public oratory. The S.R.C., on Aug. 31, 1839, decided that a low Mass may be said by the superior of regulars, to distribute Holy Communion. On Dec. 9, 1899, the same S. Congregation decided that this favor is strictly limited to regulars and cannot be extended to seminaries or religious (pious) houses.³⁰ Here again we have a partial correction in the Code. For can. 1368 exempts the seminary from the pastor. Consequently, we hold that the seminary director may say a low Mass and distribute Communion on Holy Thursday. Concerning the semi-public oratories of religious who are not regulars (the decision uses the word "regulars," not "exempt"), we are not so certain, though some authors extend it to all religious communities.³¹ The wording of the decree doubtless is against such extension. Therefore, only a papal indult or a custom can be alleged in favor of religious.

Finally, it may not be amiss to enumerate specifically some semi-public oratories. They are: (a) the episcopal chapel in the bishop's residence and, most probably at least, also the chapels in some other house of the diocese where the bishop may perchance reside, for instance, a summer resort; (b) the principal chapels of religious communities, whether exempt or not; (c) seminary and college chapels; (d) chapels of charitable institutions, *e. g.*, hospitals, orphanages, homes for the aged, provided they are properly erected; (e) chapels in prisons and barracks, provided they are lawfully established;³² (f) chapels on steamers and other vessels, with the same and some other provisos.³³

Concerning the *calendar* or directory to be used in public and semi-public oratories, the rules laid down by the S.R.C., are as follows:

²⁹ *Decreta Auth.*, n. 2799.

³⁰ *Ibid.*, n. 4049.

³¹ Thus Leitner, quoted by Mathaeus à Coronata, *l. c.*, p. 81.

³² It is futile to say that oratories *locorum piorum independenter ab ordinario erectorum* (Mathaeus à Coronata, *l. c.* p. 77) are semi-public oratories; for there is no such *locus pius* acknowledged by law (see Can. 1492), neither can a semi-public oratory be erected as such, except with the permission of the local Ordinary or the exempt religious superior.

³³ There are certain conditions attached to saying Mass on board ship; see S.R.C., Mar. 4, 1901 (*Decreta Auth.*, n. 4069; S.C.P.F., Mar. 1, 1902; *Collect.*, n. 2130).

(a) all priests, either secular or religious, who say Mass in a church or public oratory, must conform to the calendar of the respective church or public oratory; in case the rubrics permit it, however, they may say a "black" or votive or ferial Mass.³⁴ (b) In semi-public oratories, such as are erected in episcopal residences, seminaries, colleges, hospitals, religious houses, the priest, though he be the only one who says Mass there, either secular or regular, must use the diocesan calendar or directory.³⁵ (c) A somewhat dubious decision was rendered by the same S. Congregation in the case of some Sisters in the diocese of Linz, Austria. There were two chapels, one for the Sisters, the other for the students, both attended by the Canons Regular of St. Florian, to whom the charge of the Sisters and girls was entrusted by the bishop. Now the question was asked, whether the Canons Regular could follow their own calendar in that institute or not. The answer was: in the principal public or semi-public chapel the Canons Regular must adopt the diocesan directory, but in the other chapel, it being a private one (*utpote privato*), they are allowed to follow their own calendar.³⁶ This is a somewhat surprising decision, because the chapel of the girls—for this we suppose was taken by the S. Congregation as the "private" one—or an institution chapel could now, in view of the definition in Can. 1188, § 2, n. 2, hardly be styled a private oratory. Be that as it may, the rule is that regulars who have their own calendar must relinquish it and follow the diocesan calendar in public and semi-public oratories. This holds also with regard to Sisters' chapels, for instance, of Benedictine Sisters who have only simple vows.³⁷ An exception is made in favor of the Franciscan Sisters (with simple vows) who are aggregated to one of the three branches, *viz.*, Brown, Conventual, or Capuchin. These Sisters, although they recite only the Little Office of B.V.M., are en-

³⁴ July 9, 1895 (see *Decreta Auth.*, n. 3862); see new rubrics of the Missal, Tit. IV, 6.

³⁵ S.R.C., June 27, 1896, ad XVII (*Decreta Auth.*, n. 3919); May 22, 1896 (*ibid.*, n. 3910); July 17, 1896 (*ibid.*, n. 3928). In regard to oratories, the question is still somewhat unsettled; in n. 3910 and 3919 we read: "*si oratoria habenda sint ut publica*"; "*quae instar oratorii publici*."

³⁶ S.R.C., Feb. 11, 1910 (*Decreta Auth.*, n. 4248).

³⁷ If, however, their constitutions state that they are entitled to their own calendar, the latter should be followed (see *Decreta Auth.*, n. 3972, ad. 4.). Besides, if Benedictine Sisters should be affiliated by Rome with Benedictine Fathers, the logical consequence would be that the Benedictine priest, when saying Mass in such a chapel, should follow his own, not the diocesan, ordo.

titled to follow the calendar, Missal and Martyrology of the respective Order to which they are affiliated.³⁸

In strictly *private oratories, viz.*, those erected by virtue of a papal indult, only one low Mass may be said daily, including Sundays, but not on the more solemn feasts. To have a Mass on these feasts the express permission of the Ordinary is required, and this permission can only be given *per modum actus, viz.*, as long as the reason lasts for which the grant is made. Other ecclesiastical functions are not permitted in such oratories;³⁹ but Holy Communion may be distributed there, confessions of both sexes may be heard (*cum cautelis pro mulierum confessionibus*), and weddings may be blessed with the permission of the local Ordinary.⁴⁰

A priest who says Mass in such an oratory must follow his own calendar; *viz.*, the diocesan, if he is a secular priest, or that of his institute, if he is one of the regular clergy who have their own directory, for instance, a Benedictine.⁴¹

§ 2. ALTARS

The earliest altar was a mere table. It consisted of a rectangular and slightly oblong top, supported by one, four, or occasionally five, legs. This simple and natural shape was retained until well into the fifth century. From the beginning, stone as well as wooden altars were employed. Gradually, the Church came to discriminate in favor of stone on account of its monumental character and greater durability. A change in the form of the altar was brought about in the sixth century by the new impetus given to the veneration of *relics*. The Holy Eucharist was brought into close relation with the tombs of the martyrs, and it was regarded as a matter of prime importance that the altar be brought into the closest possible relation with the tomb, or at least be located directly above it. This was done by building a "confessio," *i. e.*, a chamber surrounding the tomb and connected with the altar by a shaft or gallery. The next stage in the development of the altar arose from the custom, which spread rapidly

³⁸ S.R.C., Jan. 22, 1906 (*Anal. Eccl.*, t. XIV, not recorded in *Decreta Auth.*).

³⁹ Can. 1195.

⁴⁰ See Can. 869; 908-910; 1109, § 2.

⁴¹ S.R.C., Feb. 11, 1910 (see *Decreta Auth.*, n. 4248).

during the sixth century, of depositing the bodies of martyrs within the churches. This often led to the construction of a true "confessio" or crypt; but more frequently the relics were deposited immediately beneath the plate of the altar and enclosed within a stone "cippus" or block, roughly cubical in form, hollowed within, and ornamented on the front by a doorway, like a miniature tomb. Finally, the altar was enclosed on all four sides by plates of stone and became a mere chest for the preservation of relics. Sometimes a sarcophagus or fully extended body was enclosed. The custom of erecting more than one altar in the same church grew out of the cult of relics. Such secondary altars came into use about the beginning of the fifth century, at first in side chapels, later in the main church, nay, even in the nave.⁴²

In addition there were other altars which could be moved from place to place, just like the wooden altars of the first three centuries. These were in use from time immemorial. In the Middle Ages we find such *altaria portatilia* or *gestatoria* made of stone, often of precious stone, and set in a wooden frame, which was frequently plated with gold or silver and enamelled. In place of these portable altars the Eastern Church substituted *antemensia*, which are still in use. They were a quadrangular cloth of silk, blessed by the bishop, with sacred relics sewed into it.⁴³

The law and rubrics governing the altar are as follows: 1. *Definition and species*: In the liturgical sense of the word an *immovable* or *fixed* altar means the upper table with its supports, consecrated together as a whole with the table. A movable or *portable* altar is a stone, generally of small size, which is consecrated alone, and called portable altar or sacred stone; or the same stone with its support, even though the latter was not consecrated together with the table. In every consecrated church at least one, preferably the main, altar must be immovable; but in churches that are only blessed, all altars may be movable.

⁴² Lowrie, *Monuments of the Early Church*, 1901, p. 159 ff.

⁴³ The altar signifies, first and above all, the table on which our Lord instituted the Holy Eucharist. It also conveys the idea of the sacred place where He accomplished the redemption of mankind. Furthermore it raises the mind to the heavenly Jerusalem, where the Lamb is slain and adored (see Apoc. V, XIV). Lastly the altar reminds the faithful of the Communion of Saints and of the spiritual altar on which the prayers of the faithful are offered (Apoc. VI, 9 ff.; *Catechismus Romanus*, P. II, cap. 7).

2. *Requisites*: The *table* of an immovable as well as that of a portable altar must consist of one natural stone, whole and not easily crumbled. The altar stone is to be one single slab, which excludes several parts.⁴⁴ Even if the several parts were compactly cemented together so as to appear as one stone, the altar could not be validly consecrated.⁴⁵ A *natural* or pure stone is one that corresponds to the mineralogical definition of a stone. Any hard and compact stone is admissible, e. g., marble, granite, sandstone, travertine, etc. Even slate or schist is allowed, but pumice-stone or gypsum have been rejected.⁴⁶ Cement plates or blocks must be considered forbidden because of their composite nature. The S. Congregation has always refused to admit a marble or wooden cornice or ornament surrounding the altar like a wreath.⁴⁷ An altar, the nucleus of which is of stone, but covered with bricks overlaid with a marble crust, has also been declared unconsecrable.⁴⁸ *Integer* means that the stone should be of one piece, without fractures or crevices. Should the stone have been perforated by cutting or chiseling the repository for relics into it, it would be sufficient to place a piece of marble or other solid slab on the part below, so that the capsula with the relics could be laid on it.⁴⁹ That the stone should be of a sort that will not easily crumble (*friabilis*) follows from the nature of stone. If it were so fragile that a fourth part or more would break off in the act of consecration, the latter would be invalid.⁵⁰ In an immovable altar the table or stone plate must extend over the whole altar and be properly joined to the support; the support itself, or at least the side props or columns which support the table, must be of stone.

The sacred stone (portable altar) must be so large that at least the host and the larger part of the base of the chalice may find room thereon.

No dimensions for an altar are prescribed by the rubrics or the

⁴⁴ Can. 1198; S.R.C., June 17, 1843; Nov. 10, 1906 (*Decreta Auth.*, n. 2861, 4191).

⁴⁵ S.R.C., Sept. 28, 1872; June 8, 1896; Nov. 10, 1906, ad I, II (nn. 3286, 3907, 4191); but the church would be validly consecrated.

⁴⁶ S.R.C., April 29, 1887; June 13, 1899 (nn. 3675, 4032).

⁴⁷ S.R.C., Aug. 29, 1885; April 23, 1893 (nn. 3640, 3797).

⁴⁸ S.R.C., Dec. 14, 1888 (n. 3698); but the invalidity of consecration is not clearly pronounced.

⁴⁹ S.R.C., Feb. 8, 1896 (n. 3884).

⁵⁰ S.R.C., June 8, 1894, n. II (n. 3829).

S. Congregation of Rites. It ought, however, to be large enough to allow a priest conveniently to celebrate the Holy Sacrifice upon it, in such a manner that all the ceremonies can be decorously observed.⁵¹ But the S. Congregation has insisted, as does the Code, that the altar stone should cover the whole length and width of the fixed altar, without any ornamental addition.⁵² If, for instance, the whole length of the fixed altar is ten feet, and its width from the tabernacle to the front twenty-two inches, the altar stone must have the same dimensions. It is absolutely required that the table or mensa be placed immediately upon the support, so as to form one whole with it. In one case the S. Congregation demanded that if no connection between the altar-stone and the "stipes" had been made, stone "stipes" should be added. The consecration was declared valid, yet only by special favor was the addition and separate anointing of these "stipes" granted.⁵³ From this it is evident that only a moral, though material, conjunction is required, at least for licitness.⁵⁴ But the connection must be one of stone with stone. The support, therefore, must be of stone. It may be one solid mass of marble, granite, etc., or it may consist of four or more columns. But it is absolutely necessary that these sides, columns or small piers, be of stone.⁵⁵ Columns of copper, brass or other metal are not allowed. If the bases are metal, the shaft, and more especially the capitals, must be of stone, or a stone layer must be placed between the columns and the table, otherwise it cannot be consecrated as a fixed altar.⁵⁶ The spaces between the side walls (columns or piers) may be left open, or the spaces on the sides and back may be filled with any kind of stone, brick or cement; but the space between the two columns in front should be left open, so that a reliquary may be placed below the table.⁵⁷ In an immovable altar as well as in the altar stone there must be, according to the rubrical prescriptions, a *sepulchre* containing relics of saints and closed with a stone.

⁵¹ Cfr. Schulte, *Consecranda*, 1907, p. 6.

⁵² S.R.C., Aug. 29, 1885 (n. 3640); the altar was only 2.27 meters in length and 0.57 meters in width, wherefore they put a marble cornice around it.

⁵³ S.R.C., June 8, 1894; July 5, 1901 (nn. 3829, 4075).

⁵⁴ Many, *De Locis Sacris*, 1904, p. 204.

⁵⁵ S.R.C., Aug. 7, 1875; Dec. 14, 1888 (nn. 3364, 3698).

⁵⁶ S.R.C., May 24, 1901 (n. 4073).

⁵⁷ S.R.C., Sept. 28, 1872; Dec. 20, 1864 (nn. 3282, 3126).

The *sepulchrum* is a small square or oblong opening made in the table or solid support of the altar, in which the relics are placed. In a fixed or immovable altar the sepulchre may be placed either behind the altar or midway between its table and foot; or at the front; or midway between its table and foot, or in the table at its center, somewhat towards the front edge, if its base be solid or hollow; or in the center on top of the support, if it be solid.⁵⁸ In portable altars the sepulchre is located on top of the stone, usually towards the front edge.⁵⁹ A portable altar described as consisting of two parts, the upper one of which was of stone, whereas the lower was of wood, with a hollow space between for the relics, which thus touched both the stone and wooden parts of which the sepulchre was formed, was declared inadmissible. The sepulchre must be of natural stone, not of metal, brass, or cement. The lid, too, must be of stone, though cement may be used for closing it.⁶⁰ If cement was used for the whole sepulchre, the altar must be reconsecrated; but the S. Congregation granted faculties to use the short formula and have it done by a delegated priest.⁶¹ The cement to be used for closing the sepulchre must be blessed by the bishop, according to the formula prescribed for fixed altars. The bishop must lay the cement on the sepulchre and close, but not place his seal upon it.⁶²

As to the relics to be placed in the sepulchre, it is understood that only authenticated ones are admissible. Provided they are authenticated, it matters not if they are of nameless Saints.⁶³ Doubtful or uncertain relics are not to be mixed with authenticated ones.⁶⁴ If relics lie open and no attestation of their authenticity can be found, they must be replaced by authentic ones and re-enclosed in the sepulchre.⁶⁵ The quality of relics is not determined, except that they must be relics of Saints. However, it is the general practice, confirmed by official decisions, that there should be relics of at least one martyr,

⁵⁸ Schulte, *Consecranda*, p. 7 ff.

⁵⁹ S.R.C., Aug. 31, 1867 (n. 3162).

⁶⁰ S.R.C., Sept. 16, 1881; Dec. 15, 1882; July 28, 1883 (nn. 3532, 3567, 3585). Portable altars may not be of pumice-stone or gypsum; S.R.C., June 13, 1899 (n. 4032).

⁶¹ S.R.C., Aug. 30, 1901 (n. 4082).

⁶² S.R.C., May 10, 1890 (n. 3726).

⁶³ S.R.C., Sept. 7, 1630 (n. 542).

⁶⁴ S.R.C., Dec. 5, 1851 (n. 2991, ad I).

⁶⁵ S.R.C., Feb. 27, 1847 (n. 2941): "S.C. sanavit defectus."

to which relics of confessors and virgins may be added.⁶⁶ Whether these relics must be taken from the body (direct relics) or may be obtained from objects connected with the Saint (indirect relics), is nowhere stated, although some writers, like Gardellini, insist on direct relics.⁶⁷

3. *Form of altars.* The main idea of an altar should always be that of a sacrificial table. But in the Middle Ages it received an extension, especially in height and width, which is hardly reconcilable with the primary notion. Reredos were erected to make room either for the relics⁶⁸ or for statues or pictures. Hence, the so-called tryptics with a main and two side wings. Besides, room had to be made for large candlesticks and for ornamental embellishments. However, as the Church is ever more sober than the popular imagination, so are the general rules for the building of altars and for the additional ornaments.

a) Concerning the *dimensions* of the main altar, as was said, no fixed rules are given. But authors⁶⁹ generally, with some slight variations, suggest that there ought to be three steps from three sides of the sanctuary floor. Each of the two lower steps should be about 6 to 6¾ inches high and from 13 to 14 inches wide. The "suppedaneum" or platform, to which the upper step leads, should be as long as the mensa and not less than 39 or 40 inches wide or deep. The distance from the platform to the upper edge of the mensa should be no more than 40 inches. The length of the mensa or altar table is, of course, to be determined by the size of the main altar, but should never be less than about 67 inches, its width from the front to the reredos or candlestick stand about 2 feet.⁷⁰ The high altar must stand free, and be about 12 to 14 feet distant from the rails, or, in smaller churches, about 4 feet, *viz.*, from the lowest step to the railing.

⁶⁶ S.R.C., Oct. 6, 1837; Feb. 16, 1906 (nn. 2777, 4180).

⁶⁷ Cfr. Many, *l. c.*, p. 208; Schulte, *l. c.*, p. 10, also rejects indirect relics; but c. 26, Dist. 1, de cons., admits them.

⁶⁸ The more they could put in or on the altar, the greater the honor, they thought; a quaint example is given by Thalhofer, *l. c.*, p. 756.

⁶⁹ Cf. Wappelhorst, *l. c.*, p. 15, n. 9; Thalhofer, *l. c.*, p. 769; Hartmann, *Repertorium Rituum*, 1898, p. 782; Veneroni, *l. c.*, Vol. I, p. 173 f.; *American Eccl. Review*, Vol. 31, p. 40 ff.

⁷⁰ Here a practical remark may be made: It is hard to give accurate measures for this width, but it is simply absurd to build tabernacles so far away from the edge of the altar that a normally sized priest has to wrench his limbs to reach the ciborium.

b) *Side altars*, though having the character of portable altars, should be built so as to present the form of fixed altars, but may be cased in by walls or tapestry. They may not be placed under the pulpit or organ loft, or opposite the high altar, or, without permission, in the nave of the church.⁷¹ Their size is not determined except by that of the mensa and the practical consideration of the necessary ornaments to be put thereon. They generally have only one step.

4. *Ornaments* to be put upon the main altar are described, or at least mentioned as necessary, in the Roman Missal.

a) *Altar cloths*, which were in vogue from the earliest times,⁷² are prescribed by the Roman Missal as follows: The altar must be covered with three clean cloths (of linen or hemp) blessed by those who have the power to do so; the uppermost cloth shall hang to the ground down on each side, while the two others, or one doubled, must cover at least the mensa.⁷³ The *chrismale* or waxcloth is required only at the time of consecration.

b) An *antependium* should cover the front of the altar. Its color should correspond with the feast or office.⁷⁴ No black is allowed during the exposition of the Blessed Sacrament. Besides, no antependium is required at all, if the altar has the shape of a tomb, or if its front is of marble or other material properly adorned,⁷⁵ for instance, if the Last Supper or the Sacrifice of Isaac is presented.

c) The Rubrics of the Missal prescribe: "Let a cross be placed in the middle of the altar between the candlesticks."⁷⁶ The height of the cross should be such that the corpse of the crucifix surpasses the height of the candlesticks.⁷⁷ The size of the crucifix must be of such dimensions that it can be readily seen by the priest and people.⁷⁸ If a seventh candle (when a prelate celebrates) is placed in the middle

⁷¹ Hartmann, *l. c.*, p. 782. But side chapels are certainly allowed without special permission.

⁷² Thalhofer, *l. c.*, p. 773 refers to Optatus of Mileve (fourth century) and to the text of John XX, where the plural cloth is used, a remembrance of the sheets wherein the body of our Lord was wrapped.

⁷³ *Rubricae Generales*, XX.

⁷⁴ *Ibid.*

⁷⁵ Wappelhorst, *l. c.*, p. 15.

⁷⁶ *Rubricae Generales*, XX.

⁷⁷ *Caerem. Episc.*, I, 12, 11.

⁷⁸ Benedict XIV, *Accepimus*, July 16, 1746.

of the altar, the cross is to be put in front, *i. e.*, the seventh candlestick behind the cross. If the main figure of the altar is a crucifixion group, no cross is required.⁷⁹ But an image of the crucifix engraved or printed on the tabernacle door is not sufficient to dispense with the cross.⁸⁰ The place to put the cross is between the two candlesticks. Where there is a tabernacle, the cross should not be placed before the door of the tabernacle, but may be placed above it.⁸¹ Neither should the cross be put on the throne where the Blessed Sacrament is exposed, nor on the corporal used for exposition.⁸² It is not stated that no cross should stand on the altar during exposition. It is not permitted to cover the cross with a piece of cloth against dust.⁸³

d) As stated, the general rubrics prescribe at least *two candlesticks* on each side of the cross. This number is increased in the Ceremonial of Bishops to six, three on each side of the cross, for the main altar.⁸⁴ What the same authority says concerning the ascending scale from the outside towards the cross is not observed; and the contrary custom is perfectly legitimate (S.R.C., July 25, 1855; n. 3035). They may be placed directly on the altar table or on the reredos. Candlesticks may be made of precious metal, brass, copper, or wood, but should be decently adorned.⁸⁵ These, of course, are not the main ornament, the more practical and significant part being the *candles* to be put in these candelabra.⁸⁶ Two kinds of candles are distinguished, *viz.*, those made of common or yellow wax, and those made of bleached or white wax. The yellow wax candles are used for "black" Masses, at the Tenebrae of Holy Week, and the Missa Praesantificatorum on Good

⁷⁹ Benedict XIV, *l. c.*

⁸⁰ S.R.C., July 16, 1863 (*Dec. Auth.*, n. 1270, 1). The significance of the cross is described by Bona and Durandus: "Ab aspectu crucis sacerdoti celebranti passio Christi in memoriam revocatur, cuius passionis viva imago et representatio hoc sacrificium est." (*De Sacr. Missae*, l. 1, c. 25, n. 8). "Ponitur inter duo candelabra, quoniam Christus in Ecclesia mediator extitit. Ipse enim lapis angularis, qui fecit utraque unum, ad quem pastores a Judea et magi ab oriente venerunt."

⁸¹ S.R.C., June 11, 1904 (n. 4136).

⁸² S.R.C., June 15, 1883 (n. 3576).

⁸³ S.R.C., Sept. 12, 1857 (n. 3059, XI). But we believe that to cover it with a gauze against flies would not be forbidden.

⁸⁴ L. I, c. 12, n. 11.

⁸⁵ *Caeremoniale Episc.*, l. c.

⁸⁶ The practical use of light was made manifest when the H. Sacrifice was offered in private houses and in the darkness of the catacombs; the symbolical meaning of light is that of energy, joy, grace, truth; see Ps. 118, 105; Job. 8, 12, etc. (Thalhofer, *l. c.*, § 52).

Friday; white candles at all other liturgical functions.⁸⁷ The general rule is that all candles used at liturgical functions should be made of pure beeswax. Therefore, candles made of stearine (animal fat), or of paraffin (hydrocarbon or brown coal), or of tallow are not permitted for liturgical use.⁸⁸ Metal candlesticks in which some kind of candle is set may be tolerated.⁸⁹ However, questions were proposed to the S. Congregation concerning the purity of beeswax. Adulterations made it difficult to find pure material and several bishops laid the question before the S. Congregation: "Whether, considering the great difficulty of getting real beeswax or of eliminating undue mixtures with other materials, (a) all the candles must be wholly made of beeswax; or (b) whether these candles may contain a mixture with vegetable or animal fat?" The answer was negative to the first and affirmative to the second part. Then stating its mind, the S. Congregation added that bishops should see to it that at least the Paschal Candle and two of the candles used at Mass should be *in maxima parte* of beeswax; that the other candles placed on the altars should be made of beeswax in the greater and more notable proportion. This would spell, perhaps, in percentages: 67-75% of beeswax for the first class (*maxima parte*) and at least 51% for the other candles. Then the S. Congregation very prudently advises pastors to follow the rules laid down by their bishops and not to trouble themselves at the Holy Sacrifice about the quality of the candles.⁹⁰ So far, the S.C. has not admitted any other light for strictly liturgical use; hence, neither gas nor electric light may be substituted for candle light. Electric light, however, is permitted for illuminating the church, provided it does not produce too much of a theatrical effect.⁹¹ If there be any doubt as to the tenacity of the S.C. in adhering to the traditional light, the touching prayers on Candlemas Day should dispense it. The manner of lighting the candles has thus been explained by the S. Congregation: The candles on the epistle side should be lit first, commencing with those nearest to the cross;

⁸⁷ *Caeremoniale Episc.*, II, 10, 4; II, 22, 4; II, 25, 2.

⁸⁸ S.R.C., Dec. 10, 1857 (n. 3063).

⁸⁹ S.R.C., May 11, 1870, ad XIII (n. 3448).

⁹⁰ S.R.C., Dec. 14, 1904 (n. 4147).

⁹¹ S.R.C., June 4, 1895 (n. 3859); May 16, 1902 (n. 4097); Nov. 22, 1907 (n. 4206); as to gas, see S.R.C., Nov. 29, 1901 (n. 4086).

then those on the gospel side, in the same order. They should be extinguished in inverse order.⁹²

e) Although the general rubrics of the Missal prescribe a so-called *Sanctus Candle*, to be lit on the epistle side from the Sanctus to the Communion inclusive, the S. Congregation admitted the contrary custom.⁹³

f) On the epistle side a *stand* or cushion should be placed for the Missal, to be moved to the Gospel side according to the rubrics.⁹⁴

g) An *altar card* is required. The general rubrics mention only one,⁹⁵ but custom has introduced two more. One is placed in the middle of the altar, one on the epistle side, and one on the gospel side. The print should be large, clear, and legible.⁹⁶

A *little bell* is also prescribed by the Missal. The Missal also directs that the glass cruets for the wine and water should be placed in a niche or window or on a small table especially made for the purpose.⁹⁷ The cruets should be of glass, so that the wine can be distinguished from the water. The general rubrics conclude thus: "Let nothing be placed on the altar that does not pertain to the Sacrifice of the Mass or to the ornaments of the altar itself."⁹⁸

h) The term ornaments applies also to *relics of Saints*, although these are exposed also as objects of veneration. The Ceremonial for Bishops says that relics of Saints or reliquaries (shrines) may be placed on the altar between the candlesticks, if the location or length of the altar permits.⁹⁹ The relics must be those of canonized Saints. Relics of the *Beatified* may not be publicly exposed without a special indult, except in places where their Office and Mass are celebrated by permission of the Holy See.¹⁰⁰ The relics should be exposed in shrines or cases. No other relics are to be placed in the same

⁹² S.R.C., Feb. 1, 1907 (n. 4198). This is an analogous interpretation taken from the Tenebrae candles (*Caerem. Episc.*, II, 22, 11).

⁹³ S.R.C., June 1899, ad II (n. 4029). In the U. S. the contrary custom prevails (except in some German churches).

⁹⁴ *Rub. Gen.*, XX.

⁹⁵ *Ibid.*

⁹⁶ Veneroni, *I. c.*, p. 192.

⁹⁷ *Rub. Gen.*, XX.

⁹⁸ *Rubricae Generales*, XX.

⁹⁹ L. I, c. 12, n. 12. Therefore relics may not be placed just behind the cross in the middle of the altar.

¹⁰⁰ Can. 1287, § 3.

shrine with relics of the Holy Cross for exposition.¹⁰¹ Relics which are not authenticated by trustworthy documents should be removed by the authority of the bishop.¹⁰² There is no obligation to expose relics on the altar; but if they are exposed, they should be in a decent setting, and at least two lights must burn on the altar by day.¹⁰³ From the decisions it appears that the lights must burn only when the relics are exposed in such a way that they can be seen.¹⁰⁴ No relics, not even those of the Holy Cross or the Passion, are allowed to remain on the altar during the exposition of the Blessed Sacrament; nor may they ever take the place of the cross, or be placed above the tabernacle or before the tabernacle door.¹⁰⁵

i) *Images* or *statues* may also be used to ornament the altar, to incite the faithful to devotion and veneration. The Code of Canon Law says: "Only those servants of God may be publicly worshiped, who are counted among the Saints and Blessed by the authority of the Church."¹⁰⁶ Unusual pictures and images may not be exposed in churches or sacred places (including those of exempt religious), unless the approval of the local Ordinary has been obtained. The Ordinaries shall never allow any sacred images to be publicly exhibited to the veneration of the faithful, unless these images are in keeping with the approved usage of the Church. An unusual image is one that represents persons or events in a manner which has no justification either in Holy Writ or in tradition. Thus, to represent the Holy Ghost in the form of a young man has never been sanctioned, but rather reprobated, by the Church. The Blessed Trinity may not be represented by a man with three heads, or by a man with two heads and a dove between them.¹⁰⁷ A statue or painting representing the Sorrowful Mother dressed in black and holding a crucifix

¹⁰¹ Can. 1287, § 1 f.

¹⁰² Can. 1284.

¹⁰³ S.R.C., Aug. 12, 1854, ad XIII: "thecae deauratae . . . saltem duo lumina" (n. 3029); during the Divine Offices two more lights must burn on the altar if the relic is exposed on the main or choir altar; S.R.C., March 20, 1869 (n. 3204).

¹⁰⁴ N. 3029: "apertae"; a gauze cloth does not prevent the sight of the relics—consequently two lights must burn.

¹⁰⁵ S.R.C., Apr. 3, 1821, n. VI; May 19, 1838; Sept. 6, 1845; May 12, 1836, n. I. (nn. 2613, 2779, 2906, 2740).

¹⁰⁶ Can. 1277, § 1; can. 1279, § 1; see our *Commentary*, Vol. VI, 241 f.

¹⁰⁷ The Holy Ghost may not be represented in human form, either with the Father and the Son, or without them (H.O., March 16, 1928; *A. Ap. S.*, XX, 103).

in her left hand would be an unusual picture. Pictures of the Sacred Heart of Jesus representing the Heart alone, without the rest of the body, are not allowed to be publicly exhibited on altars, but may be used for private devotion. The title "*Cor Jesu Eucharisticum*" is neither canonical nor liturgical, and hence no pictures of it may be exhibited to the veneration of the faithful. The Ordinary shall never permit the exhibition in churches or sacred places of images which offend against dogma, or decency, or propriety, or which are apt to lead the ignorant into error. Images which possess great value by reason of their antiquity, or artistic finish, or the veneration given to them, and which have been exhibited to the veneration of the faithful in public oratories or churches, if in need of repairs, must not be restored without the written consent of the Ordinary, who shall seek advice from wise and experienced men before he grants such a permission.

j) *Flowers*, green twigs or plants, and also artificial flowers made of silk and placed in vases, may be put on the altar. They must be removed during Advent and Lent, except "Gaudete" and "Laetare" Sundays, Holy Thursday, Holy Saturday, and the Vigil of Christmas. It is also permitted to have flowers on the altar during the month of March, though it falls within the Lenten season, in honor of Saint Joseph or on account of the first Communion of children.¹⁰⁸

§ 3. *The Tabernacle*

Although now considered a part and parcel of the altar, especially the main altar, the tabernacle is not essential to the altar, nor was it attached to it in ancient times. The Holy Eucharist was kept in so-called *columbaria*, or dove-like vases, suspended from the canopy (*baldachino*) of the altar, or from the wall of the apse. When the canopy was missing, the Sacred Species, preserved in a pyx which had the shape of a dove, were suspended from a crook. Later they were preserved in small towers placed either on the altar itself or on the reredos.¹⁰⁹ From the twelfth century on niches on the wall of the

¹⁰⁸ S.R.C., May 11, 1878, ad XI (n. 3448). The organ may also be played on those occasions, and the custom of leaving the image of St. Joseph uncovered during Passiontide may be tolerated (*ib.*); *Caerem. Episc.*, I, 12, 12.

¹⁰⁹ Thus a council of Rheims (867); see Kraus, *Geschichte der christl. Kunst*, II, 465 f.; Armellini, *Lezioni di Archeologia Crist.*, 1895, p. 426.

gospel side were in vogue and gradually became very prominent as towers or turrets with Gothic fillets and other rich decorations. The Renaissance placed the tabernacle on the altar, where it is now generally seen. There is no special place assigned to the tabernacle by the Council of Trent, which merely states that "the custom of preserving the Holy Eucharist *in sacrario* is so old that it was known during the century of the Nicene Council" (fourth century).¹¹⁰ The Council anathematizes those who maintain that the Holy Eucharist may not be preserved in the tabernacle (*in sacrario*), but must be distributed immediately to those present.¹¹¹

The Code (Can. 1269) prescribes: "The Blessed Sacrament must be kept in an immovable tabernacle in the middle of the altar. The tabernacle must be skilfully constructed and safely locked, appropriately decorated according to the liturgical rules, empty, and carefully guarded, so that there is no danger of profanation." Concerning the material of which the tabernacle is to be made, there are no rigid rules. But the more precious the metal or stone, the more becoming it will be. Inside, the tabernacle may be draped with white cloth or simply gilded. On the outside¹¹² it must be covered with a veil or curtain. No veil is required on the inside, though this custom may be tolerated.¹¹³ The material of the outside veil or cover may be silk, cotton, wool, hemp, etc. The color of the veil (called *canopaeum*, because it is supposed to be thrown over the whole tabernacle) has not been determined. The S. Congregation has admitted two opinions: the one which holds that the color must always be white, the other (Gavante) that it must change according to the office and seasons. This latter opinion was favored by the S. Congregation,¹¹⁴ but no strict rule can be deduced from its answer. Hence a white veil is certainly admissible. However, since at funeral masses and exequies and on All Souls' Day, the antependium and draperies are black, the veil of the tabernacle should be purple.¹¹⁵ The key to the tabernacle in which the Blessed Sacrament is kept must be carefully

¹¹⁰ Sess. XIII, chap. 6.

¹¹¹ *Ibid.*, Can. 7. An excellent monograph is that of F. Raible, *Der Tabernakel einst und jetzt*, Herder, 1908.

¹¹² S.R.C., Apr. 8, 1866 (n. 3150).

¹¹³ S.R.C., Aug. 7, 1871; June 5, 1889 (nn. 3254, 3709).

¹¹⁴ S.R.C., July 21, 1855 (n. 3035).

¹¹⁵ S.R.C., Dec. 1, 1882 (n. 3562).

guarded; the responsibility for carrying out this law rests with the priest who has charge of the church or oratory (can. 1269, § 4).

Some remarks may here be added.¹¹⁶ The dignity of the tabernacle as house of the Most High requires that the character of a shrine should ever be conspicuous. It should, therefore, be clearly distinguished from the superstructure. Mensa and tabernacle should form a unit. Over the tabernacle there should be a canopy or baldachino covering the whole mensa, and supported by four columns or pillars.¹¹⁷ The inside of the tabernacle should afford room for two ciboria and the monstrance (ostensorium). The door of the tabernacle should not be too far from the edge of the table, so that no stool is needed to reach into the tabernacle.

The material of the tabernacle should be wood, of a species that does not draw humidity. St. Charles Borromeo advises maple or linden; less commendable are walnut and oak. However, precious stones and metal may also be used. If the inside is gold-plated or gilt, no silk cloth is required to cover it. Mere painting does not dispense from covering the whole inside with a silk cloth.¹¹⁸ One or two doors opening in the middle may be used. Whether a door in the back of the tabernacle for sickcall purposes is admissible, has not yet been authoritatively decided.¹¹⁹ The same is true of revolving tabernacles, which have been denounced as inadmissible by some authors.¹²⁰ We could not find any official decision concerning them.

Finally, before the Blessed Sacrament is placed in the tabernacle, the latter must be *blessed*.¹²¹ However, it is well to observe that this blessing is required only when a new tabernacle is set on an altar already consecrated, or on a portable altar; otherwise the tabernacle is blessed at the end of the consecration ceremony of the altar.¹²²

The Tabernacle Light

At least one light must burn day and night before the tabernacle

¹¹⁶ See Kuhn, *Der Kirchenbau*, pp. 81 f.; Raible, *l. c.*, p. 263 ff.

¹¹⁷ *Caerem. Ep.*, I, 12, n. 13 f.

¹¹⁸ S.R.C., Aug. 7, 1871 (n. 3254); June 5, 1889 (n. 3709).

¹¹⁹ Raible, *l. c.*, p. 268, favors it, but quotes no authority.

¹²⁰ Wuest-Mullaney, *Matters Liturgical*, ed. 1926, p. 41, n. 71; quotes no authority.

¹²¹ S.R.C., June 20, 1899, ad IV (n. 4035).

¹²² Raible, *l. c.*, p. 269.

in which the Blessed Sacrament is kept. For this lamp olive oil or beeswax should be used; if no olive oil is available, other oils may be used, according to the prudent judgment of the Ordinary, but they should be vegetable oils if possible. The sanctuary lamp must not serve any other purposes, for instance, illumining a dormitory.¹²³ The lamp may be attached to the side wall, like a bracket or cornucopia, provided that the light burns towards and before the altar (*infra et ante altare*). Olive oil best serves the mystic significance of the sanctuary lamp, as expressed in the liturgy of Palm Sunday. However, beeswax, the significance of which is pointed out on Candlemas Day, is also permitted. So, too, is a mixture of olive oil and beeswax. Vegetable oil may be used where olive oil cannot be had.

Electric (or for that matter, also gas light) has not been permitted, the decision of 1916 being only a temporary provision "on account of war conditions."¹²⁴ Electric light was also forbidden for the purpose of lighting the interior of the tabernacle, or of the place in which the Blessed Sacrament is exposed, so that the pyx with the Blessed Sacrament may be better seen by the faithful.¹²⁵ This ruling practically eliminates the use of electric light around the altar. However, the S. Congregation has allowed it for lighting and illumination, provided no theatrical effect be produced.¹²⁶ In order to comply with these rulings the bulbs should be placed, not on, but somewhere near the altar, so that the light falls on the missal. If we say, "not on the altar," we mean the mensa and tabernacle, but do not include the canopy (*baldachino*) above the altar, for these regulations are restrictive and must be interpreted in the strict sense. No doubt the reason for this conservative attitude of the S. Congregation is to be sought in the mystic character of the sublimest of mysteries. "Vere Deus absconditus."¹²⁷

§ 4. *The Sacra Supellex*

By this term are understood, first and above all, the sacred ves-

¹²³ Can. 1271; S.R.C., Aug. 22, 1669 (n. 2033).

¹²⁴ S.R.C., Nov. 23, 1916 (*A. Ap. S.*, VIII, 72 f.).

¹²⁵ S.R.C., July 28, 1911 (n. 4275); concerning gas, see n. 4086.

¹²⁶ S.R.C., June 4, 1895 (n. 3859); "ad depellendas tenebras ecclesiasque splendidius illuminandas, . . . cauto tamen ne modus speciem praesferat theatrali."

¹²⁷ Is. 45, 15.

sels and their appurtenances or accessories; consequently, the chalice and paten, the ciborium, and the ostensorium with the lunula. The accessories to these utensils are: the corporal, the purificator, the burse, the palla, and the chalice veil. The Code (Can. 1296 ff.) by the term "sacra supellex" includes the liturgical vestments, especially those used for the Eucharistic service, *viz.*, amice, alb, cincture, maniple, stole, chasuble, cope, dalmatics, surplices, and altar linens. To these may be added those furnishings which are distinctively prelatical and pontifical.

Chalice and Paten

The *Liber Pontificalis* mentions two kinds of chalices, the one larger, the other smaller and easier to handle. The larger one is called *scyphus*. It must have been of considerable dimension. In the alleged donation made by Constantine the Great to Pope Sylvester in favor of the titulus Equitii (S. Martino de' Monti), is mentioned a chalice which weighed 10 pounds.¹²⁸ In larger basilicas there was more than one of these *scyphoi*, probably for the purpose of change, and for the reason that one could not contain all the wine needed for consecration.

Another class is that of the *calices ministeriales*, of smaller size, perhaps of the capacity of our present cups or chalices. They often are mentioned as being made of silver and in greater number than the *scyphoi*; in parish churches there were as many as fifteen or twenty.¹²⁹

As to the shape of chalices, it appears certain that the *scyphus* approached the *cantharus* or large goblet with handles. This, of course, was less practical for administering the Holy Eucharist, but may have been used as a receptacle for holding the wine offered by the faithful and also for consecration. For the purpose of administering communion, the consecrated wine was probably poured into the *calices ministeriales*, which resembled a bowl supported by a slender stem upon a flat base, not unlike our present chalices. But the Roman chalice had a short base without a noticeable stem.¹³⁰

¹²⁸ Duchesne, *Liber Pontificalis*, 1886, I, p. 170, 188.

¹²⁹ Duchesne, *l. c.*, I, p. 144.

¹³⁰ See Becker-Metcalf, *Gallus*, 1898, p. 482.

The *paten* (*patina*, *patena*) is represented on mosaics (S. Vitale of Ravenna) and mentioned in the *Liber Pontificalis*. Its size, judging from the weight, must have been very large. In the biography of Pope Sylvester we read of a silver paten weighing twenty pounds.¹³¹ It sounds almost incredible, but becomes more intelligible if we remember that it was a great flat bowl or saucer, generally furnished with handles and destined for receiving the oblations of bread. But the weight was diminished if patens of glass were used, such as are mentioned in the *Liber Pontificalis* under Pope Zephyrin (198-217), although the text in question is very obscure.¹³² The same source also enumerates patens for chrism (*patenas chrismales*), one of which weighed five pounds.¹³³

In course of time, with the change of architecture, the form and size of the chalices also changed. Therefore we speak of Gothic, Renaissance, and Barocco chalices. There is no rule as to style, so long as it has the form of a cup. But rules as to the material are stated in the Missal.¹³⁴ According to the rubrics the *cuppa* or bowl must be of gold or silver or may be of zinc.¹³⁵ But the interior of the *cuppa* must be gilded. The same holds for the paten. The size of a chalice may be proportionate to its style and ornamentation, but its height should not be less than eight inches, and the circumference of its upper lip not less than nine inches or about three inches in diameter. The foot may be round or polygonal, but it should be solid and have a cross upon it. The knob should be at least two inches from the lowest part of the *cuppa*, and not too richly ornamented, so that the chalice can be easily and conveniently handled. Decorations on the cup must not extend further up than one inch from the edge of the cup.¹³⁶

¹³¹ Duchesne, *l. c.*, p. 170.

¹³² Duchesne, *l. c.*, p. 139.

¹³³ Duchesne, *l. c.*, p. 170.

¹³⁴ Ritus servandus in celebratione Missae, tit. I, n. 1; De defectibus circa Missam occurrentibus, tit. X, n. 1; Veneroni, *l. c.*, p. 193 f.; Hartmann, *l. c.*, p. 796.

¹³⁵ This *stannea* is added in the Missal's rubrics, De defectibus, *l. c.*; but it is not to be found in the Ritus, *l. c.* Copper and glass are excluded by the rubrics (De defectibus, *l. c.*). An answer of the S.R.C., Sept. 16, 1865, n. IV (n. 3136) reads: "An liceat episcopo consecrare calicem ex stanneo (*sic!*) vel aere vel aurichaleo cum cuppa tamen eiusdem materiei aurata?" Resp. "Standum rubricis."

¹³⁶ See Hartmann, *l. c.*, p. 796; Veneroni, *l. c.*, p. 194. For interesting reproductions of chalices and patens see *Die Betende Kirche*, M.-Laach Abbey (1926).

The inner part of the paten must be gilded. Its size is proportionate to the width of the cup. The edge should be thin, but not sharp. A rounded-out paten without a rim is the most practical one. A deep or cornered rim is a nuisance and should be forbidden. Inside decorations on the paten, *viz.*, on the side of which the host is laid, are out of place.

Chalice and paten must be *consecrated* by the competent authority, either bishops or prelates (abbots) if the latter enjoy the right. The consecration is lost, if these sacred vessels (a) are so badly damaged or changed that their form is lost and they become unfit for their proper purpose, or (b) if they have been used for unsuitable purposes or exhibited for public sale.¹³⁷ Thus if a chalice sustains a slight break or split in the cup near the bottom, the consecration is lost. Not so, however, if the break is near the upper part, so that consecration can take place in it without fear of spilling the contents. An indecorous use would be one like that mentioned in Daniel V, 3. A change in the former discipline is stated in can. 1305, § 2, which reads: "Chalice and paten do not lose their consecration by the wearing away of the gilding, or by the process of regilding. But if the gold plate wears away, there is a grave obligation to have the vessel replated." Finally, it may be added that both chalices and patens should be kept in casings or bags, or at least in a dry place, and that the moist purificator should not be left on the chalice.¹³⁸

The Ciborium

The Roman Ritual prescribes that sufficient particles should be kept in a ciborium made of solid and decent material, and that it should be clean, tightly shut with a lid, and covered with a white silk veil. It should be placed in an immovable tabernacle which is securely locked with a key.¹³⁹ This is about all that is expressly prescribed. One decision forbids the use of glass for ciboriums.¹⁴⁰ Liturgists¹⁴¹

¹³⁷ Can. 1305.

¹³⁸ Hartmann, *l. c.*, p. 796.

¹³⁹ Titulus IV, n. 5, De Ssmo. Euch. Sacr.; ed. Pustet, 1926, p. 105.

¹⁴⁰ S.R.C., Jan. 30, 1880 (n. 3511).

¹⁴¹ See Veneroni, *l. c.*, pp. 199 f.

describe it more elaborately. The ciborium must be gilded inside, have a little elevation at the bottom of the *cuppa*, so that the particles and fragments may be easily gathered. Its knob should be smooth, its foot solid, the lid well closing, with a cross on top. Before use it must be blessed.¹⁴² The blessing is lost like that of a chalice.¹⁴³

The Ostensorium

This is a vessel for containing the Sacred Host and in solemn exposition is placed on the throne or carried in procession. It should be made of gold or silver, or of gilded brass or copper. Purely decorative or symbolical presentations may adorn it, but no angels in adoring attitude or statues of saints should be set on the ostensorium. The foot must be solid, the knob practically placed and smooth.¹⁴⁴ In the middle of the monstrance two transparent glasses, a little larger than the size of the Sacred Host, must be set. Between these two glasses the so-called *lunula* is placed on guides. Sometimes the *lunula* consists of two round glasses, surrounded by a golden rim, so that the Sacred Host rests on the bottom of the golden rim and is tightly enclosed by the two glasses. This was originally not approved by the S. Congregation.¹⁴⁵ The answer was repeated with regard to the so-called *custodia* or vessel in which the Sacred Host is placed in the tabernacle. However, the answer was modified so as to permit such *lunulae* and *custodia*, provided the glasses do not touch the Sacred Host.¹⁴⁶ The *lunula* must be blessed,¹⁴⁷ though a strict obligation can hardly be proved, since the S. Congregation only stated that the rubrics should be observed. The formula is either the one in the Pontifical or in the Ritual.¹⁴⁸

¹⁴² The formula is either that of the *Pontificale Romanum*, tit. "De Bened. Tabernaculi sive Vasculi pro SS. Euch. Conservanda," or that of the *Rit. Rom.*, tit. VIII, c. 23 (ed. Pustet, 1926, p. 339). See can. 1304, either bishops or religious or pastors may bless them for their own churches.

¹⁴³ Can. 1305, § 1.

¹⁴⁴ *Caer. Episc.*, II, c. 32, n. 14; Veneroni, *l. c.*, p. 197.

¹⁴⁵ S.R.C., Feb. 4, 1871, ad IV (n. 3234).

¹⁴⁶ S.R.C., Jan. 14, 1898 (n. 3974).

¹⁴⁷ *Dec. Auth.*, n. 926, ad 5, but the rubrics make no strict provision; the one alleged in Ritus celeb. Missam, tit. II, n. 3 (in vase mundo benedicto) may be taken as prescriptive.

¹⁴⁸ See footnote n. 142.

Corporals, Palls, Purificators, Veils, and Burses

1. The corporal or *palla corporalis* (cloth for the body of the Lord) formerly covered the entire altar table, because intended as a container for the oblations of the faithful. These oblations and the chalice were also covered with it, as is still customary with the Carthusians. Towards the end of the Middle Ages it received its present size.¹⁴⁹ This now should not be less than eight or eight and one-half inches square. In the middle no cross nor embroidery nor decoration should be stitched, while on the rim there may be some lace or embroidery and in the front a small, smooth cross. It must be of hemp or linen and should be starched. The corporal must not be left spread on the altar, when not used for service, but put into the burse.¹⁵⁰

2. The *palla* or stiff chalice cover developed after the twelfth century from the folded corporal. Beginning with the sixteenth century pasteboard was used. The material prescribed now is linen or hemp, at least on that part which comes in contact with the paten or chalice.¹⁵¹ The upper part may have some embroidery and figures. In size it should not be larger than the paten. Both corporals and palls must be blessed according to the Ritual.¹⁵²

3. The *purificators* have always served the practical purpose of cleaning the chalice and the fingers and mouth of the celebrant. They must be made of hemp or linen, no other material such as muslin or cotton being allowed for any, even the poorest, church.¹⁵³ The size is not prescribed, but the advice given by some writers,¹⁵⁴ that they should be about sixteen inches long and ten inches wide seems reasonable. On the smaller end they may have laces or embroidery. No blessing is required.

4. The chalice *veil* is a cover spread over the chalice whilst it is carried to the altar, and remains upon the chalice from the beginning of Mass till the Offertory, and from the Communion till the celebrant

¹⁴⁹ *Die Betende Kirche* (M.-Laach), p. 65.

¹⁵⁰ S.R.C., Sept. 13, 1704 (n. 2146, 1, 2); Veneroni, p. 180.

¹⁵¹ S.R.C., July 17, 1892, ad IV (n. 3832).

¹⁵² Tit. VIII, cap. 22 (ed. Pustet, 1926, p. 338); no change in the word "linteamen" because this is collective. S.R.C., Sept. 4, 1880, ad III (n. 3524).

¹⁵³ S.R.C., May 18, 1819 (n. 2600).

¹⁵⁴ Veneroni, *l. c.*, p. 181, 30 centimeters; *Die Betende Kirche*, p. 66: 45 by 25 centimeters.

returns to the sacristy. It dates no farther back than the sixteenth century and was prescribed by St. Charles Borromeo,¹⁵⁵ who ordered that it should cover the chalice on every side, be made of silk cloth, and may have precious textile designs of gold and silver thread. A cross is in the front.¹⁵⁶

5. The *burse* is a container for the corporal. It originated in the medieval custom of keeping the corporal in velvet or silk chests of small size, which were sometimes placed on the chalice and thus carried to the altar.¹⁵⁷ It is generally made of silk cloth, or at least lined with silk or linen on the inside. The burse used for containing the corporal must not be used for collecting alms or taking up a collection.¹⁵⁸ Neither veil nor burse are blessed.

The Code¹⁵⁹ determines the manner of *handling* sacred things as follows: Care must be taken that the chalice with the paten, as well as the purificators, palls, and corporals, after having been used in the Sacrifice of the Mass, and before being washed, are touched only by clerics or by those in charge. Purificators, palls, and corporals which have been used in the Sacrifice of the Mass, shall not be given to lay persons, even though they be religious, to be washed by them before they have been washed by a cleric in higher orders. The water of the first washing should be poured into the waste hole, called *sacrarium*, or if there is no *sacrarium*, into the fire. It would, therefore, appear that even a Brother sacristan, or a Sister sacristan, or a lay sacristan is allowed to handle a chalice, pall, corporal or purificator. At least this seems to be the more generally accepted opinion. The ostensorium, ciborium, and custodia may be touched by laymen and others who are not in charge of these things.

§ 5. *Liturgical Dress*¹⁶⁰

The origin of most of the liturgical vestments was perfectly natural and historical, they being, for the most part at least, borrowed from

¹⁵⁵ *Die Betende Kirche*, p. 66.

¹⁵⁶ Veneroni, *l. c.*, p. 223.

¹⁵⁷ *Die Betende Kirche*, p. 67.

¹⁵⁸ S.R.C., May 2, 1919 (*A. Ap. S.*, XI, 246).

¹⁵⁹ Can. 1306.

¹⁶⁰ The chief literature: Bona, *Rerum Liturgicarum*, lib. I, cap. 5.; J. Braun, S.J., *Die Liturgische Gewandung*, Freiburg, 1907; Bock, *Geschichte der Liturgischen Ge-*

the Roman dress as it was when the Church came into existence. The Christians, of course, wore the same garb as the pagans. But the Byzantine influence, especially since 382, exerted itself also on the ecclesiastical dress. Minute prescriptions were issued for the dress of the courtiers, the soldiers, and the officers. Towards the end of the sixth century we find the clerical dress, as a whole, pretty well fixed. This, however, does not imply that all insignia or dresses had been adopted by all the churches.

For the sake of a clearer view of the whole domain of liturgical dresses these may be distinguished into under and upper garments, hand and footgear, and liturgical insignia, properly so-called.

1. *Undergarments.* a) The *amice* (*amictus*,¹⁶¹ *humeralis*) is a rectangular piece of cloth thrown over the neck and shoulders and tied on the breast. Its origin is explained from the drapery of the rhetorician's mantle, or from the purple headgear of the sacrificing priest or ephod worn by Samuel and David. The use of the amice is testified to not earlier than the eighth century. The material should be linen or hemp,¹⁶² and its size about one and a half to two feet square. The Roman Missal prescribes as follows: The amice is kissed on the place of the cross; then it is put on the head and lowered down to the neck, so that the Roman collar of the dress is covered therewith; then the strings are drawn under the arms from the back to the breast and tied in front.¹⁶³ The priest prays: "Put, O Lord, the helmet of salvation upon my head, that all the devil's attacks may come to naught." Thus the significance of a spiritual helmet which covers the "orans" may easily be deduced.¹⁶⁴ It is worn whenever the alb is used, or when canons assist in the cathedral

wänder, Köln, 1856 ff.; Duchesne-McClure, *Christian Worship, 1923*; *Die Betende Kirche, 1926*; Veneroni, *Manuale di Liturgia, 1926, vol. I*; Neugast, *Handbuch der Liturgie, 1927, II, 95 ff.*, etc., etc. The form of vestments for Mass and s. functions should be that admitted by the Church, and no new form or style may be introduced. This also was intended of the so-called Gothic vestments, which apparently are not favored by Rome. (S.R.C., Dec. 9, 1925; *A. Ap. S.*, XVIII, 58).

¹⁶¹ From "amicere," to throw or wrap around, to cover, clad; "amictus" an outer garment or cloak.

¹⁶² S.R.C., May 15, 1819 (n. 2600); Dec. 17, 1875 (n. 3387).

¹⁶³ Ritus celebr. Miss., tit. I, n. 3.

¹⁶⁴ Other meanings are: the custody of the tongue, as expressed in the prayer recited at the degradation of a subdeacon, also (but certainly far-fetched), the crown of our Lord.

in rochet or *cotta*. Instead of the amice some religious of the ancient Orders make use of the *caputium* or hood.

b) The *alb* is a reminiscence of the Roman *tunic*, an oblong piece of cloth, either of wool or linen, taken just as it came from the loom. Originally it was sleeveless, but under the empire it was generally worn with sleeves, and, when worn in public, was always girded (*tunica cincta*). The documents, liturgical or other, dealing with the Roman use take for granted that all ecclesiastics, from the pope down to the acolyte, or even beneath him, wore the *planeta* or *pænula*, with the tunic under it. Pope Celestine I (422-432) had, in fact, forbidden the use of any ecclesiastical costumes.¹⁶⁵ This certainly proves that a distinctively ecclesiastical dress was not introduced until later, and, as stated above, was chiefly borrowed from the Roman dress. But the exact time when the tunic or alb became a liturgical dress cannot be assigned with certainty. In the eighth century it was worn by all clerics of Rome. Ornate albs are rare up to the twelfth century. The Renaissance introduced laced albs.

The liturgical rules are the following: The material must be linen or hemp. A transparent lining of blue or red color on the fringe and cuffs of the sleeves is tolerated.¹⁶⁶ Whether a lace alb, *viz.*, one of lace from the middle to the fringe, is permitted to all below the rank of canons may be doubted, because this privilege was granted only to canons.¹⁶⁷ Concerning the size, there is no rule to be found in the authentic sources. This is but natural, since not all ecclesiastics are of the same size.¹⁶⁸ But the Roman Missal states how it is to be put on. The celebrant puts his head under the alb, slips first into the right sleeve and then into the left, and adjusts it to the body, raises it in front and on the sides, then ties it with the cincture, which is offered by the server. The server also takes up the alb across the cincture so that the alb may hang down and cover the whole dress of the celebrant. It should be raised evenly from the floor on all

¹⁶⁵ Duchesne-McClure, *l. c.*, p. 380.

¹⁶⁶ S.R.C., July 12, 1899, ad VII (n. 4048). But this colored lining should, as a rule, correspond with the dress and the hem of the sleeves; S.R.C., May 25, 1906 (n. 4186).

¹⁶⁷ S.R.C., June 16, 1893, ad XII (n. 3804).

¹⁶⁸ Hartmann, *l. c.*, p. 802, has 1. m, 56 cent. (62 inches); Veneroni, *l. c.*, p. 210 has 1.75m.

sides.¹⁶⁹ The priest, when putting on the alb, says: "Make me white, O Lord, and cleanse my heart, that, washed in the blood of the Lamb, I may enjoy eternal bliss." Therefore, the symbolical meaning is light and purity, the adjective "*alba*" added to the tunic being expressive of purity.¹⁷⁰

c) The *cincture* or *cingulum*, made of hemp, or linen, or silk, serves the practical purpose of confining the alb to the waist. Its symbolism is expressed in the prayer recited when it is put on: "Gird me, O Lord, with the girdle of chastity; remove from my loins the sting of concupiscence, that there may dwell in me the virtue of continence and chastity."

d) *Surplice* (*superpellicium*) and *rochet*. Both developed from the alb, most probably in the northern countries, where clerics wore furcoats under the alb. This latter proved too clumsy, on account of its being girded, to be worn over the furcoat. Therefore, it was, after the thirteenth century, shortened into the surplice.¹⁷¹ The rochet differs from the surplice only in the width of the sleeves, the former having closely confined, the latter wider, sleeves. The material of both is the same as of the alb, and the colored lining beneath the sleeves is allowed as for the alb. The rochet is worn only together with the other paraphernalia, never alone; and never for the administration of the Sacraments, or when the surplice is prescribed, nor at funerals, nor at Benediction of the Blessed Sacrament.¹⁷²

2. *The Upper Garments.* a) The *dalmatic*¹⁷³ is now the distinctive garment of deacon and subdeacon. It was a second tunic with large sleeves. As early as the end of the fifth century the dalmatic, which had passed out of fashion as an ordinary article of clothing, had become the distinctive badge of the pope and his clergy.¹⁷⁴ In the sixth century a shorter tunic, now called *tunicella*, was introduced for the subdeacons, which, in the tenth century became an official garment. The pope, since the eighth century, wore both the

¹⁶⁹ Ritus Servandus, tit. I, n. 3.

¹⁷⁰ Some refer to Luke 23, 11, the white mock garment of our Lord.

¹⁷¹ Latin, *superpellicium*, over the skin or pelt.

¹⁷² S.R.C., Mar. 17, 1629 (n. 495); Sept. 25, 1852 (n. 3005); Veneroni, *l. c.*, p. 213.

¹⁷³ The name points to a dress used in Dalmatia.

¹⁷⁴ Duchesne-McClure, *l. c.*, p. 382.

dalmatic and the *tunicella*; the bishops adopted them in the twelfth century. After the ninth century the dalmatic became a liturgical garment in the Western Church, and after the fourteenth century the *tunicella* was no longer distinguished from the dalmatic. Both were at about the same time shortened to the length of about forty inches. At present their color and material correspond with those of the chasuble. On the front and back there are two strips which are crossed by another strip at breast height. The meaning is indicated by the prayer recited at the ordination of deacon and subdeacon: they are vestments of joy and justice.

b) The *chasuble*, in Latin *casula*¹⁷⁵ or *planeta*, is a scapular-like upper cloak with an aperture and two almost equally long and wide pendants in the front and in the back, the front being cut on both sides for the arms. It developed from the *paenula* or sleeveless cloak of the Romans, who wore it over the tunic. Its use differed in and outside Rome, where all the clerics wore it. But since the twelfth century it is the exclusive liturgical vestment for holy Mass. Its ancient form, covering the body all around like a cloak, remained more or less until the sixteenth century, when the present shape of the chasuble came into vogue. Material and color varied through the centuries. In fact, until the nineteenth century there were hardly any rigid rules with regard to its material.¹⁷⁶ A few decades ago the so-called Gothic chasuble found favor in some countries, including the U. S. It was in fashion already in the twelfth century.

The S. Congregation of Rites has given some particular decisions to the effect that at least the outer part of the chasuble must be of silk, that linen or cotton is not allowed, that the color of the ornaments must also be distinguishable.¹⁷⁷ The chasuble is described in the ordination ritual as a symbol of charity. As a garment thrown over the shoulders, its symbolical meaning is explained in the prayer: "Lord, who hast said: 'My yoke is sweet and my burden light,' grant that I may be able to bear it so as to deserve thy grace." As a rule,

¹⁷⁵ *Casula* is derived from "*casa*," "*eo quod totum hominem tegit quasi casa*" (a little hut); Rhabanus Maurus, *De Instit. Cleric.*, VI, 17. *Planeta* is from the Greek word *planathai* or *planethes* (a planet).

¹⁷⁶ *Die Betende Kirche*, p. 93 f.; Veneroni, *l. c.*, p. 213 f.

¹⁷⁷ S.R.C., Sept. 23, 1837; June 23, 1892 (nn. 2769, 3779), for poorer churches March 23, 1882 (n. 3543).

the chasuble is worn only at functions which are performed about the altar, without leaving the latter.¹⁷⁸

Deacon and subdeacon sometimes wear a folded chasuble (*planeta plicata*), a reminiscence of the time when they, too, wore it as a liturgical dress, but the deacon, before chanting the Gospel, folded it like a mantle under the right arm in order to perform his functions more conveniently.¹⁷⁹ Now the deacon divests himself before the Gospel of the *planeta plicata* and takes it back after the last ablution. But all that time he wears a broad stole over the other one. The subdeacon puts off the *planeta plicata* during the time he reads the epistle, and resumes it after having kissed the celebrant's hand. The idea here conveyed is that the *planeta* is not the official dress of the deacon or subdeacon. The days on which this *planeta plicata* (of purple color) is worn, are: during Advent and Lent, except Gaudete and Laetare Sundays, on the Vigils of Easter and Pentecost, but only before the Mass, at the blessing and procession on Feb. 2, Ash Wednesday, and Palm Sunday; on the two last-named days also during the Mass. This is a rule also for canons, if they serve as deacon and subdeacon.¹⁸⁰ The rule holds for cathedral and parish churches, while in minor or inferior churches the subdeacon assists in alb and maniple, the deacon in alb, maniple, and stole on the days mentioned.¹⁸¹

c) The *cope* or *pluviale* is a semicircular mantle reaching to the feet or ankles, and closed on the breast by means of a buckle or hook sewed on the two flaps. It had its origin in the clerico-monastic *cappa* of the eighth and ninth centuries. Because its former shape was similar to the chasuble, it was also called *casula cucullata*. From its practical purpose, which was that of a raincoat, it took the name *pluviale*. But the hood (*cappa, caputium*) which formerly covered the head, has now become a mere ornament hanging from the collar in the shape of a buckler. Its liturgical use is various; it is employed especially at solemn blessings and at Benediction of the Blessed Sacra-

¹⁷⁸ Hartmann, *l. c.*, p. 804. Exceptions to that rule occur at the blessing of the Holy Oils and at the Corpus Christi Procession.

¹⁷⁹ This is expressed in a somewhat different manner in the *Rubricae Generales Missae*, tit. XIX, n. 6.

¹⁸⁰ *Rub. Gen.*, *l. c.*; S.R.C., May 6, 1826, ad IV (n. 2646).

¹⁸¹ *Rub. Gen.*, tit. XIX, n. 7.

ment, at solemn Matins, Lauds and Vespers, by the assisting priest, at the absolution for the dead, etc.¹⁸² It is worn over surplice and stole.

d) The *cappa magna* is a cloak with hood and trail, taken up as far as the waist in front. It was formerly used as a hooded mantle by prelates when riding on horseback, covering rider and beast to the latter's tail. The Pope, since the fourteenth, the cardinals since the fifteenth, century, the bishops if granted the privilege, wore it as emblems of secular power. It is no liturgical dress in the strict sense of the word.¹⁸³ The color is red for the *cappa magna* of the cardinals, except in Advent and Lent;¹⁸⁴ for that of the bishops it is purple, for that of abbots (if they have the right to wear it) it is black.

e) The *mozzetta*, from the Italian word *mozzare*, to cut off, lop, shorten, is a lopped *cappa*, buttoned in front, which takes the place of the *cappa magna*. It is a sign of jurisdiction or governing power, and hence Ordinaries and abbots are not allowed to wear it outside of their own territory. Instead of it these prelates, in territories not their own, wear the so-called *mantelletum*, a sleeveless cape.¹⁸⁵ It is worn over the rochet and its color corresponds to that of the *cappa magna*.

Liturgical Hand and Footgear

Gloves were introduced into the liturgy in the ninth century for practical as well as ornamental purposes. Their significance is insinuated in the prayer which the vesting prelate recites.

Sandals or slippers are mentioned by Gregory the Great and are discernible on mosaics in S. Vitale at Ravenna. They were worn by all the clergy, but after the eleventh century they were reserved to the higher dignitaries. This applies also to the *stockings*, now generally of silk. The color of gloves, slippers, and stockings should correspond with that of the chasuble. They are used at pontifical functions, except on Good Friday and at funeral services.

¹⁸² Veneroni, *l. c.*, p. 281. The symbolical significance is rather vague. Some see in it the symbol of a holy conversation; *Die Betende Kirche*, p. 95.

¹⁸³ *Die Betende Kirche*, p. 96.

¹⁸⁴ On "Gaudete" and "Laetare" Sundays the color is red. Cardinals who are religious wear the color of their Order, unless the Pope dispenses with this rule, as Leo XIII did in the case of Cardinal Vaszari, O.S.B.

¹⁸⁵ *Die Betende Kirche*, *l. c.*, p. 96. The *mozzetta* dates from the late Middle Age.

Tiara and *mitre*. The Romans, except when on a journey, did not use a hat or headgear proper. But a *pileus* was worn by pagan priests and also by presbyters, especially the aged. St. Jerome thanks Paulinus of Antioch for the *pileus* he had sent him.¹⁸⁶ Doubtless this *pileus* was a *camelaucum*, or low skull-cap, made of felt or camel's hair, wool or leather, and could hardly be distinguished from the closely fitting Phrygian cap. Out of this tiara grew the mitre. At first, the pope alone wore the *camelaucum*. Later bishops, too, began to make use of it, and the papal *pileolus* grew higher. Probably soon after Nicholas I (858-867) it was united to the *mitra* or *taenia*, the two becoming one. This *taenia* was originally nothing but a white woolen strip or band, sometimes wound around the diadem of kings and high priests. This band finally developed into the *triregnum*, or triple crown, first mentioned between 1315 and 1316. In the sixteenth century the top was adorned with a small cross. Thus the *tiara* is a *pileus* plus mitre, the symbol of freedom and of a royal priesthood.

The *mitre* itself at first was a band, especially a sacred band, fillet, or veil worn around the head, as a headgear for consecrated persons. Sometimes the sacred band appears wound around the *pileus*. But in course of time, instead of being attached or fastened around the *camelaucum*, the band fell in two pendants from behind the *pileus*, which retained its form of *camelaucum* until the twelfth century: it was a (Phrygian) cap somewhat pressed down in the middle of the top, around which bands were either wound, or from which they hung in pendants.¹⁸⁷ Three kinds of mitres are officially distinguished: the *pretiosa*, studded with jewels; the *auriphrygiata*, covered with gold-cloth or brocade, and the *simplex*, made of silk or linen cloth with bands that have a red fringe.¹⁸⁸ Abbots, says an old decree, are not supposed to wear the *pretiosa*.¹⁸⁹ The form of a helmet expresses the idea of a defender of the truth, imbued with a knowledge of Holy Writ, both of the Old and the New Testaments. It also denotes the highest dignity.

¹⁸⁶ Ep., 85, n. 6.

¹⁸⁷ Wüscher-Becchi, *Ursprung der päpstl. Tiara und bischöfl. Mitra*, Rome, 1899; *Jahrbuch f. Liturgie-Wiss.*, 1923 (III), p. 210.

¹⁸⁸ *Caerem. Episc.* XVII, 1. 4.

¹⁸⁹ Veneroni, *l. c.*, p. 226.

The *pileolus* or skullcap, widely introduced in the sixteenth century, is a small silk cap covering the top of the head. Its color is white for the pope, red for the cardinals, purple for bishops and abbots, nullius, and black for inferior prelates.

The *biretta*¹⁹⁰ is a stiff, four-cornered headgear with three or four ridges and a tassel. In its present form it dates back to about 1500. Its color now follows that of the skullcap. But it was only in 1888 that Leo XIII allowed the bishops "to wear now and forever the purple biretta," so that bishops alone are permitted to make use of the purple biretta.¹⁹¹

§ 6. Liturgical Insignia

The wearing of insignia seems to have met with little favor at Rome in the early days, to judge from a letter of Celestine I (422-432). The stole as well as the maniple appear much later as liturgical emblems.¹⁹² The *stole* took its origin from practical purposes attached to the so-called *orarium* or *sudarium*, *i. e.*, handkerchief or napkin. The deacons, not unlike the *camilli* or youths who ministered at the sacrifice, had to handle the offerings in kind, *viz.*, bread and wine, and to keep the sacred vessels clean and neat. For this kind of service a towel or napkin was the proper utensil. Except in Rome, it was used in nearly all churches. But the Council of Laodicea in Phrygia (ca. 380) forbade the *orarium* to subdeacons and the inferior clergy. Its liturgical use became prominent at an early date, though in Rome it seems to have been unknown till the twelfth century.¹⁹³

A somewhat different origin is ascribed to the *stole* worn by bishops and priests, although it was also originally called *orarium*. It was a neckcloth or scarf used to cover the wide aperture of the dalmatic and chasuble (paenula), and thus to protect the neck. After it had taken on the form of a scarf the *orarium* of priests and bishops was distinguished from that of the deacons only in the mode of

¹⁹⁰ Italian *berretta*, bonnet or cap; see *Cath. Encyclopedia*, Vol. II, p. 577.

¹⁹¹ Brief of Feb. 3, 1888 (*Theol.-prakt. Quartalschrift*), 1888, p. 730. A quaint custom is mentioned by Fagnani; see our *Commentary*, Vol. II, 68.

¹⁹² Duchesne-McClure, *l. c.*, p. 390.

¹⁹³ Duchesne-McClure, *l. c.*, p. 390 ff.

wearing it: the former wearing it around the neck down to the breast, while on deacons it hung from the left shoulder. Presbyters generally wore the stole in the same manner as bishops.

The *maniple* appears to have developed either from the *orarium*, when worn on the arm, or from the *mappula*, a handkerchief or napkin folded around the hands for receiving some object. It was when the deacons were relieved of some of their work by the subdeacons that the maniple became a distinguishing emblem of the latter. In Rome this occurred toward the twelfth century.

The material and color of both stole and maniple correspond to that of the chasuble. Three crosses must be stitched or woven on both—one on top, the others on each end. But the larger stole, which is worn instead of the *planeta plicata* by the deacon, has no crosses.¹⁹⁴ As to the use of the stole the Ritual gives sufficient instructions. It is used when the Sacraments are administered or an office is performed which requires the use of the stole; for preaching it is required only where the local custom favors it.¹⁹⁵ The stole, being a sign of office, not of jurisdiction, is to be worn by the one who performs the office, whether pastor or curate or a substitute.¹⁹⁶ With regard to regulars (not religious in general), it has been decided that they need not wear either surplice or stole in the confessional.¹⁹⁷ The deacon always wears the stole when handling the Holy Eucharist, except in the cases mentioned in the Ceremonial of Bishops.¹⁹⁸

Mode of wearing the stole. (a) The deacon, after having kissed the top cross of the stole, throws it from the left shoulder across the front and back and ties it under the right arm. (b) The priest crosses it on the breast and confines it to the waist by the cincture, when wearing the alb, but when he is wearing the surplice only, the stole hangs down on the breast. (c) The bishop always wears it as the priest does when wearing the surplice.

The *symbolical* significance of the stole is rather loosely connected

¹⁹⁴ S.R.C., Sept. 25, 1852, ad VII (n. 3006).

¹⁹⁵ S.R.C., Sept. 26, 1868 (n. 3185).

¹⁹⁶ S.R.C., July 21, 1855, ad II (n. 3035).

¹⁹⁷ S.C. Epp. et Regg., Nov. 8, 1588 (Reg. P., II, fol. 337). The bishops are not entitled to force them to do so.

¹⁹⁸ *Caerem. Ep.*, II, 23, nn. 12 and 20; S.R.C., June 9, 1899 (n. 4030), *viz.*, when the deacon takes down and hands the Bl. Sacrament to the bishop.

with the prayer that is said when the stole is put on for Mass. It expresses the hope of immortality and spiritual joy.

The *maniple* is exclusively worn at Mass by the celebrant as well as by the deacon and subdeacon of the Mass (not by the deacons of honor). Its mystic meaning has a pertinent relation to the ministry: "May I, O Lord, wear the maniple of weeping and sorrow, in order to receive with joy the reward of labor."

Besides the vestments so far mentioned, there are certain insignia exclusively permitted to bishops and those who have obtained a special privilege. They are the pallium, the ring, the crozier, the pectoral and the archiepiscopal cross.

Among the insignia proper to a metropolitan the Code mentions the *pallium*. Its origin is involved in obscurity. It seems to be an imitation of the band of wool worn at Mass by Oriental bishops. This ornament was in vogue also in Gaul and Africa. As a special sign of distinction the pallium came into general use after the sixth century. In its modern form it is a circular band, about two inches wide, worn about the neck, breast, and shoulders, and having two pendants, one hanging down in front, the other behind. It is set with six black crosses of silk, one each on the breast and back, one on each shoulder, and one on each pendant. It is worn over the chasuble and signifies the plenitude of pastoral and episcopal power which an archbishop has received from the Pope. The pallia are kept in a *capula* over the tomb of St. Peter, and hence are said to be "taken from the body of St. Peter," after being blessed by the Pontiff on the eve of the feast of SS. Peter and Paul.

A metropolitan is obliged to ask the Pope for the pallium within three months from the date of his consecration, or, if he is already consecrated, from the time of his canonical promotion in consistory. Certain acts of metropolitan jurisdiction or of episcopal order which require the use of the pallium according to the liturgical laws, are illicit if performed before the imposition of the pallium. These acts are the following: consecration of bishops, convocation of a council, blessing of chrism, dedication of churches, ordination of clerics. Even if he should have had the use of the pallium in another diocese, he must get a new one if he is transferred.¹⁹⁹ The days on which

¹⁹⁹ *Pontificale Rom. De Pallio* (ed. Pustet, 1888, p. 93) L; can. 275 ff.

he may use the pallium are: Christmas, St. Stephen's, St. John's, New Year's Day, Epiphany, Palm Sunday, Holy Thursday, Holy Saturday, Easter Sunday, Low Sunday, Ascension, Pentecost, Corpus Christi, feasts of the Purification, Annunciation, Assumption, Nativity, and Immaculate Conception of the Bl. Virgin Mary, Nativity of St. John, St. Joseph's (19 March), All Saints, dedications of churches, festivities in his own church, ordination of clerics, consecration of bishops, abbots, and virgins, anniversary day of the dedication of the cathedral and of his own consecration.²⁰⁰

The metropolitan may use the pallium in every church of his province on the days determined in the *Pontificale Romanum* or on others specially granted to him; but he may not use it outside his province, even though the local Ordinary consents. If a metropolitan loses his pallium, or is transferred to a different archiepiscopal see, he must obtain another. The pallium cannot be lent, given away, or left to anyone after death, but all pallia received by a metropolitan must be buried with him. Archbishops who are metropolitans, or who hold that title, must demand the pallium "instante, instantius, instantissime." The reason for this urgent postulation lies in the significance of the pallium as indicative of the plenitude of the archiepiscopal jurisdiction.

The *ring* is mentioned as an official sign of bishops by a council of Toledo in 633. After the year 1000 bishops wore it generally. The ring of the pope, called Fisherman's Ring, represents Peter casting his net. The significance of the episcopal ring is similar to that of the wedding ring, *viz.*, it is a symbol of loyalty to his spouse, the Church. The bishop wears the ring ordinarily and at all ecclesiastical functions. So also do governing abbots. Protonotaries apostolic are allowed to wear the ring at Mass only when they pontificate.²⁰¹

The *crozier* is a staff now made of metal and consisting of three movable pieces. Its height is that of a man. The uppermost part is rounded out, snail or serpentlike. Its use is testified to since 633. But at first it was a straight staff, *pedum*, resembling a sceptre. In the eleventh century it turned into a crook, first semi-circular, then

²⁰⁰ *Pontificale Rom.*, *De Pallio*, ed. cit., p. 94 L; *Our Commentary*, II, 292 ff.

²⁰¹ *Die Betende Kirche*, pp. 102 f.; Veneroni, *l. c.*, p. 227; S.R.C., May 23, 1846, ad V (n. 2907). The ring allowed to doctors has no liturgical significance, since these have no right to wear it at liturgical functions (can. 1378).

fully rounded, like a snail. Some of the croziers of more ancient times show a small band hanging from the top. The meaning of this *panisellus* is supposed to be that of limited jurisdiction, but its real purpose was to protect the staff against the sweat of the hands.²⁰² The crozier is used at all pontifical functions except on Good Friday and at Requiem Masses.²⁰³ It symbolizes the pastoral or governing office of prelates. The crook or upper round part is turned toward the people only in the bishop's or abbot's own domain. The pope uses no crozier.

The *pectoral cross* (*pectorale*) is an ornament made of precious metal and containing relics of Saints, especially of the Holy Cross. It is first mentioned by Innocent III (1198-1216). At pontifical functions it is worn directly over the alb. Concerning the relics of the Holy Cross, the Code²⁰⁴ says: "Relics of the true Cross which may be enclosed in the pectoral cross of a bishop, after his death belong to his cathedral church, which shall hand them to the bishop's successor. If the deceased bishop ruled several dioceses, the relics pass to the cathedral church of the one in which he died; if he dies outside the diocese, the relics belong to the cathedral church of the diocese in which he passed away." Its meaning is expressed in the prayer recited when the celebrant puts it on, *viz.*, to remind him of the sufferings of the martyrs and to protect him through the sign of the Cross from the snares of the enemy.

Among the insignia of popes, patriarchs, primates and archbishops must be mentioned the *cross* carried before them. It has a double crossbeam, and the figure of the crucifix is turned toward the prelate before whose eyes it is carried. Formerly it was the exclusive privilege of papal legates, but under Gregory IX (1227-1241) all archbishops were granted this distinction. Metropolitans may have the cross carried before them in the whole ecclesiastical province, also in exempt churches.²⁰⁵

To sum up the liturgical dress worn by the various ranks of the clergy:²⁰⁶ The *inferior clergy*, *viz.*, from tonsure to subdeaconship

²⁰² *Die Betende Kirche*, p. 103.

²⁰³ *Caeremoniale Episc.*, l. I, cap. 16, nn. 5-9.

²⁰⁴ Can. 1288.

²⁰⁵ Can. 274, n. 6.

²⁰⁶ *Die Betende Kirche*, pp. 105 f.

exclusively, wear surplice and biretta. *Subdeacons* wear amice, alb, cincture, maniple, tunic (dalmatic) and biretta. *Deacons*, besides the vestments just mentioned, wear stole and dalmatic. *Priests*, when saying Mass, wear amice, alb, cincture, maniple, stole, chasuble, and biretta; outside of Mass: surplice, stole, cope, and biretta. *Bishops* (and abbots), when pontificating, put on, besides the priestly garments, rochet, special stockings and slippers, pectoral cross over the alb, tunic and dalmatic (of silk) under the chasuble, gloves and ring, skullcap²⁰⁷ and mitre. They also carry the crozier. Outside and before pontifical functions they wear the rochet, mozzetta, pectoral, ring, skullcap, and biretta, frequently also the cappa magna. *Archbishops* or metropolitans have the right to wear the pallium and to have the cross carried before them, besides the episcopal dress. The *pope* wears the *fano*, *subcinctorium* and *tiara*, as distinctively papal insignia. The *fano* is an amice made of two pieces of cloth with red and golden stripes worn over the alb. The *subcinctorium* serves as maniple and is worn on the left side, but is a mere ornament.

§ 7. Liturgical Colors of Vestments

The general rubrics of the Missal, as officially published by Pius V, prescribe that the color of the vestments of the altar, celebrant, and ministers be conformed to the Office and Mass of the day. According to the usage of the Roman Missal, five liturgical colors are permitted, *viz.*: white, red, green, purple, and black.²⁰⁸ There is also another color admitted, *viz.*, pink (*rosaceus*).²⁰⁹ A gold textured (woven) vestment may be tolerated with white, green, and red, but not purple.²¹⁰ A vestment of silver texture may pass for a white one.²¹¹ Symbolism as well as the trade with the Orient influenced the choice of these liturgical colors. *White*, being expressive of light, purity, and joy, is employed for the feasts of the Lord, except those referring to His Passion, for the feasts of the Blessed Virgin, con-

²⁰⁷ We could find no decision that would make the wearing of the skullcap obligatory and at pontifical functions it often proves a nuisance.

²⁰⁸ *Rub. Gen.*, XVIII, 1.

²⁰⁹ *Caer. Episc.*, l. II, c. XIII, n. 11.

²¹⁰ S.R.C., April 28, 1866; Dec. 5, 1868, ad IV (nn. 3145, 3191): "paramenta ex auro contexta."

²¹¹ S.R.C., Nov. 20, 1885, ad III (n. 3646).

fessors and virgins, All Saints, of Corpus Christi, processions (except those held on Rogation Days) and benedictions. *Red*, the symbol of fire and blood, indicates charity, and is, therefore, used on the feasts of Pentecost, of Apostles and martyrs, and on the Passion feasts of our Lord. *Green*, said to be an intermediary color, is also the color of the sprouting seed, and, therefore, expressive of hope. It is used on Sundays and ferial days after Epiphany until Septuagesima, from the third Sunday after Pentecost until Advent, unless a vigil falls within that time. *Purple*, as a secondary color, is a substitute for black, and expresses humility or sorrow and penance. It, therefore, suits the season of penance and fast, and is made use of from Septuagesima till Easter, during Advent, on all days of fast, vigils, and Rogation Days. *Black* is a symbol of darkness and grief. It is used on Good Friday and at Requiem Masses.²¹²

§ 8. Other Liturgical and Church Furniture

The General Rubrics, as already mentioned, demand a little bell (*campanula*).²¹³ This differs from the one placed at the exit of the sacristy to the altar, which is not prescribed by the rubrics. But the other is prescribed. It was asked from a Mexican diocese whether, instead of the *tintinnabulum*, a cymbal or basin-like instrument appended on a shaft could be used, and the S. Congregation of Rites answered negatively.²¹⁴ Whether this answer would forbid gongs appears doubtful.²¹⁵ But sounding boards—which most of the time cannot be heard—are no proper substitute for a little bell.²¹⁶

This little bell is rung at the "Sanctus," Elevation, and customarily also at the "Domine non sum dignus"; even in private chapels when there is only the celebrant and server.²¹⁷ The S. Congregation has further decided that the bell should *not* be rung, if Mass is said on an altar placed in the sight of those who are in choir. At all private

²¹² See *Rub. Gen.*, l. c. *per totum*; *Die Betende Kirche*, p. 85 f. For the rest, every "Ordo" states the color to be used, 1; Epiphany, Ascension, Pentecost vigils, white or red.

²¹³ Tit. XX.

²¹⁴ S.R.C., Sept. 10, 1898, ad III (n. 4000).

²¹⁵ Thus Wüst-Mullany, l. c., n. 127.

²¹⁶ Such fanciful contrivances are only intended to "modernize" the natural sound of bells.

²¹⁷ S.R.C., July 18, 1885, ad III (n. 3638).

Masses which are celebrated *tempore piae supplicationis*,²¹⁸ the use of the bell is entirely forbidden. If it should be rung by mistake, all those who march by the altar, genuflect on one knee, two by two, if the Elevation is just in process, and continue the procession.²¹⁹ It is also forbidden to ring the bell during the exposition of the Blessed Sacrament, no matter whether Mass is said on the exposition altar or on another one.²²⁰

Censers are mentioned in the *Liber Pontificalis* as *thymiateria*, one of which, made of pure gold and adorned on all sides with gems to the number of sixty, weighing 15 pounds, Constantine is said to have donated to St. Peter's.²²¹ But this censer, like most of the early period, was doubtless a stationary one. Its form was most probably that of a pan like those found in the pagan temples. However, there were also other forms, *viz.*, saucers hung on chains which were intended for swinging; we see a deacon swinging such a censer on the mosaic of St. Vitale. Even our present form consisting of two halves, generally semicircular, with a base on the lower and an ornamented top on the upper, is found in the treasury of Luksor.²²²

Incense was used in the Old Testament in the temple service as well as in processions, especially funeral processions. How early incense was introduced into the Catholic Church is mere guesswork. Aside from the above-mentioned text of the *Liber Pontificalis* under Sylvester I, we have Hippolytus of Porto testifying to the use of incense in his book *De Consummatione Mundi*: "*Lugebant etiam ecclesiae luctum magnum, quia nec oblatio nec suffitus fiat.*" St. Ambrose mentions the custom of incensing the altar.²²³

The incense is generally preserved in a *boat*, concerning the material and form of which there are neither rubrics nor decisions.

The use of *Holy Water* is undeniably ancient in the Church, since a formula for blessing it occurs in the Apostolic Constitutions and

²¹⁸ This seems, from the context, to mean procession.

²¹⁹ S.R.C., Nov. 21, 1893 (n. 3814).

²²⁰ S.R.C., Aug. 31, 1867, ad X; May 11, 1878, ad II (nn. 3157, 3448). Some, e.g., Veneroni, *l. c.*, p. 237, Wüst-Mullaney, *l. c.*, p. 61, have extended this prohibition to any recitation in choir and to the absolution ad tumbas, but we failed to see any authentic decision besides those stated above.

²²¹ Duchesne, *l. c.*, I, p. 177.

²²² Kaufmann, *Handbuch der christl. Archäologie*, 1905, p. 567.

²²³ Armellini, *Lezioni di Archeologia Cristiana*, 1898, p. 428.

is attributed to St. Matthias.²²⁴ The *aqua lustralis* was known to Jews and pagans, and in the ancient basilicas was a basin (*cantharus*) either in the atrium or near the narthex. The symbolism of purity is plain, and the reference to the baptismal water no less so. From the practice of having a basin at the entrance of the church sprang the custom of putting one or two fonts in the vestibule or in the rear of the church itself. For domestic or private use it was customary to bless water in private houses. In the ninth century water was blessed every Sunday and sprinkled over the people.²²⁵ It is prescribed that the Holy Water must be renewed every week.²²⁶

The *pulpit* grew out of the chair from which the bishop announced the word of God, and from the so-called *ambo*. This latter was located in the main aisle and ascended by a flight of steps, whence the name. Sometimes there were two ambos, one for the gospel and the other for the lesson. Their position was not fixed. Their shape was either round or octagonal. Now the pulpit is generally placed on the gospel side, because the celebrant, when sitting on the epistle side, is supposed to see the preacher. However, several decisions permit the pulpit to be on the epistle side, for greater convenience.²²⁷ A crucifix should adorn the pulpit, which may, for festive occasions, also be decorated with tapestry. But all drapery must be removed on Good Friday and when Passion sermons are preached.²²⁸

Seats are intended either for the sacred ministers or for the people. The more ancient churches show main and side aisles without chairs or pews. But the sanctuary, for instance at St. Lorenzo fuori le mura, had marble seats running up to the episcopal chair. Nowadays the celebrant with deacon and subdeacon sits on a bench or chairs. The bench is an oblong seat covered with a cloth and placed on the epistle side.²²⁹ The S. Congregation and the liturgists demand that neither bench nor chairs should have arms or backs, or be upholstered or

²²⁴ Armellini, *l. c.*, p. 423.

²²⁵ *Die Betende Kirche*, p. 75.

²²⁶ *Caeremoniale Episc.*, l. I, c. 5.

²²⁷ S.R.C., Feb. 13, 1666 (n. 1330); Veneroni, *l. c.*, p. 240.

²²⁸ *Caerem. Episc.*, l. I, c. 13, n. 18; l. II, c. 11, n. 10; S.R.C., June 14, 1845, ad III (n. 2891); also on Holy Thursday evening.

²²⁹ *Caerem. Episc.*, l. I, c. 12, n. 22; Can. 1263, § 1.

provided with a cushion.²³⁰ This is a somewhat rigid rule, especially in case the ministers have to listen to a long sermon or prolonged musical display, and might be dispensed with. Before or under the bench may be a platform.

Concerning the *seats for the faithful*, the Code (can. 1262 f.) states: Conformable to ancient discipline, it is desirable that the women should be separated from the men in church. A distinguished place or seat in the church may be reserved for the civil magistrates according to their dignity and rank. However, the liturgical laws must never be disregarded. These laws are summed up in the *Caeremoniale Episcoporum*,²³¹ where we read that the seats reserved for the nobility and illustrious laymen, magistrates and princes should be placed outside the sanctuary or presbytery. Princes, magistrates, etc., may have a *predella* or kneeling bench and a special seat covered with tapestry or upholstered, but always outside the choir or sanctuary, and no canopy is allowed.²³² If the magistrates wish to have a seat or kneeling bench in the choir, they must obtain a special papal indult.²³³ No Catholic may, without the express consent of the diocesan Ordinary, have a seat reserved for himself and family in church, and the Ordinary shall not give his consent unless he is certain that the rest of the faithful can be conveniently seated. This, of course, does not mean that the renting of pews is forbidden. All these concessions contain the tacit condition that the Ordinary may revoke them for a just cause and that no prescription confers a permanent right. For laymen, even by paying pew-rent for a number of years, acquire no personal right to pews or seats.²³⁴

The *organ*, known in the Orient in early times, was introduced to the West through a gift made to Charlemagne. But it remained for centuries an imperfect instrument, until in the fifteenth century it obtained the shape it now has, with manuals, registers, pipes, and pedals. The insertion of pneumatics and electricity gave the organ greater volume and elasticity.²³⁵

²³⁰ S.R.C., June 16, 1893, ad XI (n. 3804); Veneroni, *l. c.*, p. 238; Hartmann, *l. c.*, p. 795.

²³¹ Lib. I, c. 13, n. 13.

²³² S.R.C., May 23, 1639; Dec. 15, 1640 (nn. 680, 726).

²³³ S.R.C., July 8 and 18, 1654 (n. 959 f.).

²³⁴ S.R.C., Nov. 22, 1642 (n. 816); Can. 1263, §§ 2, 3.

²³⁵ *Die Betende Kirche*, p. 76.

The Church adopted this instrument not by law but by custom. For there is no law that the organ must be played in church at any time. But there are quite a few rules which regulate its use. These may be briefly summarized as follows:

1. The use of the organ is *forbidden*: (a) During Advent and Lent, at Mass and Vespers when the office is "de tempore," except on "Gaudete" and "Laetare" ²³⁶ Sundays. (b) During Holy Week, except on Holy Thursday up to the intonation of the "Gloria" and no farther, during the "Tenebrae," "Lamentations," and "Miserere" no organ is to be played.²³⁷ (c) At all purple Masses, except those for which the use of the dalmatic and *tunicella* is allowed.²³⁸ (d) The organ must be silent while the celebrant sings the Preface and "Pater Noster."²³⁹

2. The organ *may be played* on all other occasions not excepted in the preceding numbers (a-d). In particular, it may be played: (a) on all other Sundays, the three pre-Lenten Sundays not excepted. (b) On all feast-days throughout the year, no matter whether they fall within Advent or Lent or on any day of the year when the rubrics allow the celebration of a feast.²⁴⁰ The organ may be played from the moment the celebrant leaves the sacristy till the chant of the Introit begins; when the celebrant is occupied at the altar and there is nothing to be sung by the choir; from the "Ite Missa est" and after the "Deo Gratias"²⁴¹ is sung until the celebrant has returned to the sacristy.²⁴² It may also be played at the First Communion of children, even though this takes place during Lent and at the devotion in honor of St. Joseph during the month of March.²⁴³ (c) The use of the organ is allowed at Benediction of the Blessed Sacrament throughout the year. It may be played from the time of the vesting of the ministers until their return to the sacristy. But during the act of blessing, as during the elevation, the tone should be grave and somewhat

²³⁶ *Caerem. Episc.*, I, I, c. 28, n. 1 f.; S.R.C., Sept. 11, 1847, ad I (n. 2959).

²³⁷ S.R.C., June 16, 1893; ad II (n. 3804); June 11, 1880, ad IV (n. 3515); Dec. 30, 1881, ad VII (n. 3535).

²³⁸ S.R.C., Sept. 2, 1741, ad IV (n. 2365).

²³⁹ *Caerem. Episc.*, I, I, c. 28, n. 9; S.R.C., Jan. 27, 1899 (n. 4009).

²⁴⁰ *Caerem. Episc. l. c.*

²⁴¹ The odd custom of supplying the "Deo Gratias" by the organ is forbidden by the S.R.C., Feb. 15, 1907, ad II; Veneroni, *l. c.*, p. 243.

²⁴² *Eccl. Rev.*, Vol. 30, p. 304.

²⁴³ S.R.C., May 11, 1878, ad XI (n. 3448).

subdued.²⁴⁴ (d) Vespers, except those for the dead, may be accompanied on Sundays, feastdays, and other days except ferial days which have a purple color. At the "Pater Noster" the organ should be silent.²⁴⁵ (e) The organ may be played when the bishop enters the church for an ecclesiastical function, except on days and during seasons forbidden as above, and during functions for the dead.²⁴⁶

It may be added that whenever the use of the organ is forbidden the harmonium and piano are also prohibited, for instance, at the "Tenebrae" and Passion.²⁴⁷ It may justly be inferred that gramophones and other modern musical contrivances (radio) are equally forbidden.

Here seems to be the proper place to insert briefly the laws concerning

§ 9. Church Music

The Code rules:²⁴⁸ All kinds of lascivious or impure music, whether accompanied by the organ or other instruments, or rendered vocally, must be entirely eliminated from the churches; and the liturgical laws concerning sacred music must be observed. Religious women, if their constitutions or the liturgical laws and the local Ordinary permit them to do so, may sing in their own church or public oratory, but only in a place where they cannot be seen by the public.

Pope Pius X of happy memory expressed his will and the law in his well-known *Motu proprio*²⁴⁹ of Nov. 22, 1903. It contains general principles and specific rules pertinent to church music.

1. It requires that the music be holy and true art, blending into the universal character of the Church itself.

2. *Gregorian* or Plain Chant possesses these qualities in the highest degree. The classic *polyphony*, especially that introduced by Pierluigi da Palestrina, also possesses these qualities in a prominent degree.

²⁴⁴ *Caerem. Episc.*, l. c., n. 9.

²⁴⁵ Veneroni, l. c., p. 244.

²⁴⁶ *Ibid.*, p. 242.

²⁴⁷ S.R.C., July 7, 1899, ad I (n. 4044).

²⁴⁸ Can. 1264.

²⁴⁹ The Italian and Latin texts in *Decreta Auth.* S.R.C., n. 4121; an English translation in *Eccl. Review*, Vol. 30, pp. 113 ff.

3. The *liturgical text* is emphasized as follows: "The language proper to the Church is Latin. Hence it is forbidden to sing anything whatever in the vernacular at solemn liturgical functions—much more to sing in the vernacular the variable or common parts of the Mass and Office. As the texts that may be rendered in music, and the order in which they may be rendered, are determined for every liturgical function, it is not lawful to confuse this order or to change the prescribed texts for others selected at will, or to omit them either entirely or in part, except when the rubrics allow that some versicles of the text be supplied with the organ, while these versicles are simply recited in choir. It is permissible, however, according to the custom of the Roman Church, to sing a motett to the Blessed Sacrament after the Benedictus in a solemn Mass. It is also permitted, after the Offertory prescribed for the Mass has been sung, to execute, during the time that remains a brief motett to words approved by the Church. The liturgical text must be sung as it is in the books, without alteration or inversion of the words, without undue repetition, without breaking syllables, and always in a manner intelligible to the faithful who listen."

4. With regard to the organ and other instruments the decree says: "As the chant should always have the principal place, the organ or instruments should merely sustain and never oppress it. It is not permitted to have the chant preceded by long preludes or to interrupt it with intermezzo pieces. The employment of the piano is forbidden in church, as is also that of loud-sounding or lighter instruments, such as drums, cymbals, bells, and the like.²⁵⁰ It is strictly forbidden to have bands play in church, and only in special cases and with the consent of the Ordinary will it be permissible to admit a number of wind instruments, limited, well selected, and proportioned to the size of the place—provided the composition and the accompaniment are in a grave and suitable style, and similar in all respects to that proper to the organ. In processions outside the church the Ordinary may give permission for a band, provided no profane pieces are played. It would be desirable in such cases that the band confine itself to accompanying some spiritual canticle sung in Latin or in the

²⁵⁰ A moderate use of oboes and clarinettes is allowed, provided the permission of the Ordinary be obtained. S.R.C., Nov. 13, 1908 (*A. Ap. S.*, I, 251 f.).

vernacular by the singers and the pious associations which take part in the procession."

5. The length of the liturgical chant is thus described: "It is not lawful to keep the priest at the altar waiting on account of the chant or the music for a length of time not allowed by the liturgy. According to the ecclesiastical prescriptions the Sanctus of the Mass should be over before the Elevation, although the priest, too, should have regard for the singers. The Gloria and Credo ought, according to the Gregorian tradition, to be relatively short. In general it must be considered a grave abuse when the liturgy in ecclesiastical functions is made to appear secondary to, and in a manner at the service of, the music, for the music is merely a part of the liturgy and should be its humble handmaid."

6. Finally, the Pope calls upon the bishops to institute commissions for Church Music, admonishes all ecclesiastical schools and persons concerned to promote these prudent reforms, and expresses the wish that, at least in the principal churches, the ancient *Scholae Cantorum* be restored.

This "Motu proprio" of Pius X has not been superseded by the Code, for canon 2 plainly states that liturgical laws are not touched by the Code, unless expressly corrected by it. Church music is part of the liturgy, although we should beware of stressing the Tridentine canons to such an extent that a breach of these rules would be considered a sin against the faith. For the canon quoted in favor of certain musical regulations²⁵¹ has absolutely nothing to do with church music, but with the administration of the Sacraments in general.

§ 10. Various Tones and Voices

St. Pius V commanded, in virtue of holy obedience, that wherever the Roman Missal is obligatory, Mass should be sung or said in accordance with the rite, manner, and norm prescribed in the Missal itself.²⁵² Here the *tonus* and *vox* are insinuated.

I. As to the *tonus* or tone, the Ceremonial of Bishops²⁵³ dis-

²⁵¹ The *New Regulation for the Diocese of Oregon City, Ore.*, in *The Catholic Choir Master*, Vol. IX, n. 1, p. 8 wrongly quotes Sess. XXII, Can. 9. It is Sess. VII, Can. 13.

²⁵² "Quo primum," July 14, 1570, in the Preface of the Roman Missal.

²⁵³ *Cuer. Ep.*, l. I, cap. 27.

tinguishes two kinds, *viz.*, festive and ferial. The *festive tone* consists in two variations or inflections of the voice, when prayers are said. The *ferial tone* is the straight one, without any inflection whatever. The festive tone is used on all Sundays and feastdays from the semi-double (inclusively) upwards, while the ferial tone is employed for feasts lower than semi-double and for Requiem Masses.²⁵⁴

The Missal contains two sets of *prefaces*, *viz.*, the festive and ferial, and the rule just stated also applies to these.

The latest edition of the Roman Missal²⁵⁵ contains four different *Glorias*, six different *Ite Missa est*, four different *Benedicamus*, one *Requiescant*, and one *Credo*. The Kyriale contains fifteen *Glorias*, and sixteen, respectively, eighteen *Ite Missa est* and *Benedicamus*. These latter cannot be styled obligatory, whilst those contained in the Missal ought to be observed *pro nosse et posse*. The prayers that precede High Mass, *e. g.*, at the Asperges, are sung straight forward as far as the last word of the prayer; there the last syllable (two syllables in dactylic words) drops to the minor third; the same is done in the conclusion of the oration.

II. With regard to the triple voice, *triplex vox*, these rules may be stated. "Three tones of voice are used in Low Mass. All that, at High Mass, would be sung by the celebrant, at Low Mass is said ALOUD, so as to be heard distinctly by all who assist (but not so loud as to disturb other celebrants). All that at High Mass would be said secretly, is said at Low Mass SILENTLY, that is, articulated in a whisper, so as not to be heard by bystanders; but the priest should hear himself. There is a third, medium, voice, namely AUDIBLE BUT LOWER than the voice used where at High Mass he would sing. It occurs four times only: at the words "Orate fratres"; during the whole "Sanctus" and "Benedictus," at the words "Nobis quoque peccatoribus" and at the words "Domine non sum dignus."²⁵⁶

III. *The rules for the Chant of the Mass* are given in the Vatican

²⁵⁴ See Huegle, O.S.B., *Catechism of Gregorian Chant*, 1928, p. 123. For further musical nuances, which apparently undergo changes from time to time, we refer the reader to musical authorities.

²⁵⁵ Ed. Pustet, 1929.

²⁵⁶ Fortescue, *The Ceremonies of the Roman Rite Described*, p. 45. It is natural and charitable to subdue the "loud" voice when several priests say Mass at the same time, especially at altars which are close together.

Edition of the Graduale.²⁵⁷ Pope Pius XI settled the question concerning the "Benedictus," as here inserted under n. VII. These rules are:

1. When the priest *goes towards the altar*, the precentors begin the Introit. On Ferias and Simples the intonation is to be sung by one precentor as far as the sign *; on other feasts and on Sundays, there should be two precentors; but on solemn feasts there should be four, if so many are available. The choir continues until the Psalm. The first part of the Verse of the Psalm as far as the asterisk, and the "Gloria Patri" are sung by the precentors, the full choir taking up the rest of the verse. Afterwards the Introit as far as the Psalm is repeated by the full choir.²⁵⁸

2. When the Antiphon is over, the choir sings the "Kyrie eleison" and the "Christe eleison" and again the "Kyrie eleison" thrice, alternately with the precentors or with the other half of the choir. The last "Kyrie eleison" is divided into two or three parts, marked by a single or double asterisk. If there be only two parts, and hence only a single asterisk, the first part is sung by the precentor or by the first half of the choir, the second part by the full choir. If there are three parts, and the first is marked by the simple, and the second by a double asterisk, the first part is sung by the same side as in the former case; but the second part, which repeats the melody of the first part, is sung by the other half of the choir; and the third part is finally chanted by both sides together. Sometimes there are as many as five parts: in that the manner of dividing the alternations in the chant is marked by the single or double dividing sign being several times inserted, and what has been said above sufficiently explains the execution.

3. The priest alone in a clear voice gives the intonation of the "Gloria in excelsis Deo," whereupon the choir continues: "Et in terra pax hominibus," etc. The "Gloria" is divided into two parts, which answer each other in the chant, or else the full choir sings in alternation with the precentors. Then follows the response of the choir at the "Dominus vobiscum."

²⁵⁷ Vatican Graduale, ed. 1922.

²⁵⁸ See Huegle, *Catechism*, p. 61, 144 ff.

4. After the Epistle or Lesson²⁵⁹ one or two precentors give the intonation of the Responsory, which is called the Gradual, as far as the sign *, and all, or at any rate the chosen precentors, conclude the chant with due care. Two sing the Verse of the Gradual, and, after the final asterisk, the full choir finishes it; or else, if it is preferred and according to the responsorial rite, after the Verse said by the precentors or the precentor, the full choir repeats the first part of the Responsory as far as the Verse. If "Alleluia, Alleluia" is to be said with the Verse, the first "Alleluia" is sung by one or two voices as far as the asterisk *, and then the choir repeats the "Alleluia," continuing with the neum or *jubilus*, which prolongs the syllable "a." The precentors next sing the Verse, which is finished by the full choir, as before, beginning after the asterisk. When the Verse is finished, the precentor or precentors repeat the "Alleluia," and the full choir only sings the closing neum.

After Septuagesima, the "Alleluia" and following Verse are left out, and the Tract is sung, its Versicles being chanted alternately by the two sides of the choir answering each other, or else by the precentors and the full choir. In Paschal Time, the Gradual is omitted and in its place the "Alleluia, Alleluia" is sung with its Verse as above. Then one "Alleluia" immediately follows, which must be begun by one or two cantors until the neum is reached, when it is not repeated, but finished by the full choir. The Verse and one "Alleluia" are sung at the end in the manner above described.

The Sequences are sung alternately, either by the precentors and the choir, or by the alternate sides of the choir.

5. When the Gospel²⁶⁰ is finished, the priest gives the intonation of the "Credo," if it is to be said, the choir continuing with the "Patrem omnipotentem" and the rest, according to custom, either sung in full choir or alternately.

6. The Offertory is begun by one, or two, or four precentors, in the same way as the Introit, and is finished by the full choir.

7. When the Preface is finished, the choir goes on with the "Sanctus," etc., as far as "Benedictus qui venit," exclusively; this be-

²⁵⁹ On how to sing the lections see Huegle, *l. c.*, p. 105; the epistle, *l. c.*, p. 110.

²⁶⁰ On how the Gospel is to be sung, see Huegle, *l. c.*, pp. 110 f.

ing finished—and not before—the Elevation of the Bl. Sacrament takes place. The choir is silent and adores with the rest of the faithful. After the Elevation of the Sacred Host the choir sings the Benedictus.

8. After the Response at the “Pax Domini,” the “Agnus Dei” is sung thrice, either by the full choir, the intonation being given by one, two, or four precentors each time, or alternately, but in such a way as to have the “Dona nobis pacem,” or the words “sempiternam” in the Mass for the Dead sung by the full choir.

After the Communio, the full choir sings the Antiphon which is thus named, the intonation being sung by one, two, or four precentors, as in the case of the Introit.

9. The priest or deacon says the “Ite Missa est” or the “Benedicamus Domino,” and the choir answers with “Deo gratias” in the same tone. In the Mass of the Dead, the choir answers “Amen” to the “Requiescant in pace.”²⁶¹

At the doxology or conclusion of a hymn, a bow or inclination is required. However, according to our judgment—shared by others—it looks and sounds very awkward for a choir to sing a long conclusion with heads bowed. It is not even healthy or without bodily strain. Performers of secular songs naturally avoid such a pose. A moderate bow, or the omission thereof, we believe, would not do violence to the beauty of the musical rendering. When there is no doxology and no holy name is uttered, no bow is required. Thus we hardly think that the conclusion of the “Jesu nostra redemptio” (as it is in the Monastic Breviary) demands a bow.

²⁶¹ Concerning these the directions are given in the Missal.

CHAPTER II

HOLY SEASONS¹

The early Christians observed some Jewish customs with regard to the celebration of feasts and fasts, but modified the manner or time of celebration. This was dictated by the changed nature of the sacrifice. It was customary for the first Christians to meet in the Temple for prayer, and to assemble for the “breaking of the bread” in private houses.² They also observed certain feasts dear to the Jewish brethren. Among them the *Passover* or Easter, and Whitsun or Pentecost. The Easter Day, as devoted to the Resurrection, was the first feast celebrated by the Christian communities. It was the Lord’s Day *par excellence*, which was changed from the Sabbath to the Sunday,³ the *dies solis* mentioned by Pliny.⁴ Easter, the celebration of which caused no little stir, became the center of a cycle of liturgical celebrations. It had its preparatory period and one that followed, until a week after *Pentecost*. Whitsun with its octave formed the end of Eastertide. Ten days before (*Quadragesima post Pascha*) Ascension Day was celebrated, mention of which is made at the Council of Nicaea (325). The preparatory time at first comprised only *Holy Week*, which commenced with Palm Sunday.⁵ But the preparation of the catechumens or converts required more time, so that finally the whole *Lenten season* was devoted to the instruction of the candidates for Baptism. The liturgy of that time clearly portrays, not the Passion of our Lord, but this catechetical character. About the seventh or eighth century three pre-Lenten Sundays were added, *viz.*: *Quinquagesima*, *Sexagesima*

¹ See K. A. H. Kellner, *Heortologie*, 1911; Engl. translation, 1918; Duchesne-McClure, *Christian Worship*, 1923, pp. 223 ff.; also Catholic Encyclopedia, s.v.; Baeumer, O.S.B. *Geschichte des Breviers*, 1895, *passim*.

² Acts II, 42, 46.

³ Apoc. I, 10.

⁴ Ep., 96.

⁵ See the *Peregrinatio Etheriae (Silviae)* in Duchesne-McClure, pp. 504 f.

and *Septuagesima*, which were privileged as *Station Sundays*. These latter remind us of the station churches which are of very ancient date.⁶ They were places of worship assigned for certain, especially festival, days. Sometimes *statio* signifies the place of meeting, or the *terminus a quo* from which the faithful marched in procession to another, more important church. At any rate it was a sacred building, where some sort of common service was held.⁷

Christmas or *Nativitas Domini* is another point of liturgical gravitation. The feast of the birth of our Saviour, at first, and especially in the East, ceded its prerogative to Epiphany or *Theophania*. But towards the end of the fourth century the 25th of December, accepted as the day of the birth of our Lord, Christmas became another center for an extended liturgical celebration. It determined the octave, later on known as *Circumcisio Domini*, and received the addition of *Advent*, finally settled in the eleventh century. It also had some Saints' feasts attached as well as a number of Sundays, though only the first two of these had any connection with the spirit of Christmastide. The same is true of the Sundays after Pentecost, whilst the Sundays between Easter and Pentecost were fitted in with the liturgical sense.

Three more feasts must here be mentioned. The first is that of the *Blessed Trinity*, an allusion to which is found in the *Micrologus* (eleventh century). But it was only under John XXII, in the year 1334, that this feast was made obligatory for the whole Church. A very popular feast is that of *Corpus Christi*, which owes its origin to the pious efforts of Juliana of Retinnes, near Liège in Belgium (d. April 5, 1258) and to Jacob Pantaleon of Troyes, archdeacon of Liège, later Pope Urban IV. This Pontiff, by the Constitution "*Transiturus*" of Sept. 8, 1264, ordered the celebration of that great mystery on Thursday after Trinity Sunday by the universal Church. Later the theophoric procession was added. A feast that now is dear to the Christian people, but had many opponents, especially among the Jansenists, is that of the *Sacred Heart of Jesus*. St. Margaret Mary Alacoque (d. 1690), a Visitation nun of Paray-le-

⁶ The name *statio*, military station, is derived from the four *stationes* into which the day was divided, J. P. Kirsch, *Die Stationskirchen des Missale Romanum*, 1926.

⁷ See the *Peregrinatio* quoted above: Station at Bethany, Golgotha, etc.

Monial, was the means for the introduction of this feast, which was finally sanctioned by Clement XIII in 1765, and has since increased in popularity. Pope Pius XI raised the rank of the feast to the first class with Octave. The same Pontiff also introduced a new feast, "*Christ the King*," to be celebrated on the last Sunday of October.⁸

Of the feasts of the Blessed Virgin the first four main ones are: the *Purification*, celebrated either on Feb. 14 or Feb. 2; the *Annunciation* (25 March), the *Nativity* (8 Sept.), and the *Dormitio* or Assumption (15 Aug.). These are mentioned by the Trullan Synod of 692. Other feasts were gradually added. The *Immaculate Conception* was prescribed by Pope Clement IX, in 1708, after many vicissitudes.

Among the feasts of the Saints mention must be made of those of *Martyrs*, which were the first to be celebrated, usually on the day of their martyrdom (*dies natalis*). Thus the 26th of January was celebrated at Smyrna immediately after the death of the great Bishop Polycarp (d. 155). Another early feastday was the *dies natalis ss. Apostolorum Petri et Pauli*, held on June 29. It should be noted that these festivals were at first local, and only later were transferred from one church to another. Of the *Confessors'* feasts the first one to be celebrated was that of Pope St. Sylvester, and that of St. Martin of Tours.⁹ Through the efforts of St. Bernardine of Siena and St. Teresa the feast of *St. Joseph* was universalized in 1621 by Gregory XV. But all these feasts, though like so many moving stars on the liturgical horizon, had but little relation to the main idea of the liturgical year. Not only the main feasts, but many others, in course of time received an *octave*.

The increasing number of feastdays caused many private persons, like the chancellor of the university of Paris, Gerson, and also some governments to demand a diminution. Urban VIII met this justified request to some extent, but left thirty-four days of obligation besides the ordinary Sundays.¹⁰ The increased number of feastdays was due, in part at least, not only to religious Orders,

⁸ "*Miserentissimus*," May 8, 1928 (*A. Ap. S.*, XX, 165 ff.); Kellner, *l. c.*, p. 89 ff.; *Quas primas*, Dec. 11, 1925 (*A. Ap. S.*, XVII, 593 ff.).

⁹ Funk, *Manual of Church History*, 1913, I, p. 199 f.

¹⁰ By the Constitution "*Universa per orbem*," Sept. 24, 1642; Kellner, *l. c.*, p. 22 ff.

but also to the right of the bishops to regulate the feastdays. The Code has now formally reserved that power to the supreme authority of the Church,¹¹ as follows: The Supreme Pontiff alone can establish, transfer, or abolish holydays as well as days of fasting and abstinence. But the local Ordinary may, "per modum tantum actus" (*i. e.*, for a transient reason and for the time being, but not forever or habitually), prescribe the observance of a feast-day or of a day of fast or abstinence.

As to the number of feastdays the Code rules:¹² "Feastdays of obligation for the universal Church are: All Sundays; Christmas (Dec. 25); the Circumcision of Our Lord (New Year's Day, Jan. 1); Epiphany (Jan. 6); the Ascension of Our Lord; Corpus Christi (Thursday after Trinity Sunday); the Immaculate Conception of the B.V.M. (Dec. 8); the Assumption of the B.V.M. (Aug. 15); St. Joseph's Day (March 19); the festival of SS. Peter and Paul (June 29); and All Saints' Day (Nov. 1). If any of the above-named holydays of obligation have been anywhere abolished or transferred, nothing shall be changed without the advice of the Apostolic See. In the United States, under a decree of the S. C. de Propaganda Fide of Nov. 25, 1885, there are only six holydays of obligation, namely, the feast of the Immaculate Conception, Christmas, New Year's Day (the Circumcision), the Ascension, the Assumption of the B.V.M., and All Saints. In Canada the provincial council of Quebec (1854) asked for an arrangement of feasts similar to that made for the United States. The S. Congregation answered affirmatively, but commanded the retention of the feast of Epiphany and the omission of the Assumption. Hence, the Canadians, too, have six holydays of obligation; but instead of the Assumption they have Epiphany. On the islands of Trinidad and Dominica the feasts of the Assumption and of SS. Peter and Paul are transferred to the following Sunday, but the office and ceremonies must be held on the day itself. The Catholics of *England*, at present, celebrate as holydays: Christmas, Easter, Pentecost, each one day, New Year's Day, Epiphany, Ascension, Corpus Christi,

¹¹ Can. 1244.

¹² Can. 1247.

SS. Peter and Paul, Assumption, All Saints' Day; *Scotland*, besides those just named, has the feast of St. Andrew (Nov. 30); *Ireland*, besides those mentioned for England, also St. Patrick's Day (March 17) and the Annunciation (March 25).¹³

FAST DAYS

Fast days interest the liturgist only as far as the service is concerned. Lent (*Quadragesima*), as we have it now, went through a gradual development. No traces are found of its observance before the fourth century. About the middle of the fifth century the greater number of local divergences had disappeared. The liturgical service in the strict sense of the word was held since the seventh century, though the Gelasian Sacramentary assigns no Mass for Thursday.¹⁴ What made the Lenten service so important was not the reference to the Passion of our Lord, but the instruction of the catechumens. This is still indicated in the formularies now in use. Concerning the fast days, it is well known that the Christians took over from the Jews two weekly fast days, but changed them from Monday and Thursday to *Wednesday and Friday*. But there were no liturgical services held on these days up to the beginning of the fifth century.¹⁵ At Rome, in course of time, Saturday became a day of fasting, most probably as a prolongation of the Friday fast. But it also became a vigil for certain solemn seasons, such as Easter, Whitsuntide, and the Ember Saturdays. The *Ember* weeks did not come into use until the fifth century, and appear to be either a development of the weekly fast,¹⁶ or more probably of the agricultural festivals of Pagan Rome.¹⁷ The people, no doubt, connected them with the harvest season. The celebration of these Ember weeks was not settled until the time of Pope Gregory VII, who fixed them as they are now observed.¹⁸ It is probable that the full liturgy, *viz.*, the office and the Eucharist, was held on Ember Days almost from the be-

¹³ Kellner, *l. c.*, p. 27.

¹⁴ Duchesne-McClure, *l. c.*, pp. 241 ff.

¹⁵ *Ep. Innocentii I.*

¹⁶ Duchesne-McClure, *l. c.*, p. 233.

¹⁷ Kellner, *l. c.*, pp. 141 f.

¹⁸ Kellner, *l. c.*, p. 145.

ginning.¹⁹ This all the more since the ordination of deacons and priests was permitted on these days from the time of Gelasius I (492-496).²⁰

¹⁹ Kellner, *l. c.*, p. 142.

²⁰ Kellner, *l. c.*, p. 10.

CHAPTER III

LITURGICAL ACTIONS

Liturgical actions are bodily movements or gestures more or less significative of the liturgical rite. Of course, they are not supposed to be merely indifferent, but human acts. The body, too, must take its part in the worship of the Creator. Of these actions, some are sacramentals,¹ for instance, the Sign of the Cross, some are signs of reverence, some are accompaniments of words, and some belong to vocal exercises. Besides, there is a certain bodily attitude or posture prescribed for the liturgical services.

§ I. BODILY ATTITUDE

A reverent attitude or posture of the body at private as well as public prayer was observed by the early Christians. The proper posture appears to have been either standing or kneeling. The former is that of the officiating clergyman, but also of the flock, especially during Eastertide and on Sundays. Kneeling was the rule for penitential days, and eventually became the more usual custom among the people. A sitting position was not much favored in earlier times. In some churches a kind of supporting stave was in use. Yet from Justin's Apology² and the Apostolic Constitutions³ we learn that the people attended Scripture reading (except the Gospel) and homily in a sitting position. This became more customary in later times. The general rules, now in force according to approved liturgists, may be summed up thus:

1. The choir *stands*: (a) During the *Divine Office*: during the recital of the "Pater," "Ave," "Credo" (except at ferial "preces" when kneeling is prescribed), at the beginning and closing of the

¹ See can. 1144.

² *Apol.*, I, 67.

³ *Const. Apost.*, II, 57; Thalhoffer, *l. c.*, I, p. 289, § 41.

canonical hours, during the antiphons of the "*Magnificat*" and "*Benedictus*" and these canticles themselves, at the versicle after each nocturn, the "Te Deum" and "*Quicumque*," the *hebdomadarius* when alone reciting or singing a part of the office, or when giving the blessing. Prelates sit when they give the blessing at Matins.

b) At *Solemn Masses* (*Missae cantatae*), from the "*Aufer a nobis*" until the "*Gloria*," during the orations, except in penitential and "black" Masses, from the beginning of the Gospel till the "Credo" or the Offertory respectively; when the choir is incensed, from the "*Dominus vobiscum*" until the end of the Mass, except at the blessing of the celebrant, when all kneel (except prelates).

2. The choir *sits*: (a) in *Divine Office*: during the recitation or chanting of the psalms, lessons, and the whole office of the dead.⁴ (b) At solemn or sung *Masses* the celebrant and ministers may be seated at the "*Kyrie*," "*Gloria*," "*Credo*"; and when they are seated the acolytes and thurifer may also be seated on the altar steps.⁵ After the celebrant with the ministers has finished the confiteor, all in choir sit and do not arise until the celebrant signs himself for the Introit, and then all recite the "*Kyrie eleison*." The choir also sits during the incensation of the oblation and the celebrant, but arises when the choir itself is incensed.⁶ Sitting is also recommended at the Epistle, the Prophecies, the Gradual or Tract, the Sequence, from the Offertory to the Preface, and from the Communion to the "*Dominus vobiscum*."⁷ Concerning the *Master of Ceremonies* several decrees say that he must stand at Vespers, Matins, Lauds, and whenever he actually exercises his office.⁸ Whenever the celebrant is seated, all of the choir and personnel may likewise sit.⁹

The turning of the worshipers towards the East, "*versus Orientem*," is another ancient custom, based on the mystical meaning

⁴ *Caerem. Episc.*, II, 1 and 5; concerning the *Off. Def.*: "Sessio enim est symbolum quietis, et per sessionem innuitur nos optare defunctis requiem sempiternam." De Carpo apud Wappelhorst, ed. 10, n. 347, p. 502.

⁵ S.R.C., Dec. 18, 1779, ad 5 (n. 2515).

⁶ S.R.C., April 4, 1879, ad 5 (n. 3491).

⁷ *Rub. General. Missalis*, tit. XVII.

⁸ S.R.C., May 31, 1817, ad 8 et 9 (n. 2578): "affirmative, dum munus actualiter exercet, secus negative." This would leave some time to sit down, for instance, at the "*Gloria*" and "*Credo*."

⁹ Veneroni, *l. c.*, I, p. 247.

of Christ as the rising sun, the light of the world, mounted above the heaven of heavens, to the East. It was, therefore, but natural that the churches were built toward the "*Oriens ex alto*" and that the liturgical representative should turn toward the East.¹⁰ Consequently, not only during the holy Sacrifice, but also in the Office, the *hebdomadarius* turns toward the altar as he intones the "*Deus in adiutorium*." He maintains this posture when reciting the prayer, absolution, and oration, unless kneeling is prescribed.

§ 2. REVERENCES

Reverence, from the Latin "*revereri*," means awe, respect, regard for someone higher or equal. This respect may be manifested by a gesture of the body. Gestures are largely governed by national characteristics.¹¹ Ecclesiastical usage, from time immemorial, has distinguished prostrations, genuflections, inclinations and bows. All these movements are meant either to protest our sinful consciousness or intensify our suppliant appeal to the Almighty Giver of every good gift.¹²

Prostrations are acts of reverence in which the whole body is thrown upon the ground. This is called "*proskynesis*" in the strict sense of the word. In liturgical functions this act of reverence is very rare. It is prescribed for the beginning of the Good Friday service, when the celebrant and ministers prostrate themselves for a brief time before the altar.¹³ It also occurs on Holy Saturday and on the Saturday before Pentecost, when the celebrant and ministers prostrate themselves before the altar steps while the Litany of All Saints is being chanted, until the "*Peccatores, Te rogamus*," when they arise.¹⁴ Otherwise, the officiating priest never prostrates himself.

Genuflections consist in the bending of one or both knees so as

¹⁰ Ps. 67, 33; Thalhofer, *l. c.*, I, p. 605 ff.

¹¹ Oriental and Southern races appear to have more supple limbs and softer muscles than the Northern peoples. Therefore, reverences are more natural and agreeable to the former than to the latter.

¹² S. Augustine (*Hom. ad I Dominicam post Pent.*) says: "Omnes, quando oramus, mendici Dei sumus, ante januam magni patris familias stamus, imo et prosternimur, supplices ingemiscimus, aliquid volentes accipere"; Thalhofer, *l. c.*, pp. 587 and 592 ff.

¹³ *Rub. Missalis Rom. in Parasceve Dom.*

¹⁴ *Rub. Missalis in Sabbato Sancto.*

to touch the earth or floor. This custom is of later date and was not made obligatory before the end of the XVth century. Genuflection is a strictly Roman custom; the Orientals merely bowed the head and body.¹⁵ There are quite a number of rules stated in the collection of the S. Congregation of Rites, of which the chief ones may find a place here. Two kinds of genuflection are distinguished, *viz.*: a double, when both knees are bent to the ground, and a simple, when only the right knee is bent. The latter is never accompanied by a bow of the head or body, while the double is often made with a bow of the head.¹⁶

1. At the *Divine Office*, when it is recited in choir, all genuflect with a double genuflection, at the words "Venite adoremus, et procidamus ante Deum," of the invitatory psalm; at the "Te ergo quaesumus, tuis famulis subveni," etc., of the "Te Deum"; at the first verse of the "Ave maris stella" or of the first stanza of the "Veni Creator Spiritus," at the "O Crux ave spes unica"; at the "Tantum ergo" of the hymn "Pange lingua" at Vespers of "Corpus Christi," if the Blessed Sacrament is on the high altar, even though enclosed.¹⁷ The same is to be said concerning the double genuflection which is made at the recital of the antiphon of the Blessed Virgin at the end of the Office, and at the "Sacrosanctae" with "Pater" and "Ave." When the martyrology is chanted on Dec. 24th, the choir makes a double genuflection with a bow at the words: "In Bethlehem . . . secundum carnem," while the chanter and acolytes stand; only after these words have been sung does the precentor make a (simple) genuflection.¹⁸

2. At *Mass*: a) At all ferial Masses of Advent and Lent and on Ember Days and Vigils which have a fast attached, all (prelates and canons included) must kneel from the "Sanctus" to the "Pax Domini," inclusive, and from the Post-Communion to the blessing.¹⁹

b) At other Masses, either solemn or simply chanted, kneeling

¹⁵ See *Cath. Enycl.*, s. v., "Genuflection," Vol. VI, 426.

¹⁶ See S.R.C., Feb. 16, 1906 (n. 4179).

¹⁷ S.R.C., Nov. 14, 1676, ad 7 (nn. 1583; see 1322, 1280, 2682). There is no rubric or decision prescribing a genuflection at the "O salutaris."

¹⁸ Veneroni, *l. c.*, I, 249.

¹⁹ *Rub. Gen. Miss.*, Tit. XVII, 5; the Vigils of Easter and Pentecost and Pentecost Ember Days are excepted.

(without a bow) is prescribed from the beginning of the Mass until the celebrant ascends the altar, at the "Et incarnatus est," from the "Sanctus" to the second elevation, inclusive, when the blessing is given (with the exception of prelates and canons) at the words "Et verbum," etc. Concerning the "Et incarnatus est," the rules prescribe that only those members of the choir must genuflect who are still standing, not those who are already seated.²⁰ But on the feasts of Christmas and the Annunciation (also when transferred) all, the celebrant as well as the ministers and the bishop, if present, must genuflect when these words are chanted, although they recite the same words at the altar.²¹

c) Canons (and prelates) have to make only a simple genuflection when they pass by an altar where Mass is being said, provided, of course, it be not at the moment of elevation. Priests who (in the act of going to or coming from saying Mass) pass by an altar where Mass is being said, need not genuflect between consecration and communion, unless perchance they notice that this part of the Mass is going on. Candle or torch bearers (*ceroferarii*), when carrying their torches back to the sacristy, make a simple genuflection.²² A priest who is without a server and has to move the missal himself need not genuflect, although he says Mass on an altar where the Blessed Sacrament is reserved; neither when he turns from the epistle side to the Gospel side to read the Passion.²³

3. When the *Blessed Sacrament* is exposed, the celebrant and ministers make a double genuflection at the start and the close of Mass, a simple genuflection during Mass and on the last step, when genuflections are required.²⁴ When the Blessed Sacrament is not exposed all must make a simple genuflection.²⁵

4. Before the *cross* or *crucifix* on the main altar a simple genuflection must be made by all, except cathedral canons, when they perform a function, also in other than cathedral churches and public oratories.²⁶ If a particle of the true Cross is exposed in a

²⁰ S.R.C., July 22, 1848, ad 2 (n. 2960).

²¹ S.R.C., Nov. 24, 1911 (n. 4281).

²² S.R.C., May 20, 1904 (n. 4135).

²³ S.R.C., Jan. 14, 1898, ad II (n. 3975).

²⁴ S.R.C., Nov. 12, 1831, ad 47 (n. 2686).

²⁵ S.R.C., July 7, 1876, ad 2 (n. 3402).

²⁶ S.R.C., Aug. 30, 1892, ad II (n. 3792).

prominent place on the altar, a simple genuflection is required.²⁷ From the beginning of the adoration of the holy Cross on Good Friday until None of Holy Saturday a simple genuflection must be made by those who pass by the holy cross.²⁸ When the celebrant incenses a relic of the true Cross he does so standing; those who pass by the altar in which the relic is not exposed need not genuflect.²⁹

5. When the *diocesan bishop* performs a function or assists thereat, all except canons must genuflect whenever they pass him.³⁰

§ 3. INCLINATIONS

Inclinations are distinctive signs of reverence and occur in Holy Writ as marks of adoration in the strict as well as in the wider sense.³¹ They are mentioned in the Apostolic Constitutions, in the *Ordines Romani*, and the Missals.³² Rubricists distinguish two kinds of inclinations: (1) of the whole body (*inclinatio corporis*) and (2) of the head only (*inclinatio capitis*).

The inclinations of the body are subdivided into: (1) profound (*incl. corp. profunda*); and (2) moderate (*incl. corp. mediocris*). The *profound* inclination is made by bending the waist, so that, if standing, a person can easily touch the knees with the extremities of his fingers. In the rubrics it is indicated by the words "profunde inclinatus," "profunda reverentia." For the sake of brevity it is often designated "incl. I." The *moderate* inclination is made by lowering the head and to some extent bending the body, so that at the altar the forehead of the celebrant would be on a line with the pall of the chalice. In the rubrics it is indicated by the words "inclinatus," "aliquantulum, parum, mediocriter inclinatus." For the sake of brevity, it is called "incl. II."

The inclinations of the head are subdivided into: (1) profunda; (2) media; (3) minima.

The *profunda* is made by inclining the head as far as possible

²⁷ S.R.C., May 7, 1746, ad 7 (n. 2390).

²⁸ S.R.C., May 9, 1857, ad 5 (n. 3049).

²⁹ S.R.C., Sept. 15, 1736 (n. 2324).

³⁰ *Caerem. Ep.*, VIII, 3; S.R.C., May 9, 1857 (n. 3046).

³¹ See Gen. 23, 7; 24, 26; 33, 3; 1 Kings 24, 19; 1 Chron. 29, 20.

³² *Const. Ap.*, VIII, 6, 8, 15; Thalhoffer, *l. c.*, I, pp. 599 f.

towards the breast, and to some extent bending the shoulders. It corresponds to "latria" and is made, *e. g.*, when the Holy Name is pronounced,³³ or when anything is done or said that refers to God, *e. g.*, bowing to the cross at the altar, or in the sacristy before and after Mass, when passing the relics of the true Cross, at the word "Oremus," etc. At the altar it is made to the cross, or to the Blessed Sacrament when exposed, but during the reading of the Gospel it is always made toward the Missal. In the rubrics it is indicated by the words "caput inclinat," "caput profunde inclinat," "profundius inclinat," "capitis reverentia." For the sake of brevity it is indicated by "incl. III." The *media* is made by bowing the head notably without moving the shoulders. It corresponds to the worship of "hyperdulia," and is made as often as the name of the Blessed Virgin occurs. For the sake of brevity, it is indicated by "incl. IV." The *minima* is made by slightly bending the head without moving the shoulders. It corresponds to the worship of "dulia" and is made at the mention of the names of the Saints in whose honor the Holy Sacrifice is offered, or of whom a commemoration is made, because it is their feast day, or the "dies octava" or "dies infra octavam."³⁴

The *minima* is also made as often as the name of the reigning Pontiff occurs, or that of the Ordinary, if a special oration is recited for him, *e. g.*, on the anniversary of his election or consecration. It is *not* made when the Ordinary's name occurs in the canon of the Mass.³⁵ For the sake of brevity it is designated "incl. V." The *media* and *minima* are made toward the Missal, except when a statue or picture of the Blessed Virgin or of the Saint occupies a prominent place on the altar; then the inclination is made toward the statue or picture.³⁶

§ 4. GESTURES OF THE HEAD

The head is the noblest part of the body and makes certain

³³ *Caerem. Episc.*, lib. II, cap. VIII, n. 46.

³⁴ This inclination is not made when the names of these saints are mentioned on their feast days in the titles of the Epistles or Gospels (S.R.C., Feb. 13, 1892, ad XXV, n. 3767), or in the orations "A cunctis" or "Ad libitum," or in Requiem Masses, *e. g.*, in the Canon.

³⁵ S.R.C., March 13, 1700, ad III (n. 2049).

³⁶ S.R.C., Feb. 13, 1892, ad XXV (n. 3767); *Eccl. Review*, 1905, Vol. 32, p. 399 f.

movements of reverence by means of the eyes or the headgear.

Elevation of the eyes is a symbol of desire and hope, and consequently natural to the act of prayer.³⁷ Whenever a bow or genuflection is made, the eyes are lowered to signify the sentiment of humility.³⁸ The eyes are raised when looking at the Cross or at the Sacred Species, raised aloft. They are fixed upon the Host at the Memento for the dead, at the Pater Noster, and the three orations before Communion.³⁹

The liturgical custom of *covering* and *uncovering the head* is founded partly on a well-known text of St. Paul,⁴⁰ partly it is a later development of a more practical kind. The symbolic significance of praying with the head covered or uncovered is derived, on the one hand, from the dignity of the liturgist as the representative of Christ, and on the other hand, from his dependence on, and subjection to, Christ. Hence, when the priest functions or prays in the person of Christ, he uncovers his head. When he takes an inferior position as a servant of Christ, *viz.*, when he is not in action, or at least does not perform a liturgical act, or pray or bless, he covers his head.⁴¹ The practice of covering the head was often dictated by cold weather or bodily infirmity. Liturgical head covering was hardly known until the eleventh century. It may have developed from the amice, instead of which the monks later wore the hood (*capucium*) and the canons the *almutium* (a sort of pelt). Later on the biretta came into vogue.⁴²

As to the rules which regulate the covering or uncovering of the head, the chief ones are the following (to be applied, however, with some discretion):

1. During the recital of the *Divine Office* the head is covered when the *chorales* are *seated*, and it is not necessary to uncover at the words, "Tu autem Domine, etc.," at the end of the lessons.⁴³

³⁷ See Psalms 24 and 122.

³⁸ Luke XVIII, 13.

³⁹ *Ritus celeb. Miss.*, tit. X; Veneroni, *l. c.*, p. 253.

⁴⁰ 1 Cor. XI, 3 ff.

⁴¹ Thalhoffer, *l. c.*, I, p. 624.

⁴² The Jewish ministers cover their heads at liturgical functions, thereby following the Old Law (Lev. 28, 13 ff.). The Greeks looked upon the covered head as a sign of slavery, as slaves had to leave their heads covered in the presence of their masters.

⁴³ S.R.C., Aug. 18, 1877, ad VII (n. 3434). Canons, etc., must stand "capite detecto" when an antiphon is intoned. (Dec. 10, 1718, ad 3; n. 2258.)

There is no rigid rule which prescribes covering the head when reciting the Office or when the choir is seated.

2. It is a general rule to *cover* the head when going to the altar to say *Mass* and when returning to the sacristy;⁴⁴ also whenever the celebrant and ministers are seated.

3. When, during solemn Mass, the "Gloria Patri" and "Incarnatus" are sung or the names of Jesus or of the Blessed Trinity are mentioned, the head must be uncovered; also at the incensation.⁴⁵

4. When the celebrant performs a liturgical function, he does so with his head uncovered. This rule is to be observed also at the distribution of candles, ashes, and palms; but the celebrant and ministers should be seated, with heads covered, when the bishop distributes these things.⁴⁶

5. During procession, even though relics of Saints are carried, the bishop and clergy, except those who carry the sacred relics, march with heads covered outside the church.⁴⁷ But in processions with the Blessed Sacrament no man is allowed to have his head covered.⁴⁸ The last-mentioned rule also holds in processions with a particle of the Holy Cross.⁴⁹

6. When, during Mass or Office, the ministers and master of ceremonies salute the choir, the latter returns the salute by uncovering the head, but without rising.⁵⁰

7. Concerning the use of the *pileolus* or skullcap, it has been decided that it must be taken off in choir when the prelates pass by the altar, when they genuflect, recite the "Confiteor," or are incensed; during the Office, when they themselves intone psalms or antiphons, read or chant the invitatory, lessons, brief responsories, martyrology; during Mass, when they are sprinkled with Holy Water, when they say the "Gloria," "Credo," "Sanctus," "Agnus Dei," while the Gospel is being sung, when they receive or give the "Pax"; when the Blessed Sacrament is

⁴⁴ Concerning the Augustinians, the S.R.C. decided that they must cover the head with the amice (*Dec. Auth.*, n. 693.)

⁴⁵ Thus the rubricists.

⁴⁶ *Dec. Auth.*, n. 501; n. 2184, ad 1.

⁴⁷ *Dec. Auth.*, n. 1352: "licet."

⁴⁸ *Ibid.*, n. 1352, 1841, ad 1; 3276, ad 2, etc.

⁴⁹ *Ibid.*, n. 1841, ad 1.

⁵⁰ *Ibid.*, n. 3059, ad VI: "Caput tantum aperiendo, non assurgendo, juxta praxim."

elevated, distributed or carried about; and at the end of the Mass.⁵¹

8. There is also a rule concerning *women* covering their heads, *viz.*, when they assist at a sacred function, even though this assistance happens to be within a compartment which has a window to the church where the functions are performed.⁵²

§ 5. GESTURES OF THE HANDS

The hands as emblems of work and skill had their share in liturgical functions in Jewish and pagan worship.⁵³ Christ extended His Sacred Hands upon the Cross, and before He ascended into Heaven, lifted up His Hands and blessed His disciples.⁵⁴ The "orans" in the catacombs, a symbol of the liberated soul, extends her hands. To pray "expansis manibus" was an imitation of Christ's passion prayer.⁵⁵ The gesture of praying with outstretched or folded hands signifies an ardent desire to be heard or joy or thanksgiving.⁵⁶

Christian liturgy knows four gestures performed by the hands: they are extended, folded, laid upon an object, or washed. Concerning the stretching out of the hands, the Latin term for which is "*extensis manibus*" (not "*expansis*"), it may be noted that the Ambrosian and Dominican rituals prescribe a straight expansion in a horizontal direction, so that the body of the priest forms, as it were, the letter "T." The Roman Ritual calls for a stretching out of the arms in such a manner that they are even with the shoulders in height and width. The *folding* of the hands is done by placing the palms together, putting the right thumb on the left one and holding the hands thus joined before the breast. As a general rule, and unless otherwise prescribed, the hands are folded during the liturgical functions. Only when the orations are sung or recited during Mass, are the hands stretched out. Outside the Mass, as in

⁵¹ S.R.C., April 4, 1879, ad 1 (n. 3491).

⁵² S.R.C., July 7, 1876, ad IV (n. 3402).

⁵³ Greeks and Romans stretched out their hands towards their deities; the Psalms allude to "levare manus" (27, 2; 133, 2); a classical example is the prayer of Moses, Exod. 17, 11 ff.

⁵⁴ Luke 24, 50.

⁵⁵ Tertull., *De Oratione*, c. 14.

⁵⁶ Thalhofer, *l. c.*, I, 608 ff.

the Office or blessings (*e. g.*, of candles, ashes, or palms), or in the administration of the Sacraments, the hands are folded.⁵⁷

To lay hands upon persons and objects is a venerable custom used in the Old and the New Testament, and signifies the communication of a supernatural power or gift to a person or object or investiture with a sacred office.⁵⁸ The hands are imposed upon the oblation in the administration of Baptism, Confirmation, Ordination of priests, and in exorcisms.⁵⁹

In the *washing* of hands the real and mystical significance of the ceremony is obviously cleanliness. It is not necessary to recall the many purifications of the Jewish rite. The Christians followed this custom at their private and public worship, but in a more spiritualized manner.⁶⁰ According to present usage the priest washes his hands while reciting the short prayer "Da Domine," before Mass, and at the so-called "Lavabo" with part of Psalm 25 during Mass. For this purpose he must use the water-cruet, not the basin.⁶¹ The ablution after Communion is also part of the liturgical washing. The bishop washes his hands in the basin after Communion, but not after Mass.⁶² Nor is there any rubric prescribing the washing of hands after Mass for priests, though custom appears to have sanctioned this practice.⁶³

§ 6. The Sign of the Cross⁶⁴

Another manual gesture, and the noblest one of all, is the Sign of the Cross. There are three varieties: (a) the large cross, (b) the small cross, (c) the air cross. The *large cross* is traced from forehead to breast and from the left to the right shoulder. The *small cross* is made with the thumb of the right hand on the forehead, lips, and breast, impressing the sign of the cross on each part. The cross made in the *air* is that by which prelates and priests bless

⁵⁷ Veneroni, *l. c.*, I, 254.

⁵⁸ Numb. 27, 33; Lev. 24, 14; Matt. 9, 13; Acts 13, 3; 19, 6.

⁵⁹ Thalhofer, *l. c.*, p. 612; p. 644 ff.

⁶⁰ Mark 7, 3 f. Tertull., *Apol.*, c. 39; *De Orat.*, c. 13; Thalhofer, *l. c.*, pp. 615 f.

⁶¹ S.R.C., July 18, 1902, ad 4 (n. 4100).

⁶² S.R.C., May 15, 1900, ad 2 (n. 4056).

⁶³ Veneroni, *l. c.*, p. 256.

⁶⁴ See *Cath. Encyclopedia*, Vol. XIII, 785 f.; Thalhofer, *l. c.*, I, pp. 629 ff.; Veneroni, I, 259 f.

persons and objects. The Missal says:⁶⁵ "Whenever the priest blesses himself, he places his left hand below the breast. In other blessings, when he is at the altar and blesses the oblations (*oblata*) or something else, he places the left hand on the altar unless otherwise stated. In blessing himself the palm of the hand is turned toward himself, the fingers are extended but joined, and he makes the large sign of the cross. When he blesses some object or other, he points the little finger toward the thing to be blessed and has the fingers stretched out but joined in the act of blessing. This is the mode of all blessings." The sign of the cross should never extend over the head, nor beyond the shoulders; it should be distinct, cover the *oblata*, and be made with the body erect.

The Sign of the Cross is one of the most ancient Christian customs.⁶⁶ The small cross is the older; the large one was introduced gradually at the time of the Monophysite controversy (fifth to tenth century) and became more usual, especially in the liturgy. It was, from the earliest times, accompanied by some such formula as: "The sign of Christ"; "In the name of the Father, and of the Son, and of the Holy Ghost"; "In the name of Jesus"; "In the name of the Holy Trinity." As a sign of salvation it is used forty times in holy Mass, as a symbol of communion with God it occurs frequently (about nine times) in the Holy Office. As a sacramental or symbol of grace it is employed in the administration of the Sacraments.⁶⁷

§ 7. THE LITURGICAL KISS

The kiss was ever regarded as a sign of love and veneration for persons and objects that were connected by the bonds of nature or in high position. We meet with the "*osculum sanctum*" as a mode of salutation and brotherly love in the letters of the Apostles.⁶⁸ Both the Eastern and the Western Church introduced this sign of love into their liturgies. Besides fraternal love and veneration for

⁶⁵ *Ritus celeb. Miss.*, tit. 3, n. 5.

⁶⁶ See Tertullian's well-known text in *De Corona Militis*, c. 3: "In all our coming in and going out . . . whatever employment occupies us, we mark our foreheads with the Sign of the Cross."

⁶⁷ Veneroni, *l. c.*, p. 261.

⁶⁸ Rom. 16, 16; 1 Cor. 16, 20; 1 Pet. 5, 14, etc.

superiors and sacred objects there is the expression of peace emphasized in the so-called "Pax." This, up to the thirteenth century, was also communicated by a kiss, when the "*instrumentum pacis*" appeared, especially in England. The papal Mass has an elaborate ceremony of kissing the Pope's mouth, breast, shoulders, hands, arms, feet, and knees.⁶⁹

a) The *reverential kiss* is given to the bishop or celebrant, and also to sacred objects, such as altar, chalice, blessed things when receiving them, and the gospel book. Whenever something is presented to the celebrant—for instance, the thurible—the minister kisses first the object and then the hand of the celebrant. When receiving it back the hand is kissed, and then the object.⁷⁰

A reverential kiss is that imprinted on the altar, which in solemn High Mass is done nine times. It signifies a participation with the High Priest, Jesus Christ, and devotion to Him who sacrifices Himself thereon.⁷¹ In kissing the altar, the celebrant lets his hands rest on the altar table.

Another reverential kiss is given to the gospel book, or, more precisely, the beginning of the Gospel text read on the respective day. When the bishop assists at Mass, in rochet and mozzetta, the book is carried to him for the kiss.⁷² Other osculations are those of the chalice, paten, sprinkler, incense boat, etc., which also bespeak the reverence of the persons who handle these objects. The kissing of the incense spoon is omitted when the Blessed Sacrament is to be incensed.

b) The *Pax* or kiss of peace, which is a practical symbol of the fraternal love emanating from Christ, who is our peace,⁷³ is given in accordance with the Roman Liturgy after the prayer: "*Domine Jesu Christe, qui dixisti.*"⁷⁴ It must not be omitted in solemn Mass when the Blessed Sacrament is exposed.⁷⁵ But it is omitted on Holy

⁶⁹ Innoc. III, *De alt. myst.*, l. VI, c. 6; Thalhoffer, *l. c.*, I, p. 647 ff.

⁷⁰ S.R.C., Sept. 16, 1865 (n. 3139): concerning candles and palms. But the rule stated above is generally given by liturgists, and must be observed also when the Mass is chanted "*coram episcopo*"; S.R.C., Sept. 12, 1857, ad 2 (n. 3057).

⁷¹ Thalhoffer, *l. c.*, I, 662.

⁷² S.R.C., Aug. 18, 1877, ad 2 (n. 3434). It has been decided that the Gospel should not be offered for kissing to lay people; nn. 779, 1869, etc.

⁷³ Col. I, 20.

⁷⁴ The order is described in the *Caerem. Episc.*, l. I, c. 24, § 2, etc.

⁷⁵ S.R.C., Aug. 30, 1892, ad 4 (n. 3792).

Thursday, probably on account of Judas the traitor, and as a sign of grief. This latter reason also dictated the omission of the kiss in Requiem Masses.⁷⁶ The "instrumentum pacis" may be offered to male, but not to female, magistrates, no matter of what dignity.⁷⁷ Canons must doff their skullcaps when they receive the "Pax."⁷⁸

c) As a sign of reverence and obedience the *ring* of the diocesan bishop is kissed when he distributes Holy Communion to the clergy and the people. Outside his diocese it may, but need not be done.⁷⁹ Pius X granted an indulgence of fifty days to all the faithful who devoutly and contritely kiss the ring of a cardinal, archbishop, or bishop.⁸⁰ This applies also outside of liturgical functions.

§ 8. INCENSATION⁸¹

Incense was used profusely in Jewish and pagan temples. Its scent was supposed to be a liturgical offering, an act of adoration and prayer. The Christian idea of sacrifice did not exclude the use of incense and the most ancient liturgies contain references to incense used at the altar. But the act of incensing the Gospel, the *oblata*, etc., was not introduced into the Roman liturgy until later. Incensing at the Introit, Gospel, and Offertory became general about the thirteenth century. A peculiar explanation is given by some liturgists of the incensation of persons,⁸² which is of a still later date. That the bishop and the celebrant, as the nearest representatives and partakers of the divine hierarchic and hieratic Victim, should be incensed, appears obvious, but that other clerics receive two or one swing of the censer can hardly be explained otherwise than as an act of *dulia* or adoration in the widest sense, *viz.*, as a reverential act on the part of the Church towards her ministers and people.

⁷⁶ Thalhofer, *l. c.*, I, p. 656.

⁷⁷ S.R.C., nn. 1830, 1952, 2105.

⁷⁸ S.R.C., Jan. 12, 1878, ad II (n. 3488).

⁷⁹ S.R.C., n. 1342, ad 2.

⁸⁰ Pius X, March 18, 1909 (*A. Ap. S.*, I, 277).

⁸¹ Thalhofer, *l. c.*, I, pp. 683 ff.; *Cath. Encyclopedia*, VII, 716 f.; Duchesne-McClure, *l. c.*, p. 163.

⁸² Bona, *Rerum liturg.*, I, I, c. 25, n. 9: "non ad dignitatis praerogativam . . . sed ad religionem pertinet, ut nimirum excitet ad orationem et effectum divinae gratiae repraesentet."

The *honor incensi* certainly signifies this act.⁸³ It would, therefore, seem quite proper if, instead of incensing each canon or priest or monk⁸⁴ singly, each choir side would receive three swings. Thus an unnecessary prolongation of the services might be avoided—not to the disedification of the people, at least in this country.

Incensation is done by holding the censer (*thuribulum*) in the right hand at the height of the breast, and grasped by the chain near the cover; the left hand, holding the top of the chain, is placed on the breast. The censer is then raised upward to the height of the eyes, given an outward and slightly ascending motion towards the object to be incensed, and at once brought back to the starting point. This is the *single* swing. For a *double* swing the outward motion is repeated, the second movement being more pronounced than the first. The number of swings is fixed according to the dignity of the ecclesiastic: the celebrant and prelate receive three swings, the canons two, other clerics one,⁸⁵ seminarians three (but only *in globo*, in the form of a cross).⁸⁶

The liturgists also lay down some *general rules for the accurate and worthy performance of liturgical actions*. These may be summarized as follows:

1. The religious sense and conviction of God's majesty, as taught by faith and grounded on the moral virtue of justice, to which every religious act belongs, should guide the clergyman in the performance of the sacred liturgy.
2. He will, therefore, endeavor to acquire a knowledge of the fundamental rules of liturgy. He need not, of course, become a "stickler for rubrics," which often savors of hypocrisy.
3. The movements of the body, head, and hands should be grave, but not theatrical, expressive of each action he performs, not blurred or slurred. A sense of symmetry and an artistic taste are helpful also in liturgical functions—even at the cost of some little rubrics.

⁸³ *Caerem. Episc.*, I, I, c. 23.

⁸⁴ In some monasteries, like Clugny, the monks were formerly incensed at the 3d, 6th, and 9th lessons of Matins; Thalhofer, *l. c.*, I, p. 690.

⁸⁵ Why priest-monks receive two swings can only be explained on the assumption that they rank with canons; but the analogy rests on a weak basis.

⁸⁶ *Caerem. Episc.*, I, c. 23, n. 24.

The rule given by St. Benedict for the performance of the Divine Office may be applied to all liturgical actions: "Mens nostra concordet voci nostrae"—let the mind be in accordance with the voice.⁸⁷

§ 9. CONDUCT OF THE MEMBERS OF THE CLERICAL CHOIR

Here are some general rules, gathered from various sources,⁸⁸ which the clerical choir should observe.

1. The *secular* clergy, dressed in cassock and surplice, enter the sanctuary two by two, holding their birettas with both hands.

2. When they arrive at the altar, they genuflect two by two *in plano*, and having risen, salute one another, and then proceed to their places, one on one side of the choir, the other on the other side, and remain standing.

3. No one should enter or leave the choir (without necessity) whilst the celebrant is reciting the "Confiteor," during the singing of the prayers, the "Gloria Patri," the "Incarnatus est," the "Veni Sancte Spiritus," the "Adjuva nos," etc. Should any one enter the choir at these junctures, he should stop, and kneel or stand, conforming himself to the rest of the choir; during the Confiteor, at the beginning of the Mass, he should remain kneeling till it is finished.

4. During the service the clergy should perform the acts of reverence mentioned above,⁸⁹ uniformly and devoutly, with due regard to symmetry and decorum.

5. If they go to Holy Communion, they should wear stoles according to their rank (priests, deacons), and approach two by two, with heads uncovered, make a genuflection before the altar-steps, and another after descending from the edge of the platform. Then they should return to their places in the choir.

6. After the service, the *chorales* follow the acolytes and, having made a genuflection before the altar, return to the sacristy in the same manner as they came.

⁸⁷ *Regula*, cap. 19; Veneroni, *l. c.*, I, p. 284 ff.

⁸⁸ See *Caerem. Episc.*, lib. I, which, however, offers no collection or systematic exposition of these rules; Martinucci-Menghini, *Manuale Ss. Caeremoniarum*, 1911, Vol. I, pp. 9 ff.; *Ceremonial U.S.*, 1894, pp. 135 ff.; Wappelhorst-Bruegge, *Compendium S. Liturgiae*, 1925, pp. 200 f.; pp. 500 f.

⁸⁹ See pages 83 ff.

7. *Monastic* or religious choirs have their own customs, more or less in conformity with those of the collegiate or cathedral chapters. Some religious houses hold a "station" before entering the church. This depends either on custom or on the structure of church and house. But the general rules with regard to the reverences are usually observed by monastic choirs.

§ 10. GENERAL RULES FOR THE ACOLYTES⁹⁰

1. Acolytes take the place of the clerics properly called by that name, and hence are supposed to belong to the clerical state. Custom and lack of clerics have, however, admitted laymen, and especially boys and youths, to the service of the altar. These ought to be of unblemished character, docile, and of a pious disposition. Women are not allowed to serve at the altar. Even Sisters and nuns must keep out of the sanctuary,⁹¹ though they may answer the Mass prayers from beyond the same.

2. At a private Mass there ought to be only one server. At a low Mass said by a prelate or on a festive occasion, and at a parochial or conventual Mass, two servers are permitted.⁹²

3. Acolytes who walk and serve together, should be, as far as possible, of equal size. They should be dressed in cassock and surplice at least for solemn occasions.⁹³

4. They should be in the sacristy about ten or fifteen minutes before the service begins and make a short adoration before the Blessed Sacrament. They should observe silence in the sacristy, and if it is necessary to speak, employ a low tone of voice.

5. Their bodily posture should be always erect with the heels close together, somewhat like soldiers. When they genuflect or kneel, the body and head should not be bent, except when a double genuflection calls for an inclination.

6. When deacon and subdeacon are employed, the acolytes should aid them in vesting; they should do the same for the priest when

⁹⁰ See Martinucci-Menghini, *l. c.*, I, p. 113 ff.; Wappelhorst-Bruegge, *l. c.*, p. 198 f.; 212 f.; Hartmann, *Repertorium Rituum*, 1898, p. 760 ff.

⁹¹ S.R.C., Aug. 27, 1836, ad 8; March 18, 1899, ad VI (nn. 2745, 4015).

⁹² S.R.C., Sept. 12, 1857, ad VII, n. 3059).

⁹³ *Caer. Episc.*, l. I, cap. XI, n. 8.

he functions alone. They should furthermore assist the priest and ministers when they sit down or arise during the sacred functions.

7. At a signal given by the master of ceremonies, they should take their candles, and, meeting together, bow to the cross or to the chief picture in the sacristy, then, with their eyes modestly cast down, precede the clergy to the altar at a moderate pace. The first acolyte, at the right of his companion, holds the knob of the candlestick with his right hand, and the foot with his left; the second holds the knob with his left and the foot with his right. When they arrive at the altar, they make a genuflection on the floor, then separate and go to the corners of the steps, where they stand facing each other.

8. The acolytes, as a rule, should always stand. However, when the celebrant sits down, the servers may also be seated. Whilst the celebrant is singing or reading, the acolytes keep their hands joined before their breasts; at other times they keep them folded. In the choir the bow is generally made, first on the Gospel side and then on the Epistle side, beginning always with the greater dignitary. In carrying the torches, the acolytes hold them as follows: the first acolyte, being on the right hand of the other, holds the torch in his right hand, while his companion holds it in his left hand; when one hand only is occupied, the other is held open on the breast. When they present anything to the celebrant, they kiss it before they present it; and also when they receive it from him (except in Masses for the dead). In passing the altar when going for the torches, they make a genuflection. Servers—this also holds for lay-brothers—should not attempt to hear several Masses whilst they serve one, lest incongruous movements be made, and both celebrant and server become distracted. Lastly, they should answer in an audible and distinct voice.

9. Acolytes are not allowed to open the Missal or point out the Mass prayers in private Masses.⁹⁴

10. With regard to *genuflections* the following rules are to be observed:

a) A *simple* genuflection (with one knee) is made before the

⁹⁴ S.R.C., Sept. 7, 1816, ad 5 (n. 2572). Neither should priests or clerics in higher orders, if serving private Masses, prepare or wipe the chalice (*ibid.*, n. 6).

altar where the Blessed Sacrament is reserved—before the cross of the main altar—in passing by an altar where Mass has reached the time of the elevation, provided one is aware of that moment—as often as the priest makes a genuflection, for instance, when reading the Epistle or Gospel that prescribes a genuflection.

b) A *double* genuflection is made during the introductory prayers of the Mass, at the “*Suscipiat*” (Offertory), at the last blessing, and at the incensation of the Blessed Sacrament. Furthermore, the acolytes kneel and bow when they pass by an altar where the Blessed Sacrament is exposed or where the elevation is just going on (in which case they must kneel until after the elevation and adoration of the Precious Blood), and when they pass by a priest who is distributing Holy Communion.

11. The *inclinations* must be made according to the rules stated above.⁹⁵ In particular:

a) The *profound* inclination is made before the crucifix when leaving and returning to the sacristy.

b) The *moderate* inclination is made at the words, “*Deus tu conversus*,” until the priest ascends the altar, or when the acolytes pass before a side altar where the Blessed Sacrament is not reserved.

c) The *minima* or slight inclination is made at the mention of the Holy Names, at the “*Dominus vobiscum*,” the “*Et incarnatus est*,” the “*Gratias agamus Domino Deo nostro*,” and the “*Agnus Dei*.” When the acolytes approach the Epistle or Gospel side, they make this inclination towards the celebrant—or whenever they offer him something—at the last blessing.

⁹⁵ See pages 86 ff.

TITLE II

THE DIVINE OFFICE¹

From the early days of the Church, the divinely inspired Psalms have contributed marvelously to fostering piety among the faithful who offered "the sacrifice of praise always to God, that is to say, the fruit of lips confessing to His name."² Just as the Psalms played a conspicuous rôle in the Old Testament, so they also do in the sacred liturgy and the Divine Office. Justly, therefore, have the decrees of the Roman Pontiffs, the canons of councils, and monastic laws prescribed that both the secular and the religious clergy should chant or recite the entire psalter every week. Pius X in "*Divino afflatu*" returned to this practice in his reform of the Breviary.

The *Divine Office* may be defined as the sum total of the public prayers prescribed by law for ecclesiastical persons, to be said in the name of the Church.³ *Breviary* is the name of the book which contains these prayers. This name does not date back beyond the eleventh century.

¹ See Batiffol, *Histoire du Breviaire Romain*, 1893; S. Bäumer, O.S.B., *Geschichte des Breviers*, 1895; Duchesne-McClure, *l. c.*, p. 446 ff.; Veneroni, *Manuale di Liturgia*, 1827, Vol. II.

² Heb. XIII, 15.

³ See Layman apud Veneroni, *l. c.*, p. 18. It is a duty for those consecrated to God, and it is called "divine" because its object is God and its end supernatural; Veneroni, *l. c.*, II, p. 18; Can. 2256, n. 1.

CHAPTER I

HISTORICAL DEVELOPMENT

As the seasons determine the course of the liturgical year, so does the day determine the canonical hours. Day may signify the time from the rising to the setting of the sun (the natural day), or it may signify the span of 24 hours which constitutes the civil day. This was variously reckoned by the ancients, either from morning to morning (Babylonians), or from sunset to sunset (Greeks), or from midnight to midnight (Romans). The Hebrews borrowed the twelve-hour day from the Babylonians, but apparently adopted the Roman method of dividing the night into four vigils. In the tabernacle as well as in the temple the day was hallowed by three hours of sacrifice and prayer. The first, the *sacrificium iuge*, was held between the rising of the sun and the third hour (about nine o'clock); the second (*minchah* or meal offering) at about noon-time, or a little later; the third, or *sacrificium vespertinum*, began after the ninth hour (between three and four o'clock). During and after the exile two hours of public prayers were observed, although the restored temple service retained the three hours.⁴

Various periods have been assigned to the historical development of the Divine Office.

1. *The Patristic Age.* The Acts of the Apostles report that the Apostles met in prayer at the third, sixth, and ninth hours.⁵ The synagogal (not Temple) service was adopted by the Christians. This service consisted of four elements: lections, chants, homilies, and prayers. Besides the *shema* (a kind of symbolism), some Psalms were sung at the morning and evening offering. On the Sabbath

⁴ See Bäumer, *l. c.*, pp. 19, 34. Some ancient terms for special hours are: *gallicinium*—cockcrow; *diluculum* or *ortus solis*—incipient morning; *mane*—early morning, in summer from 5 to 8 or 9 o'clock, in winter from 7 or 8 to 10 o'clock; *vespera*—from sunset to the appearance of the evening star (*vesper*); *lucernarium*—when the lights were lit, or the first night hours.

⁵ Acts II, 15; X, 9; III, 1.

day the Canticle of Moses, "Audite caeli, quae loquor" (Deut. XXXII), was sung in the morning and the "Cantemus Domino" in the evening. Then followed a reading from "the law" or "the prophets," to which was added an explanation or homily.⁶ The three hours of the day, tierce, sext, and none, were observed quite generally, although they still were of a private character. The bishop and the clergy in particular observed them. In the fourth century, they were adopted by the ascetics (*monazontes* in the *Peregrinatio Etheriae*), that is, the monks attracted special attention to them. The practice in the monasteries, however, was neither universal nor uniform. Most monks set the morning prayer at a rather early hour, at cockcrow; this, therefore, became Matins in the modern acceptance.⁷

The Western Church received the impetus from the Orient, and St. Jerome appears to have been instrumental in the reform activity of Pope Damasus (366-384) concerning the Roman Liturgical Office. How far his reform extended cannot now be ascertained.⁸ But we learn from Cassian (+ c. 435) that the monasteries of the West held Matins, Lauds, Prime, Tierce, Sext, None, and Vespers.⁹

St. Benedict (+ 543) not only ordered and shortened the canonical hours, but also influenced the cathedral churches to adopt the monastic curriculum. From Monte Cassino his "Opus Dei" was transferred to the Lateran and other basilicas in and near Rome. Benedictine missionaries carried it to other countries. What the Patriarch of the West added was Compline; but his chief merit consists in building a harmonious structure of psalmody which was not too heavy a burden and pretty evenly distributed. The logical sequence of hymns, psalms, lessons, versicles and orations for matins and little hours was his work, while for Lauds and Vespers the usage of the Church was retained. The words of the Psalmist were his ideal and discretion formed his guiding principle.¹⁰ "When at

⁶ Duchesne-McClure, *l. c.*, pp. 47 f.; Bäumer, *l. c.*, p. 36.

⁷ According to the *Peregrinatio Etheriae (Silviae)*, it would seem that at Jerusalem these *monazontes* were in the church from about one or two o'clock until daylight, and the bishop and some priests were there too. (W. Heraeus, *Peregrinatio*, 1929.)

⁸ Bäumer, *l. c.*, p. 143.

⁹ *De Coenobiorum Institutis*, l. III, c. 4. (Migne, *P.L.*, 49, 126.)

¹⁰ Ps. 118, 164: "Septies in die laudem dixi tibi, et media nocte surgebam ad confitendum tibi." (Bäumer, *l. c.*, p. 169.)

length uniformity was arrived at, it was due to the influence of the Benedictine Rule, and especially to that of the great Roman monasteries which had sprung up, the basilicas of the Lateran, the Vatican, and Santa Maria Maggiore."¹¹

2. The second period, from Gregory the Great to St. Pius V, is signalized by the reforms of the former Pontiff and by those introduced by Gregory VII. Some additions, especially in the guise of *tropi*, were made and the Office grew longer. Gregory VII purged and shortened the longer lessons. At that time also the name *Breviarium* was adopted for the Office Book.¹² A tendency to shorten the Roman Breviary still more manifested itself in the Roman Curia after the twelfth century. There were then two breviaries, one of the Roman Church and the other of the Roman Court. This caused quite a little confusion, which was increased by the adoption of the Roman Court's office by the Friars Minor in the middle of the thirteenth century. The most important change was marked by the insertion of the legends of many Saints and by curtailing the lessons taken from Holy Scripture. In the fifteenth century, owing to a certain individualism and many mistakes that had crept into the text, the Breviary became very greatly diversified in various countries. Some changes in the hymns were ordered by Leo X, but the result was ridiculous. Somewhat more radical were the reformatory efforts of Cardinal Quiñonez.¹³

3. The third period comprises the reforms from the Council of Trent to the revision made under Pope Pius X. The Fathers of the Council felt the need of reforming the various Breviaries, and especially of introducing some kind of unity into them. The rubrics required more system, the structure of the official prayerbook greater simplicity, the legends of the Saints a thorough revision, the Sunday as well as the ferial offices more prominence, and Holy Writ a more extensive consideration. The Fathers of the Council wisely entrusted this delicate and laborious task to a well selected commission.¹⁴ We need not enter into the results of this combined

¹¹ Duchesne-McClure, *l. c.*, p. 452.

¹² In the *Micrologus*, A. D. 1086. (Bäumer, *l. c.*, p. 600.)

¹³ See Bäumer, *l. c.*, p. 392 ff. The new Breviary has something in common with the ideas of Quiñonez.

¹⁴ Bäumer, *l. c.*, p. 410; 416 ff.

work. Those who were accustomed to say the Office before 1913 are well acquainted with the structure of the Breviary before the promulgation of the "*Divino afflatu*." The Constitution of Pius V, "*Quod a nobis*," July 9, 1568, abolished all Breviaries which did not exist 200 years before the promulgation of said Constitution, but left it also to the decision of bishops and their chapters whether or not to adopt the Breviary prescribed by St. Pius V. Later attempts at reform were directed only to certain parts of the Breviary, not its general structure. Thus the edition published May 10, 1602 (Constitution "*Cum in Ecclesia*") amended the Latin text according to the Vulgate and corrected some glaring mistakes in the legends. The reforms introduced under Urban VIII also touched the lives of the Saints and especially the forms of the hymns.¹⁵ Benedict XIV undertook to amend the Breviary, but was prevented by death (1750) from putting the finishing touches to his work. The Vatican Council seriously considered some improvements, which, however, were not made. Leo XIII enriched the Breviary with new offices of Saints and new votive offices, and raised the rank of some of the feast days.¹⁶ Otherwise the Breviary remained as it was left by the reform of St. Pius V.

4. Pius X, who had been a pastor almost from the day of his ordination, on the feast of All Saints, 1911, issued his Constitution "*Divino afflatu*," wherein he says that, first and above all, the time-honored readings from Holy Writ together with the responsories corresponding to the respective season should again obtain the place of honor, and, secondly, that the ancient Mass Liturgy of the Sundays and Ferial Days, more especially those of Lent, should be restored to their former dignity. He further ordained that by the recitation of all the Psalms each week the veneration of the Saints should suffer no detriment, and, on the other hand, the burden of reciting the Divine Office should be made lighter for the clergy. The day on which the obligation of reciting the Office according to the new rubrics began, was Jan. 1, 1913. The *clergy who are obliged to follow the new rubrics* are all clerics, secular as well as

¹⁵ This edition of the Breviary was published in 1632 ("*Divinam Psalmodyam*").

¹⁶ Up to the ninth century there were only about 28 feasts of Saints in the liturgical year; in 1568 Pope Pius limited the number to 85; under Leo XIII the increase went to the limit; see *Eccl. Review*, 1912, Vol. 46, p. 442.

regular, who were wont to recite the Roman Breviary published by St. Pius V and reformed by Clement VIII, Urban VIII, and Leo XIII. Abrogatory and derogatory clauses are added, so that no escape was possible. Also the penalties are stated against those who fail to recite daily the canonical hours. The rubrics laid down in this Constitution are the directive guides in the explanation added. For the rest, the recitation of the Breviary should be taught in the seminaries.

CHAPTER II

STRUCTURE OF THE BREVIARY

The Breviary consists of preliminary rubrics, the *ordinarium*, the psalter, the *commune temporis*, the *proprium Sanctorum*, and the *commune Sanctorum*. The rubrics direct the cleric in the proper recital of the Office, either publicly or privately. The following parts, *viz.*: the seasons and feasts, have a certain interrelation, and are determined by their rank. The rank, on its part, fixes the occurrence and concurrence of the feasts throughout the year. The *Commune Sanctorum* is a general code for reciting the Office on the feastdays of Saints.

§ I. THE CALENDAR OF THE LITURGICAL YEAR

One part of the four into which the Breviary is divided contains a rubric that reads: "*de anno et ejus partibus.*"

In the medieval schools the "*computus ecclesiasticus*," or reckoning of time, constituted part of the clerical training.¹ Now-a-days, ready-made tables added to the Breviary, render this mathematical task easier. However, a few remarks on the Christian calendar may not be superfluous.

1. The ecclesiastical calendar, now almost universally adopted, is lunisolar, consisting of 12 months, or 52 weeks, or 365 days, or, more precisely, of 365 days + 5 hrs., 48 min., and 51 seconds.² The difference between the lunar and solar year amounts to 11 days and has called for various reforms. The two more important ones were those of Julius Caesar (+ 44 B. C.) and Pope Gregory XIII, whose plan went into effect in 1582. When the Julian Calendar

¹ See, for instance, the works of St. Bede, Rhabanus Maurus, etc., in Migne, *P.L.*; the Council of Trent recommended the study of the *computus* to the clergy (Sess. XXIII, c. 18). Nilles, S.J., *Commentarius in Prooemium Breviarii et Missalis de Computo ecclesiastico*, 1865.

² See Can. 32.

was introduced, the equinox of spring fell on the 22nd of March; when the reformation of the calendar was made, in 1582, it had retrograded to the 11th, or ten days. In order to restore the equinox to its former place, Pope Gregory XIII directed ten days to be suppressed in the calendar, so that the 4th of October was immediately followed by the 15th of October, 1582. As the error of the Julian intercalation was now found to be three days in every 400 years, the Pontiff ordered the intercalations to be omitted on all the centenary years, excepting those that are multiples of 400. According to the Gregorian rule of intercalation, therefore, every year of which the number is divisible by 4 without a remainder, is a *leap year*, excepting the centurial years, which are leap years only when they are divisible by 4 after omitting the two ciphers. Thus 1600 was a leap year, but 1700, 1800, and 1900 were common years; 2000 will again be a leap year.³ From the Roman calendar we have borrowed some terms for dates that have partly entered our ecclesiastical calendar, *viz.*, the "*indictiones*" and the dating of the days of the months. A cycle of 15 years is called an indiction, which term is taken from the imperial proclamation of a census of re-appraised landed estates (*indicere censum*). The Roman, which is also the ecclesiastical, indiction begins with January 1st, 312. The number of the indiction is found by subtracting 312 from the current number of the year and dividing the remainder by 15. Thus the formula may be expressed thus:

$$\frac{1929-312}{15} = 107, \text{ with a remainder of } 12.$$
 Consequently the year

1929 is the 12th indiction.

Another strictly Roman custom is the way of dating the days of the month according to *calendae, nonae, idus*. The *calendae* always fall on the first day of the month. But the *idus* and *nonae* differ as to their set date in four months of the year, *viz.*, March, May, July, October.⁴ The *nonae* of these four months fell on the 7th day of the month, the *idus* on the 15th day, while in the other months they fell on the 5th and 13th of the month, respectively.

³ See the Rubrics in the Breviary, *Pars Hiemalis*; Hartmann, *l. c.*, pp. 13 ff.; *Encyclopedia Britannica*, 1899, Vol. IV, s. v., "Calendar," pp. 667 ff.

⁴ The memory is assisted by the mnemonic word: "milmo."

In the Breviary there are some tables which contain calculations for every day of the year, with special reference to Easter. Thus, there is one called *Tabula Paschalis Nova Reformata*; another is named *Tabella Temporaria Festorum Mobilium*. In this latter we notice in the first column the current year, say 1929; then in the second column the letter "f," or the *littera dominicalis*; in the third column there is the number 11, or *aureus numerus*; the fourth column contains the *epactae*. Then follow the principal moveable feasts. The fourth column determines the indictions, and the last column puts down the *littera martyrologii*.

1. The *Littera Dominicalis* or Sunday Letter. There are seven letters, one for each day of the week: a, b, c, d, e, f, g. Since the year consists of 365 days, or 52 weeks plus one day, two successive years cannot begin with the same day. The first letter (a) always falls on Jan. 1. Consequently the letter which is assigned to the first Sunday, and hence to every Sunday of the year, is the Dominical Letter. For instance, in 1929 New Year's Day, a, fell on Tuesday. Therefore, the Dominical letter for 1929 was f. But a leap year has two letters, of which the first one rules up to Feb. 24, and the other to the end of the year. Thus, in 1928 the Sunday letters were a and g.

2. The *Aureus Numerus* or Golden Number. The ecclesiastical calendar needed the lunar month in order to determine the date of Easter Sunday, and therefore adopted the lunar cycle invented by Meton, a Greek astronomer (432 B. C.). He found that every 19th year the new moon falls on the same day of the month. This discovery pleased the Athenians so highly that they indicated the number of the current year in golden figures, therefore called the Golden Number. To find the Golden Number, say for 1929, add 1 to the date, e. g., 1929, divide the sum $1929 + 1$ or 1930 by 19; the quotient is the number of cycles elapsed (101), and the remainder (11) is the Golden Number.

3. *Epactae*, a word of Greek origin, signifies "*dies adjecti*," additional or supplementary days. These result from the difference between the lunar and the solar year. Thus, in case a new moon falls on Jan. 1, the beginning of the solar year, the lunar year would end on Dec. 20th, while the solar year would still run eleven days.

The moon, therefore, will be eleven days old on the first day of the following year, and twenty-two days on the first of the third year. The numbers 11 and 22 are, therefore, the "epacts" of those years, respectively. The "epact" of the fourth year would be 33; but, in consequence of the insertion of the intercalary month in each third year of the lunar cycle, this "epact" is reduced to 3. In like manner the "epacts" of all the following years are obtained by successively adding eleven to the "epact" of the former year, and rejecting thirty as often as the sum exceeds that number. The cycle of 19 years is taken as the basis and limit. If the "epact" is 30, *i. e.*, equal to a month, a zero or asterisk is its mark, as may be noticed in the Breviary under the year 1930 in the *tabella temporaria*. For the rest, all the "epacts" are noted there.

4. The *Littera Martyrologii* or Letter of the Martyrology indicates which *luna* must be read at the recital of the Martyrology. There are thirty letters. The table of the Roman Martyrology tells us that, in order to find the *luna*, the Golden Number or the epact must be sought. However, the matter is simplified by the *tabella temporarium festorum mobilium*. For in the last column of this table the letter of the martyrology for a number of years to come is already set down. The "Ordo" also contains the number. Consequently if, as in 1929, the letter is u, you will find the *luna* under the letter u as given for the respective day. For instance, for March 2d we read: *Sexto Nonas Martii, luna vigesima prima*, or seven days after the full moon.

5. All these tables, numbers, and letters, turn around the celebration of *Easter*. Concerning this, the Council of Nicaea laid down the following rules: (a) Easter must be celebrated on a Sunday; (b) This Sunday must follow the 14th day of the paschal moon, so that if the 14th day of the paschal moon falls on Sunday, then Easter must be celebrated on the Sunday following; (c) The Paschal Moon is that of which the 14th day falls on or next follows the day of the vernal equinox; (d) The equinox is invariably fixed on the 21st of March. These rules are now fixed according to the epacts. But Easter can never come earlier than the 22nd of March, or later than the 25th of April.⁵

⁵ *Encyclopædia Britannica, l. c.*

§ 2. DISTINCTION AND RANK OF OFFICES

The liturgical character of the Divine Office is first and above all determined by seasonal and festal Offices. Now, there are various ranks of both seasonal and festal days which should be properly distinguished and have their own degrees.

1. The *seasonal* office is either of the Sunday or of the feast attached to the season proper, or of the feria.⁶ Feasts, in the strict sense, would therefore be those festal days which have no connection with the liturgical character of the year. However, common parlance has given this term also to such celebrations as are intimately connected with the liturgical season, for instance, Christmas and Easter.

2. The Breviary also has a list of preferments for the different days of the liturgical and festal year. The reasons for this preferment are stated thus: Higher rite, primary and secondary quality, personal dignity, external solemnity.⁷ But these reasons may overlap, as is clearly perceived in the table of the rank of feasts assigned in the Breviary. The distinction is as follows:

I. *Dominicae majores* or major Sundays, which are again divided into those of the first and those of the second class. *First-class Sundays* are: the first Sunday in Advent, the four Sundays of Lent, Passion Sunday, Palm Sunday, Easter Sunday, Low Sunday, and Whitsunday. *Second-class Sundays* are: the second, third and fourth Sundays of Advent, Septuagesima, Sexagesima, Quinquagesima. All other Sundays are minor or ordinary Sundays.

The so-called *major Ferial Days* are divided into three orders: of the *First Order* are: Ash Wednesday, and Monday, Tuesday, and Wednesday of Holy Week. Of the *Second Order* are: the Ember Days of Advent, the Ferial Days of Lent, the Ember Days of September, the Monday of the Rogation Days. Of the *Third Order* are: Ferial Days of Advent, and those after Septuagesima. The Privileged Vigils of the first class are those of Christmas and Pentecost. The only one of the second class is the vigil of Epiphany.

⁶ *Feriae*, in classical Latin, means days of rest or holidays; in ecclesiastical language the word indicates the seven days of the week; in the liturgical sense it means weekdays, not holidays or Sundays.

⁷ Rubricae ex "Divino afflatu," tit. I, n. 1.

II. *Feasts* are divided into classes (primary and secondary), doubles, semidoubles, and simples.

Primary Doubles of the First Class are: Christmas, Epiphany, Easter with the three days preceding and the two days following it, Ascension, Pentecost and the two following days, Trinity Sunday, Corpus Christi, Sacred Heart,⁸ Jesus Christ the King,⁹ Immaculate Conception, Annunciation, Assumption, Nativity of St. John the Baptist, Feast and Solemnity of St. Joseph, SS. Peter and Paul, All Saints' Day, the dedication of a church and its anniversary, the anniversary of the dedication of the cathedral church, the titular feast of a church, the titular feast of the cathedral church, the patronal feast of a town, city, diocese, province or nation, the feast of the founder of a religious order or congregation.

Primary Doubles of the Second Class are: Circumcision (New Year's Day), Transfiguration, Dedication of the Lateran Church, Purification, Visitation, Nativity of the B.V.M., St. Michael's Day, the feastdays of the other eleven Apostles, St. Mark's, St. Luke's, St. Stephen's, Holy Innocents, St. Lawrence', St. Joachim's, St. Ann's.

Secondary Doubles of the Second Class are: Feast of the Holy Name of Jesus, Invention of the Holy Cross, Precious Blood, Seven Sorrows (Sept.), Holy Rosary.

Primary Major Doubles: Octave of each primary feast of the first class, Dedication of SS. Peter and Paul's, Dedication of S. Maria Maggiore, Presentation of the B.V.M., Guardian Angels, Decollation of St. John the Baptist, St. Barnabas, St. Benedict, St. Dominic, St. Francis of Assisi, St. Francis Xavier, Feasts of the minor patrons.

Secondary Major Doubles: the Octave of each secondary feast of the first class, Exaltation of the Holy Cross, Seven Sorrows (in Lent), Apparition of the Imm. Conc. at Lourdes, Scapular of Mt. Carmel, Holy Name of Mary, Ransom feast of the B.V.M., Apparition of St. Michael the Archangel, Chair of St. Peter at Rome and Antioch, Chains of St. Peter, Conversion of St. Paul, Commemoration of St. Paul, St. John's before the Latin Gate.

⁸ S.R.C., Jan. 29, 1929 (*A. Ap. S.*, XXI, 27).

⁹ S.R.C., Dec. 12, 1925 (*A. Ap. S.*, XVII, 668).

Doubles or *Semidoubles* of *primary* rank are: the octave of any primary double of the second class, all the feast-days or quasi-feast-days of Saints.

Secondary Doubles or *Semi-doubles* are: the octave of each secondary feast of the second class, the Stigmata of St. Francis, Invention of St. Stephen's Relics, all the feasts of the Lord or of the B.V.M. celebrated under a special title, or of Saints, besides their proper day, as for instance, of invention, transfer, patronage.

Simple feasts, for instance, S. Maria in Sabbato, are not enumerated.¹⁰

As to the historical foundation of this gradation, it may be said that it is not entirely new, although additional ranking is clearly perceptible. The main reason for distinguishing the rank of a feast, of course, lies in the personal dignity. Therefore the feasts of our Lord hold the first rank, and among these the feasts the object of which presents our Redemption, take the first place. Thus Easter and Christmas are the highest in rank. After these follow the feasts of the Blessed Virgin Mary, the Angels, St. John the Baptist, St. Joseph, the Apostles, the Evangelists.¹¹ It is said, not without reason, that in ancient times only two classes of offices were distinguished, *viz.*, festal and ferial.¹² The difference between *duplex* and *simplex* is of venerable age. For on a higher feast which fell on a weekday two offices were sung, as we learn from Amalarius of Metz, or at least double Matins and Lauds.¹³ Whether this explanation is the true one is, however, controverted. Other authors maintain that the duplication of the antiphons is the distinctive reason.¹⁴ Be that as it may, St. Pius V established three classes of double feasts: (1) first class, (2) second class, and (3) simply double. Clement VIII inserted a fourth one, *viz.*, the *duplex maius* between (2) and (3), and raised some feasts from the rank of simple to that of semidouble, for instance, the feast of St. Polycarp.¹⁵

This ranking of dignity has caused complications in the rubrics

¹⁰ The new Monastic Breviary has a *memoria* which is less than *simplex*.

¹¹ Rubrics in "*Divino afflatu*," tit. II, n. 1.

¹² Piacenza (who is the author of the reform of the Breviary as prescribed by Pius X), *apud* Veneroni, *l. c.*, Vol. II, p. 63.

¹³ *De ordine antiphonarum*, cap. 15.

¹⁴ See Bäumer, *l. c.*, p. 340; Veneroni, *l. c.*, p. 63; *The Clergy Review*, 1931, pp. 151 ff.

¹⁵ Bäumer, *l. c.*, p. 499.

or rules according to which these feasts are to be celebrated. Two main features may be considered in the relation of one feast to another: two or more offices may fall on the same day, or one feast may follow another immediately. In the first case there is *occurrence*, or a clashing of two offices on the same day; in the second case there is *concurrence*, or a clashing of two offices, one of which follows the other immediately, so that the second Vespers of the preceding feast runs a race with the first Vespers of the immediately following one. The occurrence of feasts may be either inclusive or exclusive. It is *inclusive* when the major feast predominates and the other feast is simply commemorated. It is *exclusive* when a transfer of one of the occurring feasts is required. This transfer may be perpetual or accidental. A *perpetual* transfer must be made in the case of a particular or local feast coinciding with a feast of the universal Church. Thus if the titular feast or the patron (founder's) feast of a religious order occurs on the same day as a feast of the same rank celebrated by the whole Church, the latter prevails. The transfer is *accidental* when a feast in a certain year falls on a day assigned by the Calendar of movable feasts to the same day: for instance, in 1929 the Annunciation fell within Holy Week, and was therefore transferred to the Monday after Low Sunday.¹⁶ The various editions of the Roman Breviary since 1912 have tables for occurrence and concurrence of feasts. The edition of 1923 has the following

A. Table of Occurrence

To explain this table, we find ten different kinds of ranking of offices in the column placed perpendicularly, *viz.*, double of first and double of second class. Then, put in a vertical row, we observe 17 columns of numbers. These numbers refer to the rules laid down below the lowest ranking feasts, *viz.*, immediately below the *simplex*. Below the numbers we see 17 differently classed feasts. Now read, for instance: if a feast of the first class double occurs on the same day with a Sunday of the first class (*si occurrat eodem die duplex I classis et Dominica I classis*), you have to look up the last number

¹⁶ See Veneroni, *l. c.*, II, p. 115 f.

to your right in the last perpendicular column and the first vertical column of numbers. There you will find n. 6. In the rules placed immediately below "Simplex" we find: *officium de 2, translatio de 1; viz.*, the Sunday office is preferred and the first-class double is transferred.

There are also some zeros (0) to be noticed, for instance, the *vigilia communis* clashes with a common Sunday or the Vigil of Epiphany. This zero means that no occurrence is possible, nor concurrence either, for that matter.

With regard to the *precedence* of offices a new table has been published in the edition of the Roman Breviary of 1923 as follows:

1. Sundays of the First Class.
 2. Primary Feasts of the First Class of Double Rite throughout the Church universal.
 3. The Circumcision of our Lord—Ash Wednesday—all the Ferial Days of Holy Week—the Days within the Octaves of Easter and Pentecost—the Vigils of Christmas and Pentecost.
 4. The Octave Day of an Octave of the Second Rank.
- The foregoing Privileged Offices never yield precedence to other Offices.
5. The Dedication and Titular Feast of one's own church—the Principal Patron of a place—the Titular Feast and the Feast of the Holy Founder of the Order or Religious Congregation.
 6. Other Feasts, if there be any, which are Primary of the Double Rite of the First Class for the place.
 7. Feasts which are Secondary of Double Rite of the First Class for the place.
 8. Sundays of the Second Class.
 9. The Days within the Octaves of the Second Rank.
 10. Feasts that are of the Second Class Double Rite.
 11. Feasts of our Lord of Major Double Rite.
 12. Minor Sundays and the Vigil of Epiphany.
 13. The Octave Day of an Octave of the Third Rank, or of a Common Octave, which is of Major Double Rite.
 14. Feasts of Major Double Rite which are not of our Lord.
 15. Feasts of Minor Double Rite.

16. Feasts of Semi-double Rite.
17. The Days within the Octaves of Christmas or Ascension.
18. The Days within Common Octaves.
19. The Major Ferial Days and Vigils.
20. The Octave Day of a Simple Octave, *i. e.*, of a Feast of the Second Class.
21. The Saturday Office of the Blessed Virgin Mary.
22. Feasts of Simple Rite.

Accidental Occurrence and Transfer of Feasts

The Rubrics of the "*Divino afflatu*" state the rules which determine rank and transfer, according to rite, primary and secondary quality, personal dignity, external solemnity, the quality of proper of a feast. A feast is said to be *proper* to a place when it is the titular or patron feast of a church, or of a Saint whose body or any notable authentic relic is preserved in that place or church. Then the rules are assigned thus (title III):

1. Major Sundays of the First Class, whatever Feast may occur on them, always retain their Office; Sundays of the Second Class give way only to Double Feasts of the First Class, in which case the Commemoration of the Sunday is made in Vespers, Lauds, and Mass, together with the ninth Lesson at Matins.
2. On Minor Sundays, or ordinary Sundays throughout the year, the office of the day is always to be said, unless there occurs a feast of Our Lord, or a Double of the First or Second Class, or an Octave Day of a Feast of Our Lord, in which case Commemoration is made in the office of the Feast or Octave-Day of the Sunday in Vespers, Lauds, and Mass, with the ninth Lesson at Matins. If the Sunday within the Octave of the Nativity occurs on the Feast of St. Thomas, B. and M., or on the Feast of St. Sylvester, B. and C., the office of the Sunday is said with the commemoration of the occurring Feast; in which case on Dec. 30, in the Office of the day within the Octave, the Lessons of the First and Second Nocturn are taken from the Feast of the Nativity, with the Responsories

of the Sunday. With regard to the Sunday which falls between the Feast of the Circumcision and the Epiphany no change is to be made.

3. Doubles of the First and Second Class, which are hindered by some Major Sunday or by some higher Office, are to be transferred to the nearest following day which is not itself a Double Feast of the First or Second Class, or an Office excluding such a Feast, saving however the privilege conceded by the rubrics to the Feasts of the Purification and Annunciation of the B.V.M., and of the Solemn Commemoration of St. Joseph.

4. Double Major Feasts of whatever dignity, and Double Minor Feasts of Doctors of the Church, can no longer be transferred. When they are hindered, Commemoration is made of them, as the Rubrics prescribe for other hindered Double Minor Feasts (with due regard to what is laid down in the following paragraph concerning the omission on Sundays of the ninth historical Lesson), unless they happen to occur on Doubles of the First Class, in which Commemoration is to be made of no Office, except that of the occurring Sunday, or Ferial, or of a Privileged Octave.

5. If on a Major Sunday there occurs a Major Double or Minor Office, or a Semi-double or Simple, the Office of the Sunday is to be said and Commemoration made of the occurring Office in both Vespers (but only in First Vespers for a Simple Feast), Lauds, and Mass, without the ninth historical Lesson. So also the Sunday Office is to be said on Minor Sundays, unless there occurs on them any Feast of our Lord, or any Double of the First or Second Class, or the Octave Day of a Feast of our Lord, in which case, as has been said above in no. 1, the Office is to be of the Feast or of the Octave-Day, with the Commemoration and ninth Lesson of the Sunday.

6. The day on which the Commemoration of all the Faithful Departed is celebrated, excludes the translation of any feast whatever.

Perpetual Occurrence and Transfer of Feasts

are determined in title IV of the Code as follows:

1. All Double Feasts, Major or Minor, or Semi-doubles, which

are perpetually hindered, are transferred to the first free day, according to the rubrics.

2. Double Feasts of the First and Second Class, perpetually hindered, are transferred as to their proper place, to the first day free from another Double Feast of the First or Second Class, or from any Octave-Day, or from Offices excluding Feasts of this kind, saving the privilege conceded to the Feast of the Purification of the B. V. Mary.

3. Major Sundays exclude the perpetual assignment of any Double Feast even of the First Class: Minor Sundays exclude the assignment of any Major or Minor Double, except it be a Feast of Our Lord. The Feast of the Holy Name of Mary is perpetually assigned to September 12.

4. November the second excludes both occurring Feasts which are not Doubles of the First Class and perpetually transferred Feasts of whatever rank.

B. Table of Concurrence

This table needs no further explanation. Note, however, that only eleven numbers are placed in the vertical column, and only five rules that regulate the concurrence. The order of precedence of Feasts in Concurrence is as follows:

1. All Primary Feasts of Double Rite of the First Class in the Church universal.
2. The Dedication and Titular Feast of one's own church; the Principal Patron of the place; the Titular Feast, and the Feast of the Holy Founder of an Order or Religious Congregation.
3. All other Feasts of Double Rite of the First Class.
4. All the Feasts of Double Rite of the Second Class.
5. The Major Sundays.
6. Those Feasts of Our Lord which are of Major Double Rite.
7. The Minor Sundays.
8. Those Octave-Days which are of Major Double Rite.
9. Feasts, not of Our Lord, which are of Major Double Rite.
10. Feasts of Minor Double Rank.
11. Feasts of Semi-Double Rite.

12. Days during the Octaves of the Third Rank and during Common Octaves.

13. The Major Ferial Days.

14. The Octave-Day of Simple Octaves.

15. Feasts and other days of Simple Rite.

The "Divino afflatu" lays down the general rules for concurrence as follows:

1. Major Sundays have integral Vespers in concurrence with any Feast whatsoever, unless it be a Double of the First or Second Class. Therefore, in the First Vespers the Antiphons with the Psalms are taken from the Saturday; but in Advent the Antiphons are taken from the Sunday Lauds with the Saturday Psalms.

2. Minor Sundays cede Vespers to Doubles of the First and Second Class, to all Feasts of Our Lord; they have, however, integral Vespers when in concurrence with other Feasts, the Antiphons and Psalms for First Vespers being taken from Saturday.

3. The rules regulating Vespers within the Octave of the Nativity of Our Lord remain unchanged.

§ 3. Commemorations and Octaves

Up to about the sixth century the number of feasts was quite limited. But when their number greatly increased, especially after the eighth century, a distinction between higher and lower feasts, or rather the mode of celebrating them, was introduced. Most of them were merely mentioned in the Martyrology at Prime. Others were *commemorated* with a short prayer in Vespers or Matins.¹⁷ Hence, the so-called commemorations.

Octaves are of ancient date, being mentioned among the most celebrated feasts of the Jews, such as the Passover, the Feast of the Tabernacles, and that of the Dedication of the Temple. But rest from work or full celebration was prescribed only on the first and eighth days.¹⁸ The Christian liturgy, too, confined the Octaves to more solemn feasts, such as Easter and Pentecost, while the Octaves of Apostles and other Saints were added only in the eighth cen-

¹⁷ Bäumer, *l. c.*, p. 442.

¹⁸ Lev. 23, 35 ff.; 2 Chron. 29, 17; John 10; cfr. Seisenberger, *Practical Handbook for the Study of the Bible*, 1911, pp. 148 ff.

ture. Besides, for centuries, only the first and last days were real liturgical days, while on the intermediary days no mention of the feast was made.¹⁹ Under the Franciscan influence the number of octaves grew so that Pope St. Pius V found it necessary to reduce their number. He also classified the octaves into (a) those of our Lord, and (b) those of the Saints, and the Dedication. Easter and Pentecost were specially privileged, while Christmas, Epiphany, and Corpus Christi were simply privileged. Then followed the octaves of the Saints. No octaves were allowed during Lent. The feast of the Immaculate Conception had no octave because it was celebrated during Advent; neither the Visitation for the reason that it fell within the octave of SS. Peter and Paul.²⁰ These were sane rules. Now-a-days a tendency to increase octaves and their rank is very conspicuous.

Concerning *Commemorations*, the "Divino afflatu" (title VI) sets forth the following rules:

1. On Doubles of the First Class, Commemoration of the preceding Office is not made, unless the latter be Sunday, even *per annum*, or a Double of the First or Second Class, or the Octave-Day of some Primary Feast of Our Lord, or a day within a Privileged Octave, or a Major Ferial. In occurring offices, Commemoration is made only of the Sunday, of whatever rite it may be, of a Privileged Octave, or a Major Ferial. Of the following Office (even when celebrated as a Simple) Commemoration is always to be made, but not of a day within a non-privileged Octave or of a Simple.

2. In Doubles of the Second Class, Commemoration is always to be made of the preceding Office, unless this be of a semi-double feast or of a day within a non-privileged Octave. In cases of occurrence, Commemoration is made of every Sunday, or every Double or Semi-Double reduced to a Simple, of a privileged Octave, of a Major Ferial, or of a Vigil; but of a Simple, Commemoration is made only at Lauds and in private Masses. But of any following Office, even a Simple or reduced to a Simple, Commemoration is invariably made; as likewise a day within an Octave when its

¹⁹ Veneroni, *l. c.*, pp. 76 f.

²⁰ Bäumer, *l. c.*, pp. 443 f.

Office occurs on the following day; with Antiphon and Versicle and First Vespers of the Feast.

3. Whilst Feasts of Our Lord with their Octaves prevail over Minor occurring Sundays, the following order of Commemorations is to be observed whenever there are several of them, in Vespers, Lauds, and Mass (the first commemoration at Vespers being always that of the concurring Office, whatever its rite or dignity):

(1) Commemoration of the Sunday; (2) of the Day within the Octave of Epiphany or Corpus Christi; (3) of an Octave Day; (4) of a Major Double; (5) of a Minor Double; (6) of a Semi-Double; (7) of a Day within a Common Octave; (8) of the Friday after the Octave of the Ascension; (9) of a Major Ferial; (10) of a Vigil; (11) of a Simple.

Concerning *Octaves* the latest rules appear to be:

1. *Privileged Octaves of the First Rank* are: The Octaves of Easter and Pentecost. The Office of these Octaves does not yield precedence to any Feast whatever. These Octaves terminate after None on the Saturday following the Feast.

2. *Privileged Octaves of the Second Rank* are: the Octaves of Epiphany and Corpus Christi. On the days within these Octaves only a Feast of the First Class may be celebrated; on the Octave-Day itself no Feast whatever is admitted. An exception is made in favor of the Feasts of St. John the Baptist and the Holy Apostles Peter and Paul, as being Primary Feasts of the First Class of Double Rite in the Universal Church. If either of these Feasts occur on the Octave-Day of Corpus Christi, the Office of the Feast is said and a Commemoration is made of the Octave.

3. *Privileged Octaves of the Third Rank* are: the Octaves of Christmas, Ascension, and the Feast of the Sacred Heart. On the days within these Octaves no Office of Simple Rite can be celebrated; and on the Octave-Day itself all Offices of Major Double or Minor Double are excluded, and only a commemoration of them is made. The Friday following the Octave of the Ascension enjoys the same privilege as the days within the preceding Octave. However, the Office of the day within the Octave of another Feast is admitted, and if a feast of the First or Second Class occurs, the Commemoration of this Friday is omitted.

4. *Common Octaves* are: the Octaves of all other Feasts of the First Class, even of Our Lord, throughout the year. On the days within these Octaves no Office of Simple Rite may be celebrated; and on the Octave-Day itself all Offices of Major Double or Minor Double Rite are excluded, and only a Commemoration of them is made.

5. The Octave Day of the Feasts mentioned in 2, 3, and 4, is celebrated as of Major Double Rite.

6. During the privileged Octaves of the Three Ranks, the Office is said every day as on the Feast itself.

7. During the common Octaves, and on the Octave-Day itself, the Office is said as on Feasts of Semidouble or Double Rite throughout the year, *i. e.*, the Antiphons and Psalms are to be taken from the corresponding day in the Psalter.

8. *Simple Octaves* are: the Octaves of Feasts of the Second Class. These Octaves are neither celebrated nor commemorated within the Octave; only on the Octave-Day itself the Office is of Simple Rite and excludes the Saturday Office of the B. V. Mary, but admits the commemoration of an occurring Feast of Simple Rite.

Concerning the conclusion of hymns and the proper verse at Prime, the suffrages of Saints, the *preces*, the Athanasian Creed, and the third Oration at Mass, note:

1. When on the same day there occur several Offices which have a proper conclusion of the hymns or a proper verse at Prime, the conclusion and verse to be said are those which are proper to the Office recited on that day.

2. Henceforth, when the suffrages of the Saints should be said, only one is to be recited according to the formula proposed in the Ordinary of the new Psalter.

3. The Athanasian Creed is added at Prime on the Feast of the Holy Trinity and on the Sundays after Epiphany and Pentecost, when the Office of these is to be followed, save:

4. On a Sunday when commemoration is made of any Double Office, or of an Octave Day, or of a day within an Octave; then the Suffrages, prayers, symbol "Quicumque" and the third Oration in the Mass are omitted.

§ 4. *Votive and Additional Offices*

1. Since by the new disposition of the Psalter the causes of the General Indult of July 5, 1883, for Votive Offices are abolished, these and other similar Offices granted by special indults are no longer to be recited.

2. The obligation of reciting in choir, on the days hitherto prescribed, the Little Office of the Blessed Virgin Mary, the Office of the Dead, and the Gradual and Penitential Psalms ceases. But Chapters which are under obligation to recite these additional Offices by reason of some special constitution or legal prescription, must ask the Holy See for a commutation.

3. On the Feast of St. Mark, and on the Rogation Days, the obligation of reciting the Litany of the Saints, even out of choir, remains.

§ 5. *Feasts of Dedication and of the Title of the Church and of the Patrons*

Ancient documents, as will be seen later on,²¹ testify to the solemnity of the dedication of churches. However no ritual and Office proper can be found in the documents for several centuries thereafter.²² The Gelasian Sacramentary contains the prayers for the consecration of a basilica and two Mass formularies for the dedication with a special *Infra Actionem*.²³

Patrons or localized feasts of prominent Saints, especially of bishops and martyrs, were celebrated at least as early as the fifth century.²⁴ This was also an ancient custom, since the Synagogue had its "angeli tutelares" and the pagans their "dii tutelares." When the Roman Breviary was reformed by St. Pius V, many dioceses and religious Orders asked for approbation of their local or community Saints or Patrons. This demand was easily granted, provided the character of these proper feasts did not differ too much

²¹ See Title V; pp. 430 f.

²² Duchesne-McClure, *l. c.*, p. 570.

²³ Ed. Wilson, *l. c.*, pp. 133 ff.

²⁴ Bäumer, *l. c.*, p. 190.

from the Roman Breviary concerning legends, antiphons, hymns, responsories, and orations.²⁵

With regard to the Office and Feast of *dedication*, the Code and rubrics lay down the following rules:

1. Dedication implies either a solemn consecration or a solemn blessing, which must be performed before divine service may be held in a new church.²⁶

2. The Feast of the consecration of a church is to be celebrated annually according to the rubrics.²⁷ If a doubt remain as to the fact of consecration, the anniversary of dedication may *not* be celebrated. If, however, the fact is certain and the day alone uncertain, the bishop is allowed to fix a day for the anniversary.²⁸

3. The rubrics prescribe: (a) that the feast of dedication is a primary feast and "Festum Domini"; (b) that the anniversary must be celebrated as a Feast of the First Class with Octave throughout the diocese by the secular and religious clergy, if the latter follow the diocesan calendar; if they have their own calendar they must celebrate the anniversary of the dedication of the cathedral as a feast of the First Class without Octave; (c) that the anniversary must be celebrated on the day proper, and not transferred to a Sunday; (d) that the anniversary of the dedication of the cathedral must be celebrated separately from the dedication of all the churches of the diocese; for the latter feast a day may be designated by the Ordinary; (e) that the same rule must be observed by religious Orders or congregations with regard to the celebration of the dedication of all the churches of their institute; (f) that the feast of the dedication of all the churches of a diocese (or institute) must be understood in the sense that each church celebrates its own dedication.

4. Concerning the *title* of a church the Code rules:²⁹

a) Each consecrated or blessed church must have its own title, which cannot be changed after the dedication.

²⁵ *Ibid.*, p. 365 f.

²⁶ Can. 1165, § 1.

²⁷ Can. 1167.

²⁸ S.R.C., Aug. 18, 1629, ad I (nn. 511, 515).

²⁹ Can. 1168, §§ 1 and 3.

Title (*titulus*) is the name by which a church is known and distinguished from other churches. It is not unlike the name given in Baptism. If the name is that of a person, this person is called the *patron* of the church, provided he or she be a Saint, for patron signifies advocate, which does not apply to a Divine Person.

Titles of churches may be: the Blessed Trinity or one of the Three Divine Persons, Jesus Christ or one of the Biblical mysteries, the Blessed Virgin Mary or any one of her special attributes, the angels or saints or some conspicuous event in their lives, as, for instance, the Conversion of St. Paul.

When two saints are chosen as patrons for one church, they are generally taken "*per modum unius*," e.g., SS. Philip and James. But if at the dedication two different saints are chosen "*divisim*," they are celebrated on their respective days. Sometimes it happens that a secondary title or patron is added from a church that has been abandoned or destroyed.

The text says that the title cannot be changed; being chosen at the laying of the corner-stone and made stable or perpetual at the dedication, it is a distinctive and permanent attribute of the church. Hence it has been more than once decided that the bishop cannot change the original title, but an apostolic indult is required for the purpose. If the Holy See adds the title of an abandoned church to that of another, the title thus added is a secondary one.

b) Without an Apostolic indult churches cannot be dedicated to a *Beatus, viz.*, one who is beatified, but not yet canonized by a formal decree of the Holy See. In the case of such as have been venerated as saints by a constant tradition before the time of Alexander III (1159-1181), public veneration takes the place of a formal decree of the Apostolic See, and they may therefore be chosen as patrons for churches.

5. The Code furthermore prescribes³⁰ that the *titular feast* is to be celebrated annually according to the rubrics. The chief rules as to that are the following:

a) The Titular Feast of the cathedral church must be celebrated with octave by the whole clergy of the diocese, including those religious who follow the diocesan calendar. Regulars (not religious

³⁰ Can. 1168, § 2.

who have no calendar of their own) must observe the Feast as one of the First Class, but without Octave, if they have their own calendar. This celebration includes Office and Mass.

b) The church whose clergy is obliged to observe the Feast is any consecrated or blessed church or any oratory, whether public or semipublic, which is either consecrated or solemnly blessed; likewise, episcopal chapels, oratories, or seminaries, hospital chapels, and chapels of religious houses, etc.

c) The clergy obliged to say the Office and Mass of the Titular Feast are: the pastor and his assistants; missionaries assigned to several missions, but residing at one, are bound only to the Feast of their residential church. Rectors, seminary professors, and students who live in the seminary, must recite the Office of the seminary church. A pastor who holds two parishes must recite the Office with octave of the titular of both churches. (S.R.C., April 27, 1929; *A. Ap. S.*, XXI, 321).

d) Regulars must celebrate the Feast of their own church; but if they merely live in a house adjoining a church which they do not own, they are not allowed to recite the Office of that church. A religious community in charge of a public church must recite the Office of the Titular Feast of that church, with octave.

e) Chaplains of Sisters are not bound to say the Office of the Titular Feast of the chapel which they serve.

f) The bishop must recite the Office of the Titular Feast of the cathedral church, and if he has two bishoprics united "*aeque principaliter*," he has to recite the Office of both cathedral churches, provided they have different titles.

If a church is simply called "St. Mary's," the proper title is the Assumption; "Our Saviour's" is celebrated on the Feast of the Transfiguration.

6. Although the title and patron may sometimes be one and the same saint, yet *patron*, in the proper sense, is the saint chosen by the people of the province, diocese, parish, or nation as their special protector. Only a saint, not a "*beatus*," may be chosen, and the choice must be ratified by the Holy See.³¹ Concerning the *celebration* of the feast of the principal Patron of a town, city, diocese,

³¹ Can. 1278; cfr. our *Commentary*, Vol. VI, p. 240 f.

province, or nation, the new rubrics say that it shall be celebrated as a Double of the First Class with octave, by all the clergy, secular and religious, who live therein and use the diocesan calendar; the regulars who use their own calendar shall celebrate the feast under the same rite, but without an octave, never "feriatum."

7. If the office of the titular or patron is not contained in the Roman Breviary, the whole office of the "Commune Sanctorum" (martyrs, confessors, etc., as the case requires) is to be recited.³² If the *commune* has one or two kinds of lessons, the choice is determined by the third Nocturn.³³

§ 6. Vigils

The Matins were called *Vigils (vigiliae)* and celebrated at night, as the night was distributed into four watches for the soldiery. But in course of time another meaning was attached to the term, *viz.*, that of *profestae*, which were celebrated before the higher feasts of Our Lord and of the Saints. At Tours, for instance, there were fifteen Vigils.³⁴ The nocturnal service, on account of abuses, was later transferred to the daytime. *Vigil*, therefore, means a preparatory celebration, in an abbreviated form, of a coming high feast.

There are privileged and non-privileged Vigils. Of the *privileged* Vigils, two are of the First Class—the one before Christmas and the one before Pentecost. These Vigils exclude the celebration of any other feast. A special characteristic of the Christmas Vigil consists in this that from Lauds on (inclusively) the Office is celebrated like a feast of Double Rite (*ritu duplici*). The Vigil of Epiphany is a privileged one of the Second Class, on which only Offices of the First or Second Class, should they occur, may be celebrated. No other Vigils are privileged.

³² S.R.C., Apr. 16, 1886, ad I (n. 3661).

³³ Veneroni, *l. c.*, p. 91; Wüst-Mullaney, *l. c.*, n. 726 ff.

³⁴ Bäumer, *l. c.*, p. 159.

CHAPTER III

COMPOSITION OF THE DIVINE OFFICE

In the composition of the Divine Office we may consider either the form or the matter. Formally it is nothing else but the Office distributed according to the ancient division of the day into matins, lauds, the four little hours, vespers and compline. Sometimes all these eight components are called canonical hours; sometimes matins is separately considered and the rest of the Office is styled canonical hours. However, considering the fact that the Patristic age named the Divine Office canon, synaxis, ecclesiastical office, canonical prayers, *cursus*,¹ it is quite consistent to call the entire Divine Office canonical hours, because the time for reciting it is regulated by ecclesiastical canons or rules.²

The matter of the Office consists in the different psalms, lessons, hymns, etc., which constitute the various canonical hours.

§ 1. Matins

Matins (formerly *vigiliae*) is derived from "*matuta*," *i. e.*, the last night-watch before sunrise. To this first official prayer may be applied the words of Wisdom: "While all things were in quiet silence, and the night was in the midst of her course, Thy almighty Word (*Logos*) leapt down from the royal throne in Heaven.³ In the silence of the night or dawn the Lord arose from the tomb.

¹ Bäumer, *l. c.*, p. 1 f.

² Veneroni, *l. c.*, II, p. 17.

³ Wisd. XVIII, 14 f.; see *Die Betende Kirche*, p. 248.

Jacob wrestled all night with the angel until he received the blessing of God's messenger.⁴

First the "Pater noster," "Ave Maria," and "Credo," with the "Deus in adjutorium" and the threefold "Domine, labia mea aperies" are recited. Then follows the invitatory, preceded and accompanied by a short verse, which latter is determined by the character of the Feast, or taken (on ferial days) from the invitatory Psalm (94). This *invitatorium* is omitted from the Office of the last three days of Holy Week, and in the Office for the Dead, as a sign of sadness and grief. In the Roman Breviary the *invitatorium* appears as the first Psalm of the third nocturn on the Feast of the Epiphany.⁵ Then a *hymn* is added, which more or less expresses the main idea of the invitatory.

The *Psalms* are now introduced as matter for meditation, whatever the mystery or character of the feast may be. On Sundays and feast-days of at least semi-double rite three *Psalms* are recited for each nocturn.⁶ Three *lessons* accompany each nocturn on the days named, while for the Office of three lessons these latter are recited only after the third nocturn. Each lesson is preceded by the absolution and blessing and concluded by the "Tu autem." Only the lessons for the three days of Holy Week and those of the Office for the Dead have no such preceding and subsequent prayers. After each lesson a *responsorium prolixum* or longer responsory is added, except after the last lesson, when the "Te Deum" is recited. After the "Te Deum" follow the Lauds without any further addition.⁷

§ 2. Lauds

The Lauds recall the ancient morning sacrifice of the Chosen People, and exhort the representatives of the faithful to praise the

⁴ Gen. XXXII, 24 ff.

⁵ The monastic Office leaves it in its proper place at the beginning.

⁶ The monastic Office has six *Psalms* for the first two nocturns and three short canticles (or rather sections of a canticle) for the third nocturn.

⁷ The monastic Office prescribes that, after the "Te Deum" (which is recited only in the offices which have three nocturns) the Gospel of the Feast, the "Te decet laus," the "Dominus vobiscum," and the oration be added.

Creator of the universe, and in the "Benedictus" to greet the coming Saviour ("Oriens ex alto"). It consists of four *Psalms* and a canticle, preceded by the usual introductory prayers. There are two sets of *Psalms* and canticles according to the rubrics of the "Psalterium Breviarii Romani." After the *Psalms*, each one of which has an antiphon, follow: the *capitulum*, or short lesson from Holy Writ, the *hymn*, the versicle, the antiphon, the "Benedictus," the Sunday or ferial prayers, if the rubrics demand their recitation, the "Dominus vobiscum," the oration, the commemorations (if required), the *suffragium*, and the usual conclusion.⁸

§ 3. The Four Little Hours

1. The *Prime* is a consecratory prayer, a supplication for material and spiritual assistance, as pithily expressed in the hymn. After the "Pater," "Ave," "Credo," "Deus in adjutorium," and the hymn, the beginning of an antiphon is recited and three *Psalms*, differing for each day of the week, are read. Then a *capitulum* and *responsory* are added, followed by diverse prayers, the "confessio," absolution, and oration. In choir, the Martyrology is read and some prayers are recited, followed by the "lectio brevis." It is concluded by the blessing.⁹

2. *Tierce* reminds the faithful of the coming of the Holy Ghost on Pentecost Day, of the fearless profession of faith, and of sincere charity. After the usual introduction (Pater, Ave, etc.) the hymn expresses the ideas mentioned. An antiphon is started and three *Psalms* or sections of *Psalms* are recited, which conclude with the full antiphon. Then are recited a "lectio brevis," a *responsory*, and, if the rubrics demand it, the *preces*, or if the *preces* are not

⁸ The monastic Office has a somewhat different arrangement: Psalm 66 is recited as introduction without antiphon; then three *Psalms* with their antiphons, canticle with antiphon, *Psalms* 148, 149, 150 with one antiphon; *capitulum*, *responsorium breve*, hymn, versicle, antiphon, Benedictus, Pater noster (aloud), oration, commemorations, *suffragium* (if required), but no *preces*.

⁹ The monastic Office has no prayers, properly so-called, but *credo*, *confessio* and *absolutio*, four sections of Ps. 118 on Sundays, no *responsorium breve*, but adds after the blessing the commemoration for the dead the Psalm "De profundis" and the oration "Deus veniae largitor."

required, the "Dominus vobiscum" and prayer follow immediately after the responsory.¹⁰

3. *Sext* is the hour when our Lord ascended the cross. It is supposed to be recited at noon, when the sun stands high, and the soul prays for a cooling breeze for body and soul, and for peace. The sequence and composition are the same as in Tierce.

4. *None* marks the hour when Christ died on the cross to gain eternal life for us. What was said concerning the make-up of the other Little Hours also holds for None.

§ 4. *Vespers*

Vespers indicates the evening star, the setting of the "sun of justice," the completion of the creation and the Redemption. The creative idea is very aptly expressed in the hymns of the Sunday and weekdays which follow each other according to the hexaëmeron. Redemption is the keynote of the "Magnificat." The evening service is alluded to in the versicle "Dirigatur," the incense offering signifies a prayer of thanksgiving or of praise, according to St. Basil.¹¹ The office of Vespers consists of the introductory prayers, five psalms, *capitulum*, hymn, versicle, "Magnificat" with antiphon, oration of the day, and a commemoration (if prescribed). The *preces*, if prescribed by the rubrics, are to be said immediately after the antiphon of the Magnificat.¹²

Vespers was originally sung from a little after the ninth hour (3 P.M.) until sunset. At Jerusalem it was sung about the tenth hour (4 P.M.) when Etheria (or Silvia) visited the Holy Land in the year 385-386. St. Benedict prescribed that Vespers should be sung at dusk.¹³ A rather quaint custom is to recite Vespers in choir before noon during the Lenten season (except Sundays). The underlying idea is that the people were supposed to fast until after Vespers, but in order not to make them wait too long, Vespers

¹⁰ The monastic Office has three sections of Ps. 118 for the Tierce, Sext, and None on Monday, the same Psalms from Tuesday to Saturday, *viz.*, Ps. 119 to 127, but no responsory.

¹¹ *Regula*, c. 7; Veneroni, *l. c.*, p. 161.

¹² The monastic Office has four Psalms, a brief responsory after the chapter, the *suffragium* after the oration, and commemorations, if required, but no *preces*.

¹³ "Cum luce fiant omnia," *Regula*, c. 41; Bäumer, *l. c.*, pp. 20, 34, 107.

was anticipated, *viz.*, sung before noon. The S.R.C. has insisted upon this rubric for the Feast of St. Joseph (March 19), even if greater devotion could be had by celebrating it in the afternoon.¹⁴

§ 5. *Compline*

Compline (*completorium*) was formally introduced by St. Benedict. It is the crown and complement of the entire Office, the official evening prayer of the Church, by which she consecrates the night's repose to God and asks for protection against the assaults of the tempter.¹⁵ It commences with "Jube domne," answered by "Noc-tem quietam," a *lectio brevis* (1 Pet. V, 8-9), "Deo gratias," "Adjutorium nostrum," confession, and absolution. Then follow the "Converte nos" and "Deus in adjutorium," after which three Psalms or sections of Psalms, different for each day, are recited. A hymn is sung, followed by a *capitulum*, responsory, and a versicle, to which is added the "Nunc dimittis" with its antiphon. If prescribed, the *preces* are added. The "Dominus vobiscum" and oration, blessing, and antiphon of the B. V. Mary are followed by "Dominus vobiscum," Pater, Ave, and Credo.¹⁶

§ 6. *The Material Composition of the Divine Office*

The reader of the Divine Office will notice that it contains elements of major and minor importance and that some parts precede the main body, while others surround it like an ornament. This reminds one of the *opus distinctionis* and *opus ornatum* of the Schoolmen applied to the work of creation, or hexaëmeron. Of course, the comparison is imperfect; but it will be observed that the Psalms, canticles, and lessons are the most important parts, while the oration, creeds, hymns (including the "Te Deum"), the antiphons and responsories, the chapters and versicles, form the

¹⁴ S.R.C., April 29, 1887, ad II (n. 3675). In the monasteries there is no Office all afternoon until Compline.

¹⁵ Bäumer, *l. c.*, pp. 103 and 178, where he refutes the idea that Compline existed before the time of St. Benedict.

¹⁶ The monastic Office omits the responsory and "Nunc dimittis" (except on Holy Saturday), has as *preces* only the Credo with "Dignare," "Domine exaudi," etc., and the same Psalms every day.

ornament of the Office. To that ornamental part also belong the absolutions and blessings and the anthems of the Blessed Virgin Mary. All this was not the work of one period, but gradually developed into the harmonious structure of the Divine Office as we have it.

§7. *Psalms and Canticles*

Psalm (derived from *psalmus*, *psallere*) signifies striking a stringed instrument, or a pious song accompanied by such an instrument. The "Book of Psalms" or *sepher-tehellim* means a book consisting of songs of praise.¹⁷ It contains 150 such songs, but not all are of the same poetical character or devotional value.¹⁸ The use of the Psalms in the Temple and by the Jewish people is well known. Our Lord and His Apostles¹⁹ were no doubt wont to keep the hours of prayer employed by the Hebrews. What the Fathers of the Church thought of the Psalms is pithily expressed in the words of St. Ambrose: "*Psalmus vox Ecclesiae est.*"²⁰ Hence the study of the Psalms has always been highly recommended to the clergy.²¹ Of the distribution of the Psalms or the "*psalterium dispositum per hebdomadam*" in the Roman Breviary before the reform of Pius X, it may be said that this disposition was in vogue in the West at the time of Charlemagne.²² The present disposition, which is new, can be seen from the Breviary.

The number of "Cantica" has been increased from ten to seventeen in the new Breviary. The Greeks had nine canticles from the Old Testament and three from the New Testament. Of the Old Testament canticles only the one from the Prophet Jonas (chapt. 3) is omitted in the Roman Breviary. The use of canticles is as old as that of the Psalms. The difference in character is very slight, canticle meaning merely a song unaccompanied by an instrument.²³

¹⁷ H. Höpfl, O.S.B., *Compendium V.T.*, 1914, p. 154.

¹⁸ The Latin text is sometimes very hard to understand. *The Psalterium ex Hebraeo Latinum* by F. Zorell, S.J., is a great help to the understanding of the Latin text.

¹⁹ Matt. XXVI, 30; XXVII, 46.

²⁰ Thalhofer, *op. cit.*, Vol. II, p. 395.

²¹ The literature on the Psalms may be seen in any "Introduction to the Bible."

²² Bäumer, *l. c.*, pp. 252 f.

²³ See, however, Exodus XV, 20, where Miriam, the Sister of Moses, sings the canticle sung by Moses and the children of Israel to a timbrel.

The new Breviary retains the Psalms as assigned to each day of the week, even if a feastday occurs, unless otherwise ruled. The rules are laid down in the rubrics of the Psalter. The two sets of Lauds and Canticles correspond to one another, so that if the first set of Psalms, called Lauds I, is recited, the first set of canticles is also recited. All the canticles are taken from the Old Testament. The canticles from the New Testament are the "Benedictus," which is always recited at Lauds, the "Magnificat," which is sung or recited at Vespers, and the "Nunc dimittis," which is recited at Compline. Each Psalm and canticle closes with the smaller or minor "doxology," *i. e.*, "Gloria Patri," etc., which was sung after each Psalm in Western monasteries²⁴ as early as the fifth century. This doxology is omitted on the three last days of Holy Week and in the Office of the Dead, in which latter the "Requiem aeternam" is added at the end of each Psalm.

As to the *recitation of the Psalms*, the new rubrics of the Breviary (title I, nn. 1-3) rule as follows: In reciting the Divine Office according to the Roman Rite, the Psalms for each of the Canonical Hours are to be taken from the day of the week, as distributed in the newly arranged Psalter, which takes the place of the old order in all new editions of the Breviary. An exception is made for the Feasts of Our Lord and their Octaves, for the Sundays within the Octaves of the Nativity, Epiphany, the Ascension, and Corpus Christi, for the Vigil of Epiphany and the Friday after the Octave of the Ascension, when the Office of these days is prescribed. Also for the Vigil of the Nativity at Lauds, and at the other Little Hours up to None, and for the Vigil of Pentecost; also for all Feasts of the Blessed Virgin Mary, the Holy Angels, St. John the Baptist, St. Joseph, and the Apostles; likewise for doubles of the First and Second Class and their Octaves. The Office is to be said in the manner described either in the Breviary or in the Proper of the diocese or institute, with this special rule, however, *that the Psalms for Lauds, Little Hours, and Compline are to be taken from the Sunday*, as in the new Psalter, but at Matins and Vespers they are to be said as in the Common, unless special Psalms are assigned.

²⁴ Cassian, *De Inst. Coenob.*, II, 8: "concinant cum clamore." It is called minor doxology, to distinguish it from the "Gloria in excelsis"; Bäumer, *l. c.*, p. 124.

For the last three days of Holy Week no change is to be made, but the Office is said as it is now arranged in the Breviary; the Psalms at Lauds, however, being taken from the current Feria, as in the new Psalter, with the exception of the canticle for Holy Saturday, which remains as before: "Ego dixi: In dimidio . . ." At Compline the Psalms are taken from the Sunday, as in the new Psalter. In every other Double or Major Double Feast, in every Semi Double or Simple, and in the Ferials during Easter tide, the Psalms with their antiphons at all the Hours, and the Verses at Matins are said as in the Psalter for the occurring day of the week; all the rest, and the antiphons at the "Magnificat" and "Benedictus" are said as in the Proper or Common. If any such feasts have proper or specially assigned antiphons, they shall be retained, together with the Psalms as given in the Breviary; in the other Hours the Psalms and antiphons are to be said from the occurring Ferial.

§ 8. Lessons

As the Jewish service contained lessons²⁵ read from the Law and Prophets, so sections from the same books were read in the meetings of the Christians, to which were added extracts from the Gospels and the Epistles of St. Paul. According to the earliest documents preserved in the writings of St. Justin and of Tertullian, and in the Apostolic Constitutions, the order of reading was: (1) a section from the Old Testament; (2) a section from the Acts of the Apostles and the Epistles of St. Paul; (3) an extract from the Gospels. On the Feasts of the martyrs, whether celebrated at the place of their martyrdom or in their titular church, their acts or *gesta* were read. In the fourth century Matins and Vespers were enriched with readings from Holy Writ. On week-days two lessons were read—one from the Old and one from the New Testament. On Saturday and Sunday both lessons were taken from the New. It appears a well-founded assumption that the sequence arranged by St. Benedict in his Rule (cap. 9) influenced the subse-

²⁵ Among the Jews, for the convenience of public reading in the synagogue, the MSS. of the Law were marked into sections (Parashot), 290 in number and into smaller paragraphs (Sedarim), 379 in number. Similarly the Haphtaroth or lessons from the Prophets, were divided into 54; Farrar, *The Bible*, 1877, p. 221.

quent order of reading the Office, especially with regard to the expositions or homilies from the Fathers of the Church. This is very noticeable in the *Ordines Romani*, which follow the order of the lessons prescribed by St. Benedict, with but slight modifications. In the seventh and eighth centuries, a selection was made of Scripture readings, more or less appropriate to the season. Thus passages from Isaias were read during Christmas tide, but the other prophets were also used during that period. Pre-Lenten readings were taken from the Heptateuch all through Lent. Passion week was marked by readings from the Prophets, from Job, and also from Jonas, as a type of the suffering Saviour. At Easter tide began readings from the Acts of the Apostles and the Apocalypse. Later in autumn the historical books were read. The Epistles of St. Paul furnished material for the lessons of the third nocturn throughout the year. No system in the proper sense of the word is as yet visible, except the tendency to recite the whole Psalter in the course of each week, and the whole of Scripture in the course of each year. If the "*scriptura occurrens*" was not already assigned, the superior of the choir, the bishop or abbot, made the choice as to subject and length.²⁶ On the feast days of Saints, which were solemnly celebrated, all the lessons were taken from the life of the respective Saint—not rarely with romantic and fictitious embellishments. If these did not suffice to fill up the time, the *gesta* or *passiones* were read in the third nocturn, while the lessons of the first and second nocturn were taken from Holy Writ and the Sermons of the Fathers.²⁷

From the eleventh century onward there was a systematic tendency to abbreviate the long lessons and to fix their content, so that the superiors could no longer arbitrarily determine the matter and the length of lessons.²⁸ But it was only under the influence of the reform of St. Pius V and Clement VIII that the lessons were finally determined, and they remained thus up to the time of Pius X ("Divino afflatu"). A difficult task still remains, namely, the critical revision of the biographies of the Saints.

²⁶ Bäumer, *l. c.*, p. 273 ff.

²⁷ *Ibid.*, p. 278.

²⁸ Bäumer, *l. c.*, p. 335.

Concerning the *lessons*, the new rubrics of the Breviary (title I, n. 4) prescribe: The lessons at Matins in the first nocturn are always to be read from the occurring Scripture, even when the Breviary assigns lessons from the Common, except on feasts of Our Lord, the Blessed Virgin Mary, the Angels, St. John the Baptist, St. Joseph, the Apostles, or a Double of the First or Second Class; or in the case of a feast which has its proper lessons, not from the Common, or which occurs on a Ferial which has no lessons from Scripture and therefore necessarily takes its lessons from the Common. On feasts which have lessons from the Common, but proper responsories, the lessons with their proper responsories are to be retained.

From the fourth century onward the reader of the lessons asked a *blessing* of the presiding officer of the choir. He stood before the superior and said "Benedic pater," which was later changed into: "Jube Domine benedicere." When the superior thought that enough had been read, he said: "Tu autem" (meaning "desine" or "cessa," *i. e.*, stop). Whereupon the reader answered "Domine, miserere nobis," and the whole choir, "Deo gratias."²⁹ The *absolutions*: "Exaudi Domine," "Ipsius pietas," "A vinculis," as they are now worded, are of later date, and were not yet known in the thirteenth century. However, a combination of absolution and blessing was in vogue long before. There were also different formulas of absolution and blessing for the various feasts.³⁰

§ 9. Orations, Prayers, and Suffragium

Orations, in the proper sense, are those prayers which refer either to the mystery or the Saint whose feast is celebrated and contain a petition suitable to either. They are also called *collectae*, because at the station where the clergy and people assembled, was said a prayer known as "oratio ad collectam." The question who composed the collects, when they were first used, or who arranged special ones for each day of the year, are involved in the mystery that

²⁹ The rules of Caesarius and Aurelian demanded that three or four leaves be read. In the Palatine Chapel, Charlemagne gave the sign for stopping "baculo aut sono gutturis"; Bäumer, *l. c.*, p. 268.

³⁰ Bäumer, *l. c.*, p. 269.

surrounds the early development of the Roman Rite.³¹ Doubtful also is the time when these orations were first introduced into the office.³²

The prayer *par excellence* is the "Our Father," with which the Office was formerly concluded. It is to be said in a loud voice at Lauds and Vespers, while at the other hours only the closing sentences are to be recited aloud.³³

Another prayer, now universally recited at the beginning and end of the Office, is the "Hail Mary." Up to the thirteenth or fourteenth century it ended with the "fructus tui." When the devotion to the Holy Name of Jesus had been propagated by that great Franciscan, St. Bernard of Siena, the word "Jesus" was added. Later, in the fifteenth or at the beginning of the sixteenth century, the "Holy Mary," as now recited, was added, followed by the "Credo." These prayers later entered into the reformed Breviary of 1568.³⁴

The *preces* or versicle and invocations which are contained in the Office are of ancient date,³⁵ and were recited at Vespers and Lauds by the deacon. They are intended as supplications for the whole world, for the Church and its hierarchy, for travellers and absent members, for the sick and exiled, and were answered by the people with "Kyrie eleison." The "Confiteor" is a petition for forgiveness, in order that our prayers may be more effective. There are two kinds of *preces*, *viz.*, dominical and ferial. The former are called *dominical* because recited on Sundays, and are recited on all Sundays and feast days of the week of a lower rank than double (but not on Octave days) at Prime and Compline. The *preces feriales*, also called *flebiles*, because recited on penitential days, are said at Lauds, Prime, Little Hours, and Vespers. The "Miserere" and "De profundis" are no longer added to these prayers, which

³¹ A. Fortescue, *The Mass*, 1912, p. 245; Thalhofer, *Liturgik*, II, 1890, p. 82.

³² Thalhofer, *l. c.*, p. 421 f., thinks that some orations were of Apostolic origin. The Apostolic Constitutions (VIII, 35) testify to this for the Orient. Whether the Lateran Basilica had them in the XIIIth century, is doubtful, but elsewhere these orations at the Office were certainly in use.

³³ *Regula S. Benedicti*, cap. 13.

³⁴ Bäumer, *l. c.*, p. 445.

³⁵ Bäumer, *l. c.*, p. 602 ff. (Beilage II) finds in the oration "Fidelium" of Clement I the oldest form of the *preces feriales*.

are prescribed for all ferial days of Advent and Lent, for the Ember Days and Vigils, except the Vigil of Christmas, Ascension, Epiphany, and for the Ember Days of Pentecost and the Friday before Pentecost. They are to be recited even when a commemoration of a simplified double or semidouble occurs.³⁶

The *suffragium*, now only one, was formerly made up of several antiphons and orations. It is the invocation of Saints in behalf of the suppliant Church. Its origin is rather obscure; but suffrages were certainly in use before the eleventh century. The "suffragia," as formerly recited, appear at the time of the reform of St. Pius V.³⁷ Now there is only one suffrage said at Lauds and Vespers, except during Advent and Passion tide, and at every office that ranks at least as double, even if simplified, and during octaves. It is also omitted on October 31. During Easter tide (*viz.*, after Low Sunday) the *commemoratio crucis* takes its place. This commemoration is, however, omitted on the Friday before Pentecost, even though no feast of double rank occurs.

§ 10. Hymns³⁸

Hymnus is specifically a Christian term derived from the Greek. In ancient Christian writers it is generally described as "Laus Dei cum cantu." St. Augustine defines it as "cantus cum laude Dei," a song with praise of God. In this sense, the "Gloria" and the "Te Deum" are also called hymns. In the strict sense a liturgical hymn is a song whose sequence of words is ruled by metre or rhythm, with or without rhyme, but at least with a symmetrical arrangement of stanzas. Such are the metrical songs found in the canonical hours. The earliest historical traces are found in the fourth century. Christian hymns were composed to combat heretical tendencies, and since these mostly originated in the East, the home of hymns was there. In the West, St. Hilary of Poitiers (d. 366) composed some hymns and his example was followed by St. Ambrose (d. 397). Prudentius (after 405), St. Gregory the Great (d. 604), and Venantius Fortunatus (d. 605) are the best known

³⁶ Rubrics of the *Ordinarium ad Primam et Vesperas*.

³⁷ Thalhoffer, *l. c.*, II, p. 427.

³⁸ See *Cath. Encyclopedia*, Vol. VII, *s. v.*

hymn writers in the earlier stages of hymnology. The Middle Ages produced many ecclesiastical poets of good taste, among them St. Bernard of Clairvaux, Adam of St. Victor, St. Thomas, etc. Humanism dealt the death-blow to ecclesiastical hymnody. Nowadays there is a tendency to return to the ancient simplicity of ecclesiastical hymns. These hymns, reflecting as it were the spirit of the respective feasts, vary according to season and feasts. At the offices of the season ("de tempore") the hymns assigned in the Ordinary or Psalter are used, unless a special hymn is prescribed. The hymns of the Psalter are to be recited from Trinity Sunday (exclusive) to the beginning of Advent (excepting the Octave of Corpus Christi) and from the Octave of the Epiphany (exclusive) to the beginning of Lent. Advent, Lent, Passion tide and Easter tide have their own special hymns. The Office of the Saints retains the hymn of the *Commune Sanctorum*, unless the Saint has a proper hymn.

Whenever the hymn of Vespers is not said at Vespers, it must be joined to the hymn at Matins, when both are of the same metre and the second is a continuation of the first, unless some other provision is made in the rubrics of the Breviary. In this regard the special rules given in the latest editions of the Breviary are to be observed.³⁹ But the Octave hymns, for instance, St. John the Baptist's, of the Vespers are *not* joined to the hymn of Matins.⁴⁰

The last strophe (*Doxology*) of the hymns which is proper to many of the Offices of Our Lord and the Blessed Virgin Mary (but not of the other Saints), as, for example, "Jesu, tibi sit gloria," "Qui natus es de Virgine," is said at all the Hours which have a hymn of the same metre. This Doxology is said from First Vespers to Compline of the following day inclusive, provided at least a commemoration of such feast is made, and even when that commemoration has to be omitted on account of the identity of the mystery. It is likewise to be said during the entire octave of feasts of the First Class, if they are celebrated with an octave, unless there is a different conclusion proper to a feast celebrated within said octave. In the Sunday and ferial offices of Advent, however, the Doxology

³⁹ S.R.C., March 23, 1911, ad IV (n. 4262).

⁴⁰ S.R.C., July 12, 1901, ad L (n. 4078).

"Jesu, tibi sit gloria" and the versicle "Qui natus es" are never said. The conclusion of the hymns that are proper in an octave of feasts of the Second Class are said from First Vespers until None on the Octave day, even if that day is merely commemorated; but they are never recited during the Octave.

When a simplified feast of the Blessed Virgin Mary, of which a commemoration is made, falls on a Sunday (excepting the Sundays of Advent), the conclusion of the hymns and versicle at Prime will be those proper to the feasts, unless a special conclusion and versicle are required.

If two offices concur, each of which has hymns with a conclusion proper to itself, the Doxology of the hymn of which the Vespers is said entire, or from the Little Chapter, is said at Compline.

Exempt from these rules are those hymns which have a conclusion altogether proper, *e. g.*, "Vexilla Regis," the hymn in Matins of several Martyrs, of St. Venantius, and others, as noted in the latest editions of the Breviary. These conclusions never vary.

The conclusion:

"Deo Patri sit gloria,
Et Filio qui a mortuis
Surrexit ac Paraclito
In saeculorum saecula,"

is to be regarded as proper to the hymn "Veni Creator." It must always be retained, no matter what the season of the year or the occurring feast.

In the hymn "Iste Confessor" the words "Meruit beatus" are said in the First and Second Vespers, and also at Matins, if the feast of a Confessor is transferred from the "dies natalis," *i. e.*, the anniversary of the Saint's death, to the next following day, either accidentally or in perpetuity. This rule is to be observed, provided the First Vespers are said at least in part, *i. e.*, from the Little Chapter. If "meruit supremos" is to be said instead of "meruit beatas," the change is indicated in the Breviary by the letters "m. t. v.," that is, "mutatur tertius versus." If the feast of a Confessor is not transferred beyond the Octave, the words "meruit beatas" are not changed.

§ II. Antiphons and Responsories

Antiphon, from the Greek word *antiphonein* (*ex adverso, reciproce et alternatim canere*), means an alternate chant or recital. It is a refrain or short sentence taken from the psalm or canticle or history of the day. It was sung by the people when the soloists chanted the psalm, after shorter or longer intervals. At least this seems to have been the practice in the Greek Church, since the Arian troubles of the fourth century. In the form in which it was adopted at Rome, the antiphon admitted the alternative singing of a complete psalm. All the verses were chanted to the same melody, but that melody varied for each psalm. Some musical phrases were executed before beginning the psalm proper, to which certain words, borrowed chiefly from the psalm itself, were adapted. This is what is called the anthem. It was doubtless sung as a solo by a cantor, in order to give the tone for the following psalmody. After the psalm was ended, there was a repetition of the anthem.⁴¹ There were also antiphons in the shape of rhymed verses, sometimes comprising as many as eighteen lines.⁴²

The present antiphons are attached to each psalm recited at Matins, Lauds, and Vespers—either one antiphon for all three psalms or sections thereof, for the Little Hours. The seasonal office has various antiphons. The "Benedictus" and "Magnificat" have their proper antiphons for every day of the week, and for every feast day. New antiphons are those for Sexagesima Sunday, the third antiphon of the Lauds of the third and fourth Sunday of Lent, and of the Wednesday of Holy Week.⁴³

If the Office is less than double, the antiphon is only commenced, and fully recited at the end of the psalm or canticle. When the antiphon is a verbal transumption from the beginning of the psalm, the first verse serves as antiphon and the second verse of the psalm is assumed. An exception to this rule is made if the antiphon has an additional "alleluia."⁴⁴

⁴¹ Bäumer, *l. c.*, p. 122; Duchesne-McClure, *l. c.*, p. 114 f.; *Catholic Encyclopedia*, Vol. I, 575, *s. v.*, "Antiphon."

⁴² Bäumer, *l. c.*, p. 358 f.; specimens, *ibid.*

⁴³ S.R.C., Jan. 23, 1912.

⁴⁴ Example: Ps. 90 on the feast of the Dedication.

Responsories (*cantus responsorii*) appear to be similar to antiphons. The people answered or repeated, in brief sections or verses, what the precentor had sung of the psalms or canticles or scriptural passages. When they originated is not known. They certainly were in existence before St. Benedict composed his Rule, for he mentions four responsories for each nocturn, the last of the four to be sung with the additional "Gloria Patri."⁴⁵ Amalarius of Metz describes the mode of singing the responsories.⁴⁶ Those recited or sung after the lessons are the "responsoria prolixa," so called to distinguish them from the "responsoria brevia," which are added to the chapter of Tierce, Sext, None, and Compline, but in the Monastic Office are recited only at Lauds and Vespers.

The rubrics⁴⁷ prescribe as follows:

1. In an Office of nine as well as three lessons, whenever these lessons are from the occurring Scripture, the responsories "de tempore" are to be taken. If the lessons of a Sunday are transferred to a weekday, the responsories of the Sunday (*i. e.*, of the First Nocturn) must also be said; if the lessons of one weekday are transferred to another day, the responsories of the day occurring are to be said. Feriats, when not joined with Sunday lessons, have the responsories of the occurring feria. Exceptions are: (a) The lessons of privileged octaves of the universal Church, which have the responsories of the octave; (b) the lessons of the beginning of an occurring Scripture, which *must* be said in Offices that have their own or "de communi" lessons assigned and therefore their own proper responsories; (c) the lessons from the Scripture of Sundays after Epiphany, which must be said during the week, are recited with the responsories of the occurring feria; (d) the responsories of Monday within the first week after Epiphany and of Monday within the first week after Pentecost, if impeded, must be transferred.

2. On the feasts of St. Lucy, St. John of Paul, and St. Clement the responsories of the First Nocturn are said in the Second Nocturn, and the Scripture is read with the seasonal responsories in the First.

⁴⁵ *S. Reg.*, cap. 11.

⁴⁶ See *Cath. Encyclopedia*, Vol. XII, *s. v.* "Responsorium."

⁴⁷ S.R.C., Oct. 28, 1913 (*A. Ap. S.*, V, 460 f.).

3. On the feast of St. Elizabeth (July 8) the lessons of the First Nocturn are of the Scripture and the responsories "de tempore."

§ 12. Chapters and Versicles

The chapter or *lectio brevis*, mostly recited by heart, was taken either from the Apostle (St. Paul), or from the prophets, or from the Apocalypse. Its use is testified to in the Rule of St. Benedict.⁴⁸ They are now recited at Lauds, Vespers, and all minor hours, including Compline, and, for the most part, taken from the Epistle of the Mass. But the chapters for Prime and Compline are not related to the Mass. On Sundays and feast-days at Prime the "Regi saeculorum," on ferial days the "Pacem" is said. Compline has a chapter from Jeremias XIV, 9. The Sunday chapter for Lauds, Little Hours (exclusive of Prime), and Vespers is recited from the Second Sunday after Epiphany to Septuagesima, and from the third Sunday after Pentecost to the last Sunday before Advent (unless a feast happens to occur on such Sundays). The ferial chapters are taken from the Octave of Epiphany (exclusive) to the first Sunday of Lent (exclusive), and from the Octave of Pentecost to the beginning of Advent. Advent and Lent have their own chapters, as also have feast-days and octaves. The "Regi saeculorum" is likewise recited on the ferial days of Eastertide and on St. Maria in Sabbato. From Holy Thursday to Saturday "in albis," and in the Office of the Dead the chapter is omitted. At the end of the reading "Deo gratias" is added.⁴⁹

Versicles are short sentences, generally taken from Scripture, and answered by the choir. They are said at Matins, after each nocturn, or after the antiphon. At Lauds and Vespers they are recited after the hymn, at the little hours after the responsory. On Easter Sunday and during its Octave the versicle is recited only after the Nocturn, but omitted at the other hours. During Easter tide an "alleluia" is added to the first and second verse. Commemorations also have their versicles.

⁴⁸ *Regula*, cc. 12 f.

⁴⁹ The Monastic Office has a "lectio brevis" after the Second Nocturn, when only two Nocturns are said; one during Easter tide and the ferial Office from the time after Corpus Christi to the beginning of October, instead of the reading from the Scriptures.

§ 13. *The Symbol and Te Deum*

The name symbol (*symbolum*) is given to a summary of dogmas. The *Apostolic Creed*, which is of an early date,⁵⁰ was recited in the Divine Office since the days of Pope Damasus. It is said before Matins and Prime and after the last hour, also when the *preces* are prescribed at Prime and Compline.

The "Quicumque" or *Symbolum Athanasianum*, of uncertain origin, was recited in the Office since the ninth century, at the Prime on Sundays.⁵¹ It is now recited after the psalm "Retribuere" on all Sundays of minor rank, except the Sundays within Octaves or those with a duplex simpliciatum, and on Trinity Sunday. The Monastic Office prescribes it only on the last-named feast.

Te Deum laudamus is a joyful praise of God with an imposing rhythm. Although its authorship is not fully established, the evidence points to Nicetas of Remesiana (now Ak-Palanka in Jugoslavia), who dedicated the hymn to St. Ambrose.⁵² St. Benedict commanded the abbot to intone it after the fourth responsory of the Third Nocturn on Sundays.⁵³ According to the Monastic Breviary it is, in fact, said on all days which have three nocturns. The present Roman Breviary prescribes its recitation on all Sundays except those of Advent, and those from Septuagesima to Palm Sunday inclusive, also on all feast days of three or nine lessons and their octaves, except the feast of the Holy Innocents when it falls on a weekday; finally, during the paschal time from Low Sunday to Ascension, except Monday of Rogation week.

§ 14. *The Anthems of the Blessed Virgin*

Anthems, such as now sung or recited, are not to be found in liturgical books before the eleventh century, although parts of the "Ave Regina caelorum" and "Regina Caeli" were in existence be-

⁵⁰ See Bardenhewer, *Geschichte der altchristl. Literatur*, 1913, I, 82 ff.

⁵¹ Bäumer, *l. c.*, p. 254; it was also called "*Canticum Bonifatii*" because the "Apostle of Germany" had commanded it to be said either daily or once a week. On its origin see Kihn, *Patrologia*, 1908, II, 32, 89.

⁵² See G. Morin, O.S.B., in the *Revue Benedictine*, Vol. XI, 49 ff.; 337 f.; Vol. XIV, 367 ff.; Kihn, *l. c.*, 135 f.

⁵³ *Reg.*, c. 11.

fore that time. It appears that these anthems originated in the thirteenth century, most probably in the chapel of St. Louis IX of France (d. 1270). But they were at first recited only after the Compline. In the sixteenth century all four anthems were recited at all the canonical hours in place of the *Officium Parvum B.V.M.*⁵⁴

The "Alma" is recited from the First Vespers of Advent to the Second Vespers of Feb. 2. The "Ave Regina" is said from Compline of Feb. 2 until Wednesday of Holy Week. The "Regina Caeli" starts with Compline of Holy Saturday and ends on the Saturday before Trinity Sunday, after None. The "Salve Regina" is said from the First Vespers of Trinity Sunday until after None on the Saturday before Advent.

The Roman Breviary prescribes these anthems after Lauds and Compline; after Lauds, however, only in case no other hour is recited. After Compline it is always said, even though the Matins of the following day should be joined. If another hour is joined to Lauds, the anthem is said after that hour. In choir the anthems are recited every time an hour is finished, provided the members leave the choir.

⁵⁴ Bäumer, *l. c.*, p. 261.

CHAPTER IV
MODE OF RECITING THE DIVINE OFFICE

The precise method of reciting the Divine Office publicly is explained somewhat differently by different authors. Custom evidently admits of considerable latitude.

To say the Office validly requires at least a virtual *intention*. Attendance at choir and use of the Breviary are signs of this intention, unless the very idea of reciting the Office were positively and deliberately excluded. *Attention* to the "Opus Divinum" requires the avoidance of all external occupations incompatible with this particular task. Thus deliberate unnecessary talk, prolonged attention to something different, *e.g.*, play or diversion, would exclude the required attention.¹ To be valid, the recitation must be *vocal*. A mere mental reading is insufficient, and if it were done for any length of time or for as many parts as would constitute a grievous break, these parts would have to be vocally repeated. The same rule, of course, applies when one falls asleep in choir while the Office is being recited. For vocal recitation it is not required, however, that the reader should hear the sound produced; it suffices that his lips form the syllables.²

As to the *time* when the Office should be recited, some rules are given authoritatively, while others are more or less inferential. The Code says: "In private recitation of the Breviary, though the usual computation of time differs, one may follow the local time, true or mean, or the legal time, regional or extraordinary."³ It has also been decided that Matins may be anticipated at 2 P.M.⁴

¹ We hardly believe that dogs and birds would nowadays be brought into the church for the amusement of the canons and religious; see c. 1, Clem. III, 14. For the rest, the moralists may be usefully consulted; also E. J. Quigley, *The Divine Office*, 1920, pp. 90 ff.

² Quigley, *l. c.*, p. 86.

³ Can. 33, § 1.

⁴ S.R.C., May 12, 1905, ad I (n. 4150).

Consequently, in reciting the Office privately, one may follow either sun time or standard time, local or legal, *e.g.*, day-light-savings time. Private recitation is not further determined, but should be earlier rather than later, for well-known reasons.⁵ *Public* or choral recitation may not begin at 2 o'clock P.M., but must follow the diocesan time table.⁶ This table, of course, depends on the various seasons and climes. The earliest time for anticipation would be about 2 P.M. in December, and the latest 4 P.M. from June 18th to July 31st.⁷

A last observation is to the effect that the *order* of the canonical hours must be strictly adhered to, especially in public recitation. This means that Matins should be followed by Lauds, Prime, Tierce, Sext, None, Vespers, Compline, and no inversion of this order is admissible. It also implies that each canonical hour should be recited without interruption. However, even choir recitation of Matins may be broken up between the three Nocturns, at least according to a probable opinion, provided there is a special reason. Private recitation may be interrupted for any plausible reason, such as charity, politeness, etc.⁸ In the Roman Breviary there is a rubric which forbids the separation of Lauds from Matins, except on Christmas Night; but this rule is binding only for public recitation.⁹ The approved monastic rubrics contain no such prohibition, but only a conditional: "Quando immediate subsequuntur Laudes."¹⁰ This is in keeping with the Rule of St. Benedict, which admits of a longer interval between Matins and Lauds,¹¹ especially in winter time. In private recitation Matins may be separated from Lauds at any time and for any reason, and in that case Matins are concluded with the oration of the corresponding Office and Lauds are begun as prescribed in the psalter.¹²

It is superfluous to add that the "Ordo" or directory should be

⁵ Hartmann, *Repertorium*, p. 171. Some privileges or indults were granted for private recitation or anticipation, *e.g.*, 1 o'clock P.M.; these are not abolished by the Code (Can. 4). Faculties are granted by the S.R.C. to that effect.

⁶ S.R.C., May 12, 1905, ad II (n. 4150).

⁷ Hartmann, *l. c.*, p. 171.

⁸ *Ibid.*; three hours interruption between each Nocturn is permitted.

⁹ *Rub. Ordinarii*.

¹⁰ See Pars Aut., XVI, 11.

¹¹ *Reg.*, cap. 8 f.

¹² S.R.C., May 18, 1883, ad II (n. 3574).

used with due attention, so that one does not say the wrong Office. If, by mistake, one day's office is recited for another, *e. g.*, the Tuesday office on a Monday, one is obliged to recite Tuesday's office on Tuesday, but nothing else ("officium pro officio").¹³ If the mistake is noticed in the course of the day, the mistake is to be corrected from that canonical hour onward, but no obligation exists to correct what was recited by mistake.¹⁴ This also applies to public recitation.

§ I. PUBLIC RECITATION

Before we explain the rules for the public recitation of the Divine Office, we may be permitted to make a remark concerning the pronunciation of Latin, the liturgical language of the Church. Pius X, of happy memory, addressed a letter to the Archbishop of Bourges, in which he expressed the desire that the present Roman pronunciation be adopted throughout France, because the pronunciation of Latin is intimately connected with the restoration of the Gregorian Chant.¹⁵

Another important rule for uniform recitation is that the voices be evenly modulated, neither too high nor too low, neither too fast nor too slow. A syllabic pronunciation will prevent a too spirited or sluggish recitation, as also the absurd projecting of the stress on the last syllable of a word at the asterisk or at the end of a verse.¹⁶ Furthermore, for an agreeable and easy recital the stops or pauses at the asterisk should be duly observed. The S. Congregation has insisted upon this rule, "notwithstanding any custom to the contrary."¹⁷

A choir is generally divided into two parts, which should, if possible, be equally balanced. The first choir is the one on the side of the hebdomadarian, while the other is called the second. Besides the hebdomadarian there are the antiphonarians, or acolytes,

¹³ *Decreta Auth.*, n. 1474.

¹⁴ Quigley, *l. c.*, p. 78 f.

¹⁵ July 10, 1912 (*A. Ap. S.*, IV, 577 f.). The letter is merely directive.

¹⁶ See *Eccl. Rev.*, Vol. 32, p. 84, "Uniform Pronunciation of Latin." A choirmaster remarked that the stress on the last syllable sounds like the trumpet of the judgment or like a stressed sound from a trombone.

¹⁷ S.R.C., July 9, 1864 (n. 3122); Wappelhorst, *l. c.*, n. 254.

or chanters, whatever their name may be. This is more closely determined by custom, as also the functions which the hebdomadarian (generally a priest), the antiphonarians, and the whole choir have to perform.¹⁸

1. *Matins*

Before the Divine Office starts it is praiseworthy—but not obligatory—to recite, in the singular, the "Aperi Domine," signing the lips with the little sign of the cross.¹⁹ Then follow: "Pater," "Ave," and "Credo," to be recited silently and in a standing posture.²⁰

Then the hebdomadarian recites in a loud voice—one time only, and signing his lips with the sign of the little cross—the "Domine labia mea aperies," to which the whole choir answers: "Et os meum annuntiabit laudem tuam."²¹

Then the hebdomadarian intones, in a loud voice and with the sign of the large cross (made also by the whole choir), the "Deus in adiutorium meum intende," which is answered by the choir with the "Domine, ad adjuvandum me festina." This is followed by the "Gloria Patri," etc., said by the hebdomadarian, during which he and the choir bow their heads,²² and the choir answers without making a bow: "Sicut erat," etc. Then is added "Alleluia" or "Laus tibi Domine, Rex aeternae gloriae," which latter is said from Compline before Septuagesima Sunday until Maundy Thursday. On Epiphany day, and this feast alone, the Office commences with the psalm "Afferte," while the "Domine labia" and the "Deus in adiutorium" are omitted, as also the invitatory, which is recited at the beginning of the Third Nocturn in the Roman but not in the Monastic Breviary. These are also omitted on the last three days of Holy Week.

The invitatory corresponding to the Office is recited, either by the first antiphonarian or, if sung, by two chanters. The whole verse is recited and repeated in its entirety by the choir. Then the antiphona-

¹⁸ *Dec. Auth.*, n. 730.

¹⁹ *Rub. Ordin.*, which does not state whether it is to be recited kneeling or standing. Pius X granted an indulgence of 100 days.

²⁰ Hartmann, *l. c.*, p. 173. We could not find a rubric prescribing a bow.

²¹ The Monastic Breviary has it after the "Deus in adiutorium," recited thrice.

²² There is no particular rubric prescribing which of the bows must be made.

rian recites the first verse of Ps. 94: "Venite exsultemus," etc., after which the choir repeats the whole verse of the invitatory, for instance, "Regem Confessorum Dominum, Venite Adoremus." After the second stanza, commencing with "Quoniam Deus" and ending with "conspicit," the choir answers the last half-verse of the invitatory, *viz.*, "Venite adoremus." The third stanza, "Quoniam ipsius . . . oves pascuae ejus," having been recited by the antiphonarian, the choir repeats the whole invitatory. All genuflect at the words: "Venite adoremus, et procidamus ante Deum" of the third stanza. Then follows the fourth stanza, after which the second half of the invitatory verse is repeated by the choir. In Passion tide the "Hodie . . . corda vestra" is not said by the antiphonarian, who simply continues with: "sicut in exacerbatione." After the last or fifth stanza has been said by the antiphonarian, the choir repeats the whole invitatory verse. The "Gloria Patri" with the "Sicut erat" is said by the antiphonarian, and the second half of the invitatory is recited by the choir. Then the antiphonarian recites the first half of the invitatory, and the choir responds with the second half, "Venite adoremus."

After the invitatory follows the *hymn* assigned either in the Ordinarium, or in the Psalterium, or in the Proprium, or in the Commune. If there are chanters, these may intone the hymn. Otherwise, the first antiphonarian usually commences the hymn, and his choir continues the rest of the first stanza, while the second choir sings the second stanza, and so on, alternately. The last stanza is to be said with the head bowed, as often as the Blessed Trinity or one of the Divine Persons are named in the hymn.²³ When there is no doxology, but only a petition without mention of the Holy Names, no bow is required.²⁴

After the hymn the corresponding antiphons are said, which in the Office of double rite are wholly recited before and after the psalms; in semi-doubles only the beginning of the antiphon, as far as the asterisk is said, but it is entirely recited after the psalm.²⁵ The antiphons are intoned by the choir-members according to their

²³ Wappelhorst, *l. c.*, ed. 8, n. 255; ed. 10, n. 347; Veneroni, *l. c.*, I, p. 252. Neither adduces a rubric; nor could we discover any.

²⁴ For inst., in the hymn for Matins on Apostle feasts in the Monastic Breviary.

²⁵ *Rub. Ordinarii.*

precedence of age, not according to their singing ability.²⁶ Whether all the nine antiphons must be intoned according to this rule, or whether the precedence begins anew at every nocturn, is not stated. But it appears that it runs through the nine antiphons, provided, of course, that there are nine *chorales* who are entitled to intone an antiphon.

After the antiphon or its beginning are recited the *psalm* and the "Gloria Patri," etc., and then the antiphon is repeated. Thus we have three psalms for each Nocturn. After the antiphons of the third psalm the versicle, as placed in the Breviary, is said. The hebdomadarian then in a loud voice utters the two words: "Pater noster," silently recites the rest of the Our Father, up to "et ne nos inducas in tentationem," which he pronounces loudly, answered by the choir with: "sed libera nos a malo." Then follows *absolution* given by the superior or hebdomadarian, whereupon the reader of the lessons betakes himself to the lectern, genuflects (if the Blessed Sacrament is on the choir altar) or bows toward the cross, and turns toward the superior or hebdomadarian, saying: "Jube Domne benedicere"; after which the blessing is given. Thereupon the reader or chanter reads or sings the *lesson* in a clear, distinct, and intelligible voice. The lesson is closed with: "Tu autem Domine, miserere nobis," said by the reader and answered with "Deo gratias" by the choir.

Then follows the *responsory* ("responsorium prolixum"), the recitation of which varies in different choirs, it sometimes being said by the first and second antiphonarian, sometimes by the choir and the reader. Each lesson is commenced with "Jube" and the blessing and concluded with "Tu autem" and "Deo gratias," followed by the respective responsory. At the end of the third responsory a "Gloria Patri" is added and the last part of the responsory is repeated. For, as a rule, each responsory is divided into two parts, which are marked off by an asterisk and followed by a versicle. Sometimes, however (for instance, in the first responsory on the first Sunday of Advent), there are more asterisks, which indicate a repetition of the parts so marked. During Passion tide and Holy Week no "Gloria Patri" is recited in the Office.

²⁶ S.R.C., n. 1091: "Ordo antianitatis, non habilitatis."

During Easter tide an "alleluia" is added before the verse—sometimes before the asterisk, as is noted in the Pars Verna of the Breviary.

The *Second Nocturn* is recited like the first, with the respective antiphons, psalms, versicle, absolution, and blessing proper to each Nocturn. The lessons are recited or sung as in the First Nocturn, but differ from it as to content and responsories.

The *Third Nocturn* has a few peculiarities. The blessing leads to the reading of the beginning of the Gospel text, thus: "Evangelica lectio," whereupon the reader (generally a priest or at least a deacon) says: "Lectio sancti," etc., then reads the title of the piece: "Homilia," etc., and then recites the "Tu autem" responsory. The third lesson has no responsory when the "Te Deum" is to be said. After this hymn Lauds are recited without any further addition or interruption (in public recitation).

In Offices which have only *three lessons*, the nine psalms with their respective antiphons (as in the Psalter) are recited continuously and the versicle is added after the Third Nocturn, the versicles of the Second and Third Nocturn being omitted.²⁷ The Office of the B. V. Mary *in Sabbato* has special absolutions and blessings.²⁸

2. Lauds

Lauds are said immediately after Matins, without "Pater" and "Ave," but with "Deus in adjutorium," "Gloria Patri," "Alleluia," or "Laus tibi, Domine." Then the respective antiphon is either begun or fully recited according to the rite, followed by the four psalms and the canticle. After the last or fifth antiphon the chapter, hymn, and verse are said, followed by the antiphon "Benedictus" and a repetition thereof.

If the *preces* are to be said, they are inserted after the repetition of the antiphon of the "Benedictus," and the *ferial* ones must be recited kneeling by both choir and hebdomadarian, at least the rubric makes no distinction.²⁹ The Sunday *preces* are said stand-

²⁷ *Rub. Ordin.*

²⁸ *Ibid.*

²⁹ *Ibid.*; S.R.C., Nov. 12, 1831, ad 40 (n. 2682).

ing. The versicle "Oremus et pro Antistite nostro N." is omitted in Rome and elsewhere when the diocesan see is vacant.³⁰ The administrator is not to be mentioned.

After the versicle "Domine exaudi," etc., is recited the verse "Dominus vobiscum"—at which the hebdomadarian rises—then comes the oration of the corresponding Office, followed by the commemorations, if they occur according to the rubrics, and the "suffragium sanctorum." At the letter "N" inserted in the oration the rank is as follows: If an angel, *e. g.*, St. Michael, or St. John the Baptist, are the titular saints of a Church, these are to be mentioned before St. Joseph.³¹ After this commemoration of the saints, the hebdomadarian says: "Dominus vobiscum," and the choir answers: "Et cum spiritu tuo." Then follows the "Benedicamus Domino" with the response "Deo gratias," "Fidelium," etc., and the response "Amen." The "Pater noster" is said silently in its entirety.

If no other canonical hour is added and the *chorales* are to leave, the hebdomadarian says: "Dominus det nobis suam pacem," whereupon the choir answers: "Et vitam aeternam. Amen." This is immediately followed by one of the four anthems of the B. V. Mary, according to the season, after which the hebdomadarian says: "Divinum auxilium," etc., answered by the choir with "Amen." No other prayer follows. The "Regina coeli" is always said standing, while the other three anthems are said kneeling, except from the First Vespers of Saturday to Compline (inclusive) of Sunday.

As to the Office of the first and second antiphonarian, the general rule is that the one whose choir side has intoned the antiphon, also intones the psalm.³²

3. Prime

If Prime immediately follows the recitation of Lauds the hebdomadarian leaves the choir to vest for Mass, and the priest nearest

³⁰ *Rub. Ord.*

³¹ *Ibid.*

³² As to solemn Lauds, see *infra*, pp. 159 ff.

to the hebdomadarian assumes the office.³³ After "Pater," "Ave," "Credo" recited silently the officiator intones the "Deus in adiutorium" etc., "Gloria Patri."³⁴ Then the antiphon is indicated either by the precentor (capellanus) or the hebdomadarian, whereupon the acolyte commences the first psalm as far as the asterisk. The other psalms are begun by the acolyte of the side which recites the "Gloria Patri." After the psalms the antiphon is recited in full by the one who had begun it before the recital of the psalms. The hebdomadarian then recites the chapter, the precentors or acolytes recite the responsory and versicle, the hebdomadarian the oration, unless the *preces* are to be inserted. After the oration the Martyrology is sung. Then follow the other prayers, in a somewhat lower voice, the reading of the "lectio brevis" by the acolyte or precentor. The superior (or in his absence, the hebdomadarian) says the versicle "Adjutorium nostrum," "Benedicite," answered by the choir with "Qui fecit," etc., "Deus," whereupon the superior or hebdomadarian gives the blessing, "Dominus nos benedicat," etc., at which all bless themselves and the choir answers: "Amen."

In the Monastic Breviary follows the "Commemoratio," said by the reader (lector), then the "Requiescant," said by the superior and answered by the whole choir with "Amen." The acolyte then begins the psalm "De profundis" and the hebdomadarian and the choir alternately recite the versicles, the hebdomadarian recites the oration "Deus veniae," and two versicles are recited by the hebdomadarian and the choir, alternately.

4. Tierce, Sext, and None

After the "Pater noster" and "Ave" are said standing and silently, the hebdomadarian intones the "Deus in adiutorium," which is answered by the whole choir with "Domine ad adjuvandum," etc. Then the respective hymn is recited or sung, either by the chanters

³³ Thus Martinucci-Menghini, *Manuale SS. Ceremoniarum*, 1913, Vol. II, p. 9, n. 38. In some monastic choirs the junior priest on the hebdomadarian's side continues the office of the hebdomadarian. This custom is not unlawful, for in many things Martinucci himself refers to local customs (*ibid.*, n. 36).

³⁴ The same author (*l. c.*, n. 9) says: "ad 'Gloria Patri' caput ad altare inclinabunt universi." Elsewhere they simply make a profound bow, one choir turned towards the other.

or by the hebdomadarian or the acolyte. After that the beginning of the corresponding antiphon is said and the acolyte of the first choir side intones the first half of the first verse, and the choir continues with the second half of the same. If it happens that the "Gloria Patri" of the first psalm is to be said by the second choir, the acolyte of the second choir intones the second psalm. Thus also with regard to the third psalm. After this the antiphon is sung or recited in full. Then follows the chapter, said by the hebdomadarian and answered by the choir with "Deo Gratias." The responsories and verses are then either recited or chanted; after which the officiator says: "Kyrie eleison," and the choir answers: "Christe eleison," and "Kyrie eleison." The two words "Pater noster" are said aloud by the hebdomadarian, and the remainder of the Lord's Prayer is recited silently until the "Et ne nos," etc., which is answered by the choir with: "Sed libera nos a malo." Then the hebdomadarian recites the "Dominus vobiscum," to which the choir answers, "Et cum spiritu tuo." This is followed by the "Oremus" and the oration, which are recited by the hebdomadarian, who alone turns toward the altar. Then the versicles "Dominus vobiscum," "Benedicamus Domino," "Fidelium animae," with their respective responses ("Et cum Spiritu tuo," "Deo gratias," "Amen") are recited by the choir. After this is added the "Pater noster," and if the choir is to leave, the antiphon of the Blessed Virgin.

5. Vespers and Compline

After the silent recital of "Pater" and "Ave" the hebdomadarian intones the "Deus in adiutorium," which is answered by the choir with "Domine ad adjuvandum," etc., and "Gloria Patri," etc. Then the antiphon is begun or sung entirely according to the rank of the feast, either by the precentor or by the senior of the choir on whose side is the hebdomadarian. Thereupon the acolyte of that same side recites the beginning of the first psalm. The second antiphon is intoned by the senior of the second choir, and the psalm begun by the senior of that side. The third and fifth antiphons and psalms as the first one; the fourth as the second. Then follows the recital of the chapter by the hebdomadarian, the first line of the

hymn either by the hebdomadarian or the precentor (if sung), or by the acolyte. The versicle is then said by the cleric who intoned the hymn, and who also intones the antiphon, if the superior is not present. The "Magnificat," at the beginning of which all bless themselves, is intoned by the acolyte or the chanters, and sung alternately by the choir. The antiphon is repeated and the oration and other commemorations are added, followed by the "Dominus vobiscum," "Et cum spiritu tuo," "Benedicamus Domino," "Deo gratias"—if not sung by the chanters—and the "Fidelium animae," in a somewhat subdued voice, answered by the choir in the same tone.³⁵

If *Compline* immediately follows Vespers, no anthem of the Bl. Virgin is recited, but the first acolyte, turned to the superior or hebdomadarian, says: "Jube domne benedicere," to which the superior answers: "Noctem quietam," etc., and the acolyte recites the "Fratres," etc., answered by the choir with "Amen." Then the hebdomadarian says: "Adjutorium," etc., while all bless themselves. The "Pater Noster" follows, recited secretly, then the hebdomadarian recites the "Confiteor," and is answered by the choir with "Misereatur tui," etc., whereupon the choir recites the "Confiteor," after which the hebdomadarian says: "Misereatur vestri," and "Indulgentiam." Then the hebdomadarian in a loud voice intones the "Converte nos," etc., while the entire choir makes a small sign of the cross on the breast,³⁶ and the "Deus in adjutorium," etc. The antiphon is intoned and the psalms are said as in the Little Hours. Then the choir rises³⁷ and the hebdomadarian intones: "Te lucis," which is responded to as usual. Then follows the chapter by the hebdomadarian and the responsory and versicles by the chanters or acolytes. The antiphon is pre-intoned by the hebdomadarian and the "Nunc dimittis" is said like the "Magnificat." The antiphon being repeated, the hebdomadarian says the oration or *preces*, if required. After the "Dominus vobiscum" and "Benedicamus" the superior or hebdomadarian says: "Benedicat," while all bless themselves. Then the anthem of the B. V. Mary is sung, "Divinum

³⁵ See Martinucci-Menghini, *l. c.*, II, p. 14, nn. 53 ff.

³⁶ *Ibid.*, II, p. 12 n. 65. This sign is not customary everywhere.

³⁷ *Ibid.*, n. 66. This, of course, supposes that the choir recites in a sitting position, which is assumed and expressly stated in the *Caerem. Episc.*

auxilium," and silently "Pater," "Ave," "Credo," and "Sacrosanctae."

6. Solemn Vespers³⁸

Solemn Vespers are the evening service sung and performed with the aid of assistants, vested in their respective robes, and singers. The number of assistants may be six, or four, or two. But at least two are required for solemn Vespers in the strict sense of the term. Vespers, at which function only the celebrant, the master of ceremonies, the censer-bearer and two acolytes assist, are ordinary or common Vespers, though the laity styles them solemn—at least where Vespers are not usually sung.

A. Preliminaries

a) The *altar* is properly decorated, if the liturgical rules allow it, and six or (for less solemn feasts) at least four candles are lighted. A book-stand with the antiphonal (Vesper book) may be placed in front of the seat of the celebrant. A bench or stool for the celebrant and his two assistants are placed on the epistle side.³⁹ Either in the middle of the sanctuary against the railing, or on the epistle side next to the assistants, stools for the censer-bearer and acolytes are prepared, and a stool or chair near the celebrant for the master of ceremonies.

b) As many copes as are needed should be laid out in the *sacristy*, also surplices⁴⁰ for the celebrant, assistants, and servers. Furthermore two candlesticks with candles lighted, the censer and incense boat; and care should be taken that fire is at hand for the incense at the proper time.

³⁸ Martinucci-Menghini, *l. c.*, II, p. 14, tell us that they follow the *Caeremoniale Episcoporum* and that their excerpt differs considerably from the rite described by other liturgists. This is quite true, for after having consulted various authors, *e. g.*, "Ceremonial of the U. S." 8th ed.; Hartmann, "Repertorium"; Wappelhorst, etc., we were somewhat puzzled at the variety. It should be remembered that the *Caerem. Episc.* has collegiate and cathedral churches in view.

³⁹ These may be covered with a green cloth; Martinucci, *l. c.*, II, p. 14, n. 4.

⁴⁰ If the assistants, like abbots and prelates, enjoy the privilege, a rochet must be prepared instead of a surplice. No stole for anyone, unless exposition accompanies or follows Vespers. S.R.C., May 27, 1911, ad XII (n. 4269).

B. *The Function*

1. The master of ceremonies gives a sign to all present in the sacristy to bow before the crucifix or prominent image; whereupon the thurifer, if he carries the censer, proceeds first;⁴¹ then the two acolytes with their candlesticks, then the master of ceremonies, then the assistants, if there are more than two, then the celebrant, on whose side march two assistants holding the ends of the celebrant's cope. The celebrant and the assistants wear their birettas, while other clergymen hold theirs with both hands.

2. Arriving at the altar, the acolytes take their places at the right and left corners of the lowest step. The master of ceremonies stands to the right of the first assistant, while the censer-bearer takes his place next to the acolyte who is on the epistle side. Space permitting, all should stand in one line, or the thurifer behind the celebrant.⁴²

3. If the Blessed Sacrament is preserved on the altar, all make a genuflection on the floor, *in plano*; before the crucifix only the celebrant and assistants make a profound inclination, while the others genuflect.

4. After having made the reverence, the celebrant and his assistants kneel on the lowest altar step and recite the "Aperi," while the acolytes betake themselves to the left and right side of the altar, respectively, place the candlesticks on the first step or *in plano*, and extinguish them if this is customary; if the Blessed Sacrament is exposed, the candles are not put out.⁴³

5. The master of ceremonies, after the recital of the "Aperi," gives the sign for rising, whereupon the celebrant and his assistants make a genuflection or inclination, as the case may be, and then repair to their bench or chairs. The acolytes and the thurifer take their stand at their appointed places, or sit down until the master gives a sign to rise. When they remain standing, they immediately recite the "Pater" and "Ave," silently with uncovered heads.

6. Upon a sign given by the master of ceremonies, the celebrant

⁴¹ If the thurifer carries no censer, he marches on the left of the master of ceremonies.

⁴² Hartmann, *l. c.*, p. 229.

⁴³ Martinucci, *l. c.*, II, p. 16, n. 12. In many places, the candlesticks with the burning candles are placed on the credence; Hartmann, *l. c.*

intones the "Deus in adjutorium," making the large sign of the Cross, while an assistant to his right holds up the edge of the cope. The choir then makes the response. Towards the end of the "Sicut erat" the first assistant, together with the master of ceremonies goes to the altar, inclines or bows, and presents himself before the celebrant, to whom he bows, and pre-intones the first antiphon, which is then intoned by the celebrant.⁴⁴

7. The first assistant then returns to the altar and to his place next to the celebrant. The two *chanters* (in surplice) walk to the middle of the sanctuary, genuflect before the altar, salute the celebrant, and, standing, intone the first psalm, after which they again genuflect, salute, and return to their places.⁴⁵ The psalm is continued either by the clergy or the choir. After the psalm has been intoned, all sit down, and the celebrant and his assistants put on their birettas.⁴⁶ At the "Gloria Patri" the biretta is taken off until the "Sicut erat," and all make a profound inclination. No rule directs that the celebrant and his assistants, or even the servers, should rise at the "Gloria."⁴⁷ The two chanters also pre-intone the four following antiphons in this way: at the "Sicut erat" they proceed to the middle of the sanctuary, make a genuflection to the altar (crucifix or Bl. Sacrament), betake themselves to the *dignior chori*, or whatever side he may be seated, make a bow before the latter, which is answered by the *dignior*. After the choir on both sides has arisen, one of the chanters pre-intones the second antiphon in an audible but somewhat subdued voice. This is then intoned by the *dignior chori* in a loud voice. The third antiphon is pre-intoned by one of the chanters to the *dignior chori* on the other side, and thus alternately, until the fifth antiphon inclusively.⁴⁸ If there are more than two assistants (*pluvialistae*), the last one of them is supposed to pre-intone.⁴⁹ At the "Gloria Patri" after each psalm, and at the

⁴⁴ The *Caerem. Episc.* (II, c. 2, § 6) stresses the rule that the *pluvialista* (assistant), not the chanter, should pre-intone.

⁴⁵ Martinucci-Menghini, *l. c.*, II, p. 17, n. 22.

⁴⁶ Martinucci, *l. c.*, II, p. 17, n. 20. The "caps" of the U. S. Ceremonial (p. 186 ff.) have no place in the *Caerem. Episc.*

⁴⁷ *Ibid.*, n. 21.

⁴⁸ Thus Martinucci, *l. c.*, II, p. 17, nn. 22-24. Different in Wappelhorst, p. 511, n. 355, 3.

⁴⁹ Martinucci, *l. c.*, n. 25. The two assistants (*pluvialistae*) are, so far as we can make out, not supposed to intone the antiphons.

words "Laudate, pueri, Dominum," the celebrant and his assistants uncover their heads and make an inclination, which example is followed by the choir.

8. Before the last of the five antiphons is sung, the candle bearers go to the middle of the altar, genuflect *in plano*, and bow to the celebrant. If the candles were extinguished, they relight them and, holding the candlesticks properly, they proceed again to the middle of the altar, bow to the celebrant and place themselves near the celebrant on his right and left, their faces turned towards one another. The two assistants uncover their heads and arise. If there are more assistants (*pluvialistae*), they go to the middle of the altar, genuflect, proceed before the celebrant, bow and then place themselves to his right and left. The acolytes take their stand behind these supernumerary assistants.⁵⁰

9. After the fifth antiphon the celebrant takes off his biretta and rises; the whole choir rises with him; with hands joined before his breast he sings the chapter.⁵¹ The "Deo gratias" is answered by the choir. Then one of the two chanters (or the *pluvialista*) pre-intones the hymn, and the celebrant intones it. Thereupon the supernumerary assistants and the acolytes bow before the celebrant, return to the altar, and, having genuflected, return to their respective places, the acolytes either to the right and left of the altar or to the credence. After the hymn, the two chanters (or *pluvialistae*) sing the versicle, which is answered by the choir, and, having made the usual reverences to the altar and the celebrant, return to their places. Towards the end of the hymn the censer bearer goes to the sacristy to prepare the incense.

10. The first assistant, after having made a reverence to the celebrant, pre-intones the antiphon for the "Magnificat," which is then intoned by the celebrant, who afterwards is seated and puts on the biretta. The antiphon being finished by the choir, the two chanters come up to the middle of the altar and, after the usual reverences, intone the "Magnificat." At the beginning of this canticle, the celebrant and *chorales* arise and make the sign of the cross.

⁵⁰ Hartmann, *l. c.*, p. 230; Martinucci, *l. c.*, n. 30 f.

⁵¹ If there is no stand, either a *pluvialista* or an acolyte holds the book from which the celebrant reads the chapter.

11. Accompanied by the two assistants and preceded by the censer bearer, the two acolytes, and the master of ceremonies, the celebrant goes to the middle of the altar, with hands folded (his cope being held up at the ends by the two assistants), salutes the choir, and makes either a genuflection (if the Blessed Sacrament is there), or a profound inclination, while all others genuflect. The celebrant, together with his two assistants, ascends the altar steps and kisses the altar (the supernumerary assistants remain at the foot of the altar *in plano*). Turning to the epistle side, but without leaving the center of the altar, the celebrant is helped by the second assistant, who holds up the end of the cope, while the first assistant holds the incense boat and offers the spoon, with the usual kisses, to the celebrant, saying: "Benedicite, Pater Reverende (Reverendissime)." The second assistant holds up the censer and the celebrant puts incense into it, saying: "Ab illo benedicaris, in cuius honore cremaberis," blessing both the censer and the incense. The second assistant drops the end of the cope and repairs to the left side of the celebrant. The first assistant returns the incense boat to the master of ceremonies and receives from him the censer, which he hands to the celebrant, who incenses the altar as at Solemn High Mass, reciting the "Magnificat" during the incensation. After the incensation the celebrant, standing on the epistle side, returns the censer to the first assistant, who in turn hands it to the thurifer. Then the celebrant and his assistants go to the middle of the altar and, having bowed to the cross, descend *in planum*, where they make the usual reverences, salute the choir, and return to their places.⁵²

12. Then follows the incensation of the celebrant and the *chorales*. When there are only two assistants, the first receives the censer from the thurifer, makes a profound⁵³ inclination before the celebrant, to whom he gives three swings and repeats the inclination. Then the first assistant hands the censer to the censer bearer, who proceeds to incense the clergy. Canons get two swings of the censer, other clerics, even though they be priests, only one. To each canon the censer bearer makes a bow before and after the incensation, but

⁵² Martinucci, *l. c.*, n. 47, says: "pluvialistae autem manebunt in chori plano ante eum;" but this is meant strictly for canons, as is evident from what he states afterwards.

⁵³ Martinucci, *l. c.*, n. 48: "cum profunda inclinatione antea et post."

to the clergy he bows *in globo*. After the clergy have been incensed, the thurifer goes to the first and second assistants, whom he incenses in turn with two swings, and lastly the laity, with three swings *in globo*. If there are four or six assistants, the first assistant incenses the celebrant, as described above, then hands the censer to the last assistant, who incenses first the canons and *chorales*, and then the other assistants. The thurifer then receives the censer and incenses first the last assistant and then the rest, as described above.⁵⁴

13. After the thurifer has incensed the people, the chanters or the choir sing the "Gloria Patri," while the censer bearer, with bended head, remains in the place where he incensed the people, and then returns to the sacristy.

14. After the "Sicut erat" has been sung, and the antiphon is being repeated, all are seated with covered heads. Towards the end of the antiphon the acolytes take their candlesticks and stand, as at the "Capitulum." The assistants then take off their birettas and rise to assist the celebrant. The latter also rises with head uncovered, folds his hands, and sings the "Dominus vobiscum," "Oremus," and the oration *in tono festivo*. If commemorations are to be made, the chanters or the choir sing the antiphon and versicle,⁵⁵ the celebrant sings the "Oremus" and the oration. Afterwards the celebrant sings the "Dominus vobiscum," answered by the choir, and the two last assistants (if there are more than two) or the chanters, sing the "Benedicamus," etc.; after which the celebrant recites in a lower voice the "Fidelium," etc., then silently the "Pater noster," then the "Dominus det," etc., answered by the choir. After that the celebrant begins *demissa voce*, and remaining in his place (*viz.* on the epistle side) the anthem of the B. V. Mary, the versicle, and the oration.⁵⁶ Then all return to the sacristy in the order in which they came.

⁵⁴ Martinucci, *l. c.*, n. 48 f.; Hartmann, *l. c.*, p. 231 f. Here again we note that in some monastic choirs the priests receive two swings like canons, which, of course, is *per modum assimilationis aut praesumptionis*.

⁵⁵ If there are more than two assistants, the last two are supposed to sing the antiphon and versicle *in medio choro*; Martinucci, *l. c.*, n. 51.

⁵⁶ Thus Martinucci, *l. c.*, n. 56, and Hartmann, *l. c.*, p. 232, according to the *Caerem. Episc.*, II, c. 3, § 15.

7. Vespers before the Blessed Sacrament

1. If the solemn blessing is to be imparted immediately after Vespers, the celebrant should wear amice, surplice, stole, and cope.⁵⁷ The assistants are dressed as at solemn Vespers. Besides, there should be another priest, who wears a surplice and uses the stole for exposition, but the stole should be worn only at the time he handles the Blessed Sacrament. The censer bearer with censer marches first,⁵⁸ then follow two acolytes with candlesticks and burning candles, two or more torch bearers with burning torches, the master of ceremonies, the celebrant with his two assistants holding the ends of the cope, all three wearing their birettas.

2. After the exposition of the Blessed Sacrament⁵⁹ the "Aperi" is recited by the celebrant and his assistants, kneeling on the lowest altar step, whereupon they make a simple genuflection⁶⁰ on the same step and betake themselves to their places on the epistle side. The torch bearers return to the sacristy with the priest, while the two acolytes either leave their candlesticks with candles burning on each side of the altar or carry them to the credence, where they take their places.

3. There are no reverences, bows or salutations, no kissing of hands or utensils; the heads remain uncovered. The functionaries as well as the choir may be seated, though standing is recommended.⁶¹

4. At the "Magnificat," after the simple genuflection, as stated above, the celebrant turns a little to the gospel side and puts the incense into the censer with the usual words: "Benedicite" and "Ab illo benedicaris"; then immediately, without genuflection, he ascends, together with his assistants, to the second step of the altar and, kneeling on the edge of the platform (*supra ora suppedanii*) incenses the Blessed Sacrament with three swings. No other altar

⁵⁷ S.R.C., Sept. 19, 1883, ad II (n. 3593).

⁵⁸ If the Blessed Sacrament is already exposed, no censer or torches are used.

⁵⁹ See below.

⁶⁰ Only when the Blessed Sacrament is already exposed a double genuflection is made at the very first approach to the altar, and at the time of leaving it, provided the Blessed Sacrament remains exposed. (S.R.C., Nov. 12, 1831, ad 19; n. 2682.)

⁶¹ *Caerem. Episc.*, II, c. 33, n. 33: but standing outside the choir-stalls is nowhere even mentioned.

is to be incensed and the incensation is done as usual, but neither the cross (if there be one) nor relics and pictures are incensed, but the rest of the incensation of clergy and people follows, though without bows.

5. No special commemoration of the Blessed Sacrament is inserted, unless the Office calls for it, as it does during the Octave of Corpus Christi. When, in the hymn of the Blessed Sacrament, the "Tantum ergo" is sung, the celebrant and his assistants go to the altar and, having made a simple genuflection, kneel on the lowest step until this stanza is sung, and then return to their places.⁶² If the Blessing is to be imparted after Vespers, this ceremony is performed as usual.⁶³

8. Solemn Compline

1. If Compline immediately follows Vespers, the candles remain lighted on the altar; if not, only two candles burn there. The officiating priest, his assistants and the chanters wear surplices only. Two acolytes with candlesticks assist. There is no incensation.

2. The whole cortège approaches the altar as at Vespers, and all repair to their places on the epistle side. Then the chanter (or reader), after bowing to the celebrant and facing the latter, recites the words: "Jube, domne benedicere," which the celebrant answers with: "Noctem," etc.; then he reads the brief lesson, "Fratres," etc., which he ends with "Tu autem" and returns to his place.

3. Thereupon the celebrant recites the prayers as in the Breviary. When saying the "Misereatur," he turns towards the choir, and at the "Indulgentiam" he makes the large sign of the cross. At the "Converte" and "Deus in adjutorium" he raises his voice and signs himself with the small and the large sign of the cross. The chanters pre-intone the antiphon, the hymn, and the "Salva nos." After the hymn, the celebrant sings the chapter, the chanters the responsory and versicle—while the acolytes remain in their places. The

⁶² *Dec. Auth.*, n. 1583, ad 7. Concerning the "O Salutaris" there is no rule.

⁶³ For Pontifical Vespers see Stehle, *Manual of Episcopal Ceremonies*, 1914, pp. 14 ff. In ordinary parish churches, where there is no obligation of public recitation, but Vespers are sung for the devotion of the people, Vespers may be taken from any Office (Bl. Sacrament or Our Lady). However, those obliged to say the Office must recite the Vespers of the day privately; S.R.C., Dec. 29, 1884, ad XII (n. 3624).

"Nunc dimittis" is sung without incensation, the antiphon is pre-intoned by the chanters, and the celebrant sings the prayers which follow. In a somewhat subdued voice he recites the "Benedicat et custodiat." Then the anthem of the B. V. Mary is sung by the choir, whereupon the "Pater," the "Ave," the "Credo," and the "Sacrosanctae" are recited silently and the functionaries return to the sacristy.⁶⁴

9. Office of the Last Three Days of Holy Week

The Office for the *triduum mortis Domini* is of ancient date; already the First Ordo Romanus contains certain rules for its recital.⁶⁵ As it is now, it was fixed by St. Pius V (1568) and Pius X has shortened it in its latter sections and changed certain psalms. It is the same for the secular and monastic Breviary.

The great mystery of the Passion, and especially the repose of the Saviour in the tomb, the leaving of the bridegroom, is the central idea of the liturgy. The gradual extinction of the candles reminds the observer of the receding faith of the disciples—only one light remaining, Christ. The tapping or rapping on the books or stalls is symbolical of the bursting of the rocks. In the "Lamentations" the Church weeps over the deicidal city and the fate of sinful souls.⁶⁶

In this country the "Tenebrae" are recited as follows.⁶⁷

1. *Preparation.* At the altar, the carpet, a violet altar-veil, six candlesticks with brown wax candles; the Blessed Sacrament is to be removed to another altar if it is usually kept at the principal altar. The altar cards also should be removed. In the place where the epistle is sung, is set up a triangular candlestick, with fifteen candles of unbleached wax, and a rod with the proper instrument to extinguish them. In the *middle of the sanctuary* is a bookstand for the lessons.

2. *From the Commencement to the End of the Office.* At the appointed hour, the candles on the altar and those on the triangular

⁶⁴ See Hartmann, *l. c.*, p. 233 f.

⁶⁵ Bäumer, *l. c.*, p. 332 f.

⁶⁶ Thalhofer, *l. c.*, II, p. 547 f.

⁶⁷ See Ceremonial, 8th ed., 1894, p. 233 f.

candlestick are lighted, and, at a signal given by the master of ceremonies, the clergy leave the sacristy. When they have arrived at their places in the sanctuary, they all kneel down for a while and say in secret the "Aperi Domine"; then they arise and recite in secret the "Pater," the "Ave," and the "Credo."

At a signal from the presiding clergyman, the chanters sing the anthem, "Zelus domus"; after which they sing the psalm and all sit down. The "Gloria Patri" is not said at the end of every psalm, but the anthem is immediately repeated.

At the end of the first psalm, the acolyte appointed to put out the candles puts out the last candle on the triangle at the Gospel side; at the end of the second, he extinguishes that on the epistle side, and so on, at the end of each psalm, leaving lighted only the candle at the top of the triangle.

After the verses at the end of the third psalm and anthem of each nocturn, the clergy rise and say "Pater noster," at the close of which they sit down and cover their heads.

In the meanwhile the master of ceremonies invites the clergyman who is to sing the first lamentation, by bowing to him; he then places himself at his left and accompanies him to the bookstand, where both make a genuflection and bow to the clergy. Then the lamentation is sung, without asking the blessing and without "Tu autem" at the end. Afterwards they make a genuflection, bow to the clergy, and the master of ceremonies accompanies the singer back to his place and bows to him. The same is done for each lesson.

Whilst the singers begin the "Benedictus," all rise and stand till they begin to sing "Christus." At the verse "Ut sine timore" the same acolyte extinguishes the last candle on the Gospel side; at the verse "In sanctitate" that at the epistle side, and so at each of the following verses, alternately. Whilst the "Benedictus" is sung, all the lights in the church are put out, except the lamps before the Blessed Sacrament.

When the anthem of the "Benedictus" is repeated, the top candle is taken from the triangular candlestick by the acolyte, who carries it to the epistle side and holds it lighted at the corner of the altar. When the choir begins to sing "Christus factus est," he hides it behind the altar.

At the beginning of "Christus," etc., all kneel and say in secret, "Pater noster." Then the psalm "Miserere" is either recited or sung, at the end of which the presiding clergyman recites, without "Oremus," the prayer "Respice quaesumus," but says, in a low and inaudible voice, "Qui tecum vivit," etc.

At the end of the prayer, the celebrant taps his book with his hand, and the others do likewise; then the lighted candle is brought from under the altar, and all rise and depart in silence, after the usual genuflection.

The same ceremonial is to be observed on the two following days, except that the altar is without a cloth, veil, or carpet, having only the cross and six candlesticks upon it.

10. Office of the Dead

In the early centuries of the Church the custom of celebrating funeral ceremonies with psalms, lessons, and prayers was universal. The first celebration was on the *dies depositionis* or day of death. The third day was celebrated to symbolize the resurrection, sometimes also the ninth, because the Roman week had nine days and there were believed to be nine choirs of angels. But the seventh day, as expressive of the Sabbath rest, prevailed.⁶⁸ The thirtieth day appears to be a reminiscence of the Old Law.⁶⁹ The anniversary was generally observed. After Clugny (St. Odilo) had given the impetus to the solemn commemoration of the dead, the Office of All Souls' Day became a permanent custom throughout the Western Church. It was recited on each free day of every month. St. Pius V reformed this Office⁷⁰ and Pius X gave it the form it now has. A remarkable Office is that for All Souls' Day, commencing with the first Vespers and extending to the Vespers of the next day (Nov. 2) exclusively. No other Office is recited on that day, and even the Little Hours, Prime, Tierce, Sext, None, are part of the Office, with a structure of their own.

The manner of publicly saying or chanting the Office for the

⁶⁸ Eccli. 22, 13. *Deponere*—to deliver the body to the earth.

⁶⁹ See Deut. 34, 8.

⁷⁰ Thalhofer, *l. c.*, II, 502 ff.

Dead is set forth in the Breviary as well as in the Roman Ritual; in the latter in connection with burial.

1. The Office for the Dead may be said whenever the Requiem Mass is allowed.⁷¹ It includes Vespers, Matins, and Lauds. On Nov. 1st, after the second Vespers of All Saints, inclusive of None, it is a complete Office in itself. Vespers contain five psalms with antiphons, versicle, antiphon, "Magnificat," repeated antiphon, and prayers. Thus also Lauds with the "Benedictus." Matins has the invitatory, three psalms with antiphons, three lessons, thus repeated three times, *viz.*, nine psalms and nine lessons, if said in full.

2. The entire Office is obligatory on All Souls' Day. Outside of this occasion there is no strict obligation to recite it, although the Ritual seems to insinuate that the full Office should be said on the day of the exequies.⁷² On the third, seventh, thirtieth and anniversary day as a rule only one nocturn is said.⁷³

3. On the day of the funeral, on the day when the notice of death is received, on the third, seventh, thirtieth, and the anniversary day, though these days may not exactly fall on the respective number of the day, and as often as the Office is solemnly performed, the *antiphons* are duplicated. At the end of the psalms are recited the words: "Requiem aeternam dona eis, Domine. Et lux perpetua luceat eis" (plural), even though the Office is said for but one.⁷⁴

4. At Vespers the "Pater" and "Ave," and at Matins the "Pater," the "Ave," and the "Credo" are usually recited; but they are omitted if Vespers and Matins are recited immediately after the body is brought to the church and the responsory "Subvenite" is said, or if they are recited immediately after Matins and Lauds of the day.⁷⁵

5. The invitatory is said as often as either the whole Office or only one nocturn is doubled; otherwise it is omitted. The first nocturn, if only one is said, is assigned to Sunday, Monday, and Thursday;

⁷¹ Thus it is not permitted during Forty Hours' Adoration; S.R.C., Feb. 8, 1879, ad II (n. 3479).

⁷² Tit. VI, cap. 3, n. 19; but it admits a departure from this rule for a reasonable cause. Where there are only one or two clergymen, the recital is manifestly impossible. But it may oblige by reason of a legacy or benefice.

⁷³ Religious Orders and Congregations have their special rules, which, however, generally oblige only the choir as such, and not the single members.

⁷⁴ *Rit. Rom.*, tit. VI, cap. 4.

⁷⁵ *Ibid.*

the second, to Tuesday and Friday; the third, to Wednesday and Saturday.⁷⁶

6. The psalms "Lauda anima" at Vespers and "De profundis" at Lauds are not said on the funeral day nor at any time when the antiphons are doubled.

7. Concerning the *rite* or method of saying the Office for the Dead, the following rules should be observed:

a) If the body is not present in the church, as on All Souls' Day and on the third, etc., day, a catafalque,⁷⁷ or at least a black cloth should be placed in the middle either of the sanctuary or of the choir. The antependium of the altar is black, the veil of the tabernacle is purple, the six candles around the tumba as well as those on the altar are unbleached.

b) The celebrant, vested in surplice, black stole, and cope, approaches the altar with two acolytes carrying candlesticks with burning candles, the master of ceremonies and two chanters, unless the choir sings the Office. After the usual genuflections the celebrant goes to his place, and all recite the "Pater" and "Ave" if required, and then the chanters begin the first antiphon of Vespers and intone the first psalm. Thereupon all the clergy—which also means the monks—sit till the beginning of the "Magnificat," when they rise. The acolytes take their candlesticks, make a genuflection, and go before the celebrant. The antiphon is repeated, and all the clergy, except the acolytes, kneel; the celebrant says the "Pater noster" and the other prescribed prayers.⁷⁸ If Vespers are recited by the choir, the mode is the same as that for any other Office, except that the *chorales* should be seated.

c) At Matins, when solemnly sung, the celebrant, etc., are vested as above, and go to the altar as described. Two chanters sing the invitatory, "Regem cui," etc., and the choir answers. At the "Venite adoremus" all genuflect. Then the antiphons are intoned by the chanters, who also intone the psalms and versicles. Then follows, silently, the "Pater noster," and a reader recites the three lessons,

⁷⁶ *Ibid.*

⁷⁷ Hartmann, *l. c.*, p. 811. The catafalque is always and for all persons so placed that the head is turned towards the door of the church. (*Ibid.*)

⁷⁸ See Ceremonial for the U. S., p. 209. The Roman Ritual (tit. VI, cap. 4) gives all the various prayers, also the musical notes for the antiphons and psalms.

after each of which the responsory is either sung or recited by the choir. Thus for all three nocturns. After the last responsory the bookstand should be removed.

d) The Lauds begin immediately after the Matins are finished, and the first antiphon is sung by the chanters, who then intone the psalm and are answered by the choir. Thus all five psalms are chanted while the clergy are sitting. At the "Benedictus" all rise and bless themselves. At the "Pater noster" and prayers all genuflect. At the end, two chanters sing the "Requiescat in pace"—in the singular if the Office is for one only, otherwise in the plural, "Requiescant."⁷⁹

11. *The Little Office of the Blessed Virgin Mary* (*Officium Parvum B.V.M.*)

This Office is liturgical, since the Church has imposed it as official prayer on some religious Congregations and received it into the Breviary. Its origin is somewhat obscure, but substantially it appears to date back to the eighth or ninth century. Peter the Deacon of Monte Cassino reports that this Office was recited besides the regular one as early as in the time of Gregory II (715-731) or Zachary (741-752). Pope Urban II is said to have imposed the Little Office on all clerics. However this may be, it is a historic fact that some religious Orders, like the Carthusians, Cistercians, etc., introduced the Little Office into their daily prayers. St. Pius V reformed it, and in this altered shape it entered the Roman Breviary. But its recital was left to the good will of the clergy, without any obligation, unless there was a canonical title or religious constitution which bound in justice.⁸⁰

As to the *mode* of reciting the Little Office we refer the reader to the latest (1924) edition of the "Little Office of the Blessed Virgin Mary" by a Master of Novices.⁸¹ It may be added that the rubrics direct that if the officiating clergyman is not at least a deacon, the "Domine exaudi," etc., is substituted in place of the "Dominus

⁷⁹ *Rit. Roman., l. c.; Wappelhorst, l. c., p. 521 f., n. 361.*

⁸⁰ See Thalhofer, *l. c.*, II, p. 485 f.

⁸¹ Ed. 1924. Also *Office of the Blessed Virgin Mary*, by E. Cumiskey, 1893.

vobiscum" at all hours, consequently also in the "Little Office" as chiefly said in lay institutes.

§ 2. *Private Recitation of the Breviary*

1. The general rubrics of the "Ordinary" as well as of the "Psalter," must be observed according to the rules given in the "Ordo." But whenever the "Confiteor" is to be recited, it is only said once, as printed in the official editions of the secular as well as monastic Breviaries.⁸² Also in the choirs of nuns (*moniales*) the "Confiteor" is recited only once. However, the "Dominus vobiscum" with the answer must not be omitted, because the Office is recited in the name of the Church.

2. If two or more recite the Office together, the "Pater," the "Ave," and the "Credo" are recited silently by each one for himself, except the "Pater noster" at the "preces," Vespers and Lauds, when said in a loud voice by one and silently by the others. The invitatory, hymn, psalms, canticle, responsories, preces are said alternately. The antiphons are recited together, the lessons are recited either by one or alternately by all the participants. The foreman recites the beginning, chapter, oration, and ending, which is concluded by the anthem of the B. V. Mary.

3. Concerning the bodily attitude and gestures, it may be said that any decent position is in order: standing, sitting, kneeling. The sign of the cross as well as the inclinations and genuflections may be made, but are not obligatory.⁸³

§ 3. *Who Are Obligated to Say the Office*

1. The Code rules: All clerics in higher orders are bound in conscience to recite the entire official or canonical hours every day according to their own and the approved liturgical books.⁸⁴ Therefore, from subdeaconship upwards all clerics of the Latin Church

⁸² The rubrics say: "extra chorum, si unus vel duo recitent officium;" therefore the "Confiteor" only once.

⁸³ See Hartmann, *l. c.*, p. 241 f.

⁸⁴ Can. 135.

are obliged *sub gravi* to say the Office according to their own Breviary. Exception is made only in the case of clerics who have been reduced to the lay state or lawfully freed from this obligation by a competent judge.⁸⁵ Up to the time of the Code there was no universal law which obliged *all* clerics in higher orders to recite the Breviary. Benedict XIV deduces the obligation of *private recitation* of the Divine Office for all clerics in higher orders from "ancient tradition and immemorial custom," rather than from any written text, and adds that the Oriental Church has no law to that effect.

2. Concerning *religious*, the Code prescribes as follows: All religious, whether male or female, who are obliged to choir service, are bound to perform the Office daily in every house in which there are at least four members who are not lawfully prevented, and even fewer, if the constitutions so prescribe.⁸⁶ On the other hand, *single members*, as such, are not obliged to choir service, at least not *sub gravi*, unless the rule or constitutions or the laws of foundation oblige them, or if the Office could not be performed for lack of a sufficient number, or one would cause scandal to others by his absence.

3. As to Sisters with *simple vows*, these are obliged to choir service only if their constitutions, approved by the Holy See, make it a duty. This holds also for all Tertiaries, including Benedictine Sisters.⁸⁷

4. Concerning *single members*, the Code rules that men or women with solemn vows are obliged to the *private recitation* of the Divine Office if they have been absent from choir; lay Brothers and Sisters are not so obliged.⁸⁸ If the constitutions oblige lay Brothers (and Sisters) to the recitation of the Little Office of the B. V. Mary, this obligation does not entail a strict duty.⁸⁹

5. The S. Congregation of the Sacraments is competent to grant a dispensation from the obligation of saying the Office.⁹⁰ Ordinaries

⁸⁵ Can. 213; 214, § 1. In case they were ordained under constraint, compulsion, or grave fear.

⁸⁶ Can. 610, § 1.

⁸⁷ See our *Commentary*, Vol. III, pp. 326 f.

⁸⁸ Can. 670, § 3.

⁸⁹ S. C. EE. et RR., Jan. 29, 1906 (*Anal. Eccl.*, XIV, p. 209).

⁹⁰ Can. 246, § 3.

may grant it only in accordance with Can. 81. This also holds with regard to superiors of exempt religious institutes.⁹¹ Formerly our American bishops obtained from the Apostolic See the faculty to commute this duty into saying the fifteen decades of the Rosary. The formulary of 1922 contains no such faculty; hence it must be looked upon as abrogated. But the Formula Tertia (major) of the S.C. of the Propaganda still imparts this faculty.⁹² For the rest, we must refer the reader to the moralists.

⁹¹ Can. 198, § 1.

⁹² "Concedendi ut ob legitimam gravemque rationem . . . loco Divini Officii rosarium vel aliae preces recitari possint;" n. 42.

TITLE III

THE HOLY EUCHARIST

The center of the sacred liturgy, to which the Divine Office leads, is the Holy Eucharist, in which Christ the Lord, Himself, is contained, offered, and received under the species of bread and wine.¹ The Code, according to the twofold aspect of this Sacrament (*in fieri* and *in facto esse*) treats the Holy Eucharist as a Sacrifice and as a Sacrament instituted for the spiritual life of the faithful. This schema is here followed for the sacred liturgy.

¹ Can. 801.

CHAPTER I

THE HOLY SACRIFICE OF THE MASS

It would be outside our sphere to enter upon the dogmatical questions connected with the Mass. Nor are the various purposes of the Mass (praise, thanksgiving, propitiation, and petition) or the fruits thereof really linked with the liturgy. Suffice it to say that the fruits proper are generally divided into four species, *viz.*: (a) the universal fruits, which accrue to the whole Church, in fact to all men (*fructus universales*); (b) the special fruits, received by those who are present either in mind or body (*fructus speciales*); (c) the more particular fruits, received by the celebrant (*fructus specialissimi*); (d) the ministerial fruits, obtained by those for whom the Holy Mass is applied in a special manner (*fructus ministeriales*).²

ARTICLE I

HISTORICAL EXPLANATIONS

1. The *name* Mass ("missa") has become the proper term for the Latin liturgy. Its meaning and derivation are now commonly accepted. "Missa" is a late Latin form of "missio" and originally meant dismissal. As there was a dismissal of the catechumens, so, after Communion, there was a dismissal of the faithful ("Ite missa est"). The disappearance of the discipline of the catechumenate made a distinction between two *missae* meaningless, and we now find the word used for the whole function. The Leonine as well as the Gelasian Sacramentaries employ it in our sense.

At the beginning there were other terms used to signify what we now style Mass, *e. g.*: "fractio panis," Breaking of the Bread; "Caena Domini," the Lord's Supper; "Eucharistia," Thanksgiving;

² Thalhofer, *l. c.*, II, p. 12 ff.; N. Gehr, *The Holy Sacrifice of the Mass*, 1927, pp. 148 ff. It may be added that various authors have a different nomenclature for the different kinds of fruits—a mere distinction in terms.

"oblato," offering. The whole service was called "synaxis" (collected) or meeting; "liturgy" in the sense of public service; "Communion" or common action or fellowship at the Lord's table.³

2. No doubt can reasonably be entertained that the essential features of the Mass are of Apostolic origin. The Roman Mass, especially in the Canon, has certain peculiarities which separate it from all Eastern liturgies, indeed, we may say from every other rite in Christendom.⁴ Many attempts have been made to explain the discrepancies, but none has smoothed away all difficulties. It is not our purpose to enter upon this intricate question; suffice it to say that the greatest obscurity besets the time from the third to the seventh century.

3. The Roman Mass commenced to exert its influence throughout Western Europe at the time of St. Gregory the Great (d. 604). It was adopted in France with some traits of the Gallican rite.⁵ Charlemagne was instrumental in bringing about conformity with the Roman rite. In Germany the mission of St. Boniface (d. 754?) meant the introduction of the Roman Mass. St. Augustine labored for the same purpose among the Britons, who, however, adopted it only towards the end of the eighth century. In Scotland and Ireland the Celtic rite lingered on to the eleventh and twelfth centuries. Spain and Milan showed the greatest opposition to the Roman rite. In the former country the Mozarabic rite is still in use in some parishes of Toledo and in one chapel at Salamanca, owing to the influence of the famous Cardinal Ximenes. Milan has upheld the Ambrosian rite up to this day, though actually the Roman rite has long invaded the suffragan sees and even to some extent the archdiocese itself.⁶

4. However, the Roman Mass also received some additions, from Gaul, Jerusalem, and the East. The additions are, first and in general, decorative or symbolical rites. The pure Roman rite was

³ See Fortescue, *The Mass*, 1912, pp. 397 ff.

⁴ *Ibid.*, p. 110. There also, from p. 138 to 169, may be found some explanations.

⁵ The Gallican Mass is well described in Duchesne-McClure, *Christian Worship*, pp. 189 ff.

⁶ Fortescue, *l. c.*, pp. 178 ff. A commission has lately been appointed for the study of the Ambrosian Rite.

austerely simple; nothing was done except for some reason of practical utility. Its prayers were short and dignified, but might be called almost bald in comparison with the exuberant rhetoric of the East. Long rhetorical prayers full of allusions, symbolic ceremonies, and such things are later additions foreign to the genius of the original Roman rite. In our Missal we have from non-Roman sources the decorative processions, blessings, and much of the ritual of Holy Week. The prayers said at the foot of the altar are in their present form the latest part of the entire rite. They developed out of the medieval private preparations and were not formally assigned to their present place in the missal before Pius V (1570). The "Gloria" was at first sung only on feasts and at bishops' Masses. It is probably of Gallican origin. The Creed came to Rome in the eleventh century. The Offertory prayers and the Lavabo were introduced from beyond the Alps, hardly before the fourteenth century. The "Placeat," the benediction, and the Last Gospel were introduced gradually in the course of the Middle Ages.⁷

5. The Council of Trent finally endeavored to make the Roman Mass uniform everywhere. Pope Pius V published his reformed missal by the Bull "*Quo primum*" on July 14, 1570. Its title was: "*Missale Romanum ex decreto SS. Concilii Tridentini restitutum.*" The Pontiff commands that this missal alone be used wherever the Roman rite is followed. Pius X by his Constitution "*Divino afflatu*," Nov. 1, 1911, again reformed the Missal, and Benedict XV promulgated it. The full title now is: "*Missale Romanum ex decreto SS. Concilii Tridentini restitutum—S. Pii V P. M. jussu editum—aliorum Pontificum cura recognitum—a Pio X reformatum et Ssmi. D. N. Benedicti XV auctoritate vulgatum.*" However, the structure of the Mass, and particularly the Canon, has not been changed. The "*additiones et variationes in rubricis Missalis ad normam Bullae 'Divino afflatu' et subsequentibus S.R.C. Decretorum*" affect only certain rubrics with regard to the Office of the day, the formularies for the different feast-days, the Mass for the Dead, the commemorations and orations, the Gloria and Prefaces, to which latter two new ones have

⁷ Fortescue, *l. c.*, p. 183 f.

⁸ Decree, Feb. 16, 1562, Sess. XVIII.

been added. They are the Preface of St. Joseph and that for Requiem Masses.⁹ Within the last five years two new Prefaces were added, one for the feast of "Christ the King," and one for Mass in honor of the Sacred Heart.

6. Some explanation must be given of the phrase, *different kinds of Masses*, as it appears ambiguous.¹⁰

a) The first distinction is that between High Mass and Low Mass. *High Mass* is the original form of the Mass celebrated by the bishop or chief priest, at which other bishops or priests concelebrated, the rest of the clergy and the laity merely assisting and receiving holy Communion. This was formerly done on all liturgical days, but chiefly on Sundays and such solemn feasts as were then celebrated. We hear nothing of a daily Mass in Rome until the sixth century. In any case, Mass was not said more than once a day before the Middle Ages—and it still was a High Mass. But by the ninth century, owing largely to the monastic custom of saying a definite number of Masses for the deceased members, the multiplication of Masses had progressed.¹¹ This led to the abridged service we call *Low Mass*, viz., Mass without a choir, ministers, and assistance. Consequently, new Missals¹² had to be arranged with the full text of all parts of the Mass, which were not contained in the Sacramentaries, because the lessons and antiphons were not recited or sung by the celebrant. The ceremonies, on the other hand, were simplified, some were left out altogether, and everything was said in a speaking voice. No definite date can be assigned for this innovation.

b) There is also another distinction of some importance, viz., between *public* and *private* Masses, sometimes simply identified with the former division, so that High Mass would be public and low Mass private. Duchesne says: "At the Masses celebrated in chapels, cemeteries, presbyterial churches and even in the great basilicas, there were present, the stational days excepted, only a private congregation, consisting of a family or corporation, or the inhabitants of a quarter, or any kind of association of the faith-

⁹ For solemn religious profession there is a special one in the Monastic Missal.

¹⁰ See Thalhoffer, *l. c.*, II, p. 317 ff.; Fortescue, *l. c.*, p. 184 ff.

¹¹ Isolated cases of daily celebration occur in the sixth century; Fortescue, *l. c.*, p. 187.

¹² Such a Missal was called *Missale plenum*; Fortescue, *l. c.*, p. 189.

ful, whether resident or pilgrims. The Mass said on such occasions was a private Mass. The public Mass, that is to say, the stational Mass, was that in which the whole Roman Church was considered to take part."¹³ This would, to some extent, tally with our parish Mass as a public Mass, and the non-official Mass as a private Mass.¹⁴ The *conventual Mass* is the official Mass said in churches, cathedral, collegiate and religious, where the Office of the day has to be recited publicly.

c) An obvious distinction is that between "*Missa cantata*" and "*Missa lecta*." The former is of a somewhat obscure origin and was probably an expedient to have some solemnity without the sacred ministers and the usual accessories of a High Mass. The "*Missa lecta*" is one in which there is no singing and is by common consent styled Low Mass.

d) The Gelasian Sacramentary contains formularies for Masses which were neither "de tempore" nor "de festo," but adapted to certain occasions or individual wishes. Thus there were formularies "tempore belli," "pro infirmis," "in quacumque tribulatione," etc., or "pro sponso," "natalibus," etc. These were called *Votive Masses*, because offered according to the wish (votum) or intention of the special offerer.¹⁵ However this particular meaning cannot be adequately attached to those Votive Masses which may be substituted on common days for the conventual Mass.¹⁶ This is the first class of Votive Masses in the New Missal. The second class of Votive Masses for diverse purposes (ad diversa) consists of Votive Masses in the stricter sense explained above. A *Votive Mass* may, therefore, be styled a Mass which does not agree with the Office of the day.

e) *Requiem Masses* are mentioned in the sources of the second and following centuries. During the persecutions and somewhat

¹³ Duchesne-McClure, *l. c.*, p. 162; Thalhoffer, *l. c.*, II, p. 322 also stresses the presence of the officially assembled congregation, but adds the solemn celebration.

¹⁴ The Code of Canon Law (can. 2262, § 2) speaks of "Missam privatim applicare." We say parish, not parochial, Mass, because the parish Mass is the one said for and in the presence of the congregation; the parochial Mass is said for, but may be said in the absence of, the congregation.

¹⁵ Thalhoffer, *l. c.*, II, 330.

¹⁶ The reason for this is to break the monotony of having the Sunday Mass every day of the week. It is the opinion of some that Votive Masses originated from the so-called *refrigeria* (Masses for repose), since the 4th century; *Jahrbuch für Liturgie-Wissenschaft*, 1923 (III), p. 49.

later, they were celebrated in the cemetery chapels, but were rather of a private character, and repeated on the days when the Office was said.¹⁷ The so-called *Gregorian Masses* do not form part of the public liturgy.¹⁸ Mention may here be made of the custom of saying three Masses on All Souls' Day; it is of Spanish origin, and was extended to the universal Church by Benedict XV, Aug. 10, 1915. This is a privilege, not an obligation, just like saying three Masses on Christmas Day.¹⁹

For curiosity's sake some other Masses, now happily out of practice, may be mentioned: *Missa solitaria* or solitary Mass, at which no one assisted; *Missa sicca* or dry Mass, consisting of prayers without offertory, consecration, or communion. To this latter class belong the *Missa nautica* or Mass at sea and the *Missa venatoria* or hunters' Mass. A serious abuse were the double and triple Masses, *Missae bifaciatae* and *trifaciatae*, in which the celebrant said Mass from the beginning to the Preface several times, then one canon for all. This was done to satisfy several intentions on one day and was plainly dishonest.²⁰

ARTICLE II

THE CELEBRATING PRIEST

"Priests alone have the power to offer the Sacrifice of the Mass."²¹ Therefore clerics below the rank of priests, and *a fortiori* laymen, cannot say Mass either validly or licitly. In order to prevent fraud and sacrilege the Church demands that a priest unknown to the rector of a church or chapel where he wishes to say Mass, be provided with a "Celebret." This document should not be older than one year; in fact, strictly speaking, it should not be issued for more than six months. Orientals in addition need a testimonial from the S.C. for the Oriental Church.²²

¹⁷ Thalhoffer, *l. c.*, II, p. 324; see above.

¹⁸ See our *Commentary*, IV, 196.

¹⁹ See can. 806, and our *Commentary*, IV, 134 f.

²⁰ Fortescue, *l. c.*, p. 192 f.; see *Codex Juris Can.*, Can. 825, § 3; Can. 828; The *Missa Sicca* (Dry Mass) is mentioned in the XIIIth century, due to the prohibition of more than one Mass on the same day, Joh. Prinsk in *Jahrb. f. Lit.-Wiss.*, 1924 (IV), pp. 90 ff.

²¹ Can. 802.

²² Can. 804; see our *Commentary*, IV, 128 ff.

Concelebration

Concelebration takes place if two or more priests consecrate the same bread and wine or, as at the consecration of a bishop, two hosts and the same wine in one chalice. It is, therefore, not a mere recital of the same prayers in general, and of the formula of consecration in particular, but a distinct rite. It is one sacrifice at which all communicate. This ancient custom is witnessed in the Apostolic Constitutions. It was in vogue in Rome as late as the time of Innocent III (1198-1216), but soon afterwards only in a limited way.²³ The Code limits it thus: "Concelebration is not allowed to several priests except at the ordination of priests and the consecration of bishops according to the Roman Pontifical."²⁴ This rule is law for the Latin Church only; the Oriental Church still adheres to the ancient practice.

Obligation of Saying Mass

"All priests are obliged to say Mass several times a year. But the bishop as well as the religious superior ought to see to it that the priests subject to their jurisdiction celebrate the Sacred Mysteries at least on all Sundays and holydays of obligation."²⁵ This holds only with regard to priests *as such*. For the office of pastor requires that he serve the parish according to the needs and reasonable demands of the faithful, and that of beneficiary that he comply with the obligations imposed on him by the statutes, the will of the founder, and the intention of the donors.

Binating

With the exception of Christmas and All Souls' Day, on which every priest may say three Masses if he wishes, no priest is allowed to say more than one Mass a day, unless a papal indult or a faculty from his Ordinary permits him to do so. The Ordinary cannot grant this faculty unless he prudently judges that there is such a lack of priests as to leave a considerable number of the faithful

²³ Thalhoffer, *l. c.*, II, 319.

²⁴ Can. 803.

²⁵ Can. 805. Priests should mention this canon from the pulpit, for not a few pious Catholics are under the impression that every priest is *obliged* to say Mass daily.

without Mass on a holyday of obligation. No Ordinary can give permission to a priest to say more than two Masses on the same day. (Can. 806.)

There are no early historical documents to prove that two or more Masses were said on a feast or any other day, though a spurious text ascribes the custom to Pope Telesphorus (125-136?). The introduction of the Low Mass promoted the saying of several Masses, and abuses soon made it imperative to restrict the practice.²⁶ We need not repeat or correct what we have said elsewhere of the conditions under which bination is allowed.²⁷ The conditions, *viz.*: (a) lack of priests, (b) the convenience of the people, (c) holyday of obligation, are plainly laid down in the Code.

As to the rubrics to be observed by the binating priest, the S.R.C. on March 11, 1858, issued an instruction regarding (a) celebration in two different churches, and (b) in the same church.²⁸ We shall give the substance thereof:

a) After having consumed the sacred blood, the celebrant places the chalice upon the corporal and covers it with the pall. Thereupon he recites the prayer, "Quod ore sumpsimus." Then he washes his fingers in a special bowl, meanwhile reciting the "Corpus tuum." After that he removes the pall from the chalice, covers it with the purificator, paten, pall, and velum, and continues the Mass. After the last gospel he stands in the middle of the altar and uncovers the chalice in order to see whether a drop of the sacred Blood has gathered there. If this is the case, he consumes it, then pours as much water into the chalice as there was wine, rinses the chalice, and pours the water into a special vessel, cleanses the chalice, covers it, and leaves the altar. The ablution may be preserved for the next day or absorbed in cotton and burned or poured into the sacra-ium.

b) If the priest says the second Mass in the same church, he shall, after having carefully sipped the sacred Blood in the first

²⁶ See c. 53, dist. 1, de Cons.; c. 12, X, III, 41; also *Collationes Brugenses*, Jan.-Feb., 1929, XXIX, pp. 64 ff. But the author appears to be too rigid concerning the presence of another priest in the town or city. This would render the use of the faculty on the part of the pastor rather irksome.

²⁷ See our *Commentary*, IV, 136 ff.

²⁸ It is printed in the *Rituale Rom.*, Appendix, ed. Pustet, 1926, pp. 504 f. Why not in the New Missal?

Mass, leave the chalice covered with the pall upon the altar and recite the "Quod ore." Then he shall wash his fingers in a special bowl, say the "Corpus tuum," and cover the chalice with the velum, leaving it on the corporal. After Mass he shall carry the chalice into the sacristy, if there is one, place it in a closed cupboard, and leave it there until the second Mass. At the Offertory of the second Mass he shall not remove the chalice from the corporal at the oblation of the bread, nor clean it with the purificator, nor wipe off the drops of wine inside the chalice, but take care, in pouring the wine into the chalice, that no drops adhere to the inside of the chalice.

Preparation for Mass

There is a remote and a proximate preparation required for the worthy celebration of the august Sacrifice. The *remote* preparation consists in the state of grace and fasting, the *proximate*, in pious exercises immediately preceding Mass.

a) Concerning the state of grace the Code says: No priest who is conscious of a mortal sin should dare to say Mass without having first gone to confession, even though he might think to have made an act of perfect contrition. If no "copia confessarii" is at hand, and the celebration of Mass is urgent, the priest should make an act of perfect contrition and say Mass, then go to confession as soon as possible, *i. e.*, within three days. The term "quamprimum" indicates not a mere counsel, but a precept, provided, of course, there is a "copia confessarii."²⁹

b) As to *fasting*, the law says that a priest is not allowed to celebrate Mass unless he has observed the natural fast from midnight on.³⁰ Can. 33, § 1 may here be recalled. It permits the priest to follow any of the five different reckonings of time mentioned there in observing the law of fasting. This may also be applied to the case in question.³¹

²⁹ Can. 807. The Missal ("Ritus Servandus," I, 1) says: "Sacerdos celebraturus Missam praevia confessione sacramentali, quando opus est. . ."

³⁰ Can. 808.

³¹ See J. Lacou, *De Tempore*, 1921, p. 40: "Licet modo unum [tempus] sequi, modo aliud; sive altero die unum, altero die aliud . . . dummodo haec variatio non inducat certae legis violationem"; see our *Commentary*, IV, 141 f.

c) The *proximate preparation* consists of spiritual exercises, of which the Code says: "The priest should not omit to prepare himself for the celebration of the Eucharistic Sacrifice by pious prayers."³² The Missal says that Matins and Lauds should be said before Mass, and the prayers printed in the Missal recited, if time permits.³³

Intention and Application of the Mass

Connected with the preparation is the *intention* which determines the priest to do what the Church wishes him to do. This is the virtual intention, implied in the very fact that he prepares himself for saying Mass and puts on the sacred vestments, no matter how distracted or even disturbed he may be, provided he does not elicit a positive act to the contrary.³⁴

There is another mental act, also called intention, but more properly styled *application*, of which the Code says: "A priest may apply the Mass for the living as well as for the dead who expiate their faults in Purgatory, with some exceptions mentioned."³⁵ This is the application of the ministerial fruit, for which, according to a time-honored custom, the priest is allowed to accept the customary stipend.³⁶ Concerning these stipends the Code explicitly demands that no trafficking or dishonesty be committed, that the accessory stipulations be observed, and that an accurate record be kept by the priest and the superior.³⁷ The exception alleged above concerns persons excommunicated, whom the law excludes from the benefit of having Masses said for them.³⁸ However, if no scandal is given, a priest may say Mass privately for an excommunicated person, either living or dead; but if the latter is a (living) "vitandus," only for his conversion.³⁹

³² Can. 810.

³³ *Ritus Serv.*, I, 1.

³⁴ See *Missale Rom.*, "De defectibus," VI, 4.

³⁵ Can. 809.

³⁶ Can. 824, § 1.

³⁷ Can. 824-844; see our *Commentary*, IV, 175 ff.

³⁸ Can. 2262, § 2.

³⁹ See our *Commentary*, IV, 143 ff. For one who died as a "vitandus," Mass may not be offered, unless the excommunication has been removed by absolution "post mortem."

ARTICLE III

TIME AND PLACE OF CELEBRATING MASS

Days and Hours

1. "Holy Mass may be celebrated on *all days*, except those on which the respective rite forbids the priest to say it."⁴⁰ In the Latin Church only the three last days of Holy Week have certain prohibitory restrictions. On Maundy Thursday one solemn Mass should be celebrated in all the churches where the Blessed Sacrament is preserved and the liturgical functions are performed at least according to the "Memoriale Rituum" of Benedict XIII. In churches where, on account of the lack of clerics or servers, the sacred ceremonies cannot be duly held, the bishop may grant permission to the priests to say a low Mass for the convenience of the people. On Good Friday only one "Missa Praesantificationum" may be celebrated, and priests who have two parishes to attend to, are not allowed to binate on that day. On Holy Saturday only one solemn Mass may be celebrated in churches in which the liturgical functions of Holy Week are carried out. In small or poor parishes a Low Mass may be said if custom permits; but neither a local nor a personal indult permits private Masses to be said in churches which are not parish churches. Concerning religious communities enough was said above.⁴¹

Mass should not begin earlier than *one hour* before dawn, nor later than one hour after noon.⁴² Therefore, a priest is allowed to begin Mass about two hours and a half before sunrise.⁴³ The bishop may permit Mass, especially on a solemn occasion, to be protracted until after 2 P. M.; but he is not empowered to forbid the saying of Mass before sunrise. In countries where there is hardly any dawn, as in the polar regions, Mass may commence about the time people arise and go to work.

On Christmas night only the conventional or parochial Mass may

⁴⁰ Can. 820.

⁴¹ See Title I, pp. 26 f.; our *Commentary*, IV, 163 ff.

⁴² Can. 821, § 1.

⁴³ Whether daylight saving time is to be considered in this connection by religious who claim a privilege to anticipate seems doubtful.

be commenced at midnight to the exclusion of every other Mass not granted by special Apostolic indult. On Christmas night, in all religious or pious houses which possess an oratory with the faculty of habitually keeping the Holy Eucharist, one priest may say one or three Masses according to the rubrics. Those who assist thereat comply with the obligation of hearing Mass, and Holy Communion may be administered to those who desire to receive it. The moment at which Mass may be begun on Christmas is the hour of midnight, not before. Hence it would be an abuse to commence Mass so early that the priest would be at the gospel or elevation when the clock struck twelve. There is no strict obligation to commence at midnight, for the service may be postponed if there is an impediment. But the rubrics require that those bound to say public office, like cathedral chapters and most of the regulars, sing Matins before the Mass and Lauds after it. This order may not be changed on Christmas day. The three Masses must be said according to the rubrics, *i. e.*, as they follow each other in the Missal, and not all three according to the formulary "pro Missa in Nocte." But if a priest (for instance, an assistant at the cathedral, who is also chaplain of a convent or hospital) says only one Mass, he is bound to observe what the law prescribes, "servatis servandis." In other words, if he says but one Mass at midnight, he must say the other Masses according to the rubrical time, *i. e.*, the second Mass not earlier than about 5:15 or 5:30 A. M., and the third, "de die," after that.

2. The *place* where Mass may be licitly said is determined by the Code⁴⁴ as follows: "Mass must be celebrated upon a consecrated altar and in a consecrated or blessed church or oratory. The privilege of a portable altar is granted either by law or by an indult of the Holy See. This privilege carries with it the faculty of celebrating Mass in any place, provided it be respectable and decent, and upon an altar stone; only celebration at sea is excluded. The local Ordinary, or, in the case of an exempt religious house, the higher superior, may grant permission so say Mass outside a church or oratory, upon a consecrated altar stone, provided the place is decent (no bed-room) and the permission is granted for a just and reasonable cause, for extraordi-

⁴⁴ Can. 822.

nary cases only, and not habitually." Priests are not allowed to say Mass in churches of heretics and schismatics, even though these buildings may have been consecrated or blessed. A Latin priest may celebrate Mass on a consecrated altar of another rite, but not upon a Greek "antemension." These antemensia are not altar stones, but consecrated sheets of linen, and hence do not come up to the requirements of the Latin Church. Without a special indult no one is allowed to say Mass on a papal altar.

ARTICLE IV

RITES AND CEREMONIES OF THE MASS

The Holy Sacrifice of the Mass must be offered in bread and wine, and with the latter must be mixed a few drops of water.⁴⁵

1. The *bread* must be of pure wheaten flour and freshly baked, so that no corruption need be feared.⁴⁶ The Jews prepared their "mazzoth" (Easter cakes) from the purest wheat and Our Lord certainly used the same material to indicate the spotless oblation (minchah). The round *form*, too, appears to be an imitation of a Jewish custom and was always observed in the Latin Church. But the *size* grew smaller after the oblation in specie ceased. The host for Mass and exposition in the ostensorium should be from two to three inches and the particles for distribution about one inch in diameter. The altar breads should be neither too thick nor too thin. No image or symbol, except that of Christ, is allowed on the hosts.⁴⁷ No accessories are allowed to be mingled with the wheat.⁴⁸ Nor should the altar breads be older than fourteen days.⁴⁹ As to accessories, salt or yeast might be considered. But the law rules: "The priest in celebrating the Holy Sacrifice of the Mass, whenever he says Mass, must use either unleavened or leavened bread, according as his rite prescribes."⁵⁰ This obligation is "gravis." Latin priests, at least since the eighth century,

⁴⁵ Can. 814.

⁴⁶ Can. 815, § 1; S. C. Sac. Instructio, March 26, 1929 (*A. Ap. S.*, XXI, 631 ff.); *Ecl. Review*, Vol. 82, pp. 61 ff.

⁴⁷ Thalhofer, *l. c.*, II, pp. 136 ff. The round form is significative of the infinite and eternal God.

⁴⁸ Of course, natural water is needed, but neither oil nor honey is allowed.

⁴⁹ S.R.C., Dec. 16, 1826, ad 1; Sept. 12, 1884 (nn. 2650, 3610).

⁵⁰ Can. 817.

use unleavened bread exclusively, while the Orientals use leavened bread. This rule affects licitness only, not validity.⁵¹

2. The *wine* must be natural wine made of the juice of the grape and uncorrupted.⁵² Unfermented grape juice can be used only in case of extreme necessity.⁵³ Whether the color of the wine should be red or white has never been officially decided, this being rather a matter of taste and practical consideration.

The rule of mixing a few drops of water with the wine obliges "sub gravi." "*Modicissima aqua*," says the Missal. If the water would exceed one-third of the wine in quantity, the consecration would be doubtful. The significance of this mixture is based on the union of both natures in Christ, which the Monophysites denied, just as the Protestants reject the mystic union of Christ with his Church in Holy Mass.⁵⁴

3. *Both elements*, bread and wine, must be consecrated. For it is unlawful, even in extreme necessity, to consecrate one species without the other, or to consecrate both outside the Mass.⁵⁵ The Missal supposes that the consecration of one species without the other would be valid, provided it takes place within the Mass and unintentionally.⁵⁶ As to consecration outside the Mass, of which some awful stories are circulated, there is a probable opinion that it would be invalid.⁵⁷

Vestments and Language

1. The priest, when saying Mass, shall wear the cassock and the sacred vestments prescribed by his rite; but no ring or skull cap, unless he is a cardinal, a bishop, or a blessed abbot, or unless an Apostolic indult permits him to wear these insignia at Mass. Enough has been said concerning the liturgical vestments. The cassock

⁵¹ *Conc. Florent. Decretum pro Graecis (Enchiridion, 1922, n. 692).*

⁵² Can. 815, § 2.

⁵³ *Thalhofer, l. c., II, 142.*

⁵⁴ See John 19, 34; Apoc. 17, 1, 15; *Conc. Trid., Sess. XXII, c. 7, De Sac. Missae*; *Thalhofer, l. c., II, 144.* The use of a little spoon is not forbidden, and may be advisable for scrupulous priests.

⁵⁵ Can. 817.

⁵⁶ *De defectibus, IV, 8.*

⁵⁷ See our *Commentary, IV, 156.*

(*vestis talaris*) is mentioned as early as the sixth century. However, it was only after the chasuble (*paenula*) ceased to be worn outside ecclesiastical functions, about the ninth or tenth century, that a special clerical garb was introduced, and then prescribed under certain curious penalties.⁵⁸ The law demands that this black cassock be worn at least around the altar, and especially at Mass.

2. "Mass must be celebrated in the *liturgical language* proper to each one's rite, as approved by the Church."⁵⁹ Whether our Lord, at the Last Supper, used Aramaic or classical Hebrew cannot now be determined. The Apostles availed themselves of the language of the Christians, which was mostly Greek. How long Greek prevailed in Rome is disputed. The Church may have been bilingual from the second half of the third to the end of the fourth century.⁶⁰ A gradual penetration of the Latin tongue through the West, starting from Africa, is noticeable as early as the end of the third century. Latin eventually superseded all other languages, with the exception of Slavic. The Roman pontiffs, whilst permitting and upholding the Oriental rites, at the same time kept watch against schismatical tendencies. The reason is obvious: the "*lex orandi*" reflects the "*lex credendi*." Therefore, the Orientals, no less than the Latins, are obliged to use the liturgical books approved by Rome. The reason for this very natural attitude of Rome may be stated briefly.⁶¹ The conservative spirit of the Church does not favor novelty in cult. Besides, Latin, being to some extent a dead language, throws a mysterious veil around the sacred mysteries, and thus attracts the curious and well-meaning seeker after the sublime. Furthermore, unity of language throughout the countries under the sway of the Latin rite renders the liturgical worship more universal and better understood everywhere and by all. Lastly, we may add that a dead language is not easily subject to changes and misunderstanding, its terms being, as it were, fixed and unchangeable.

⁵⁸ *Cath. Encyclopedia, s. v., "Costume, Clerical," Vol. III.*

⁵⁹ Can. 819.

⁶⁰ See Fortescue, *l. c.*, pp. 126 f.; *Thalhofer, l. c., I, 397 ff.*

⁶¹ See *Thalhofer, l. c., I, 411 ff.* The fact is that tendencies to break away from the liturgical language degenerate into national churches, witness: Josephinism and Old Catholicism.

Some historical and symbolical explanations are added for the better understanding of the ceremonies. Concerning the sacred furniture necessary for the celebration of Mass, enough has been said in Title I.

In order to offer a clear survey of the whole and of the interrelation of the different parts, medieval writers have attempted to *divide the liturgical Mass into different parts*.⁶³ Some distinguished four, some seven, some only two parts. The Missal with its thirteen sections makes no attempt at any adequate division. There is no doubt that the essential division is that into the Mass of the Catechumens and the Mass of the Faithful. This division is now so hidden in the Roman rite that most people hardly notice it. There is little to mark the end of one and the beginning of the other; in fact, the later Creed, which overlaps the transition, completely covers it. Nevertheless, historically, this is the most important distinction of all.

We have, then, this schema of the Mass:

Mass of the Catechumens

Introit
(The celebrant's preparation)
First incensing of the altar
Kyrie eleison
Gloria
Collect
Lessons and Gradual
Sermon
(Creed)
(End of the Mass of the Catechumens)

Mass of the Faithful

Prayers of the faithful

⁶² As to the rubrics see below.

⁶³ Thalhoffer, *l. c.*, II, p. 51. Already St. Augustine mentions the division into parts quoted by Durandus in his *Rationale*, IV, c. 1, n. 45.

Second incensing of the altar
Offertory act and chant
Secrets
Preface
Canon
Pater noster
Fractio and Agnus Dei
Communion and its antiphon
Postcommunion
Dismissal of the faithful
Blessing and Last Gospel.⁶⁴

In the explanation of these parts, *High Mass* is taken as the *standard*. Low Mass can be properly understood only by reference to High Mass. The pontifical High Mass is of later date, with additions to enhance the dignity of the celebrant.⁶⁵ "The disparity in the ceremonial was not occasioned by the difference in rank between priest and bishop, for it often happened that, when the pope could not celebrate, the stational Mass was taken by a simple priest, and the ceremonial in this case was no less imposing and complicated than if the pope himself were present."⁶⁶ The rubrics of the Missal contain frequent references to the Solemn Mass.⁶⁷

§ I. MASS OF THE CATECHUMENS

The reader will have noticed in the schema above that no special mention was made of the introductory psalm (42) or of the Confiteor. The fact is that up to the thirteenth century these two elements, now inserted in the formulary of the Mass, were of a private character. The celebrant was to recite these or similar prayers as a preparation for Mass. Not until the reformed Missal of St. Pius V was the present form made obligatory for all.⁶⁸ The entry of the officiating priest and his assistants, already vested, was made from the "secretarium" or sacristy, then situated close to the entrance of the church. During

⁶⁴ Fortescue, *l. c.*, p. 215 f.

⁶⁵ Fortescue, *l. c.*, p. 214 f.

⁶⁶ Duchesne-McClure, *l. c.*, p. 161.

⁶⁷ *Ritus Servandus*, I.

⁶⁸ Fortescue, *l. c.*, p. 225; Thalhoffer, *l. c.*, II, p. 59.

the procession the antiphon "ad introitum," originally consisting of an entire psalm, was sung by the choir ("schola cantorum"). On entering the sanctuary, the pope gave the kiss to all the bishops, priests, and deacons present, and thereupon proceeded to prostrate himself before the altar. Then the deacons, two by two, kissed the altar; the pontiff also kissed the altar and the book of the Gospels. The "Kyrie eleison," at least on certain days, followed.⁶⁹ The angelic hymn of "Gloria," of Greek origin, was originally introduced at Rome into the first Mass of the Nativity, which was celebrated before daybreak. Pope Symmachus (498-514) extended its use to Sundays and the feasts of martyrs, but only in the case of episcopal Masses. Priests were allowed to say it only on Easter Sunday, when they were regarded as taking the place of the absent pope, or on the day of their first performance of sacerdotal functions.⁷⁰ After saluting the congregation, the celebrant called upon them to pray with him, which prayer was called "collecta," because it was said as soon as the people had fully assembled.

The *lections* and chanting of psalms followed. From the beginning of the sixth century there were in use in Rome only two *lections*, *viz.*: Epistle and Gospel. The first was sometimes taken from the Old Testament and sometimes from the New (the four Gospels excepted), but most frequently from the Epistles of St. Paul, or from the other Epistles, whence its name.⁷¹ The Gradual was sung at the "gradus" or ambo by a single cantor, and during the time it was sung there was nothing else going on, while the Introit, Offertory, and Communion, introduced later, were merely intended to occupy attention during long ceremonies. The other chants were executed *in plano* by the choir or the schola cantorum.

In the early centuries the "homily" followed after the *lections*, especially of the Gospel. But after the time of St. Gregory, and perhaps even earlier, preaching appears to have come into disuse.⁷²

If the catechumens were present, especially on the days of the

⁶⁹ Duchesne-McClure, *l. c.*, pp. 162 f.; the Kyrie was a remnant of the Litany form of prayer. These invocations, in St. Gregory's time, were accompanied by other formularies.

⁷⁰ Duchesne-McClure, *l. c.*, p. 166.

⁷¹ Duchesne-McClure, *l. c.*, p. 167.

⁷² *Ibid.*, p. 171.

"Opening of the Ears," or "Traditio Symboli,"⁷³ they were dismissed by the deacon with the words: "Catechumeni recedant!" To judge from the Dialogues of St. Gregory, this custom was still in use at his time.⁷⁴ Thus ended the first part of the Mass.

A question remains to be answered, *viz.*, on what system have the movable parts of the Mass been chosen? Movable parts or *propria* are those which change according to the feasts, *viz.*: Introit, Gradual, Epistle, Gospel, Offertory, Preface, Communion, to which may be added the orations (collect, secret, postcommunion). Feasts with a marked character have very suitable parts. The propers of Christmas, Easter, Pentecost, Common of Saints, and Requiem are well chosen. This is true also of the lessons. For the feasts that commemorate an incident related in the Gospels the respective pericope was chosen. Some system, if such it may be called, may be discovered for the Sundays of Advent until the second Sunday after Epiphany, also from Easter Sunday until Pentecost. The most difficult Sundays to explain are those after Pentecost. Perhaps the Office of these days had some influence on the choice of the pericopes. But the connection usually is very thin. Maybe our present arrangement represents the fusion of various systems. It is certainly very old, perhaps dating back to Pope Damasus.⁷⁵

Kyrie Eleison and Gloria

The Kyrie, as we now have it, is a fragment of a litany, introduced from the East as the opening prayer of the liturgy about the year 500. For great occasions the whole litany was recited, as it is even now on Easter and Whitsun eves. By about the ninth century the number became fixed: three times Kyrie in honor of God the Father, thrice *Christe* in honor of God the Son, and thrice Kyrie in honor of the Holy Ghost. In St. Gregory's time Kyrie and *Christe eleison* were accompanied by other formularies, perhaps: "Te rogamus, audi nos." In course of time, however, these were changed or omitted en-

⁷³ Namely, the Apostolic Creed, which they had to memorize.

⁷⁴ *Dial.*, II, 23; Duchesne-McClure, *l. c.*, p. 171.

⁷⁵ Fortescue, *l. c.*, pp. 220 ff.; 257-261; S. Beissel, S.J., *Entstehung der Perikopen des Römischen Messbuches*, 1907, has made some solid investigation into this intricate question.

tirely. A change certainly took place when the so-called "tropi"⁷⁶ were added to the Kyrie as well as to other liturgical texts. This was done to fill up the musical neums, which were found wearisome. Clauses were inserted to fit the notes; one neum became a series of single notes with a text; for instance, Kyrie, rex genitor ingenite, vera essentia, eleison.⁷⁷ Pius V abolished all these additional texts.⁷⁸

After the Kyrie suitably follows the *Gloria*, for in many rites the first litany ends with a hymn, which gathers up into a final chorus the voices that have answered the petitions. It is a joyful antiphon addressed to the Holy Trinity: the first part to God the Father, as far as "Domine, Fili unigenite," the second to God the Son, and the last, "Cum Sancto Spiritu," to the Holy Ghost. The origin of the *Gloria*, also called "Doxologia maior" or "Hymnus angelicus" (Luke II, 14), is somewhat obscure. But it is an undeniable fact that it is a translation from a Greek text which was certainly known to St. Hilary of Poitiers (368); for he is credited with a partial translation of it, with additions. In the beginning of the sixth century it was sung by bishops only on Sundays and on the festivals of martyrs. Finally, in the eleventh century, priests also were allowed to say it on every feast that had a full office, except in Advent and Septuagesima and on the feast of the Holy Innocents.⁷⁹ It was also troped or farced, especially on Our Lady's feasts. But the reform of St. Pius V did away with this abuse.⁸⁰

*Collect or Orations*⁸¹

At the church appointed for meeting a prayer was said, which was repeated at the stational church, whither the people marched in pro-

⁷⁶ *Tropos* (Greek) literally means the figurative or metaphorical use of a word: here it means an inserted text with enriched melody. Whether Tutilo (912), monk of St. Gall, is the originator of the tropes of the Mass, is not absolutely certain. See Thalhoffer, *l. c.*, II, 70.

⁷⁷ See n. VI of the "Ordinarium Missae."

⁷⁸ Fortescue, *l. c.*, pp. 230 ff.; Duchesne-McClure, *l. c.*, pp. 164 ff.

⁷⁹ In a slightly different form it is found in the Apostolic Constitutions, VII, 47. The *Liber Pontificalis* (ed. Duchesne, I, 129) ascribes it to Pope Telesphorus (138).

⁸⁰ See Fortescue, *l. c.*, pp. 239 ff.; Duchesne-McClure, *l. c.*, p. 166; Thalhoffer, *l. c.*, II, 77 ff.

⁸¹ See Thalhoffer, *l. c.*, II, 81 ff.; Fortescue, *l. c.*, pp. 244 ff.

cession. This is the "oratio ad collectam," *viz.*, prayer for the assembled people. It formed the opening prayer of the celebrant after the common prayer (litany) and the hymn (*Gloria*). The oldest collects we know are those of the Leonine Sacramentary, most of them still in the missal. Nothing in the missal is more genuinely Roman than these ancient collects. There is brevity, soberness, propriety, and a classical rhythm to every one of them. At first only *one* collect was said at Mass, as well as one gospel and one preface; but after the twelfth century Rome accepted some northern innovations by introducing several orations, except for the Papal Mass. The number was allowed to be increased unevenly,⁸² one, three, five, seven, which latter was the limit. This still is the general rule, but exceptions occur, for instance, on the second-last Sunday of October (for the propagation of the faith), or when an oration for the dead is inserted. The Collect is the first of the three "collective prayers," the others being the prayers "supra oblata" or *Secreta* at the Offertory, and the "post-communio" said after Communion.⁸³

Before the Collect the celebrant greets the people. This is a natural and a very ancient custom. He is about to speak and offer sacrifice in their name, as mediator between God and man, and so he first presents himself, as it were, to the people. The form of this greeting was not the same at all times or everywhere. It occurs in the form of "Pax vobis" (John 20, 19), "Pax vobiscum," "Dominus vobiscum." "Pax vobis" was at first used only on joyful occasions and when the *Gloria* was sung. Consequently, since the priests did not say the *Gloria*, they also abstained from saying "Pax vobis," instead of which they sang "Dominus vobiscum," which they continued to use even after the use of the *Gloria* was granted to them. This ceremony and prayer, especially the Collects with one main and predominant thought, which is repeated in the *secreta* and postcommunion, invites the faithful no less than the priest to concentrate their attention on the Saviour outstretched on the cross and on the whole drama of the Redemption as well as on the feast or mystery to be celebrated.

⁸² The reason alleged by medieval writers for the uneven number was the verse of Virgil's *Ecloga* (VIII, 75): "Numero deus impari gaudet"—God loves an odd number.

⁸³ Duchesne-McClure, *l. c.*, p. 167.

From the Epistle to the Gospel

As stated above, there were only two lections in use at Rome at the beginning of the sixth century. Originally they had been more numerous. In the existing use, indeed, more than one trace is found of the prophetic lections which have now disappeared. This form of lesson is, indeed, still employed on certain days—for instance, on the Ember Days and in Lent. The most remarkable thing in this connection is the arrangement of the chants between the epistle and the gospel. These chants are always two in number, a "psalmus responsorius," which is entitled the Gradual, and the Alleluia, to which there is still attached a verse from a psalm. During Lent and other penitential seasons and in masses for the dead, the alleluia is replaced by a psalm with a special melody, called the "psalmus tractus" or Tract. There is in every case a second chant after the Gradual. Whence this duality? The reason will occur to us if we consider that in the few Masses which have preserved the prophetic lection, the Gradual is sung between that lection and the epistle, whilst the Alleluia or Tract is sung between the epistle and the gospel. The two chants were at first inserted respectively between the lections, but when the first lection was removed, both chants were united and sung between the epistle and the gospel.⁸⁴ The epistle was read by a lector, but in the seventh century we hear of the subdeacon doing the reading and the deacon singing the gospel. The answer, "Deo gratias," is the common one after all lessons. The prayer "Munda cor meum" first appears in the Ordo Romanus XIV, *i. e.*, about the fourteenth century. During the gospel all stood bare-headed, like servants who receive their master's orders. The people made various answers, for instance: "Deo gratias," "Amen," later, "Laus tibi, Christe."⁸⁵

In some Masses (five in number) we find an appendage to the Alleluia, called the "Sequence" (*sequentia*) or *prosa*. The name signifies the end of the alleluia prolonged or protracted as "jubilus" or yodle. The many neums or notes were hard to remember for some singers and the desire to have a help for their musical memory led to

⁸⁴ Duchesne-McClure, *l. c.*, p. 167 f.

⁸⁵ Fortescue, *l. c.*, pp. 201 ff.

the adaptation of words to the notes of neums (without lines). This gave rise to compositions of great variety and numbers of freely running verses without regular accent (*prose*). A monk of the famous Abbey of St. Gall in Switzerland, Notker Balbulus (912), is called the father of Sequences.⁸⁶ The reformed missal of 1570 admitted only five, *viz.*, the "Victimae Paschali" for Easter and its Octave, written probably by Wipo (about 1040), the "Veni Sancte Spiritus" for Pentecost and its Octave, written perhaps by Innocent III (1198-1216), the "Lauda Sion" for Corpus Christi and its Octave, composed by St. Thomas Aquinas (1274), the "Stabat Mater," written by Jacopone da Todi, O.S.F. (1306), and the "Dies irae" for Requiems, most probably composed by Thomas of Celano, O.S.F. (1250). Some religious Orders have a Sequence for the feast of their Founder.⁸⁷

The Credo

Ever since the Apostolic age, a homily or exhortation was delivered after the gospel.⁸⁸ However, this custom seems to have ceased after St. Gregory's time. An insertion was made later, sometimes in the form of a general confession, but more frequently in the form of a profession of faith, or "Credo." The fact is that a Creed was recited at the procession of the oblation in the Eastern rites ever since the fifth century.⁸⁹ From there it found its way into the Mozarabic rite, which, however, places the Creed just before the "Pater noster." It was to be sung in a loud voice by the whole congregation.⁹⁰ This was a manifest protest against the Arian heresy. The Creed was also sung in many churches of Germany and France. When it was introduced in Rome is somewhat doubtful. But it seems that 1014 is the probable date for its adoption into the Roman liturgy, at the place where it now is.⁹¹ It is, indeed, an afterthought, but, we dare say, a felicitous one. It closes the first part of the Mass and projects into the second as the foundation and prefiguring of the sacred oblation.⁹² The form in

⁸⁶ Drews, S.J., *Ein Jahrtausend Lateinischer Hymnendichtung*, 1909, pp. 102 ff.

⁸⁷ Thus, *e. g.*, the Benedictines. Thalhofer, *l. c.*, II, pp. 105 ff., offers a brief and appropriate explanation of these five sequences.

⁸⁸ Acts 20, 11; Justin Martyr, *Apol.*, I, 67.

⁸⁹ Duchesne-McClure, *l. c.*, p. 84.

⁹⁰ Council of Toledo, 589. It contains the "Filioque." See Thalhofer, *l. c.*, II, 127.

⁹¹ Thalhofer, *l. c.*, II, 128; Fortescue, *l. c.*, p. 288.

⁹² Thalhofer, *ibid.*

which it is sung is the so-called Nicene, with the "Filioque" and some modifications in the Latin text.⁹³ In the Middle Ages it was commonly sung, not by the choir, but by all the people, and there was only one chant for it, which was known to everyone.⁹⁴

§ 2. MASS OF THE FAITHFUL

The Mass of the Faithful may be divided into three parts: (a) the Offertory, (b) the Consecration or sacrifice proper, and (c) the Communion or completion of the sacrificial act.⁹⁵ In the first part the faithful offer; in the second part, Christ, the eternal High Priest, offers; and in the third part the Lamb of God offers Himself to the faithful. All three parts present the one unbloody sacrifice as a renewal or continuation of the Sacrifice of the Cross, once offered in a bloody manner.

The Offertory

After the Creed (if said) the officiating priest salutes the congregation with the "Dominus vobiscum," to which the choir or people answer: "Et cum spiritu tuo." The celebrant immediately sings: "Oremus." But the "Let us pray" appears to fall on deaf ears here, because no prayer follows. To refer it to the *secreta* is insufficient.⁹⁶ It is better to explain the hiatus by saying that formerly prayers were recited, like those on Good Friday, which were later left out.⁹⁷

But the Roman liturgy has preserved the very ancient act of "oblation" in its proper place. The faithful and the clergy, including the celebrant, formerly brought their gifts of bread and wine. The pope himself, assisted by bishops and priests, received the loaves; the archdeacon and his colleagues, the phials of wine. During the Offertory the choir chanted a responsory psalm, called the *Offertorium*. This chant is very ancient. It now consists of a single verse without response (except in Requiems). The offertory prayers now in use

⁹³ See Denzinger's *Enchiridion*, ed. Umberg, 1922, nn. 54, 86.

⁹⁴ Fortescue, *l. c.*, 289. This is the one in the *Ordinarium Missae*.

⁹⁵ Somewhat different Thalhoffer, *l. c.*, II, p. 132 f.

⁹⁶ Thus Thalhoffer, *l. c.*, II, p. 134.

⁹⁷ Duchesne-McClure, p. 172 f.

are not indicated in the ancient books, but correspond, in their meaning, to those in other liturgies.⁹⁸

When the present prayers: "Suscipe," "Deus qui," "Offerimus," "In spiritu humilitatis," "Veni Sanctificator," "Suscipe sancta Trinitas," were introduced, cannot be precisely determined. All of them are of medieval origin, and were not used in all churches at the same time. The Roman Ordo of the fourteenth century contains them all.⁹⁹ The missal of 1570 prescribes them. Concerning the "Suscipe sancte Pater . . . hanc immaculatam hostiam," some call it an anticipation of the consecration;¹⁰⁰ others refer the "immaculate" to the host upon the paten, as being prepared according to ecclesiastical rules, made of unleavened, uncorrupted wheaten flour.¹⁰¹ Thus also the chalice of salvation ("Calix salutaris") appears to refer to the approaching sacrifice of the Redemption.

The prayer "Deus qui," during which wine and water are poured into the chalice, is adopted from a collect in the Leonine Sacramentary for Christmas.¹⁰² It alludes to the Incarnation of Christ and the incorporation of human nature into the supernatural order.¹⁰³

"Offerimus tibi, Domine, calicem salutaris" is Mozarabic. The plural form "offerimus" implies that the deacon also offers the chalice. This is a relic of the special duty of the deacon with regard to the consecrated wine. Two short prayers follow. "In spiritu humilitatis" is less ancient and less common than the next prayer, and is taken from the prayer of Azarias in the burning furnace.¹⁰⁴ It breathes the humble spirit of a sinful people. Somewhat startling is the prayer, "Veni sanctificator," modified from the Mozarabic, for it seems to be an imitation of the Eastern epiklesis or invocation of the Holy Ghost, after the words of consecration. However, it is justly pointed out that the "benedic," or blessing, must be taken in the strict sense, as dedicatory, not consecratory, and consequently a

⁹⁸ Duchesne-McClure, *l. c.*, p. 172 ff.

⁹⁹ Thalhoffer, *l. c.*, II, 160 f.

¹⁰⁰ Fortescue, *l. c.*, p. 305.

¹⁰¹ Thalhoffer, II, 162. But we hardly think that the author of that prayer thought of liturgical laws.

¹⁰² Fortescue, *l. c.*, p. 306.

¹⁰³ Thalhoffer, *l. c.*, II, 164.

¹⁰⁴ Daniel III, 39 f.

purely sacramental invocation. Besides, it is no part of the ancient Roman Mass, but a later interpolation.¹⁰⁵

Then follows the *incensing* of the gifts and of the altar, the clergy, and the people. This is a later addition, borrowed from Gallican practice, and gradually introduced into the Roman liturgy after the twelfth century. The Roman Ordo of the fourteenth century contains the whole of our present ceremony. But while the older manuscripts give the name of the Archangel Gabriel, the later ones name Michael, as we have it in the missal now.¹⁰⁶ The incensing then is done under the invocation of the great protector of the Church. St. Thomas explains: Incense has reference to two things, *viz.*, to the reverence due to this Sacrament, and secondly, it serves to show the effect of grace wherewith Christ was filled, and from Christ it speaks to the faithful by word of his ministers. Therefore, when the altar, which represents Christ, has been incensed on every side, then all are incensed in their proper order.¹⁰⁷

The *washing of the hands*, where it now occurs during the Mass, was not fixed for some time. In former times, this act took place before the Offertory. The reason for washing the hands after the Offertory, it appears, was the need for it after having handled the oblations and then after incensing.¹⁰⁸ The spiritual significance consists in the internal and external cleansing of the believer from material and spiritual stains.¹⁰⁹

In the prayer "Suscipe sancta Trinitas," which is of ancient date, but was not always in the same place where it is now, the priest sums up the whole Offertory by addressing the Blessed Trinity, "fons et origo omnium bonorum." Then he mentions the merits of Christ's Passion and glorification, and does not forget the Saints, whose merits contribute to the treasure of the Church. The "istorum" naturally refers to those Saints whose relics are deposited in the small sepulchre.¹¹⁰

The "Orate fratres" and "Suscipiat" are medieval additions, in-

¹⁰⁵ Thalhofer, *l. c.*, II, 167; Fortescue, *l. c.*, p. 306 f.

¹⁰⁶ Fortescue, *l. c.*, p. 308; Thalhofer, *l. c.*, I, 702. Gabriel refers to Luke I, 11, 19; Michael to Apoc. VIII, 3.

¹⁰⁷ *Summa Theol.*, III, qu. 83, a. 5, ad 2. But on the "honor incensi" he is silent.

¹⁰⁸ Fortescue, *l. c.*, p. 310; Thalhofer, *l. c.*, II, 168.

¹⁰⁹ S. Thom., *l. c.*, III, qu. 83, a. 5, ad 1.

¹¹⁰ Thalhofer, *l. c.*, II, 173; Fortescue, *l. c.*, p. 311.

spired by the idea of asking for prayers before the Canon. They are said in a low voice because the Offertory chant is still going on.

The Secret, or "secreta," so called because said in a low voice, is one of the oldest parts of the Offertory. These "secreta," which belong to the *proprium Missae*, are of the same rhythmic structure as the collects. But they are true Offertory prayers—prayers which refer to the oblations.¹¹¹

To conclude these remarks concerning the Offertory, it may be said that, after the oblation in specie gradually disappeared, the people offered money instead, and were strongly exhorted thereto by many synods. In the fourteenth century these offerings also ceased, though in some places the custom even now survives in some form or other.¹¹²

Preface and Sanctus

In accordance with the fact that Our Lord, at the Last Supper, took bread and wine and gave thanks, this prayer in all rites takes the form of a "thanksgiving." The celebrant begins by inviting the faithful to thank God, and then continues in this vein, thanking God for His benefits, especially for sending His Son on earth, and then recalls the life of Christ and particularly what He did the night before He died.¹¹³ The Secreta ended on a high note, with "Amen" as a response.¹¹⁴ This corresponds with the "Per omnia saecula," etc., which is sung aloud in High Mass. Thus the Preface becomes a transition from the Offertory to the Canon, of which it formerly formed part and parcel, though in our present Missal it is separated therefrom. In the Apostolic Constitutions¹¹⁵ this initiatory prayer is very extensive and divided into two parts by the trisagion. The beginning: "Sursum corda," "Gratias agamus," "Dignum," etc. is almost identical with that of our Preface.

The name *Praefatio* occurs in the Gregorian (Hadrian) Sacramentary, while the Gallican name is "Contestatio" (or "Immolatio")

¹¹¹ See c. 69, dist. I, de Consecr.

¹¹² Thalhofer, *l. c.*, II, 150; Fortescue, *l. c.*, p. 300.

¹¹³ Fortescue, *l. c.*, p. 315.

¹¹⁴ Duchesne-McClure, *l. c.*, p. 176.

¹¹⁵ Book VIII, ch. 12.

and the Mozarabic, "Illatio." As a preface or introduction it soon came to be considered a separate prayer.¹¹⁶

The *number* of prefaces was not always the same. While the Eastern liturgies never change the preface, the Western Church does. The Leonine Sacramentary contains 267 prefaces, practically one for each separate Mass.¹¹⁷ The Gregorian has ten official prefaces and 100 others in the appendix. Other Western missals, like the Gallican and Mozarabic, have a different preface for each Mass. A spurious decree of Pelagius ordered nine prefaces,¹¹⁸ but omits the *communis*. The eleventh preface, in honor of the B. V. Mary, was added under Urban II (1088-1099), who, according to tradition, composed and first sang it at the Council of Guastalla.¹¹⁹ The new *Missale Romanum* contains fifteen prefaces, *viz.*, for the Nativity, Epiphany, Lent, Passion (de Cruce), Easter, the Ascension, Pentecost, the Feast of the Blessed Trinity, that of the Sacred Heart, of Christ the King, of the B. V. Mary, St. Joseph, the Apostles, the *Communis*, and that for the Requiem.¹²⁰

Each preface, except the *Communis*, consists of three parts: the first contains an exhortation to give thanks, which is a truly worthy, proper and wholesome act, because gratitude draws down the gifts of Heaven, including the greatest and most precious gift—the Son of God. The second part refers to the mystery or feast of the day and therefore varies with the latter. The last part is a jubilant act of adoration and profession of faith, in which the voices of men join with those of the children of God, the first creations of the bountiful Creator and Redeemer of men and angels.

The threefold *Sanctus* (trisagion): "Dominus Deus Sabaoth! Pleni sunt coeli et terra gloria tua," is most ancient, for, with but slight modifications, all the liturgies contain it. The words: "Hosanna in excelsis! Benedictus," etc., are perhaps of somewhat later date, though also quite ancient.¹²¹ The sources of the text are well known,

¹¹⁶ Fortescue, p. 316. "Contestatio" would mean testimony rendered to the greatness and goodness of God; "immolatio" signifies the laetific act; "illatio" the bringing in or down of the supreme Victim. (Thalhofer, *l. c.*, II, 178.)

¹¹⁷ Some bear a personal or local color; Fortescue, p. 318.

¹¹⁸ C. 71, Dist. II, de Consecr (ed. Friedberg, *Decretum*, p. 1313, with sources indicated), pretending to be a papal letter to the bishops of Germany and Gaul.

¹¹⁹ Fortescue, *l. c.*, p. 319.

¹²⁰ Editio 1929.

¹²¹ Fortescue, *l. c.*, p. 320 f.; Thalhofer, *l. c.*, II, p. 183 ff.

viz., Isaias VI, 3 and Matt. XXI, 9. Hosanna was originally a cry for help, but in the mouth of the Jewish people it meant *vivat* or hurrah, an exclamation of triumph or joy. The whole Seraphic hymn, as the trisagion is also called, is a greeting of the angels to the Blessed Trinity and a greeting of men to the coming Saviour. The glory of God in Heaven is referred to that of the Lord of majesty Himself, as well as that of the angels and saints. The glory of the earth may be referred to creation in the natural order, as well as to the brightness of the supernatural sphere, *viz.*, grace as the permanent state of the just.¹²²

The Canon

The name Canon here means the unchangeable norm for the following sacramental action. The term has been in use since the sixth century; earlier names were: "sacrificiorum orationes," "gratiarum actio," "secretum Missae," or simply "prex." Our Missal places this name after the Sanctus, although originally it stood before the Preface.

The Canon extends from the "Te igitur" to the ecphony "Per omnia saecula saeculorum"¹²³ before the "Pater noster." Why the Canon is recited in a low or whispering tone, or silently, is mystically explained by reverence for the holy act, or to shield the sacred text from the vulgar, because it is a priestly prayer. But this was hardly so from the beginning.¹²⁴ Yet it is very appropriate that the momentous action be performed in silence, just as there was silence when the Divine Logos descended from His royal throne. The priest alone recites the Canon, because he specifically acts as the representative of the eternal High Priest.

From the Beginning of the Canon to the Elevation

The Canon begins with the words "Te igitur," addressed to God

¹²² On the "Trishagion and Qedusha" see A. Baumstark in *Jahrb. f. Lit.-Wiss.*, 1923 (III), p. 18 ff.

¹²³ This may now be regarded as certain; see Thalhofer, *l. c.*, II, p. 190; Fortescue, *l. c.*, p. 325; Schuster, *l. c.*, I, 264 f. The Missal devotes two titles to that part, *viz.*, VIII and IX.

¹²⁴ Fortescue, *l. c.*, p. 325.

the Father. No matter whether it is part of a misplaced prayer, resembling the epiklesis (invocation), or an original form, it must certainly be referred both to the offertory and to the Consecration. The offering is made through Christ, whose mediatorship renders the gifts acceptable and blessed. A combination of retrospective and prospective is expressed in the three nouns: "dona," "munera," "sacrificia." "Dona" may be taken as the gifts of God, "munera" as presents or oblations of the faithful, and "sacrificia" as inchoative or prospective sacrifices which become real sacrifices through the act of Consecration. In the same prayer the holy Catholic Church is named as the first object of this efficacious invocation, followed by the Pope, the diocesan superior, and all who profess the true faith.¹²⁵

The "Memento" is the place of the diptychs of the living, of whom those are mentioned first who have the Holy Sacrifice offered for them. Next come those who actually assist at the ceremony, then all those for whom the sacrifice of praise is offered for their redemption, their hope of salvation, and as an imperishable inheritance. The idea of the sacrifice of praise, atonement, and petition is well expressed.¹²⁶

The Missal then has a separate title, "*Infra actionem*" (within the Canon), followed by "*Communicantes*," which is somewhat disconnected on account of the insertion of the diptychs read by the deacon: "Memento, Domine," etc. Still there is a close connection between the "Te igitur" and the "Communicantes." The title "*Infra actionem*" was put there—in later times—because of the clauses inserted for certain feasts,¹²⁷ and now in the new Missals these insertions are printed at this very place, and no longer, as in the old Missals, among the proper prefaces. The Communion of the Saints here receives a liturgical emphasis, as does also the idea of the mystic body of Christ and the Church. Besides the hyperdulia and dulia are distinctly indicated, the Blessed Virgin as Queen of all the Saints being

¹²⁵ Whether by "cultores" are to be understood only bishops as promoters of the faith (thus Thalhoffer, II, 202) is not certain. The phrase sounds very much like "cultores martyrum" and in this case would comprise all those who foster and promote the true faith.

¹²⁶ Fortescue, *l. c.*, p. 330; Schuster, *l. c.*, I, 273 f.; Thalhoffer, *l. c.*, II, 205.

¹²⁷ Schuster, *l. c.*, I, 274; Fortescue, *l. c.*, p. 330; Thalhoffer, *l. c.*, II, 206, on "qui offerunt."

named first.¹²⁸ Then follows the "glorious choir of Apostles" (twelve in number, St. Matthias being placed *after* the Elevation), and the "white-robed army of Martyrs" (also twelve), all, with the exception of St. Cyprian, Romans. On five feast-days (*viz.*: Christmas, Epiphany, Easter, Ascension, and Pentecost) the respective mystery is first mentioned.

The prayer "*Hanc igitur*"¹²⁹ consists of two parts. The first part, which is older than the second, is an intensified petition to God to accept the oblation which the lawful ministers and the whole Christian family have offered and present, to have it changed into the sacred body and blood of Christ. The second part, "*diesque nostros*," commonly attributed to St. Gregory the Great, is a prayer for temporary and eternal peace and everlasting happiness.¹³⁰ We have now an additional clause to the "*Hanc igitur*" on four occasions, Maundy Thursday, Easter, Whitsunday, and at a bishop's ordination. There used to be many more. The Gelasian Sacramentary has thirty-eight such additions for various occasions. They may well be remnants of the old litany. The celebrant stretches his hands over the *oblata*, a late ceremony, which first occurs in the fifteenth century. The Ordo Romanus of the fourteenth century does not contain it. In Durandus' time a profound inclination was made. The Dominicans and Carmelites still keep this older custom. The extended hands are only a way of (practically) touching the *oblata* at the moment when they are so specially named, or a kind of silent invocation.¹³¹ A very obvious meaning of the ceremony of laying the hands on the *oblata* may be found in the fact that all bloody sacrifices used to be offered with the priest's hands laid on the victim; this act signified the transfer of sin and guilt to the victim and was symbolical of the atonement.¹³²

¹²⁸ The title "Genetrix" appears after the Council of Ephesus, 431. The feast of the first-named James occurs on July 25th, that of the other James on May 1st—this for the bow to be made on the respective feastdays.

¹²⁹ This is "perhaps the most difficult prayer in the Mass;" Fortescue, *l. c.*, p. 333.

¹³⁰ There can hardly be any doubt that by "in tua pace disponas" the Pope meant peace from extrinsic enemies, and the words not unlikely refer to the disturbances created at that time by the "nefarious" Lombards. The "eripi," of course, must be understood as preventive; Schuster, *l. c.*, I, p. 283 f. is inclined to look upon this as well as the following ("Quam oblationem") as an epiklesis or prayer for the transubstantiation of the Eucharistic species.

¹³¹ Fortescue, p. 333.

¹³² Lev. I, 4.

The interpretation that the priest thus wishes to offer his own spiritual oblations together with those of the faithful¹³³ is more or less allegorical.

The next prayer, "*Quam oblationem*," has undergone some alterations, as may be seen from a comparison with other liturgical sources. Thus the text in "De sacramentis" has four: "adscriptam, ratam, rationabilem, acceptabilemque." The old Gallican Missal changed "ratam" into "gratam," kept "acceptabilem," and modified the three others into verbs: "benedicere," "suscipere (ascriptam)," "sanctificare" (for "rationabilem"). A translation of these five epithets, even in paraphrased form, is somewhat venturesome. The "benedictam" clearly refers to a blessing, though the oblations were already blessed and set apart at the Offertory. It is, consequently, a renewed blessing, and for this reason the phrase "in omnibus" (*viz.*, thoroughly or throughout) is added. It is a proximately Eucharistic blessing, invoking divine grace, as if to prepare and arrange the matter for the sacrifice.¹³⁴ "Adscriptam" may mean "enrolled" or "registered,"¹³⁵ and in this sense would remind us of the names mentioned at the Memento. It may have the sense of "entirely devoted," as a slave was called "adscriptus." The interpretation that God may deign to accept the sacrifice as meritorius on the part of him who offers it,¹³⁶ is not improbable. "Ratam" would seem to mean "valid" or "ratified," and to refer to the efficacious ratification in Heaven of the homage paid to God on earth.¹³⁷ "Rationabilem" is an echo of the reasonable worship mentioned in St. Paul's Epistle to the Romans,¹³⁸ signifying the interior or spiritual worship of the soul. "Acceptabilem" means the divine acceptance of the oblation, as far as the offerer is concerned. "Ut nobis fiat" is a common expression in such invocations,¹³⁹ and is here immediately connected with the *terminus ad quem* of the offering, namely, the Body and Blood of the Son of God, our Lord Jesus Christ.

¹³³ Thalhofer, *l. c.*, II, 215.

¹³⁴ Schuster, *l. c.*, I, 287 f.

¹³⁵ Cicero: "Aliquem ordinibus deorum ascribere."

¹³⁶ Schuster, *l. c.*, I, 288.

¹³⁷ *Ibid.*

¹³⁸ Rom. XII, 2, 4.

¹³⁹ Fortescue, *l. c.*, p. 334. The "De Sacramentis," ascribed to St. Ambrose, has: "Quod figura est Corporis et Sanguinis Jesu Christi."

The "*Pridie*" (before) is not taken literally from Sacred Scripture, but is typically Western, the Eastern liturgies having, "on the night in which He [Christ] was betrayed." The phrase "elevatis manibus" is perhaps an allusion to John VI, 5, 11, where our Lord performs the miraculous multiplication of the loaves and fishes.¹⁴⁰ The words of consecration themselves are obviously a combination of Scriptural texts. "Aeterni," in connection with "testamenti," as also the word "praeclarum," is an addition from the Gelasian Sacramentary.¹⁴¹ The phrase "mysterium fidei" appears to have been taken from 1 Tim. III, 9, and is of Gallican origin. The Apostolic Constitutions insert before the first consecratory prayer the words: "This is the mystery of the New Testament," which is more appropriate, for it refers to the entire act of transubstantiation. This is a mystery indeed, anticipated at the Last Supper and renewed in every Holy Mass. Its primary and most abundant effect is the forgiveness of sins of "the many," *i. e.*, all mankind. "Effundetur"¹⁴² (future tense) should rather read "effunditur" (present), to signify the Blood being poured out there and then, *viz.*, at the moment of the institution of the Holy Eucharist. The command of our Lord: "Do this in commemoration of me" is a medieval addition. In the Orient the people say "Amen" after the consecratory prayer.

The *Elevation* of the sacred species, separately or both together, is of ancient date and has a place in all the liturgies. Formerly it took place either at the words "omnis honor et gloria," or at least before the Communion.¹⁴³ Our present manner of elevation, immediately after each consecration, is probably the result of gradual custom favored by Eudes de Sully, Bishop of Paris (1196-1208), and spread all over the West by the end of the thirteenth century. At first only the Host was elevated, later also the chalice. The genuflection of the celebrant before and after each elevation was introduced after the fourteenth century.¹⁴⁴

¹⁴⁰ Fortescue, *l. c.*, p. 335.

¹⁴¹ Most probably the word "aeterni" was inspired by the Epistle to the Hebrews; Schuster, *l. c.*, I, 293; the word "praeclara" alludes to Ps. 22, 5; Thalhofer, *l. c.*, I, 223.

¹⁴² The Greek has the present passive.

¹⁴³ Thalhofer, *l. c.*, II, p. 225.

¹⁴⁴ It used to be commonly held that the heresy of Berengarius of Tours, condemned by several councils from 1050-1059, gave rise to the elevation; see Funk, *Manual of*

The *ringing of a bell* at the Elevation is mentioned by Ivo of Chartres (+ 1115), by Durandus, and by several councils. In England the big bell of the church was tolled when the sacred Host was raised, to let those who were in the fields know the moment of the Consecration.¹⁴⁵ The rubrics prescribe a small Sanctus bell.

What the faithful ought to do at the Elevation is rather a matter of custom, which varies in different countries. In some countries the people strike their breast three times at each Elevation, and bow their heads. In other countries they look up at the sacred species. Pius X granted an indulgence to all who gaze at the sacred Host with faith, piety, and love, and say: "My Lord and my God."¹⁴⁶

The *sign of the cross* occurs no less than twenty-five times during the Canon, not counting those the priest makes upon himself. St. Thomas explains them very ingeniously and piously. In celebrating the Mass, he says, the priest makes use of the cross to signify Christ's Passion, which ended upon the cross. Christ's Passion was accomplished in certain stages. First of all there was His betrayal, which was the work of God, of Judas, and of the Jews; and this is signified by the triple sign of the cross at the words, "These gifts, these presents, these holy and unspotted sacrifices." Secondly, Christ was sold to the priests, to the scribes, and to the Pharisees: and to signify this the threefold sign of the cross is repeated, at the words, "blessed, enrolled, ratified," and again, to signify the price for which He was sold, *viz.*, thirty pence. A double cross is made at the words, "that it may become unto us the Body and Blood," etc., to signify Judas, who sold Christ, and Christ, who was sold. Third, there was the foreshadowing of the Passion at the Last Supper. To denote this, two crosses are made, one in consecrating the bread, the other in consecrating the wine. Fourth, there was Christ's Passion itself. In order to represent His five wounds, there is a fivefold signing of the cross at the words, "a pure Victim, a holy Victim, a spotless Victim, the holy

Church History, I, 274, 380; Thalhofer, *l. c.*, II, 225; but H. Thurston, S.J. (Fortescue, p. 339 f.) has upset this theory. The elevation of both Sacred Species originated, in the XIIIth century, from the desire of the people to "see and adore them," and was connected with the Spiritual Communion; see Ed. Dumoutet, *Le desir de voir l'Hostie et les origines de la dévotion au Saint-Sacrament*, Paris, 1926; this work also gives an account of the beginning exposition before the XIIIth century.

¹⁴⁵ Fortescue, *l. c.*, p. 342.

¹⁴⁶ *Preces et Pia Opera Indulgentiis Ditata*, 1929, n. 60.

Bread of eternal life, and the Cup of everlasting salvation." Fifth, the outstretching of Christ's body, the shedding of His blood, and the fruits of the Passion, are signified by the triple cross made at the words, "as many as shall receive the Body and Blood, may be filled with every blessing," etc. Sixth, Christ's threefold prayer upon the cross is represented by crosses; one for His persecutors, when he said, "Father forgive them"; the second for deliverance from death, when He cried, "My God, My God, why hast Thou forsaken Me?" and the third referring to His entrance into glory, when He said, "Father, into Thy hands I commend My spirit"; in order to denote these there is a triple cross made at the words, "Thou dost sanctify, quicken, bless." Seventh, the three hours during which He hung upon the cross, that is from the sixth to the ninth hour, are represented by a triple sign of the cross at the words, "Through Him, and with Him, and in Him." Eighth, the separation of Christ's soul from His body is signified by two crosses made over the chalice. Ninth, the Resurrection on the third day is represented by the three crosses made at the words, "May the peace of the Lord be ever with you."

In short, the Consecration of the species and the acceptance of the sacrifice and its fruits proceed from the virtue of the cross of Christ, and the priest makes the sign of the cross whenever mention is made of these. (*Summa Theol.*, III, qu. 83, a. 5.)

From the Elevation to the Pater Noster

After the Elevation follow some prayers, the logical sequence of which is rather difficult to explain. If we remember that the whole Canon is one prayer, it matters little (except to the archaeologist) in what order its parts follow.¹⁴⁷

The "*Unde et memores*" is a continued Gospel narrative of a commemorative character.¹⁴⁸ This commemoration is made by both the clergy ("nos servi tui") and the people ("sed et plebs tua sancta") and harks back to the time when the bishop offered the Eucharist collectively, surrounded by his priests.¹⁴⁹ The three chief mysteries—

¹⁴⁷ Fortescue, *l. c.*, p. 348.

¹⁴⁸ Therefore called in Greek "anamnesis" (commemoration); see O. Casel in *Jahrb. f. Lit.-Wiss.*, 1926 (VI), p. 113 ff.

¹⁴⁹ Schuster, *l. c.*, I, p. 294.

the Passion, the Resurrection, and the Ascension—are as many stages of the one great mystery of the Redemption, the bloody Sacrifice of the Cross, followed at once the offering up of the Victim itself to the Father at the hands of the priest—the “hostia pura,” etc., which is the gift *par excellence* from the Father of lights.

“*Supra quae*” is looked upon as a transformation of the Greek “epiklesis,” or invocation of the Holy Ghost. It sounds like a prayer for the transubstantiation of the sacred gifts, but can only mean a petition for the grace of the Paraclete, so that the eating of the Divine Victim may bear fruit in the souls of those who partake thereof.¹⁵⁰ The prayer of the Missal, therefore, has an elevating tone; it raises the sacrifice from earth to Heaven, and commits it to the hands of the angels. Preliminary to that act are the allusions to the outstanding sacrifices of the Old Law—of Abel, Abraham, and Melchisedech, which are mentioned also in other liturgies. Both “*Supra quae*” and “*Supplices*” seem to be fragments of very early prayers, which were apparently placed in their present position at a later date, when the Roman Canon was rearranged.¹⁵¹

Now follow, rather abruptly, the “*Memento*” for the dead, and the intercession for the living (“*Nobis quoque*”). They seem to indicate an interruption of the diptychs which were read before the Canon. This is explained by some liturgists as follows: Since the priest recited the Canon silently, while the deacon read the names of those commemorated aloud, the latter had to stop at the words of the institution, which was done so as to end the list of the dead just as the celebrant reached the final doxology of the “*anaphora*.”¹⁵² This theory looks more ingenious than solid. It is a fact that the commemoration of the dead has often been changed and no doubt the two prayers for the dead and the living correspond in an inverse order to the commemoration and *Memento* made before the Consecration. The expressions in the *Memento* for the dead are redolent of certain beautiful inscriptions in the Catacombs.¹⁵³ In the intercession for the living (“*Nobis quoque*”) the Apostles and Martyrs

¹⁵⁰ Schuster, *l. c.*, I, p. 297.

¹⁵¹ Fortescue, *l. c.*, p. 348.

¹⁵² Schuster, *l. c.*, I, p. 300. “*Anaphora*” or “*offering up*” is the Greek name for our Canon.

¹⁵³ Fortescue, *l. c.*, p. 355.

are mentioned in general, and eight male and seven female Saints named in particular. St. John the Baptist heads the list.¹⁵⁴ Ignatius is the illustrious bishop of Antioch. It goes without saying that all are martyrs to the faith.

After this should follow the solemn doxology, beginning with “*Per ipsum*,” etc., during which the “*fractio panis*” (breaking of the bread) took place up to the time of St. Gregory I; but in the Canon, as it now is, we find the words: “*Per quem haec omnia, Domine, semper bona creas, sanctificas, vivificas, benedicis, et praestas nobis.*” These words have nothing to do with the sacred species, but refer to the fruits of the earth, with an enumeration of the various kinds—wheat, wine, oil, etc., formerly offered on certain days, at this part of the Mass.¹⁵⁵ Therefore, “all these good things” did not principally designate the Eucharistic elements; on the other hand, however, it is quite true that, by a transposition, the words now have reference to the most perfect and consummate sanctification (*sanctificas*), vivification (*vivificas*), and blessing (*benedicis*) of the material substances of bread and wine, and all other natural goods represented by these two elements.¹⁵⁶

The doxology which now follows is an allusion to the Epistle of St. Paul to the Romans (XI, 36 and XVI, 27). Its dogmatic explanation must be sought in the doctrines of the consubstantiality and circuminsession of the Three Divine Persons. The crosses again refer to the sacrifice on Golgotha, through, with, and in which an absolutely perfect homage is rendered to the ever Blessed Trinity. The small elevation of the sacred species at the words “*Omnis honor et gloria*” corresponds to the preceding elevation with the words, “*Sancta Sanctis*” in other rites, but is separated from it in the Roman Canon.¹⁵⁷

Thus ends the dramatic yet silent part of the Holy Sacrifice: all is drawn to the cross, the blood is shed from the wounds of the

¹⁵⁴ Fortescue, *l. c.*, p. 356, refers to two contradictory decrees, March 27, 1824, and 1898; but we could find no decree to that effect in the *Decreta Auth.* Schuster, *l. c.*, I, p. 301, holds that John the Baptist is meant.

¹⁵⁵ Duchesne-McClure, *l. c.*, p. 183, gives the formulary from the Leonine Sacramentary; see also Schuster, *l. c.*, II, p. 303.

¹⁵⁶ Gehr, *The Holy Sacrifice of the Mass*, 1927, p. 690.

¹⁵⁷ Fortescue, *l. c.*, p. 359. Formerly the archdeacon elevated the chalice and the celebrant touched it with the Sacred Host on the side; Thalhofer, *l. c.*, II, 252.

Saviour, and the seven petitions of the Pater noster will now be readily heard.

Communion

After the people had answered "Amen" to the final doxology of the "anaphora" or Canon, namely, after the words, "omnis honor et gloria," the Eucharistic liturgy, properly so-called, came to an end. However, as our Lord, at the Last Supper, took bread and broke it,¹⁵⁸ the *fractio panis* took place immediately after the "Amen." The Bread is broken in all liturgies before distribution. Connected with the breaking is the *mixture*, in which part of the consecrated bread is dipped into the consecrated wine—also a very ancient custom, possibly a relic of the common custom of mixing bread and wine at meals, followed by our Lord at the Last Supper.¹⁵⁹ But the Roman rite has a deeper meaning, and its origin seems to explain the present mixture. The I, II, and III *Ordines Romani* tell us that, at the end of the embolism of the Lord's Prayer, the archdeacon held the chalice before the Pope, who put into it the *Sancta*, i. e., a particle consecrated at a former Mass and reserved. The Pope had saluted it at the beginning of the Mass. He now made the Sign of the Cross three times over the chalice and put the *Sancta* into it at the words: "Pax Domini sit semper vobiscum." This ceremony was meant to emphasize the unity of the sacrifice, to make it, as it were, a continuation from one Mass to the next.¹⁶⁰ Besides, it was customary in Rome to send consecrated bread ("fermentum") from the bishop's Mass to the priests whose duty it was to celebrate in their own titular (parochial) churches. Thus the *fractio* and the *fermentum* became symbols of the unity of the Church portrayed in the Holy Sacrifice and Communion.¹⁶¹ Their mystic meaning is explained as signifying the Church triumphant, militant, and suffering.¹⁶²

¹⁵⁸ Mt. XXVI, 26 and the parallel texts.

¹⁵⁹ John XIII, 26. Schuster, *l. c.*, I, p. 304; Fortescue, *l. c.*, p. 364 f.; M. Andrieu, *Immixtio et consecratio*, in *Revue des Sciences Religieuses*, 2, 1922, 3, 1923; *Jahrb. f. Lit.-Wiss.*, 1923 (III), p. 198 f.

¹⁶⁰ Duchesne-McClure, *l. c.*, 184 f.; Fortescue, *l. c.*, p. 366 f.

¹⁶¹ Duchesne-McClure, *l. c.*, p. 185.

¹⁶² St. Thomas, *Summa Theol.*, III, qu. 83, art. 5, ad 8. "The Host being rent—what is dipped, means the blest; what is dry, means the living; what is kept, those at rest."

The *fractio panis* seems to have taken place before the Lord's prayer up to the time of St. Gregory the Great, who is said to have postponed this ceremony till after the "Pater Noster."¹⁶³ The beginning of the Lord's Prayer, "Praeceptis salutaribus," refers to Christ's twofold precept, *viz.*, to pray according to the formula which he had taught, and to offer the Holy Sacrifice in commemoration of His death. The words have an echo in St. Augustine: "Audemus quotidie dicere: adveniat regnum tuum,"¹⁶⁴ and remind both priest and people humbly to trust in God.

After the "Pater Noster," the celebrant, starting from the acclamation of the faithful, "Sed libera nos a malo," adds the embolism, "Libera nos," in which, through the merits of the two Apostles Peter and Paul—the mention of the Blessed Virgin and of St. Andrew is more recent—and in connection, perhaps, with the kiss of peace exchanged by the faithful at this point, peace is invoked upon the city of Rome—a peace so often disturbed in the era of barbarian invasions.

The *fractio panis*, thus separated from its primitive doxology ("Per ipsum," etc.), now has no other accompanying formula than the priest's acclamation: "Pax Domini sit semper vobiscum." In the Middle Ages, when the *fractio panis* still retained its liturgical importance at the Pope's Mass, and when the assistant bishops and priests aided the Pontiff in performing the rite and placed the particles for the Communion of the people in the linen bags held by the acolytes, the "schola cantorum," in order to fill the interval, about the time of Pope Sergius I (687-701), introduced the invocation, "*Agnus Dei, qui tollis peccata mundi, miserere nobis.*"¹⁶⁵

The *kiss of peace* is one of the most ancient elements of the liturgy. It occurs in all rites, but originally was given at the beginning of the Mass of the Faithful, in accordance with the words of our Lord (Matt. V, 23 f.): "If therefore thou offer thy gift at the altar," etc. When this ceremony was placed after the Canon can no longer be ascertained, but the dislocation was probably effected as early as the

¹⁶³ The much controverted text is *Reg.*, l. IX, ep. 12 (*P.L.*, 77, col. 927); concerning the controversy, see Thalhoffer, *l. c.*, III, 259 ff.; Fortescue, *l. c.*, p. 362 f.

¹⁶⁴ *Serm.*, 110, c. 5 (*P.L.*, 37, 641).

¹⁶⁵ Schuster, *l. c.*, I, p. 305.

fifth century. It was in vogue in Africa in St. Augustine's time, and Innocent I (401-407) defended it as a justifiable innovation.¹⁶⁶

The three prayers recited before Communion were originally private prayers, which differed in various Missals, and were officially adopted into the Missal by Pope St. Pius V, in 1570. The same may be said of the prayers which accompany Holy Communion.

The *ablutions* following the handling of the Sacred Species were customary at an early date. The Ordo Romanus XIV contains almost the same arrangement as we have now.¹⁶⁷ Very appropriately has it been said: "In the minds of the early Fathers, therefore, the Lord's Prayer, the embrace, and the Holy Communion were three intimately connected rites, or rather they constituted but one single rite, which, in modern phrase, we might call 'ordo communicandi.'" ¹⁶⁸

Postcommunion and Dismissal of the People

The missal contains a so-called *Communio*, consisting of an antiphon which has hardly any connection with the act of communicating. A parallel is found in the Introit and Offertory. While the faithful were going to Communion, the choir formerly chanted the antiphon "ad communionem." At present it is chanted after Communion and restricted to the anthem, which is sung only once. But the liturgical books of the ninth century presuppose here a real antiphon, the psalm being chanted either in its entirety, or in part, according as the time occupied by the Communion was long or short. It was terminated by the doxology ("Gloria Patri," etc.), and the antiphon was repeated. This chant, like that of the Offertory, dates back to about the end of the fourth century.¹⁶⁹

The Roman Mass, to judge from the Leonine Sacramentary, had two prayers after Communion—one a thanksgiving, the other a blessing. The Gelasian Sacramentary calls them "Postcommunio"

¹⁶⁶ *Ibid.*; Fortescue, *l. c.*, p. 372 f.: "The omission of the Pax at Masses for the dead is because they were originally private Masses without the people's Communion."

¹⁶⁷ Fortescue, *l. c.*, p. 381 ff.

¹⁶⁸ Schuster, *l. c.*, I, p. 307.

¹⁶⁹ Duchesne-McClure, *l. c.*, p. 187; Thalhoffer, *l. c.*, II, 298 f.

and "Ad populum." This latter oration is still said during the Lenten season, when Mass was (and is) said after None, and was apparently followed by Vespers. At least the fact that the "Oratio super populum" is the same prayer as at Vespers seems to point to that connection. The "Humilitate capita vestra" is not found in the Sacramentaries, but mentioned by medieval writers.¹⁷⁰

After the last collect (Postcommunio) and the final salutation, the deacon announces: "*Ite missa est*," which in one form or another is found in all liturgies. The procession was then formed in the same order as it had been at the entry, and as it proceeded to the sacarium, the pope gave his final blessing successively to the different groups of clerics and laymen which he encountered on his way.¹⁷¹

Such was the end of the liturgical act of the Holy Sacrifice up to the time of the reform of the Missal. The prayer "*Placeat tibi*" grew out of private devotion, and the blessing developed from the ceremony just mentioned, when the pope and his retinue retired to the sacristy. The forms of the blessing varied until Clement VIII, in 1604, determined the exact form for bishops and priests.

The "*Benedicamus Domino*," instead of the "*Ite missa est*," was gradually adopted for penitential days since the eleventh century, because on those days the people usually did not leave at once, but remained in church for further prayers.¹⁷²

The so-called last Gospel (which is the beginning of St. John's Gospel) forms a very appropriate conclusion of the sacred mystery, but it was not officially adopted by the Church until St. Pius V reformed the Missal—whether as part of, or accessory to, the Mass is not quite certain.¹⁷³ The substitution of another Gospel is of still later development.

Leo XIII, by decree of Jan. 6, 1884, prescribed certain prayers to be added to every "missa privata," and Pius X recommended that the "Cor Jesu," etc., be recited in connection therewith.¹⁷⁴ These prayers have no liturgical character.

¹⁷⁰ Fortescue, *l. c.*, p. 390.

¹⁷¹ Duchesne-McClure, *l. c.*, p. 188.

¹⁷² Fortescue, *l. c.*, p. 393.

¹⁷³ Thalhoffer, *l. c.*, II, 306 f.; Fortescue, *l. c.*, p. 394.

¹⁷⁴ Decree of the Holy Office, *Urbi et Orbi*, June 17, 1904.

ARTICLE VI

THE RUBRICS OF THE MASS

(Ritus Servandus in Celebratione Missae)

In the *Ritus Servandus in Celebratione Missae*, the Roman Missal lays down the rules for the proper celebration of the Holy Sacrifice of the Mass. The rubrics are, for the most part, intended for Low Mass, but the celebration of the Mass with the assistance of sacred ministers is not overlooked. The rules for High Mass have been enlarged by the rubricists, though not always uniformly.

The Asperges

1. The sacred function of sprinkling the people *must* be performed in every *collegiate*, and consequently also in every *cathedral* church; in other churches (for instance, parish churches or public oratories,) this ceremony *may* be employed.¹⁷⁵

2. According to the rubrics, the *Asperges* should be imparted every Sunday,¹⁷⁶ with the exception of Palm Sunday, if the bishop gives the blessing.¹⁷⁷ The liturgists say that it is to be omitted also whenever the bishop pontificates on a Sunday, because the sprinkling of the clergy and people at the bishop's entry into the church takes the place of the *Asperges*.¹⁷⁸

The *mode* of giving the *Asperges* is described in the Roman Ritual¹⁷⁹ as follows: The celebrant, deacon, and subdeacon kneel on the lowest altar step. The celebrant receives the sprinkler from the deacon, sprinkles the altar three times, and then himself.¹⁸⁰ After that he rises and sprinkles the deacon and subdeacon, at the same time intoning the antiphon "*Asperges*" or "*Vidi aquam*," according

¹⁷⁵ S.R.C., Dec. 15, 1899 (n. 4051). In conventual churches of religious the *Asperges* may be imparted; S.R.C., Dec. 7, 1888, ad VIII (n. 3697), which decision only supposes the fact, but does not state a law.

¹⁷⁶ *Dec. Auth.*, n. 1322, ad 3.

¹⁷⁷ *Ibid.*, n. 2089.

¹⁷⁸ Veneroni, *l. c.*, III, p. 344.

¹⁷⁹ Appendix, *De Benedictionibus* (ed. Pustet, 1926, p. 529 f.).

¹⁸⁰ If the Bl. Sacrament is exposed, the sprinkling of the altar, but not the rest, is omitted; S.R.C., July 18, 1885, ad II (n. 3639).

to the season. While the choir continues the antiphon, the celebrant sprinkles the clergy, meanwhile reciting the "*Miserere*" or "*Confitemini*" together with the deacon and subdeacon. After the antiphon is finished, the celebrant returns to the altar, where he stands with folded hands and says the prescribed prayers—which are usually printed on a separate card. The Roman Ritual adds that the antiphon "*Asperges*" is to be sung without the "*Gloria*" during Passion time, and the "*Vidi aquam*" during the Easter season, until Trinity Sunday, when the "*Asperges*" is resumed. On Easter and Pentecost Sundays the water blessed on the previous Saturday should be used.¹⁸¹ The sprinkling may be done from the epistle side through the church, returning on the Gospel side, or the celebrant may stand at the railing¹⁸² and sprinkle the people three times; to the middle, to the right, and to the left. During the antiphon "*Asperges*" the clergy in the sanctuary turn towards the altar.¹⁸³ If the bishop is present, the celebrant offers the sprinkler to him and the bishop sprinkles himself, the celebrant and his own assistants (if there are any); it behooves him to stand during this ceremony.¹⁸⁴

After the prayers are said, the celebrant, deacon, and subdeacon, together with the master of ceremonies, retire to the bench, where the cope is exchanged for the chasuble and the maniples are put on. Then all return to the altar, genuflect on the lowest step (if the Blessed Sacrament is there), and begin the Mass.

§ I. ORDINARY OF THE MASS¹⁸⁵

I. After due preparation, either in the sanctuary or in the sacristy, the priest in the sacristy opens the Missal, marks the places, and reads the parts proper to the day. Then he washes his hands saying: "*Da Domine*," etc. He then prepares the chalice, placing the purificator over the edge of the chalice, and on the purificator, the paten. On this is placed a large altar bread, which he first rubs all around in

¹⁸¹ This is the baptismal water before oil and chrism is poured into it.

¹⁸² S.R.C., Aug. 12, 1862, ad II (n. 3114).

¹⁸³ S.R.C., Aug. 12, 1854, ad I (n. 3029).

¹⁸⁴ *Ibid.*, n. 2089, ad 2.

¹⁸⁵ See the *Missale Rom.: Ritus Servandus in Celebratione Missae*; our English text is mostly taken from the *Ceremonial* for the use of the Catholic churches in the U. S., 8th edition.

order to rid it of loose fragments.¹⁸⁶ The altar bread is then covered with the palla, upon which is thrown the veil of the chalice. If the veil is not large enough to cover the whole chalice, the priest should arrange it so that the veil will hide the front of the chalice. Lastly, he places the burse containing the corporal on the veil. The opening of the burse should be towards himself, as he proceeds to the altar.

The *altar itself* must be prepared with a crucifix, two candlesticks with lighted wax candles, altar-cards, and a book-stand or cushion, to be placed first on the Epistle side. Near the altar there should be a table for the cruets, a saucer, and a finger towel, which should be *near*, not *on* the altar, when the priest has to say Mass without a server.

2. After these preparations the priest proceeds to the table on which the vestments are laid out, or which he himself lays out in due order. He should wear the cassock, and, where it is customary, also the surplice.

3. Having signed himself with the large Sign of the Cross—which, however, is not obligatory—the priest takes the amice by the two corners where the strings are connected, raises it so that he may kiss the cross in the middle, and puts it on his head, saying at the same time, “*Impone, Domine,*” etc. As he continues the prayer, he adjusts the amice around his neck, so that every article of his neck-dress is entirely covered by it, and, after crossing the strings upon his breast, the left being under the right, he passes them behind and ties them with a loose knot in front.

The alb he puts on (without kissing it) by passing it over his head; then he puts his right arm into the right sleeve, and the left into the left, adjusts the alb about his neck and around his waist, so that it descends about one inch above the floor, at the same time saying, “*Dealba me.*”

As he girds himself with the cincture he says, “*Praecinge me,*” etc.

He takes the maniple, kisses the cross on it, and, passing it over his left arm, fastens it halfway between the hand and the elbow, saying, “*Merear, Domine,*” etc.

Then, having taken the stole, he kisses the cross thereon, and

¹⁸⁶ To trace a line on the altar bread with the paten is neither prescribed nor forbidden.

passes it over his head with both hands, fitting it around his neck so that both ends hang down at equal distances. Afterwards he crosses both ends of the stole, first passing towards his right the end that hangs on his left side, and drawing over the other end which hangs on his right. Then he confines the stole with the extremities of the cincture, which he allows to hang on each side under his arms, and not behind his back. In the meantime he says, “*Redde mihi, Domine,*” etc.

Lastly, he puts on the chasuble, without kissing it, saying, “*Domine, qui dixisti,*” etc., fits it around the neck and shoulders, and ties it in front with the strings.

4. Being vested, the priest takes the chalice with his left hand by the knob, puts the right hand on the burse, holding the chalice before his breast, neither too high nor too low. Then he makes a bow to the cross or image in the sacristy, and, with his head covered, proceeds to the altar gravely, with eyes lowered. A server carries the Missal before him. If he has to pass the main altar, the priest makes an inclination, but does not uncover his head. If he passes an altar at the time of the Elevation, he uncovers his head, makes a double genuflection, and remains in this position until the Elevation is over. If holy Communion is being distributed whilst he passes by, he makes a double genuflection, then rises and goes on.

5. Having reached the foot of the altar on which he is to celebrate, the priest stops in the middle, takes off his biretta, gives it to the server, and makes a low bow to the cross. If the Blessed Sacrament is in the tabernacle, he genuflects on the floor, not on the altar step. Then he ascends the altar, and having arrived in front of the middle, he places the chalice on the Gospel side. If the veil is turned over the burse, he immediately lowers it with both hands. Then he takes the burse, brings it to the middle of the altar, holds it with his left hand, and takes the corporal from it with his right hand, lays it on the altar, and with his right hand places the burse at the Gospel side, against the “*gradus,*” so that the aperture of it is towards the tabernacle, unless there is some figure marked on it which requires another position. Keeping his left hand on the altar, he spreads out the corporal with both hands in the middle of the altar, but not so near the edge that either the maniple or the chasuble will disturb it.

Having spread the corporal, he takes the chalice with his left hand "per nodum," and, putting his right hand on the chalice covered with the veil, places it in the middle of the corporal at such a distance that he may afterwards conveniently kiss the altar without touching the chalice. He should be careful to extend the lower extremities of the veil so that the chalice may not be seen. After this, without making any bow, with hands joined, he goes to the Epistle side, opens the Missal at the place where the Mass of the day is to be found, and then returns to the center of the altar, where, having bowed moderately to the cross, he moves a little towards the Gospel side, in order to avoid turning his back to the cross, and descends to the foot of the altar, keeping his hands joined all the while.

Having arrived in front of the last step, he turns on his right towards the altar, and makes a low bow to the cross, or, if the Blessed Sacrament is in the tabernacle, genuflects on the last step without making a bow. Then, standing modestly erect, he commences the Mass by making the Sign of the Cross, pronouncing the words distinctly, and sufficiently loud to be heard by the faithful who are near the altar.

6. Having signed himself with the cross he recites the antiphon "Introibo" and the psalm "Judica" in the same tone of voice. While he says the "Gloria Patri," he inclines his head. At the "Adjutorium nostrum" he again makes the Sign of the Cross. At the "Confiteor" he inclines his head profoundly, keeping his hands joined. At the words "vobis fratres" and "vos fratres" he does not turn towards the server, this being done only at Solemn Mass. In saying "mea culpa" he gently and unaffectedly strikes his breast with the extremities of the fingers of his right hand, while he holds his left hand extended below his breast. He then refolds his hands and remains inclined until he answers "Amen," upon which he resumes his former attitude. The server having terminated the "Confiteor," the priest recites the "Misereatur," and while he says the "Indulgentiam," once more makes the Sign of the Cross. Then moderately inclining his head, he says, "Deus tu," etc., and remains in this attitude until the "Oremus" inclusively, which he says in the same tone of voice. Extending and immediately rejoining his hands he then slowly ascends the steps of the altar, saying at the same time, in a low voice, "Aufer

a nobis." Having arrived in front of the altar, he bows moderately, puts his folded hands on the edge of the altar, so that the little fingers, joined and extended, touch the front of it, and the other fingers, also joined and extended, rest on top. (The hands are to be placed in this manner whenever the rubrics prescribe them to be joined upon the altar). In this position he says: "Oremus," and at the words, "Quorum reliquiae," he extends his hands on either side of the corporal and kisses the altar. After which, standing erect, he joins his hands and goes towards the Epistle side to commence the Introit, without bowing to the cross.

Kyrie Eleison—Gloria—Prayers

7. Having arrived opposite the Missal, he commences the Introit aloud, making the Sign of the Cross, and then, joining his hands, continues in the same tone of voice. When he says "Gloria Patri," he makes a simple bow to the cross, turning a little towards it, without, however, moving his feet. At the end of the Introit he returns to the middle, with hands joined, and, facing the chalice, recites the "Kyrie" alternately with the server.

After the last "Kyrie," if there are no prophecies to be read, and the "Gloria" is to be said, the priest disjoins his hands, raises them as high as his shoulders, and, without raising his eyes, says the "Gloria in excelsis" in the same tone of voice; in saying "Deo," he joins his hands again, making a simple bow to the cross, and remains in that posture to the end of the "Gloria." At the words, "Adoramus te," "Gratias agimus tibi," "Jesu Christe," "Suscipe deprecationem nostram," he makes a simple bow to the cross. Whilst he says "Cum Sancto Spiritu," etc., he makes the Sign of the Cross on himself, and, having said "Amen," kisses the altar in the usual way, joining his hands afterwards.

If there are prophecies to be read, as is the case, *e. g.*, on Ember days, the priest, after the "Kyrie" returns to the Missal (without making any bow), and says "Oremus," etc. He reads the prophecies in the same tone of voice, having both his hands either on the Missal or on the stand. When the prophecies are concluded, he returns to the middle of the altar to say the "Gloria."

8. After having kissed the altar, the priest, standing erect, turns on his right, faces the people, and extending his hands and rejoining them, says, "Dominus vobiscum." Then he returns towards the Missal, extends his hands, and, rejoining them, says "Oremus," at the same time making a simple bow towards the cross; and again extending his hands not higher than, nor beyond, his shoulders, he says the prayers.

At the conclusion of the prayer or prayers, when "Per Dominum nostrum" is to be said, the priest joins his hands and bows to the cross, while saying "Jesum Christum"; he remains erect, with hands joined, until the conclusion of the prayer. If, however, the prayer concludes with the words, "Qui vivis et regnas," or, "Qui tecum vivit et regnat," he joins his hands without making any bow, saying, "in unitate Spiritus Sancti."

When there is more than one prayer, he says "Oremus" only at the commencement of the first and of the second; the conclusion, too, is to be said only at the end of the first and the last prayer. If, in the course of these prayers, he pronounces the holy names of "Jesus" or "Mary," or that of the Saint whose feast is being celebrated on that day, or the name of the reigning pope, he makes a simple bow—in the first case towards the cross, in the others towards the Missal.

Epistle to Offertory

9. The prayers being finished, the priest puts his hands on the altar or missal stand or touches the book and, in an audible voice, reads the Epistle, at the end of which the server answers: "Deo gratias." In the same tone of voice the priest then reads the Gradual, the Tract, and the Sequence (if there is any).

10. Then, with his hands joined, he goes to the middle of the altar, where, having raised his eyes to the cross, he inclines profoundly, keeping his hands joined between his breast and the altar, and in that attitude he says, "Munda cor meum." Then, "Jube, Domine," etc.

If there is no server, the priest should move the Missal to the Gospel side, so that the opening of it is somewhat towards the middle

of the altar. In moving the book, he makes a simple bow to the cross, and, having adjusted it in its place, returns to the middle to say the above-named prayer.

The prayer being over, he goes to the book, with his hands joined, his face turned partly towards the Gospel side, and in the same loud tone of voice says, "Dominus vobiscum." In saying "Sequentia" or "Initium Sancti Evangelii," he unclasps his hands, and, with his right thumb, and the finger extended, he makes a cross on the commencement of the Gospel he is to read, at the same time keeping his left hand extended on the Missal. Then with the same thumb he forms a cross on his forehead, his lips, and his breast, keeping his left hand on his breast.

After this he joins his hands and reads the Gospel in the same tone of voice. If the holy name of Jesus, or any other name at which (according to what has been said before) he is to bow, is mentioned, he bows towards the book. If he is required to make a genuflection, it is made towards the book, with hands supported on the altar. After having read the Gospel, the priest, slightly bending over the Missal, raises it with both hands and kisses the commencement of the same Gospel, saying, in a low voice, "Per evangelica dicta," etc. Having kissed the Missal, he replaces it on the stand, and, with both hands, shoves it near to the corporal, so that he can conveniently read in it thereafter; having rejoined his hands, he now returns to the middle of the altar.

There (if the "Credo" is to be said) he extends his hands, raises them (not higher than his shoulders) at the word "Credo," and joins them again at the words, "In unum Deum," at the same time making a simple bow toward the cross. In this position he continues the "Credo" to the end, in the same tone of voice, except at the words, "Et incarnatus est," when, having placed his hands upon the altar, on either side of the corporal, he makes a genuflection on his right knee only, in such a manner that, by commencing at the "Et incarnatus," he touches the floor with his knee at the words "Et homo factus est"; He does not bend his head as he makes this genuflection, but makes a bow at "Jesum Christum," "Simul adoratur;" whilst saying "Et vitam," etc., he makes the Sign of the Cross, as at the end of the Gloria.

From Offertory to Canon

II. After the *Credo*, if it has been said, or after having arranged the Missal, the priest kisses the altar, and, turning towards the people, says, "Dominus vobiscum." He turns again to the altar, and, with the usual moving of the hands and bowing of the head, says, "Oremus," and, keeping his hands joined, reads the Offertory.

At the end of the Offertory he removes the veil from the chalice with both hands, folds it, and places it at the right hand, near the corporal (on which, if he chooses, he may afterwards place the pall), or, without folding it, gives it to the server. Then, having placed his left hand on the altar near the corporal, he takes the chalice "per nodum" with his right hand and places it outside of the corporal. With the same hand he removes the pall from the paten and places it on the folded veil, or on the corporal against the altar-card. Then, taking the paten, upon which lies the large particle of the host, between the thumb and the fore-finger of his right hand, he brings it opposite to him over and in the middle of the corporal, in line with his breast, and takes it with the thumb and fore-finger of his left hand, in such a manner that the paten is supported by the four fingers equidistant from one another, and the other fingers are extended and joined underneath it. After this he raises his eyes, immediately lowering them on the large particle, and says, "Suscipe, Sancte Pater," etc.

After the prayer is finished, holding the paten in the same manner, but nearer to the corporal, he forms a cross in straight lines of about eight inches in length; then, bending the paten towards the corporal, he causes the large particle to slide on the middle of the front part of the corporal and puts the paten somewhat under the corporal at the right, at the same time placing his left hand on the altar.

If there are small particles to consecrate, either in a ciborium or on the corporal, the priest, having previously opened the ciborium and drawn it nearer towards the middle, directs his intention to them. After saying "Suscipe," etc., he covers it and places it in its former position, having previously put the paten under the corporal. If he is presented with any small particles after coming to the altar, he

puts them on the corporal, a little higher up than the large particle, at the Gospel side.

Next, having joined his hands, he goes to the Epistle side, takes the chalice "per nodum" with his left hand, brings it before him, and with the fingers of his right hand puts a portion of the purificator in the cup of the chalice, and, while holding it with his left hand, purifies it. He holds the chalice with his right hand, leaves the left hand on the altar, and places the purificator between the cup and the thumb of his left hand, so that it may catch any drops which may fall from the cruets.

Then, with his right hand, he receives the cruet with wine from the server and pours a sufficient quantity of it into the chalice. Having returned the cruet to the server, he forms with the same hand, extended, a cross over the cruet containing the water, saying, "Deus, qui humanae substantiae." He takes the cruet and pours a little water into the chalice, saying at the same time, "Da nobis per hujus aquae et vini mysterium." He returns the cruet to the server and continues the prayer, taking care to make a simple bow towards the cross at the holy name of "Jesus." It is advisable to absorb with the purificator the drops that may have gathered around the cup within the chalice.

This done, he places the chalice near the corporal with his left hand, goes to the middle of the altar, and lays the purificator, folded in two, on that part of the paten that remains outside the corporal. Then, having placed his left hand on the altar, he takes the chalice with his right, carries it over the corporal, and places his left hand under the foot of it; then, holding it raised, so that the top of it may not be higher than his eyes, he says, "Offerimus tibi, Domine," etc., looking at the cross during the whole time of the offering.

After the "Offerimus" the priest with the chalice makes a cross over the corporal, without, however, passing over the particle. Having placed the chalice in the middle of the corporal, behind the particle, he covers it with the pall, inclines moderately, and places his joint hands on the edge of the altar, saying, "In spiritu humilitatis," etc. Having finished the prayer, standing erect, with his eyes raised to the cross, he extends his hands and, having raised them as high as his eyes, joins them again, in the meantime saying, "Veni Sanctificator,"

etc. Then with his right hand he makes a cross over the chalice and the particle together, saying, "Et benedic hoc sacrificium tuo sancto nomini praeeparatum," whilst he keeps his left hand on the altar near the corporal.

12. After this he again joins his hands and goes to the Epistle side, where, a little beyond the altar, he washes the extremities of his thumbs and fore-fingers, at the same time saying, "Lavabo," etc. Having washed his fingers, he returns to the altar, drying his hands, and concludes the Psalm.

At the "Gloria Patri" he bows to the cross, and may conclude it while going to the middle of the altar.

Having reached the middle of the altar, with his hands joined, he raises his eyes to the cross, and, having lowered them immediately, puts his hands, joined, on the edge of the altar, inclines moderately, and says, "Suscipe, Sancta Trinitas;" at the end of which ceremony he extends his hands on the altar and kisses it.

Then, standing erect, with hands rejoined, he turns to the people, and, extending and joining his hands, as at the "Dominus vobiscum," says, with a somewhat louder voice, "Orate, Fratres." Having rejoined his hands, he turns to the altar by the Gospel side, making a complete circle, at the same time saying in a low voice, "ut meum ac vestrum sacrificium," etc. The server having answered "Suscipiat," etc., the priest says, "Amen."

Now he extends his hands, as at the prayers, and, without saying "Oremus," reads the "Secrets" in a low voice. The number of these should equal that of the prayers said before the epistle. If there is only one, he does not read the conclusion, but stops after having said "Spiritus Sancti, Deus." If there are more than one, he will say the conclusion of the first, adding, "Amen"; and at the conclusion of the last "Secret," he stops at the above-mentioned words, which are considered as the commencement of the Preface. Then, with his left hand, he turns the pages of the Missal for the Preface, whilst his right is laid on the altar, off the corporal, unless, through necessity, he should be obliged to use both hands to find the Preface.

13. When the Preface is begun, the priest lays both hands on the altar and says with a loud voice, "Per omnia saecula saeculorum," "Dominus vobiscum," etc. At the "Sursum corda" he raises his ex-

tended hands as high as his breast, so that both palms face each other. At the "Gratias agamus" he rejoins his hands, without raising them any higher. At the "Deo nostro" he looks at the cross and bows.

When he says, "Vere dignum et justum est," he again opens his hands and holds them as he did during the prayers, until he reaches the "Sanctus," etc., whereupon he rejoins his hands, makes a slight bow, and says in a moderate voice, "Sanctus, Sanctus," etc., without, however, placing his hands upon the altar. At the words, "Benedictus," etc., he stands erect and blesses himself with the Sign of the Cross in the usual manner.

*From the Canon to the Consecration **

14. After the sign of the cross, the priest raises his hands as high as his shoulders, and his eyes to the cross, lowering them immediately. Then, joining his hands, he places them on the edge of the altar and bows profoundly, saying, "Te igitur," in a low voice. At the words, "ac petimus," he extends his hands upon the altar and kisses it. Then, standing erect, with hands joined, at the words, "Haec dona," etc., he makes three signs of the cross on the offerings, saying at the first, "haec dona," at the second, "haec munera," and at the third, "haec sancta sacrificia illibata;" then, having extended his hands without joining them, he continues, "In primis quae tibi offerimus," etc.

In saying "Memento, Domine," he raises his hands only as high as his breast or face, and joining them slowly and bowing his head, he prays in silence for a short time, making the "Memento" for the living. Then, having extended his hands, he continues to read, in a low voice, "Et omnium circumstantium," etc., up to "muniamur auxilio."

During the "Communicantes," the priest makes a simple bow towards the book at the name of the Blessed Virgin, and towards the cross at the Holy Name of Jesus; he also bows towards the book at the name of the Saint whose Mass he says, or whom he commemorates.

* N.B. The canon ought to be read from the Missal, so as to avoid serious omissions or mistakes; Thalhofer, *l. c.*, II, p. 193.

At the conclusion, "Per eundem Dominum," etc., he joins his hands without bowing. Then, on commencing "Hanc igitur," etc., he extends his hands over the particle and the chalice together (without touching the pall), the thumbs still crossing each other above the hands, and the fore-fingers being united. At the conclusion of the prayer he joins his hands, closing them without separating them previously, and draws them to himself before his breast, at the same time continuing to read, "Quam oblationem," etc., till the words "benedictam," etc.

Then, having placed his left hand on the altar near the corporal, he makes three crosses on the offering. The first as he says "benedictam," the second at "adscriptam," and the third (which is to be made slowly) as he utters the words, "ratam, rationabilem, acceptabilemque facere digneris"; and as he continues, he makes another cross on the large particle at the words, "ut nobis Corpus," and another on the chalice whilst saying "et Sanguis"; and immediately afterward, raising and joining his hands before his breast, he continues, "fiat dilectissimi Filii tui Domini nostri Jesu Christi," bowing as he pronounces the Sacred Name.

15. If there are any *particles* to be consecrated, the priest uncovers the ciborium and moves it a little ahead of the chalice; if the particles are upon the corporal, and not in a ciborium, he does not move them.

After this ("if need be," says the Missal) the priest cleanses his hands, which is done by rubbing the thumbs and fingers on the front of the corporal, while he says "qui pridie quam pateretur." He takes the large particle between the thumb and the fore-finger of his right hand, pressing it a little with the fore-finger of his left, extends and joins the other fingers together, and, standing erect, holding the large particle somewhat raised above the corporal, says, "acceptit panem in sanctas ac venerabiles manus suas."

In saying, "Et elevatis oculis in coelum," he raises his eyes to the cross, and immediately lowers them. At "Tibi gratias agens" he bows, and at "Benedixit" he makes a cross with his right hand on the large particle; whilst he still holds it with his left, he takes it again into his right hand, continuing, "fregit, deditque discipulis suis," etc.

16. In this position, having uttered the last-quoted words, but not

before, he leans with his elbows on the edge of the altar, bends his head, and distinctly and reverently, holding the host with thumbs and fore-fingers, pronounces the words of consecration, saying, "Hoc est enim Corpus meum."

After uttering these words, while continuing to hold the Sacred Host in the same manner, he stands erect, draws his hands a little more towards the edge of the altar, bends his right knee to the floor, and adores the Blessed Sacrament in silence. After the genuflection, following the Sacred Host with his eyes, he raises it respectfully in a perpendicular line over the corporal, a little higher than his head, so that the people may adore it; then, without stopping, he slowly lowers it towards the corporal, on which he replaces it with his right hand in its former position; having placed his hands on the altar, the thumbs and fore-fingers being united, he makes another genuflection.

After rising, he uncovers the chalice, takes the pall with the fore- and middle fingers of his right hand, and, having purified his fingers by rubbing them over the cup of the chalice, says, "Simili modo postquam coenatum est"; then, taking the chalice with both hands between the cup and the *nodus*, he raises it a little over the corporal, and immediately replaces it, saying in the meantime, "accipiens et hunc praeclarum calicem"; and without taking his hands off, he makes a bow to the consecrated Host, at the words, "Tibi gratias agens." In saying, "benedixit," he makes a cross over the chalice with his right hand, still holding it with his left, and, holding it with both hands, continues, "deditque discipulis suis."

Having uttered these words, he rests his elbows on the edge of the altar, and, holding the chalice by the knob with his right hand, and supporting it at the foot with the last three fingers of his left, without bending it (as some do), having his head inclined, he devoutly pronounces the words of consecration, "Hic est enim calix," etc.

After uttering the words of consecration, he places the chalice upon the altar, stands erect, and, in a low tone of voice, says, "Haec quotiescumque feceritis," etc., then makes a genuflection, with his hands placed on the altar as at the consecration of the Host, and adores the Precious Blood. Standing erect, he takes the chalice with

his right hand *per nodum*, with his left at its foot, and, following it with his eyes, raises it above his head, so that the people may see it, then puts it back on the corporal, covers it with the pall, meanwhile holding the foot with his left hand, and makes a genuflection.

From the Elevation to the Pater Noster

17. Having replaced the chalice and adored the Sacred Blood, the priest extends his hands and says in a low voice, "Unde et memores," etc., up to the words "de tuis donis ac datis," when he joins his hands. Then, having placed his left hand on the corporal, at the Gospel side, he makes the Sign of the Cross three times over the chalice and Host conjointly, saying, "Hostiam puram, hostiam sanctam, hostiam immaculatam"; then on the Host alone, saying, "Panem sanctum vitae aeternae," and on the chalice alone, saying, "et calicem salutis perpetuae;" after which, he extends his hands, and in that position continues the Canon, saying in the same low tone of voice, "Supra quae propitio," etc.

After the words, "immaculatam hostiam," he bows profoundly, and puts his hands joined on the edge of the altar, and in that attitude says, "Supplices te rogamus," till "ut quotquot"; in saying, "ex hac altaris participatione," having extended his hands on the corporal, he kisses the altar in the middle, being careful not to touch the Sacred Host. Then, standing erect and joining his hands at the words "sacrosanctum Filii tui," he places his left hand on the corporal, making with the right a cross on the Host at the word "Corpus," and another immediately after, on the chalice alone, at the words, "Sanguinem sumpserimus;" then, having placed his left hand under his breast (so that the thumb and fore-finger do not touch the chasuble), he makes with his right hand the Sign of the Cross on himself, saying: "omni benedictione caelesti, et gratia repleamur"; and immediately afterwards joins his hands before his breast, saying: "Per eundem Christum Dominum," etc.

In saying, "Memento, Domine," etc., the priest slowly extends and closes his hands, so that they are joined at the "in somno pacis."

Thus joined, he raises them as high as his chin, his eyes being fixed on the Blessed Sacrament, and makes the "Memento" for the dead for whom he desires to pray.

After the "Memento" he raises his head, and, having extended his hands as before, continues, "Ipsis Domine," etc. At "Per eundem Christum," he again joins his hands; and, though the Holy Name is not mentioned here, makes a simple bow.

18. Having raised his head and placed his left hand on the corporal, he strikes his breast with the last three fingers of his right hand, saying, in a moderate tone of voice, "Nobis quoque peccatoribus;" then, extending his hands, he continues in a low tone, "famulis tuis." If the name of the Saint whose feast he celebrates occurs in this prayer, he bows on reading it.

At "Per Christum Dominum nostrum" he joins his hands as usual, without saying "Amen"; continuing with joined hands, "Per quem," etc., to "creas," after which he places his left hand on the corporal, and with his right hand makes three crosses on the chalice and the Host conjointly; the first at "sanctificas," the second at "vivificas," and the third at "benedicis et praestas nobis."

Holding the foot of the chalice with his left hand, he uncovers it with his right, and, having placed his hands on the corporal, makes a genuflection. Then, standing erect, he picks up the Host with the thumb and fore-finger of his right hand, and, having brought it over the chalice, forms with the Host—within the cup, but without touching it—three crosses, at the same time holding the chalice with his left hand, and saying: "Per ipsum, et cum ipso, et in ipso." Upon bringing the Sacred Host out of the chalice, he makes two more crosses at the words, "Est tibi Deo Patri omnipotenti, in unitate Spiritus Sancti." (These crosses are formed between the chalice and himself.) Then, bringing the Host over the chalice, and supporting thumb and fore-finger on the edge of the cup, he raises the chalice a little with his left hand, saying, "Omnis honor et gloria." Then, having replaced the chalice and the Host in their respective places, he lightly rubs his fingers over the chalice and covers it with the pall, at the same time holding it with his left hand. Then placing his extended hands on the corporal, he makes a genuflection.

From the Pater Noster to the Communion

19. The priest, having risen, with his hands still on the corporal, says aloud, "Per omnia saecula saeculorum." The server having answered "Amen," the priest joins his hands as usual, and says, "Oremus," at the same time bowing his head somewhat toward the Blessed Sacrament. Having raised his head, he continues, with hands joined, the prayer till "Pater Noster," when, extending his hands before his breast, he continues it to the end, at the same time keeping his eyes fixed on the Blessed Sacrament.

The server having answered, "Sed libera nos a malo," the priest says in a low tone of voice, "Amen." Then he takes the purificator in his right hand, cleans or wipes the paten drawn from under the corporal, places the purificator at some distance from the corporal at the Epistle side, holding his left hand during this action on the corporal. Then, having taken the paten between the fore- and middle fingers, he holds it upright, with its edge resting near the corporal and the concave part towards the Sacred Host and says, "Libera nos," etc. In pronouncing "Mariae" he bows to the book. In saying, "Petro et Paulo," he places his left hand under his breast, and, holding the paten with his right, makes with it the Sign of the Cross on himself, at the same time saying, "Da propitius pacem in diebus nostris." Then he kisses the paten—not in the middle, but on the edge, where it will not touch the Sacred Host; then, saying, "ut ope misericordiae tuae," with the fore-finger of the left hand places the paten under the Host, uncovers the chalice in the usual manner, and makes a genuflection. Having risen, he takes the host with the thumb and fore-finger of his right hand, raises it over the chalice, and with the help of the thumb and fore-finger of his left hand carefully and reverently breaks it in the middle, commencing from on top, and saying: "Per eundem Dominum nostrum Jesum Christum Filium tuum." Having divided the Host, he places the portion remaining in his right hand on the paten, still holding the other half over the chalice; then, with the thumb and fore-finger of his right hand, he breaks a small piece from the lower part of the second half, saying, "Qui tecum vivit et regnat;" and, holding the small piece over the chalice, he places the portion that is in his left hand on the paten,

near the other half, saying: "In unitate Spiritus Sancti Deus." Then, taking the chalice at the knob with his left hand, he says in a loud voice, "Per omnia saecula saeculorum." "Amen" being answered, he makes three crosses within the cup of the chalice with the small piece of the Host, saying, "Pax Domini sit semper vobiscum." In forming these crosses he should not allow the particle to touch the chalice. The server having answered, "Et cum spiritu tuo," the priest lets the particle fall into the chalice, at the same time saying in a low voice, "Haec commixtio," etc. Then, having purified his fingers as usual, within the cup of the chalice, he covers it, holding his left hand on the foot of the chalice, and makes a genuflection.

Having risen, he bows moderately before the Blessed Sacrament, with his hands joined between his breast and the altar, and says in a loud tone of voice: "Agnus Dei, qui tollis peccata mundi." He places his left hand on the corporal and strikes his breast with the three fingers of his right hand that have not touched the Sacred Host, saying, "miserere nobis." In the same manner (without joining the hands), he strikes his breast again at the second "miserere nobis," and once more at the "dona nobis pacem." Then, having joined his hands and placed them as usual on the edge of the altar, but not on the corporal, he says, in a low voice, with his eyes fixed on the Sacred Host, the three prayers prescribed before Communion.

20. Having said these prayers, the priest makes a genuflection, saying, as he rises, "Panem caelestem accipiam, et nomen Domini invocabo." Then, with his right hand, he takes both parts of the Host at the upper ends from the paten, and places them between the fore-finger and the thumb of his left hand, in such a manner that the Host preserves its round appearance as much as possible. After this he takes the paten between the index and middle finger of the left hand, and holds it between himself and the chalice, a little above the corporal, but under the Host, and inclining somewhat towards the middle of the altar, without resting the left elbow on it, he says three times, in a moderate voice: "Domine, non sum dignus," etc., each time slightly striking his breast with the last three fingers of his right hand. Then he continues, in a low voice, "ut intres," etc.

Standing erect, he places one part of the Sacred Host on the other; then, with the thumb and fore-finger of his right hand, having taken both parts of the Host, thus joined at the bottom, he forms a perpendicular cross, at the same time holding the paten under it. He does not raise the Host so high as to allow the people to see it, nor does he pass the limits of the paten in drawing the transverse line. While he forms the cross, he says, "Corpus Domini nostri Jesu Christi [inclining at the word Jesu] custodiat animam meam in vitam aeternam. Amen." After this, he inclines moderately, rests his elbow on the edge of the altar, and, holding the paten under the Host, reverently receives the Sacred Body. Should the Host adhere to the palate, the tongue, not the fingers, must be used to loosen it.

Having received the Sacred Host, the priest stands erect, lays the paten on the corporal near the edge of the altar, and joins his hands, which he raises towards his chin, without touching it, and, with his head slightly inclined, meditates for a few moments.

After this short meditation he lays his left hand on the foot of the chalice, and, with his right, takes the pall from the chalice, saying, in a low voice, "Quid retribuam Domino pro omnibus quae retribuit mihi?"—followed by a genuflection. Then, having taken the paten between the first and second fingers of his right hand, and holding it inclined, he passes it gently several times from right to left over the corporal, to gather the fragments that may have fallen on it, raising the extremity of the corporal with his left hand, for that purpose.

Having gathered up the fragments, he brings the paten over the chalice, and, holding it there, takes it between the first and second fingers of his left hand, as near as he can to the place where he held it with his right hand; then, with the thumb and fore-finger of his right hand, he rubs the paten from top to bottom, so as to bring all the fragments into the chalice; then rubs the same thumb and fore-finger together in the middle of the chalice-cup, in order to remove any particle that may have remained on them. Here the priest places his left hand (still holding the paten) on the corporal, and with the three free fingers of his right hand takes the chalice under the knob, saying, "Calicem salutaris," etc., up to "salvus ero," inclusively. Then he raises the chalice until the top of it reaches as high as his forehead, and with it forms a perpendicular cross, in the same manner as he

did with the Sacred Host, saying, "Sanguis Domini nostri," etc., and bowing at the word "Jesus." He then raises the paten under his chin and brings the chalice to his mouth to consume the Precious Blood, which he does *uno vel duplici haustu*, together with the particle previously placed in the chalice.

Having received the Precious Blood, or after the communion of the people, the priest places his left hand holding the paten on the corporal, presents the chalice to the server, in order to receive wine for the purification, and at the same time says, "Quod ore sumpsimus," etc. Then he consumes the wine, holding the paten under his chin, as he did in consuming the Precious Blood. If the sacred particle adheres to the chalice, it may be brought near the mouth with the finger, or taken with the first purification.

After receiving the purification, the priest puts the chalice and the paten on the corporal, so that the chalice is in the middle, and the paten a little towards the Gospel side; then, taking the chalice with the last three fingers of both hands, he puts the thumbs and fore-fingers, still joined, over the cup of the chalice, and in this manner carries the chalice to the Epistle side, where he holds it slightly raised above the altar, while the server pours wine and water on his fingers. The priest says, "Corpus tuum Domine," etc. The Rubric says, "abluit pollices et indices," therefore the priest should not only wash the extremities of his fingers, but the fingers themselves, by rubbing them against each other, while the server pours out the wine and water. Then, holding the chalice in the same manner, he carries it near the purificator, where, still keeping the thumb and fore-finger of the left hand on the cup, he takes the purificator with his right, and places it on the fingers of his left; then, going to the middle of the altar, he dries his fore-fingers with the purificator.

Having reached the middle of the altar, he places the purificator between the thumb and the fore-finger, so as to cover the fingers of the left hand, and with his right lifts the chalice by the knob and takes the last ablution, holding the purificator under his chin. Then he puts the chalice in the middle of the corporal, wipes his lips gently with the purificator, and, with his right hand, wipes the interior of the cup, holding the chalice by the knob with his left.

Lastly, the chalice being dried, he places it at the Gospel side (but not on the corporal), extends the purificator over the cup, as before, and places the paten and the pall on it. Having folded the corporal with both hands and taken the burse with his right, he puts the corporal into it, and lays it on the middle of the altar. Then he covers the chalice with the veil, on which he places the burse, and, taking the chalice with both hands, puts it in the middle of the altar and adjusts the veil in front as at the commencement of the Mass. Then he joins his hands and goes to the Epistle side, to which the server has meanwhile removed the Missal.

Postcommunion and Dismissal

21. The priest on the Epistle side, with hands joined, reads the Communion in a low voice; then he returns to the middle of the altar, kisses it, turns to the people and says in a loud voice, "Dominus vobiscum." He rejoins his hands, returns to the Missal, and reads the prayer (or prayers) in the same manner and order as at the commencement of the Mass.

At the end of the last prayer (unless there is a proper Gospel to be read) the priest closes the book in such a manner that the leaves are turned towards the chalice.

Then he goes to the middle of the altar, kisses it, and, turning towards the people, says, "Dominus vobiscum;" having rejoined his hands, he says, "Ite Missa est," or if the season or the particular Mass requires it, "Benedicamus Domino." And in this case he turns towards the altar.

Having said "Ite Missa est," he turns to the altar, inclines moderately with his hands joined on the edge of the altar, and says in a low voice, "Placeat tibi, Sancta Trinitas."

Then he kisses the altar and, having risen, raises his eyes and extends his hands (which he has elevated as high as his shoulders); then, joining them again before his breast, he says, "Benedicat vos omnipotens Deus;" at this last word he bows his head and turns by the Epistle side towards the people, whom he blesses with his right hand, saying in a loud voice, "Pater, et Filius, et Spiritus Sanctus."

22. After the blessing, he again joins his hands and moves to the

Gospel side. The last Gospel is read in the same tone of voice and with the same ceremonies as the first, except that (when the Gospel of St. John is read), in saying "Initium Sancti Evangelii," the priest forms the cross on the altar or on the card instead of on the book. At the "Et Verbum caro factum est" he makes a genuflection, with his hands extended and laid on the altar. He also makes a genuflection if, on reading other Gospels, there are words requiring it, as is the case on the feast of the Epiphany.

The Gospel being ended, the priest, with his hands joined, goes to the middle of the altar, takes the chalice by the knob with his left hand, puts his right hand on the burse, and, turning on his right, descends to the foot of the altar, where he makes a profound bow, or, if the Blessed Sacrament be in the tabernacle, a genuflection on the floor. Having risen, he takes the biretta presented to him by the server, and as he leaves the altar, says the anthem, "*Trium Puerorum*"—the whole of it if the Mass is of the double rite, or only the initial words if the Mass is semi-double, to which, in Paschal time, he adds "Alleluia." Then he says the "Benedicite."¹⁸⁷

On arriving in the sacristy, the priest makes a low bow to the cross or other image, places the chalice on the sacristy table, takes off his biretta and divests. In taking off his vestments, he observes the contrary order from that observed in vesting; thus, in removing the alb, he draws off the left sleeve first, then passes the alb over his head, and, lastly, draws off the right sleeve. He kisses the cross on the stole, maniple, and amice, as he did when vesting.

He may wash his hands in the sacristy, though there is no rubric to that effect.

§ 2. HIGH MASS¹⁸⁸

1. In the *sanctuary*. If the rubrics permit, the altar should be appropriately decorated with six candlesticks with lighted candles, between which relic cases may be placed. The antependium and the tabernacle veil should have the color of the day. Altar-cards and book-

¹⁸⁷ This antiphon and canticle is obligatory; hence, if the priest does not know it by heart, he has to read it from a book after divesting. Instead of this canticle he may recite the "*Te Deum*" or any psalm he knows by heart.

¹⁸⁸ The authorities here chiefly used are: *Missale Romanum*; *Ceremonial of the U. S.*; Martinucci-Menghini; Hartmann's *Repertorium*; Wappelhorst-Brügge; Kunz, *Die liturg. Verrichtungen*.

stand should be in their proper places. On the *credence table* on the epistle side is placed the chalice, prepared with all accessories and covered with the veil for the subdeacon; also a plate or saucer with the cruets, filled with water and wine, and a finger towel; likewise the book containing the epistle and gospel. A bench or chairs (or, rather, stools without backs), covered with a green cloth or tapestry, must be placed on the epistle side. This bench may have a platform of the height of an altar step. On it the chasuble for the celebrant and the maniples should be placed in case they are not put on in the sacristy. All ministers should be in the sacristy in good time (*tempestive*) and should prepare themselves for the respective parts they have to sing.

The subdeacon prepares the chalice, as stated, carries it to the credence, where he removes the burse, places the veil over the chalice in such a way that the ends hang down equally on both sides, and over this he places the burse. He then returns to the sacristy.

2. The vestments for the *celebrant* and ministers are laid out on the *sacristy table*, *viz.*, on the middle of the table: the amice, the alb, the cincture, the stole, and the chasuble (or cope). On the right-hand side for the deacon: the amice, the alb, the cincture, the stole, and the dalmatic. On the left side of the celebrant's vestments are placed for the subdeacon: the amice, the alb, the cincture, and the dalmatic (*tunicella*). If the celebrant wears the cope, as for the Asperges, the maniples are not laid out in the sacristy, but put in a convenient place (bench) in the sanctuary. If the celebrant wears the chasuble, the maniples for all three are, as a rule, laid out in the sacristy. For each of the three a biretta should be laid out, unless they wear the hood. In the sacristy there ought also to be ready surplices for the master of ceremonies and the ministering clerics. Furthermore, two candlesticks with candles; a number of torches, if they are to be used; the censer and the incense boat; the holy water vase and sprinkler.

3. The deacon or the acolytes help the celebrant in vesting. The deacon and the subdeacon put on the amice, the alb, the cincture, the dalmatic, and the maniple. They may recite the prayers printed in the Missal, but no strict obligation to do this exists.¹⁸⁹ If a biretta is

¹⁸⁹ These prayers are printed in the Missal after the "Praeparatio ad Missam," but they really belong to episcopal vesting.

used, the deacon offers it to the celebrant, and deacon and subdeacon take their own birettas into their hands. During the vesting the acolytes and the thurifer should be ready to proceed behind the celebrant, the thurifer between the two acolytes. There is no rubric or rule prescribing that incense should be put into the censer in the sacristy.¹⁹⁰

4. Before leaving, a reverence is made to the cross or main picture in the sacristy, then the deacon and the subdeacon salute the celebrant, who responds by a bow. If the celebrant wears the cope, the deacon and subdeacon lift the ends of that vestment and march on the right and left sides, respectively, of the celebrant. If the chasuble is worn, the celebrant is the last in order, the deacon second, the subdeacon third, the master of ceremonies fourth, acolytes fifth, the thurifer sixth—the first one to open the procession. Celebrant, deacon, and subdeacon have their heads covered. If the sacristy is behind the altar, the exit from the sacristy is made on the gospel side, the return on the epistle side. There is no rubric prescribing that either the celebrant alone, or the celebrant with deacon and subdeacon, should bless themselves with Holy Water as they leave the sacristy.¹⁹¹

5. When the procession arrives in the sanctuary, all should, if space permits, stand in a straight line; otherwise the thurifer with the acolytes takes his place behind the celebrant, deacon, and subdeacon. These three take off the biretta and genuflect *in plano*, if the Blessed Sacrament is preserved on the altar; if not, the celebrant makes an inclination, while the others genuflect.¹⁹²

6. The deacon and the subdeacon and all around the altar, make the large Sign of the Cross. The psalm "Judica" is answered by the deacon and the subdeacon with a sufficiently loud voice so they can hear each other. At the "Adjutorium nostrum" the large Sign of the Cross is again made. At the words, "vobis, fratres," the celebrant turns first to the deacon and then to the subdeacon, who stand erect to the right and left.¹⁹³ When he has finished the Confiteor, the

¹⁹⁰ Veneroni, *l. c.*, III, p. 224.

¹⁹¹ S.R.C., March 27, 1779, ad IV (n. 2514) only says: "Si commode fieri potest, se signet; sin minus, abstineat." As to the exit, see S.R.C., Aug. 12, 1854, ad XII (n. 3029).

¹⁹² S.R.C., Nov. 12, 1831, ad XLVII (n. 2683).

¹⁹³ Whether the second or third inclination is to be made, is not explicitly stated.

deacon and subdeacon bow slightly towards the celebrant, remain inclined and recite the "Misereatur," which the celebrant answers with "Amen"; the celebrant then assumes a standing position, which he does not change until after the "Indulgentiam" has been recited. At the Confiteor and the "Misereatur" deacon and subdeacon bow towards the celebrant at the words, "te" and "tibi, pater," strike their breasts; at the end of the "Misereatur," after answering "Amen," they arise. At the "Indulgentiam," all bless themselves with the large Sign of the Cross. When the celebrant says, "Deus tu," the deacon and subdeacon are equally bent, and when he ascends the steps, they lift the border of the alb. When the celebrant arrives at the altar, no genuflection or inclination is made by anyone (unless the Blessed Sacrament is exposed). During these functions at the foot of the altar, the master of ceremonies kneels on the epistle side, below the lowest step, and answers the prayers with the deacon and subdeacon. The thurifer and the acolytes kneel at the credence and in a low tone may recite the prayers with the deacon and subdeacon. At the "Aufer" they arise, and the two acolytes remain standing at the credence.

Incensing of the Altar. Having kissed the altar, the celebrant turns at an angle of about 45 degrees towards the epistle side, without leaving the center of the platform. The deacon turns towards, while the subdeacon remains to the left of, the celebrant. The deacon receives the incense boat from the master of ceremonies, while the thurifer holds the censer. The deacon takes the spoon from the boat, kisses it and the hand of the celebrant, and says: "Benedicite, Pater reverende." The celebrant puts incense into the censer, saying three times: "Ab illo benedicaris, in cuius honore cremaberis. Amen," makes the Sign of the Cross over the censer with his right hand, holding the left hand on his breast. The deacon, having kissed the hand of the celebrant and then the spoon, returns boat and spoon to the thurifer, kisses the ring of the censer and the hand of the celebrant; whereupon the celebrant makes a profound bow to the cross, or a genuflection to the Blessed Sacrament (if it is on the altar, in the latter case laying his left hand on the altar), then incenses the cross with three swings, again bows or genuflects and, remaining in the same place, incenses the relics (if there are any) with two swings between the candlesticks

on the gospel side, makes another bow or genuflection, and with two other swings incenses the relics on the epistle side. He then incenses the altar, first the table at the epistle side with three swings corresponding to the places where the candlesticks stand, walking one step at each swing. On arriving at the epistle side, the celebrant lowers his hand and with one swing incenses the lower part of that side and with another the upper. Then, turning to the altar and raising his hand, he incenses the mensa with three swings as far as the middle, advancing one step with each swing. When he arrives at the middle, he makes a bow or a genuflection and incenses the other side of the altar with three swings, then the lower and upper parts of the Gospel side with two swings. Without moving from the corner, he raises the censer and with three swings incenses the mensa towards the middle; then, lowering his hand, he incenses with three swings the front of the altar on the gospel side, advancing one step at each swing. Having arrived at the middle, he makes a bow or genuflection and continues to incense the front of the altar with three other swings, advancing one step at each swing. When he arrives at the epistle side, he stops and gives the censer to the deacon, who stands on the upper step, kisses the hand of the celebrant and the ring of the censer, and descends *in planum* on the epistle side, bows to the celebrant, who stands next to the missal, facing the deacon, and incenses him thrice, bowing afterwards. During the incensation of the celebrant, the subdeacon stands to the left of the deacon, the master of ceremonies and the thurifer stand behind the deacon and subdeacon, the acolytes at the credence.

Kyrie Eleison—Gloria—Prayers

7. While the celebrant recites the Introit, the deacon stands on the step next the platform (suppedaneum), the subdeacon on the lowest step, *in plano*. Both make the sign of the cross together with the celebrant. The master of ceremonies should stand in a convenient place to point out the Introit. At the "Gloria Patri," celebrant, deacon, and subdeacon bow towards the cross.

After the Introit, the celebrant, standing in front of the Missal, while deacon and subdeacon stand as at the Introit, recites the Kyrie

eleison and is answered by them. When the choir is about to finish the last Kyrie eleison, all move, on the steps on which they were standing, towards the middle of the altar, without any inclination or genuflection, and stand there in a line, the deacon behind the celebrant and the subdeacon behind the deacon, on their respective steps. Should the Kyrie be drawn out too long, all three may sit down after they have recited it. If they do sit, a bow is made to the cross from the epistle side, and from this side, too, they betake themselves to their places "per viam brevioram" (by a short cut). The celebrant, after being seated, receives the biretta from the deacon with a bow. Deacon and subdeacon receive their birettas from the acolytes, who may also adjust the dalmatics. At the end they remove their birettas, rise, and, having saluted the choir (if there are any clerics present in the sanctuary), go to the middle of the altar, where the celebrant makes a profound inclination, while deacon and subdeacon genuflect on the lowest step. As the celebrant ascends the altar, the others take their places on their respective steps. When the "Kyrie" is finished, the celebrant intones the "Gloria," during which deacon and subdeacon stand behind him, bow at "Deo," and then, without a reverence, go to the right and left of the celebrant, with whom they recite the remainder of the Gloria. At the words "adoramus te," "gratias agimus," "Jesu Christe," "suscipe deprecationem nostram," "Jesu Christe," all three bow to the cross, and at the end, at the words "Cum sancto Spiritu," they sign themselves with the large cross. The master of ceremonies blesses himself at the end of the Gloria and invites the celebrant with deacon and subdeacon to sit. He then stands or sits to the right of the deacon. At the end of the Gloria, he invites them to rise and accompanies them to the middle of the altar. The acolytes may either sit or stand at the credence.

8. When the choir sings "Cum Sancto Spiritu," the subdeacon and ministers rise and proceed to the altar, as after the Introit. They stand in a direct line, one behind the other, as before the Gloria. The celebrant sings "Dominus vobiscum" and says the prayers. Deacon and subdeacon take their places as at the beginning of the Gloria, and then accompany the celebrant, but on their respective steps, to the epistle side, without a reverence. When the celebrant bows to the

cross, they also bow. The master of ceremonies is supposed to assist at the missal and turn the leaves for the various orations.

If prophecies are to be read, the celebrant, deacon, and subdeacon remain on the epistle side. The celebrant sings "Oremus," the deacon "Flectamus genua," at the same time making a simple genuflection, which is also done by the subdeacon and the rest in choir. The subdeacon then rises, singing "Levate." All others rise, too.

From the Epistle to the Offertory

9. The celebrant, after having sung the oration (or orations), reads the epistle and Gradual as far as the "Munda cor meum" in a low tone. The deacon, towards the end of the oration, betakes himself to the right of the celebrant and there stands on the same step on which he stood during the oration, until the epistle is read by the subdeacon, who during or towards the end of the last oration receives the epistolary from the master of ceremonies or from an acolyte. He holds the book with both hands at the lower corners or sides, with the open edge to his left, and at the conclusion of the oration proceeds to the middle of the sanctuary, accompanied by the master of ceremonies on his left. Having genuflected and saluted the choir (clergy), he reads the epistle in a distinct and loud voice, closes the book with the edge to his left, genuflects at the middle of the altar, salutes the clergy, and returns to the epistle side, where he kneels on the edge of the platform and kisses the celebrant's hand. Arising, he hands the book to the master of ceremonies.

Note that if the subdeacon wears the "planeta plicata," he must take it off before reading the epistle, and put it on again after he has kissed the celebrant's hand. He should be assisted in this by the master of ceremonies or by one of the acolytes.

Then the subdeacon removes the missal to the gospel side, making a genuflection as he passes the middle of the altar. After placing the book upon the altar, he remains on the upper step, with his face turned towards the epistle side, and there answers the priest, making the Sign of the Cross and bowing with him, and, if necessary, turning the leaves. He answers "Laus tibi, Christe" at the end, goes upon

the platform, and turns the book for the convenience of the celebrant, leaving sufficient room to spread the corporal. If the choir sings the "Adjuva nos," the "Veni Sancte Spiritus," etc., the subdeacon kneels on the edge of the platform at the celebrant's left until all is finished.

After the subdeacon has sung the epistle, the celebrant places his hand on the missal, to be kissed by the subdeacon, and then gives him the blessing; afterwards he goes to the middle, says "Munda cor meum," turns to the missal and reads the gospel. After reading it, however, he does not kiss the book, nor does he say, "Per evangelica," but returns to the middle of the altar, puts incense into the censer and blesses it. If there is any verse in the gradual at which the clergy kneel when the choir sings it, the celebrant kneels at the edge of the platform, with the ministers at his side, until that verse is sung.

When the deacon, having said "Munda cor meum," kneels before the celebrant and says, "Jube Domne benedicere," the celebrant, turned towards him with his hands joined, says, "Dominus sit in corde tuo, et in labiis tuis, ut digne et competenter annunties Evangelium suum: In nomine Patris, et Filii, et Spiritus Sancti. Amen." In saying "In nomine," he makes the Sign of the Cross over the deacon and then places his hand on the book to be kissed by the latter.

When the deacon goes down the steps, the celebrant retires to the epistle side and remains turned to the altar, with his hands joined, until the deacon begins to sing the gospel; then he turns towards the deacon, makes the usual signs of the cross at the words "Sequentia," bows to the cross at the name of "Jesus" and towards the book at the name of Mary and of the saint whose feast is celebrated. When the subdeacon offers him the missal, he kisses it, saying, "Per evangelica," and remains in the same place till he is incensed by the deacon.

The deacon, as soon as the last prayer is ended, goes to the celebrant's right on the upper step, and at the end of the epistle, which the celebrant reads in a low voice, the deacon answers, "Deo gratias," and remains there until the celebrant begins the Gospel. On notice from the master of ceremonies, he goes down to the floor, receives from him the missal, and holds it on a level with his eyes, the open edge being on his left. He salutes the clergy, first on the epistle, then on the Gospel side, and then goes up to the middle of the altar, makes

a genuflection on the lower step, goes up to the altar, and places the missal (closed) on the altar, with the open edge towards the gospel side, where he remains without repeating the genuflection.

When the incense is put into the censer and blessed, the subdeacon goes down to the floor and waits for the deacon, who assists in putting incense into the censer, and then kneels on the edge of the platform, reciting the "Munda cor meum." After this prayer he rises, takes the book, and, turning towards the celebrant (who turns towards the deacon) kneels on the platform and says, "Jube Domne benedicere." He kisses the celebrant's hand, after having received the blessing, then rises, bows to the celebrant, and goes down to the floor. He makes a genuflection at the subdeacon's right, bows to the clergy, and proceeds abreast with or after the subdeacon, to the place where the gospel is to be sung; then he gives the subdeacon the open missal and, with hands joined, intones the "Dominus vobiscum." After the "Sequentia," placing his left hand upon the book, with his right thumb he makes the Sign of the Cross on the beginning of the gospel, and then on his forehead, lips, and breast, putting his left hand upon his breast. Then he takes the censer and incenses the book, first in the middle, then at his right, and lastly at his left. He returns the censer and sings the gospel with joined hands, bowing and genuflecting whenever it is prescribed. Having finished the gospel, he points out the text to the subdeacon, and incenses the celebrant thrice, as usual, from the gospel side, making a low bow before and after. If the deacon wears the "planeta plicata," he should take it off after having come down from the upper step, and put on the large stole, which he wears till the Postcommunion.

The acolytes stand on either side of the subdeacon, holding lighted candlesticks upright; they never bow or genuflect. The thurifer stands on the left of the deacon, gently swinging the censer, while the master of ceremonies stands on his right.

10. The rubrics of the Mass provide for a sermon after the gospel, but under the conditional clause, "si autem sit praedicandum." If no sermon is preached, the celebrant, after having been incensed by the deacon, goes to the middle of the altar and intones the "Credo." Deacon and subdeacon stand, as at the Gloria, and move to the right and left of the celebrant. At the "Incarnatus," all genuflect, incline

at "Jesum Christum" and "Adoratur," and sign themselves at "Vitam venturi saeculi. Amen." Then they betake themselves to their seats "per viam breviorum."

The deacon, after the choir has sung "Et homo factus est," rises, leaves his biretta on the bench, bows with hands joined to the celebrant, and goes to the table, takes the burse, holding it up with both hands and keeping the open part of it towards his eyes. He bows to the celebrant as he passes, then to the clergy on the epistle side, and then to those on the gospel side; after which he makes a genuflection on the lowest step and goes up to the altar. After taking out the corporal, he places the burse at the gospel side and spreads the corporal; then adjusts the missal for the convenience of the celebrant, makes a genuflection, without putting his hands upon the altar, and goes "per viam breviorum" to his seat, where he bows to the celebrant and sits down. Towards the end of the Credo, at the words "Et vitam" or a little before, all return to the altar, as at the Gloria.

In the three Masses on Christmas day and on the feast of the Annunciation, even if this feast is not then celebrated, all kneel when the choir sings "Incarnatus est."

When the deacon goes for the burse, the subdeacon rises and stands with his biretta in his hand until the deacon has passed with the burse and bowed to the celebrant; then he sits down and puts on his biretta. A little before the deacon returns to sit down, the subdeacon rises, bows with him to the celebrant, and again sits down.

The master of ceremonies and the acolytes make a simple genuflection when the "Incarnatus est" is recited by the celebrant during the Credo, but a double one (on both knees) when it is sung by the choir.

From the Offertory to the Canon

11. If the Credo is not said, the celebrant, turned towards the people, sings the "Dominus vobiscum," immediately after he has been incensed by the deacon, who then takes his place behind the celebrant, while the subdeacon stands behind the deacon. Then the celebrant sings the "Oremus," while the deacon and subdeacon bow. While the celebrant says the Offertory, the deacon, without genuflecting,

goes up to his right and waits until the subdeacon brings the chalice. Then he takes the burse and spreads the corporal, takes off the pall, and places it near the corporal, takes the paten with the host and, kissing first the paten and then the celebrant's hand, presents it to the latter. The subdeacon genuflects on the lowest altar-step, goes to the credence, receives the veil upon his shoulders, takes the veil off the chalice and gives it to the second acolyte; with his left hand he takes hold of the chalice at the knob, and covers it with the right end of the veil, places his right hand over it, goes upon the platform to the deacon's right, and places the chalice upon the altar.

If the Credo is sung, celebrant, deacon, and subdeacon go to the altar *per viam longiorum*, genuflect on the lowest step, the deacon and subdeacon follow the celebrant as far as the second step, and then the deacon stands behind the celebrant, and the subdeacon behind the deacon until the "Oremus" is finished. After this the deacon goes to the right of the celebrant without genuflecting. The subdeacon genuflects and goes to the credence to receive the veil, etc., as above. The acolyte¹⁹⁴ who holds the cruets accompanies the subdeacon to the altar on the left side. The celebrant receives the paten with the large host on it from the deacon and holds it as stated.

If there are any small particles to be consecrated in a pyx or ciborium, the deacon uncovers it, and during the oblation—the celebrant having directed his intention to the particles before he starts the "Suscipe"—the deacon raises the pyx a little in his right hand, and with his left supports the celebrant's arm. After the "Suscipe," the deacon covers the pyx and places it upon the corporal behind the foot of the chalice.

After the deacon has taken off the pall and paten, the subdeacon wipes the chalice with the purificator and presents it to the deacon, receives the cruets from the acolyte, presents the wine to the deacon, and receives back the cruets into his left hand. When the deacon has poured wine into the chalice, he presents the cruet with water to the celebrant, and, bowing slightly towards him, says, "Benedicite, Pater Reverende"; if the celebrant is a prelate, the deacon says, "Benedicite, Reverendissime Pater." After the celebrant has blessed the water, he pours a few drops into the chalice and gives back the cruets to the

¹⁹⁴ The *Ritus Servandus*, VII, 9 mentions only one acolyte.

acolyte. The celebrant, holding his left hand on the altar, blesses the water presented with his right hand and says: "Deus, qui humanae . . ."

The deacon, after having wiped off the drops of wine and water from the side of the chalice, takes it, and, holding it below the cup with his right hand, and at the foot with his left, presents it to the priest with the usual kisses. He supports the foot of the chalice or the celebrant's arm with his right hand and, with his left on his breast, says with him: "Offerimus tibi." At the end of this prayer he covers the chalice with the pall, puts the paten in the subdeacon's right hand, and covers it with the right extremity of the veil.

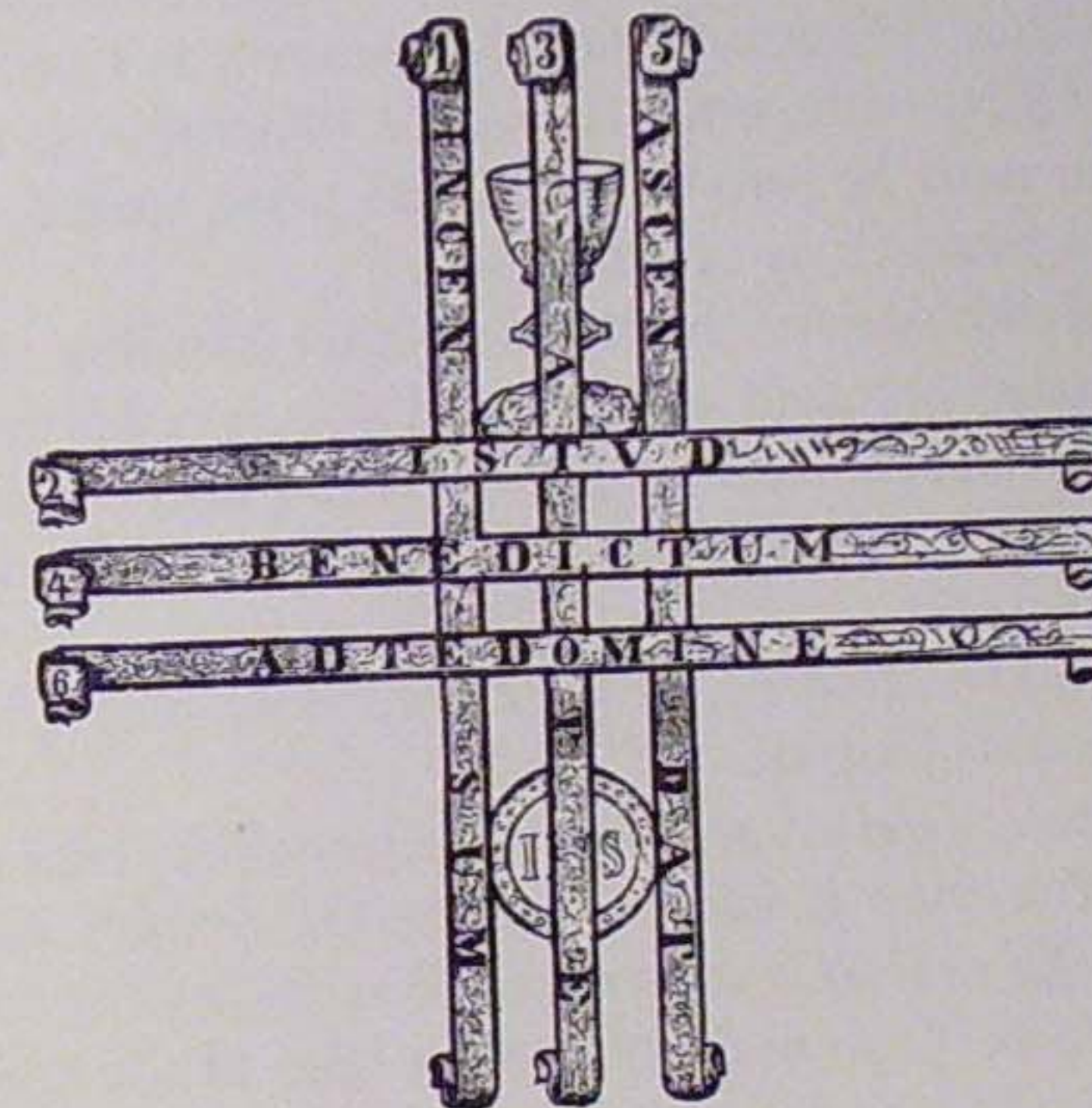
After having received the paten, the subdeacon turns to the left and betakes himself to the middle of the altar, where he genuflects on the lowest step, rises and remains, holding the paten covered with the veil.

12. After the celebrant has recited the "Veni sanctificator," he puts *incense* into the censer, as at the Introit, saying: "Per intercessionem Beati Michaelis Archangeli stantis a dextris altaris incensi, et omnium electorum suorum, incensum istud dignetur Dominus benedicere, et in odorem suavitatis accipere. Per Christum Dominum nostrum. Amen." At the word "benedicere" he makes the Sign of the Cross over the incense; then he receives the censer and, without making any reverence, incenses the sacred offerings, forming three crosses with the censer on both chalice and particle, saying at the first, "Incensum istud," at the second, "a te benedictum," and at the third, "ascendat ad te Domine." Then he makes three circles around the chalice and particle, the first two from the right to the left, and the third from the left to the right, saying at the first, "et descendat super nos," at the second, "misericordia," and at the third, "tua." After the incensing of the sacred offerings, the celebrant makes a profound bow, or genuflection, and incenses the cross and altar, as directed above, but with this difference, that at each swing he says the prayer, distributed as follows: at 1, Dirigatur; 2, Domine; 3, Oratio mea; 8, Sicut; 9, Incensum; 10, In conspectu tuo; 11, Elevatio; 12, Manuum; 13, Mearum; 14, Sacrificium; 15, Vespertinum; 16, Pone; 17, Domine; 18, Custodiam; 19, Ori; 20, Meo; 21, Et ostium; 22, Circumstantiae; 23, Labiis meis; 24, Ut non declinet; 25, Cor meum; 26, In verba

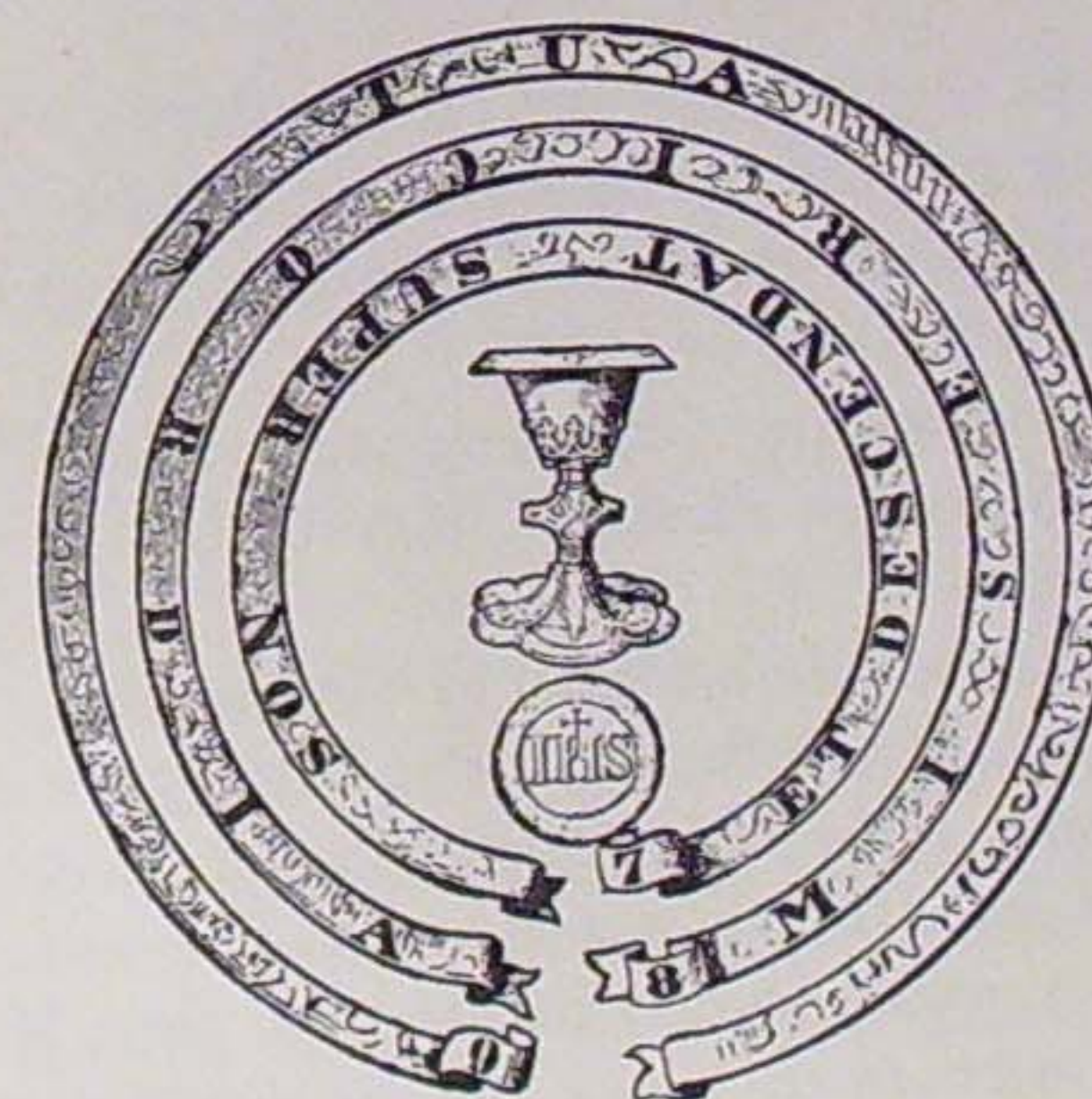
Ordo incensandi Oblata

juxta Rubricas Missalis Romani (Ritus celebrandi Missam, VII. 10)

In modum crucis



In modum circuli



malitia; 27, Ad excusandas; 28, Excusationes; 29, In peccatis. Then he gives the censer back to the deacon and says: "Accendat in nobis Dominus ignem sui amoris et flammam aeternae charitatis. Amen."

While the celebrant incenses the offerings, the deacon raises the chasuble with his left hand and places his right hand on the foot of the chalice. After the genuflection he removes it from the middle towards the Epistle side, but not outside the corporal; after the incensing of the cross he puts it back in its place, genuflects with the celebrant, and proceeds as at the Introit.

During the incensation, the thurifer, after handing the censer to the deacon, betakes himself to the gospel side in order to remove the missal stand, which he holds standing on the floor, until the gospel side is incensed. Thereupon he replaces the missal stand on the altar.

Then follows the incensing of the choir, concerning which custom allows considerable latitude.

a) The deacon, together with the thurifer who carries the incense boat (and, if the choir is far distant, also the censer) and is at the right hand of the deacon, makes a genuflection before the middle of the altar, *in plano*. Then both turn to the edge of the sanctuary and salute the choir.¹⁹⁵

b) The *persons* to be incensed are the following, in the order mentioned.

aa) The bishops or prelates present in the choir;

bb) The canons supposed to be present in rochet;

cc) The rest of the clergy, *viz.*, the beneficiaries of every class, the clerics in higher and minor orders;

dd) The seminarians, provided they assist in surplice;

ee) The subdeacon. All these are incensed by the deacon.

ff) The acolytes;

gg) The people, who are incensed by the thurifer.

c) The *place* from which the canons and clergy are incensed, is the middle of the choir. Bishops or prelates should be incensed in front of their place or stall. There is a rule that the side on which the hebdomadarian is seated should be incensed first. If he is absent, that side is first incensed on which the *dignior* is seated. Where all

¹⁹⁵ There is no rule or rubric to that effect.

are equal, those seated on the gospel side are incensed first, then those on the epistle side.¹⁹⁶ The people are generally incensed from the end of the choir or communion railing.

d) As to the *number of swings* it should be observed that there are two Latin terms which seem to signify the same thing, *viz.*, "ductus" and "ictus."¹⁹⁷ We may translate "ductus" with swing, and "ictus" with stroke or jerk. Consequently, of the persons named above:

aa) The celebrant receives three *ductus*;

bb) The bishop three *ductus*;

cc) The canons two *ductus* (but canons of collegiate churches receive only one);

dd) If the bishop is present, the abbot receives only two *ductus*;¹⁹⁸

ee) All the rest of the clergy receive only one;

ff) The alumni or seminarians receive three swings, but *per modum unius personae, viz.*, as if they were but one person, so that, if they are divided on two sides, each side receives three *ductus*.

gg) The subdeacon receives two swings;

hh) The people receive three swings, like the seminarians.

e) With regard to the *bows* to be made by the one who incenses and by those who are incensed, there is no unanimity among authors. Some say that, if no canons or prelates are present, one bow made to all on one side of the choir is sufficient. Others maintain that a bow should be made before each one individually and reciprocated by each—which appears to us to be superfluous. The rule stated by some seems reasonable, *viz.*, that if the incensing minister is inferior in rank to the one incensed, the latter need not return the bow; otherwise, both being equal, or the incensed one being inferior, the bow should be returned.

After the choir has been incensed, the deacon returns with the censer bearer to the sanctuary, makes a genuflection on the lowest altar-step, and then incenses the subdeacon with the customary mutual bows. Then the deacon hands the censer to the thurifer and

¹⁹⁶ S.R.C., n. 2960, ad 1; n. 3059, ad 25; n. 1773, ad 3.

¹⁹⁷ S.R.C., March 22, 1862, ad XX (n. 3110): "Itane intelligendus ductus duplex thuribuli, quo diaconus in choro incensare debet singulos canonicos, ut unusquisque ductus debeat perfici duplici ictu"? R. Affirmative. *Dec. Auth.*, n. 216 *et pluries*. If the bishop is present with pontifical insignia, the celebrant receives only two swings, but before the bishop.

¹⁹⁸ S.R.C., nn. 153, 216, 2056.

betakes himself to the second altar-step, turns towards the thurifer, who stands at a short distance on the epistle side and incenses the deacon with two swings. After that the deacon turns towards the altar and stands there until the Preface.

The thurifer then makes a genuflection before the altar and turns towards the acolytes at the credence and, after one common salutation, gives one swing to each. After that he betakes himself towards the altar, genuflects *in plano*, and then goes to the railing to incense the people. This is done by swinging the censer first in the middle, then to the left, and lastly to the right. Then, having bowed to the people and the choir (?), he returns before the altar, genuflects *in plano*, and repairs to the sacristy.

The celebrant having been incensed by the deacon, immediately after the incensing of the altar is offered water and a towel by the acolytes, who pour the water over his thumbs and fore-fingers (or hands after incensing) into a saucer.

13. During the *Preface* deacon and subdeacon stand behind the celebrant in a straight line; at the words ". . . dicentes" both come up to the platform, the deacon to the right, the subdeacon to the left side of the celebrant, and together with him recite the "Sanctus" and the "Benedictus," at the recital of which latter the deacon makes the Sign of the Cross and genuflects on the edge of the platform, going to the left of the celebrant. The subdeacon, after having recited the "Sanctus," descends from the platform and stands *in plano* with the veiled paten.

When the bell has been rung at the *Sanctus*, the thurifer, with the acolytes or at least two torch-bearers, comes into the sanctuary. The torches remain lighted until after the Elevation, or, if Communion is to be distributed, until Communion. The torches also remain burning until Communion on penitential days, except in festive and Requiem Masses. The thurifer repairs to the epistle side. Where the master of ceremonies is to stand meanwhile, is not precisely indicated, but most probably on the epistle side.

From the Beginning of the Canon to the Consecration

14. The celebrant, when pronouncing "una cum famulo tuo N.," mentions the name of the reigning Pontiff and makes a bow. When

he says "et antistite nostro," he pronounces the name of the bishop of the diocese. This rule must be observed also by exempt religious, as has been several times decreed by the S. Congregation of Rites. This law obliges from the day the bishop has taken possession of his diocese. When a bishop says Mass in another diocese, he does just as if he said Mass in his own diocese, *viz.*, instead of "et Antistite nostro," he says, as the rubric prescribes, "et me indigno servo tuo," no mention being made of the bishop in whose diocese he celebrates. Prelates or abbots *nullius* are not entitled to be named in the Canon, unless a special privilege or indult has been granted to that effect.¹⁹⁹ The celebrant may also make the intention before Mass, especially if he wishes to commemorate several persons, either living or dead, and then, at this moment, in one flash of thought, remember all the living for whom he wished to pray before Mass. This, says the rubric, in order not to keep the bystanders waiting too long.

15. The deacon, after the second "Hosanna in excelsis," leaves the right side of the celebrant and passes over to the left, making a genuflection on the edge of the platform. At the words, "Quam oblationem," the deacon goes to the right of the celebrant, making a genuflection as he crosses to the other side; if the pyx is there, he places it before the celebrant, uncovers it, kneels on the platform during the elevation of the Sacred Host, raises the celebrant's chasuble with his left hand, and rises with him after he has adored the Blessed Sacrament, covers the pyx, replaces it behind the chalice, uncovers the chalice, again kneels down, and raises the celebrant's chasuble. When the celebrant is about to replace the chalice on the altar, the deacon rises, covers it, makes a genuflection with him, and returns to his left. He does not make a genuflection as he recrosses, but only after he has arrived at the celebrant's left, where he attends him at the Missal.

The subdeacon, if he was at the left of the celebrant during the

¹⁹⁹ S.R.C., May 23, 1846, ad 5 (n. 2915); nn. 194, 924, 1333, 1827; S.R.C., July 4, 1879, ad II (n. 3500); see Can. 334, § 3; our *Commentary*, II, 350. S.R.C., Feb. 6, 1892, ad XIX (n. 3764); *Ritus Serv.*, VII, 2; S.R.C., June 27, 1889 (n. 3711; St. Maurice in Switzerland). The Abbot Ordinary of Monte Cassino obtained this privilege from Leo XIII; S.R.C., Apr. 26, 1898 (n. 3991). In case no privilege is obtained, a prelate or abbot *nullius* and his priests must name the "vicinior episcopus" in the Canon; S.R.C., Apr. 26, 1898 (n. 3992). Vicars and Prefects Apostolic have no right to be mentioned in the Canon; S.R.C., Mar. 8, 1919 (*A. Ap. S.*, XI, p. 145).

Sanctus, descends *in planum* and kneels on the lowest step until the Elevation is over.

16. The master of ceremonies, at the words "Hanc igitur," receives the censer from the thurifer and puts incense into it without blessing it. If he is prevented from doing this, the thurifer may put the incense into the censer for him.

Kneeling on the lowest altar-step at the epistle side, the thurifer incenses the sacred Host with three distinct swings as it is raised aloft, and in the same manner the chalice.

The acolytes ring the bell, and after the Elevation rise together with the torch bearers, who return to the sacristy, unless the rules order them to remain until after Communion. The rules are that the torch bearers remain in the sanctuary kneeling until after Communion in Masses of the dead, on Penitential days (purple), except on the vigils of Christmas, Easter, Pentecost, and on Ember days, and when Communion is distributed to the clergy.

From the Elevation to the Pater Noster

17. Immediately after the Elevation the deacon betakes himself to the left side of the celebrant. While passing over, he genuflects on the edge of the platform in the middle—not on either side of the celebrant. On the left he assists the celebrant in turning the leaves of the Missal up to the words, "Per quem haec omnia," etc., when he passes to the right of the celebrant. At the "Praestas nobis" the deacon uncovers the chalice and genuflects with the celebrant. After the words, "Omnis honor et gloria," he covers the chalice, genuflects with the celebrant, and remains where he is until the "Pater Noster."

18. The subdeacon, after standing up from the kneeling position at the Elevation, remains standing *in plano*, holding the paten. The master of ceremonies, it appears, should either remain on the epistle side until the "Nobis quoque" and then pass to the other side to take the place of the deacon in turning the leaves, or else take the place of the subdeacon immediately after the Elevation. The thurifer, after having incensed the Blessed Sacrament at the Elevation, should return to the sacristy, where he may remain, because his functions are

at an end. The acolytes stand or, if the rubrics demand, kneel at the credence.

From the Pater Noster to Communion

19. At the words, "Et dimitte nobis," deacon and subdeacon genuflect at the place where they stand, and then go up to the platform, the deacon on the right of the celebrant, and the subdeacon on the right of the deacon. Then the subdeacon, with the aid of an acolyte, takes off the veil and offers the paten to the deacon, after which he (the subdeacon) makes a genuflection on the platform and immediately descends *in planum*, where he stood before. The deacon, having received the paten, wipes it with the purificator, kisses it, and presents it to the celebrant, kissing his hand. After the celebrant has said, "ope misericordiae tuae," he places the sacred Host on the paten, the deacon uncovers the chalice, and both genuflect. After the "Haec commixtio," the celebrant cleanses his fingers and the deacon covers the chalice. When the celebrant has sung "Pax Domini," the subdeacon genuflects on the lowest altar-step and comes up to the platform to the left of the celebrant. Celebrant, deacon, and subdeacon genuflect, bow towards the Blessed Sacrament, fold their hands, and in an audible tone of voice recite the "Agnus Dei." The celebrant then joins his hands, places them on the edge of the altar, and recites the first of the prayers before Communion.

20. After the last "Agnus Dei," the deacon kneels on the right side of the celebrant; the subdeacon genuflects and goes to the place from which he ascended (*viz., in planum*). The celebrant, having finished the first prayer: "Domine Jesu Christe, qui dixisti," gives the Pax to the deacon, saying, "Pax tecum."²⁰⁰ Before receiving the Pax, the deacon kisses the altar, without, however, laying his hands on it, then rises and receives the kiss, supporting the elbows of the celebrant and bowing before and after. Then the celebrant, without genuflecting, turns to the altar and in a bent position says the two remaining prayers. After the deacon has received the Pax, he de-

²⁰⁰ The *Ritus*, X, n. 3, mentions an "instrumentum pacis," which is held by the deacon for the kiss of peace, the deacon genuflecting while he presents it to the celebrant. Deacon and subdeacon do not kiss the altar in Pontifical Masses.

scends *in planum* and, standing to the right of the subdeacon, gives him the Pax, with no bow before, but a bow afterwards. Both genuflect, the deacon ascends to the left and the subdeacon to the right of the celebrant—if no further Pax is to be given.

The *general rules for giving the Pax* are:

a) Only those *in clerical orders* are entitled to receive the Pax, properly so-called, consequently, no laymen, not even an acolyte, unless he has received at least the first tonsure, may be thus saluted. *Laymen* may receive the Pax by means of the "instrumentum pacis," which, however, must not be the paten used at Mass or any other consecrated paten.²⁰¹

b) The one who gives the Pax places his arms on the shoulders of the person who receives it, and says, "Pax tecum;" the latter places his hands under the arms of the former, so that the left cheek of the one almost touches the left cheek of the other, and says, "Et cum spiritu tuo."

c) The celebrant does not bow either before or after giving the Pax. The assistant priest, *ministri parati*, or others, bow *after* giving it.

d) Those who receive the Pax bow before and after receiving it.

e) The Pax is given at all Solemn Masses, even when the Blessed Sacrament is exposed; but it is omitted at Requiem Masses and during the last three days of Holy Week.²⁰²

f) If there are too many clergymen to whom the Pax should singly be given, it is sufficient that the subdeacon gives the Pax to the *dignior* of the *ministri parati* on each side, who then gives it to the others.²⁰³

g) The order in which the Pax is offered to clergymen of varying rank is the same as that prescribed for incensation.

h) The subdeacon is accompanied by either the master of ceremonies or the thurifer and returns with him to the middle of the altar, on the lowest step of which he genuflects, offers the Pax to the master or thurifer, goes up to the platform to the right of the celebrant, and genuflects towards the Blessed Sacrament.

²⁰¹ S.R.C., nn. 269, 323, 416.

²⁰² S.R.C., May 23, 1826, ad 7; Sept. 28, 1872, ad 1; Aug. 30, 1892, ad IV (nn. 3281, 3792).

²⁰³ Hartmann, *l. c.*, p. 445. On Candlemas Day common sense requires that the candles be extinguished before giving the Pax.

The celebrant, after the Pax, places his hands joined on the edge of the altar and recites the other two prayers, while the deacon stands on his left side.

The subdeacon pours wine for the first ablution into the chalice presented to him by the celebrant and pours wine and water over the latter's fingers into the chalice for the second ablution. He then puts the purificator upon the fingers of the celebrant, so that he can conveniently use it for wiping his fingers and mouth. Then deacon and subdeacon change places, and passing behind the celebrant, genuflect in the middle of the altar, the deacon carrying the Missal to the epistle side.

Postcommunion and Dismissal of the Faithful

21. After the celebrant has taken the last ablution and placed the chalice on the corporal, the subdeacon purifies the chalice with the purificator outside the corporal towards the gospel side, extends the purificator over the cup, as before, and places the paten and pall on it. Having folded the corporal with both hands, and taken the burse with his right, he puts the corporal into it, and lays it on the middle of the altar. Then he covers the chalice with the veil, on which he places the burse, and, taking the chalice at the knob with his left hand, and placing the right flat on the burse, he descends from the platform with a right turn to the middle of the lowest altar step, and there makes a genuflection and brings the chalice to the credence, where he places the chalice in the same manner as before. Then he betakes himself to the epistle side *in plano*, where he stands behind the deacon, if the celebrant is on that side. At the end of the last prayer, if there is no proper Gospel to be read, the celebrant, accompanied by the deacon and the subdeacon, goes to the middle of the altar, where he remains turned towards the people until the deacon has sung the "Ite Missa est." If the "Benedicamus" is to be sung, the celebrant turns to the altar immediately after the "Dominus vobiscum," and the deacon sings the "Benedicamus" facing the altar.

While the celebrant says the "Placeat," the deacon, retiring towards the epistle side, turns to the altar. When the celebrant says, "Benedicat vos," the deacon, kneeling on the edge of the platform, receives the blessing by making the Sign of the Cross, rises, makes the usual

crosses with his thumb on forehead, lips and breast as the reading of the Gospel begins, and genuflects at the words, "Et Verbum caro."

22. After the "Ite missa est" (or "Benedicamus"), whilst the celebrant is saying the "Placeat," the subdeacon goes up to the second step, kneels on the edge of the platform at the words "Benedicat vos," and, bowing, receives the blessing. He rises and goes to the Gospel side, where he holds the card for the celebrant, or attends to the book, if necessary. He does not make a genuflection towards the altar at the "Verbum caro," since he has to hold the gospel-card with both hands for the convenience of the celebrant, and for the same reason he does not make the Sign of the Cross at the beginning of the Gospel.

If any other Gospel is read, the subdeacon receives the Missal from the master of ceremonies, after the "Ite missa est" or "Benedicamus," makes a genuflection, takes the book to the gospel side, and kneels down at the left of the deacon to receive the blessing. After the blessing he rises and attends at the celebrant's left, making the Sign of the Cross, genuflecting, etc.; at the end of the Gospel he closes the Missal and leaves it where it is.

After the Gospel, the deacon goes to the right of the celebrant, bows to the cross, at a sign from the master of ceremonies, descends with the rest below the steps, makes a genuflection, salutes the clergy if they remain in the sanctuary, presents the biretta to the celebrant after kissing first the biretta and then the hand of the celebrant, receives his own biretta, puts it on, and walks to the sacristy after the subdeacon.

The subdeacon at the end of the Gospel goes upon the platform at the celebrant's left, bows and descends with the other ministers, makes a genuflection, bows to the clergy, receives his biretta, puts it on, and walks to the sacristy after the clergy or servers.

In the sacristy, the celebrant, standing between the deacon and the subdeacon, together with them makes a bow to the cross or main picture; then, saluting one another, they begin to divest.

§ 3. PRAYERS AFTER MASS

The prayers (*preces*) prescribed by Leo XIII and those recommended by Pius X are recited after *private Masses*.

1. They are: three "Hail Mary's," the "Hail, Holy Queen," the prayer, "O God, our refuge," and one to St. Michael the Archangel.

2. The text of the decree of 1884 mentions "private" Masses. What this term means has, to some extent at least, been explained by the S. Congregation of Rites.

a) The priest must recite these prayers after each private Mass, when he is about to leave the altar. And this holds even when other prayers have to be recited by reason of a particular law or custom.²⁰⁴

b) If a priest says three Masses on Christmas Day without leaving the altar, it suffices that he recite these prayers after the third Mass.²⁰⁵ If he sings the third Christmas Mass without leaving the altar, the prayers may be omitted after the second low Mass.²⁰⁶

c) The S. Congregation has also decided that the prayers may be omitted whenever the conventual, though only a low, Mass is said—on the First Friday of the month in honor of the Sacred Heart; on the First or General Communion Day; on Confirmation and Ordination Day; in the Nuptial Mass (*pro sponsis*): provided that such a low Mass is celebrated with some solemnity or immediately followed by some sacred function or devotion.²⁰⁷

d) But the prayers may not be omitted by the priest who says (low) Mass in a chapel of religious, because of their pious exercises or approaching Communion (on another altar).²⁰⁸

3. These prayers must be recited immediately after the last Gospel, so that no other devotion, no matter how short, nor the distribution of Holy Communion, intervenes between them and the last Gospel.²⁰⁹

4. They should be recited by the priest kneeling either on the edge of the platform or on the lowest step. The priest may or may not make a bow to the cross before he descends after the last Gospel.²¹⁰

²⁰⁴ S.R.C., June 8, 1885, ad VII (n. 3637).

²⁰⁵ S.R.C., April 30, 1889 (n. 3705); May 10, 1895, ad VII (n. 3855). We suppose the same rule must be applied to All Souls' Day.

²⁰⁶ S.R.C., Dec. 11, 1896, ad I (n. 3936).

²⁰⁷ S.R.C., June 20, 1913 (*A. Ap. S.*, V, 311); a solemnity would be a Mass interspersed with hymns in the vernacular; a pious exercise would be the reading of a meditation; a conventual Mass not a strictly parochial Mass needs no solemnity. These are not private Masses.

²⁰⁸ S.R.C., June 2, 1916, ad II and III (*A. Ap. S.*, VIII, 227).

²⁰⁹ S.R.C., Nov. 23, 1887 (n. 3682).

²¹⁰ S.R.C., June 18, 1885, ad VIII (n. 3637).

The sign of the cross is not to be made after the prayers. The prayers themselves may be said in Latin or in the vernacular, provided the translation is authenticated according to the general rules.²¹¹

5. Pius XI has ordained that these prayers should be said according to *his* intention, which is, that Christ the Saviour may grant peace and liberty to Russia. Bishops and priests are exhorted to remind the people often of this holy purpose.²¹²

6. As to the prayer "*Cor Jesu Sacratissimum*," which is said three times, a decision states: (a) It is sufficient, in order to gain the indulgences attached to this prayer, that the priest says: "Most Sacred Heart of Jesus," and the people (or servers) answer: "Have mercy on us!" (b) Although there is no strict obligation to recite this prayer, it is the wish of the Holy Father that, for the sake of uniformity, all priests be exhorted to do so.²¹³

7. If the local *Ordinary prescribes other prayers* to be said after Mass, in addition to those mentioned, they must be recited, provided they are approved, even though in the vernacular. Whether these prayers should be said in every church, on every day, or at every Mass, should be clearly indicated in the order issued by the Ordinary.

ARTICLE VII

RITES OF VARIOUS MASSES

There are some peculiarities to be noticed with regard to the following Masses: the *Missa Cantata*, the *Missa coram Sanctissimo*, Pontifical, Conventual, Votive, and Requiem Mass.

§ I. MISSA CANTATA²¹⁴

The rubrics concerning this Mass, which is sung, but celebrated

²¹¹ S.C. Indulg., Dec. 29, 1884; see Can. 919 and 1388.

²¹² Allocution, June 30, 1930 (*A. Ap. S.*, XXII, 301).

²¹³ S.C. Indulg., Aug. 19, 1904 (*Eccl. Rev.*, Vol. 32, p. 67 f.)

²¹⁴ This Mass certainly went through a gradual development, but to indicate the time when it was formally admitted, appears impossible. The Missal merely says: "Si quandoque Celebrans cantat Missam sine Diacono et Subdiacono, Epistolam cantet in loco consueto aliquis Lector superpelliceo indutus, qui in fine non osculatur manum celebrantis; Evangelium autem cantat ipse Celebrans ad cornu Evangelii, qui et in fine Missae cantet 'Ite Missa est.'"

without deacon and subdeacon, are rather meagre, and there are few decisions on the same. Neither are the authorities unanimous in describing the rites for the *Missa cantata*.²¹⁵

1. The *preparation* in the sacristy is the same as for low Mass, though a cleric (if there is one who has at least first tonsure²¹⁶), may carry the chalice, prepared by the priest, to the altar before Mass begins. The number of candles is either four or six, but not more.²¹⁷ The chair or bench may be decorated, rubrics permitting, as at High Mass; the missal may also be placed on the altar before Mass.

2. The *persons* who take part in the *Missa Cantata* are: the celebrant, the servers, the thurifer, and the choir. Their respective parts may be outlined as follows:

a) The celebrant proceeds as if he were about to say a low Mass, but whatever would be sung at a High Mass by the celebrant and the sacred ministers, is sung by the celebrant himself; namely: the Gloria, the Dominus vobiscum, the oration or orations, the Epistle (if not sung by a cleric), the Gospel, the Credo (if required), the Dominus vobiscum, the Oremus, the Preface, the Pater noster, the Per omnia saecula, etc., the Pax Domini, etc., the Dominus vobiscum, the Postcommunio, the Ite Missa est (or Benedicamus Domino or Requiescant in pace). The celebrant may be seated at the Kyrie, Gloria, and Credo and go to the bench or chair and return to the altar as at High Mass.²¹⁸ He says the Kyrie in the middle of the altar, not on the epistle side.

b) The servers are generally two clerics or acolytes;²¹⁹ some authors allow more than two on the higher feasts.²²⁰ Besides the two servers a *cleric* may assist the celebrant in this ceremony.²²¹ His functions are determined by his clerical rank and are set forth

²¹⁵ Martinucci-Menghini, *l. c.*, I, p. 317 ff.; Hartmann, *l. c.*, p. 397 ff.; Wappelhorst-Brügge, pp. 212 ff.

²¹⁶ S.R.C., March 14, 1906, ad VII (n. 4181).

²¹⁷ S.R.C., Sept. 25, 1875, ad I (n. 3377); "plures candelae"; certainly four candles suffice for a daily *Missa Cantata*, in order to make a distinction between feast days and other days.

²¹⁸ Martinucci, *l. c.*, p. 320, n. 17.

²¹⁹ Martinucci invariably mentions a "cleric," Wappelhorst, an "acolyte."

²²⁰ Hartmann, *l. c.*, p. 397. Too many servers may easily become a nuisance, nay, even a scandal to the people.

²²¹ S.R.C., Sept. 25, 1875, ad I (n. 3377); March 14, 1906 (n. 4181).

in a general decree of the Sacred Congregation²²² as follows:

aa) The cleric should have at least first tonsure.

bb) He may perform all the acts allowed him by the *Caeremoniale Episcoporum*,²²³ except to purify the chalice before the Offertory, pour water and wine into the chalice, offer either paten or chalice to the celebrant, touch the chalice during the Canon in covering or uncovering it, and purify the chalice after Communion.

cc) The chalice, covered with veil and burse (never uncovered), may be placed on the credence; and after Communion, when purified by the celebrant, may be covered by the cleric with the veil and burse and carried to the credence.

dd) If the cleric (*sic!*) has not yet received the tonsure, the priest himself must place the chalice on the altar before Mass, with the corporal spread thereon, but the so-called cleric may turn the leaves of the missal; otherwise he must conduct himself like a lay server.

The Ceremonial allows the cleric to serve the Mass (as when a bishop says low Mass) by answering, carrying the book from one side to the other, covering and uncovering the chalice²²⁴ (this latter function to be understood according to the above-quoted decree). A doubt remains concerning the reading of the epistle. The rubrics of the missal mention a lector. Is this term to be taken in the strict sense of the respective Minor Order? We hardly believe so, but hold that any cleric may read the epistle, provided he has received first tonsure.²²⁵ At the end of the reading he does not kiss the hand of the celebrant.

What the *servers* who go by the name of acolytes should do, is more or less a matter of private or subjective opinion, except so far as stated by the rules of the Missal for Low Masses. These may be summed up as follows:

1. In the sacristy the servers stand on the right and left of the celebrant, make a reverence to the cross, proceed side by side, with folded

²²² March 14, 1906 (n. 4181). In the sense of the Code (Can. 950; Can. III, § 2), there can be no *clericus non-tonsuratus*.

²²³ *Caer. Epis.*, l. c., cap. 29.

²²⁴ *Ibid.*, n. 5. Two chaplains in cassock and surplice.

²²⁵ Decree n. 4181, n. IV, does not except the reading of the epistle. As to novices it is somewhat doubtful. They enjoy all the privileges of the professed religious, yet they are not members of the hierarchy nor clerics. A custom may be allowed in their regard. Hartmann says: Never a layman.

hands, to the altar, where they genuflect together with the celebrant.²²⁶ This genuflection is repeated every time they leave their respective places and proceed together, for instance, to the credence, bench, or Offertory, and when they return to their places.

2. When the priest is sitting, the acolytes may also be seated, but their stools or chairs should be on the sides of the credence, or at least not exactly in the same line with that of the celebrant.²²⁷ One of them gives the sign to rise, and hands the celebrant the biretta with the usual kisses—provided no cleric is assisting. During the prophecies (if they are read), the servers remain kneeling, but answer “Levate” when the priest says “Flectamus genua.”

3. At the Sanctus or the Memento Vivorum the acolytes may light two candles or torches, which are extinguished after Communion.²²⁸ At the elevation they ring the bell three times for the sacred Host and three times for the Precious Blood.²²⁹

4. If Communion is distributed to servers, they should use a linen cloth (paten) recite the Confiteor kneeling on the floor in the middle of the altar, and receive Communion kneeling on the edge of the platform. If Communion is distributed to the people, the servers betake themselves to the sides of the altar; otherwise they should go to the credence, in order to have wine and water ready for the ablution. After that they should make a genuflection and repair to the epistle and gospel side. They should kneel on the lowest step for the blessing and stand at the last Gospel. Then they should return to the sacristy—no prayers being said after a *Missa Cantata*.

c) The office of the *censer bearer* is described thus:²³⁰ 1. He acts as at a High Mass; brings incense at the Introit, Gospel, and Offertory; offers the incense boat to the first acolyte (if no boat bearer is at hand). The two acolytes take the place of deacon and subdeacon, the first incensing the celebrant.

2. Before the celebrant recites the “Munda cor meum” at the Gospel, the thurifer goes up to the platform and presents the censer

²²⁶ If the Bl. Sacrament is not on the altar, the celebrant only makes a bow.

²²⁷ Martinucci, *l. c.*, I, p. 320: “stabunt in plano, manibus pectori applicitis, et fere conversi alter ad alterum, ita tamen, ne tergum altari convertant.” Wappelhorst, *l. c.*, p. 213, permits them to sit—which is more reasonable.

²²⁸ *Caerem. Episc.*, I, 29, n. 6.; Martinucci, *l. c.*, n. 38.

²²⁹ If the *Caerem. Episc.* were followed, the bell would be rung six times only.

²³⁰ Martinucci, *l. c.*, I, p. 317 f.

for the incense, then descends *in planum*, genuflects, goes to the gospel side and hands the censer to the celebrant, who returns it to the thurifer, who with the censer repairs to the epistle side, making a genuflection on the floor in the middle, and after the Gospel gives the censer to the first acolyte, who incenses the celebrant.

3. After the celebrant has been incensed at the Offertory, the thurifer receives the censer from the first acolyte and goes to incense the chair, the acolytes, and the people. (This may be done in different sequence—first the choir, then the people, and then the acolytes, if there is a choir of clergy).

As for incensation, the S.C. of Rites grants the faculty to all bishops who ask for it, in virtue of the Formulary of 1922. To many of our American dioceses it had already been granted by a decree of the S.R.C. in 1897.²³¹

d) The *choir* must execute all the parts as at High Mass, without curtailment or interpolation. Hence the organist who acts as chanter is not allowed to omit the official parts of the Mass, such as the Introit, Kyrie, etc., and sing vernacular songs instead.²³² Neither is the priest allowed to intone the Credo and then continue the Mass in a low voice, until the beginning of the Preface, while the choir sings the Credo.²³³

The *Passion* during Holy Week may be recited as far as the "Munda cor meum," but the celebrant may not sing the part of Christ while the choir supplies the parts of the Chronicler and Synagogue.²³⁴ Concerning the commemorations, there is no difference between a plain and the Solemn High Mass, hence, a simple commemoration is omitted on a feast of the second class.²³⁵

§ 2. MASS BEFORE THE BLESSED SACRAMENT EXPOSED

When the Blessed Sacrament is exposed on the altar, the Mass may be solemn, *viz.*, with deacon and subdeacon, or private, *viz.*, a low Mass with only one or two servers.

²³¹ See our work, *Duties and Rights of Ordinaries*, 1924, p. 541.

²³² S.R.C., June 25, 1898 (n. 3994); April 21, 1873 (n. 3292).

²³³ S.R.C., Dec. 11, 1909 (n. 4242); this custom prevailed in some places in the U. S.

²³⁴ S.R.C., June 13, 1899, ad II and III (n. 4031).

²³⁵ S.R.C., Sept. 7, 1816, ad 4 (n. 2572).

I. The *Solemn High Mass coram Sanctissimo* has a few peculiarities, which may be summed up as follows.

1. The antependium must be white. The crucifix may or may not be on the altar. Relics and images should be removed or veiled. No incensation of either cross, images, or relics takes place.²³⁶ At least twelve candles should be lighted.²³⁷

2. Concerning the *genuflections*: All genuflect on the floor when they arrive (with heads uncovered) at the middle of the altar. The double genuflection (on both knees) is accompanied by a middle inclination. The genuflection is repeated when all return to the sacristy. When the celebrant leaves or returns to the middle of the altar, he makes a simple genuflection (on one knee), placing his hands on the altar, without a bow or inclination.²³⁸ The general rule is stated thus: A genuflection is to be made whenever the celebrant goes from the middle to either side of the altar; and when he goes from either side to the middle, with this difference, that when he goes from the middle, he first kisses the altar or performs the prescribed action, and then makes the genuflection, this being the last thing to be done. When he leaves either side to go to the middle, he first makes the genuflection, then kisses the altar or performs whatever other duty may be prescribed.

Deacon and subdeacon make a genuflection after the celebrant has intoned the "Gloria" or "Credo" and when ascending the platform to recite the "Sanctus." This simple genuflection is made in the place where they stand. When they move together with the celebrant, and the latter makes a genuflection, they also make a genuflection, but only the last one each time. From the Consecration to the Communion inclusive, the deacon makes no other genuflections but those prescribed for High Mass.²³⁹ The subdeacon makes a simple genuflection on the lowest altar step on the epistle side when he presents the chalice for the Offertory, and genuflects on the plat-

²³⁶ S.R.C., Nov. 29, 1738, ad 4 (n. 2340); Hartmann, *l. c.*, p. 459 says: "at least ignored"; which is very reasonable, for some reliquaries or images cannot be easily removed and veiling them might look rather queer.

²³⁷ S.R.C., Feb. 8, 1879 (n. 3480): "ad tramitem Instit. 30, n. 40 s. m. Benedicti Papae XIV."

²³⁸ Wappelhorst, *l. c.*, p. 209 (n. 153): "mediocriter inclinatur"; Hartmann, *l. c.*, p. 460: a profound inclination; Martinucci, *l. c.*, I, p. 275: "genuflectione duplici."

²³⁹ Thus Martinucci, *l. c.*, I, p. 232, n. 140.

form when he brings it back to the credence.²⁴⁰ But he does not genuflect during the incensation of the Blessed Sacrament at the Offertory.²⁴¹

3. Concerning the *reverences*, as far as they are merely signs of honor, and not prescribed by the ritual, they are omitted. Hence there is no saluting of the choir,²⁴² no bow to the celebrant or to the sacred ministers among themselves. The merely reverential *kisses* are also omitted. Thus neither the hand of the celebrant nor any object are kissed at the Asperges or incensation. But when the Gospel book is offered to him, the deacon kisses the celebrant's hand for the singing of the Gospel, and when he offers the paten (at the Offertory and the Pater Noster) and the chalice to the celebrant, the subdeacon kisses the celebrant's hand after having sung the Epistle.

There are also some special *tokens of respect* for the Bl. Sacrament. Thus the celebrant at the "Dominus vobiscum," turns back a little towards the gospel side, and with only a half turn towards the people, salutes them. The deacon sings the "Ite Missa est" in the same way. The celebrant receives the incensing from the deacon *in plano* or on the lowest step of the altar, being careful not to turn his back towards the Bl. Sacrament. In the same place and manner he also washes his hands.²⁴³ The celebrant does not complete the circle at the "Orate fratres," nor before the Last Gospel; nor does he make any other genuflection.²⁴⁴ Authors advise that the celebrant should not make the Sign of the Cross on the altar, but on the book or card, or only on himself.²⁴⁵ The eyes are lifted, the profound inclinations and the genuflections are made towards the Bl. Sacrament as the object of attention. Also the genuflection made when reading the gospel is made by the priest and ministers towards the Bl. Sacrament.²⁴⁶

The sacred ministers seat themselves, but their heads should remain uncovered. They go to and return from the bench as usual.²⁴⁷

²⁴⁰ Martinucci, *l. c.*, I, p. 192.

²⁴¹ S.R.C., Feb. 11, 1764 (n. 2474).

²⁴² But the incensing of the choir is not omitted; S.R.C., n. 1248.

²⁴³ S.R.C., Nov. 12, 1831, ad 48 (n. 2682).

²⁴⁴ Martinucci, *l. c.*, I, p. 276.

²⁴⁵ Wappelhorst, *l. c.*, p. 210.

²⁴⁶ S.R.C., Nov. 30, 1895, ad 4 (n. 3875).

²⁴⁷ *Ibid.*

If a sermon is delivered during the Mass, a veil must be placed before the Blessed Sacrament.²⁴⁸

The *acolytes and censer bearer* observe the same rules, *viz.*, genuflect with both knees, whenever they come from or return to the sacristy; during the Mass they make a simple genuflection when they pass the middle of the altar or bring the veil or the cruets.²⁴⁹

II. A private or *low* Mass is subject to substantially the same rules. The priest himself carries and arranges the chalice. When in sight of the Bl. Sacrament, he uncovers his head. When he arrives at the foot of the altar, he kneels on both knees, and bows profoundly; he then goes up to the altar, sets the chalice thereon, makes a genuflection on one knee, and arranges the corporal and chalice. He again genuflects, goes to the epistle side, opens the missal, returns to the middle of the altar, makes a genuflection, and, turning slightly towards the gospel side, descends to the foot of the altar steps, makes a genuflection on one knee, and, without bowing, begins the Mass.

If Benediction is to be given after (either solemn or private) Mass, the ministers go to the bench or chair to take off the chasuble and maniples, while the celebrant dons the cope. In going to and coming from the bench, Roman custom demands a double genuflection.²⁵⁰

§ 3. PONTIFICAL MASS

A Pontifical Mass is a Solemn High Mass plus the prescribed episcopal ceremonies. It is of much later date than the latter. Besides the diocesan bishops another class of Ordinaries, namely, abbots, received the pontifical insignia, first by way of privilege. The twelfth century witnessed a great increase in the number of such prelates. But no law existed which granted that right to governing abbots. It remained a privilege until the Code determined that lawfully elected abbots regular, properly blessed and governing a community, enjoy the privilege of pontificals. No limit as to the number of times this

²⁴⁸ S.R.C., May 10, 1890, ad II (n. 3728).

²⁴⁹ Hartmann, *l. c.*, p. 460; Wappelhorst, *l. c.*, p. 210.

²⁵⁰ S.R.C., Nov. 24, 1899, ad V (n. 4048): "Juxta praxim Ecclesiarum Urbis, in plano utroque genu flectitur." Note that no Mass may be chanted or said before the Bl. Sacrament veiled or exposed only in the ciborium, placed either in or outside the tabernacle; S.R.C., July 27, 1927 (*A. Ap. S.*, XIX, 289).

privilege may be used, was stated.²⁵¹ There is another class of ecclesiastical dignitaries who enjoy the privilege of using pontificals, viz., *Monsignori* of a certain rank, or by special privilege.²⁵² Pius X complained of an "excessive use of pontifical insignia and prerogatives" and issued a Motu Proprio ("*Inter multiplices*," Feb. 25, 1905), wherein he regulated the use of pontificals by *Monsignori*.²⁵³ A bishop may perform pontifical functions which require the use of crozier and mitre even in exempt churches of his diocese. Outside his diocese a bishop needs either the express (or at least reasonably presumed) consent of the local Ordinary and that of the religious superior with regard to an exempt church. Pontifical functions are such as require the use of crozier and mitre and are performed according to the liturgical rules. Whenever the diocesan bishop grants permission to a prelate to perform pontifical functions in his own territory, he may also grant the use of throne and canopy.²⁵⁴

Abbots and prelates nullius, even though they are not consecrated bishops, within their own territory enjoy the right of wearing the pontifical insignia with throne and canopy and of holding pontifical functions; outside their territory they may wear the pectoral cross, a ring set with a precious stone, and a violet skull-cap.²⁵⁵ *Abbots regular* must refrain from using a purple skull-cap.²⁵⁶ Concerning the *Monsignori*, their rights are set forth in a separate document (*folio*), as to dress and functions, and vary in proportion to rank.²⁵⁷

How often prelates, especially bishops, are obliged to pontificate, is not determined by law. It chiefly depends on the number of the clergy as well as on local conditions and the judgment of the bishop. One thing appears certain—if the pontifical ceremonies cannot be carried out properly, it is better to forego them. On higher feasts it is

²⁵¹ Can. 625; Can. 325; see our *Commentary*, III, pp. 29 f., 351 ff. Formerly, by decree of Alexander VII, Sept. 27, 1657, the number was limited to three or four times a year. Titular abbots, as is evident from Can. 625, are excluded from this right. Only the Pope can grant this privilege to them.

²⁵² See *Cath. Encyclopedia*, s.v., "Monsignore," X, 510.

²⁵³ S.R.C., *Dec. Auth.*, n. 4154.

²⁵⁴ Can. 337.

²⁵⁵ Can. 325.

²⁵⁶ Can. 625.

²⁵⁷ See "*Inter multiplices*." Those interested in ecclesiastical dress are referred to J. A. Nainfa, S.S., *Costume of Prelates*, 1926.

becoming that the bishop should pontificate, yet there is no strict obligation to this effect. However, unless a special indult has been obtained, no pontifical Mass is permitted without the ministers prescribed by the *Caeremoniale Episcoporum*. The S.C. answered an American bishop's inquiry thus: "The bishop is not permitted to pontificate with only a deacon and subdeacon, nor may he sing a *Missa cantata*, either of the day or a Requiem, even though asked to do so by the faithful."²⁵⁸

The ceremonies of a pontifical Mass, while quite formal, have little of a distinctive liturgical character.²⁵⁹ A rather complicated ceremony also surrounds the solemn High Mass when the *Ordinary* assists in *cope and mitre*, or vested in the *cappa magna*.²⁶⁰

The ceremony is simpler when he assists at solemn Mass in *rochet and mozzetta*. Such a Mass, in fact, differs little from the ordinary solemn High Mass. The bishop occupies first place in the choir, unless he has been granted the use of the throne; in either case, he is not assisted by two chaplains. He is incensed at the Offertory and receives the "Pax" from the deacon.

When a bishop says *Low Mass*, he observes practically the same ceremonies as a simple priest.²⁶¹ It is becoming, however, that two chaplains should assist him. He vests not in the sacristy, but at the altar. He puts on the ordinary vestments, but does not cross the stole. He does not wear any pontifical insignia except the pectoral cross, which he puts on before the stole with the prayer "Munire," etc., and the ring, for which no special prayer is prescribed. After the "Indulgentiam" he takes the maniple, but says the prayer for the same after putting on the chasuble.

The bishop makes a profound bow (or a genuflection if the Blessed Sacrament is present) and begins the Mass. At the words "vobis fratres," etc., in the "Confiteor," he turns slightly towards the chaplains. Instead of "Dominus vobiscum," he says "Pax vobis," provided the "Gloria in excelsis" has been said. In the Canon, after "una

²⁵⁸ S.R.C., Aug. 20, 1870 (n. 3223); Jan. 7, 1880, ad II (n. 3507). The Congregation granted to the same bishop (of Erie Pa.) the privilege of pontificating without assisting priest or deacons of honor in cases of necessity.

²⁵⁹ *Caerem. Episc.*, lib. II; A. Stehle, O.S.B., *Manual of Episc. Ceremonies*.

²⁶⁰ See Stehle, *l. c.*, p. 254 ff.

²⁶¹ See *Caerem. Episc.*, l. I, cap. 29; Stehle, *l. c.*, pp. 4 ff.

cum famulo tuo Papa nostro N.," he adds: "et me indigno servo tuo," without naming the bishop. He washes his hands after the ablution, before reading the "Communio." If the server is not a cleric, the bishop himself covers and uncovers the chalice, pours in the wine and water, and so forth.

At the "Sit nomen," etc., the bishop makes the Sign of the Cross with his thumb on the breast, then from the forehead to the breast and shoulders, in the usual way, saying "Adjutorium." At the "Benedicat vos" he raises his eyes and hands, extends and joins the latter, inclines his head and, turning to the people, blesses them first on the epistle side, then in the middle, and finally on the gospel side. After the last Gospel he descends *in planum*, where he bows (genuflects) before and after divesting. He does not wash his hands after Mass.

If the bishop celebrates Mass at an altar where the Blessed Sacrament is exposed, he vests and divests in the sacristy and wears his biretta as far as the entrance to the sanctuary or chapel; or he vests at a credence, somewhat removed from the altar. At this Mass he does not bless the ministers.

In Masses for the dead, the bishop takes the maniple immediately after the cincture, saying, "Merere," etc. He gives no blessing except after washing his hands before vesting.

On special occasions, as at ordinations or the like, if the bishop vests pontifically for Low Mass, he does so at the faldstool. After ascending the altar at the "Aufer a nobis," etc., he kisses the text of the Gospel. At the "Lavabo" he wears the mitre. At the Blessing he takes mitre and pastoral staff. After the Blessing, he begins the last Gospel without mitre and staff, saying, "Initium," etc., and, having received mitre and staff, continues the Gospel as he proceeds to the faldstool. If it is a proper Gospel, he reads it in full at the altar.

§ 4. CONVENTUAL MASS

A conventual Mass is one sung or said in an ecclesiastical corporation. Conventual (from the Latin word "conventus") signifies a body of ecclesiastics of the secular or religious clergy who recite the Divine Office in common and sing the Holy Sacrifice as a culmination thereof, at a certain hour. This, indeed, was the immemorial cus-

tom in all cathedral and collegiate churches which were served by canons. The monks, after they had entered the ranks of the clerics, followed the example of the canons by adopting the conventual Mass. The fruits of this Mass were generally applied to the benefactors of the respective church or abbey.²⁶² But the prayer-union which existed between various religious bodies also included the members of these monastic communities, and so it was but natural that the conventual Mass was applied for the benefactors, the brethren and confratres.²⁶³

In the U. S. and other countries where there are no cathedral chapters, it appears that custom has superseded this law.²⁶⁴

The Code rules: "Every chapter is bound to recite the Divine Office daily and properly in the choir, with due regard to the laws of foundation. The Divine Service comprises the singing of the canonical hours and the celebration of a conventual High Mass, besides other Masses to be celebrated according to the rubrics of the Masses or the laws of foundation. A Low Mass may be celebrated as conventual Mass by the hebdomadarian, if the bishop, or another bishop in his place, sings a pontifical Mass in the church."²⁶⁵ The term "chapter" is here limited to cathedral and collegiate chapters.

Concerning religious the Code says: "Mass corresponding to the office of the day according to the rubrics must be celebrated daily in institutes of men and also, where possible, in institutes of women."²⁶⁶ This is now the written law, while formerly it was more or less merely a custom. The law obliges all male orders and congregations, and also religious societies of men without vows, unless the constitutions of these latter societies direct otherwise.²⁶⁷

The text of the law does not call for a High Mass, in fact, the S. Congregation has explicitly stated that a Low Mass is permitted. Here is the text of the decree:²⁶⁸ "Unless custom or the constitutions provide otherwise, regulars are obliged to say one Conventual Mass

²⁶² By benefactors were understood chiefly the patrons of a church, *viz.*, those who contributed to, or built, or maintained the church according to the verse: "Patronum faciunt dos, aedificatio, fundus"; see the commentators on X, III, 38.

²⁶³ Thalhöfer, *l. c.*, II, p. 30.

²⁶⁴ There are many decisions of the S.R.C. to that effect; see the Index to Vol. V, "Missa Conventualis quoad obligationem et cantum."

²⁶⁵ Can. 413.

²⁶⁶ Can. 610, § 2.

²⁶⁷ Can. 679, § 1.

²⁶⁸ *Decretum Generale*, S.R.C., Dec. 2, 1891 (n. 3757).

only, corresponding to the office of the day, and at the time prescribed by the rubrics. . . . Whether this Mass is read or chanted, the commemoration of a simple feast or octave must be omitted on feasts of the first and second class. . . . They are permitted to celebrate Ferial Masses which the rubrics prescribe, but these Masses must be celebrated according to the rubrics, and freedom must be granted to the choir members (choralibus) to assist or not.²⁶⁹ . . . Religious (regulars) are obliged to celebrate the Rogation Mass, provided a public procession is held."²⁷⁰

A Conventual Mass is also the Requiem Mass celebrated on the first free day of each month, except during Lent, Advent, and Eastertide.

The *time* for saying the Conventual Mass is as follows:

1. On all feast days of double or semi-double rank, on all Sundays and Octave days, and on the Vigil of Epiphany, the Conventual Mass is said after Tierce.
2. On all feasts of simple rank and on all ferial (not penitential) days, also from Septuagesima to Ash Wednesday (exclusive) and on the Vigil of the Ascension, the Mass is said after the recital of Sext.
3. On all the ferial days of Advent and Lent, on the Ember Days (even those of Pentecost), and on all Vigil Days on which the law of fasting would oblige or is dispensed with, after None.
4. The Conventual Requiem Mass is said after Prime.
5. Votive Masses are celebrated after None.²⁷¹

§ 5. VOTIVE MASSES

A *Votive Mass*, in the strict and true sense, is one which does not correspond to the office of the day. Therefore, the Mass on a Saturday, (*S. Mariae in Sabbato*) or the Dedication Mass is not a Votive Mass, because office and Mass agree. In a broader sense, a Votive Mass requires a reason and the observance of the rules and rubrics.

1. The *reason* may be private or public. A *private* motive is the

²⁶⁹ The S.R.C., March 27, 1779, ad 5 (n. 2514) had already ruled: "laudandos interessentes, sed non cogendos."

²⁷⁰ Concerning female Orders and congregations, this obligation is conditional, *viz.*, if possible; see our *Commentary*, III, 328 f.

²⁷¹ S.R.C., April 9, 1900 (n. 4053); Veneroni, *l. c.*, III, p. 314 f.

wish of the donor of a stipend or the desire of the celebrant. A public cause is called in the Missal "*pro re gravi et publica simul causa*."²⁷² The rubrics as well as various decisions explain this term. Three conditions must concur: (a) The reason must concern a community, not merely individuals or some particular families of a parish, *e. g.*, to obtain rain, fair weather, etc.; (b) there must be a concourse or gathering of the faithful and clergy;²⁷³ (c) the consent or permission of the bishop must be granted each time.²⁷⁴ A clothing or profession of religious, a novena, or exposition of the Blessed Sacrament (except Forty Hours' Devotion), a first Mass or a jubilee Mass,²⁷⁵ are not considered public or grave reasons. A distinction is made by rubricists between solemn, private, and privileged Votive Masses. A *solemn* Votive Mass is one celebrated with chant or at least some external pomp. A *private* Votive Mass is one celebrated for a personal or private reason. A *privileged* Votive Mass is one prescribed, or at least permitted, by the Holy See.²⁷⁶

2. The *general rules* governing the celebration of a Votive Mass may be summed up as follows:

a) A Votive Mass is allowed only if the Mass bears a votive character, according to the liturgical concept. Thus Ferial or Sunday Masses, and Masses of a determined mystery attached to a fixed day, are not celebrated as Votive Masses. Neither do we say a Votive Mass on Christmas, or Easter, or the Purification, etc. This is obvious from the Mass formulary itself. If the formulary contains no rubric "In Missis Votivis," it is a sign that such a Mass may not be celebrated as a Votive Mass. Neither may the Mass of a "Beatus" be said as a Votive Mass without a special indult.²⁷⁷

b) The rubric after the first set of Votive Masses in the Missal lays down these general rules concerning their use: For Votive Masses

²⁷² See "Additiones et Variationes," II, 3, 10; Brehm, *Die Neuerungen im Missale*, 1920.

²⁷³ "Cum interventu cleri et populi;" S.R.C., June 30, 1896, II, 1 (n. 3922).

²⁷⁴ It is not required that the bishop assist at the Mass; S.R.C., May 18, 1883, ad IX (n. 3575). The bishop also decides in each case whether a solemn Votive Mass may be celebrated for the opening of the school year in a seminary; S.R.C., June 16, 1893, ad VII (n. 3804).

²⁷⁵ Veneroni, *l. c.*, III, p. 267; Wuest-Mullaney, *l. c.*, n. 269.

²⁷⁶ Thus Wuest-Mullaney, nn. 224, 262. The truth is that the rubrics and rubricists are not very clear on this distinction. The former rubrics were more definite.

²⁷⁷ S.R.C., June 13, 1626 (n. 1568).

which take the place of the *Conventual Mass*: On Monday, Tuesday, Wednesday, Thursday, or Friday of any week except Advent, Lent, Ember and Rogation Days, Vigils, a week-day on which the Mass of the Sunday is to be said, and a day on which the Requiem Conventual Mass is to be said—a Votive Mass as distributed over the week in those formularies of the Missal may be celebrated according to the rubrics (see below). On a Saturday not impeded, *viz.*, one which would be celebrated as a ferial day, the "Missa de Beata" may be taken.²⁷⁸

These Votive Masses that take the place of the Conventual Mass may also be said on any free day, even though the Mass is not a Conventual Mass. Besides the Mass of the Immaculate Conception, that of the Seven Dolors of the B. V. Mary or of any canonized Saint contained in the Roman Martyrology may be taken. If the canonized Saint has a *Missa Propria*, the formulary for the latter should be used; if it has no such *Proprium*, the formulary in the *Commune Sanctorum* is to be employed. If the Saint is not inserted in the Calendar (Ordo), the formulary is taken from the "Commune." The Missal offers sixteen or eighteen formularies for various Masses (*ad diversa*).

3. The *rubrics* concerning Votive Masses are contained in the Missal and concern (A) the days on which these Masses are permitted and (B) the manner in which they are to be said.

A. The *days* on which Votive Masses are permitted are:

a) For *private* Votive Masses: all days of a semi-double or lower rank, provided no privileged Octave or privileged ferial day occurs. It matters not whether this Mass is read or sung.²⁷⁹

b) A *solemn* Votive Mass may be said on all days except the following: Sundays and Feasts of the First Class, Ash-Wednesday, all of Holy Week, Vigils of Christmas and Pentecost, All Souls' Day, in cathedral and collegiate churches where there is the obligation of a Conventual Mass, which cannot be said by another priest. In those churches where there is only one Mass on February 2, if the Blessing

²⁷⁸ The formularies for the B. V. Mary are placed after the "Commune Sanctorum" or rather "Dedicationis Ecclesiae." If the office is said on that day "de Beata," it can not properly be styled a Votive Mass.

²⁷⁹ *Additiones et Variationes*, II, 1, 10. The Friday after the Ascension is not privileged.

of the Candles takes place, and on the days of the Major and Minor Litanies, if the procession takes place.²⁸⁰

c) Among the *privileged* Masses are the *Missa pro Sponsis*, the transferred or impeded feasts, anniversary Masses, and the Mass of the Sacred Heart.

aa) The Mass *pro Sponsis* has the following rubrics: Outside the forbidden time the liturgical laws prohibit the Votive Mass on the following days:

1. All Sundays.
2. All Feasts of precept, even though suppressed.
3. All Feasts of the first and second class.
4. During Octaves of the first and second rank.
5. On privileged ferial days and privileged vigils.

(On these days a commemoration of the Nuptial Mass should be made under one conclusion with the principal prayer of the Mass, and the Nuptial Blessing given.)

6. On All Souls' Day (Nov. 2 or 3). Since all the Masses on this day must be celebrated as Requiem Masses, the Nuptial Mass and commemoration thereof are prohibited.

7. In parish churches in which only one Mass is celebrated, this Votive Nuptial Mass is prohibited on the Rogation Days, if the procession is held, and only commemoration of the Nuptial Mass can be made.

8. Outside the forbidden times, the Votive Nuptial Mass may be said on the Ferial Ember days and Vigils, on which days other private Votive Masses are prohibited. On these days the Gospel of the Ferial Day or of the Vigil is read as the Last Gospel in the Votive Nuptial Mass.

bb) A *Solemn High Mass*, and one only, is permitted in honor of the patron or titular saint, or the mystery, or the holy founder of a religious Order or congregation, if any of these feasts is impeded on its proper day by the occurrence of a higher feast.

cc) The *transfer* of the *external solemnity* to the following Sunday is permitted in the case of the principal patron of the place, the titular saint of the church, the anniversary of the dedication of one's own church, and, for religious, the titular feast, or that of the holy

²⁸⁰ *Ibid.*, n. 3.

founder of the Order or Congregation.²⁸¹ On these occasions it is permitted to celebrate one High Mass and one Low Mass only on minor Sundays, provided no feast of the First Class occurs; on major Sundays and on feasts of the First Class, it is permitted to make a commemoration of the transferred solemnity "under one conclusion" with the principal prayer of the Mass of the day, but even this commemoration is omitted on primary feasts of our Lord which are celebrated throughout the universal Church.

The external solemnity of those feasts of the First and Second Class which, prior to the reform of the Breviary and Missal, were celebrated on Sunday, but have since been permanently affixed to a preceding week-day, *e. g.*, the Solemnity of St. Joseph, Spouse of the Blessed Virgin Mary and Patron of the Universal Church, may likewise be transferred to the Sunday immediately following the feast.²⁸²

If the transferred solemnity is of a feast of the First Class, all the Masses except the Conventual Mass may be said. If the transferred solemnity is of a Feast of the Second Class, only one High Mass or one Low Mass may be celebrated. But on the external solemnity of the Feast of the Most Holy Rosary, on the First Sunday in October, though only of the Second Class, all the Masses, except the Conventual Mass, may be said as of the feast, as in the case of feasts of the First Class mentioned above.

dd) On the *anniversary* of the election or translation of the bishop a High Mass may be ordered by the bishop in all cathedral and collegiate churches of the diocese, but not in churches of exempt religious. Private Masses are not allowed for that purpose, neither are they permitted on the day of the election and coronation of the Pope.²⁸³

ee) *One Votive Mass of the Sacred Heart*, either sung or read, is allowed on each *First Friday* of the month, provided some special devotions are held in the morning and the local Ordinary has given his approval²⁸⁴ and no prohibitive day occurs.

Prohibitive days are: all feasts of our Lord, any feast of the First

²⁸¹ *Additiones et Variat.*, tit. IV, 3.

²⁸² S.R.C., Oct. 28, 1913, I, 2 (n. 4308).

²⁸³ *Additiones et Variationes*, tit. II, 4, 5.

²⁸⁴ This might be inserted in the diocesan faculties.

Class, any privileged ferial, Vigil or Octave day,²⁸⁵ the Day of the Purification of the B. V. Mary, the Vigil of Epiphany, and All Souls' Day. It is also prohibited in churches in which there exists the obligation of a Conventual Mass, which cannot be satisfied by another priest; in parish churches in which there is only one Mass on holy-days of obligation, even though suppressed. In these cases the Conventual or parochial Mass is said as a Solemn Votive Mass, and the commemoration of the Sacred Heart is added under one conclusion to the principal prayer of the Mass.

<i>Missa votiva</i>	<i>Color</i>	<i>Missa</i>	<i>Gloria</i>	<i>Orationes (a)</i>	<i>Credo</i>	<i>Præfatio</i>	<i>In fine Missæ</i>
De SS. Trinit.	Albus	Propr.	Omitt.	2 et 3 diei curr.	Omitt.	Propr.	Bened. Dño
De Spir. Sanct.	Rubeus	Propr.	Omitt.	2 et 3 diei curr.	Omitt.	Propr.	id.
De SS. Sacram.	Albus	Propr.	Omitt.	2 et 3 diei curr.	Omitt.	De Nativ.	id.
De Passione	Violac.	Propr.	Omitt.	2 et 3 diei curr.	Omitt.	De Cruce	id.
De S. Cruce	Rubeus	Propr.	Omitt.	2 et 3 diei curr.	Omitt.	De Cruce	id.
De B. M. V.	Albus	Propr.	Omitt. nisi in Sabb.	2 diei curr. 3 de Spir. Sancto	Omitt.	Propr.	id. in Sabb. Ite Missa est
De Angelis	Albus	Propr.	Semper dicitur	2 et 3 diei curr.	Omitt.	Comm. (b)	Ite Missa est
De Apostol.	Rubeus	Propr.	Omitt.	2 et 3 diei curr.	Omitt.	Propr.	Bened. Dño
De Sanctis	Festi	Propr. vel de Com.	Omitt.	2 et 3 diei curr.	Omitt.	Pr. vel Comm. (b)	id.
Pro quac. necessit.	Violac.	Propr.	Omitt.	2 et 3 diei curr.	Omitt.	Comm. (b)	id.
Pro infirmo	Violac.	Propr.	Omitt.	2 et 3 diei curr.	Omitt.	id.	id.
Pro sponsis	Albus	Propr.	Omitt.	2 et 3 diei curr.	Omitt.	id.	id.

²⁸⁵ S.R.C., *Dec. Gen.*, June 28, 1889 (n. 3712). During Lent it is permitted.

B. As to *how* these Votive Masses are to be said, the rubrics state:

a) For *private* Masses, either said or sung, the table on page 281 may serve as a guide.* The first oration is that of the Votive Mass; the second oration, that corresponding to the Office of the day, for instance, on ferial days, the oration from the preceding Sunday; as third oration is to be said the one which in the calendar (ordo) is noted as the one to be said immediately after the oration of the day, for instance, on ferial days, the "*A cunctis*." In the Mass pro Sponsis as well as in other Masses the third oration de tempore is omitted if a double or double major feast is commemorated. The *Praefatio Communis* gives way to a proper of an Octave or de tempore.

b) Each private Votive Mass has at least three *orations*, the first of the Votive Mass, the second of the Office said on that day, the third, which is indicated as the second in the Ordo. If the prayer "Fidelium" is to be said, this always takes the second-last place. If the prayer "A cunctis" is said in the third (or respectively fourth) place, the name of the Saint is omitted, *e. g.*, St. Joseph, if the Votive Mass of St. Joseph is celebrated.

c) The "Gloria" is omitted as stated in the table, but if the Votive Mass of a Saint falls on the Saint's Day, for instance, St. Teresa (3 Oct.) the "Gloria" is said. It is also said in Votive Masses of Saints or Mysteries celebrated during their own respective Octaves, *e. g.*, during the Octave of St. Joseph or that of the Immaculate Conception.

d) The "Credo" is omitted in all Private Votive Masses, except when the "Gloria" is said on account of the Octave (as above).²⁸⁶

e) The *Preface* proper to the Votive Mass, if there is one, should be said. If the Mass has no Preface of its own, the Preface of the Feast first commemorated, or of the Octave, or of the Season, or the Common Preface is said. In Votive Masses which have no proper Preface, if they are celebrated on a Saturday on which the Office "S. Maria in Sabbato" is said, and a commemoration of the Blessed Virgin is made, the Preface of the Blessed Virgin is said, with the words, "Et te in veneratione." The Preface in a Private Votive Mass celebrated with chant must be sung in the ferial tone; this also applies to the Prayers, the "Pater Noster," the "Benedicamus Domino" or "Ite missa est."

* Taken from the Ordo of the Swiss-American Congregation O.S.B.
²⁸⁶ S.R.C., June 30, 1896, III, 3 (n. 3922).

f) In Masses with a "Gloria," the priest says or sings the "Ite missa est" instead of the "Benedicamus."

g) Concerning the "Last Gospel," which formerly was always that of St. John,²⁸⁷ a new rule was introduced. This reads: The Last Gospel in Votive Masses is that of St. John—unless a commemoration was made in this Votive Mass of a Sunday, a Ferial Day which has its own Proper Mass, a Vigil, or the Octave of Epiphany, Easter, and Pentecost, or of any feast that has a strictly proper Gospel. Such strictly *proper Gospels* are prescribed for: (a) all feasts of our Lord except Dedication; (b) all feasts of the Blessed Virgin except the Assumption; (c) all feasts of Archangels and Guardian Angels; (d) the feasts of St. John the Baptist and St. Joseph; (e) the feast of the Twelve Apostles; (f) the feasts of the Holy Innocents, of St. Mary Magdalen, of St. Martha, the Commemoration of all the Holy Popes; (g) all Votive Masses of the first list, *viz.*, which may be taken in place of the Conventual Mass, but not the others (*ad diversa*).²⁸⁸

This rule holds good for all Votive Masses. No *Sequence* is said in any Votive Mass.

C) The rubrics for the *Solemn Votive Mass* are:

1. Only *one* prayer is said, unless it is sung on a feast of the Second Class, or on a Sunday, or on a privileged Ferial or Octave Day. Besides the "*oratio imperata*," if it is *pro re gravi*, must be added.

2. "Gloria" and "Credo" are said, but no *Sequence*.

3. The Preface to be said is that of the Votive Mass, if it has a proper Preface, even during a privileged Octave. If, however, there is a proper "Communicantes" during the Octave, this must be said in a Solemn Votive Mass, even though the Preface of the Octave has not been said. But if the Votive Mass has no proper Preface, the Preface of the Sunday, or of the Feast first commemorated, or of the Octave occurring, or of the season, or the common Preface, is said.²⁸⁹

4. The festive (solemn) tone is to be used for the prayers, the Preface, the "Pater noster," the "Ite missa est," and if the Mass is celebrated in violet vestments, also for the "Benedicamus Domino."

D) *Privileged* Masses are said like those of the double rite. There-

²⁸⁷ S.R.C., *Ibid.*

²⁸⁸ *Additiones et Variationes in Rub. Miss.*, IX; S.R.C., April 29, 1922 (*A. Ap. S.*, XIV, 356 f.).

²⁸⁹ *Add. et Variat.*, VII and VIII.

fore, the "Gloria" is said except in purple Masses, and the "Credo," if the character of the Mass (for instance, of a Doctor of the Church), requires it. In the Mass of the impeded Feast, the "Credo" must be added if it is to be said in the Mass of the day, even though the impeded Feast may have no right of its own to the "Credo." Likewise, unless this Mass has its own Preface, the proper Preface of the commemorated Feast, if there is one, must be used. Finally, if the commemorated Mass has a proper Gospel, this Gospel must be read as the Last Gospel of the Mass of the impeded Feast.

E) The Mass of the Sacred Heart is said with "Gloria" and "Credo"; a commemoration is made only of a Feast of the Second Class, or *Feria Major*, but a Collect prescribed by the Ordinary *pro re gravi* must be said. The Mass to be said is the new Mass of the Sacred Heart ("Cogitationes Cordis ejus")—there is a special Offertory and Communion for the Easter season—with the proper Preface. Outside the Easter season, the Alleluia is omitted at the Introit, the Offertory, and the Communion. The color of the vestments is white.

On Jan. 2, 3, or 4, the Mass "Puer natus est nobis" (Dec. 30) is said as a Solemn Votive Mass instead of the Mass of the Sacred Heart, and no commemoration of the Sacred Heart is made.

On the Friday after the Octave of the Ascension, the Mass of the Sunday within the Octave of the Ascension is said as a Solemn Votive Mass, without the commemoration of the Sacred Heart.

§ 6. MASSES FOR THE DEAD (REQUIEMS)

As the term "Requiem" denotes, this is a Mass offered for the repose of the souls in Purgatory. Masses for the dead are of ancient date, as the formularies given in the Sacramentaries prove. But the mournful tone and black color belong to later times, after the first millennium, when ease and luxury seemed to necessitate a more serious strain.²⁹⁰ This is almost graphically expressed in the "Dies irae." Yet in spite of that doleful dress, the liturgy for the dead sounds the

²⁹⁰ See *Die Betende Kirche*, 1926, p. 571. The Eastern liturgies do not employ black, but red, vestments; even the Pope, when assisting on the throne at a Requiem, wears a red vestment.

keynote of peace, light, and hope. Peace or repose are wished to the souls by the living Church as opposed to the pains of Purgatory. The Church, in whose peaceful communion the faithful died, has the key to the treasury whence peace may drop forth. Light is the abode of God. The cry for light, therefore, is a petition for admission to the beatific vision.²⁹¹ Hope is reposed in Christ, as expressed strongly in the Preface. Christ has conquered death, and He comes glorified in the Holy Sacrifice of the Mass, even as He will come in majesty and power to raise the dead to life on the last day.

There remains to be explained the idea of the Offertory (and also of the Office and exequies). The fate of a faithful Christian is sealed at his death. Why, then, this cry for liberation? Some have found the explanation in that the Church celebrates the day of death (*dies obitus*), or, more accurately, the dying moment of the faithful departed. The Judge stands at the gate expecting the soul as it were, and therefore the Church requests Him to be propitious and, in virtue of the atoning Sacrifice, to admit the parting soul to light and rest.²⁹² Another interpretation was proposed, if we are not mistaken, by Cardinal Wiseman. He looked upon the service for the dead as a grand drama, intended less for the dead than as an earnest warning for the living. This thought is forcibly brought home in the Sequence, and also in the Offertory.²⁹³ The Introit, "Requiem," is not Biblical, but the "lux perpetua" reminds us of the Martyrs' Mass in Easter time. The verse is taken from Ps. 64, which is a harvest song, alluding to the Divine Harvester, who reaps the fruit of His bounteous redemption.²⁹⁴

Even well meaning Catholics sometimes ask: what is the use of having a solemn High Mass for the dead? The answer is intimated by the Psalmist when he says: "The sacrifice of praise shall glorify me: and there is the way by which I will shew him the salvation of God" (Ps. 49, 23). The more God is honored and praised, the readier He is to grant mercy and bestow blessings. Hence a High Mass, in which God is more eminently glorified, should bring more abun-

²⁹¹ See Thalhoffer, *l. c.*, II, p. 241.

²⁹² *Die Betende Kirche*, p. 572.

²⁹³ We could not find the text.

²⁹⁴ *Die Betende Kirche*, *l. c.*

dant fruits to the departed souls than a Low Mass.²⁹⁵ The essence of the sacrifice is, of course, the same; yet the additional accidental honor voluntarily and cheerfully offered must needs be acceptable to God.

SECTION I

RUBRICS FOR LOW MASS

1. At the beginning of the Mass the priest, having made the Sign of the Cross and said the "Introibo," omitting the psalm "Judica" and the "Gloria Patri," says: "Adjutorium," again making the Sign of the Cross.

2. He does not make the Sign of the Cross at the Introit, but, having placed his left hand on the altar, with the extended right hand makes the Sign of the Cross on the Missal. Instead of "Gloria Patri," he says, "Requiem aeternam."

3. At the "Munda cor meum," the "Jube Domne" with the "Dominus sit" are omitted. After the Gospel the celebrant does not kiss the book, nor does he say, "Per evangelica."

4. While saying, "Deus qui humanae," he does not bless the water; at the end of the Psalm "Lavabo" he omits the "Gloria Patri," without substituting anything in its place.

5. At the "Agnus Dei," instead of saying "miserere nobis," he says, "Dona eis requiem"; and the third time he says, "Dona eis requiem sempiternam." He does not strike his breast in pronouncing these words, but keeps his hands joined before him, without touching the altar.

6. He omits the first of the three prayers before Communion.

7. At the end of the Mass, instead of "Ite missa est," he says, "Requiescant in pace," turned towards the altar, not towards the people. Having said the prayer, "Placeat," he does not say, "Benedicat vos," nor does he bless the people, but kisses the altar, goes to the Gospel side, and there reads the Gospel of St. John.

8. When the Requiem is celebrated for one person only, the In-

²⁹⁵ Thus Thalhofer, *l. c.*, II, 327. He adds that the duration and singing add more protracted prayer and elevation of hearts—*ex opere operantis*. But this reasoning is a two-edged sword; for both prolongation and singing may also produce the contrary effect.

troit, Gradual, Tract, Offertory, Communio, and Requiescant in pace, retain the plural form.

SECTION II

RUBRICS FOR REQUIEM HIGH MASS

1. The black vestments are put on with the usual prayers. The bench or chairs are not covered; the antependium is black (unless the Blessed Sacrament is reserved on the altar, when it should be violet), the chalice is not covered with the long veil, because it is not used by the subdeacon. If clerics are present, candles may be prepared for them, to be distributed at the Epistle and to be used at the Gospel, at the Elevation, and at the absolution.²⁹⁶ The candles should be of unbleached (yellow) wax. Neither relics nor flowers are to be on the altar.

2. The celebrant marches to the altar in the same way as at the ordinary High Mass, though the censer bearer may remain in the sacristy until the Offertory. But the acolytes carry two candlesticks with candles lit.²⁹⁷

3. During the Confiteor the master of ceremonies kneels below the steps at the epistle side; after the Confiteor, the deacon and subdeacon, going up to the middle of the altar, pass at once to the epistle side, to attend the celebrant for the Introit. There is no incensation at the beginning of this Mass. The clergy and the minor ministers kneel down, while the celebrant sings the prayers.

4. The subdeacon, after having sung the Epistle, does not carry the Missal to the celebrant, but gives it to the master of ceremonies; he does not kiss the celebrant's hand nor receive his blessing.

5. While the Sequence is sung, the celebrant having read it, goes with the ministers to sit on the bench; then candles are distributed to the clergy, who keep them lighted in their hands whilst the Gospel is sung, and from the Sanctus till after the communion of the celebrant.

6. Five or six strophes before the end of the Sequence, the min-

²⁹⁶ *Rub. Miss.*, XIII, 3: "ad evangelium, ad elevationem Sacramenti et post Missam, dum fit absolutio." The text does not absolutely prescribe the distribution of candles, but merely says: "si distribuendae sunt."

²⁹⁷ Hartmann, *l. c.*, p. 464.

isters and the celebrant go to the middle of the altar, bow or genuflect, and the celebrant ascends the steps and says, "Munda cor meum." The subdeacon removes the book from the epistle to the gospel side, and the celebrant reads the Gospel. The deacon, at the proper time, carries the Missal to the altar, lays it in the middle, kneels on the edge of the platform, and says "Munda cor meum," but does not ask the blessing of the celebrant nor kiss his hand.

7. After the celebrant has read the Gospel, the deacon and subdeacon go down below the steps. The acolytes (without candlesticks) walk behind the deacon and subdeacon. All make a genuflection, and go to the usual place, where the deacon sings the Gospel. Incense is not used at the Gospel.

8. After the Gospel, the subdeacon does not carry the book to the celebrant to kiss, but gives it back to the master of ceremonies.

9. After the celebrant has said Oremus, at the Offertory, the subdeacon goes to the side table and carries the chalice with its veil and burse to the altar.

10. The deacon takes the corporal out of the burse, and spreads it on the altar, as usual. The subdeacon takes the veil off the chalice and gives it to the acolyte; when he presents the water, he does not offer it to the celebrant to bless.

11. At the Mass for the Dead, neither the celebrant's hand nor anything given to or received from him is to be kissed.

12. While the celebrant is raising the chalice, the subdeacon goes to the left of the celebrant, making a genuflection in the middle. The subdeacon does not hold the paten, as at other Masses.

13. After the oblation of the chalice, the deacon places the paten partly under the corporal and covers the rest of it with the purifier; at the proper time he presents the censer for incense, and both ministers attend the celebrant at the incensation, which is done in the usual manner; the celebrant *only* is incensed by the deacon after the incensation of the altar.

14. The celebrant being incensed, the subdeacon receives the water cruet and the basin from one of the acolytes; the deacon receives the towel from the other, and both assist at the Lavabo.

15. At the end of the Preface, the deacon goes up to the right of the celebrant and the subdeacon to the left; both recite the Sanctus

with him; then the subdeacon returns to his place below the steps, while the deacon goes to the left of the celebrant to attend to the book.

16. At the words "Quam oblationem" the deacon goes to the right of the celebrant, and the subdeacon to the epistle side, where he kneels on the step, receives the thurible from the censer-bearer, and incenses the Blessed Sacrament three times at each elevation; afterwards he returns the censer, goes back to his place, makes a genuflection, and remains there till the "Pax Domini." The acolytes remain kneeling on each side of the altar, holding their candles until after the celebrant has received communion.

17. At the words, "Dimitte nobis," the deacon makes a genuflection and goes up to the right of the celebrant, to give him the paten.

18. A little before the celebrant says "Agnus Dei," the subdeacon makes a genuflection and goes to the left of the celebrant; he makes a genuflection with the others, who, bowing profoundly towards the Blessed Sacrament, say the "Agnus Dei" without striking their breasts.

19. After the "Agnus Dei," the deacon and subdeacon exchange places, making a genuflection both before and after; the "Pax" is not given; but the rest is as usual.

20. After the last "Dominus vobiscum," the deacon, without turning to the people, sings, "Requiescant in pace" (always in the plural). The celebrant, likewise turned towards the altar, says the same words in a lower voice. The blessing is not given. The rest as usual.

SECTION III

THE RUBRICS OF THE NEW (BLACK) MISSAL

Under the heading "Additiones et Variationes," title III, which is reprinted in the "Black" Missals²⁹⁸ at the beginning, there is the title: "De Missis Defunctorum" (On Masses for the Dead). These rubrics, with some explanations, may find a place under the following headings: Funeral Masses, Privileged Masses, Ordinary Masses, Mass Formularies, Orations.

²⁹⁸ Pustet Edition of 1922. *Tolling of bells* is not allowed on days on which the funeral Mass is forbidden; S.R.C., Oct. 21, 1927 (*A. Ap. S.*, XIX, 281 f.).

I. FUNERAL MASSES

A *funeral Mass*, in the strict sense, is one celebrated on the day of a person's death, with the body present. This was the custom in ancient times. However, for various reasons, the Mass had often to be postponed or the body could not be brought to church. When the corpse is already buried, the funeral Mass may be celebrated within two days from the day of death, and still be called a funeral Mass in the liturgical sense—"in die obitus"—as if the body were present.²⁹⁹

Such a funeral Mass is *prohibited* by the rubrics on the following days: Christmas, Epiphany, the three last days of Holy Week, Easter Sunday,³⁰⁰ Ascension, Pentecost, Trinity Sunday, Corpus Christi, Immaculate Conception, Annunciation (March 25 or the day to which the feast is transferred), St. Michael's Day (Sept. 29), John the Baptist, St. Joseph (March 19 or the day to which the feast is transferred), Solemnity of St. Joseph, SS. Peter and Paul, All Saints; on the Sunday to which the external solemnity of any of these feasts is transferred (in which case the funeral Mass is permitted on the feast itself); on the Feast of the titular saint of the church from which the funeral is to be held; on the Feast of the Dedication of the church from which the funeral is to be held or its anniversary; on the Feast of the principal patron of the place; on the Feast of the Holy Founder of the Order or Congregation (for the churches of religious only); on the Feast of the titular saint of the Order or Congregation (for the churches of religious only); on the Sunday to which the external solemnity of these feasts is transferred by the rubrics, in which case the funeral Mass is permitted on the feast itself.

On All Souls' Day, the first of the three Masses for this day is said as a funeral Mass, or, if the funeral Mass has already been solemnly celebrated, or is to be celebrated later, the second or the third Mass may be used and the prayer "pro die obitus" for the deceased is added to the principal prayer of the Mass, under one conclusion.³⁰¹

No Requiem Mass of any kind is permitted: (a) Whenever the

²⁹⁹ S.R.C., *Decretum Generale*, Dec. 2, 1891, ad II (n. 3755).

³⁰⁰ But not Monday or Tuesday after Easter or Pentecost.

³⁰¹ *Rub. cit.*, III, 4.

Blessed Sacrament is exposed for public adoration, except on All Souls' Day (Nov. 2 or 3), or when the Requiem is to be said in violet vestments and at an altar different from the altar of exposition; (b) Whenever the parochial Mass, which must be applied for the people, cannot be said by another priest; (c) Whenever there is only one Mass in a church on Candlemas, Ash Wednesday, Palm Sunday, the Vigil of Pentecost, the Rogation Days, and the Feast of St. Mark, if the usual blessings or processions take place.

If a corpse has been buried, but is exhumed in order to be brought to its final resting place, the privilege of the funeral Mass cannot be applied, but only that of the third or seventh or thirtieth Day.³⁰² The funeral Mass is, as a rule, supposed to be a "*cantata*," i. e., solemn, or at least simply sung. However, it may be a "*lecta*" or low Mass if those who have the funeral Mass said are poor ("*pauperes*").³⁰³ With the exception, therefore, of the days mentioned above, either a High or low Requiem Mass may be celebrated on any day of the year.

II. PRIVILEGED REQUIEMS

A privileged Requiem is one which has some special connection with the burial of a deceased person. This connection may concern either a certain day or a certain place.

I. The *days* here concerned are the third, seventh, thirtieth, and the anniversary. These commemorative days may be reckoned either from the day of death or from the day of burial, without the privilege being lost.³⁰⁴

The term *Anniversary Mass* may be taken either in the strict or in a broad sense. In the strict sense an anniversary Mass is celebrated one year after either the death or burial of the deceased person. If the Mass is to be celebrated for several dead persons, it must fall on the anniversary of the death or burial of at least one of them.³⁰⁵ In a broader sense an anniversary Mass is one founded by relatives or friends to be

³⁰² S.R.C., June 16, 1922 (*A. Ap. S.*, XIV, 393).

³⁰³ *Rub. cit.*, III, 4. It appears to us that the term "pauperes" may here be taken as in the dispensation taxes (see our *Commentary*, Vol. V, 131). In one *dubium* we read: "pauperes, non habentes unde solvere valeant, juxta suum statum, stipendium minus onerosum;" S.R.C., May 13, 1879 (n. 3494).

³⁰⁴ S.R.C., *Dec. Gen.*, Dec., 2, 1891, n. IV (n. 3753).

³⁰⁵ *Veneroni, l. c.*, III, p. 284.

celebrated each year on a fixed day, though not necessarily on the day of the deceased person's death or burial, or a Mass which is said once each year, on a certain day, for the repose of departed members of confraternities, religious societies, congregations, or Orders, or a High Mass (*missa cantata*) requested to be said during the Octave of All Souls' Day. These Masses, it may be noted, can neither be anticipated nor transferred;³⁰⁶ they may be celebrated in any church, and do not belong to the strict prerogatives of the pastor.³⁰⁷

The rubrics prohibit such privileged Masses only on the following days: Sundays and holydays of obligation; All Souls' Day; Feasts of the First and Second Class, even when transferred; Ash Wednesday; Monday, Tuesday, and Wednesday of Holy Week; the Vigils of Christmas, Epiphany, and Pentecost; the Octaves of Christmas, Epiphany, Easter, Ascension, Pentecost, Corpus Christi, and the feast of the Sacred Heart. Whenever this Mass is prohibited, it may, provided it is a High Mass, be either anticipated or transferred to a day when it is not prohibited.

2. Privileged Masses may be said, according to the rubrics:³⁰⁸

a) In any *church* or *public oratory* where the *funeral* is held, low Masses of Requiem (*in die obitus*) may be said on the day of the funeral—unless prohibited (see below under e)—provided these Masses are applied for the deceased.

b) In any *semi-public* oratory which takes the place of a church or public oratory where none such exists, provided the Masses are applied for the deceased, and are not prohibited (see under e).

c) In any *semi-public* oratory, even though this does not take the place of a church or public oratory, and in any *private* oratory, provided the body of the deceased is present in the house where the oratory is and the Masses are applied for the deceased, and are not prohibited.

d) Requiem Masses may be celebrated in any church or in the public and main oratory of any *cemetery*, and in every *mortuary chapel*, unless prohibited.

³⁰⁶ *Rub. cit.*, III, 7.

³⁰⁷ S.R.C., July 24, 1683, ad 4 (n. 1714).

³⁰⁸ *Rub. cit.*, III, 5 and 8.

But this privilege is not granted to churches or oratories situated outside of cemeteries, in which, though at the distance required by law, bodies rest in subterranean vaults; nor to churches, oratories, or mortuary chapels in which corpses were once buried, but for some reason, are no longer buried now; nor to churches to which, although surrounded by graves, there is attached the obligation of office in choir or the care of souls.

e) The days prohibited are: All Sundays and holydays of obligation; all feast days of the First and Second Class, even though transferred; and all privileged ferial days, vigils, and octaves.

To reduce these somewhat complicated rules to a brief formula, it may be said: *Funeral* Masses are allowed on all days from Second Class feasts down to simple or memorial days; *privileged* Masses are allowed on all days (except Sundays) from the double feasts, either major or minor,³⁰⁹ down to simple or memorial days, provided the ferial days or octaves included in this list are not privileged (which the Ordo indicates). This privilege is also granted to the private chapels of Cardinals, bishops, and other prelates who enjoy the favor of a private oratory.³¹⁰

III. ORDINARY REQUIEM MASSES (MISSAE QUOTIDIANAE)

Ordinary Masses are all those which do not fall within the category of funeral or privileged Masses, but are celebrated on any day on which they are not prohibited or in any church or chapel. An ordinary Mass may be either a "*cantata*" or a low Mass.

a) Low and sung Masses are *prohibited* on all days of double rank, either major or minor; on all Sundays, even anticipated or transferred; and on all privileged ferial or octave days.

b) *Low Masses* are *prohibited* also on all vigils, whether privileged or not; on all Ember Days, from the 17th of December, inclusive, to the 23rd, inclusive.

c) With the exception of these days, therefore, low as well as High

³⁰⁹ The privilege consists in this, because ordinary Requiems are forbidden on double days.

³¹⁰ S.R.C., June 8, 1896 (n. 3915).

Masses are permitted on all days of *semi-double* or inferior rank. Besides, even during *Lent*, a *missa quotidiana* may be said on every first free day of the week, *viz.*, one not impeded by a double, an Ember or a vigil day, with the exception of Holy Week.³¹¹

IV. MASS FORMULARIES

The "New Missal for the Dead" contains six formularies: (1) three for All Souls' Day; (2) one for the day of death or burial ("in die obitus seu depositionis defuncti"); (3) one for the anniversary; (4) one for daily Masses for the deceased.

1. On All Souls' Day three Masses may be said by every priest in the order in which they are given in the Missal. The First Mass is to be said by a priest who celebrates the High Mass on this day, and who, in this case, has the privilege of anticipating the Second and Third Masses.

The First Mass, furthermore, is to be celebrated for the Sovereign Pontiff, both on the day of death or burial, and on the anniversary. It is to be celebrated likewise for deceased cardinals, bishops and priests, with the respective principal proper prayers given among the "Orationes Diversae."

2. The formulary prescribed for the "dies obitus seu depositionis" is to be used:

a) On the day of death or burial (and on the day of receiving the news of death) of lay persons and clerics who were not priests.

b) On the third, seventh, and thirtieth day after the death (or burial) of any of the above-named, with the prayer assigned at the end of this Mass.

3. The formulary for the anniversary is to be used on the anniversary of the death or burial of lay persons and clerics who were not priests, and on all anniversaries in the broader sense of the term, but with the proper orations (see below).

4. The last formulary is to be used for all other occasions, except the three mentioned in the preceding numbers, *viz.*, for all clerics of every rank and all the faithful, either in common or individually, with the proper orations.

³¹¹ *Rub. cit.*, III, 3.

V. PRAYERS (ORATIONES)

1. On *All Souls' Day* the three Masses are to be said as printed in the Missal, with one prayer only, except in case of a funeral Mass, as stated above. If a priest wishes to say only one Mass on this day, he should use the first formulary with one prayer only.³¹²

2. On the day of death (*in die obitus*) for the pope, a cardinal, a bishop, or a priest, the corresponding (one) oration must be said.³¹³ The same rule holds for the third, seventh, and thirtieth day. For all other persons the "Quaesumus" placed at the end of the formulary "in die obitus" is to be used.

3. On an *anniversary*, the formulary of that day with the prayers especially assigned for pope, cardinal, bishop, or priest are said; for deceased benefactors, relatives, and confreres the "Deus, veniae largitor"; for clerics who were not priests and for lay persons, the "Deus indulgentiarum," with the necessary variations of number and gender.³¹⁴

4. In an *ordinary High Mass* three orations and no more are said. The Requiem Mass on the first free day of every month, except Advent, Lent and Easter tide, has only three prayers from the formulary "Quotidiana."³¹⁵

An *ordinary low Mass* must have at least three orations: the first for the deceased person or persons; the second according to the choice of the priest; the third or last, "Fidelium." If the Mass is for the departed souls in general (*pro defunctis*), the prayers are said in the order given "in Missis quotidianis." If the persons are designated (for instance, several men or women) the corresponding oration "pro pluribus defunctis masculis" or "feminis" (n. 9* or 10*) is the first one, the second, "ad libitum," the third, "Fidelium."³¹⁶ But if the

³¹² Benedict XV, "Incruentum," Aug. 10, 1915. Concerning the intention, the same Constitution rules that if three Masses are said, one may be applied by the priest according to his own intention, for which he may take a stipend; one must be applied to all the poor souls, and one according to the intention of the Pope.

³¹³ For an abbot, the oration "sacerdotali (not pontificali) dignitate" must be said.

³¹⁴ We suppose that this oration is also to be used for members of a sisterhood, though they form a "coetus," but the word "fratres" has not yet been changed.

³¹⁵ *Rub. cit.*, III, 2.

³¹⁶ The New Missal has two sets of orations: if all are males, the masculine plural (9*) is used; if all are females, the feminine plural (10*) is used; if males and females, the "famulorum tuorum" is used as the Latin grammar teaches.

name or designation is not stated by the donor, or is unknown, the oration is "Deus, veniae largitor."³¹⁷

If a priest wishes to say more than three orations in a low Mass, he has to add two or four more, *viz.*, make it five or seven, unless the Ordinary has ordered an "oratio imperata pro defunctis," in which case this is the second-last oration, the "Fidelium" always taking the last place.

The "Dies irae" is said in all High Masses of Requiem, and all low Masses with one oration only. In low Masses with three orations it may either be recited or omitted.³¹⁸

§ 7. MASS IN ANOTHER CHURCH (IN ECCLESIA ALIENA)

The general rule is that the Mass should correspond with the Office because the Holy Sacrifice is the crown and "fastigium" of the "Divine Work." However, since the calendar or directory of one church may differ from that of another, and a priest may say Mass in a strange diocese or in a church of religious whose calendar differs from his own, certain rules have been laid down. The most incisive one was that of July 9, 1895, ratified by Pope Leo XIII,³¹⁹ which was received, in substance, into the rubrics of the New Missal.³²⁰ The text reads: "Each and every priest, secular or regular, who wishes to say Mass in a church or public oratory, shall by all means celebrate the Mass according to the calendar of the church in which he celebrates, even if it be proper to religious, to the exclusion, however, of the rites peculiar to the respective church or religious Order. This ruling applies also to semi-public oratories and to the principal chapels in seminaries, colleges, convents, hospitals, prisons, and similar institutions. But if Votive or other Masses are permitted according to the calendar of the aforesaid church, priests may say these Masses, provided they observe the prescriptions of the rubrics and the decrees."

This rubric excludes adaptation to peculiar rites. For instance, if a

³¹⁷ If the donor does not determine the purpose a "Black" Mass may be said, provided the Rubrics permit it.

³¹⁸ Rubrics of the Missal for Daily Masses.

³¹⁹ S.R.C., *Dec. Gen.* (n. 3862).

³²⁰ *Additiones et Variationes*, IV, 6.

Benedictine wished to say Mass in a Dominican church, he would have to conform himself to the Dominican Calendar, but would not be allowed to say Mass according to the Dominican rite, which differs somewhat from the Roman rite, used by the Benedictines.³²¹

Concerning *oratories* it may be observed that the private chapels of *cardinals* and *bishops* are considered semi-public oratories,³²² and therefore priests who say Mass there must conform themselves to the calendar of the respective cardinal or bishop. In strictly private oratories the celebrant must follow his own calendar.³²³

Regulars who have governed a parish church habitually, or at least for a long time, may use their own calendar in this church; but if they have only temporary charge of an oratory, whether public or semi-public, they have to follow the diocesan calendar. Thus regulars who act as temporary chaplains of hospitals or schools must accommodate themselves to the diocesan calendar, if this calendar is used in those chapels.³²⁴

Not only nuns (*moniales*), but also the *Sisters of the Third Order of St. Francis* aggregated to any of the three male branches (Brown Franciscans, Conventuals, Capuchins), are entitled to follow the calendar of their respective Order. Therefore, not only priests of that Order, but all others, secular and regular, must follow the calendar of these semi-public oratories.³²⁵ This holds with regard to all nuns who say the full Office.³²⁶ Therefore a priest, secular or regular, who acts as a chaplain or confessor for a Dominican convent, must follow the calendar of the Dominicans in saying Mass.³²⁷ If a cathedral church is entrusted to the care of religious who reside and hold their choir service and other functions there, the religious must follow the diocesan calendar when saying Mass in this church.³²⁸

³²¹ The same rule would hold for a priest saying Mass in the Milan Cathedral (Ambrosian rite), where they have, however, a Roman Missal, at least in the chapel of St. Charles.

³²² Can. 239; Can. 349 allows cardinals and bishops to say Mass in any church according to their own calendar.

³²³ The text only mentions public and semi-public oratories, hence private oratories are excluded: see also S.R.C., Feb. 11, 1910, ad 3 (n. 4248).

³²⁴ S.R.C., *l. c.*; April 22, 1910 (n. 4252).

³²⁵ S.R.C., April 15, 1904 (n. 4132).

³²⁶ S.R.C., Jan. 14, 1898, ad IV (n. 3972).

³²⁷ S.R.C., Feb. 12, 1909 (n. 4233).

³²⁸ S.R.C., March 20, 1915.

ARTICLE VIII

THE CHANGEABLE PARTS OF THE MASS

There are certain parts of the Mass formulary which change according to the character or rank of a feast. Some, like the Gloria and the Credo, are unchangeable as to their wording, but are either said or omitted in accordance with the rubrics. The changeable parts are: the Introit, the Gloria, the orations (commemorations), the Epistle, the Gradual, the Tract, the Sequence, the Gospel, the Offertory, the Secreta, the Preface, the Communicantes, the Communio and Postcommunio, the *Ite Missa est*, and the Last Gospel. Some of these undergo only slight changes, while others are surrounded by a more or less complicated apparatus.

1. The *Introit* varies according to the feast, but usually consists of an antiphon and a versicle with the "Gloria Patri," etc. After the antiphon two "Alleluias" are added during Easter tide. Otherwise no Alleluia is said, unless the formulary of the Mass expressly contains such an addition. The "Gloria Patri" is omitted from Passion Sunday to Holy Thursday, inclusively.³²⁹ The whole Introit is omitted on Holy Saturday and the Vigil of Pentecost, when the Litany of All Saints is recited, because this takes the place of the Introit. But the Missal has an Introit for the Vigil of Pentecost for low Masses, in which the prophecies, prayers, and litany are not said.³³⁰

In this connection it may be added that the psalm "Judica" is omitted during Passion tide and in Requiems. The reason for this omission is not obvious.³³¹

2. The "*Gloria*" is said on all Sundays which have no purple color, on all Feast days, on Ferial days on which a "Gloria"-Sunday Mass must be resumed, in Solemn (not purple) Votive Masses, and in the "Beata" Mass on Saturdays.

³²⁹ The reason given for this omission is that the doxology savors of joy and hence is not befitting the sad days of the Passion; Thalhofer, *l. c.*, I, 493.

³³⁰ No Low Mass is permitted on Holy Saturday.

³³¹ Thalhofer, *l. c.*, II, 61, rejects the reason of "Judica" having a cheerful tone, and suggests that, since the psalm expresses individual guilt and sorrow, the idea of Christ's vicarious suffering and the poor souls' expiation makes our sorrow dwindle into insignificance. The more natural explanation is that the omission of the "Gloria Patri" drew the psalm with it. (Fortescue, *l. c.*, p. 226.)

3. *Epistle* and *Gospel* are always said according to the formulary of the Mass, either of the *proprium* or the *commune Sanctorum*.

4. Each Mass has its *Gradual*, either proper or common. Outside Easter tide and the Septuagesima-Lenten season it consists of some verses, followed by two Alleluias and a verse which ends with another Alleluia. Vigil Masses during the seasons just mentioned have no Alleluias or verse attached. From Septuagesima Sunday to Easter exclusive, the Gradual is followed by the *Tractus*, which takes the place of the three Alleluias and verse. This Tractus is omitted from Monday after Septuagesima to Tuesday after Quinquagesima on week days when the Mass of the Sunday is resumed, but the Gradual is said.³³² Vigil Masses, too, have only the Gradual, but neither Tractus nor Alleluia, outside Easter tide. The Gradual of the Easter season commences with two Alleluias, is followed by one verse and another Alleluia, and another verse and a final Alleluia, when the Mass de tempore or that of a Feast is said. The Rogation Mass has only one Alleluia and one verse.

5. The *Sequence* is said only in five Masses, namely, on Easter, Pentecost, Corpus Christi, the feast of the Seven Dolours of the Blessed Virgin Mary, and the Requiem. The Sequence must be said on Easter ("Victimae paschali") and on Pentecost ("Veni, Sancte Spiritus"), and every day during the Octaves of these feasts in all the Masses. The Sequence of Corpus Christi ("Lauda Sion") must be said in all the Masses of the feast itself and in all High Masses sung during its Octave, if the Mass of the Octave is said. It must be said also in all the Masses on the Octave Day. But in low Masses of the Octave it may be said or omitted "ad libitum."

6. The *Credo* is to be sung or recited on the following days;

a) On all Sundays and also on week days when the Office is of the Sunday,³³³ the Vigil of Epiphany being equal to a minor Sunday.

b) On all feasts of our Lord (to which also belongs the Dedication of a church), the Bl. Virgin Mary, the Angels, St. Joseph, the Apostles, the Evangelists, Doctors of the Church, St. Mary Magdalen, All Saints, and their octaves, provided the feast is celebrated as of the First Class. If any of these feasts is celebrated as of

³³² *Rubrica in Dom. in Septuagesima.*

³³³ This occurs when a Sunday would be omitted.

the Second Class, the Credo is inserted only on the feast day itself.³³⁴

c) On the patron feast of the place, or of the religious Order or congregation; also on the titular feast of a church, chapel, or altar; and on that of the founder of an Order or congregation.

d) On the feast of a Saint whose body or an important relic is preserved there. This rule also holds with regard to the feast of the Holy Relics.³³⁵

e) In Solemn Votive Masses (pro causa gravi et publica simul) celebrated as High Masses; in the Mass of the Sacred Heart on the First Friday, whether sung or read; also in the Mass of a Second or Third Class feast when transferred to a Sunday as to its external solemnity.

7. With regard to the fifteen *prefaces*, the rules are stated in the Missal before each Preface; the general rubrics are laid down in a special title:³³⁶

a) If the Mass has a proper preface, this is to be taken.

b) If no proper preface is assigned, the preface is determined by the first commemoration of the Mass, if it has a proper Preface. Thus when a Mass is said of a feast that has no proper preface, and a commemoration is to be made not only of a simplified feast, but also of a Major Ferial Day, which has its own proper preface, the preface of the simplified feast must be said, as of the commemoration first occurring.

c) On the Sundays within the Octaves of Christmas, Epiphany, Ascension, and Corpus Christi the preface is of the feast—not of the Blessed Trinity. On other Sundays, *viz.*, on all Sundays of the year with the exceptions just mentioned, the Preface de tempore is said. Lent, Passion, Easter, and Pentecost have their own prefaces. On the other Sundays the preface of the Blessed Trinity is taken, unless a feast which has a proper preface is fixed on one of these Sundays, for instance, the feast of Christ the King on the last Sunday of October.

³³⁴ *Additiones et Variationes*, VII, 3; Wuest, *l. c.*, p. 84.

³³⁵ Important relics (*insignes reliquiae*) are: the entire body, the head, arm, forearm, heart, tongue, hand, leg of a saint or blessed person, or that part of the body in which the martyr suffered, provided it be entire and not too small; Can. 1281, § 2.

³³⁶ *Addit. et Variationes*, VIII.

d) During the Octave of a First Class feast with a proper preface, this preface is said even if a feast occurs, provided the latter has no proper preface. If several Octaves occur, each of which has its own proper preface, while the Mass to be said has no proper preface, the preface proper to the nobler octave is to be said. Whenever the Mass of a Ferial Day is to be said during an Octave, if a commemoration is made of the Octave, the preface of the Octave must be said; but if no commemoration of the Octave is made (as when two Conventual Masses are celebrated), the preface of the season or common preface is said. The preface of the Blessed Virgin, however, is never said in a Ferial Mass in Advent.

e) The *Praefatio communis* is said on all week days either ferial, or votive Masses or of a Saint, provided no octave with proper preface occurs. This holds also with regard to Masses celebrated in the presence of, but not of, the Blessed Sacrament.

f) In all "Black" Masses the preface proper to Requiems must be said.³³⁷

In the Missal the Easter preface has three variations: "in hac potissimum nocte," which is used only on Holy Saturday, because the service is now anticipated and set for the morning, whilst formerly the solemn liturgical function was held during the night (*panuchia*); "in hac potissimum die" is said from Easter Sunday to the following Saturday; "in hoc potissimum" during the rest of the paschal season.

8. *Communicantes*, which is proper to five Octaves, *viz.*, those of Christmas, Epiphany, Easter, the Ascension, and Pentecost, must be said during those Octaves, even if a feast with a proper preface (for instance, of the B. V. Mary during the Octave of the Ascension) should occur. The beginning of the *Communicantes* on Christmas and Easter differs slightly. In the first Mass of Christmas, even when said in daylight, the phrase "et noctem sacratissimam" is used, which also occurs on Holy Saturday.

Two changes are noticeable in the "*Hanc igitur oblationem*" for Easter and Pentecost and during their respective Octaves. They are an appropriate reminiscence of the baptism of the catechumens, which took place on these days.

³³⁷ S.R.C., April 9, 1919 (*A. Ap. S.*, XI, 190).

9. Concerning the *Last Gospel* the latest rules are:³³⁸ In every Mass in which a commemoration is made of a Sunday, Major Ferial Day, Vigil, the Octave of Epiphany, or a day within the Octaves of Easter or Pentecost, the Gospel of these respective days shall be said as the Last Gospel. If a Ferial Day and a Vigil, or two Vigils, occur on the same day, the Gospel of the office first commemorated should be read in the Mass as the Last Gospel. If there is no Gospel of a Sunday, Ferial Day, Vigil, or Octave to be read at the end of the Mass, the Gospel of the Office first commemorated must be said, if it is a proper Gospel.

If the Gospel of the Sunday, Vigil, or Feast commemorated—although only in its beginning—is the same as that of the Mass, it is not read at the end of the Mass. The Gospel of the Fourth Sunday in Advent, when it falls on the Vigil of Christmas, is not read as a Last Gospel; nor is the Gospel of the Sunday occurring from Jan. 2 to Jan. 4. When a commemoration is made of a Sunday Mass resumed for the first time during the week, the Gospel of the Mass of the Sunday is not read at the end.

With regard to the change from *Ite missa est* to *Benedicamus* there is fortunately a rule without exceptions, *viz.*, if the Gloria is said, the “*Ite Missa est*” must be taken; if no Gloria, the “*Benedicamus*.”

8. ORATIONES—COMMÉMORATIONES

There are two intricately worded titles in the Missal which deal with *commemorations* and *orations*.³³⁹ The *former* are those prayers which are commemorated in the Office, according to the directory (calendar) proper to each church or public or semi-public, oratory. Excepted are the suffrage (a cunctis) and the commemoration of the Holy Cross during Easter tide. For instance, if a simple feast, say of a martyr, is commemorated on a double rite feast day, say of a confessor, the prayer of the simple feast is said immediately after the prayer of the confessor saint. *Orations* are those prayers (collects, secretae, postcommunio) which are (a) of the feast day or ferial, always to be said in the first place if the Mass is that of the

³³⁸ *Additiones et Variationes*, tit. IX; the decree of April 22, 1922, see above.

³³⁹ *Add. et Variat.*, V, and VI.

feast; (b) or to be added according to the general rules for the respective seasons; or (c) to be added on a consecration or ordination or anniversary day; or (d) commanded by the local Ordinary (*imperata*); or (e) to be added when the Blessed Sacrament is exposed; or (f) the oration for the dead.

a) When the Ordo says commemoration of the simple feast only at Lauds, the commemoration is not inserted in the Mass. On the other hand, on Vigils, though no commemoration is made at Lauds, the Mass has the commemoration of the Vigil. Thus also on the Rogation Days. This rule, however, is upset by the other: if two or more Masses are said besides the Conventional Mass. For in this case no commemoration is made of the other. Take, for example, the feast of St. Thomas Aquinas. If two Masses are celebrated on that day, and the Mass of the Saint is sung, there is no commemoration of the Ferial, nor is there any commemoration of St. Thomas in the ferial Mass (even though this be only a low Mass). But the Vigils of Pentecost and Palm Sunday never have more than the oration of the day itself. Neither is a common Octave commemorated on a feast of the First or Second Class occurring during such an Octave.

Of the five kinds of *oration* mentioned above, nothing need be said of the first one, *viz.*, that of the day itself. From the *double rite* on (incl.), this is the only one said, as a rule, that is, if no exception be mentioned according to what is stated under c—e.

b) All Masses of a *semi-double and simple rite*,³⁴⁰ except during Passion Week and the seasons of Easter and Pentecost, two orations are added to the prayer of the day. Provided no other feast or commemoration occurs, these two prayers are as follows:

aa) From the beginning of Advent to Feb. 2, inclusive, the second oration is of the B. V. Mary, “*Deus qui de beatae*,” or “*Deus, qui salutis*,” and the third “*Contra persecutores ecclesiae*” or “*Pro papa*.”

bb) From Feb. 3rd to the Tuesday before Ash Wednesday, from the first Sunday after Pentecost to the Saturday before the first Sunday in Advent, the second oration is “*A cunctis*”; the third *ad libitum*.

cc) From Ash Wednesday to the Saturday before Passion Sun-

³⁴⁰ For O.S.B. also the “*memoriae*.”

day, the second oration is "A cunctis," the third, "Omnipotens." From Passion Sunday to Wednesday of Holy Week only one oration is added.

dd) From Low Sunday to the Friday after the Octave of the Ascension, the second oration is "Concede" (B.V.M.); the third "Contra persecutores ecclesiae" or "Pro papa."

ee) During the Octaves of Easter and Pentecost two prayers are said, one of the day, the other of the "Ecclesiae" or "Pro papa," alternately. During other Octaves two prayers are added: the first De Beata; the third "Ecclesiae" or "Pro papa."

c) On the day of the *consecration* of a bishop and on *ordination* days the prayer proper taken from the Votive Mass is added to the first oration, under one conclusion. On the *anniversary* of his own ordination to the priesthood, to be reckoned from a fixed day of the month, every priest may add, in all Masses except those of Requiem, the Prayer "Pro scipso Sacerdote," found among the "Orationes Diversae" (n. 20), after the prayers prescribed by the rubrics, but before all Collects and Votive Prayers. This is a concession, not an obligation. This prayer may not be added on the Vigil of Christmas, or of Pentecost, nor on Palm Sunday or a feast of the First Class; but in all these cases it may be added on the next following free day.

d) The prayers prescribed by the local Ordinary ("imperatae") to be recited by all, seculars and regulars, shall never be more than two. They shall never be added under one conclusion to the prayer of the Mass, but shall be placed after all the prayers prescribed by the rubrics or in place of the third prayer of the Season, when this is *ad libitum*. If two collects are prescribed, and one of them is said, the other must also be said. If the prayer "Ecclesiae" or "Pro papa" is prescribed by the Ordinary, on days on which either is prescribed by the rubrics, the saying of *one* prayer fulfills the twofold obligation.

Those collects which are prescribed without qualification (*modo ordinario*) must be omitted, whether the Mass of the day is celebrated or only a commemoration made, on the following days:

1. Feasts of the First and Second Class;
2. Major Sundays, unless the first of them takes the place of the prayer *ad libitum*;

3. Privileged Ferial Days, Vigils, and Octaves;
4. In Solemn Votive Masses, and in Masses which participate in their privileges;
5. Whenever four prayers are prescribed by the rubrics.

If the collect is prescribed for an important object (*pro re gravi*), it shall be omitted only on the Vigils of Christmas and Pentecost, Palm Sunday, and Feasts of the First Class. If the collect is prescribed even for feasts of the First Class (*pro re gravi, etiam in festis primae classis*), it shall nevertheless be omitted on Christmas, Epiphany, Holy Thursday, Holy Saturday, Easter Sunday, Ascension, Pentecost, Trinity Sunday, and Corpus Christi.

If prescribed by the Ordinary, the collect for the dead, which may be said in all ordinary Requiem Masses of three prayers at any time, shall be omitted in Masses which are not of Requiem during the Easter season and in all Masses which are celebrated, or in which a commemoration is made, of a feast of double or semi-double rite.

e) Concerning the oration of the *Blessed Sacrament*, the S. Congregation has issued two decrees,³⁴¹ the substance of which is as follows: This oration must be added at all Masses, whether High or low, at the altar of exposition or on side altars in the following cases:

1. During the exposition for the Forty Hours' Devotion;
2. When the Blessed Sacrament is exposed for a public cause and for some time outside other sacred functions;
3. When the Blessed Sacrament is to be exposed immediately after Mass for a public cause.

This oration is said after the commemorations prescribed by the rubrics, but before the *imperatae*; but if a Solemn Votive Mass of the Blessed Sacrament is impeded, the oration of the Blessed Sacrament is added to the first oration, under one conclusion. The oration of the Blessed Sacrament is substituted for an impeded Votive Mass of the same mystery. The oration of the Blessed Sacrament must be omitted on the feasts of the Passion, the Holy Cross, the Holy Redeemer, the Sacred Heart, and the Precious Blood; also when Requiem Masses are said.

³⁴¹ April 27, 1927; Jan. 11, 1928 (*A. Ap. S.*, XIX, 192 f.; XX, 90 f.).

f) The oration *Fidelium* (for the dead) is to be added in all private Masses as the second-last prayer on the first free day of *every month*, except during Advent, Lent, Easter tide, and in November, provided these Masses are not for the dead. It is also to be said on *Monday* of every week, except in Lent and during the Easter season, provided the Mass is a private one (not a Black Mass) and the day is not impeded by a Vigil or Mass of the preceding Sunday.³⁴²

The oration *ad libitum* is to some extent a misnomer.

aa) In private Masses and in High Masses said in churches where there is no chapter or community, the choice is left to the celebrant. Where there is a chapter or community, for instance, of religious, the superior assigns the prayer. It may also take the place of the *imperata*.

bb) The oration *ad libitum* may be taken from any of the "orationes diversae," which are not for the dead, or from any Mass formulary that admits of a Votive Mass, not identical with the subject of a commemoration already made.³⁴³

The *order* in which these orations and commemorations must be recited is the following:

a) In every Mass of at least *double* rite, the prayer of the Office of the day is said first, then the "oratio imperata," if prescribed by the local Ordinary, but each under a separate conclusion.

b) If there are two "imperatae," the first prayer is that which has a mystery for its object, for instance, the Blessed Trinity. If the prayers are of Saints, then the order of the Litany of All Saints determines the succession of prayers, *viz.*, the B. V. Mary, the Angels, St. John the Baptist, St. Joseph, the Apostles, Martyrs, Confessors who were Pontiffs, Confessors who were not Pontiffs, Virgins, Widows.

c) In Masses of a *semi-double* or lower rite, the orations prescribed by the rubrics for the respective season are to be said after the first prayer of the Office of the day, then the *imperatae*, then those *ad libitum*—but not more than seven in all.

³⁴² *Add. et Variat.*, III, 2, 3.

³⁴³ *Add. et Variat.*, VI, 1. If the "A cunctis" is prescribed, the oration "ad libitum" may not be that "pro congregatione et familia" (n. 8 of the Orationes Diversae); S.R.C., Feb. 13, 1892, ad XXIV (n. 3767).

d) The oration "Fidelium" (for the dead), always takes the second-last place.³⁴⁴

ARTICLE IX

DEFECTS AND MISTAKES IN THE CELEBRATION OF MASS

The Missal contains a chapter, "De defectibus in celebratione Missarum occurrentibus," which is divided into ten sections. The main defects therein described may be distributed into four sections: general rules, defects with regard to the matter, or the form, or the minister (ministry) of the Mass.

§ I. GENERAL RULES

Some defects are substantial, others are accidental. *Substantial* defects affect the validity of the Holy Sacrifice; *accidental* defects violate the right order, impair completeness and reverence, but leave the substance intact. These two classes of defects may be either *foreseen* or *not foreseen* by the celebrant. Substantial defects, if foreseen, must be avoided, otherwise Mass may not be said. *Unforeseen* defects must be dealt with singly. *Foreseen accidental* defects which cannot be removed before Mass, prevent the priest from saying Mass if there is no obligation to do so and no scandal to be feared.³⁴⁵ Accidental mistakes which occur during Mass (*not foreseen*) should be corrected if it can be done without scandal, and the succession of the parts permits. Thus, if the priest should have forgotten to pour water into the chalice, he may do so up to the Consecration. If he has forgotten a commemoration, he may supply it at the *Secreta*. But a forgotten Gloria or Credo or Communicantes should not be supplied; neither omitted genuflections or inclinations.

The authors³⁴⁶ lay down some general rules instructing the priest how to deal with defects that occur during Mass:

1. He should not trouble himself about them, but judiciously proceed, and, if they happened through his own fault, be sorry for them.

³⁴⁴ *Add. et Variat.*, VI, 5, 6.

³⁴⁵ Veneroni, *l. c.*, III, p. 69 f.

³⁴⁶ Veneroni, *l. c.*, III, p. 70 f.

2. If he does not remember whether or not he has said or done something, he should go right on without repeating the respective word or act.³⁴⁷

3. Where difficulty or perplexity arises, the less dangerous course should always be followed. The main danger lies in preventing the completion of the Holy Sacrifice; hence every possible means should be employed to complete the sacrifice. Defects such as breaking the fast must be treated according as they occur before or after the Consecration.³⁴⁸

§ 2. DEFECTS CONCERNING THE MATTER OF THE HOLY SACRIFICE

What is valid matter for the Holy Sacrifice has already been stated.

I. Concerning the *bread* the following rules are to be observed:

a) If the celebrant becomes aware that unfit bread has been supplied, the right kind of bread must be placed on the paten, and if the "Suscipe sancta Pater" has already been pronounced, the celebrant must, at least mentally, repeat this prayer, and may then proceed where he left off.

b) If the defect is not noticed until after the Consecration, the priest must take valid altar-bread, repeat the "Suscipe" at least mentally, recite the "Pridie quam" and the formula of Consecration, "Hoc est enim Corpus meum," but no other intermediary prayer, nor repeat the Elevation. The invalidly consecrated bread must be consumed by the priest after the Precious Blood, or it may be consumed by another or preserved until entirely corrupt, and then burned. Should the priest have swallowed the invalidly consecrated Host, he must nevertheless take the validly consecrated Host before the Precious Blood.³⁴⁹

c) If the priest notices the defective bread after consuming the Precious Blood, he must take valid bread and wine mixed with a few drops of water, repeat the Offertory for both species, at least mentally, say the words "Qui pridie," etc., and repeat both formulas of Consecration over the bread and wine. Then without Elevation or any other words or ceremonies, he should consume both species.

³⁴⁷ *De Defectibus*, V, 2.

³⁴⁸ S. Thomas, *Summa Theol.*, III, q. 83, art. 6, ad 2.

³⁴⁹ *De Defectibus*, III, 5.

The reason for these rules lies in the necessity of completing the Sacrifice, which prevails even against the ecclesiastical law of the fast.³⁵⁰

d) Should the validly consecrated Host disappear by accident, the priest must take another altar-bread and, having made at least a mental offering, commence with the words: "qui pridie" and consecrate this one species.³⁵¹

The particles to be consecrated must be on the altar before the Offertory; if placed there after the "Suscipe, sancte Pater," the words of the latter prayer must be repeated at least mentally.³⁵²

2. With regard to the *wine* the following rules must be observed:³⁵³

a) If an invalidating defect is noticed *before the Consecration* of the chalice, the priest puts valid wine, with a few drops of water, into the chalice and, having made at least a mental offering ("Offerimus tibi"), consecrates it with the words, "Simili modo," etc.

b) If the defect is noticed *after the Consecration* of the chalice, the priest puts the invalidly consecrated substance into a glass or saucer, takes valid matter, and consecrates it as described above. The defective wine may be consumed together with the last ablution or poured into the sacarium.

c) If the defect is noticed *after Communion* with one or both species, the priest should take another altar-bread and valid wine and consecrate both species, after having made at least a mental act of Offertory. However, in case he says Mass in a public place, where several persons assist, he may consecrate only the wine (mixed with a few drops of water) and immediately consume it, finishing the Mass.

d) If the priest forgot to pour *water* into the chalice, he should do so later, provided he is absolutely certain of the fact and becomes aware of his mistake before the Consecration. He should never pour water into the chalice after the Consecration, because the water is not essential for valid consecration.

e) Finally, if *valid matter* (either bread or wine) *cannot be had*,

³⁵⁰ *Ibid.*, n. 6.

³⁵¹ *Ibid.*, n. 7: "vento aut miraculo vel ab aliquo animali accepta."

³⁵² In case of urgent necessity, for instance, a sudden sick-call, a particle of the large Host may be used, if no smaller particles are at hand. Veneroni, *l. c.*, III, p. 73.

³⁵³ *De Defectibus*, IV.

and this becomes certain *before Consecration*, the priest is not allowed to proceed any farther. If the defect is noticed *after the Consecration* of one (valid) species and the other (invalid) species cannot be supplanted by a valid one, the priest should continue the Mass with the validly consecrated matter, but omit all words and signs which pertain to the deficient species. If valid matter may be obtained by waiting a little while ("aliquamdiu"), the priest should try to obtain it in order not to leave the sacrifice incomplete.

§ 3. DEFECTS OF FORM ³⁵⁴

The substantial form of the Holy Sacrifice are the words of Consecration, pronounced over the bread and wine. These words must be uttered without curtailment, addition, interpolation or ejaculation, so that the meaning is fully expressed. A change that preserves the significance of the words may be grievously sinful, but does not affect validity. If the priest does not remember having pronounced the words, he should not be disturbed. If he is absolutely certain of the omission, however, he must unconditionally repeat the words omitted and continue where he left off. In case of positive doubt, a repetition with a tacit condition is the rule. But omitted words which do not touch the essence of the sacrifice should not be repeated.

§ 4. DEFECTS DURING THE CELEBRATION OF THE MASS

The rubrics mention a number of accidents that may happen during Mass. We will only mention those of more likely occurrence, referring the reader to n. X of the "*De Defectibus*."

1. In case the celebrant should suddenly become ill or die after the Consecration of the bread, or after that of both species, another priest, even though not fasting, should continue the Mass where the first left off. If the sick priest is able to receive Holy Communion, the supplying priest should give half of the sacred Host to the sick priest and consume the other half himself.

2. If a fly or a spider or something else drops into the chalice *before* Consecration, the priest should pour the contents into a decent

³⁵⁴ *De Defectibus*, V.

place (bowl) and take fresh wine and water, repeat the offering prayer and continue. If this happens *after* Consecration, the celebrant—unless he cannot swallow it without nausea—takes the noxious object out of the chalice, cleanses it with wine, and, after the Mass burns it and throws the residue into the sacrarium.

3. If the consecrated particle which was dropped into the chalice at the breaking of the Host remains at the bottom of the chalice, the priest shall bring it to the edge of the chalice with the finger and consume it. He may also pour wine into the chalice and thus bring the particle to his lips.

4. A broken or fractured altar-bread should never be used except in case of necessity. If the fracture is noticed before Consecration, another host must be obtained; if noticed after Consecration, nothing is to be done.

5. If the consecrated Host happens to drop into the chalice, for instance, on account of cold fingers, the priest should continue as usual if he can save a dry particle. If the entire Host is moistened, he should also continue, but omit the signs over the Host, and communicate in one act, saying: "Corpus et Sanguis Domini nostri," etc.

6. If a drop of the Precious Blood falls to the floor or on the linen cloth, the priest should take it up with his tongue, then erase the spot and cleanse it thoroughly. The water used for cleansing is to be thrown into the sacrarium. If the whole contents of the chalice are spilled so that no drops are left in it, wine and water must again be consecrated, beginning at the words: "Simili modo," after having made at least a mental act of offering.

7. If the sacred Host should drop to the ground or outside the linen cloths on the altar, the place must be carefully washed and the ablution poured into the sacrarium. If this would attract too much attention or create surprise on the part of the people, the priest may place a purificator on the spot and then wash the place after Mass.

Concerning the defects of intention and spiritual and bodily disposition in the minister, enough has been said above.

CHAPTER II

THE HOLY EUCHARIST AS COMMUNION

Holy Communion forms an integral part of the Sacrifice which the priest offers in the name of the Church, as mediator between God and the people. Therefore, the people are co-offerers with the priest and should receive communion together with him. This was the custom in apostolic times,¹ and it continued to the end of the fourth century, when the pristine fervor began to relax.²

Whether *daily Communion* was in universal vogue among the early Christians appears somewhat doubtful.³ On certain days there was no full liturgical service, on other days both sacrifice and Communion were held. But Communion at home was a frequent custom in the time of persecution, and was afterwards maintained among the solitaries and in monasteries where there were no priests.⁴ The faithful were allowed to take the Sacred Host home with them in a napkin.⁵

Communion under *both species* (bread and wine) was usual until about the twelfth century, and in papal Masses up to the fifteenth century.⁶ The Council of Constance first decided (against the Husites) that Communion under one species was sufficient for those who were not celebrating the Holy Sacrifice.⁷

Also children received the Sacred Host dipped in the Precious Blood.⁸ *First Communion* was administered with great pomp by the

¹ *Didache*, c. 14; Justin M., *Apol.*, I, 65 (ed. Rauschen, 1914, p. 14 f.).

² St. Chrys., *Hom. in Ephes.*, 3, n. 4.

³ At Jerusalem it was customary, but not at Antioch or Corinth; see Camerlynk, *Actus Apostolorum*, 1923, p. 333.

⁴ Duchesne-McClure, *l. c.*, p. 249.

⁵ St. Basil, *Ep.*, 93; Thalhofer, *l. c.*, II, 287.

⁶ *Ordo Romanus XV*, n. 85.

⁷ Sessio XIII, June 15, 1415 (Denzinger, *Enchiridion*, ed. 1922, n. 626); *Conc. Trid.*, Sess. XXI, cc. 1-3 (*l. c.*, nn. 930-932).

⁸ *Ordo Romanus I*, n. 46.

pope after the neophytes had been initiated during the long ceremonies held at the Lateran Baptistery, which did not end until day-break.⁹

The *form* of administration was about as follows: The priest said: "The body of Christ" and "the blood of Christ," to which the communicant answered, "Amen." In this form it was a statement of what was given and an act of faith on the part of the recipient. Our present words are the result of a gradual expansion of the ancient form into a prayer. In Gregory I's time it had already become: "Corpus D.N.I.C. conservet animam tuam." The answer "Amen" had dropped out, except in Ordination Masses.¹⁰

Formerly Communion was distributed only during Mass (*intra Missam*), a custom which lasted until the late Middle Ages,¹¹ but is now greatly modified, as may be seen from what follows.

§ I. THE MINISTER OF HOLY COMMUNION (CAN. 845 FF.)

The ordinary minister of Holy Communion is the priest; the extraordinary minister may be a deacon, if the local Ordinary or pastor grants him permission. This permission should be given for a grave reason, and may be lawfully presumed in case of necessity. Any priest may distribute Holy Communion during Mass, and, if he celebrates privately, also immediately before and after Mass, with due regard to the regulations for private oratories laid down in can. 869. Even outside of Mass every priest enjoys the same right, provided he has at least the presumed permission of the rector of the church if he is a stranger. Can. 869 reads: Holy Communion may be distributed wherever Mass may be said, even in private oratories, unless the local Ordinary should forbid it in some particular case for just reasons. A difficulty arises from the phrase, "private celebration" of Mass. As far as we are aware, no authentic definition of this phrase has ever been issued. We are, therefore, entitled to our own opinion, which briefly is this: A private Mass is one which is neither solemnly

⁹ Duchesne-McClure, *l. c.*, p. 315.

¹⁰ Fortescue, *l. c.*, p. 375 f. St. Cyril of Jerusalem describes the manner of holding out the hands for receiving the Body of Christ; *Catech. Mystag.*, 5, n. 21 (ed. Rauschen, p. 76 f.).

¹¹ Thalhofer, *l. c.*, p. 286; the passage quoted by him from the *Rit. Rom.* is no longer there.

nor officially celebrated;¹² therefore, Holy Communion may be distributed *during*, but not immediately before or after, a solemn or official (conventual or parochial) Mass.

Any priest may take Holy Communion privately to the sick, provided he has the (at least presumed) permission of the priest who is the custodian of the Blessed Sacrament. When Holy Communion is brought privately to the sick, care should be taken that due reverence and respect is rendered to the august Sacrament, according to the rules prescribed by the Apostolic See. To bring Holy Communion as Viaticum to the sick, either publicly or privately, is a right which belongs to the pastor. It is a strictly parochial right and must be respected by all priests, including exempt religious or religious acting as missionaries. Cathedral canons are obliged to administer the last rites to their dying bishop.

Every priest shall distribute Holy Communion according to his particular rite, either in unleavened or in leavened bread. But in case of necessity, when no priest of the respective rite is present, a priest of the Oriental rite, who would otherwise use leavened bread, may administer the Holy Eucharist in unleavened bread, and, conversely, a priest of the Latin rite, who would ordinarily use unleavened bread, may give Holy Communion in leavened bread; but each must observe the rubrics of his own rite. Holy Communion may be distributed under the species of bread only.

§ 2. THE RECIPIENT OF HOLY COMMUNION (CAN. 853-866)

Every baptized person not excluded by the Canon Law may and must be admitted to Holy Communion. But it should not be given to children who, by reason of their tender age, are unable to know and desire this Sacrament. To children who are in danger of death Holy Communion may and must be administered, provided they are able to distinguish the Holy Eucharist from common bread, and to adore it reverently. This means that they should be able to grasp at least the most necessary notion underlying that mystery, namely, the real presence of Christ in the Holy Eucharist. Apart from the danger of death, a fuller knowledge of Christian doctrine and a more care-

¹² See our *Commentary*, Vol. IV, p. 215 f. Necessity may rule otherwise.

ful preparation are justly demanded, so that they may, as far as they are capable, know at least the truths which are absolutely necessary for salvation and approach the Holy Eucharist devoutly, according to the capacity of their age.

The Holy Eucharist may not be given to such as are notoriously *unworthy*, *e. g.*, the excommunicated, interdicted, and notoriously infamous, unless they show signs of repentance and amendment and have repaired the scandal publicly given. Occult sinners, if they ask secretly and the priest knows they have not amended, should be refused the Bl. Sacrament; but not if they ask for it publicly and cannot be passed over without scandal. No one who is conscious of a mortal sin, no matter how sorry or contrite he may feel, is allowed to receive Holy Communion without having previously gone to confession. In case of urgent necessity, when no suitable confessor is available, such a sinner must make an act of perfect contrition before approaching the Sacred Table.

One who has not *fasted* since midnight cannot be admitted to Holy Communion unless he is in danger of death or it is necessary to prevent irreverence towards the Bl. Sacrament. This law is purely ecclesiastical, but it is very ancient and has always been rigorously enforced by the Church. The Pope alone can dispense from it. A *sick* person who has been in bed for a month without certain hope of speedy recovery, may, if the confessor prudently advises, receive the Holy Eucharist once or twice a week, even though he has taken medicine or some nourishment in the form of a drink. The phrase "per modum potus" includes broth, coffee, or any liquid food mixed with something solid, as, for instance, wheat-meal or ground toast, provided the liquid form remains. Whether an egg-nog would be allowed seems doubtful, although in case of great weakness we should not hesitate to permit it.

Every Catholic of either sex who has reached the age of discretion (*i. e.*, attained the use of reason) must receive the Holy Eucharist *at least once a year, during Easter time*, unless his parish priest, for a reasonable cause, advises him to abstain from it for a time. The *time* for receiving the Easter Communion extends from Palm Sunday to Low Sunday; but the local Ordinaries may prolong the time for all the faithful of their diocese from Laetare Sunday to Trinity

Sunday, both inclusive, provided circumstances of persons and place justify such a prolongation. It is advisable for the faithful (therefore, no longer a strict command) to receive the Easter Communion in their own parish church; if they have received it in another church, they should notify their pastor of the fact. The precept of receiving the Easter Communion obliges even after the lapse of the prescribed term, and should, therefore, be complied with as soon as possible; hence, one may not wait until next Easter if he has neglected this duty. Those who are in charge of boys or girls not yet of age, are obliged to see to it that they comply with their Easter duty. The precept of receiving Easter Communion is not complied with by a sacrilegious Communion. It is becoming that, on Holy Thursday, all the clergy, even the priests who refrain from saying Mass on that day, receive Communion at the solemn or conventual Mass.

All the faithful are exhorted to receive Holy Communion frequently, nay, daily, provided they are not positively conscious of mortal sin and have the right disposition. But compulsion or human respect should be avoided.

When there is danger of death, no matter from what cause, the faithful are obliged to receive Holy Communion. Although they have already received Holy Communion on the same day, they should be strongly advised to receive it again when the crisis sets in. It is lawful and becoming to administer the Viaticum several times on different days, as long as the danger lasts, according to the prudent judgment of the confessor. The Holy Viaticum should not be too long deferred, and those in charge of souls should take care that the sick receive it while conscious.

Holy Communion, even for devotion's sake, may be distributed to the faithful of any rite in the species consecrated in any rite; but they should be advised to receive the Easter Communion in their own rite. The Holy Viaticum should, except in case of necessity, be received by the dying in their own rite.

§ 3. TIME AND PLACE FOR DISTRIBUTING HOLY COMMUNION
(CAN. 867-869)

The Holy Eucharist may be distributed on every day of the year.

But on Good Friday, the Viaticum only may be administered to the sick. On Holy Saturday, Communion may be distributed only at or immediately after the (solemn) Mass. Communion may be distributed only at hours when Mass may be said, unless there are good reasons for deviating from this rule. But the Viaticum may be administered at any hour of the day or night.

A remark prompted by an inquiry may not be amiss. May the celebrant distribute Holy Communion on Holy Saturday to sick persons in a religious house or hospital? The answer should, we believe, be in the affirmative, provided the words "continuo ac statim" are duly observed. For both taken together imply that the Mass and the distribution of Holy Communion form one uninterrupted act.

A priest saying Mass is not allowed to distribute Holy Communion to persons who are so far removed from the altar that he himself would lose sight of the latter.

§ 4. THE MANNER OF DISTRIBUTING HOLY COMMUNION

The Roman Ritual (tit. IV), having exhorted the pastor to handle the Holy Eucharist reverently and religiously, sets forth the manner of distributing it. There are three occasions, each of which differs somewhat as to ceremonies, *viz.*, during Mass, outside of Mass, and when Communion is given to the sick.

I. *Holy Communion Distributed during Mass*

1. Since the prayers which are said after Communion refer not only to the celebrant, but also to the attending faithful, it is becoming, to say the least, that Holy Communion should be distributed to the latter after the Communion of the priest at Mass.¹³

2. Therefore, the pastor or those who have charge of the Holy Eucharist should see to it that a sufficient number of particles is always reserved in the tabernacle. These particles should be frequently *renewed*. The general rule—though not everywhere observed—is that they should be renewed weekly.¹⁴ As soon as new particles

¹³ *Rit. Rom.*, IV, c. 2, n. 11 (ed. Pustet, 1926).

¹⁴ *Caerem. Episc.*, I, c. 6, n. 2; S.R.C., Sept. 12, 1884, ad II (n. 3621).

are consecrated, the old ones must be either distributed or consumed.¹⁵

3. The particles are placed in the ciborium or on the paten (if only a few are needed) after the priest has taken the Precious Blood—unless they were placed there already before—and after he has made a genuflection.

4. In the meanwhile, says the Ritual,¹⁶ the server should spread out a linen cloth or white veil. The latest instruction of the S. C. Sacram. reads:¹⁷ “During the distribution of Holy Communion, besides the Communion cloth, a communion paten without engraved ornamentation on its inner side shall be held under the chin of the communicants, except when a priest assisting a bishop or other prelate or the deacon at solemn Mass holds the paten. The faithful should be instructed to hold the paten or to pass it on, each to his neighbor, in such a manner that the particles do not drop off. The fragments that accumulate on the paten should, after the distribution is completed, be gathered into the chalice during Mass, and into the ciborium outside of Mass. It is not the intention of the Sacred Congregation to disapprove of any patens now in use, of whatever shape, provided they are made of metal, not engraved on the inner side, and adapted to gathering the sacred particles.”

5. After the server has finished the Confiteor, the celebrant again genuflects and, with folded hands, turns toward the people and says the “Misereatur” and “Indulgentiam” on the gospel side of the altar. When saying the latter, he makes the Sign of the Cross with his right hand over the communicants, taking care that he does not turn his back to the Blessed Sacrament.¹⁸

6. Then he turns to the altar, genuflects, takes the ciborium (paten) into his left hand and, with the thumb and forefinger of his right hand, holds a particle somewhat raised above the ciborium (or paten). Turning towards the people, he says in a loud voice, “Ecce Agnus,” etc., and then three times: “Domine, non sum dignus.”¹⁹

7. After that he distributes Holy Communion, first to the clergy

¹⁵ *Rit. Rom.*, IV, c. 1, n. 7. The *Instructio S. C. Sacram.*, March 26, 1929 (*A. Ap. S.*, XXI, 631 ff.) directs the same concerning renewal.

¹⁶ *Tit. IV*, c. 2, n. 12.

¹⁷ *Eccl. Rev.*, Vol. 82, Jan. 1930, p. 64, nn. 5-7.

¹⁸ The plural form must be retained during distribution, even if only one person is to be communicated; S.R.C., Nov. 16, 1906, ad IV (n. 4193).

¹⁹ The masculine form is always retained; *Rit. Rom.*, IV, c. 2, n. 3.

kneeling on the altar steps, and then to the servers. Priests and deacons should wear a stole of the same color as that of the celebrant, or else white.²⁰ The distribution starts at the epistle side. When offering the particle, the celebrant makes the Sign of the Cross with it over the ciborium, saying: “Corpus Domini,” etc.

8. When all have received, the celebrant returns to the altar and, having replaced the ciborium in the tabernacle—provided there are still some particles in it—he genuflects, closes the tabernacle, and continues with the “Quod ore,” etc.

If the priest distributes Holy Communion immediately before or after a private Mass, he is dressed in chasuble, but performs the ceremony as if it were a distribution outside of Mass. It has been declared an abuse to commence the distribution of Holy Communion immediately after the Consecration.²¹ The Mass servers should receive Holy Communion first, and even lay-servers not dressed in clerical garments may receive it on the edge of the platform.²²

II. *Distribution of Holy Communion outside of Mass*

1. The Roman Ritual admonishes the priest to have a sufficient number of consecrated particles always ready for distribution.²³ From the Instruction of 1929 may be added: “Before altar breads are placed in the ciborium, loose particles should be removed, at least—when their number is large—by gently shaking them in a sieve.”²⁴

2. Having washed his hands, the minister of Holy Communion (either priest or deacon)²⁵ puts on surplice and *stole*. The latter may always be white, or the color of the day; but on All Souls’ Day a purple is used instead of a black stole.²⁶

3. Then the minister proceeds to the sanctuary with an acolyte. While going thither, he either folds his hands or carries the burse with both hands before his breast. After (two) candles have been

²⁰ Deacons wear the stole as at Mass.

²¹ S.R.C., May 11, 1878 (n. 3448, ad VII).

²² S.R.C., June 8, 1911, ad I (n. 4271).

²³ *Tit. IV*, c. 2, n. 1. A somewhat new regulation (*l. c.*) is: “Cum vino et aqua ad purificationem eorum, qui communionem sumpserint.”

²⁴ *Eccl. Rev.*, Vol. 82, p. 64.

²⁵ Deacons wear the stole as at Mass.

²⁶ *Rit. Rom.*, *l. c.*

lighted, he makes a genuflection on the floor (*in plano*) before the lowest altar step, ascends to the tabernacle, opens it, genuflects again, takes the ciborium out of the tabernacle and opens it on the corporal spread before the tabernacle. Meanwhile the server kneels on the epistle side and recites the "Confiteor" in the name of the people. If there is no server, the priest himself recites the Confiteor, without omitting the words "tibi, Pater" and "te, Pater."²⁷

4. After the Confiteor follows what has been set forth in the preceding paragraphs (nn. 5-7 incl.)

5. After all who wish have received the Eucharistic Lord, the priest returns to the altar, places the ciborium on the corporal, genuflects, and says: "O sacrum convivium," etc., with "alleluia" at the end during Easter tide and in the Octave of Corpus Christi. Then "Panem de coelo praestitisti eis" with "Alleluia" during the times just mentioned. The server answers with "Omne delectamentum in se habentem, Alleluia." Then the priest and server alternately recite: "Domine exaudi orationem meam. Et clamor meus ad te veniat. Dominus vobiscum. Et cum spiritu tuo. Oremus. Deus qui nobis" . . . with the full conclusion: "Qui vivis . . ." During the Paschal season instead of that prayer the following is said: "Spiritus nobis, Domine, tuae caritatis infunde: ut quos Sacramentis Paschalibus satiasti, tua facias pietate concordare. Per Christum Dominum nostrum. Amen."

6. Before placing the ciborium into the tabernacle, the priest should carefully see whether a fragment cleaves to his fingers. Should this be the case, he should shake or wipe it off into the ciborium. Then he should wash his fingers—those that touched the Bl. Sacrament—in a bowl prepared for that purpose, and wipe them off with a purificator. The water is to be poured into the sacrarium, or, if there is no sacrarium, into the fire. Then he replaces the ciborium, genuflects, and locks the tabernacle.

7. Raising his eyes, he extends and rejoins his hands, and, having bowed to the cross, says: "Benedictio Dei omnipotentis;" then he turns towards the people and continues: "Patris, et Filii, (one sign

²⁷ Where the priest should recite the Confiteor is not prescribed. Therefore, either at the foot of the altar or on the platform.

of the cross) et Spiritus Sancti descendat super vos, et maneat semper." The server answers: "Amen."

8. This ceremony must be observed by priests and deacons who distribute Holy Communion, and also by the bishop, with this difference, however, that the bishop, when blessing the people after the Bl. Sacrament has been replaced in the tabernacle, says: "Sit nomen Domini benedictum," etc., and makes the sign of the cross three times.

III. Communion of the Sick

In the U. S. and other countries of a more or less missionary character the local Ordinaries generally grant the faculties provided by can. 847, to take Holy Communion to the sick *privately*. Therefore we shall here describe only the rite for this private administration of the Holy Eucharist to the sick.

1. The family should be instructed to have the sick-room cleaned and a table ready, covered with a linen cloth. Two candles, a bowl or glass with water,²⁸ and a linen cloth to be spread under the chin of the sick person, should be prepared. An appropriate adornment of the room is desirable if the family can afford it.²⁹

2. The *priest* who is about to administer Holy Communion to the sick should proceed as follows:

a) He should see to it that two candles are lighted on the altar.

b) He should wash his hands in the sacristy, put on a surplice and a white stole,³⁰ take a burse with corporal and a pyx, go to the altar and genuflect *in plano*.

c) When the tabernacle is opened he should genuflect again, take the ciborium out of the tabernacle, and take from it as many particles as there are sick persons to be communicated.

²⁸ Here again the *Rit. Rom.* (IV, c. 4, n. 11) mentions two vessels, one with wine, the other with water. But the former cannot easily be obtained in this country—although even prohibitionists should abstain from frowning upon it, because that wine certainly serves a "sacramental" purpose.

²⁹ *Rit. Rom.*, IV, c. 4, n. 10 f. Pictures of an ambiguous character should be removed.

³⁰ It is recommended, not prescribed, that he wear a cassock; *Conc. Pl. Balt. II*, n. 264.

d) Before replacing the ciborium in the tabernacle, he should wash his hands in the bowl filled with water and wipe them on a purificator. He should make no more genuflections until he reaches the sick-room, because he carries the Blessed Sacrament.

e) The pyx with the sacred particles is placed into the small burse (sick-call outfit) which is furnished with solid strings and hung around the neck, so that the pyx rests on the breast.³¹

f) Either at the foot of the altar or in the sacristy he should divest himself of surplice and cassock, but retain the white stole covered under his coat.³²

g) He should never go alone, but always be accompanied by a cleric or at least one faithful layman.³³ On the way useless and idle talk should be avoided, and prayers recited.³⁴

3. When entering the sick-room the priest says: "Pax huic domui," which is answered by the cleric, or lay attendant, or himself with: "Et omnibus habitantibus in ea."

4. Then he places the pyx on the corporal, spread on the table prepared for that purpose, and genuflects; the bystanders remain kneeling.

5. Then he sprinkles the sick person and the room, saying: "Asperges me, Domine, hyssopo, et mundabor: lavabis me, et super nivem dealabor;" and recites the first verse of the psalm "Miserere," with "Gloria Patri" and "Sicut erat." Then he repeats the antiphon "Asperges" and says: "Adjutorium nostrum in nomine Domini. Qui fecit caelum et terram. Domine, exaudi orationem meam. Et clamor meus ad te veniat. Dominus vobiscum. Et cum spiritu tuo. Oremus. Exaudi nos, Domine sancte, Pater omnipotens, aeterne Deus: et mittere digneris sanctum Angelum tuum de caelis, qui custodiat, foveat, protegat, visitet atque defendat omnes habitantes in hoc tabernaculo. Per Christum Dominum nostrum. Amen."

6. Then he approaches the sick person to ask him whether he is properly prepared for the reception of Holy Communion, or whether he wishes to go to confession.

³¹ *Conc. Balt. II, l. c.*; S. C. Sacr., Dec. 23, 1912 (*A. Ap. S., IV, 725*); *Rit. Rom., l. c., n. 13.*

³² S. C. Sacr., *l. c.*: "stolam semper habeat propriis coopertam vestibus."

³³ S. C. Sacr., *l. c.*

³⁴ *Conc. Balt. II, l. c.*; *Rit. Rom., l. c., n. 13.*

7. After that the "Confiteor" is recited. The Ritual does not state in what language (Latin or the vernacular) it is to be said. But since the infirm person may say it himself, or another may say it in his name, the vernacular appears admissible.

8. After this general confession the priest says: "Misereatur tui" and "Indulgentiam . . . tuorum tribuat tibi."³⁵ If several persons are to be communicated, the plural is used: "Misereatur vestri." The Instruction of the S. Rit. C. says:³⁶ If Holy Communion is distributed to several sick persons, who live in the same house or hospital, but in different rooms, the priest recites all the prayers to be said before Communion (according to the *Rit. Rom.*, tit. IV, cap. 4) in the plural number in the first room only; in the others he simply says: "Misereatur tui," "Indulgentiam," "Ecce Agnus Dei," and "Domine non sum dignus," once "Accipe frater (soror)" or "Corpus Domini nostri Jesu Christi . . .," and in the last room let him add: "Dominus vobiscum," together with the prayer "Domine sancte" in the plural number. In this last room also the Eucharistic blessing is to be imparted if a consecrated particle (host) is left.

9. Then the priest genuflects, takes the Sacred Host out of the pyx, and, holding it aloft towards the sick, says: "Ecce Agnus Dei, ecce, qui tollit peccata mundi;" then three times: "Domine, non sum dignus, ut intres sub tectum meum, sed tantum dic verbo, et sanabitur anima mea." The sick person, if able, recites the words "Domine . . ." (in the vernacular), at least once in a low voice.

10. When the priest administers the Viaticum, he says: "Accipe, frater (soror), Viaticum Corporis Domini nostri Jesu Christi, qui te custodiat ab hoste maligno, et perducatur in vitam aeternam. Amen." On all other occasions he says: "Corpus Domini nostri Jesu Christi custodiat animam tuam in vitam aeternam. Amen."

11. If death is imminent and delay dangerous, the priest only says: "Misereatur" and "Indulgentiam," but omits all prayers which would otherwise be said, and at once administers the Viaticum.

12. Having administered Holy Communion, the priest washes his

³⁵ The singular must always be used in case one sick person is to be communicated, no matter whether this communion be the Viaticum, or merely devotional, or the Easter Communion; provided the priest does not say Mass in the sick-room and then distribute Communion; S.R.C., Nov. 16, 1906 (n. 4193).

³⁶ Jan. 9, 1929 (*A. Ap. S., XXI, 43*).

fingers in a bowl prepared for the purpose, without saying any prayer, and wipes them on the purificator. This ablution is to be poured into the sacrarium or fire.³⁷ Then he says: "Dominus vobiscum" (answered with, "Et cum spiritu tuo"). "Oremus. Deus qui nobis sub Sacramento mirabili passionis tuae memoriam reliquisti: tribue quaesumus; ita nos Corporis et Sanguinis tui sacra mysteria venerari, ut redemptionis tuae fructum in nobis jugiter sentiamus. Qui vivis et regnas in saecula saeculorum. Amen."

13. If another *consecrated particle* remains in the pyx, the priest covers it with a veil³⁸ and with it makes the Sign of the Cross over the sick, without saying anything. Then he leaves the room and returns to the church. On the way he recites the "Laudate Dominum de caelis" and other psalms. In the church he places the Blessed Sacrament on the corporal, genuflects, and says: "Panem de caelis" etc. (Alleluia), "Dominus vobiscum," etc. "Oremus. Deus qui nobis" (with the short conclusion). Then he announces the indulgences granted by the Roman Pontiff to those who accompany the Blessed Sacrament.³⁹ Afterwards he silently imparts the blessing with the pyx.

14. If *no particle* is left over,⁴⁰ the priest, having administered Holy Communion to the sick and recited the prescribed prayers, makes the Sign of the Cross over the sick with his hand saying: "Benedictio Dei omnipotentis, Patris et Filii et Spiritus Sancti descendat super te [or super vos, if there are several sick persons] et maneat semper." Then he returns in his usual clerical dress to the church. The pyx should be immediately placed in the tabernacle and purified at the next Mass.

15. In *religious houses* and Catholic charitable institutions Holy

³⁷ Thus the *Rit. Rom.*, IV, c. 4, n. 22. The ablution may also be given to the sick; Wappelhorst, *l. c.*, p. 282.

³⁸ *Rit. Rom.*, *l. c.*, n. 23. This supposes that a veil was taken along. However, unless it is a very small one that can easily be folded, the sick-call outfit would have to be made a little larger than it is now.

³⁹ These indulgences are: 7 years and 7 quadrages with lights (torches); 5 years and 5 quadrages without lights; those who recite one Our Father and one Hail Mary when they see the priest bringing holy Communion to the sick, gain an indulgence of 100 days.

⁴⁰ The *Rit. Rom.*, *l. c.*, n. 27, says: "On account of difficulty or long journey or possible irreverence, only one particle (host) may be carried." This is the general custom in our country.

Communion may be solemnly administered. When it is, the priest wears cassock, surplice, and white stole. He may also wear a white cope. Two clerics or Brothers (in female institutions, two Sisters) should precede him, carrying candles and ringing a little bell. The priest carries the ciborium covered with the ends of the humeral veil.⁴¹ Everything is supposed to be prepared in the sickroom. If the priest has to administer Holy Communion before or after Mass, he may wear the alb and stole of the Office (except black), but not the chasuble and maniple. Holy Communion may never be distributed before or after a solemn or sung Mass by the celebrant vested with the sacred vestments.⁴² The rest of the ceremonies are the same as described above.

⁴¹ The *Rit. Rom.*, tit. IV, c. 4, n. 12, requires a canopy (umbrella); but this is intended only for street processions.

⁴² S.R.C., Jan. 19, 1906, ad III (n. 4177). It is left to the prudent judgment of the bishop whether or not to have his *ring* kissed when he distributes Holy Communion; S.R.C., May 8, 1925 (*A. Ap. S.*, XVIII, 265).

CULT OF THE BLESSED SACRAMENT

To justify the inscription of this chapter it should be observed that the Holy Sacrifice of the Mass is the divine cult or worship *par excellence*. However, the term cult ("cultus") may also be taken in a more restricted or subjective sense, namely, adoration, that "pietas¹ erga Deum absconditum" which man offers to God as the Supreme Lord and to the Godman as God dwelling among men. Thus it becomes a laudatory act which man renders to God, not so much as a priest, but as a man. In the Mass the priestly character is more visible and predominant. In the cult, as here understood, man adores his God under the Eucharistic veil, in spirit and in truth. This, of course, supposes the real presence of Christ in the Blessed Sacrament and its preservation in the churches. Ancient monuments testify to the fact that the sacred species were reserved in small turrets or doves, and in boxes of ivory, gold, or silver.² Pyxes, too, were used as repositories of the Eucharistic elements.³ Most probably the first trace of a liturgical feast of the Blessed Sacrament is the mention of "Natalis Calicis" (March 24) in the calendar of Polemius Silvius (between 435 and 455), perhaps Maundy Thursday.⁴ A greater and more universal impetus to the worship of the Blessed Sacrament was given by the feast of "Corpus Christi," which was first introduced at Liège, Belgium, in 1247, and prescribed by Pope Urban IV by the Constitution "*Transiturus*" in 1264.⁵

¹ *Pietas* means the performance of a dutiful act, either towards God or man.

² See *Liber Pontificalis*, ed. Duchesne, I, 176, 220, 243, 244; S. Beissel, S.J., *Bilder aus der Geschichte der altchristl. Kunst und Liturgie*, 1899, pp. 309 ff.

³ C. M. Kaufmann, *Handbuch der Christl. Archäologie*, 1905, p. 525; the Greek equivalents of these pyxes were "artophoria" (bread baskets), "theothekia" (God-carriers). The story of Tarsieus bears a remarkable testimony to the great care for the Holy Eucharist; see A. S. Barnes, *The Early Church in the Light of the Monuments*, 1913, pp. 135 ff.

⁴ Kellner, *Heortologie*, 1911, p. 91.

⁵ *Ibid.*, p. 92 ff.

Processions with the Bl. Sacrament, carried in a chalice or pyx through the church, were customary as early as the twelfth century. In the pontificate of John XXII (1316-1334) the Corpus Christi procession became more wide-spread. Later Popes, especially Martin V and Eugene IV, granted indulgences to those who took part therein.

The *Forty Hours' Devotion* owes its origin to a Capuchin, Joseph Plantanida of Ferno, who in 1556-1557 prompted the senate of Milan to order the Bl. Sacrament exposed for forty hours in all the churches of the city, successively.⁶ The devotion soon spread to other dioceses, and rules were laid down for its proper celebration. Paul V, by the Brief "Cum felicis recordationis," of May 10, 1606, confirmed the decree of Clement VIII and established the devotion *in perpetuum*. Succeeding pontiffs issued various rules and regulations for this devotion; they were collected under Clement XI and published Jan. 21, 1705, in what is known as the "Instructio Clementina." This Instruction was confirmed and promulgated anew by order of Clement XII, on Sept. 1, 1730.⁷ It has the force of law in the City of Rome, but elsewhere is only directive. It belongs to each Ordinary to decide whether the Instruction is to be followed in whole or in part in his diocese; but it is highly praiseworthy to follow it in detail wherever local circumstances and diocesan laws permit.

In America, this Devotion was first introduced into the Diocese of Philadelphia by the saintly bishop Neumann in 1853; next into the Archdiocese of Baltimore in 1858; and, finally, formally approved (confirmed by papal indults) by the Second Plenary Council of Baltimore for all the dioceses of the United States (1866). Archbishop F. P. Kenrick of Baltimore, feeling that not all the rules of the Clementine Instruction could be strictly observed in this country, petitioned Pius IX for some modifications. A rescript, dated Dec. 10, 1857, and extended to all the dioceses of the United States, Jan. 24, 1868, granted the following concessions:

- a) That the exposition need not be continued during the night.
- b) That the procession may be omitted at the prudent discretion of the pastor.

⁶ *Ibid.*, p. 95.

⁷ The *Instructio* of Clement XII is printed in Vol. III of the *Decreta Authentica S.R.C.*, pp. 377 ff. (in Italian).

c) That the faithful can gain all the indulgences granted by the Constitution "Graves et diuturnae" of Clement VIII.

The devotion to the *Sacred Heart of Jesus* added a popular impetus to the liturgical cult of the Holy Eucharist. It grew in intensity and general sentiment especially in the last two decades of the nineteenth century.

The liturgical acts which constitute the cult of the Holy Eucharist are the following: (a) Sacramental Exposition and Benediction; (b) Forty Hours' Devotion; (c) Theophoric Procession. What concerns the reservation of the Blessed Sacrament has already been set forth under title I.

§ I. SACRAMENTAL EXPOSITION AND BENEDICTION

Two kinds of benediction and exposition are distinguished in the Code,⁸ *viz.*, private and public. The difference between them lies in the manner of exhibiting the Blessed Sacrament as well as in the reason for which it is permitted.

I. *Private exposition*, that is to say, with the ciborium, may be held for any reasonable cause without the permission of the Ordinary in all churches and oratories in which the Blessed Sacrament is lawfully kept. Private exposition (*ex causa privata*) takes place if the Blessed Sacrament is not taken out of the tabernacle, but remains hidden, so that the Host cannot be seen. The tabernacle is opened and the ciborium placed near the opening. Private exposition excludes the practice of placing the ciborium or pyx, as it is called in the decisions, upon a throne or movable tabernacle. Benediction with the ciborium is not forbidden where a long-standing custom authorizes it. In fact, says Cardinal Gasparri, if this less solemn benediction can be imparted "*pro causa tum publica tum privata*," the Ordinary should not permit solemn and visible benediction with the ostensorium except for a "*causa publica*."

What is a "*causa privata*"? A case of sickness or the mere desire of pious persons or of a religious community would be a private cause sufficient to justify private exposition.

The *mode* of holding this kind of exposition and imparting the

⁸ Can. 1274; see our *Commentary*, VI, 228 f.

benediction is as follows: The priest wears stole and surplice, also, if he wishes, a cope. At least six candles must be lighted, but the incensation is omitted, since this is not in keeping with the Roman practice. Praying and singing are allowed, and the "*Tantum ergo*" with the versicle and oration may be said or sung. After the blessing is given, the tabernacle should again be closed.

II. *Public exposition, i. e.*, with the ostensorium or monstrance, may be held in all churches on the feast of Corpus Christi and on every day within its Octave, at Mass and Vespers, but not on other occasions except for a just and weighty reason, especially of a public character, and with the permission of the diocesan Ordinary, which is required also for churches that belong to exempt religious.⁹ Public exposition also includes Benediction with the Blessed Sacrament openly exposed in the ostensorium.¹⁰

Public exposition may be held either in an ordinary or a solemn manner. The ordinary mode takes place when the priest functions alone, without the assistance of sacred ministers.

1. Ordinary Exposition

The *ceremonies to be observed* may be summed up thus:

1. A *mere exposition*, not followed by Benediction, may be performed by the priest wearing surplice and stole, but never alb, cincture, and stole. The same rule holds for reposition.¹¹

2. If *exposition and benediction* are to be held, the priest must be vested in surplice, stole, and cope.¹² Thus vested, he proceeds to the altar, preceded by a thurifer, torch-bearers, and two servers, all dressed in surplices. Arriving at the altar, all genuflect with one knee *in plano*. Then the priest kneels for a moment on the lowest altar step, the acolytes with their torches form a line at some distance behind him, genuflect with him, and then kneel in the same place until the end of the ceremony.

⁹ Can. 1274, § 1.

¹⁰ *Pont. Commissio*, March 6, 1927 (*A. Ap. S.*, XIX, 161).

¹¹ S.R.C., Dec. 7, 1888, ad XII (n. 3697). Thus, for instance, on the second and third days of Forty Hours' Devotion.

¹² S.R.C., *l. c.* For religious who wear the hood, an amice is recommended, but not strictly prescribed, in order to cover the extremities of the hood, also when wearing only the surplice; S.R.C., *l. c.*, ad IX.

3. The altar should be properly decorated, if the rubrics allow it. The penitential seasons do not forbid flowers and other decorations, without relics, or with the reliquaries covered¹³ and the altar cards removed. It is becoming that twenty candles, or at least twelve, be burning on the altar.¹⁴ On the altar there should be a throne with a canopy, and with a corporal or palla spread thereon. On the side of the throne may be placed candlesticks, to be lighted for exposition.¹⁵ No artificial light should be placed behind the lunula to reflect directly on the Sacred Host.¹⁶

4. The *color* of the antependium as well as of the canopy and the vestments worn by the ministers, is white. However, if the exposition is connected with the Office of the day (Pentecost, for instance), the antependium and the vestments should be of the color of the day (red in the case supposed), whilst the canopy may be white. If the priest goes to the sacristy after Mass or Vespers, he may vest in white. White is also the color of the velum or humerale thrown over the shoulders. Black is not allowed under any circumstances at the altar or in the chapel of exposition, even though the rest of the church still bears the signs of mourning.¹⁷

5. If the ostensorium (without the Sacred Host) is placed on the altar either before or after the exposition, it should be covered with a white veil.¹⁸

6. After a moment's prayer on the lowest step, the priest ascends to the platform, unfolds the corporal and extends it in the middle; then he opens the tabernacle, genuflects on one knee, takes the Blessed Sacrament from the tabernacle and puts it in the monstrance, genuflects again, exposes the Bl. Sacrament, genuflects once more and, turning to his right, descends and kneels down. Then he bows, rises, and turns to his right and puts incense into the censer, without, however, blessing it. Then he kneels down on the lowest step, takes the censer, and incenses the Bl. Sacrament in the usual manner with

¹³ S.R.C., Sept. 2, 1741, ad I (n. 2365); Dec. 20, 1864, ad III (n. 3130).

¹⁴ S.R.C., Feb. 8, 1879 (n. 3480): 12 candles in very poor churches.

¹⁵ S.R.C., July 12, 1892, ad IV (n. 3780).

¹⁶ S.R.C., Apr. 3, 1821, ad 5 (n. 2613).

¹⁷ Gasparri, *De Ssma. Eucharistia*, n. 1040.

¹⁸ S.R.C., May 27, 1911, ad VII (n. 4268). But it is not forbidden to carry the ostensorium to the altar when the priest goes thither for Benediction; the text only says, "quando."

three swings, bowing before and after. During the incensation the censer-bearer, if there are no assisting clerics, kneels at the right of the priest, holding the border of the cope; then he receives back the censer and goes to his place, where he kneels down.

7. If prayers are recited or hymns sung after the exposition, but before the "Tantum ergo," the officiating ministers and acolytes remain kneeling; but all stand when the "Regina caeli" is sung during Easter tide, or the "Magnificat" or the "Te Deum" at any time of the year.¹⁹

8. The "Tantum ergo" may be intoned by the chanters (choir) or by the celebrant and his ministers. At the words "Veneremur cernui," all make a moderate inclination or bow. At the intonation of the "Genitori,"²⁰ the celebrant, before rising, makes a moderate inclination, puts incense into the censer,²¹ and, kneeling down, incenses the Bl. Sacrament.

9. Then two chanters (or the choir) sing the versicle: "Panem de caelo," etc., "Omne delectamentum," etc. "Alleluia" is added to verse and response during Easter tide and the entire Octave of Corpus Christi. After which the celebrant, without making an inclination,²² rises to sing the "Oremus" and oration, "Deus, qui . . . Qui vivis et regnas in saecula saeculorum" (short conclusion). Other prayers should not be added, unless the Apostolic See has prescribed them.²³ All others besides the celebrant remain kneeling during this prayer.

10. After the prayer, the priest kneels on the altar step, receives the veil from one of the servers, and rising, without making a bow,²⁴ goes to the platform, makes a genuflection on one knee, and takes down the monstrance from the throne to place it on the corporal; then he genuflects again.

11. The celebrant now turns the back of the monstrance to his face; then, covering his hands with the extremities of the veil, he

¹⁹ S.R.C., Sept. 17, 1897, ad II; Nov. 6, 1908 (nn. 3965, 4224).

²⁰ No prayers or hymns may be inserted between "Tantum ergo" and "Genitori." S.R.C., Jan. 24, 1908, ad II (n. 4213).

²¹ S.R.C., Feb. 16, 1906, ad I et III (n. 4179): "inclinatio mediocris, id est capitis, et modica humerorum inclinatio, quae in casu habetur uti profunda."

²² *Ibid.*, ad III, n. 1.

²³ S.R.C., Nov. 23, 1906, ad X (n. 4194).

²⁴ S.R.C., n. 4179, ad III, 3.

takes hold of it at the highest part of its foot with his right hand, and at the lowest with his left; then he turns to his right on the epistle side towards the people, raises the monstrance up to his eyes, brings it down lower than his breast, then raises it in a straight line as high as his breast, afterwards brings it to his left shoulder, and completes the circle, turning himself to the altar to his right, on the gospel side. At last he places the monstrance back on the altar, turns its forepart towards his face, and makes a genuflection.

12. After genuflecting, he descends from the platform to the lowest step, where he kneels without making an inclination. Then the "Divine Praises" may be said where this custom prevails.²⁵ Then he goes to the altar and, having made a simple genuflection, takes the lunula²⁶ out of the monstrance and puts it in the tabernacle, which he closes after having made another genuflection. If the ostensorium is left on the altar, a white veil should be thrown over it. Then the celebrant goes down to the lowest step, genuflects together with his attendants, and returns to the sacristy.

13. Some general rules may be added.

a) Concerning the *throne* of exposition: a movable throne is permissible; also one built into the wall against the altar, provided it be not too far distant from the altar, for altar and throne ought to be of one piece.²⁷

b) No *machine* (or lever) is permitted to raise and take down the monstrance, while the Sacred Host is exposed for adoration.²⁸

c) The *bishop* may permit exposition after sunset and closing during the night.²⁹ He should see to it that the prescribed number of wax candles is used according to the decrees.³⁰

d) As to the *chant*, hymns in the *vernacular* are allowed, provided they are sung before the "Tantum ergo." But the "Te Deum" (if sung during exposition), the prayers following it (with versicles),

²⁵ There is no rubric or rule which prescribes them. The quotations given by Wappelhorst and Wuest do not appear to imply a strict rule.

²⁶ It may be that the ostensorium is placed in the tabernacle, or that there is a revolving tabernacle, both of which are permissible. But the ceremonies attending these circumstances are the same.

²⁷ S.R.C., May 27, 1911, ad IV and V (n. 4268).

²⁸ S.R.C., July 7, 1877 (n. 3425).

²⁹ S.R.C., Dec. 17, 1875 (n. 3384).

³⁰ S.R.C., July 30, 1910, ad IV and V (n. 4257): no sterine candles.

the two stanzas "Tantum ergo" and "Genitori," versicles and prayers, must be sung in Latin.³¹ While the Benediction is given, the choir must be silent.³²

e) If the "Asperges" has to be given while the Blessed Sacrament is exposed, only the sprinkling of the altar, not the Asperges itself, is omitted.³³

2. SOLEMN BENEDICTION

This is the Benediction of the Blessed Sacrament given with the assistance of deacon and subdeacon.

1. The celebrant wears amice, alb, cincture, stole, and cope. The deacon and subdeacon wear amice, alb, cincture, and dalmatics. If the deacon is to expose and replace the Blessed Sacrament in the tabernacle he should wear the stole.³⁴ In going to the altar, the thurifer, acolytes, and torch-bearers march ahead. Then follows the celebrant, with the deacon on his right and the subdeacon on his left, holding up the ends of the cope. At the altar they genuflect *in plano*.

2. The deacon goes up to the platform, unfolds the corporal in the middle of the altar, opens the door of the tabernacle, and genuflects on one knee. In doing so, he turns his body a little towards the epistle side so as to avoid turning his back to the officiating priest. He exposes the Blessed Sacrament, as described above for simple benediction.

3. In the incensation, the deacon offers the incense-boat and spoon to the celebrant. The subdeacon holds up the right end of the cope. Then all kneel, make an inclination, and during the incensation the deacon and subdeacon lift the ends of the cope. The bows and inclinations are the same as prescribed for exposition without ministers.

4. At the oration, "Deus qui nobis," the deacon and subdeacon

³¹ S.R.C., Feb. 27, 1882, ad III; Feb. 1, 1907, ad X; March 31, 1909, ad VIII (nn. 3537, 4198, 4235).

³² S.R.C., July 11, 1857, ad II (n. 3058). A subdued accompaniment by the organ is tolerated; Wappelhorst, *l. c.*, p. 292.

³³ S.R.C., July 18, 1885, ad II (n. 3639).

³⁴ S.R.C., May 12, 1893, ad I (n. 3799); June 9, 1899 (n. 4039); only in two cases the stole is left off, *viz.*, on Holy Thursday and Corpus Christi, if the bishop holds the procession. (*Caer. Episc.*, l. II, c. 23, § 12; c. 33, § 20.)

should, in a kneeling posture, hold the book before the celebrant. After the oration the veil is put around the celebrant, the deacon goes to the altar, genuflects on one knee and takes the monstrance from the throne to place it on the corporal.

5. Now, according to the Roman practice, the deacon (standing)³⁵ may hand the monstrance to the celebrant (also standing), who together with the subdeacon has in the meanwhile come up to the platform. Deacon and subdeacon kneel on the edge of the platform during Benediction. After Benediction the deacon receives the monstrance and puts it on the corporal. Then all three together descend to the lowest step, unless the celebrant and the subdeacon have already descended, in which case the deacon comes down alone.

It is permissible for the celebrant, after the Bl. Sacrament is on the altar, to take the monstrance and, having given the Benediction, to put it back on the altar.³⁶ In this case we cannot see any reason for the deacon and subdeacon going up to the edge of the platform.³⁷ Then follow the Divine Praises, if customary.

6. The censer-bearer may incense the Bl. Sacrament during Benediction, if this is customary, but it is not prescribed.³⁸

§ 2. FORTY HOURS' ADORATION³⁹

The Forty Hours' Adoration, held in memory of the forty hours during which the Sacred Body of our Lord lay in the sepulchre, consists of three High Masses and two processions, exposition and benediction as the main liturgical components. Its chief purpose is adoration of Christ in the Bl. Sacrament. Therefore the *Instructio Clementina* forbade sermons, except after Vespers, and even in that case, only with papal permission.⁴⁰ However, since, strictly speaking, this instruction obliges only the clergy of the city of Rome,⁴¹ it was

³⁵ S.R.C., Jan. 14, 1898, ad IV (n. 3975). Wappelhorst (*l. c.*, p. 293) says that the deacon should come down to the lowest step and then arise, etc. This is a purely subjective opinion. Deacon and celebrant often kneel while they hand and take the monstrance.

³⁶ S.R.C., Jan. 14, 1898, ad IV, according to *Caer. Episc.*, l. II, c. 33, § 27.

³⁷ In fact, the *Caer. Episc.* (*l. c.*) seems to exclude this practice, for it says "accedet (singular) ad altare"—he [the celebrant] goes to the altar after the oration.

³⁸ S.R.C., Sept. 7, 1861, ad VI (n. 3108).

³⁹ See the *Manual of the Forty Hours' Adoration* by *Am. Eccl. Review*, ed. 1928.

⁴⁰ *Inst. cit.*, § XXXII, vol. III, *Dec. Auth.*, p. 382.

⁴¹ S.R.C., July 12, 1749 (n. 2403).

but natural that the S. Congregation should allow sermons, provided a veil is placed before the ostensorium.⁴²

The function may and should be held, as the Code states, every year on the days appointed, with the consent of the local Ordinary, in all parochial and other churches in which the Blessed Sacrament is habitually kept, and surrounded with the greatest possible solemnity. When, owing to special circumstances, the exposition of the Blessed Sacrament can be held only with great inconvenience or danger of irreverence, the local Ordinary shall see to it that it be held solemnly at least for a number of consecutive hours on stated days. The consent of the Ordinary may be given once for all, especially when definite churches are assigned for holding the devotion on certain days. This consent is required also for the churches of regulars and confraternities; the pastor or first dignitary of the cathedral may not prescribe the devotion without the permission of the bishop.

Excluded from this privilege are strictly private oratories. It may be added that holding the Forty Hours' Adoration is not a strict parochial right.⁴³ As to the rank of this devotion, note that it is not to be reckoned among the more solemn feasts, and therefore does not call for the finest vestments or ornaments.⁴⁴

I. Masses

1. The Forty Hours' Adoration is celebrated with three votive Masses, namely: the votive Mass of the Blessed Sacrament in white vestments on the first and third day, and the votive Mass "Pro Pace" in violet vestments on the second day. All three Masses must be at least "cantatae," unless an Apostolic Indult authorizes a low Mass to be substituted. The celebration of these three votive Masses follows the rules laid down for the solemn votive Mass "Pro re gravi et publica simul causa."⁴⁵

2. The three votive Masses are *not allowed*, therefore, on Sundays

⁴² S.R.C., Dec. 14, 1883, ad I; May 10, 1890, ad II (nn. 3599, 3728).

⁴³ Can. 1275; can. 462; S.R.C., n. 2123, ad II.

⁴⁴ S.R.C., July 12, 1777, ad I (n. 2506): merely "nobiliora indumenta et pretiosiora ornamenta."

⁴⁵ S.R.C., April 27, 1927 (*A. Ap. S.*, Vol. XIX, 192 f.).

or feast-days of the First Class, on Ash Wednesday, or on Monday, Tuesday, and Wednesday of Holy Week. The Mass on Holy Thursday may be the *Missa Repositionis*, but no commemoration of the Blessed Sacrament is added, because of the identity of mystery. If the Forty Hours begin on Holy Saturday, the impeded Mass (*Missa de Ssmo. impedita*) is commemorated by the addition of the oration, "Deus, qui nobis sub sacramento" to the oration of the day, under one conclusion.⁴⁶ Neither are the three Masses allowed on the Vigils of Christmas, Pentecost, and All Souls' Day. Besides, the two votive Masses of the Blessed Sacrament are not permitted on days when the Office is said, or commemoration is made of any mystery of our Lord connected with the Blessed Sacrament. These feasts include Corpus Christi, Sacred Heart, Most Precious Blood, Holy Cross, Most Holy Redeemer, and any feast of the Passion.

3. *Oration to be said at these votive Masses.* These votive Masses admit, *sub distincta conclusione*, a commemoration of any Sunday, a feast of the Second Class, a *feria major* (Advent and Lent), Rogation Days, a privileged Vigil, or a privileged Octave. If, however, there is an obligation of a conventual Mass, or a high Mass is celebrated of the Office of the day, these solemn votive Masses do not admit of any of the above commemorations. At the votive Mass Pro Pace is added, *sub distincta conclusione* and after the orations prescribed by the rubrics, the commemoration of the Blessed Sacrament. This commemoration is, however, omitted on the above-named feasts of our Lord.

4. *Gloria and Credo.* The Gloria is always to be said at the two Masses of the Blessed Sacrament, but omitted at the Mass Pro Pace. The Credo is always said at these three Masses, no matter whether they are celebrated on a Sunday or a weekday.

5. *Preface.* The votive Mass of the Blessed Sacrament has always the Preface "De Nativitate," but without the corresponding "Communicantes." At the Mass Pro Pace the Preface is "Communis" (on a Sunday "De Trinitate"), or "De Tempore" or "De Octava."

6. *Last Gospel.* At these three votive Masses the last Gospel is that of St. John, unless commemoration has been made of a Sunday, a feria of Lent, an Ember Day, Rogation Monday, a Vigil, the Octave

⁴⁶ S.R.C., June 8, 1928 (*A. Ap. S.*, Vol. XX, 237).

day of Epiphany, or a day within a privileged Octave of the first order (Easter and Pentecost), in which cases the Gospel of the occurring day is said at the end of the votive Mass. Moreover, if commemoration is made of a feast of the B. V. Mary, or one of the twelve Apostles, whose feasts have a strictly proper Gospel, that Gospel is said at the end of the Mass. In case the exposition begins on Holy Saturday, the last Gospel is that of the Blessed Sacrament.

7. What Mass is to be said on days when the solemn votive Masses are not permitted? On the days mentioned under No. 2, when the solemn votive Mass is not permitted, the Mass of the day is to be celebrated. At that Mass the commemoration of the Blessed Sacrament or Pro Pace is added to the oration of the day, under the same conclusion; at the Mass which takes the place of the Mass Pro Pace, the commemoration of the Blessed Sacrament is added after all the other commemorations prescribed for a solemn votive Mass. However, the commemoration of the Blessed Sacrament is omitted at any of the Masses in which commemoration is made of any of the mysteries of our Lord. The Gloria is always said, even on weekdays, provided the Mass is of at least semi-double rank. On the first and third day, when the votive Mass of the Blessed Sacrament, which would otherwise be said on that day, is commemorated, the preface to be said is "De Nativitate," unless the Mass of the day requires a special preface, and at the end of the Mass the Gospel of the votive Mass of the Blessed Sacrament is said, unless the rubrics prescribe a special Gospel. On the second day, when the *Missa Pro Pace* is commemorated, the preface is never "De Nativitate," unless the Mass of the day or an occurring Octave requires it.

8. Special rules for *All Souls' Day*. On All Souls' Day none of the three votive Masses is permitted, the Requiem Mass being the only Mass allowed for that Day. If All Souls' Day is the first of the Forty Hours, the solemn exposition takes place after the Requiem Mass; if it is the third day, the Solemn Mass of Requiem is celebrated after the procession and reposition of the Blessed Sacrament. When the second day of the Forty Hours occurs on All Souls' Day, the solemn Requiem Mass as well as all low Masses "De Requiem" are celebrated in purple vestments, but no Requiem Mass is allowed at the altar where the Blessed Sacrament is exposed.

9. *Low Masses during the Forty Hours' Devotion.* Unless an Apostolic indult authorizes the substitution of a low Mass for the solemn votive high Mass, the low Masses enjoy no special privilege, and have to be said according to the Ordo of the day, with the commemoration of the Blessed Sacrament "sub distincta conclusione" even on feasts of the First Class. This commemoration is, however, omitted when the Mass is said or commemoration made of one of the mysteries of our Lord connected with the Blessed Sacrament. On account of the Forty Hours' Adoration neither the Gloria, nor the Credo, nor a special preface, nor a distinct last Gospel are added to the private low Masses, unless the Ordo prescribes them.

10. On Ash Wednesday and on Monday, Tuesday, and Wednesday of Holy Week the orations, preface, and Pater Noster are sung "tono feriali," and the "Oratio super populum" is sung after the Postcommunion, under its own conclusion.

11. At the altar of exposition only the Masses of exposition and of reposition should be celebrated, unless there is no other suitable altar in the church, or a long existing custom sanctions the celebration of other Masses at this altar. The same rule applies to the distribution of holy Communion: unless sanctioned by custom or justified by necessity, it should not take place at the altar of exposition, but at another altar, in the tabernacle of which the ciborium containing the consecrated hosts should be kept. The Mass "Pro Pace" should not be celebrated at the altar at which holy Communion is distributed nor at the altar of exposition, unless necessity or custom demand it.

12. During the Forty Hours' Adoration, the blessing of the candles on the feast of the Purification, of the ashes on Ash Wednesday, of the palms on Palm Sunday, and of the baptismal font on the eve of Pentecost, takes place at the side altar, if the church is large, but the procession is omitted. If the church is small, so that these ceremonies would divert the attention of the faithful from the Blessed Sacrament, the blessing is omitted. If the parochial Mass on Sunday is celebrated at the altar on which the Blessed Sacrament is exposed, the Asperges must be given, but the ceremony of sprinkling the altar is omitted.

13. In all Masses and ceremonies celebrated before the daily exposition, the general rules are followed.

14. At Mass during the exposition the bell is not rung at the Sanctus, Elevation, and Communion; but as the priest emerges to begin Mass, a low signal may be given with the sacristy bell.

15. On the morning of the second and third days, the Blessed Sacrament is exposed "more solito" with incensation; the "Pange Lingua" with the oration "Deus qui nobis," etc., may be sung. The same ceremonies may be observed at the reposition in the evening of the first and second days; whereupon Benediction is to be given.

II. Ceremonies (Procession)

The order in which the ceremonies of *exposition* should be carried out is, briefly stated, the following:⁴⁷

1. *Mass*, after which the Blessed Sacrament is incensed; then the
 2. *Procession*, during which the "Pange Lingua" is sung. This hymn is sung even if the procession should for some reason have to be omitted. After the procession the
 3. *Tantum Ergo* is sung, and at the "Genitori" the Blessed Sacrament is incensed. The "Panem de caelo," etc., is omitted and the
 4. *Litany* is chanted. After the last Kyrie eleison, the celebrant, kneeling on the lowest step of the altar, intones the "Pater noster" (secreto) and "Et ne nos inducas," etc. Then
 5. *Psalm LXIX*, "Deus in adiutorium," etc., is intoned by the chanters and sung alternately with the clergy or choir, after which the celebrant, still kneeling, sings ("tono feriali") the versicles "Salvos fac," etc. After the "Domine, exaudi orationem meam" the celebrant rises and sings "Dominus vobiscum" and the
 6. *Orations* from a book held before him by the sacred ministers. The order of *reposition* is the following:⁴⁸
1. *Mass*, after which is sung the
 2. *Litany*, with Psalm lxix and the versicles "Salvos fac," etc.,

⁴⁷ See Manual, p. 27.

⁴⁸ *Ibid.*, p. 37.

down to the "Dominus vobiscum" (exclusive), after which the Blessed Sacrament is incensed. Then comes the

3. *Procession*, during which the "Pange Lingua" is sung. After the procession, as soon as the Blessed Sacrament has been replaced on the corporal, the

4. *Tantum Ergo* is sung, and at the "Genitori" the Blessed Sacrament is incensed. Then "Panem de caelo" is intoned, and the celebrant rises and sings the

5. *Orations*, whereupon the benediction is given.

§ 3. THEOPHORIC PROCESSIONS

A theophoric⁴⁹ procession is one in which the Blessed Sacrament is publicly carried in a monstrance, unveiled, either through the church or through open places and streets. Such a procession takes place, in a most solemn manner, on the feast of Corpus Christi, which is particularly devoted to the cult of the Holy Eucharist. The procession held during the Forty Hours' Adoration is also theophoric, although it is generally limited to the inside of the church or chapel. The processions held on Holy Thursday and Good Friday are likewise theophoric, though the Sacred Species is hidden in a veiled chalice.

I. *Corpus Christi Procession*

The Roman Ritual⁵⁰ contains the general rules to be observed at this procession.

1. The church and the walls of the streets through which the procession marches should be appropriately decorated with tapestry, festoons or hangings, sacred pictures and statues. But no profane, vain, or improper ornaments are allowed.

2. The priest first says Mass, at which he consecrates two large hosts, one of which he consumes, while the other is placed in the ostensorium or monstrance, so that it may be seen by the worshippers. After Mass the procession is set in order,⁵¹ the priest, vested

⁴⁹ "Theophoric" from the Greek "theos" (God) and "pherein" (carry).

⁵⁰ Tit. IX, c. 5, ed. 1926. On processions in general see our next title.

⁵¹ Concerning the order of the procession see *infra*, pp. 391 f.

in a white cope, incenses the Blessed Sacrament three times in a kneeling posture.

3. Then one of the clerics (or acolytes) puts the humeral veil on the shoulders of the celebrant, who covers both hands with the ends of the veil and reverently receives the Bl. Sacrament from the hands of the deacon. Then he holds the monstrance before his face, turns towards the people, and marches under the canopy accompanied by the sacred ministers. Two acolytes or censer-bearers with smoking censers march before him.

4. All proceed with heads uncovered, carrying lighted torches. The hymns indicated in the Ritual should be sung during the procession. While the priest leaves the altar, the clergy (choir) or the priest himself should intone the "Pange Lingua."⁵² There are five hymns indicated in the Roman Ritual, including the "Te Deum," the "Benedictus," and the "Magnificat."

5. Upon the return of the procession to the church, the Bl. Sacrament is placed upon the altar, and the clergy kneel down in a circle and reverently adore it. Meanwhile the celebrant incenses the Bl. Sacrament as usual, and the clergy (or choir) sing the two stanzas "Tantum Ergo" and "Genitori." Then two clerics (or chanters) sing the versicle: "Panem de caelo . . . Alleluia," and "Omne . . . Alleluia." The priest arises and sings, "Oremus. Deus qui," with the brief conclusion.

6. Then he goes up to the altar, genuflects, and blesses the people with the Bl. Sacrament once, in the form of a cross, but silently. Then the Bl. Sacrament is reverently put back into the tabernacle.

7. This manner of blessing must also be observed in other processions with the Blessed Sacrament.

To these simple rules a few additions must be made.

a) *Who are obliged* to take part in the Corpus Christi procession? The Code says: Unless there be an immemorial custom to the contrary, or unless, in the prudent judgment of the bishop, local circumstances demand a deviation from the rule here laid down, only one solemn procession is permitted in the same place through the public streets on the feast of Corpus Christi. This procession is to be arranged and led by the more prominent church of the re-

⁵² The musical notes are also printed in the Ritual.

spective town or city, and all the clergy and male religious, including the exempt Orders, as well as the lay confraternities, must attend it. Only those regulars who live perpetually in strict enclosure, or dwell three thousand paces from the city, are excused from participation.⁵³ The other parishes and churches, including those which are in charge of regulars, may have their own processions outside the church during the Octave of Corpus Christi; but the local Ordinary should assign the day, the hour, and the route for each parish.⁵⁴ Unless the local Ordinary determines otherwise, all confraternities are obliged to take part in a body in the usual processions, and others ordered by the Ordinary. The members march under their own cross and wear their own proper insignia.⁵⁵

b) Concerning the *number of blessings* or stops allowed during the procession, the Ceremonial of Bishops⁵⁶ insists on *one* blessing, *viz.*, as prescribed by the Ritual. However, the S. Congregation has sanctioned an immemorial custom by permitting that a stop may be made at one or two, but not more, altars properly erected and decorated, and the Sacramental Blessing given in the usual form.⁵⁷

c) With regard to the *functionaries*, it has been decided that the Bl. Sacrament must be carried by the celebrant of the Mass, and that several priests may not take turns at it.⁵⁸ If the bishop wishes to carry the Bl. Sacrament, he is not allowed to say a low Mass before the procession, but must pontificate—the contrary custom being declared an abuse.⁵⁹ When the procession returns to the church, the celebrant stops at the foot of the altar, hands the ostensorium to the deacon or assistant priest—if there be one—makes a simple genuflection before the Bl. Sacrament, and then kneels on the lowest step of the altar until the incensation. The deacon or assistant priest, before receiving the Bl. Sacrament from the cele-

⁵³ Can. 1291, § 1; see our *Commentary*, Vol. VI, pp. 257 ff.; S.R.C., July 24, 1911, ad VI, (n. 4273).

⁵⁴ Can. 1291, § 2.

⁵⁵ Can. 718.

⁵⁶ *Caer. Episc.*, II, c. 33, § 22.

⁵⁷ S.R.C., Sept. 23, 1820 (n. 2609); Sept. 12, 1884, ad III (n. 3621).

⁵⁸ S.R.C., Aug. 3, 1839, ad I (n. 2792); May 22, 1841 (n. 2835).

⁵⁹ S.R.C., June 2, 1883, ad VII (n. 3576).

brant at the foot of the altar, makes a double genuflection and inclination, and places the monstrance on the altar.⁶⁰

d) Concerning *external pomp*, musical instruments, flowers, etc., some rules have been laid down by the S. Congregation. Musical instruments (but no drums) are allowed outside the church with the consent of the Ordinary, but they should be used as accompaniment of sacred songs; inside the church they must be silent.⁶¹ There should be no boys in surplice going around the altar strewing flowers, especially not during benediction; nor should there be more than two censer-bearers.⁶² Priests may wear a chasuble over the alb (without stole), deacons and subdeacons their dalmatics. The processional cross may be carried before the clergy by a subdeacon dressed in alb and dalmatic.⁶³

II. Procession during the Forty Hours' Adoration

1. The *Procession* for the Forty Hours' Adoration on exposition day may be briefly described thus:

a) At the bench incense is put into two censers, without blessing it. Then celebrant and ministers proceed to the altar, where the celebrant incenses the Blessed Sacrament; as he receives the Bl. Sacrament, he or the chanters intone the "Pange Lingua."

b) The cross-bearer and two acolytes go ahead and the others follow in the usual order. This procession is supposed to be confined to the church.

c) At the return, the various bodies of marchers return to their places, except the clergy, who may remain around the altar, if there is room, otherwise they, too, return to their places.

d) The "Tantum Ergo," the Litany with the Psalm, "Deus in adjutorium," are sung, while the celebrant and the ministers kneel; at the "Domine exaudi" the celebrant arises and sings the "Dominus vobiscum" and the orations.

⁶⁰ S.R.C., Feb. 1, 1907, ad XIII and XIV (n. 4198). The same holds also for the processions on Holy Thursday and Good Friday.

⁶¹ See the Motu Proprio of Pius X, Nov. 22, 1903, n. 21 (*Dec. Auth.*, n. 4121); S.R.C., May 11, 1878, ad X (n. 3448).

⁶² S.R.C., *l. c.*, ad IX.

⁶³ S.R.C., May 20, 1741 (n. 2362).

e) The blessing with the Blessed Sacrament is given as usual.⁶⁴

2. In places where the *Instructio Clementina* is not strictly followed, the procession at the close of the Forty Hours is generally held in the evening, premised by a short devotion or a sermon.

⁶⁴ See *Manual*, pp. 14 ff.

CHAPTER IV

HOLY WEEK SERVICE

It appears logical to connect the imposing services of Holy Week with the Eucharistic worship. For not only is the Eucharistic act based on the Passion of our Lord and a perpetuation of His death, but the altar or sepulchre of the Bl. Sacrament exposed for adoration on Good Friday represents the burial of our Lord as well as the institution of the Holy Eucharist.¹

§ I. HISTORICAL NOTES

Holy Week begins at the end of Lent, on the Sunday called "Palm Sunday." The ancient station was at the Lateran Church.² The procession which now precedes the Mass is not earlier than the eighth or ninth century.³ This procession started from the oratory of St. Sylvester, where palms—the emblems of a glorious and victorious martyrdom—had been distributed. At the closed doors of the Lateran Basilica, the clergy and chanters of the latter met the procession, singing the "Gloria laus" as a tribute to the "King of Glory." Then the doors were flung open and the procession marched into "the Holy City to proclaim the Resurrection."⁴ The formulary of the blessing is of deep significance and reaches its climax in the admirable preface.⁵ The prayers for the blessing explain the significance of the palms and olive twigs. The procession which followed was intended to commemorate Christ's triumphant entry into Jerusalem. The oration and the epistle of the Mass refer to the humility of the Saviour. The Passion is taken from St.

¹ S.R.C., Dec. 15, 1896, ad I (n. 3939).

² *The Gelasian Sacramentary*, ed. Wilson, p. 332.

³ Duchesne-McClure, *l. c.*, p. 247.

⁴ *Die Betende Kirche*, pp. 327 f.; Schuster, *l. c.*, II, pp. 172 f.

⁵ The lesson from Exodus XV, 27–XVI, 7 was no doubt introduced on account of 70 palms; otherwise the connection with the blessing is rather loose.

Matthew. The whole function is a mixture of joy and sadness.

The three following days are so-called Station Days, but the stationary churches were changed later on.⁶ According to the Missal, the Station on Monday is at St. Praxedes; on Tuesday it is at St. Prisca on the Aventine, which is very appropriately chosen, because the Passion is read according to the Gospel of St. Mark, the follower of St. Peter, who was in one way or another connected with the church of St. Prisca. On Wednesday the Station is at Santa Maria Maggiore, as if to insure the protection of the Sorrowful Mother.

On Wednesday evening the "Tenebrae" are sung or recited in churches which have a sufficient number of clergy. The "triangle" now in use has fifteen candles, perhaps to indicate the number of the psalms that are sung, inclusive of the "Benedictus," but certainly to symbolize Christ as the light of the world.⁷

Maundy Thursday was liturgically observed from ancient times. Originally there were three Masses said on this day—one in the morning for the reconciliation of public penitents, another for the consecration of the holy oils to be used for Extreme Unction and Baptism, and a third at the close of the day, in commemoration of the Last Supper and for the Easter Communion of the faithful. In our day the rites are less complicated and, public penance having fallen into complete disuse, the holy oils are consecrated during the Mass of the Easter Communion.⁸

At the close of the Mass a theophoric procession is formed to carry the Sacred Host to the so-called *sepulchre*. This ceremony, developed from private devotion, is of later date, but now forms part and parcel of the sacred liturgy.

In the Middle Ages the Pope at the end of the Mass proceeded to the Basilica of St. Lawrence, later known as "Sancta Sanctorum," where, having laid aside his paenula, he washed the feet of twelve subdeacons, whilst the cardinals, the deacons, and the schola sang

⁶ Monday and Tuesday for many centuries had no Eucharistic liturgy, this beginning on Wednesday, on which day the Mass was reserved for the evening station in the Liberian Basilica; Schuster, *l. c.*, II, p. 194; J. P. Kirsch, *Die Stationskirchen im Missale Romanum*, 1926, pp. 86 ff.; 205 ff.

⁷ *Die Betende Kirche*, p. 329.

⁸ Schuster, *l. c.*, II, p. 199.

Vespers. After this, generous gifts of money were distributed to the urban clergy, both of the higher and lower ranks, as was then the custom at all great solemnities, and in the evening all went to dine in the Basilica or "Triclinium" of Pope Theodore, which stood near the Oratory of St. Sylvester.⁹ This is called "mandatum," the precept of love which the Master gave to His disciples. Its antiphons and prayers are very touching.

Good Friday and the *Mass of the Presanctified*. This latter term means an aliturgical service, or a Mass without the Canon, but with Communion of the Sacred Species consecrated at a previous Mass. Although the service, as it is now, has developed gradually, its type and elements are of early date. The Mass of the Presanctified was the usual one in the Greek Church during Lent, with the exception of Saturday and Sunday. In the Latin Church it was confined to Good Friday. In Rome the Mass of the Presanctified appears to have been added to the Adoration of the Cross some time after the ninth century. But the ceremony was not definitively fixed until the sixteenth century, although its various components are of a much earlier date.¹⁰ These components are: the Mass of the Catechumens, the Adoration of the Cross, and Holy Communion. The *Mass* has neither Introit nor Kyrie, but three Scriptural lessons, two from the Old and one from the New Testament. After each of these lessons comes the responsorial chanting of a psalm (Tract), the first one terminating with a collect recited by the officiating priest. The third lesson, giving the account of the Passion according to St. John, is followed at once by the so-called Great Litany for the various necessities of the Church ("Oremus, dilectissimi nobis," etc.). The Great Litany dates from the time of Pope St. Leo the Great (440-461). The disciplinary rule of the catechumens is still in force, the world is torn by heresies, ravaged by pestilence and famine, innocent men are wrongfully detained in prison, slavery still disgraces the civilized world. After the "Pater Noster" followed the *Communion*, which was formerly shared by the people, but is now reserved to the celebrant.

⁹ Schuster, *l. c.*, II, p. 204.

¹⁰ Schuster, *l. c.*, II, pp. 205 ff. (not quite clear); Duchesne-McClure, *l. c.*, p. 249; Guéranger, *Liturgical Year*, Lent.

The *Adoration of the Cross* grew out of a custom observed at Jerusalem and described in the "Peregrinatio Silviae (Etheriae)." In the presence of the bishop and the deacons, the people devoutly kissed the Cross on Golgotha, after having bowed to it.¹¹ The Adoration is followed by the touching *Improperia* (reproaches) and the *Trisagion*. This ceremony is concluded with the hymn, "Pange Lingua," composed by Venantius Fortunatus (530-609) in honor of the Holy Cross. The same poet also composed the "Vexilla Regis," which is sung after the Adoration during the procession of the Blessed Sacrament from the repository to the altar. The Blessed Sacrament having been placed on the altar, there follows, in accordance with the "Ordines Romani," the Pater Noster and Holy Communion; later, for the sake of greater reverence, other prayers were added, which gave this rite the appearance of a Mass.¹² The ceremony ended with the ablution. In the Middle Ages the Pope privately recited the entire Psalter—a custom followed by some of the laity,¹³ who also assisted at the "Tenebrae."

Holy Saturday was distinguished by certain peculiarities, apart from the baptismal initiation, which is now-a-days omitted. These peculiarities consisted of the blessing of the new fire and of the candle, and of the Mass, in which certain archaic features were preserved. It was a very natural symbolism that led to the adoption of these ceremonies. The death of Christ, followed quickly by His Resurrection, found an expressive symbol in the fire, candle, or lamp which, being extinguished, can be relighted.¹⁴

The *blessing of the new fire* originated, perhaps, in the ancient *lucernaria*, lamps lighted by the Jews at the close of the Sabbatical feast, and was connected by the Christians with the vigil service on all Saturday evenings. The custom spread from the East to Milan, Spain, Ireland,¹⁵ and Gaul, but was not received in Rome until after the eighth century, together with the "Laus Cerei" or "Prae-

¹¹ Duchesne-McClure, *l. c.*, p. 259.

¹² Schuster, *l. c.*, II, 220.

¹³ *Ibid.*, p. 222.

¹⁴ Duchesne-McClure, *l. c.*, p. 250.

¹⁵ "It was customary for the Irish, as early as the sixth century, at least to kindle great fires at nightfall on Easter Eve"; Duchesne, *l. c.*

conium Paschale." In the Eternal City there was originally no candle, no "Lumen Christi," but only a procession "cum supplici silentio," with one candle set on a reed, and seven lamps. Later on, rites and prayers which were formerly distinct were strangely amalgamated, resulting in the ceremony that we have today, with the one reed and the triple "Lumen Christi" preceding the blessing of the paschal candle. Further, the expression in the "Laus Cerei": "Incensi huius sacrificium vespertinum," which simply means the lighting of the candle as an oblation and act of homage to the risen Saviour, was misunderstood and suggested the grains of incense which are now placed in the candle in the form of a cross. Consequently, that part of the paschal vigil in the modern Roman liturgy which precedes the recitation of the twelve lessons, is the result of the fusion of several rites and formulas and their substitution for the original prayer of the "Lucernarium," which, in countries where the Frankish liturgy was in use, marked the commencement of the vesper psalmody throughout the year.¹⁶

After the "lucernarium," or blessing of fire and candle, followed the vigil. It consisted, during the first three centuries, of a series of extracts from Scripture, interspersed with collects and the responsorial chanting of psalms. This usage is still preserved in the *twelve prophecies* which are sung or recited after the blessing of the candle. The "elect" (converts to be baptized) were present at these recitals, which were meant to present a summary of the relations between God and man, and to form, as it were, a final instruction for the mystery of initiation. These readings are practically identical in all the old Latin rituals.¹⁷ In the Lateran baptistery the Pope officiated at the Easter baptism, and it was the most imposing of all pontifical ceremonies. Standing by the font, he saluted the congregation and called upon all to join in a common prayer, which was immediately followed by a Eucharistic prayer. These prayers refer to the quickening power of God over the element of water and its purifying qualities in relation to the spiritual regeneration of man.¹⁸ After the bless-

¹⁶ Schuster, *l. c.*, II, p. 254.

¹⁷ Duchesne-McClure, *l. c.*, p. 308.

¹⁸ See the ancient text in Wilson's ed. of the Gelasian Sacramentary, pp. 84 ff. This Sacramentary contains only ten prophecies.

ing of the font and the baptism of the catechumens the Pope returned to his seat, "cum litanis," and intoned the "Gloria in excelsis Deo."¹⁹ Hence there was no Introit at that Mass.

The Holy Week ends after the Mass on Holy Saturday morning. *Easter Sunday* is the festival of the glorious Resurrection of the Lord, the pledge of our rising. An ancient Eastern tradition would have it that the second coming of our Lord (*parousia*) would take place on the anniversary of the night in which He rose from the tomb. The faithful, therefore, assembled in church and kept a watch in expectation of the *parousia*; but, when midnight had come and gone, and nothing unusual had occurred, they concluded that the end of the world had not yet come and proceeded to celebrate Easter.²⁰

§ 2. CEREMONIES OF HOLY WEEK

I. Palm Sunday

Besides the usual things to be placed on the *credence, viz.,* chalice and cruets, and the necessary books, there ought to be a basin or bowl with a pitcher of water and a towel, incense, and holy water. No flowers or relics on the *altar*, but branches of palms placed between the candlesticks, and the missal opened on the epistle side, on which side should be placed a table for the palms or branches of other trees²¹ to be blessed. On the same side should be the processional cross, on the summit of which a palm or olive twig is to be fastened.²² The celebrant should be dressed in amice, alb, cincture, maniple, stole, and purple cope. If no cope is available, he should wear the aforesaid vestments with the chasuble.²³ The ceremonies may be carried out either according to the "Memoriale Rituum" of Pope Benedict XIII or according to the rubrics of the Missal, which latter supposes the assistance of sacred ministers and a choir.

¹⁹ Gelasian Sacramentary, p. 87.

²⁰ Schuster, *l. c.*, II, 287.

²¹ *Rub. Miss. ad Dom. in Palmis*: "ramos palmarum et olivarum sive aliorum arborum."

²² The palms should be covered with a white cloth before blessing.

²³ *Rub. Miss. l. c.*

According to the Memoriale Rituum²⁴

1. After the Asperges, the celebrant, between two acolytes, goes up to the altar, which he kisses as usual, and repairs to the epistle side, where, in a loud tone of voice, he begins, "Hosanna," which is supposed to be continued by the acolytes,²⁵ otherwise he himself has to continue. Then, at the same place, with hands joined and in the same tone, he recites the "Dominus vobiscum" and the subsequent prayer, and also the prescribed responses.

2. The "Munda cor meum" and the Gospel are also recited on the epistle side. Having kissed the gospel book, the celebrant takes off the maniple and, with hands folded, recites the prayers and the preface, and also the "Sanctus," together with the acolytes, unless there is a choir to sing the "Sanctus." Then the "Dominus vobiscum" is said with the five orations.

3. Towards the end of the fifth oration, the censer-bearer ought to be ready with censer and incense, and an acolyte with Holy Water. Both take their places at the right side of the celebrant, who, after the last oration, blesses the incense, puts it into the censer, and sprinkles the palms three times, reciting in a subdued voice the antiphon "Asperges," after which he silently incenses the palms. The sixth oration ends the blessing.

4. The *distribution of the palms* takes place as follows: The celebrant, standing on the platform, bows to the cross, then kneels on the edge of the upper step, and takes from the altar a twig, which he immediately hands to the server, to be kept until later. Then he goes to the epistle side and recites the "Pueri Hebraeorum," after which he bows to the cross and turns to the people. First, beginning at the epistle side, he distributes the palms to the servers kneeling on the edge of the platform, and to the attending populace. When receiving the palm, the faithful kiss it and the hand of the celebrant, unless he prefers to dispense with the latter ceremony.

After the distribution of the palms the celebrant goes to the middle of the altar, where he bows or genuflects, then to the

²⁴ See J. Braun, S.J., *Das Memoriale Rituum* (1923) and *Ceremonial U. S.*, pp. 96 ff.

²⁵ Or the choir, if there is one.

epistle side, where he washes his hands with the aid of the servers. On this same side he then ascends the altar to say the last prayer. In the meantime one of the acolytes fastens a palm to the processional cross. After the last oration an acolyte offers the celebrant's palm to him, and if there is no choir, also the book containing the antiphons for the procession.

5. The *procession* begins with the "Procedamus in pace," which the celebrant recites turned towards the people on the epistle side. This is answered either by the choir or the servers with "In nomine Christi. Amen." Then the procession goes forward, with the cross-bearer at its head; the celebrant (with his head covered) follows between two acolytes, who recite the antiphons alternately, saying as many as the length of the procession permits. When the procession arrives at the main gate, the acolytes pass to the outside. All who take part in the procession carry palms. When the procession has returned to the gate, the cross-bearer remains there with the celebrant, both facing the church, while the two acolytes enter the church, unless the choir sings the "Gloria laus" inside. The celebrant, with head uncovered, recites the "Gloria laus" and repeats each verse after the choir or the acolytes have sung it in church. Then the cross-bearer strikes the door three times with the end of his staff, whereupon the acolytes open the door, and the cross-bearer enters the church, followed by the celebrant, who intones the "Ingrediente Domino," responded to by the acolytes or the choir. The procession and responsory end at the main altar. The cross-bearer puts the cross on the side and takes the palms from the celebrant and ministers. On the epistle side the celebrant takes off the cope and puts on the maniple and chasuble; if he is tired, he may sit a little while before he begins the Mass.

*Solemn Functions*²⁶

1. Deacon and subdeacon wear the "planeta plicata," provided the service is performed in a cathedral or a collegiate or parish church, or a so-called major church,²⁷ and put on the stole, but

²⁶ See Martinucci-Menghini, *l. c.*, II, p. 176 ff.

²⁷ The *Rub. Miss.*, XIX, nn., 6 f., forbid the *plicata* in minor churches; an abbey church is a major church.

not the maniple, which is put on after the Asperges. They proceed to the altar as usual. There the celebrant with the ministers goes up and kisses the middle of the altar, while the ministers, without genuflecting, turn with him to the epistle side, where they take their places a little behind the celebrant.

2. After the master of ceremonies has uncovered the palms, the choir sings, and the celebrant, with hands folded, recites the "Hosanna," as stated above. At the beginning of the oration the subdeacon goes to the credence to receive the book and then sings the Epistle as at other High Masses in penitential seasons; after the reading he kisses the hand of the celebrant²⁸ and resumes the "planeta." The celebrant reads the same lesson and one of the responsories and, remaining in the same place, recites the "Munda cor meum" and reads the Gospel.²⁹

3. While the choir or chanters sing the responsories, the deacon goes down towards the credence to take off the "plicata" and to put on the large stole. Having received the Missal, he places it in the middle of the altar, and then returns to the celebrant, who puts incense into the censer with the usual blessing. The subdeacon goes down the steps, while the deacon goes by the shortest way to the middle of the altar, where he recites the "Munda," receives the blessing, and sings the Gospel as at an ordinary High Mass, only that, after the celebrant has been incensed, the deacon exchanges the stole for the "plicata."

4. The blessing is performed on the epistle side, and the prayers and preface are sung in the ferial tone, with hands folded. When the celebrant makes the Sign of the Cross over the palms, he lays his left hand on the altar, and the deacon raises the border of the cope. The "Sanctus," while sung by the choir, is recited by the celebrant and the ministers in a low tone and with a moderate inclination. Sprinkling and incensing is done as stated above, but with the assistance of the deacon.

5. The *distribution of the palms* begins by the "dignior" of the clergy offering a palm to the celebrant, who receives it standing. If no "dignior" is present, the deacon receives a palm (generally

²⁸ *Rub. Miss. Dom. in Palmis.*

²⁹ Martinucci, *l. c.*, II, p. 179, n. 25.

marked by a ribbon) from an acolyte and places it on the altar, from which the celebrant takes it standing and then hands it to the subdeacon. Deacon and subdeacon then go to the highest step and, kneeling on the platform, receive the palm from the hand of the celebrant, kiss hand and palm, arise and make a genuflection. The subdeacon returns to the right and the deacon to the left of the celebrant, to give him the palms that are to be distributed, having previously placed their own on the altar or given them to an acolyte. When the distribution commences, the "Pueri Hebraeorum" is sung by the choir and repeated as long as the distribution lasts. The celebrant distributes the palms to the clergy, beginning with the priests and ending with the inferior clergy, who, two by two, approach and kiss first the palm and then the hand of the celebrant. If it is customary, the celebrant may distribute palms to the people with the assistance of the ministers. Then all return to the altar, genuflect, and go to the epistle side, where the celebrant washes his hands and ascends to read the last oration. A palm branch is fastened to the processional cross by the master of ceremonies or an acolyte.

6. When the *procession* begins, the celebrant puts incense into the censer at the altar,³⁰ whereupon the subdeacon goes down to the epistle side, takes off his maniple, and receives the processional cross; then, preceded by the thurifer and accompanied by the two acolytes, he betakes himself to the middle of the sanctuary, where he waits until the deacon has sung the "Procedamus in pace." The celebrant and the deacon, with palms in one hand and the biretta in the other, follow the subdeacon, or the choir or chanters³¹ who accompany the procession. When the procession arrives outside the church, all except the subdeacon, the master of ceremonies, the acolytes, and the censer-bearer cover their heads. The bells are rung during the entire procession. On returning to the door of the church, some of the singers enter the church, while the rest remain outside. The subdeacon with the acolytes stands near the door, the

³⁰ Martinucci, *l. c.*, II, p. 183, n. 69; the U. S. Cerem., p. 227, says: on the epistle side.

³¹ Martinucci, II, p. 184, says that the chanters do not carry palms, because they hold the book (*Graduale*).

cross being turned towards the people. The singers within the church, turned towards the door, sing "Gloria laus," which is repeated by the clergy outside; then the other strophes are sung by those within, the clergy alternately repeating "Gloria laus." When all the verses have been sung, the subdeacon, turning the crucifix, knocks on the door with the foot of the cross; the door is immediately opened, the procession re-enters the church, and the anthem "Ingrediente Domino" is chanted.

In entering the church all uncover their heads. Upon arriving in the sanctuary, the subdeacon and the acolytes go to the Epistle side, where they replace the cross and the candlesticks and await the celebrant and the deacon. When the latter arrive in the sanctuary, they genuflect as usual in the middle of the altar and then go to the epistle side, where the deacon receives the celebrant's palm, kissing it and the celebrant's hand, and gives it with his own to the master of ceremonies. Then, turning towards the altar, the ministers take the cope from the celebrant, put on his maniple and chasuble, and then put on their own maniples, and, having bowed to the clergy as usual, go to the altar and begin the Mass.

The Mass has nothing peculiar until the end of the "Tractus," when the Passion is sung.

The Passion

According to the *Caeremoniale Episcoporum*³² the Passion is sung as follows:

1. While the Epistle and Tract are sung, the three chanters dress in the sacristy. They wear amice, alb, cincture, maniple, and a common stole hanging from the left shoulder and tied around the waist line on the right side.³³ The color of maniple and stole is purple.

2. Towards the end of the Tract the master of ceremonies leads the three chanters to the sanctuary: first the evangelist (C), sec-

³² Lib. II, cap. XXI, nn. 14 ff.

³³ Not the broad stole used by the deacon when he doffs the "plicata," called in Italian "stolone" (large stole); S.R.C., Mar. 12, 1897, ad VII (n. 3949); the S.C. has also decided that the chanters must at least be deacons (n. 1588, ad 8).

only Christ (✠), thirdly the synagogue (S) or rabble. Three chaplains or acolytes follow. The chanters ask the blessing of the bishop, if he is present.³⁴

3. The *Caeremoniale* supposes that there is only one book, held by one of the chaplains, out of which all three sing the Passion. However, the S. Congregation has allowed three bookstands and three books, but they must stand in a row on the gospel side.³⁵ It has also been decided that the words of the Passion which refer to the multitude (rabble) may be sung by a lay choir.³⁶

4. The chanter who sings the parts of the chronicler or evangelist (C) stands in the middle, the one who sings the part of Christ (✠) to his right, nearer to the altar; the one who represents the synagogue or Peter, Caiphas, Pilate, etc., (S) to the left of the chronicler. They sing the Passion with heads uncovered, and facing the three chaplains, who stand before them with their backs turned towards the wall; all stand on the Gospel side and chanters and chaplains hold palms in their hands.

5. If the parts of Christ are to be sung by the celebrant—which is permissible when there is a lack of sacred ministers—the celebrant stands on the gospel side.³⁷ At a “Missa Cantata” (without deacon and subdeacon) the celebrant may “read” the Passion as far as the “Munda cor meum,” and then sing the rest in the Gospel tone.³⁸ The parts of the chronicler and the synagogue must not be chanted by a lay choir, and the part of Christ by the celebrant.³⁹

6. If the priest says a low Mass, the whole Passion is read on the gospel side.⁴⁰ According to the faculties granted by the S.R.C., bishops may permit all priests who have to binate to recite the Passion in one Mass only. The other Mass (without the Passion) is said thus: After the Tract the “Munda cor meum,” then the “Sequentia sancti evangelii secundum Matthaeum,” then the “Altera

³⁴ We suppose the same rule may be followed if an abbot (superior) is present; if not, the blessing is omitted; Martinucci (*l. c.*, n. 94) is silent on this point.

³⁵ S.R.C., June 16, 1893, ad III (n. 3804).

³⁶ S.R.C., July 7, 1899, ad II (n. 4044); but nuns are excluded. S.R.C., June 17, 1706 (n. 2169).

³⁷ S.R.C., Mar. 12, 1836, ad II; June 16, 1893, ad III (nn. 2740, 3804).

³⁸ S.R.C., June 13, 1899, ad II (n. 4031). The Gospel side appears to be preferred.

³⁹ S.R.C., n. 4031, ad III.

⁴⁰ S.R.C., n. 2740, ad III.

autem die.”⁴¹ If the blessing of the palms is omitted, the last Gospel is that of the Blessing: “Cum appropinquaret.” This Gospel is also said as the last Gospel in all private Masses.⁴²

It would be out of place to accompany the chanting of the Passion with the organ or any other musical instrument.⁴³

On Tuesday and Wednesday of Holy Week the Passion is sung in the same manner as on Palm Sunday, but no palms are used by any of the participants.

II. Maundy Thursday

1. *Preparations.* The altar should be decorated festively, but without relics or statues. Antependium and vestments, as well as the veil of the altar cross, should be white. On the credence should be the chalice for the Mass with two large altar breads; also another chalice with pall, paten, white silk cloth and silk ribbon; a ciborium with the necessary number of particles; a communion cloth or paten, and a wooden clapper. The processional cross standing near the credence should be covered with a violet veil. Near at hand, but outside the communion railing, should be a canopy. The rest as for High Mass. In the sacristy should be prepared another dalmatic, etc., for the cross-bearer, if the ceremony is to be solemn; otherwise, a surplice for him, as also three surplices for the acolytes.⁴⁴

2. The Mass is said as usual, but the psalm “Judica” as well as the “Gloria Patri” are omitted, also at the “Lavabo.” The “Gloria” is sung. When it is intoned, the organ is played and the bells are rung, after which they remain silent until the “Gloria” on Holy Saturday.⁴⁵ The “Credo” is said and the Preface of the Cross, the “Communicantes,” the “Hanc igitur” and the “Qui pridie” proper to this Mass. The “Pax” is not given. Of the two large Hosts conse-

⁴¹ See our *Rights and Duties of Ordinaries*, 1924, p. 536. This faculty, of course, can only be used on Palm Sunday, because on the other three days bination is prohibited under Can. 806, § 2.

⁴² *Rub. Miss. Dom. Palm.*

⁴³ *Caerem. Episc.*, I, c. XXVIII; Martinucci, *l. c.*, II, p. 189, n. 97.

⁴⁴ The *Memoriale* requires at least three servers.

⁴⁵ If customary, the organ may be played and the bells rung until the choir has finished the “Gloria.” S.R.C., June 11, 1880, ad IV (n. 3515).

crated, one is consumed, while the other is placed into the special chalice before the ablution and after the celebrant has made a simple genuflection. He then covers it with the pall and paten inverted, and with the white veil, draws the white ribbon around over the knob of the chalice, and places it on the corporal in the middle of the altar.

At the *Solemn Mass*, the ministers genuflect, change places, and again genuflect with the celebrant, who, rising, takes the Sacred Host and places it in the chalice (horizontally). The deacon covers it with the pall, etc., as described above; then uncovers the ciborium, genuflects, and retires to the epistle side to sing the "Confiteor," after which the celebrant says the usual prayers in the usual (not singing) tone for the distribution of Holy Communion. The subdeacon stands on the gospel side, until he is going to receive. After Communion the ministers change places and then all conduct themselves as at Mass with the Bl. Sacrament exposed. At the beginning of the last Gospel the celebrant makes the Sign of the Cross on himself only and not on the altar.⁴⁶

3. The *Procession on Holy Thursday* is thus described in the rubrics of the Roman Missal:⁴⁷

a) On Maundy Thursday an appropriate place ("sepulchre") should be prepared for the reservation of the Sacred Host in a side chapel or on an altar of the church. This *sepulchre* should be decorated with veils and lights, but no statues or images of Saints may be put there for decorative purposes; neither any representations of the Passion of our Lord.⁴⁸ Nor is it permissible to place before the Blessed Sacrament a large cross from which a white cloth hangs.⁴⁹

b) After Mass the torches or candles are lighted and the procession forms as usual. A special subdeacon dressed in a white dalmatic or an acolyte wearing the surplice carries the processional cross which is covered with a purple veil.⁵⁰

c) The celebrant, wearing a white cope, stands before the altar

⁴⁶ *Rub. Missal. Feria V in Caena Domini.*

⁴⁷ *Feria V in Caena Domini.*

⁴⁸ S.R.C., Dec. 15, 1896, ad II (n. 3939); Sept. 26, 1868, ad I (n. 3178).

⁴⁹ S.R.C., Aug. 8, 1835, ad I (n. 2734).

⁵⁰ S.R.C., Dec. 20, 1783, ad IV (n. 2524).

and puts incense into the censers, without blessing it. Then he kneels in the middle of the altar (on the lowest step) and incenses the Bl. Sacrament with three swings.

d) After the incensations, the celebrant goes up to the altar and genuflects; then he takes the chalice with the Blessed Sacrament, covering it fully with the humeral veil; if a deacon or other priest assists, he hands the Bl. Sacrament to the celebrant.

e) Then the celebrant walks under a canopy to the sepulchre, accompanied by the deacon and the subdeacon—if there are such—otherwise alone. In front of him march the two censer-bearers, swinging the censers.⁵¹ During the procession the hymn "Pange lingua" is sung by the chanters or by the choir marching in the procession, if there is room.

f) When the celebrant arrives at the sepulchre, the deacon, kneeling on both knees, receives the Bl. Sacrament from his hands and places it on a corporal spread on the altar. If there is no assistant, the celebrant himself places the Bl. Sacrament on the altar, genuflects, and descends to the foot of the sepulchre, where he incenses the Eucharistic Lord.

g) After the incensation the celebrant, if there is no assistant, ascends the altar, genuflects, and replaces the Bl. Sacrament in the sepulchre or urn,⁵² genuflects, and descends to the lowest step. After a double genuflection all rise and silently return to the choir or sacristy.

After Vespers has been said in choir, the *altars*, if there are more than one, are *stripped*. If the celebrant of the day performs the ceremony, he wears the alb and a purple stole. If another priest officiates he wears surplice and stole,⁵³ but he may not perform this ceremony until after the "Mandatum," say, at about four o'clock P.M.⁵⁴ During the stripping the antiphon "Diviserunt" is be-

⁵¹ S.R.C., March 28, 1876, ad II (n. 3395) allowed six or eight members of the Confraternity of the Bl. Sacrament to accompany the celebrant on both sides of the canopy.

⁵² The urn or *capsula* must be covered from every side, so that the chalice may not be seen through a glass opening; S.R.C., Mar. 30, 1886, ad I (n. 3660). In the sepulchre or urn, no ciborium or pyx with consecrated particles may be placed; S.R.C., Dec. 9, 1899, ad IV (n. 4049).

⁵³ See *Rub. Missal. Feria VI in Parasceve*; S.R.C., Sept. 11, 1847, ad III (n. 2959).

⁵⁴ S.R.C., Nov. 12, 1831, ad 7 (n. 2684).

gun, followed by the alternate recitation of Ps. 21 and its antiphon.

The ceremony of the "*Mandatum*," is used only in religious communities and a few cathedral churches, and may therefore be omitted here.

III. *Good Friday*

1. There should be six candlesticks with six unbleached candles, not lighted, on the bare *altar*; also a wooden cross covered with a black or purple cloth that can easily be removed, and a violet cushion on the second altar step.

2. A linen cloth is spread over the *credence*, without hanging down; an altar-cloth, folded, large enough to cover the altar without hanging down; a book-stand with a Missal; a black burse containing a corporal, pall, and purificator; a black veil for the chalice, to be used at the end of the office; the censer and incense; cruets with wine and water. Near the credence there should be a carpet with a cushion of violet color and a white veil, adorned with golden and violet silk fringe, a processional cross, covered with a violet veil, and a wooden clapper. On the Gospel side: three desks for the singers of the Passion (if solemn).

3. At the *sepulchre*: on the altar a corporal, a white humeral veil, the canopy, torches and candles for the procession.

4. In the sacristy: if solemn service is held, two black folded chasubles for the deacon and subdeacon; a chasuble for the celebrant; two stoles; three maniples; albs, cinctures, and amices. Also three albs, with cinctures and amices, as many black maniples and stoles, and three Missals for the deacons who are to sing the Passion. Besides, two censers and an incense boat.

Service according to the "Memoriale"

1. The celebrant, preceded by two acolytes, goes to the altar with covered head. At the foot of the altar he genuflects, then prostrates himself, laying his hands on the cushion placed on the second step, and prays for about a minute. The first acolyte takes the altar-

cloth, unfolds it over the altar with the assistance of the second acolyte, but they do not unfold it in its full width, as the foremost part of the altar must be left uncovered. The third acolyte places the bookstand with the Missal on the epistle side.

2. Having risen, the celebrant goes up to the altar and kisses it in the middle. Proceeding to the epistle side, he reads the first lesson with the Tract. Then he says "Oremus," and, kneeling down with all the clergy and the people, continues: "Flectamus genua." The second acolyte, who rises first, answers: "Levate." Then the celebrant says the prayer "Deus a quo," reads the second lesson with Tract and the Passion. Having said in the same place, "Munda cor meum," he continues to read that part of the Passion which is sung as the Gospel. At the end he does not kiss the book, but (in case there is no sermon) immediately reads the prayer, as in the Missal.⁵⁵

3. Before every prayer, except the one for the Jews, the celebrant says, "Flectamus genua," whereupon all the clergy and the people kneel; the second acolyte, rising up before the others, says, "Levate." At the end of the prayers, the first acolyte, assisted by the third, lays a carpet before the steps of the altar or of the sanctuary, and a violet cushion on the first steps, and spreads the white veil over all.

Veneration of the Cross

1. After these prayers the celebrant takes off the chasuble on the epistle side, goes (*per viam longiorem*) to the middle of the altar, and takes the wooden cross, while an acolyte holds the missal.

2. Then the celebrant betakes himself to the rear corner of the epistle side and, his face turned towards the people, uncovers with his right hand the top of the cross, as far as the transverse piece, and, raising the cross a little with both hands, says or sings with a solemn voice: "Ecce lignum crucis." The acolytes, in the same tone of voice, continue: "In quo salus mundi pependit"; all but the

⁵⁵ If there is a choir to sing and a cleric to assist, the latter may sing the lesson, and the choir the Tract. If the last part of the Passion is sung, the celebrant sings it on the gospel side, after having recited the "Munda cor meum" in the middle of the altar; Braun, *l. c.*, p. 101.

celebrant kneel down, and the acolytes say, "Venite, adoremus"; after which words all rise again.

3. Then the celebrant steps forward to the front corner of the epistle side, uncovers the right arm of the cross and the head of the crucifix, and, raising his voice and holding the cross a little higher, again says: "Ecce lignum crucis." The servers continue, "In quo salus," etc.; then all kneel and say: "Venite, adoremus," as before.

4. Finally, the celebrant, in the middle of the altar, uncovers the whole cross and, raising his hands and voice still higher, says for the third time: "Ecce lignum crucis," etc. The acolytes answer and kneel as before.

5. The first acolyte now uncovers the processional cross, whereupon all other crosses in the church are uncovered and the second acolyte replaces the book on its stand on the altar. The celebrant, going down from the altar by the gospel side, devoutly carries the cross, holding it up with both his hands, to the place prepared for it. There, kneeling down, he places it on the cushion covered with the white veil.

6. After having risen and made another simple genuflection, the celebrant goes to the bench, takes off the maniple and his shoes, and proceeds to venerate the cross; he bows to it at suitable distances, kneeling on both knees, and then kisses it. Then he rises and, having knelt to the cross, returns to his seat at the epistle side and puts on the maniple and his shoes. The servers also take off their shoes, and venerate the cross in the same manner as the celebrant. After the acolytes, the people venerate the cross—first the men, and then the women. The first acolyte remains by the cross whilst it is being venerated by the people; the other two go up to the celebrant and loudly and distinctly recite with him the verses and responses called "Improperia" (reproaches); they are recited by the celebrant and the acolytes alternately and in number corresponding to the number of those who come to venerate the cross, either from the Missal or the Holy Week books.

7. Towards the end of this ceremony the first acolyte lights the candles on the altar, and the third takes the book-stand, with the

Missal, from the altar. Then the second and third acolytes go, one to the epistle, the other to the gospel side, and unfold the altar cloths. This having been done, the second acolyte, if in orders, brings to the altar the burse with the corporal and the purifier over it; he takes the corporal out of the burse, unfolds it, and places the purifier near it, on the epistle side. Meanwhile the third acolyte places the book-stand, with the Missal opened, on the altar at the epistle side.

8. The veneration being over, the celebrant carries the cross back to the altar, places it between the candlesticks, and makes a genuflection. One of the acolytes removes the cushion and the veil from the floor and another puts fire into the censer. The celebrant again puts on the chasuble at the bench, on the epistle side, and, with head uncovered, goes up to the altar.

Procession

1. The celebrant genuflects *in plano*, covers his head, and betakes himself to the repository, accompanied by those who are about to take part in the procession.⁵⁶ At the sepulchre the marchers divide on each side, so as to form a guard.

2. The celebrant genuflects on both knees before the lowest step in front of the repository, kneels down on the step and prays for a brief moment. Thereupon he arises, opens the repository, genuflects, goes down the first step, and, standing, puts incense into the censer, without blessing it, however, and without the usual kiss. The candles for the procession are lighted and the canopy is prepared. The celebrant, kneeling on the platform of the altar, incenses the Blessed Sacrament in the repository, arises, makes a genuflection, takes the chalice out of the repository, and places it on the altar. Then he makes another genuflection, shuts the repository, in which he leaves the pyx with the consecrated Hosts, makes a third genuflection, and descends to the first step, where, kneeling, he puts on the veil, rises, genuflects once more, and takes the chalice as he

⁵⁶ The order of the procession is as follows: (a) the banner; (b) the confraternities and some men; (c) the processional cross carried by an acolyte or the subdeacon; (d) the singers; (e) the clergy; (f) the celebrant with head covered; Braun, *l. c.*, p. 118.

did the day before, which the second acolyte covers with the veil.⁵⁷

3. The celebrant, his face turned towards the procession, begins with a loud voice, or (if there are singers) intones the hymn "Vexilla regis" and continues it with the second acolyte. As he marches under the canopy, with one acolyte to his left, the censer-bearer continually swings the censer.

4. Four candles should be left burning at the repository. The banner and the canopy are left outside the railing; the processional cross is put near the side-table. The men of the congregation, carrying candles, stop outside the railing in regular order, holding the candles in their hands to the end of the office.

5. The celebrant then goes up to the altar, places the chalice on the corporal, genuflects, rises, and goes down the first step of the altar. There he takes off the veil, and, standing, puts incense into the censer; then, kneeling down on the platform, he incenses the Blessed Sacrament.

Mass of the Presanctified

1. The celebrant, arising, goes to the altar, makes a genuflection, takes the veil from the chalice, and places the paten on the corporal. Then he takes the chalice, lays the consecrated Host on the paten, takes the paten with both his hands, and places the Host on the corporal, not saying anything; and, not making the Sign of the Cross, he places the paten on the corporal at his right hand.

2. After a simple genuflection, he takes the chalice, goes to the epistle side, and, holding the chalice in his left hand, pours wine and water into it, without blessing, and without saying anything. The chalice is not wiped, but is placed beside the corporal.

3. The celebrant returns to the middle, genuflects, replaces the chalice in the usual place, without making the Sign of the Cross, and covers it with the pall.

4. In the middle of the altar, the celebrant puts incense into the censer, without blessing. Then, taking the censer, he kneels, incenses

⁵⁷ The censer and boat are at the repository, and no incense is put into the censer before the procession starts; U. S. Cer., p. 118.

the offering, saying, "Incensum istud," etc. Having incensed the offering, he kneels again and incenses the cross, saying, "Dirigatur Domine," etc.; having once more knelt to the cross, he continues the incensing of the altar as usual, kneeling every time he passes by the middle. He then gives the censer to the censer-bearer, saying, "Accendat in nobis," etc. Immediately, taking care not to turn his back to the Blessed Sacrament, he goes from the platform down to the second step, a little back of the altar on the epistle side, his face turned towards the people, and washes his hands, saying nothing.

5. Returning to the middle of the altar, the celebrant genuflects, and, rising, places his hands joined on the altar, bows and says with a low but intelligible voice, "In spiritu humilitatis," etc. He kisses the altar, kneels, and, turning towards the people on the Gospel side, says, "Orate fratres"; he returns by the same way to the middle, without completing the circle, and kneels again. The words "Suscipiat" are not answered.

6. Then, with hands joined before the breast, the celebrant says or sings in a ferial tone the "Oremus," "Praeceptis," etc.; while saying the "Pater Noster" he extends his hands. The servers answer, "Sed libera nos a malo," and the celebrant, "Amen"; then with a low voice, still holding his hands extended, he continues in the ferial tone as before, "Libera nos," etc., and at the end the acolytes answer "Amen."

7. The celebrant, having genuflected, uncovers the chalice, puts the paten under the Host, and holding the paten on the altar with his left hand, raises the Host with his right, so that it can be seen by the people. Immediately after he raises the Host over the chalice, already uncovered, and forthwith divides it into three parts, saying nothing; the last part he drops into the chalice, without making the Sign of the Cross. The chalice being covered, he kneels, rises, and with his hands joined over the altar and his body inclined, says secretly, "Perceptio Corporis," omitting the two other prayers.

8. After a genuflection he takes the paten with the Host, says, as usual, "Panem caelestem," etc., and also the "Domine, non sum dignus," etc., striking his breast. Then he signs himself with the

Host, saying, "Corpus Domini nostri," etc., and communicates. Then he uncovers the chalice and genuflects, rises, and having gathered the fragments as usual, takes the chalice with both hands and, without making the Sign of the Cross, reverently takes the particle of the Host with the wine. Omitting the usual ablution of the chalice, he washes his fingers with wine and water over the chalice.

9. Having taken the ablution in the middle of the altar, he wipes the chalice, covers it with the small black veil, bows, and with his hands joined before his breast, says secretly, "Quod ore sumpsimus," etc. Then he takes the chalice, goes down to the "planum," and genuflects to the cross. After which he covers his head and returns with the acolytes to the sacristy.

Solemn Service

1. Deacon and subdeacon wear a black folded chasuble ("plicata") and a maniple, walk to the altar and prostrate themselves, as stated above. In the meanwhile one altar cloth is spread on the altar by the acolytes. After a short prayer, celebrant, deacon, and subdeacon arise, go up to the platform, where the celebrant kisses the altar in the middle, while the deacon and subdeacon genuflect. Then all three move to the epistle side, where the celebrant reads the lesson in a low tone, while a reader (lector) reads it aloud in the middle of the sanctuary.⁵⁸

2. After the Tract, the celebrant sings "Oremus" and the deacon immediately subjoins "Flectamus genua," kneeling with all the clergy, the celebrant excepted. The subdeacon answers, "Levate," and all rise again. Whilst the celebrant, with his hands extended, sings the prayer, the second acolyte helps the subdeacon to take off his chasuble. The latter, having received the Missal from the master of ceremonies, kneels before the altar, bows to the clergy, and sings the lesson, without the title, in the usual tone.

3. The Passion is read entirely by the celebrant in a low voice, on the epistle side, whilst it is sung by three chanters on the gospel side.⁵⁹

⁵⁸ *Rub. Miss. Feria VI in Parasceve.*

⁵⁹ On this day the desks are not covered by a cloth; *Rub. Miss., l. c.*

4. After the Passion has been sung, the deacon takes off the chasuble, puts on the larger stole, and carries the gospel book to the altar, making the usual bow and genuflection. Then, kneeling on the platform, he says, "Munda cor meum," without asking the usual blessing, rises, takes the Missal, goes down the steps at the right of the subdeacon, and, after the usual genuflection and bows, proceeds to sing the Gospel, at which neither censer nor candlesticks are used. After the Gospel the subdeacon does not carry the Missal to the celebrant, but shuts it and gives it to the master of ceremonies; then, all having made a genuflection in the middle, the acolytes go to their places.

5. After the Gospel the invocation prayers are sung by the celebrant, with hands joined when he sings the "Oremus," but extended when he sings the oration "Omnipotens"—all on the epistle side and in a ferial tone. Deacon and subdeacon stand behind the celebrant, one behind the other, and sing "Flectamus" and "Levate," respectively.

6. The *uncovering of the cross* is done as described above, except that the deacon takes the cross from the altar and hands it to the celebrant, and the latter is assisted by the sacred ministers in chanting the "Ecce lignum crucis," until the "Venite adoremus."

7. The celebrant, accompanied by the master of ceremonies, carries the cross to the place prepared for it, and genuflects, after which he repairs to the bench for his shoes. Then follows the veneration, as stated, first by the celebrant, then by the deacon and subdeacon, the clergy, and the laity. The "Improperia" are sung, during which the celebrant recites them with deacon and subdeacon.⁶⁰

8. Towards the end of the adoration, the six candles on the altar are lit. The deacon takes the burse from the credence, goes up to the altar, and spreads the corporal as usual, with a purificator near it. After the adoration, the special subdeacon takes the processional cross and walks ahead between two acolytes, who carry candlesticks with lighted candles, while the other marchers carry unlighted candles or torches.⁶¹ Only when the procession has ar-

⁶⁰ *Rub. Miss., l. c.*

⁶¹ *Rub. Miss., l. c.*

rived at the sepulchre are the candles or torches lighted and not extinguished until after the communion of the celebrant.

9. The celebrant kneels for some moments in adoration before the sepulchre. In the meantime the deacon opens the sepulchre, or the celebrant, if alone, opens it after a short adoration. Then incense is put into two censers, and incensation follows.

10. The chalice with the Sacred Host is taken out of the sepulchre and covered with the ends of the humeral veil. The procession moves towards the altar, the celebrant walking under the canopy⁶² and two thurifers swinging their censers before the Bl. Sacrament. During the procession the hymn "Vexilla Regis prodeunt" is sung.

11. All those persons, lay (except women) and ecclesiastical, who march in this or any theophoric procession or perform any function thereat, must be bare-headed. Hence neither mitre nor skull-cap nor biretta may be used.⁶³

12. When the procession arrives, only the clergy enter the sanctuary, while the rest remain in their places. The canopy carriers, too, should carry lighted candles after they have put the canopy aside.

13. At the *Mass of the Presanctified* the deacon and subdeacon have the following functions:

a) The Host being placed on the corporal, the subdeacon makes a genuflection, goes to the right of the deacon, makes another genuflection, and, receiving the cruets from an acolyte, takes the one which contains the wine and gives it to the deacon, who puts some of the wine into the chalice, taking care not to place it on the altar, nor to wipe it with the purifier. Then the subdeacon pours a little water into the chalice, without asking the blessing of the celebrant, who does not give it, nor recite the prayer, "Deus qui humanae," etc. The acolyte carries the cruets back to the side-table; the subdeacon goes to the left of the celebrant, making the usual genuflection, and the deacon presents the chalice to the celebrant, who, without making any cross or saying any prayer, places it on the corporal, where it is covered by the deacon with the pall.

b) The sacred oblations are incensed as usual, with the words,

⁶² Those who carry the canopy wear a surplice, but no cope; S.R.C., Sept. 15, 1736, ad 3 (n. 2326).

⁶³ S.R.C., Aug. 31, 1872, ad II (n. 3276); July 23, 1897 (n. 3961).

"Incensum istud"; likewise, the cross and the altar, with the customary genuflections, and with the words, "Dirigatur Domine," etc., "Accendat," etc. At the epistle corner the deacon receives the censer from the celebrant and gives it to the censer-bearer, who carries it to the sacristy. The deacon does not incense the celebrant.

c) At the "Lavabo" the celebrant descends one step on the epistle side, and, turned towards the people, washes his hands, the subdeacon pouring the water and the deacon presenting him with the towel. The psalm "Lavabo" is *not* said; the celebrant and the ministers go to the middle of the altar, and the acolytes carry everything back to the side-table.

d) At the "In spiritu humilitatis," the deacon stands at the right, the subdeacon at the left of the celebrant.

e) At the "Oremus: Praeceptis," etc., the position of deacon and subdeacon is as usual.

f) At the Elevation, the ministers kneel on the platform, without raising the chasuble, without incense, and without the use of the clapper.

g) After the deacon has covered the chalice, he and the subdeacon genuflect, change places, and genuflect again.

h) After the Communion, the subdeacon uncovers the chalice, and, when the fragments have been collected, pours wine and water into the chalice; after the ablution, the ministers change places, making a genuflection as they pass by the middle of the altar; the subdeacon goes to the Missal and the deacon to the side-table, and, having taken off the large stole and put on the folded chasuble, returns to the platform at the right of the celebrant. The Missal is not changed to the epistle side. After the "Quod ore sumpsimus" the subdeacon wipes the chalice and covers it with the veil, which one of the acolytes has brought to the altar, carries it to the side-table, making a genuflection to the cross as he passes by the middle, returns to the left of the celebrant, and closes the Missal.

i) When the signal is given by the master of ceremonies, the celebrant and the ministers bow to the cross, descend to the foot of the altar, genuflect together with the master of ceremonies and the acolytes, who do not carry the candlesticks; having put on their caps, all go to the sacristy, where they take off the sacred vestments.

IV. *Holy Saturday*

1. *Outside the church* (or in the vestibule, if the weather or other circumstances do not permit outside service) should be placed: (a) a table covered with a white cloth, and upon it a saucer with five grains of incense, censer and boat, holy water with sprinkler, maniple, stole, and dalmatic of white color, a lantern or candle, and a taper; (b) a chafing-dish with coals or bucket, and tongs; (c) a long ornamented rod with the triple candle on top; (d) a desk for the missal.

2. *At and near the high altar*: (a) a cross and candlesticks, as on feastdays; (b) two antependia, one violet, under which a white one is placed; (c) on the epistle side, the Missal stand with the Missal opened, and lamps ready to be lighted; (d) on the Gospel side, a stand for the triangle-rod, a bookstand for the "Exultet," the paschal candle on a candlestick prepared for easy lighting and furnished with five holes.

3. On the *credence*, covered with a white cloth, a missal for the "Exultet," the chalice covered with a veil and burse of white color, cruets with wine and water.

4. In the sacristy, four surplices for the acolytes; the amice, alb, cincture, a violet stole and cope; also, a violet maniple, stole, and chasuble; a white maniple, stole, and chasuble; a white veil; and candles to accompany the ciborium when the priest brings it back to the altar.

5. At the *baptismal font*, a table covered with a white cloth; towels; the holy-water vase with sprinkler; vessels to dip water from the font; the vessels containing the oil of the catechumens and the holy chrism; a pitcher of water with a basin for washing the hands and a few slices of bread without crust on a small plate; and some clean cotton on a plate for wiping the fingers.

SERVICES ACCORDING TO THE "MEMORIALE"

I. *Up to the Blessing of the Paschal Candle*

1. Outside the church, fire is struck from a flint (if possible), and with it the charcoals in the pan are kindled.

2. Everything being prepared and the sign given with the clapper, the celebrant proceeds to the main door, preceded by the first acolyte with his hands joined, and the third acolyte with the processional cross. The celebrant walks between the second and fourth acolytes. When outside, the acolyte with the cross stops, turns and holds the crucifix turned towards the celebrant, who places himself before the table, which is between him and the cross.

3. The celebrant standing, reads the three prayers for the blessing of the fire and then the prayer for the blessing of the incense. Whilst he blesses the incense, the first acolyte takes some of the new fire with the tongs and puts it into the censer. The celebrant, with the usual blessing and kiss, puts the incense into the censer, sprinkles the fire and the grains of incense, reciting the anthem "Asperges me," and incenses them. The censer-bearer, having received the censer, puts some more fire into it.

4. The celebrant takes off the cope and stole, puts on a maniple and a stole on his left shoulder, as deacons wear it, and a dalmatic of white color. Meanwhile the second acolyte lights a candle with the new fire and places it in a lantern, and the fourth acolyte takes the plate with the grains of incense. The celebrant again puts incense into the censer with the usual blessing and kisses, and takes the rod with the triple candle.

5. They go to bless the paschal candle in the following order: on the right hand the acolyte carrying the grains of incense, and on the left the censer-bearer; the third acolyte with the cross; the celebrant, holding the rod with the triple candle, and the second acolyte, with the lighted taper, at his left. The acolytes, carrying the grains of incense, the censer and the cross, go into the church and stop when the celebrant has entered the door.

6. Having entered the church, the celebrant lights one of the three candles with the lighted taper and kneels with the rest of the clergy and the people, the cross-bearer excepted. He says with a distinct voice, "Lumen Christi;" then he rises, and the acolytes, also rising, answer, "Deo gratias." They go as far as the middle of the church, where, the second candle being lighted, everything is done as before, except that the celebrant raises his voice a little higher. At last they go as far as the altar steps, and the third candle

being lighted, everything is done the third time as before, but the voices are raised still higher.

Blessing of the Easter Candle

1. The acolytes having answered for the third time, "Deo gratias," all rise and form a straight line, with the celebrant in the middle, before the altar. The second acolyte lays the taper on the table, takes the Missal for the "Exultet," gives it to the celebrant, who hands him the rod with the triple candle.

2. The celebrant, holding the missal in his hands, kneels on the lowest step of the altar and says: "Jube, Domine, benedicere. Dominus sit in corde meo, et in labiis meis, ut digne et competenter annuntiam suum paschale praeconium. Amen." Then rising, and having made a genuflection to the altar with the others, he goes to the book-stand, which is covered with a white veil at the gospel side, followed by the censer-bearer, having at his right the fourth acolyte with the grains of incense and the third acolyte with the cross, having at his left the second acolyte with the triple candle. The celebrant carries the Missal.

3. Arrived at the book-stand, the celebrant lays the Missal on the stand, the cross-bearer stands at the right of the celebrant, the censer-bearer at the right of the cross-bearer, the acolytes holding the triple candle, at the left of the celebrant, the acolytes with the grains of incense, at the left of the triple candle.

4. The celebrant then incenses the missal and begins the "Exultet." At the words, "Curvat imperia," he puts the grains of incense into

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the side of the paschal candle, in the following order: 4 2 5

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5. The fourth acolyte leaves the plate in which the grains were on the side-table, takes a rod, with a wax taper fastened at the top, and returns to his former place at the left of the triple candle.

6. At the words, "Rutilans ignis accendit," the celebrant lights the candle from the triple candle. At the words, "Apis mater eduxit," he stops, until the fourth acolyte has ignited a taper to light the lamps of the church.

7. The "Exultet" being ended, the celebrant shuts the Missal and the second acolyte puts the triple candle in the stand prepared for it at the gospel side. The third acolyte leaves the cross at the epistle side. Then, preceded by the censer-bearer, with the acolyte who carried the grains of incense at his left, and also by the second and third acolyte, the celebrant kneels before the altar and returns to the sacristy. There, having taken off the white vestments, he puts on violet maniple, stole, and chasuble.

The Prophecies

1. Thus vested and preceded by the acolytes, the celebrant returns to the altar, bows to the cross, and goes up to the platform, where he kisses the altar and betakes himself to the epistle side.

2. There, with a loud voice, he reads the twelve prophecies with the accompanying prayers and tracts; he kneels with all the clergy and the people whilst he says, "Flectamus genua," before every prayer, the last one excepted; and the server, arising, says, "Levate."

3. After the last prayer, the celebrant, having made a bow to the cross from the place where he stands, goes down to his seat at the epistle side and takes off the chasuble and the maniple.

4. If the church has a baptismal font, the celebrant puts on a violet cope and sits down. Otherwise he goes before the altar for the litany, as described below.

Concerning these prophecies it should be noted that the S. Congregation has made the reading of them obligatory, notwithstanding an immemorial custom to the contrary, and that bishops who ordain privately on Holy Saturday must also say them.⁶⁴ If the prophecies are said by a reader or chanter he is not allowed to stop reading or singing when the celebrant has finished the reading of the prophecy.⁶⁵

Blessing of the Baptismal Font

1. The celebrant being seated, as noted above, the first acolyte

⁶⁴ S.R.C., April 12, 1755, ad 4 (n. 2436); July 31, 1821, ad 2 (nn. 2616, 3044). The purple vestments of the bishop must be changed to white ones after "Peccatores"; S.R.C., July 17, 1894, ad 5 (n. 3832).

⁶⁵ S.R.C., March 14, 1861, ad VIII (n. 3104).

takes from its stand the lighted paschal candle and goes before the altar. The third acolyte takes the cross and likewise goes before the altar. The two other acolytes go to the celebrant.

2. The celebrant arises and begins in a loud voice to recite the Tract, "Sicut cervus," etc., which he finishes with the two acolytes, whilst the procession moves to the baptismal font.

3. The procession is formed thus: the acolyte with the paschal candle, the cross-bearer; the celebrant between two servers.

4. All stop at the baptismal font; the celebrant turns his face toward the cross, and says, "Oremus," and the prayer, "Omnipotens," etc. Then, with hands joined, he goes near the font, the cross-bearer standing opposite him.

5. When singing or reading the *Preface* the celebrant has to observe the following rubrics:

a) At the words, "Gratiam de Spiritu Sancto," he divides the water with his right hand in the form of a cross, and immediately after wipes his hand.

b) After the words, "Non inficiendo corrumpat," he touches the water with his hand and wipes it.

c) After the words, "Indulgentiam consequatur," he makes three crosses over the font with his right hand.

d) After the words, "Super te ferebatur," he divides the water with his right hand and sprinkles it to the four parts of the world,—

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east, west, north, and south, in the following manner: 3 4

e) After the words, "In nomine Patris," etc., he changes his voice to the tone in which the lesson is usually sung.

f) After the words, "Tu benignus aspira," he breathes thrice over the water in the form of a cross.

g) After the words, "Purificandis mentibus efficaces," he dips the paschal candle into the water, saying, "Descendat in hanc plenitudinem fontis," etc., and draws it forth. He dips it deeper the second time, saying in a louder voice, "Descendat," etc., and takes it out again. Lastly, he dips the paschal candle to the bottom of the font and says in a still louder voice, "Descendat," etc.

h) At the words, "Focundet effectu," he takes the paschal candle out of the font, and it is wiped.

i) He continues the preface, and in a lower tone of voice concludes it, saying, "Per Dominum nostrum," etc.; the assisting acolytes answer, "Amen."

6. The second acolyte takes a vessel and fills it with water from the font, offers the sprinkler to the celebrant, who sprinkles himself and the bystanders. Afterwards he goes through the church to sprinkle the people. The Holy Water fountains in the church should be filled with the newly blessed water.

7. Having returned to the font, the celebrant pours the oil of the catechumens into the water, in the form of a cross, saying, "Sanctificetur," etc. Then he puts in the chrism, saying, "Infusio chris-matis," etc. Lastly, he puts in both oils together, in the form of a cross, saying, "Commixtio chris-matis," etc. He mixes the oils with the water, spreading them all over the font, wipes his hands with cotton, and cleanses them with a few crumbs of bread.

N. B. Should the Holy Oils arrive too late for Holy Saturday, they may be poured into the blessed water privately and separately after their arrival.—The Blessing of Baptismal water must also be performed on the Vigil of Pentecost, the contrary custom being an abuse.⁶⁶

Litany, Mass, and Vespers

1. After the Blessing begins the Litany of All Saints (as in the Missal or Gradual), which is responded to by the acolytes and the people.⁶⁷

2. When the procession arrives at the high altar, the paschal candle is placed on its stand, and the cross on the epistle side. The celebrant takes off the cope and kneels on the lowest altar step, where he continues the Litany with the servers.

3. At the "Peccatores" the violet front veil is removed from the altar, the candles are lighted, and flower-pots are placed between

⁶⁶ S.R.C., April 12, 1755; Dec. 7, 1844 (nn. 2436, 2878).

⁶⁷ *Rub. Miss. Rom. Sabbato Sancto*: "Cantantur Litaniae in medio Chori a duobus cantoribus, utroque Choro idem simul respondente," also on the Vigil of Pentecost.

the candlesticks. The celebrant continues the Litany, as far as "Christe exaudi nos," inclusively. Then he rises, and, preceded by the acolytes, goes to the sacristy, where, having taken off the violet stole, he puts on a white maniple, stole, and chasuble.

4. Accompanied by the acolytes, he returns to the altar, makes his confession as usual, reciting the Psalm "Judica me, Deus" and the "Gloria Patri." He goes up to the altar, and having said the "Aufer a nobis," immediately recites the "Kyrie eleison," there being no "Introit." At the "Gloria in excelsis" the bells are rung.

5. After the Epistle, the celebrant says thrice, "Alleluia," raising his voice gradually each time; the acolytes repeat it in the same tone of voice as the celebrant, who continues with the verse and the Tract. "Credo" is not said, neither is the "Offertorium" after the "Dominus vobiscum," nor the "Agnus Dei"; "Pax" is not given.

6. In place of the "Communio," Vespers are said as in the Missal. The celebrant, at the epistle side, says the anthem "Alleluia," and with the acolytes continues the Psalm "Laudate," after which he repeats, "Alleluia." Then he recites the antiphon, "Vespere autem," etc., with the canticle, "Magnificat." The antiphon, "Vespere," etc., having been repeated, the celebrant goes to the middle of the altar, kisses it, and, turned towards the people, says, "Dominus vobiscum," and finally the prayer, as usual, at the epistle side.

7. At the "Ite, Missa est," is added, "Alleluia, Alleluia." After the Gospel of St. John, the celebrant returns to the sacristy and takes off the sacred vestments.

SOLEMN SERVICE

The *preparations* are very much the same as described above. The bench for the ministers, however, should be adorned as on the greatest solemnities, and covered with a violet cloth, which is removed when the ministers change their vestments. On this second cloth are to be placed the violet chasuble and maniple for the celebrant, also another violet maniple for the deacon, and a cap for the subdeacon. In the vestibule or rear of the church a table should be placed, covered with a white linen cloth, and on it a white dalmatic, a stole, and a maniple for the deacon, a violet maniple for the sub-

deacon, a Missal, a plate containing a small candle, matches to light it, and a taper.

Blessing of the Fire

1. The celebrant wears amice, alb, cincture, purple stole and cope. The deacon wears amice, alb, cincture, purple stole and folded chasuble; the subdeacon the same; but none wears the maniple. The subdeacon takes the processional cross, and the procession follows in this order: first, three acolytes; the one who is in the middle carries the vessel with Holy Water and the sprinkler; the one at the right carries the plate with the five grains of incense, and the one at the left carries the censer without fire, the boat with incense, and the small spoon within it. The subdeacon follows with the cross. After him follow the clergy, two by two. Lastly, the celebrant, with the deacon at his left. The latter, like all the other clergy, must have his head uncovered. As they pass before the cross of the high altar, they all make a genuflection, with the exception of the cross-bearer and the celebrant; the latter merely bows to the cross.

2. At the blessing of the fire, the deacon assists as at the other ceremonies which require the aid of an assistant, raising the cope, handling the incense and sprinkler, etc.

3. After the blessing of the fire, the deacon takes off the purple chasuble and puts on a white dalmatic and maniple. Then he takes the triple candle with both hands.

4. The procession marches thus: First the censer-bearer, slowly swinging his censer, and at his right the second acolyte, who carries the five grains of incense; the subdeacon follows with the cross; then come the clergy, two by two; after them the deacon, carrying the triple candle, having at his left the first acolyte, with the lighted candle; last of all, the celebrant, with his hands joined, and near him the master of ceremonies. All walk with their heads uncovered, the celebrant alone excepted.

5. At the "Lumen Christi" the deacon acts like the celebrant, as stated above (p. 371). On arriving before the altar, the censer-bearer stops at the gospel side, the acolyte with the grains of incense at the epistle side, and the cross-bearer at the right of the censer-

bearer. The first acolyte, having extinguished the small candle, receives the triple candle from the deacon and places himself at the left of the second acolyte, while the deacon, retiring a little towards the gospel side, and turning from his right side, makes room for the celebrant, who goes up to the platform and stands at the epistle corner.

From the "Exultet" to the Prophecies and the Blessing of the Baptismal Font

1. The deacon obtains the blessing from the celebrant for the "praeconium paschale," without "Munda," but saying, "Jube Domne." Then they go to the gospel side, the deacon in the middle, having at his right the subdeacon, who turns the image of the crucifix towards the celebrant, and the censer-bearer; and at his left hand the acolyte with the triple candle and the acolyte with the grains of incense. The master of ceremonies places himself behind the deacon, who, with all the others, is turned towards the book.

2. At the bookstand, the deacon directly commences the "Exultet" and does everything as the celebrant is directed to do in the *Memoriale*. At the "Rutilans ignis," the clergy being seated, the deacon goes with the acolyte who carries the triple candle to light the paschal candle with one of the smaller candles, and returns to continue the "Exultet." The acolyte places the triple candle on the stand prepared for it near the altar. The deacon, having sung the words, "Apis mater eduxit," stops for a while, and the first acolyte lights his small candle, either from the paschal candle or from the triple candle, and lights the lamps of the sanctuary; the deacon continues the "Exultet," bowing at the name of the pope.

3. After the "Exultet," the subdeacon leaves the cross in its place, the deacon shuts the Missal and leaves it on the stand, and both, with their hands joined, make a genuflection in the middle of the altar and go to the bench with the celebrant, who, assisted by the subdeacon, takes off his cope and puts on the violet maniple and chasuble. The deacon, assisted by the first acolyte, takes off his white and puts on violet vestments; then celebrant and min-

isters proceed by the shortest way to the epistle side, as for the "Introit."

4. At the prophecies, deacon and subdeacon sing the "Flectamus" and "Levate," respectively. After the prophecies are finished the celebrant, with the ministers, goes by the shortest way to the bench, where, assisted by the ministers, he takes off his maniple and chasuble and puts on the cope; the ministers merely take off their maniples.

Blessing of the Baptismal Font

1. The procession to the baptismal font is formed by the subdeacon carrying the cross between two acolytes, the singers, the clergy, the celebrant with the deacon at his left. On the way the "Sicut cervus" is sung by the choir. At the font the cross-bearer stops at one side, near the door or entry, the first acolyte at his left; the clergy divide into two lines—those in inferior orders near the door, and those in higher dignity near the font. Before the celebrant enters, he stops a little distance from the font and takes off his cap. The second acolyte holds the Missal before him and says in a ferial tone, "Dominus vobiscum," etc., and the following prayer. Then, with the deacon at his left, he goes to the font and places himself so as to be turned towards the cross and the clergy.

2. The ceremony is performed as described above (p. 373 f.). Before the holy oils are put into the blessed water, the "dignior" of the clergy, having put on a violet stole, takes the sprinkler which has been dipped into the blessed water and hands it to the celebrant, who first sprinkles himself, then the clergyman from whom he received the sprinkler, and, lastly, the deacon and subdeacon; then he hands the sprinkler to the clergyman, who goes and sprinkles the people.

3. Then the deacon offers the vials of oil and chrisam to the celebrant, who pours them into the font, as stated. The acolytes bring everything necessary to wash the hands, also the slices of bread and lemon prepared on a plate, and the celebrant, assisted by the deacon, washes and wipes his hands.

4. They return the same way as they came and the celebrant, deacon, and subdeacon prostrate themselves, laying their hands and heads on the cushions prepared on the lower altar step.

5. Two chanters, kneeling, sing the Litany of All Saints. At the "Peccatores," the celebrant, ministers, and acolytes, rise, make the usual reverences, and, with heads covered, walk to the sacristy to put on the white vestments.

6. After the ministers have left the sanctuary, the acolytes remove the cushions and the violet veil and antependium from the altar, the violet veil from the side-table, and the violet cloth from the bench of the ministers; they also spread the carpet on the platform and altar steps, light the candles on the altar, and put back the altar-cards. In the sacristy, the acolytes light their candles and the censer-bearer puts fire into the censer.

Mass and Vespers

1. At the "Exaudi nos," the celebrant, with deacon, subdeacon, and acolytes enters the sanctuary, and the choir begins the "Kyrie," which takes the place of the "Introit," not omitting the incensation.

2. When the celebrant intones the "Gloria," the bells are rung and the organ is played. During the "Gloria" the sacred pictures and statues are uncovered.⁶⁸

3. The celebrant then goes on with the Mass, until the "Alleluia" (gradual) is to be sung, which he intones three times, raising his voice each time. When he reads the Gospel, deacon, subdeacon, and acolytes go to the gospel side as usual, without candlesticks. The "Credo" is not said, neither the "Offertory," nor the "Agnus Dei"; the "Pax" is not given. The deacon, having covered the chalice after the celebrant has put into it the small particle of the consecrated Host, changes places with the subdeacon.

4. After the celebrant has received communion, the censer-bearer goes to prepare the censer.

5. After the last ablution, the celebrant in a low voice recites "Alleluia" and the psalm "Laudate Dominum" alternately with the ministers who are near him, standing in the same position as at

⁶⁸ S.R.C., July 22, 1848, ad 2 (n. 2965).

the "Introit." The choir having repeated the anthem "Alleluia," the celebrant intones, "Vespere autem Sabbati," and, with the ministers, continues it to the end, in a low voice, whilst the choir sings it.

6. At the "Magnificat," the celebrant and ministers cross themselves and go to the middle of the altar, the subdeacon at the left and the deacon at the right of the celebrant, where he presents the incense. Then the altar is incensed, as usual at Vespers. After the usual incensation of the altar, etc. and the repetition of "Vespere autem," the celebrant goes to the middle (the ministers following him, one after the other), kisses the altar, says "Dominus vobiscum," and finishes the Mass as usual. The deacon sings, "Ite, Missa est, Alleluia, Alleluia."

7. On Holy Saturday the oration of the Bl. Sacrament must be added if exposition follows immediately after Mass on the same altar.⁶⁹

8. The following decisions have been made concerning the *Easter Candle*: (1) During the "Exultet" it should be placed in such a way that the Cross is directed towards the epistle side; after the "Exultet" the Cross looks towards the people. (*Decreta Auth.*, n. 4198, ad VII). The candlestick for the Easter Candle must be placed on the gospel side, *in plano* (*ibid.*, n. 2890, ad II). (2) The Easter Candle is, as a rule, *lighted* at Mass and Vespers on Easter Sunday, Monday, Tuesday, Saturday, and all Sundays; for conventual Masses only on feast days. (*ibid.*, nn. 235, ad 11; 3697, ad XI). It should *not be lighted* at benediction with the Bl. Sacrament, nor on the Vigil of Pentecost. (*ibid.*, nn. 3479, ad III; 4048, ad X). (3) A *new* Easter Candle is required only in case the old one is not large enough to burn it during the whole Easter tide. (*ibid.*, n. 3895, ad I).

⁶⁹ S.R.C., June 8, 1928 (*A. Ap. S.*, XX, 237).

TITLE IV

RELIGIOUS WORSHIP

This title comprises the veneration of Saints, images and relics, also processions, vows, and oaths, which are mentioned in the Code under the same general heading. This, no doubt, is very appropriate. For, although the veneration of Saints, etc., does not, *in recto*, constitute divine worship, yet it has at least indirect reference to the divinity. Thus, also, processions may not in themselves be intended as acts of divine worship, yet the honor due to God can never be severed from this manifestation of religion.

CHAPTER I

VENERATION OF SAINTS, IMAGES, AND RELICS

It is a good and useful practice to invoke the intercession of the servants of God who reign with Christ in Heaven, above all the Blessed Virgin Mary, and to venerate their relics and images.¹ The veneration paid to the Blessed Virgin is called "hyperdulia," while that paid to the other Saints is styled simply "dulia."² No adoration, in the proper sense of the word, is intended.

§ I. VENERATION OF SAINTS

Only those servants of God may be publicly worshipped who are counted among the Saints and Blessed by the authority of the Church. Since the twelfth century this function is reserved as a "causa major" to the Holy See. Urban VIII, in his Constitution "Caelestis Hierusalem," of July 25, 1634, ruled that no images or votive tablets should be permitted in churches and oratories of persons who had not yet been declared Saints or Blessed by the Apostolic See, except such as had been venerated either "by common consent of the Church, or by immemorable custom, or in the writings of the Holy Fathers and holy men." Pending the "causa" (after the commission for the trial has been assigned), it is strictly forbidden to call a servant of God "Venerable," to hold any service of thanksgiving for the introduction of his "cause," or to deliver any panegyrics on him. A person may be called "Venerable" only after a formal decree to this effect is published. Besides it must be understood that, although Saints or Blessed were venerated publicly with Office and Mass, it is required that their worship be approved and ratified by the Church before a Mass or a proper Office in their honor is permitted. The general rule is that such "propria" and

¹ Can. 1276.

² "Dulia" is from the Greek word "doulos," servant, slave; hence, service.

Masses are accorded only to those Saints and Blessed who are mentioned in the Roman Martyrology or have enjoyed a public cult which has been either formally decreed or ratified by the Holy See. Sometimes the names of Saints and Blessed who are neither found in the Martyrology nor endowed with a decree of the Holy See are inserted in the diocesan calendars or "propria" of a diocese or order. This act can never produce the effect or create the presumption of a formal beatification or its equivalent, but leaves both title and cult *in statu quo*. Saints may be worshipped everywhere and by any act of "dulia," but the "Blessed" may be worshipped only in the places and manner expressly granted by the Roman Pontiff.

With regard to the "Beati" the following should be noted (can. 1277):

1. Mass and Office must be expressly granted by the Roman Pontiff in honor of the Blessed. This indult is not included in the grant of erecting an altar in honor of the Blessed, nor is the public recitation of the Office permitted by the act which permits worship.

2. As to images, votive tablets, statues, and pictures of the Blessed, these may be publicly exhibited for veneration in churches and oratories if the indult for Mass and Office has been given, because this indult includes permission to exhibit said objects. Otherwise the images, etc., may only be placed on the walls of the church or chapel, but never on the altar, and the local Ordinary is empowered to have them removed.

3. The names of the Blessed may not be inserted in the general calendar, but only in the one used for the particular place or institute; nor may they be recited in the "suffragium Sanctorum" or other prayers, except such as are approved by the Holy See.

4. If the worship of a Blessed has been granted for a certain place, it cannot be extended to any other place without a special indult.

5. These rules must also be observed by "exempt religious," no matter what their name or privilege may be.

It is praiseworthy for nations, dioceses, provinces, confraternities, religious institutes, places and corporations to choose patron "Saints" with the approval of the Apostolic See. But mere "beati"

can be chosen only with a special indult from the same Holy See, whose approval is also required when a new patron Saint is chosen instead of an old one.

§ 2. IMAGES AND RELICS

1. Enough has been said in the first title of the exposition of images and relics. The "solemn" blessing of images to be exposed for public veneration is "reserved to the Ordinary," who may, however, delegate this function to any priest.³ "Private" blessing may be imparted by any priest without express permission from the Ordinary, according to the formulary contained in the Ritual.⁴

2. Only genuine relics may be exhibited for public veneration in churches, including those of exempt religious. The genuineness of a relic is guaranteed by an authentic document issued by a cardinal, by the local Ordinary, or by a clergyman who has obtained an Apostolic indult authorizing him to authenticate relics. Vicars-general need a special mandate to issue such a document. Titular bishops are not empowered to authenticate relics. Local Ordinaries are obliged to withdraw from public veneration all relics which they know for certain are not genuine.⁵

When relics are *exposed*, they should be enclosed in a shrine, case, or capsule, and sealed with the seal of the authenticating prelate or official. Relics of the true Cross should never be exhibited to public veneration together with relics of Saints, *i. e.*, enclosed in the same chest or shrine, but in a separate case. Relics of the true Cross and of other instruments of Christ's Passion may be carried in procession under a canopy; but no relics of Saints or Blessed may be carried in procession under the canopy at the same time on such occasions. Relics of "beati" may not be carried about in procession without a special indult, nor may they be publicly exposed in churches, except where the Mass and Office is permitted by Apostolic indult.

Relics of the true Cross enclosed in the pectoral cross of a bishop, after his death belong to his cathedral church, which shall hand them on to his successor. If the deceased bishop ruled several dio-

³ Can. 1279, § 4.

⁴ *Rit. Rom.*, tit. VIII, cap. 25 (ed. Pustet, 1926, p. 341 f.).

⁵ Can. 1283 f.

ceses, the relics pass to the cathedral church of the one in which he died; if he died outside the diocese, the relics belong to the cathedral church of the diocese in which he passed away.

It is forbidden to *sell* relics, and hence the local ordinaries, rural deans, pastors, and all others who have charge of souls, shall take proper precautions lest relics, especially of the Holy Cross, are sold on the occasion of hereditary transfer or public auction, and see to it that they do not pass into the hands of non-Catholics. The rectors of churches and others whom it concerns (*e. g.*, the "custos sacrae suppellectilis") should also protect sacred relics against profanation, loss through carelessness, or unbecoming means of preservation.⁶

⁶ See can. 1287-1289; S. C. Indulg., Feb. 22, 1847 (Prinzivalli, n. 589); S.R.C., May 27, 1826 (n. 2647) and *pluries*.

CHAPTER II

PROCESSIONS (LITANIES)¹

§ I. HISTORICAL NOTES

Processions or religious parades seem to be a natural adjunct to most religions. In the Old Testament the Ark of the Covenant was carried around the walls of Jericho, brought to David's house, and finally placed in the Temple.² Christ entered solemnly into the Holy City. The early liturgies record several processions. Thus there was one before Mass—a very pompous one, when the oblations were brought in;³ not to mention those on Palm Sunday, at the dedication of a church, and to the baptistery.

Closely connected with these processions were the *Litanies*,⁴ or solemn supplications, instituted to implore the blessing of Heaven on the fruits of the earth. It was customary to recite them in the spring, that is, in the season of late frosts, so much dreaded by the cultivators of the soil. The practice was based on a kind of "lustration" of the cultivated lands, in which the future harvest was giving indications of promise. The people marched in procession to the field, chanting that dialogue prayer which we call a litany, elaborated, according to circumstances, into a long series of invocations addressed to God and His angels and Saints. The day set apart for this purpose at Rome was the 25th of April—the traditional date on which the ancient Romans celebrated the festival of the "Robigalia."

In Gaul, at the close of the fifth century, the three days before Ascension were appointed for the litany. Bishop Mamertus (circ.

¹ Duchesne-McClure, *l. c.*, Litany, Procession; Gavantus-Merati, *l. c.*, I, p. 448 f.

² Josue, ch. 6; 2 Kings, 6; 3 Kings, 8.

³ The Gallican Mass also mentions such a one; Duchesne-McClure, *l. c.*, p. 203.

⁴ "Litania" or "Letania," from the Greek "lite," means a prayer or supplication.

470) of Vienne was the first to introduce this custom, and it was extended to the whole of Frankish Gaul by the first Council of Orleans (511). These litany prayers were called "Rogations." The Rogation days were days of very strict fasting. They were introduced into Rome in the time of Pope Leo III (about 800).

The procession on April 25 is called "*Litania maior*," while those on the Rogation Days are called "*Litaniae minores*." The distinction between these two may be sought in the greater antiquity of the former, or in the greater pomp or solemnity with which the "maior"⁵ litany was surrounded. Now-a-days there is no difference whatsoever.

The Roman Ritual enumerates specifically thirteen processions, and sets forth the rules for their proper performance, according to the Canon Law. Sacred processions are solemn invocations made by the faithful marching in order, under the leadership of the clergy, from one sacred place to another, for the purpose of inciting devotion, praising God's mercy, thanking Him, and imploring His help. *Ordinary* processions are those held on stated days throughout the year, according to the sacred liturgy or the custom of the churches; *extraordinary* processions are those held for some public cause on other days.

The Roman Ritual specifies as ordinary processions those held on Candlemas Day (Feb. 2), on Palm Sunday, the so-called greater Litanies of April 25, and the Rogation Days preceding the feast of the Ascension, the Corpus Christi procession, and those held on other days according to the custom of the various churches.⁶

Extraordinary processions, according to the Roman Ritual, are those held for the purpose of obtaining rain or fair weather, of driving away storms, the three assigned for the time of famine, pestilence, and war, one for the occasion of any calamity, one for thanksgiving, and one for the translation of relics.

The local Ordinary, after having heard the advice of his cathedral chapter, may, for a public cause, order extraordinary proces-

⁵ Gavantus-Merati, *l. c.*, I, p. 449 f. A "*Litania Septiformis*" is mentioned in the *Registrum S. Greg.*, II, 2, called thus on account of the seven bodies who proceeded from seven different churches; it was instituted by Pope Gregory I in 590 to avert the wrath of God; Gavantus-Merati, *l. c.*, I, p. 448.

⁶ Can. 1290; *Rit. Rom.*, tit. IX, c. 1, n. 8 (ed. Pustet, p. 381).

sions, which, like the customary and ordinary ones, must be attended by those mentioned in Can. 1291, § 1.⁷ Therefore the *regulars*, too, unless they can prove a legitimate contrary custom, must attend; also the lay confraternities, if properly invited.⁸

Neither the pastor nor anyone else can introduce new or transfer or abolish customary processions without the permission of the local Ordinary. At the processions peculiar to any church all the clergy belonging to that church must be present.⁹

§ 2. ORDER OF PROCESSION

Here as elsewhere precedence has played its part—sometimes a very human part. The Ordinaries shall, therefore, take care that any abuses that may have crept in are eliminated and that the processions proceed in an orderly manner with the modesty and reverence suited to such pious and religious acts.

Precedence is determined by the general rules laid down in the Code.¹⁰ The chief norm to be observed is that, the higher the rank of the persons marching in procession, the nearer they ought to be to the celebrant (not the cross). Custom, of course, must also be reckoned with.¹¹

The Ritual says that all participants should be becomingly dressed, with surplices or other sacred vestments, without hats, unless it rains. All should walk gravely and modestly, two by two, praying, not looking around, or laughing, or talking—the laymen separated from the priests, the women from the men. At the head of the procession the cross is carried, and, if customary, the sacred banners, but no military banners or such of a triangular form.¹² The general order to be observed is the following: (1) laymen, (2) confraternities,¹³ (3) religious clergy, (4) officials and magistrates,

⁷ Can. 1292.

⁸ S.R.C., June 17, 1606; Sept. 23, 1820 (nn. 217, 2608).

⁹ Can. 1294.

¹⁰ See Can. 106, 239, 269, 280, 347, 370, 408, 478, 491, 701; and our *Commentary* on the respective canons.

¹¹ Veneroni, *l. c.*, IV, p. 190, n. 747.

¹² *Rit.*, tit. IX, c. 1, nn. 3-5; the triangular form refers to the Masonic emblem.

¹³ The Confraternity of the Blessed Sacrament has precedence in all theophoric processions; S.R.C., Jan. 17, 1887 (n. 3668); otherwise precedence is reckoned according to the time of the existence of the respective confraternity in the parish.

unless these prefer to march behind the celebrant,¹⁴ (5) the secular clergy, *viz.*, the clerics of the seminary and of the parish churches, then those of the collegiate, and, finally, those of the cathedral churches. The secular clergy are supposed to have their own cross carried before them. Immediately before that cross walk the lay singers and musicians.¹⁵ Laymen, who may also follow the celebrant, must walk two by two, the men nearer the officiating priest.¹⁶

§ 3. RITES OF VARIOUS PROCESSIONS

I. *Candlemas Day, Feb. 2*

When the procession prescribed by the liturgical books for this day came into use, cannot be determined with certainty. It is mentioned in the "Peregrinatio Etheriae [Sylviae]" as having taken place on the feast of the Presentation (Feb. 14) at Jerusalem.¹⁷ The Roman Ordines, edited by Duchesne from a manuscript of the ninth century, describe a procession with torches or tapers in which the Pope and ministers wore black vestments and the end station was St. Mary Major.¹⁸ The Litany was sung, but the Mass was without Kyrie and Gloria.

The *ceremonies* are set forth in the Missal and the Ritual. The vestments are of purple color, the ministers wear the folded chasuble ("planeta plicata"). If there are no sacred ministers, the priest wears a purple cope and stole, or the alb and stole without the chasuble.¹⁹ No maniple is used. After the candles have been blessed and distributed, the celebrant puts incense into the censer. Then the deacon or celebrant sings, "Procedamus in pace." The censer-bearer leads the procession, swinging the censer. He is followed by the crossbearer (a subdeacon or an acolyte), walking between two acolytes who carry candlesticks with lighted candles. Candles are

¹⁴ *Caerem. Episc.*, II, 5.

¹⁵ According to *Caerem. Episc.*, II, c. XVI, n. 15, the order is: "ante crucem praecedit thuriferarius, et ante thuriferarium, cantores;" but it must be noticed that the cross here mentioned is the clerical cross. The "Brass Band" must always take its place before the clergy, secular or religious; S.R.C., Dec. 7, 1844 (n. 2869).

¹⁶ *Rit. Rom.*, tit. IX, c. 1. n. 4; S.R.C., May 31, 1642 (n. 797).

¹⁷ Duchesne-McClure, *l. c.*, p. 499.

¹⁸ *Ibid.*, pp. 479 f.; Schuster, *l. c.*, Vol. III, p. 398.

¹⁹ *Missale Rom.*, Feb. 2.

also carried by all the participants. The order is set forth above. No hymns or songs are permitted, except the antiphons contained in the Ritual.²⁰ After the procession has returned to the sanctuary, the priest exchanges the purple vestments for white ones. The lighted candles are held in the hand during the Gospel and from the beginning of the Canon until after the Communion.

Neither the Missal nor the Ritual contains any explicit rule concerning the *covering of the head*. However, except in theophoric processions and those with relics of the Passion, the celebrant, deacon, and attending clergy should be dressed in vestments²¹ with heads covered already in church, while the rest of the clergy and religious should cover their heads as they leave the church. The subdeacon, the master of ceremonies, the acolytes, the standard bearers, and the singers should not cover their heads; but the members of the band may cover their heads, especially if they are in uniform.²²

II. *The Procession on April 25 and on Rogation Days*²³

1. The clergy and people assemble in church at the stated time. In churches where the Office is said publicly, the procession is held after the None, followed by the Mass. All kneel down for a few moments in prayer. The priest, if he is assisted by sacred ministers, wears the amice, alb, cincture, stole, and a cope of purple color; if not, the surplice and a purple stole suffice.²⁴ Other priests or clergymen wear a surplice. The antiphon "Exurge" is sung, while all stand (because Easter tide), and is repeated.

2. Then all kneel in their respective places. Two chanters, kneeling before or near the high altar, begin the Litany of All Saints, and the others repeat the invocations.

When the "Sancta Maria, ora pro nobis" is finished, all arise and march in order (as stated above), the cross being carried ahead, followed by the participating and officiating clergy.

²⁰ *Rit. Rom.*, tit. IX, c. 2 (ed. Pustet, 1926, pp. 281 ff.).

²¹ "Clerici parati," *viz.*, either in copes or dalmatics.

²² S.R.C., June 10, 1690 (n. 1839); Veneroni, *l. c.*, IV, p. 192.

²³ *Rit. Rom.*, tit. IX, c. 4 (ed. Pustet, p. 400 ff.).

²⁴ Another color (white or corresponding) is used in the processions of Corpus Christi, those which are held on festival occasions, and for thanksgiving.

4. If the procession lasts longer, the Litany may be repeated or the Penitential or Gradual Psalms may be sung after the Litany has been finished as far as the prayers (preces) exclusively. But joyful hymns or canticles must not be used in these and similar processions, which are of a penitential character.

5. If the procession makes stops at one or several churches, the Litany is interrupted at the entry of each church and the antiphon with versicle and oration in honor of the patron of that respective church are recited. Then the procession continues with the Litany or Psalms until all have returned to their own church. There the prayers and orations are said. The officiating priest recites the prayers kneeling, but rises at the "Dominus vobiscum" and says the orations in a standing posture.

III. The Other Processions

The *other processions* mentioned in the Ritual, with the exception of the Thanksgiving and Relic processions, are held in the same manner. Only the final prayers and orations differ.

1. The procession for *Thanksgiving* ("pro gratiarum actione")²⁵ is held in white vestments. Its character is joyful, and hence it commences with the "Te Deum," followed by nine Psalms, all or some of which may be said in proportion to the time the procession requires. In the stational church the respective prayers are said.

2. *Processions with Sacred Relics* are performed as follows.²⁶ The church and streets through which the relics are carried in procession, should be properly decorated. White vestments are used if the relics are those of a Saint who was not a martyr; red, if the relics are those of a martyr. All the participants carry lighted candles, sing the Litany of All Saints, with the invocation of the Saint whose relics are carried in procession, even though this invocation is not found in the Litany.²⁷ The "Te Deum" is also sung and the three Psalms 148, 149, 150, to which may be added other

²⁵ *Rit. Rom.*, tit. IX, c. 13 (ed. Pustet, pp. 426 ff.).

²⁶ *Ibid.*, cap. 14 (ed. cit., p. 437).

²⁷ The insertion should be made according to the rank of the Saint: Apostles, martyrs, pontiffs, confessors, virgins.

Psalms and hymns, taken either from the Proper or the Commune Sanctorum.

Some decisions in regard to these processions may be noted.

a) Relics of Blessed (*beati*) may not be carried in procession without a special indult from the Holy See.²⁸

b) Relics of Saints may not be carried under a canopy, but they may be carried by the celebrant and ministers with uncovered heads and without humeral veils.²⁹

c) The function may be closed by giving the blessing with the sacred relics, after the oration in honor of the Saint has been sung and the relic incensed with three swings by the celebrant, who must stand, not kneel, without the humeral veil. While the blessing is given, all present in the choir kneel.³⁰

d) If relics of the *Holy Cross* or of the Passion of our Lord are carried in the procession, a canopy may be used. All walk with heads uncovered. After the procession the blessing with the sacred relic must be imparted. When the relic is incensed, the incensing priest stands. If the relic is enclosed, no genuflections, but only inclinations are made; but if it is exposed in a prominent place on the altar, genuflections are made by the incensing priest. Custom determines the color of the vestments.³¹

²⁸ Can. 1287; S.R.C., July 1, 1898 (n. 3997).

²⁹ S.R.C., Dec. 1, 1657; April 2, 1667; May 27, 1826 (nn. 1043, 1352, 2647).

³⁰ S.R.C., Feb. 18, 1843; June 28, 1868; Dec. 16, 1909, ad VII (nn. 2854, 3179, 4243).

³¹ S.R.C., Feb. 18, 1843 (n. 2854). The proper color would be red, but the S.C. has decided as stated above. The same honor as to the Holy Cross is due to miraculous relics of the sacred species; S.R.C., June 27, 1868 (n. 3176).

CHAPTER III
VOWS AND OATHS

Both vows and oaths have a place in the Code under the heading of Divine Worship. This is but logical. The vow is one of the highest acts of worship. The oath, too, belongs to the virtue of religion.

§ I. VOWS

A *vow* is a deliberate and free promise made to God concerning something possible and better. It obliges by reason of the virtue of religion.³² It is *public* when it is accepted by a lawful ecclesiastical superior in the name of the Church; all vows not so accepted are *private*.³³ Therefore, the intervention of the Church through her lawful representatives is necessary to make a vow public. The public vow is also termed *profession*, *viz.*, the external act by which one embraces the religious state, or the external testimony of one who aspires to be a servant of God. The ancient ascetics had a predilection for the word "profession" and defined it as a "covenant made with God." This flows from the very essence of the religious state, which involves service or worship of God.

As "second baptism," profession was surrounded by more or less elaborate rites. We know from St. Benedict's Rule (c. 58) that the act of profession was performed in the oratory, in the presence of the abbot and the community; that the novice made a promise, which was formulated according to the rule and set down in a document that was signed by the novice and placed upon the altar.

Concerning the sacred virgins, we know from St. Ambrose that

³² Can. 1307.

³³ Can. 1308.

the bishop "consecrated" them, usually on the feast of the Resurrection, on which Baptism was conferred. The bishop blessed the veil and put it on the head of the virgin. This veil seems to have covered the head and upper part of the body like a helmet or breastplate. Its color was sombre, in opposition to the yellow bridal veil, because it signified sorrow. The ceremony was accompanied by appropriate prayers, and the people answered: "Amen." It is evident that the sacred veil signified the mystic espousal with Christ, to whom these virgins dedicated themselves.

The *ceremonies* of religious profession (unless the Constitutions ordain otherwise) are those prescribed by the S. Congregation of Rites.³⁴ They may be briefly described as follows: If the profession takes place during Mass, the celebrant, after having consumed the Precious Blood, and after the recital of the "Confiteor," the "Misereatur," and the "Indulgentiam," turns towards the candidates, holding the Sacred Host in his hand. Each candidate reads the formula of profession with a loud voice and thereupon receives the Blessed Sacrament. At the renewal of the vows, the celebrant turns towards the altar and waits until all have recited the formula of renewal, which is read aloud by one and repeated by the others. Then all receive holy Communion in the order of precedence established by the date of profession.

Nuns with solemn vows receive the veil, ring, and crown (wreath) at their simple profession; but the formula of solemn profession, which may, at the request of the superioress or community, be made publicly, must contain the words: "solemn profession."

A very ancient rite, mentioned in the Sacramentaries, is the "*velatio*" or "*consecratio sacrae virginis*."³⁵ This veiling took place with great pomp on solemn festivals, and was—as it still is—reserved to the bishop. The station was held at the Vatican Basilica. Although the ceremony was very solemn, and most probably preceded by a litany,³⁶ yet it was shorter than the one now contained

³⁴ S.R.C., Aug. 14, 1894 (n. 3836).

³⁵ The title in the Gelasian Sacramentary (n. 103, ed. Wilson, p. 156) is: "Concratio s. virginis, quae in Epiphania vel secunda Feria Paschae, aut in Apostolorum natalitio celebratur." This Sacramentary also has a Mass for the occasion.

³⁶ Duchesne-McClure, *l. c.*, pp. 424 ff., where the Leonine and Gallican usages are given. The age at which the virgins were consecrated is variously stated at 40, 60, or 72.

in the Roman Pontifical,³⁷ which we omit here because it is hardly ever employed in this country.

§ 2. OATHS

An oath is the invocation of the Divine Name in witness of the truth of an assertion, and must be taken with truth, judgment, and justice.³⁸ As far as the liturgy is concerned, there is only one oath, namely, that taken at the consecration of a bishop-elect and the blessing of an abbot-elect.³⁹ After the mandate has been read by an ecclesiastical notary, the bishop-elect kneels before the consecrator and reads the oath prescribed by the Roman Pontifical. It is an oath of loyalty, not unlike the ancient feudal oath of allegiance, and originated towards the end of the fifth century. It was perhaps first prescribed by Pope Gelasius I (492-496) for the suburbicarian bishops. The formula to be read by the abbot-elect kneeling before the blessing bishop is similar to that read by the bishop-elect, except that it omits the visit to Rome.⁴⁰

The *Oath against Modernism* as well as the profession of faith have no liturgical character. Both must indeed precede the ceremony of consecration or blessing,⁴¹ but they may be taken at any time.

³⁷ The Preface alone covers seven pages of the small ed. of Pustet, 1888, pp. 154 ff.

³⁸ Can. 1316, § 1.

³⁹ *Pont. Rom.* (ed. Pustet, 1888, pp. 65 f.; 103 f.).

⁴⁰ This oath has caused some unnecessary misgivings and misinterpretations, especially as to the words, "haereticos . . . pro posse persequar et impugnabo." This phrase must be interpreted in the terms of an age when heresy was considered treasonable by the State.

⁴¹ See Can. 1406; S.O., March 22, 1918 (*A. Ap. S.*, X, 136).

TITLE V

RITUAL WORSHIP

This title comprises all those rites which introduce men to the divine worship and also those which constitute men ministers of the true religion. These may be called initiatory rites. There are also dedicatory rites, by which objects are dedicated to the service of the Most High.

CHAPTER I

INITIATORY RITES

In almost every religion we find some visible signs or ceremonies by which the members are admitted to, and distinguished from those who do not profess, the cult. The Christian religion had its own distinctive rites from the very beginning. The three essential rites were: Baptism, Confirmation, and First Communion, all of which were preceded by a more or less elaborate preparation. To these initiatory rites must be added that of ordination, by which the layman was received into the hierarchic body. We omit here, as elsewhere, what strictly belongs to Pastoral Theology, *viz.* the administrative rite prescribed by the Ritual and the Pontifical.

§ I. BAPTISM¹

1. Baptism, the Sacrament of enlightenment, crowned the "catechumenate," *i. e.*, the period during which converts learned and put into practice the essential truths of the Christian religion. The catechumens could remain in the probationary stage as long as they liked. If a catechumen was desirous of completing his initiation, and the rulers of the Church deemed him worthy to receive Baptism, he passed into the category of the "elect" or "competents." At the beginning of Lent the names of those who were to be baptized on Easter eve were written down. During these solemn forty days the candidates were obliged to be frequently present at church, in order to undergo the exorcisms and to hear preparatory instructions on Baptism. It was at Easter, in fact, that Baptism was ordinarily administered. The vigil of Easter Sunday was devoted to this ceremony.

The entrance into the catechumenate was accompanied by the

¹ Duchesne-McClure, *l. c.*, pp. 292 ff.; Schuster, *l. c.*, I, pp. 12 ff.

following ceremonies: the insufflation, with the exorcism; the signing with the cross on the forehead; and the administration of salt.

The convert presents himself before the priest, who, after blowing in his face, marks him on the forehead with the Sign of the Cross, saying, "In nomine Patris et Filii et Spiritus sancti." This ceremony is followed by a prayer, which the priest recites with his hand extended over the candidate. Then follows the administration of the salt, which has been previously exorcised. The priest puts a small quantity of the salt into the mouth of the candidate, saying, "Accipe N., sal sapientiae, propitiatus in vitam aeternam." He concludes with a prayer. After this ceremony the candidate was regarded as a catechumen and was admitted to religious assemblies, but not to the Eucharistic liturgy properly so called. The catechumens had a special place assigned to them in church, and were dismissed before the beginning of the holy mysteries.

2. The preparation for Baptism, in Rome as elsewhere, consisted of a series of instructions and exercises during the season of Lent. The meetings for this purpose were called "scrutinies," and in the seventh century were seven in number. They began in the third week of Lent. At the Stational Mass on Monday an announcement was made from the ambo of the first of these meetings. At the first scrutiny the elect gave in their names, which were inscribed in a register. Then the sexes were separated, the men being placed on the right and the women on the left. After the collect and before the lections of the Mass the deacon called upon the catechumens to prostrate themselves in prayer. This prayer was concluded by all of them saying in a loud voice, "Amen." At a signal from the deacon they signed themselves with the Sign of the Cross, saying, "In nomine Patris," etc. The exorcisms took place at this point in the service.

These exorcisms were repeated in the same manner and with the same accompaniments, on the other days of the scrutiny, except the seventh. The third day had a special importance. On this day the candidate was officially instructed in the Gospel, the Creed, and the Lord's Prayer. At Rome it was customary to make known to the initiated not only the Creed, but also the "instrumenta sacro-

sanctae legis," that is, a summary of the Christian law. This ceremony was called the "Opening of the Ears."

After the "traditio" of the Gospel came that of the Creed, which was preceded by an address from the priest.

The seventh or last scrutiny took place almost immediately before Baptism, on the vigil of Easter. On this occasion the exorcism was no longer assigned to the inferior clergy, but a priest performed the duty of adjuring Satan. Passing down the ranks of the candidates, he made the Sign of the Cross upon each, and, having placed his hand on his or her head, pronounced the last exorcism.

Then followed the rite of the "Effeta." The priest, having moistened his finger with saliva, touched the upper part of the lip and the ears of the candidate. This mode of anointing, after the manner of our Lord's healing of the deaf-mute in the Gospel, was accompanied by the following formula: "Effeta, quod est adaperire, in odorem suavitatis. Tu autem effugare, diabole, adpropinquavit enim iudicium Dei."

The candidates, having laid aside their garments, were anointed with exorcised oil on the back and breast. The whole ceremony had a symbolical meaning. The critical moment of strife with Satan had arrived. The candidates were now to renounce him solemnly, in order to bind themselves to Jesus Christ. Their senses were loosed, so that they might be able to hear and speak, and they were anointed with oil as athletes about to enter the arena for the strife. The anointing having been finished, each of them presented himself to the priest:

"Abrenuntias Satanae?—Abrenuntio."

"Et omnibus operibus ejus?—Abrenuntio."

"Et omnibus pompis ejus?—Abrenuntio."

Then the new disciple made an act of the faith by reading the text of the Creed. This was the so-called recitation of the symbol (redditio symboli). The ceremony being over, the candidates prostrated themselves in prayer, and were dismissed by the archdeacon.

On Thursday of Holy Week was celebrated the "chrismal Mass," at which the holy oils were consecrated for use in the ceremony of initiation. They were prepared in two separate vessels, one of

which contained nothing but pure oil, while the other contained oil rendered fragrant by an admixture of balsam. It was the pope himself who poured the balsam into the oil in the sacristy before Mass. During the ceremony the vessels were held by clerics in the minor orders, standing before the altar. The Mass was celebrated with a high ceremonial on account of the solemnity of the day.

The "elect" were presented at the solemn vigil of Easter. The lections chosen for the occasion were designed to present a summary of the relations between man and God, and to form, as it were, a final instruction at the moment of the accomplishment of the mystery of initiation.

3. In the Lateran baptistery the last function took place after the blessing of the baptismal font. The "elect" approached the font and the archdeacon presented them one by one to the Pope, who asked them three questions that epitomized the whole Creed:

"Credis in Deum Patrem omnipotentem?"

"Credis et in Jesum Christum, Filium ejus unicum, dominum nostrum, natum et passum?"

"Credis et in Spiritum sanctum, sanctam Ecclesiam, remissionem peccatorum, carnis resurrectionem?"

After the threefold reply in the affirmative, the candidates were immersed three times, while the pope pronounced the words: "Baptizo te in nomine Patris et Filii et Spiritus sancti."

The actual ceremony of Baptism was not performed by the pope alone. Priests, deacons, and even clerics of inferior orders, entered the water, clothed in long linen tunics, and administered the sacred washing to the neophytes.

4. As to the *rites and ceremonies of Baptism*, the Code (can. 755-760) rules:

a) Baptism should always be conferred solemnly except in danger of death. But the local Ordinary may, for weighty reasons, permit the ceremonies prescribed for infant Baptism to be used in the Baptism of adults.

b) Children must be baptized according to the rite of their parents. If one of the parents belongs to the Latin and the other to the Oriental rite, the rite of the father is decisive, unless a special law provides otherwise; but if only one of the parties is Catholic,

the child must be baptized according to the Catholic rite of the party.

c) In administering "solemn" Baptism, water specially blessed for the purpose must be used. This is the so-called baptismal water, which is blessed with special ceremonies on Holy Saturday and the Vigil of Pentecost. It should be kept in a neat font, and the remainder poured into the sacrarium, when new water has been blessed. If the water in the baptismal font is so diminished that it appears to be insufficient for baptizing, ordinary water may be mixed with it again and again, but in steadily decreasing proportion. If the baptismal water becomes putrid or runs out of the font, or disappears in some other way, the pastor shall cleanse the font and pour new water into it, which he shall bless with the rite prescribed in the liturgical books. The formula for the blessing of baptismal water—which is permitted only in case of necessity—will be found in the Roman Ritual. We may add that, in case this blessing cannot be performed, and no other baptismal water is available, natural water (not Holy Water) should be used.

d) Baptism may be validly conferred by infusion (pouring the water over the head of the candidate), by immersion, and by aspersion (sprinkling). Where infusion, or immersion, or a combination of both methods is customary, the one most commonly used should be retained, according to the approved ritual of the different churches. These three methods of baptizing are thus "canonized" by the Church, though immersion and aspersion are more ancient than infusion, which came into use only in the thirteenth century. The Greek Church still practices immersion and aspersion, whereas in the Latin Church infusion is the more common method. The essential feature of all three methods is that the act of ablution is duly expressed, and hence, if possible, the water should flow. This symbolism, however, may also be expressed by the use of a wet sponge or rag.

e) If the Sacrament is conferred privately by one who is neither a priest nor a deacon, then no ceremonies or rites should be used, but only what is strictly required for validity. In that case the baptizing person takes natural (not holy) water, pours it over the head of the one to be baptized—whether once or three times does

not matter—and says: “I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost.” The Ordinary may not permit private baptism to be conferred except on non-Catholic adults who are baptized conditionally. The ceremonies omitted for any reason in the administration of Baptism must be supplied in church as soon as possible, except in the case just mentioned.

f) If Baptism is repeated “sub conditione,” the ceremonies must be supplied if they were omitted in the former Baptism, except in the case of adult non-Catholics, but if the ceremonies were used the first time, they may or may not be repeated.

g) If a priest or deacon confers private baptism, he uses baptismal water (if available), pours it once or three times on the head, saying, “I baptize thee,” etc. He then anoints the subject with chrism on the forehead and offers the linen cloth and candle. The rites omitted are to be supplied. (*Rit. Rom.*, tit. II, cap. 2, n. 29.)

§ 2. CONFIRMATION ²

1. While the baptisms were proceeding, the Pope withdrew to the “consignatorium,” where the neophytes were presented to him for the ceremony of Consignation. The newly baptized first presented themselves before a priest, who anointed them on the head with the fragrant oil of the holy chrism, saying, “Deus omnipotens, Pater domini nostri Jesu Christi, qui te regeneravit ex aqua et Spiritu sancto, quique dedit tibi remissionem omnium peccatorum, ipse te linit chrismate salutis in vitam aeternam.” They then put on white garments, with the assistance of their sponsors. When presented to the bishop, they stood in groups, over each one of which the pontiff invoked the Holy Spirit; then he made the Sign of the Cross with his thumb dipped in chrism upon the forehead of each neophyte, saying to each separately, “In nomine Patris, et Filii, et Spiritus sancti. Pax tibi.”

2. The Sacrament of Confirmation is administered by laying on the hands, anointing the forehead with chrism, and pronouncing the words prescribed in the pontifical books approved by the Church. The chrism to be used in the administration of this Sacrament

² Duchesne-McClure, *l. c.*, pp. 314 f.; Can. 780 ff.; our *Commentary*, Vol. IV, 97 ff.

must be blessed by a bishop, even though a priest may confer Confirmation either by law or in virtue of an Apostolic indult. The anointment is not to be performed with an instrument, but with the minister's hand, placed upon the head of the subject.

The *remote* matter of the Sacrament is the chrism, which is composed of balsam and olive oil. The latter is essential for the validity of the Sacrament. Balsam, too, may be said to belong to the essence of the matter, according to the Decree for the Armenians and the ancient Greek Euchologia. The validity of the matter, however, is not affected by mingling other aromatic spices with the balsam. The blessing or consecration of the matter must be performed by a bishop. The *proximate* matter of Confirmation is the anointment. This is done by placing three or four fingers upon the forehead and using the thumb dipped in the holy chrism to anoint the same. The Sign of the Cross in the act of anointing is essential. The use of an instrument (brush or cotton) in administering Confirmation is forbidden because it endangers the validity of the Sacrament. The Holy Office has ordered the secret and conditional repetition of Confirmation “in casu.”

The *form* is prescribed by the Roman Pontifical as follows: “Signo te signo crucis et confirmo te chrismate salutis, in nomine Patris, et Filii, et Spiritus sancti,” the act of pronouncing the three holy names being accompanied by the triple Sign of the Cross.

The Sacrament may be conferred at any *time*, but most fittingly in the week after Pentecost. Although the proper *place* for administering Confirmation is the church, it may for a just and plausible reason be done in any other decent place. Hence, Confirmation may be administered in any private or semi-public oratory, nay, even in private houses, provided they are neat and properly kept; also during the time of an interdict in an interdicted place.

The act which the sponsor is called upon to perform is sometimes called “ligare,” to bind, because he was supposed to tie a band around the forehead of the *confirmandus* after he had been anointed with chrism. However, the essence of sponsorship consists in laying the right hand on the right shoulder of the *confirmandus*. The act may be done by proxy.

§ 3. FIRST COMMUNION³

After Confirmation, the procession returned to the basilica, where the "schola cantorum" had already been waiting for some time. At the end of the threefold litany the pope made his entry, and, approaching the altar, prostrated himself before it. He then rose and began to sing "Gloria in excelsis," thus commencing the first Easter Mass. Before the end of the Canon, he blessed the drink, composed of honey, water, and milk, which was given to the neophytes after Communion. The newly initiated participated in the holy mysteries for the first time. It was daybreak before this solemn ceremony came to an end. The neophytes assisted at the Stational Mass and Vespers every day during the Octave of Easter. On Low Sunday, the "depositio" or laying aside of the white robes took place.

§ 4. ORDINATION⁴

Originally, for about two centuries, the clergy comprised only bishops, priests, and deacons. But with the growth of Christianity the organization of the Church was extended and ramified. The sacrificial character becoming more elaborate, and the deacon's labors more extensive, the number of clerics increased, and a certain hierarchic order became established, though not always clearly discernible and distinct. At the beginning of the third century various ecclesiastical offices group themselves around the diaconate. In Rome especially—either on account of the many persecutions or by reason of the organizing spirit of the papacy—there developed an increasing hierarchy of functionaries. The subdiaconate and the order of "lectores" or "cantores" appears. The "hypodeacons" were instituted to preserve order in liturgical places, the "readers" or "chanters," to embellish the liturgical service.⁵ In the third century, too, "exorcists" are mentioned as a clerical order in the Western

³ Duchesne-McClure, *l. c.*, p. 315 f.

⁴ See F. Wieland, *Die Genetische Entwicklung der sog. Ordines Minores*, Rome, 1897; Duchesne-McClure, *l. c.*, p. 345 ff.; Schuster, *l. c.*, I, 126 ff.

⁵ Whether the subdeacons and lectors belonged to the lay or clerical order cannot always be determined with certainty. See our *Commentary*, II, 43 ff.

Church.⁶ A clerical "acolouthos" (follower of some one) is enumerated next to the subdiaconate in the letter of Pope Cornelius to Bishop Fabius of Antioch, in 251. According to this letter the clergy of Rome, at that time, comprised forty-six priests, seven deacons, seven subdeacons, forty-two acolytes, and fifty-two minor clerks (exorcists, lectors, doorkeepers); besides these, there were more than fifteen hundred widows or persons "assisted" by the church. We have here, including the pope himself, the eight orders of the Latin hierarchy.⁷ The *ostiarii* or doorkeepers were the last order in the rank of clerical servants—no doubt a branch of the subdeacons. From the so-called minor orders have now disappeared the *fossores* or grave-diggers, the *exceptores* or notaries, and the *deaconesses*. These latter, the *cherai* of the pastoral letters, declined in importance with the growth of infant Baptism; they never ranked among the clergy proper.

Tonsure or the ceremony of initiation into the clerical order is not mentioned as a distinct rite.⁸ Its ecclesiastico-mystic significance is explained in the Roman Pontifical⁹ as a sign of separation from the world and the putting on a new man created according to God in justice and holiness of truth.

Three orders are of *divine origin*: the episcopate, the priesthood, and the diaconate. The words "episcopi," "presbyteri," and "diaconi" occur in the pastoral letters of St. Paul as well as in the Acts of the Apostles. But we do not meet with a fixed terminology until the time of St. Ignatius of Antioch, and even then there is a certain vagueness in the use of "sacerdotes" and "episcopi," these terms being often employed synonymously. This fact, however, does not prove that the functions or powers of the two orders were regarded as identical.

The *ceremonies* for the ordination of *diakonoi* and *presbyteroi* are at least insinuated in the Acts of the Apostles and the pastoral letters. For the diaconate, prayer and the imposition of hands were

⁶ Formerly the driving out of devils was a charismatic gift.

⁷ Duchesne-McClure, *l. c.*, p. 344.

⁸ It is well known that the Irish clergy objected to the Roman (Petrine) tonsure, retaining for a long time that of St. John. The antiquity of the ceremony of shaving the head or clipping the hair, or part of it, is not quite certain. The Council of Toledo (633 A. D.) prescribes it.

⁹ *De Clerico faciendo*.

required. Episcopal ordination took place in the same manner, only that fasting was added.¹⁰

The ceremony of the *consecration of the pope* took place on a Sunday, always in St. Peter's, where Roman deacons and priests were ordained. It was a matter of precept that all the higher clergy of Rome should receive ordination in the sanctuary of the Apostle Peter. The newly elected pope put on the papal liturgical vestments, with the exception of the pallium, in the secretarium. At the chanting of the Introit, he proceeded to the altar and prostrated himself before it; but instead of immediately rising and proceeding to his throne, he remained prostrate all the while the litany was sung. After the litany he partly raised himself, while the bishops of Albano, Porto, and Ostia, respectively, recited three prayers over him, of which the last had a Eucharistic character. While the Bishop of Ostia prayed, certain deacons held an open book of the Gospels over the head of the ordinand. The benediction having come to an end, the archdeacon placed the pallium upon the new pontiff, who, going up to his throne, at once began the "Gloria." The Mass was sung as usual, and when it was over, the pope was conducted back to the Lateran with great pomp. The formularies of the blessing were the same as those employed for other bishops, but the "Et idcirco," in which the dignity conferred on the ordinand is mentioned, was duly modified.

The existing rite of ordination as prescribed in the *Pontificale Romanum* represents a fusion of the Frankish and the Roman. It is very briefly described in the Gelasian Sacramentary.¹¹ Although the ritual is rather simple, the ordination of bishops, priests, and deacons was celebrated with great publicity. The candidates for the priesthood and the diaconate, chosen by the pope, were at first presented to the faithful during the Stational Masses of Wednesday and Friday in Santa Maria Maggiore and in the Church of the Holy Apostles. Shortly after the beginning of the Mass, a notary, mounting the ambo, announced the names of those who had been elected, and called upon those who objected to their ordination to do so without fear.

¹⁰ Acts VI, 6; XIII, 3; 2 Tim. I, 6.

¹¹ *Sacr. Gel.*, I, 95 (ed. Wilson, p. 144 f.).

The *ordination* itself took place on a Saturday evening, at the Mass of the Vigil. Shortly before the reading of the Gospel, the archdeacon presented the candidates to the pope, who, arising, called upon the congregation to pray. The whole congregation prostrated itself, including the pope himself, the candidate, and the clergy, while the "schola cantorum" chanted the litany. When this was ended, the pope arose and, placing his hands on the head of each candidate, recited a double form of prayer, consisting of an ordinary prayer and a consecratory canon (Eucharistic prayer). The new deacons received the kiss of peace from the Pope, the bishops, and the priests, and took their place by the side of the pontiff among the other deacons.

The candidates for the priesthood—whether previously or but recently promoted to the diaconate—were then presented. They prostrated themselves before the pontiff, who recited over them two other prayers, similar to those said over the deacons. After this they were embraced by the pope, the bishops, and the priests, and took their place at the head of the latter.

The consecration of a bishop took place for the most part in the city over which he was chosen to rule. Long negotiations were first of all entered into between the clergy, the metropolitan bishop, and the royal court, and when at last all were agreed regarding the person of the candidate, the metropolitan presented him officially to the clergy and the people, who usually confirmed the choice by acclamation. When the assembly had replied, "Dignus est," the bishop in a long preamble invited the people to join their supplications to his consecratory prayer. Two bishops held the book of the holy Gospels over the head of the bishop-elect, while the others, together with the metropolitan, laid their hands on him, after which followed the anointing of his hands with sacred chrism.

The bestowal of *minor orders* was very brief and can hardly be styled a liturgical act.¹² It was probably a purely private function which took place in the interior of the "schola cantorum" and consisted in handing the instruments or tools to the candidates and a simple blessing, without any special reference to either honor or authority. Thus the subdeacon received an empty chalice and paten

¹² *Sacr. Gel.*, I, pp. 145, 148.

from the bishop, a cruet with water, a basin, and a napkin from the archdeacon. A blessing or "praefatio" was added. In Rome the initiation into the ecclesiastical state was ordinarily given with the lectorate, to which even children were admitted.¹³ Later on, the readers were gathered together in a kind of seminary, from which sprang St. Gregory's "schola cantorum."

The Code says with regard to ordination, in as far as the liturgy enters into it:

1. It is the power of order which distinguishes the clergy from the laity or ordinary faithful. The term "higher" or "sacred orders" signifies the priesthood, the diaconate, and the subdiaconate, while "minor" denotes the offices of acolyte, exorcist, lector, and door-keeper.¹⁴

2. The ordinary minister of sacred ordination is every validly consecrated bishop; the extraordinary minister is one lacking the episcopal character, but endowed either by law or by a special Apostolic indult with the power of conferring orders.¹⁵ Episcopal consecration is reserved to the Roman pontiff, and no bishop is allowed to consecrate anyone unless he is certain of the papal mandate.¹⁶ The consecrator shall be assisted by two other bishops, unless an Apostolic dispensation has been granted from this rule.

3. The minister, in conferring holy orders, must carefully observe the rites prescribed in the *Pontificale Romanum* and other liturgical books approved by the Church, and may not omit or change anything. He is not allowed to omit an order, or any part of the prayers and ceremonies, nor to invert the order of the *Pontificale*. Therefore, also, the anointings must be performed according to the rubrics. Thus, when the *Pontificale* says, "ungit totaliter palmas," the whole interior palm of the hand together with the fingers is to be anointed.¹⁷

4. The Mass of ordination or episcopal consecration must always be celebrated by the minister himself. This is a strict rule never

¹³ Schuster, *l. c.*, I, p. 131.

¹⁴ Can. 948 f.

¹⁵ Can. 951.

¹⁶ Can. 953.

¹⁷ Can. 1002; S.R.C., Jan. 12, 1917 (*A. Ap. S.*, IX, 251 f.).

relaxed by the Roman Court.¹⁸ On Holy Saturday the ordination Mass, even if the bishop confers orders in his domestic chapel, must commence with the prophecies. On the six Saturdays on which general ordinations are held, the Missa must always be "de feria occurrente," even though the bishop may say Mass privately and without chant. The custom of saying the "Missa de Sancto" is not to be tolerated.¹⁹

5. If one has received some orders in an Oriental rite and afterwards obtained an Apostolic indult to receive the higher orders according to the Latin rite, he must first receive in the Latin rite those orders which he did not receive in the Oriental rite.²⁰

6. All who receive major Orders are obliged to go to Holy Communion in the ordination Mass.²¹

7. As to the *time* for ordination, the following laws²² and rules must be observed:

a) *Episcopal consecration* must be conferred during Mass, but, according to the Roman Pontifical, it need not be a "missa cantata." The days on which consecration may take place are the Sundays and the feast days of the Apostles. This law is to be interpreted strictly, and hence episcopal consecration on a holyday of obligation during the week or on a suppressed feast day is not permitted without a special indult. The expression, "feast of an Apostle," is also to be taken in its strict sense, excluding the feasts of SS. Luke, Mark, and Barnabas.

b) *Higher Orders* should be conferred during holy Mass on the four Ember Saturdays, on the Saturday "Sitientes" before Passion Sunday, and on Holy Saturday. However, the bishop may ordain to higher Orders also on any Sunday or holyday of obligation if there be a grave reason for doing so. The reason for assigning these days was that the solemn fast was protracted to midnight of the following Sunday, on which, as the first day of the week, God commenced to create the world, Christ arose from the dead and sent the Holy Ghost upon the disciples.

¹⁸ Can. 1003; S.R.C., Sept. 23, 1837 (n. 2712).

¹⁹ S.R.C., Mar. 21, 1744; Feb. 11, 1764 (nn. 2375, 2473).

²⁰ Can. 1004.

²¹ Can. 1005.

²² Can. 1006; see our *Commentary*, Vol. IV, pp. 533 ff.

c) The *tonsure* may be given on any day and at any hour, in the forenoon or in the afternoon. *Minor Orders* may be conferred on Sundays and weekdays which have a feast celebrated or are marked as duplex in the diocesan calendar. But the hour for conferring minor Orders is the early morning hour, *viz.*, the time when Mass can be said.

8. A *defective ordination* must be repeated or supplied, as the Code says, "either absolutely or conditionally," and this may be done "outside the appointed time and secretly." (Can. 1007.)

A. The *matter* of ordination to the priesthood is the imposition of hands and the delivery of the instruments.

a) There are three *impositions* of hands. The first one by the bishop and the priests present, is made silently by physical contact with the head of each ordinand; the second is made by the bishop and the priests with extended hands, but without touching the heads of the ordinands, whilst the bishop recites: "Oremus, fratres carissimi," etc. The last one is performed after Communion, when the bishop, sitting in the middle of the altar, puts both hands upon the head of each ordinand and says, "Accipe Spiritum Sanctum."

The first imposition must be made by physical contact, *i.e.*, the bishop at least must touch the head, or hair, or skullcap of the ordinand; if no physical contact has taken place, the whole rite must be conditionally repeated.

In the second imposition the hands must be, at least for a moment, extended over the ordinands, otherwise the whole ceremony must be conditionally repeated.

If the third imposition was made without physical contact, this one imposition must be repeated, together with the prayer, but the whole ceremony need not be repeated.

If the first and second impositions were omitted in their proper place and supplied after Communion, before the "Jam non dicam," the whole rite must be conditionally repeated.

The same rule applies to the diaconate. If the imposition was made without physical contact, the whole ceremony must be conditionally repeated.

b) Concerning the *delivery of the instruments*, the following decisions have been given: If this ceremony was entirely omitted,

the whole ordination rite must be repeated. In a case in which the imposition was duly made, but the ordinand had forgotten to touch the instruments, the rite had to be repeated.

If the instruments were offered to the ordinand not by the bishop himself, but by another (for instance, the master of ceremonies), the whole ordination must be repeated conditionally.

As to *touching* the instruments, the Holy Office has answered in several instances with "Acquiescat," *i.e.*, the ordination is valid if the chalice and paten were touched, even though the host was not; or if the chalice only was touched, but not the paten; or if the paten only was touched or the host only, without the paten; or if the ordinand touched the chalice first and then the paten, but not at the moment when the bishop pronounced the words; or if the bishop, when reaching the chalice and paten, interrupted the ceremony for some moments.

As to the diaconate, the delivery of the Gospel Book, or the Missal in its place, is required, together with the formula: "Accipe potestatem legendi Evangelium." If this rite is omitted, or if no moral connection was made between the delivery of the book and the act of pronouncing the words, this rite, and it alone, must be repeated secretly; the repetition may be made at the next ordination or, if it is inconvenient for the deacon to wait that long, at any other time.

In the consecration of a bishop the imposition of hands with physical contact is required; but if this was omitted only by the co-consecrators, nothing is to be repeated or supplied. If the act of placing the Book of Gospels on the neck of the bishop-elect was omitted, then it is advisable to supply this ceremony.

As to the subdiaconate, the delivery of the empty chalice and paten cannot be omitted without endangering the validity of the Order. If the physical touch has been forgotten, the whole ordination must be repeated conditionally. But if a chalice containing wine and water had been handed to the ordinand, instead of an empty chalice, nothing would have to be repeated.

B. With regard to the *form* of ordination, it may be observed that the essential form of *episcopal consecration* consists either in the prayer "Propitiare" or, more probably, in the preface which follows.

The form for the *priesthood* is probably also contained in the preface, certainly not in the "Propitiare." It is probable that the "Exaudi nos" may be considered as at least the partial form. For the *diaconate* the form is either the "Accipe Spiritum Sanctum ad robur" or the preface "Emitte." But nearly every one of these points is controverted. For the *subdiaconate* there is no imposition of hands, but only a delivery of the instruments, accompanied by certain formulas. The same holds good of minor Orders.

From these controversial views it may be seen why the Church insists upon having everything performed according to the *Pontificale Romanum*. Any essential change of the form would render the ordination invalid. If the formula for conveying the power of forgiving sins were mispronounced, this part would have to be supplied, but the whole rite of ordination would not have to be repeated. In one case a distracted bishop said: "Quorum remisit peccata retenta sunt, et quorum retinueris remissa sunt," and the Holy Office decided that any bishop, vested in pontifical garb, should supply the wrongly pronounced words, and that this might be done at any time and in the bishop's private chapel.

It may be added that the Holy Office, when answering questions as to the possible invalidity of an ordination which was ordered to be conditionally repeated, always employs the phrase: Let the ordination be secretly and conditionally repeated on any day, "facto verbo cum Ssmo," in order that the pope may supply the invalidly celebrated Masses, as far as necessary, out of the treasury of the Church. Therefore, the bishop should use the conditional form, or have the intention of ordaining conditionally at the beginning, and then perform the whole ceremony as usual. The second part of the clause is added to assure the priest that he is not obliged to repeat the Masses said during the time his ordination was doubtful.

If the defects are accidental, and consequently do not affect the validity of the ordination, they are simply to be supplied. Thus if the anointings were omitted at an episcopal consecration, they must be supplied; but if the anointings were performed and only the mode was defective, or if one kind of oil was mistaken for another, nothing need be supplied. The same may be said concerning the priesthood. Thus if the master of ceremonies offered the chrism in-

stead of the "oleum catechumenorum," and the bishop used the former instead of the latter, the ordination would not only be valid, but nothing would need to be supplied. If the formula was slightly mutilated, for instance, by using the singular instead of the plural, or the feminine instead of the masculine gender, or if the words were needlessly repeated, there is no reason for entertaining scruples. In one case, where the bishop had forgotten to pronounce the words "et nostram benedictionem" at the anointing of the hand, the Holy Office answered: "Acquiescat."

C. As to the other Orders, the following ceremonies are *not* to be supplied: for deacons, the putting on of the stole and dalmatic; for subdeacons, the handing of the cruets and the putting on of the amice, maniple, and tunic; for the ostiaries, the opening of the gate and ringing of the bells. But if the Epistle book would not have been touched at the ordination of subdeacons, this omission would have to be supplied.²³

9. At the *First Solemn Mass* an assisting priest may be employed who is not there for mere display, but for the purpose of aiding the neopresbyter.²⁴

10. On the *anniversary* of the election and coronation of the *pope*, the commemoration of these two days is made in all the Masses—except black ones—after all the prayers prescribed by the rubrics. If a Votive Mass is celebrated, it must be at least a "cantata" and is reckoned "pro re gravi."²⁵

11. The same obligation binds all priests, secular and religious, on the days of the election, consecration, or transfer of a residential bishop (but not an auxiliary bishop), and under the same conditions.²⁶ If the anniversary is impeded regularly, the commemoration is transferred to the following free day; an accidental impediment frees from the recital of the commemoration.²⁷ The anniversary of the election or transfer of a bishop is to be reckoned, in the case of bishops elected or transferred in Consistory, from the day of the publication thereof in Consistory; in the case of bishops

²³ Can. 1007; see our *Commentary*, Vol. IV, 536 ff.

²⁴ Can. 812; S.R.C., Dec. 1, 1882 (n. 3564).

²⁵ *Additiones et Variationes in Rubr. Miss.*, tit. II, n. 4.

²⁶ *Ibid.*, n. 5.

²⁷ The Ordo is supposed to indicate the days.

elected or transferred before the holding of a Consistory, from the day of the expediting of the bulls announcing said election or transfer. It is to be noted that the day of transfer for those who have been coadjutors or administrators with the right of succession is the day on which their letters of coadjutorship were issued, not the day of the death of their predecessor. With regard to the promotion of a bishop to the archiepiscopal dignity in the same see of which he was elected bishop, the S.R.C. has decreed that the anniversary of his elevation to the archbishopric is to be celebrated.

12. On the anniversary of his ordination to the priesthood, to be reckoned from a fixed day of the month, every priest may add, in all except requiem Masses, the prayer "Pro seipso Sacerdote," among the "Orationes Diversae" (n. 20), after the prayers prescribed by the rubrics, but before all collects and votive prayers. This is a concession, not an obligation. This prayer may not be added on the Vigils of Christmas or Pentecost, on Palm Sunday, or on a feast of the First Class; but in these cases it may be added on the next following free day.

§ 5. MATRIMONY

The Church from the earliest times surrounded marriage with a certain ceremony which differed from that prescribed by the Roman law, though the early Christians no doubt also obeyed the civil laws. The Letter to Diognetus plainly says that Christians marry like all others. This supposes that the Roman civil practice was observed as far as it did not clash with their religious principles. At the same time we have ancient documents testifying to the existence of a Christian marriage rite. Thus St. Ignatius says: "It becomes both men and women who marry to be united with the consent of the bishop, so that the marriage may be according to the Lord, and not according to lust." And Tertullian exclaims: "How could I sufficiently praise that marriage which the Church accepts, the oblation ratifies, the blessing seals." On an ancient sarcophagus found in the Villa Torlonia in Rome there is a sculptured representation of a marriage ceremony. The two figures join hands upon

a reader's desk, or, more correctly, upon the book of the Gospels lying on the desk. Between and above the two persons, one of whom is veiled, appears the figure of the Saviour, young and beardless. Here we no doubt have a representation of a Christian marriage celebrated before the fourth century. We may also refer to some epitaphs which illustrate the Christian idea of an indissoluble union blessed by the Church. From the ninth century onward ecclesiastical legislation became more definite.²⁸ Yet only the Council of Trent, in its twenty-fourth Session, after a long discussion, enacted the well-known decree "Tametsi," which governed the practice of the Church for more than 350 years. The decree "Ne temere" (1907, resp. 1908) extended the obligation of the ecclesiastical ceremony to all countries (except the German Empire). The new Code (Can. 1094) declares: "Only such marriages are valid as are contracted before the pastor or the Ordinary of the diocese, or before a priest delegated by either the pastor or the Ordinary, and at least two witnesses, in conformity, however, with the rules laid down in the two following canons and with the exceptions mentioned in canons 1098 and 1099."

With regard to the *marriage rite*, the Code rules that, outside the case of necessity, the rites prescribed in the liturgical books approved by the Church or received by praiseworthy custom are to be observed. The pastor should take care that the spouses receive the solemn nuptial blessing, which may be imparted even after they have lived in the matrimonial state for a long time, but only at Mass, according to the special rubrics provided for the purpose, and on days not forbidden. This solemn blessing may be imparted only by the priest or his delegate who is validly and licitly authorized to assist at the marriage.

The *time* for weddings is stated thus (can. 1102, 1108; *Rituale Rom.*, tit. VII):

a) Marriages may be contracted at any time.

²⁸ *Responsa ad Consulta Bulgarorum*, c. 3 (c. 3, C. 30, q. 5). The acts described there are two distinct ones: the preliminaries, *viz.*, betrothal, "subarratio," endowment, and the marriage ceremony proper, *viz.*, the Mass, blessing, and crowning. Cfr. the Gelasian Sacramentary, III, 52, ed. Wilson, p. 265 f.; our *Commentary*, Vol. V., 263 ff.

b) The solemn nuptial blessing may not be imparted from the first Sunday of Advent to Christmas, inclusively, and from Ash Wednesday to Easter Sunday, inclusively.

c) However, the bishop, for good reasons, may permit solemn weddings even during the forbidden seasons, provided the liturgical rules are observed and the parties are admonished to refrain from too great pomp. The bishop himself must judge whether the reasons are sufficient.

To this may be added the *liturgical rules* for the celebration of marriage. It is understood that the ministers of this Sacrament are, not the officiating clergyman, but the contracting parties themselves. Therefore, the essence of this ceremony consists in the mutual consent externally manifested. The other ceremonies are purely ritual or accidental. Two blessings are to be distinguished, private and solemn.

1. The *ritual or private blessing*. The priest asks the consent of both parties: "N. wilt thou take N. here present, etc.," to which both answer, "I will." Then he says: "Ego conjungo vos," etc., after which follows the blessing of the ring. The bridegroom puts the ring on the left hand of the bride. Then the priest blesses the couple: "Confirma hoc," etc. This is all that belongs to the ritual blessing. This would be the form for a Catholic marriage during the forbidden time or outside the nuptial Mass. However, since, according to can. 1108, the bishop may permit the solemn blessing even during the "holy" seasons, we will now see what this is.

2. The *solemn blessing* comprises: (a) the ritual blessing just described, to be imparted by the priest vested for holy Mass, except the maniple, which he assumes after the blessing; (b) the nuptial Mass, either that "Pro Sponso et Sponsa" or a Mass of the day. The "Missa pro Sponso et Sponsa" is a Votive Mass and must, therefore, be said without the Gloria and Credo and with the "Benedicamus" at the end. This rule must also be observed when the Mass is solemnly sung, and no contrary custom may be tolerated. The second or third oration must be added according to the rubrics for the day. This Mass also contains two prayers for the spouses, one after the "Pater noster" ("Propitiare"), the other before the "Placeat," both to be said by the priest facing the couple. This Mass

may be said on all days except the following: all Sundays and holydays of obligation; all holydays of the first and second class, within the Octaves of Epiphany, Easter, Pentecost, and Corpus Christi; all privileged vigils and ferial days, and All Souls' Day.²⁹

On these forbidden days the Mass of the day (*de festo vel die occurrente*) must be said. However, the orations taken from the formulary of the Mass "Pro Sponso et Sponsa" must be inserted after the oration of the day and other orations, if such are prescribed in the Ordo, but before the "imperata." On holydays like Epiphany, Trinity Sunday, and Corpus Christi, or others which exclude any other orations, the "Oratio pro Sponso et Sponsa" is to be added "sub unica conclusione." If the bishop, according to can. 1108, permits solemn celebration during the forbidden times, even on Christmas or Easter, the same orations, "sub unica conclusione," must be added to the oration or orations of the day. And whenever the orations "Pro Sponso et Sponsa" are said, the special orations after the "Pater Noster" and before the "Placeat" must be added.

The Holy Office has decided that, when several couples are to be blessed, the officiating priest must ask the consent of each couple separately and pronounce separately over each the words: "Ego vos coniungo." But he may bless the rings simultaneously and recite the prayers in the plural form. He is not obliged to apply the Mass for the parties unless he has received a stipend for the purpose. In "black" Masses no nuptial blessing is to be given. The same priest who has given the blessing must sprinkle the parties kneeling at the altar, but the pastor may receive the marriage consent according to the Ritual, and another priest may, with the pastor's or the Ordinary's permission, impart the nuptial blessing, *i. e.*, say the nuptial Mass.

The *place* for Catholic weddings is thus defined in the Code: All marriages between Catholics should be celebrated in the parish church. If another church or oratory, either public or semi-public, is preferred, the permission of the Ordinary or pastor should be obtained. The Ordinary of the diocese (bishop or vicar-general)

²⁹ S.R.C. June 14, 1918 (*A. Ap. S.*, X, 332); H. O., Sept. 1, 1841 (*Coll. P. F.*, n. 938); our *Commentary*, V, 308.

may grant permission to celebrate a marriage in a private house, but only in some extraordinary case and for just and plausible reasons. The Ordinary should not grant permission for marriages to be celebrated in churches and oratories of seminaries or of religious women, except in cases of urgent necessity, and then only with proper precautions.

Mixed marriages are to be performed outside the church. However, if the Ordinary is convinced that evil might follow from the observance of this law, he may dispense from it, but no nuptial Mass is allowed under any condition. The officiating clergyman simply asks the consent of both parties in the usual manner; after both parties have given their consent, they join hands and severally recite the formula, "I, N.N.," etc. Thereupon the priest may say: "By the authority committed to me I pronounce you united in the bonds of matrimony." Then the bridegroom puts the ring on the left hand of the bride, saying: "With this ring I thee wed, and plight unto thee my troth." A brief sermon or exhortation before or after the ceremony is permitted if the bishop or custom allows it. Of course the priest may not wear a surplice or a stole, but only the cassock.

§ 6. SECOND INITIATION OR RECONCILIATION

The last chapter on the penitential discipline of the early Church has not yet been written, the sources at hand being insufficient and conflicting.³⁰ It seems that in the first two or three centuries the practice was rather severe; that crimes were classified according to their heinousness;³¹ that those who wished to be reconciled had to undergo some public penance if their crime was of a public nature, and that the ritual ceremonies surrounding reconciliation, though varying at various times and in different countries, were endowed with some external pomp. Public sinners had to present themselves at the beginning of Lent to the officials who were entrusted with the administration of the penitential system. They had to undergo a

³⁰ See Duchesne-McClure, *l. c.*, p. 435 ff., and Schuster, *l. c.*, I, 116 ff., whose opinion concerning the Rule of St. Benedict we cannot share.

³¹ Some authors state three categories: apostasy, adultery, and homicide; some give four.

severe probation (hair-shirt, fasting, seclusion from social and marital relations, etc.), and only after this period had elapsed, generally on Holy Thursday, were they reconciled at a Mass without Introit, but with special prayers.³²

When this system relaxed in the eleventh and twelfth centuries, the sacramental character of Penance became more pronounced, its administration was simplified, and the deprecatory form of absolution gave way to the indicatory form now in vogue.

Yet one kind of public penance remained, *viz.*, the censures, more especially *excommunication*, which, indeed, may be said to be of Apostolic origin.³³ To atone for more atrocious crimes, the delinquent was separated from the rest of the faithful, and readmitted only after a long penance. A special kind of penalty consisted in pilgrimages, especially to the tombs of SS. Peter and Paul. This journey also had another purpose, *viz.*, to ask forgiveness of the "Apostolic Lord." The pope either sent the penitent back to his bishop to receive absolution after the penance imposed had been complied with, or he reserved the penance and absolution of the culprit to himself. This was the original "avocatio criminum graviorum" or "causarum maiorum," of the existence of which there are testimonies in the early centuries. The first case of a reservation by general law was the violation of the "privilegium canonis."³⁴ Later on the number of reserved cases greatly increased.

No matter whether reserved or not, a sin, under ordinary circumstances, can be remitted only by *absolution*. But the form of absolution is different in the case of reserved and in that of non-reserved sins. The Roman Ritual contains four formularies for absolution.

I. The common or *ordinary* form is: "Ego te absolvo a peccatis tuis." However, there are some prayers (*viz.*, "Misereatur," "Indulgentiam," and the words which precede the formula, "Dominus") which are to be joined to the formula of absolution, and though they are not required for validity, should not be omitted without a

³² See the Gelasian Sacramentary, I, 38 (ed. Wilson, p. 63 ff.).

³³ 1 Cor. V, 5; 2 Thess. III, 14; see our *Commentary*, Vol. VIII, p. 168.

³⁴ C. 29, c. 17, q. 4 (Can. 15 of the Second Lateran Council).

just cause.³⁵ This formula may also be used in case of absolving from censures in the tribunal of penance.

2. In the non-sacramental forum, devised either for the court of conscience or for the external forum, any formula may be used if no excommunication is implied; hence also the short formula for the confessional is permitted. If, however, absolution is to be given from excommunication, the formula prescribed in the Roman Ritual (or Pontifical) should be employed, though "regulariter" admits of a departure from the general rule, and in urgent cases the ordinary, may even the abbreviated formula may be used.³⁶

3. The Ritual also contains a formula for absolving a person who has been under excommunication, but has given signs of repentance before dying. The purpose of this absolution, as is evident from the Ritual,³⁷ is to permit ecclesiastical burial. Absolution from censures may be imparted validly in any form, written or oral, nor is it required that the party be personally present; even absent and unwilling persons may be absolved.

4. The last formula mentioned in the Ritual is that from suspension or interdict, given outside the confessional, and for dispensation from irregularity. However, it is distinctly stated that this formula may, but need not, be used.

The proper *place* for sacramental confession is the church or a public or semi-public oratory. The confessional for hearing women's confessions must be placed in an open, visible place, generally in the church or public or semi-public oratory assigned to women; it must have an immovable grate with small holes. Women's confessions should not be heard outside the confessional, except in case of sickness or for other reasons of necessity, and under such precautions as the local Ordinary may deem opportune.³⁸

§ 7. FINAL INITIATION

The final initiation is intended to strengthen the dying soldier of Christ and to surround his departure with the honors due to those

³⁵ Can. 885; *Rit. Rom.*, tit. III, cap. 2-5.

³⁶ Can. 2250.

³⁷ Tit. III, c. 4, where "verberare corpus" means to touch the body or coffin with the (penitential) rod, which is a reminder of the "virga" of 1 Cor. IV, 21.

³⁸ Can. 908-910.

who died in the battle for the "imperishable crown," to initiate him into eternal peace and glory.

I. *Extreme Unction*

I. It seems that the Church, kind and merciful mother that she is, desired by the splendor of the ceremonies with which she surrounded the couch of her dying child to emulate, as it were, the liturgy of the angels, which he was soon to behold in Heaven. This rite was called "sacramentum exeuntium," "sacramentum olei," or "unctio sancti olei." The Holy Oil for the sick was solemnly blessed either on Palm Sunday or, more usually, on Holy Thursday. Phials with this oil were taken home by the faithful and perhaps used for other purposes. Concerning the rite with which it was administered the official books of the early Church up to the ninth century give but little information. The Gelasian Sacramentary contains four prayers to be said over the sick in their homes, but there is only an indirect allusion to the anointing.³⁹ No uniform practice can be deduced from this document. In the Middle Ages, as in the East today, the Sacrament of Extreme Unction was often conferred publicly in church, whilst the sick person remained seated or else knelt before the priest. Sometimes the sacred rite was repeated for seven consecutive days by different priests, who anointed not only the chief organs of the senses, but also whatever part of the body was afflicted by the malady. Innocent III ruled that one priest sufficed to perform the rite.⁴⁰

The following *rules* are laid down in the Code:⁴¹

The *olive oil* to be used in the administration of Extreme Unction must be blessed for that purpose by the bishop or a priest who has obtained the necessary faculty from the Apostolic See. The "oil for the sick" must be preserved in a vessel of silver or white metal (a composition of lead and silver), and in a decent and properly equipped place; but it may not be kept at home, except in case of necessity or for some other reasonable cause.

³⁹ *Sac. Gel.* (ed. Wilson, p. 281): "concede ut medelam tuam." There are two prayers for the "commendatio animae" (*ibid.*, p. 299, III, 101).

⁴⁰ Armellini, *Lezioni di Archeologia Cristiana*, 1898, p. 366; Duchesne-McClure, *l. c.*, p. 305; J. Kern, S.J., *De Sacramento Extremæ Unctionis*, 1907.

⁴¹ Can. 945-947.

The *anointments* must be performed strictly according to the Roman Ritual, which prescribes the words, the order, and the manner of anointing. In case of necessity one anointment on the forehead, with the short formula, is sufficient; but the obligation of supplying the other anointments remains when the danger is past. The anointment of the loins is always to be omitted. The anointment of the feet may be omitted for any reasonable cause. Except in case of grave necessity, the anointment must be made by direct touch, without instruments. The Ritual exactly prescribes the manner in which this Sacrament must be conferred. Its prescriptions should be strictly followed. An anointing performed simultaneously by several priests, who divide the function in order to gain time, would be valid, but is allowed only in case of grave necessity, for which, however, the Code provides more effectively by ordaining that, when there is grave danger, one anointment is sufficient. This must be made on the forehead, with the formula: "Per istam sanctam unctionem indulgeat tibi Dominus quidquid deliquisti. Amen." A new and welcome regulation is the permission to omit the anointment of the feet for any reasonable motive, left to pastoral prudence to determine. Concerning the use of an instrument, *e. g.*, a brush, or a piece of cotton, or a stick or twig, this may be allowed in contagious diseases, especially the bubonic plague, but aside from such cases of necessity it is strictly forbidden.

II. The Funeral Service

With regard to the *burial* of the faithful a few remarks will suffice, as we have mentioned this subject already under Office and Mass. In the early Church, as soon as the sick man had breathed his last, his body was washed and embalmed, or at least anointed with aromatic spices. Then it was dressed in the insignia of his rank, except in case of violent death. The dead were often interred on the day of their demise, but for more eminent persons the funeral was postponed three, four, or even seven days. We cannot determine the exact text of the oldest funeral prayers, but we know that from the time of the persecutions a fixed ecclesiastical tradition existed on the subject. The funeral cortège constitutes one of the oldest forms of

procession. Among other psalms, the second and fiftieth were sung because of the words "Exsultabunt Domino ossa humiliata," and St. Gregory of Nyssa, St. Jerome, St. John Chrysostom, and St. Augustine lead us to suppose that Psalms XXII, XXXI, C, and CXIV also formed part of the funeral liturgy, which has come down to us in a fragmentary form in the *Rituale Romanum*. The responsory "Subvenite" and the antiphon "In Paradisum" are among the most precious treasures surviving from this ancient funeral liturgy. The funeral absolutions are apparently of medieval origin, and their meaning is wholly distinct from that of sacramental absolution, although the prayers are inspired by the same conception of the power of binding and loosing possessed by the Church. Yet the faithful of those days intended, by means of this rite, to obtain for the dead person remission of the punishments due to his sins, absolution from ecclesiastical censures, and, with a signification analogous to the idea of privileged Masses and altars, a plenary indulgence "per modum suffragii" (by way of intercession).

The *place* of burial, according to Roman law, was outside the city limits. However, St. Ambrose (+ 397) was apparently unconscious of this rule, for he prepared a tomb for himself under the same altar on which he was accustomed to offer the holy Sacrifice, regarding it as a most suitable place of burial. He used to say that a dead priest should lie in the place where he had exercised his sacred ministry.⁴² After the pontificate of Gregory the Great (+ 604) it became customary for bishops to choose their burial-places in the cathedrals. Abbots and monks had so-called crypts.

The *ritual* prescribed by the Code for burials may briefly be summed up thus:

1. The bodies of the faithful must be buried, not burned. Should any Catholic order his body to be cremated, this order cannot lawfully be carried out, and any stipulation, will, or disposition to that effect must be disregarded.⁴³
2. Ecclesiastical burial consists in bringing the body to the church, holding the funeral services over the same, and entombing it in a

⁴² See Schuster, *l. c.*, I, p. 203 ff.

⁴³ Can. 1203. Concerning *cremation* see the instruction of the Holy Office, June 19, 1926. (*A. Ap. S.*, XVIII, p. 282 f.)

place destined for the burial of departed Catholics. The Roman Ritual makes a distinction between the burial of adults and that of children.

3. After the exequies held in church the body must be buried in the cemetery of the church in which the service was held, unless another cemetery or the ancestral tomb was chosen by the deceased. The officiating priest or his substitute is entitled and obliged to accompany the casket to the graveyard.

4. The priest who conducts a corpse to the funeral church or the graveyard is entitled to pass with stole and raised cross through a strange parish or diocese without the permission of either pastor or Ordinary. The right of accompanying the body outside the city or town limits cannot be claimed in case the corpse is to be buried in a cemetery to which it cannot be conveniently transported, for in that case the whole funeral procession might easily turn into a farce.

5. Except for a weighty and just reason, approved by the Ordinary, the pastor has no right to prevent secular or religious clerics or pious societies, whom the family or the heirs wish to invite, from accompanying the body to the church and graveyard and assisting at the funeral. But the clergy of the respective church should be invited above all others by the family of the deceased or his heirs. No societies or emblems manifestly inimical to the Catholic religion can be admitted at funerals. Those who accompany the corpse must obey the orders of the pastor concerning the arrangement of the funeral cortège, with due regard, of course, to the rights of precedence. The pastor may decide in which direction or through which streets the funeral procession should move. Concerning regulars and members of confraternities, it has often been decided that they should not join the funeral procession at some corner, but meet at the church. As to precedence, the general rule is that the pastor precedes, *i. e.*, takes the last place in the procession. However, if the cathedral chapter assists in a body, it marches behind the pastor. In that case the first dignitary of the chapter should wear stole and cope, whilst the pastor wears only the stole (and surplice). With regard to the rest of the clergy, the general rules of precedence, as laid down in can. 106 and 491, must be observed. Clerics should never act as pallbearers for a layman, no matter what his rank or dignity may be,

because the clerical rank transcends every secular rank and degree.

6. The Code also clearly states who are to be excluded from ecclesiastical burial, *viz.*, those who have died without Baptism, and those whom the law declares unworthy of ecclesiastical burial.⁴⁴ For those who have been deprived of ecclesiastical burial no (public) Requiem Mass, no anniversary or other public service may be held.⁴⁵

7. The burial of Clerics is described in the Roman Ritual as follows: The body of a deceased *priest* should be laid out with the priestly insignia over the cassock, *viz.*, with amice, alb, cincture, maniple, stole and chasuble of purple color; *deacons* with their respective insignia; similarly, *subdeacons*. The body of a deceased priest should be placed with the head toward the altar at the obsequies as well as the burial, if the body is to be buried in a cemetery chapel or in a crypt.⁴⁶ Religious are generally buried in their habits, although the Ritual does not draw a distinction between religious and diocesan priests.

⁴⁴ Can. 1239 ff.; see our *Commentary*, VI, 153 ff.

⁴⁵ Can. 1241.

⁴⁶ *Rit. Rom.*, Tit. VI, cap. 1, nn. 12-18.

CHAPTER II
DEDICATORY RITES

This chapter includes the ceremonies used in the dedication of churches and altars, as well as liturgical blessings which render certain objects sacred and withdraw them from profane use.

§ I. CONSECRATION OF CHURCHES¹

For the first three centuries we look in vain for any document referring to dedication. The reason for this lies in the fear of idolatry and in the fact that the Apostolic writers stressed the spiritual worship of the Christian faith which, instead of materializing the Deity by hiding in the dark recesses of a temple shrine, adores the Father, "not upon Mount Garizim nor Mount Moriah," but in spirit and in truth, with all the transport of an undefiled heart.² Soon after the edict of Milan (312/313), however, Eusebius tells of the splendid ceremony of the dedication of Constantine's basilicas at Tyre and Jerusalem. Yet it is only in the eighth century that we meet with definite formularies for dedication.

In order to understand the ceremonies surrounding the relics to be placed in the altar, we should remember that there were formerly two kinds of churches, *viz.*, ordinary churches, which were merely meeting places for liturgical worship, and those in which bodies of the saints rested. The town churches belonged chiefly to the former category, as did also many of the country places of worship. The second type must have been represented by but a small number of Christian edifices, for they were limited to those actually constructed over the tombs of the relatively few martyrs whose memory and cult had been preserved. By a sort of ritualistic fiction, however, it soon

¹ Duchesne-McClure, *l. c.*, p. 399 ff.; Schuster, I, 136 ff.

² Schuster, I, p. 142.

came to be recognized that a saint could have a number of tombs. Any relic whatever—a piece of linen saturated with his blood, a vessel containing oil drawn from lamps in his sanctuary, a fragment of cloth detached from the pall of his sarcophagus—was sufficient to represent him at a distance from his resting-place. To possess an object of this nature was like possessing the body itself. To transfer it and depose it in a church was equivalent to interring the body there. Thus representative tombs could be multiplied to any extent that might be required. In this way the churches with relics soon became as numerous as the rest—nay, even more numerous—until, their reputation having altogether excelled that of the others, it was impossible to think of a church without relics in its altar.³

The Gelasian Sacramentary contains the prayers for dedication and also the announcement of the deposition of relics.⁴ A description of the Roman usage at about this time is furnished by Duchesne as follows:⁵ The bishop, accompanied by his clergy, proceeds to the place where are the "sanctuarium." The choir having sung a response, the litany is said, followed by a prayer of the bishop. The latter then places the relics on a paten, on which a linen cloth is spread, and covers the whole with a silk veil. The procession then sets out for the church to be consecrated. The relics are borne either by the bishop himself or by a priest. During the procession a psalm is chanted by the choir, and on approaching the church, the litany is begun.

The bishop consigns the relics to the hands of the priests, and, accompanied by only two or three of them, enters the church. He begins with the exorcism of the water; having mixed it with some drops of chrism, he uses this to make the mortar with which to seal the altar-stone. With a sponge previously dipped in the exorcised water, he washes the altar once. Then, leaving the church, he concludes the litany with a second prayer. Before re-entering, he sprinkles the people with what remains of the lustral water.

The bishop now takes the relics, the door of the church is opened, and as he enters, followed by all the people, a third litany is sung

³ Duchesne-McClure, *l. c.*, p. 402.

⁴ *Sac. Gel.*, I, 88; II, 1 (ed. Wilson, pp. 133 f.; 161).

⁵ *L. c.*, pp. 405 f.

and concluded with another prayer. When this is finished, and while the choir chants an antiphon, the bishop divests himself of his planeta and proceeds alone to the altar, upon which he deposits the "sanctuarium." Before closing the cavity (sepulchre, confessio), he anoints the four internal angles of it. Then, placing in and sealing the stone of the tomb, he recites a prayer and anoints the stone once more at its center and its four corners.

This ceremony differs greatly from that prescribed by the present Roman Pontifical.⁶ The latter is a fusion of the Roman, Gallican, and other rituals, the components of which cannot be easily indicated. But the Gallican ritual, as in use in the ninth century, certainly forms the main part of our *Pontificale*. We will only indicate the various parts of the Gallican dedication. They are: (1) the entrance of the bishop, introductory prayers, an all-night vigil before the relics; (2) the ceremony of the Greek-Latin alphabet; (3) the blessing of the lustral water; (4) the lustration of the altar; (5) the lustration of the church; (6) the consecratory prayers; (7) the anointing of the altar; (8) the anointing of the church; (9) the consecrating prayers; (10) the blessing of the ritual objects; (11) the translation of the relics. This Gallican ritual in the main follows the line prescribed for initiation into the Christian mysteries. Just as the Christian is dedicated by water and oil, by Baptism and Confirmation, so the altar in the first place, and the church in the second, are consecrated by ablutions and anointments. When the church had been consecrated, the saints, represented by their "pignora," were introduced into it, and then, in their turn, the assembly of the faithful was admitted.⁷

However, it has justly been remarked that "the Gallican rite would certainly be more impressive than the Roman if only that persistent idea of the satanic presence in the Church, involving so many episcopal lustrations, did not cause its inferiority to the grandeur of the Roman conception, which, without so many exorcisms and expiations, simply 'dedicates' the new basilica as the living expression of its religious polity, resting content that in the divine Sacrifice almighty God Himself fills the church with His presence.

⁶ The Pustet edition of 1888 covers P. II, pp. 15-89.

⁷ Duchesne-McClure, *l. c.*, p. 413.

The liturgical terminology also reveals the two different points of view; for while the Gallican rite 'consecrates' the new church, the Roman, on the other hand, 'dedicates' or 'inaugurates' it."⁸

What is the meaning of the *Greek-Latin alphabet* which is traced by the bishop on the floor strewn with ashes? It has been referred to the Roman surveyors, who drew two transverse lines on the land they wished to measure, and thus it would signify taking possession of the land or church. However, it must probably be connected with the form of St. Andrew's cross, a Greek X, formed by the letters which are also the monogram of Christ. Therefore, it may be said that this double alphabet signifies the taking possession of the church by Christ, the chief corner-stone, and the initiation of the building for public worship.⁹

The law describes the dedication of a church as follows:

1. Divine services may not be held in a new church before it has been solemnly "consecrated" or at least dedicated to the worship of God by a "blessing."

Consecration essentially consists in anointing with chrism twelve crosses, which are placed on the walls or pillars of the church with the formula: "Sanctificetur et consecretur hoc templum in nomine Patris, et Filii, et Spiritus Sancti," etc. The bishop should go around the whole church three times. If this cannot be done, he should at least go about those parts which are accessible. If (*e. g.*, on account of bad weather) the prayers and ceremony of sprinkling the outside walls cannot take place, the S. Congregation has ruled that, if possible, recourse should be had to the Holy See; but if the consecration cannot be delayed, the solemn function may begin in the sacristy, or in the vestibule, or in some other convenient place, and the outside walls should be sprinkled as well as it can possibly be done; but the people are not to be admitted from the beginning of the ceremony. One and the same bishop must consecrate the church and the main, or at least one, altar.

Blessing a church consists in sprinkling the upper and lower part of the walls with holy water. All churches and public oratories must be at least blessed according to the formula printed in the Roman

⁸ Schuster, *l. c.*, I, p. 158.

⁹ Duchesne-McClure, *l. c.*, p. 417; Schuster, *l. c.*, I, p. 155.

Ritual. Unless they are blessed, no titular feast may be celebrated. Nor does the fact that the cemetery is blessed create a presumption in favor of the church. "Divine worship" may not be held in a church before the blessing is imparted. This means that Mass may not be said, the Sacraments may not be administered, and there is to be no preaching; for it is these functions that mainly constitute "divine worship."

If it can be reasonably foreseen that a church will be turned to profane uses, the Ordinary may not consent to its being built, nor consecrate or bless it after it is built. There would be room for apprehension if a church or public oratory belonged to a private family and thus be liable to transfer and subsequent profanation by way of sale or alienation.

Cathedral churches and also, as far as possible, collegiate, conventual, and parish churches, should be solemnly consecrated.

Churches built of wood or iron or some other metal may be blessed, but not consecrated. As to rural chapels and oratories of confraternities or pious associations, they may be consecrated if constructed of stone or brick, but if the bishop does not wish to consecrate them, he may delegate a priest to bless them.

Churches built of reinforced concrete may be solemnly consecrated, provided that the places for the twelve crosses and the door posts of the main entrance are of stone.¹⁰

2. The *consecrator* is the residential bishop in whose territory the church is located. This law also binds regulars. A local Ordinary who is not endowed with the episcopal character may grant the faculty of consecrating a church to any bishop of the same rite. Thus a prelate or abbot nullius, if he is not a bishop, may call any bishop of the same rite into his diocese for that purpose. The same rule applies to vicar-capitulars or administrators. *Sede vacante*, regulars also must apply to the latter, who shall call in a bishop for the purpose. A vicar-general who is endowed with the episcopal dignity may consecrate sacred places only by special commission from the Ordinary, which should be repeated every time a consecration is to take place. Cardinals who are not bishops may by law validly consecrate the churches and altars of their own title. Cardinals who are endowed

¹⁰ Can. 1165, and our *Commentary*, VI, 19 ff.

with the episcopal character may, in virtue of a special privilege, consecrate churches and altars everywhere with the consent of the local Ordinary. But no mixture of rites is permitted, and hence a Latin Ordinary could not licitly grant permission to the Ruthenian bishop of our country to consecrate a Latin church.¹¹

3. The *right of blessing a sacred place* belongs: (1) to the Ordinary in whose territory the place is situated, concerning all places which belong to the secular clergy, or to non-exempt religious, or to lay persons, even though these form an ecclesiastical corporation which constructed the church; (2) to the "major superior," if the place belongs to religious who are exempt either in virtue of their regular character or by reason of a special privilege.

The Ordinary as well as the religious superior may delegate another priest, whether secular or religious, whether pastor or not, to bless a place, but not to consecrate it. Hence provincials, abbots, guardians, conventional priors, and all who enjoy the power of quasi-provincials, may bless churches and altars, either themselves or through others. But no one may bless or consecrate a sacred place without the consent of the Ordinary, any privilege to the contrary notwithstanding. The name Ordinary in this latter case also comprises the higher religious superiors.¹²

4. Although churches may be consecrated on any day of the year, it is meet that *Sundays* or *holydays of obligation* be chosen for this purpose. The consecrating bishop as well as those who have petitioned for consecration, shall fast on the preceding day. This fast is of strict obligation. It is personal as well as local. Thus if a founder asks the bishop to consecrate a church or public oratory, he is bound to fast the day before; if a chapter or corporation (*e. g.*, a parish) or religious community asks for consecration, the whole chapter, etc., are bound to fast, including those who voted against consecration.

5. The *effects* of consecration or blessing of a church consist in the holding of all the divine offices, immunity, and the "jus asyli." Concerning *immunity*, the Code says: "Sacred places are exempt from the jurisdiction of the civil authority, and lawful ecclesiastical au-

¹¹ Can. 1155.

¹² Can. 1156 f.

thority freely exercises its jurisdiction in them."¹³ With regard to the "jus asyli": Churches enjoy the right of asylum, which implies that criminals seeking refuge therein may, except in case of urgent necessity, not be taken out without the consent of the Ordinary or at least of the rector of the church.¹⁴

6. A church does not lose its consecration or blessing unless it is totally destroyed, or the larger part of the walls has collapsed, or the Ordinary has turned the building over to profane uses according to can. 1187. It would be equivalent to destruction if the whole wall, apse, and roof had been removed. But a partial repair, say, of two-fifths of the walls, would not require reconsecration. Thus, *e. g.*, if the framework or joists of a church were consumed by fire, or the framework of the tower had fallen down upon the arch of the middle aisle and damaged the walls, reconsecration would not be required. Even if the whole church is successively repaired, reconsecration is not required, provided each part repaired is smaller than the parts not repaired. Furthermore, although the whole plastering were removed, together with the crosses, and new plastering, stucco, or marble substituted, no reconsecration would be necessary; but the crosses should be painted anew or replaced by new ones. Even if the church is considerably enlarged and interiorly embellished with marble or stucco, as long as the old walls remain in the proportion of 3 to 2 or 5 to 3, no reconsecration is required, though the crosses must be renewed.¹⁵ The law permits a dilapidated church, which is unfit for sacred use and has absolutely no funds from which repairs might be made, to be used for decent profane purposes by decree of the Ordinary.¹⁶

7. *Desecration*—formerly called *pollutio*—is a moral violation of a church by diverting it from a sacred to a profane use. It is brought about by the following acts, provided they are certain, notorious, and committed in the church itself, to wit:

- a) Homicide;
- b) Injurious and serious shedding of blood;
- c) Impious or sordid use;

¹³ Can. 1160.

¹⁴ Can. 1179.

¹⁵ Can. 1170.

¹⁶ Can. 1187.

d) The burial of an infidel or one excommunicated by a declaratory or condemnatory sentence.

The desecration of a church does not entail the desecration of the cemetery, even though the latter adjoins the church, and vice versa, desecration of the cemetery does not involve the desecration of the church.¹⁷

The consequences of desecration are twofold: cessation of divine services and necessity of *reconciliation*. Until reconciliation is effected, it would be unlawful to hold divine services in a desecrated church or to administer the Sacraments or bury the dead there. If the desecration happens during the Divine Offices, these must cease at once. Thus the canonical hours, or preaching, or any other function should immediately stop. If the desecration happens before the Canon of the Mass or after Communion, the Mass must be discontinued. If it happens between the beginning of the Canon and Communion, Mass must be continued until the "Corpus tuum." This rule is laid down in the Missal.¹⁸

8. *Reconciliation of a desecrated church* must be performed as soon as possible, according to the rites described in the approved liturgical books. If the fact of desecration is doubtful, a provisional reconciliation (*ad cautelam*) may take place. The books referred to are the Roman Pontifical and the Ritual (tit. VIII, c. 28). It is an unfounded assumption that a church is reconciled if Mass was said therein after desecration. Hence, even in case Mass has been said in a desecrated church, formal reconciliation is required as a matter of necessity. When a church has been desecrated by the burial of an infidel or excommunicated person, the body must be removed before reconciliation, if it can be done without great inconvenience.

Who is the *minister of reconciliation* depends on whether the church was consecrated or merely blessed. A blessed church may be reconciled by its rector or by any parish priest with the (at least) presumed consent of the rector. The Ordinary of the diocese is entitled to reconcile consecrated churches of his own territory, no matter whether they belong to the secular clergy, or to non-exempt religious, or to laymen; and the higher superior of exempt religious

¹⁷ Can. 1172; *cf.* our *Commentary*, VI, 35 ff.

¹⁸ Can. 1173.

can reconcile churches belonging to his Order. In cases of serious and urgent necessity, if the Ordinary cannot be reached, the rector of a consecrated church may reconcile it and inform the Ordinary of the fact afterwards.

The *mode of reconciliation* is as follows:¹⁹ A *blessed* church may be reconciled with ordinary Holy Water, whereas for a *consecrated* church water blessed according to the liturgical laws is required. However, not only bishops, but also priests who perform the act of reconciliation, may bless this water. The Roman Ritual states that a priest endowed with the faculty of reconciling a *consecrated* church (hence also the rector of the church in case of necessity) must wear amice, alb, cincture, stole, and cope of white color. He must follow the rite prescribed in the *Pontificale*, and consequently use water blessed by the bishop. If he blesses the water himself, he must follow the *Pontificale* at the beginning of Pars II: "*De Benedictione et Impositione Primarii Lapidis.*" After the water has been blessed, he is to proceed according to the formulary "*De Ecclesiae et Coemeterii Reconciliatione,*" and follow the rubrics there given. If the desecrated church was only *blessed*, the priest vests as described above, uses ordinary Holy Water (blessed, for instance, on Sunday before Mass), and proceeds according to the Ritual, tit. VIII, c. 28: "*Ritus Reconciliandi Ecclesiam Violatam.*"

§ 2. CONSECRATION OF ALTARS

The consecration of altars is, by law, performed by the same minister who consecrates churches. In order that the Sacrifice of the Mass may be celebrated upon an altar, it must be consecrated according to the liturgical laws; that is to say, if the altar is fixed, the whole of it must be consecrated; if it is portable, the mensa. Fixed altars may be consecrated even in a church which is merely blessed, as a church is consecrated even if the altar was not validly consecrated.²⁰ The Vigils must also be observed before the consecration of an altar, as is evident from the *Pontificale Romanum*.

An immovable altar *loses* its consecration if the table (mensa) is

¹⁹ Can. 1174-1177; *Rit. Rom.*, 1926, tit. VIII, cap. 28 (ed. Pustet, p. 354 ff.).

²⁰ Can. 1199; S.R.C., Sept. 12, 1857, ad XV; June 17, 1843 (nn. 3059, 2862).

removed from its support, even for a single moment; but in this case the Ordinary may grant permission to a priest to reconsecrate the altar with the short rite and formula. Note that the support of a fixed altar is consecrated together with the table, as a whole, and, therefore, any removal, no matter for what reason, of the same from its support necessitates reconsecration.²¹ But if only the images, or titles, or ornaments are removed, whilst the support and mensa remain united, reconsecration is not required.²²

A fixed as well as a portable altar loses its consecration: (1) By a fracture which is regarded as very considerable by reason either of the break itself or of the anointed places; (2) If the relics are removed, or the lid of the sepulchre is broken or removed, unless it be done by the bishop or his delegate for the purpose of fastening, repairing, or replacing it, or for the purpose of inspecting the relics. The Code adopts the decision of the S.R.C. concerning the meaning of "*fractura enormis.*"²³ Two reasons determine the character of a fracture: its extent and the place where it occurs. If the mensa itself were split into two, three, or four pieces, especially if it touched the sepulchre, the fracture would be "enormous" in the sense of the law.²⁴ If an anointed corner or cross were cracked, the fissure would be sufficient to require reconsecration,²⁵ provided, of course, that the cross itself were damaged. The mere breaking of the seal attached to the reliquary of the sepulchre would not necessitate reconsecration.²⁶ If the removal of the stone covering the sepulchre is doubtful, reconsecration must take place, but the S. Congregation, upon request, may grant the use of the short formula.²⁷ If the stone covering the reliquary was loosened, but the sepulchre was not laid bare, and the sacristan (lay brother) applied lime or cement to fasten it, the consecration is not lost.²⁸ But if a priest would open the sepulchre and close it again, the consecration would be lost,²⁹ unless he

²¹ S.R.C., May 15, 1819 (n. 2599), *et pluries*.

²² S.R.C., July 7, 1759 (n. 2450).

²³ Can. 1200; S.R.C., Oct. 6, 1837 (n. 2777).

²⁴ S.R.C., June 23, 1879 (n. 3497).

²⁵ S.R.C., Oct. 6, 1837 (n. 2777).

²⁶ S.R.C., Dec. 5, 1851, n. I (n. 2991).

²⁷ S.R.C., May 18, 1883 (n. 3575).

²⁸ S.R.C., Sept. 30, 1875 (n. 3379).

²⁹ S.R.C., Aug. 31, 1857, ad V. (n. 3162).

were the pastor acting in the name of the bishop, as his delegate, for the purpose of fastening, or repairing, or replacing the lid of the sepulchre, or of inspecting it. In that case, the consecration would not be lost. However, the fact of delegation would have to be expressed, either habitually or *per modum actus*. A slight fracture of the cover of the sepulchre does not involve desecration and any priest may fill it up with cement. The desecration of a church does not involve desecration of either its fixed or portable altars, and conversely. Thus, if soldiers had desecrated a church, but left the altars untouched, the latter would not need reconsecration.³⁰

Titles of altars. Like the church itself, so also each fixed altar must have its own title. The principal title of the main altar must be the same as that of the church. For instance, if the church is dedicated to the Immaculate Conception, this must also be the title of the high altar. Besides, the altar may also bear the name of a Saint, *e. g.*, St. Columbkil. With the permission of the Ordinary,³¹ the title of a portable altar may be changed, but not the title of a fixed altar. The latter change requires a papal indult.³² Thus, for instance, if a new religious congregation obtains a church that formerly belonged to an Order, the old title of the altar or church, respectively, must be retained for the main altar, if it is a fixed one, and even for the side altars, if fixed, although a new title or image, *e. g.*, that of the founder of the congregation, may also be placed there.³³ Altars may not be dedicated to "beati" without an Apostolic indult, even in churches and oratories for which the Office and Mass of the resp. "Beatus" have been granted. This law binds also exempt religious, who are, therefore, not allowed to erect an altar in honor of a Blessed of their Order without a papal indult.³⁴

No profanation allowed. Immovable as well as portable altars are exclusively reserved for divine service. Profane uses are prohibited. No corpses are to be entombed beneath the altar; if corpses are buried near it, a space of at least one metre must intervene, other-

³⁰ S.R.C., March 3, 1821 (n. 2612).

³¹ The Ordinary for exempt religious is their major superior.

³² S.R.C., Nov. 10, 1906 ad III n. 4191).

³³ S.R.C., Aug. 27, 1836, ad V, VII (n. 2752).

³⁴ Can. 1201; S.R.C., Apr. 17, 1660 (n. 1156).

wise Mass may not be celebrated on the altar till the body is removed. The custom of leaving the altar covering rolled up on a stick on the altar during Mass is forbidden.³⁵ It is also forbidden to say Mass on an altar that is too near the tomb or grave which contains the corpse or body of a person not canonized or beatified. The distance of one metre (39 inches) must be taken in the full, though not strictly in the mathematical sense,³⁶ and the dimensions are to be measured in every direction—height, length, and width, including the predella.³⁷ If the altar is separated from the tomb by a stone chamber, although the distance is less than one metre, Mass may be said.³⁸ This distance must be observed also in cemeteries, vaults, and subterranean chapels, no matter whether they belong to religious or seculars.³⁹ Removal is necessary if morally possible. The S. Congregations have permitted bodies to remain if the removal could not be effected except with great difficulty.⁴⁰ One decision reads: "If it can be conveniently done."⁴¹ Piety and expense should also be taken into consideration.

There are two short formularies in the Roman Ritual which may be used to reconsecrate altars that have lost their consecration: (1) In case the table (mensa) is removed from its support, even if only for a moment, and (2) in case the altar has lost its consecration on account of a fracture or removal of relics.⁴²

§ 3. BLESSING OF CEMETERIES

In ancient times burial places were located outside the cities. However, as the death of a Christian has less of terror and more of hope, when pagan notions receded and the triumph of the Cross was generally acknowledged, the faithful began to build their burial places around the churches. Though sown in corruption, the

³⁵ Can. 1202; S.R.C., June 2, 1883, ad II (n. 3576).

³⁶ S.R.C., Jan. 12, 1897, ad II; Aug. 3, 1901 (nn. 3944, 4082).

³⁷ S.R.C., Feb. 13, 1666, n. 5; July 7, 1766 (nn. 1333, 2479).

³⁸ S.R.C., July 27, 1878, ad II; July 18, 1902 (nn. 3460, 4100).

³⁹ S.R.C., Sept. 28, 1872; Apr. 21, 1873 (nn. 3283, 3294).

⁴⁰ S.C.P.F., Nov. 22, 1790, ad 3 (Coll., n. 603).

⁴¹ S.R.C., Apr. 2, 1875 (n. 3339): "si commode fieri potest."

⁴² *Rit. Rom.*, Appendix, "De Consecratione altarium exsecratorum" (ed. Pustet, 1926, p. 521 ff.); see *The Pastor*, pp. 311 ff.

bodies were expected to rise in incorruption, and thus be united to the First-born of those who rise from death.⁴³ Immortality of the soul buried in Christ through Baptism and Resurrection with Christ is the keynote of the Christian burial and cemetery.

Although no special formularies for the blessing of cemeteries are found in the Sacramentaries, mention thereof is made by Gregory of Tours in the sixth century. Yet as lately as the thirteenth century it was believed by some that the cemetery was blessed by the consecration of the church.⁴⁴ The ceremony of blessing a special plot set aside for burial purposes is perhaps a reminder of the old pagan custom of priests dedicating a place in the darkness of the night with the aid of lamps.⁴⁵ The idea of light is emphasized by the use of candles prescribed by the *Pontificale* as well as by the Ritual.⁴⁶ The latter prescribes one wooden cross, of a man's height, to be placed in the middle of the cemetery. Before the cross there must be set into the ground a triple wooden stand of about a foot and a half, on which three candles are to be set. The priest who blesses the cemetery as a delegate of the Ordinary vests in amice, alb, cincture, white stole, and cope. Clerics or acolytes carry the Holy Water, the censer, the ritual, and three candles. The ceremony is performed in the cemetery according to the Roman Ritual.

The Code says:

1. *The Catholic Church has the right to possess her own cemeteries.* Where this right has been violated and there is no hope of recovering it, the local Ordinaries shall take care that the civil cemeteries are blessed, provided the majority of persons buried there belong to the Catholic faith, or at least that Catholics are granted a separate space, which should be blessed. If not even that much can be obtained, then the single graves must be blessed according to the liturgical books.⁴⁷

2. *The bodies of the faithful must be buried in a cemetery* which may be solemnly or simply blessed according to the ritual books. The

⁴³ 1 Cor. XV, 42 ff.

⁴⁴ Thalhoffer, *l. c.*, I, 718.

⁴⁵ *Die Betende Kirche*, p. 564 f.

⁴⁶ *Pont. Rom.*, P. II, "De coemeterii benedictione" (ed. Pustet, 1888, pp. 136 ff.); *Rit. Rom.*, tit. VIII, cap. 29 (ed. Pustet, 1926, pp. 358 ff.).

⁴⁷ Can. 1206.

solemn blessing, as contained in the Roman Pontifical, can be imparted only by the Ordinary of the diocese; the simple blessing may be imparted by the local Ordinary, if the cemetery belongs to the secular or non-exempt religious clergy, and he may delegate any priest for this function. If the cemetery belongs to exempt religious, the major superior or his delegate is the competent minister.

The cemetery must not be considered as blessed merely because the adjoining church was blessed. These two blessings are entirely different rites. If the whole cemetery was blessed, it is not necessary that the single graves be blessed again, and therefore the "Benedictio tumuli" under the rubric, "When they have reached the grave, the priest shall bless it if it is not already blessed," should be omitted.

No bodies shall be entombed in churches except—if the civil laws permit—the bodies of resident bishops, prelates, and abbots nullius, which may be buried in their own church. The same privilege is accorded to the Roman Pontiff, to royal personages, and to cardinals; but not to priests.⁴⁸

3. *Each parish should have its own cemetery*, unless the local Ordinary assigns a common cemetery to several parishes. Exempt religious may have their own cemetery, distinct from the common cemetery of the faithful. The Ordinary of the diocese may permit other corporations and private families to have their own burial places separate from the common one and blessed like a cemetery.⁴⁹ Every cemetery shall be properly enclosed and carefully guarded. The local Ordinaries, pastors and superiors whom it concerns, shall take care that the inscriptions on the tombstones and the character of the monuments is in keeping with Catholic faith and piety.

Besides the cemetery, or that part of it which is blessed, there should be a special plot, properly enclosed and guarded, to serve as burial-place for those who are denied ecclesiastical sepulture.⁵⁰

5. *Priests and clerics* should, if possible, have a special burial place, located in a more prominent part of the cemetery; the priests' lot should, if it can conveniently be done, be distinguished from that of the lower clerics.

⁴⁸ Can. 1205; S.C.C., Dec. 10, 1927 (*A. Ap. S.*, XX, 261 ff.)

⁴⁹ Can. 1208.

⁵⁰ Can. 1212.

The burial place of infants should be separated from that of adults. There is also a special rite for the burial of infants. Exempt religious, too, if they have plots for elective burial in their cemeteries, should set apart lots for the burial of children.⁵¹

§ 4. BLESSING OF BELLS

Bells came into use about the sixth century, to call the faithful to divine service and the Eucharistic banquet, to ward off evil, and to bring down divine blessings upon the people. But the special formula used for this purpose is of a later date. There are two such blessings, one pontifical, the other ritual.⁵²

The Code says: (1) It is becoming that every church should have bells, by which the faithful may be called to the divine service and other liturgical acts. (2) Church bells must be either consecrated or blessed according to the rites prescribed in the approved liturgical books. The formula of *consecration* is found in the *Pontificale Romanum*. It should be used for bells of consecrated churches. The consecration of bells is reserved to the local Ordinary, and delegation to a simple priest can be given only by the Holy See. If the consecration is performed on several bells, the washings and anointings are made "per modum unius" during the recitation of the Psalms. The water must be blessed for each function, but not for each bell, if several are consecrated at once. If delegation was received for one bell only, and there are several, delegation for the others may be presumed. If, for some reason, there is no water blessed by the bishop available, the delegated priest may, in case of necessity, bless water himself. One delegated to consecrate bells must strictly follow the *Pontificale*; he must not omit the anointings or mutilate or change the formula, and he must employ a deacon. There is no law which forbids the consecration of bells made of pure iron or steel.⁵³

The *ritual blessing* of bells is intended for churches and chapels,

⁵¹ Can. 1209.

⁵² *Die Betende Kirche*, p. 78.

⁵³ Can. 1169; S. Rit. C., Jan. 22, 1908; April 19, 1687; July 16, 1594 (it is not becoming that the bishop dressed in pontifical robes should climb a ladder to bless bells which cannot be taken down); April 14, 1885 (nn. 4211, 1781, 52, 3630).

and for this function the local Ordinary or exempt religious superior may delegate any priest without recourse to the Holy See.⁵⁴

§ 5. BLESSING OF HOLY OILS

At the chrismal Mass on the Thursday of Holy Week the holy oils were consecrated for use in the ceremony of initiation.⁵⁵ The oil for the sick was blessed towards the end of the Canon. The consecration of the larger vessels containing chrism or fragrant oil, and pure oil, took place after the Communion of the Pope. Each ceremony was performed by breathing upon the oil, with signs of the cross and special prayers⁵⁶ to indicate the symbolical meaning of the Holy Oils. The "oleum catechumenorum" was intended to serve for the purification of mind and body, a preparatory anointing for the athlete of Christ. Chrism pointed to Christ, the "anointed one," and conferred celestial charismata or graces.⁵⁷ The imposing ceremony to be performed in the cathedral churches is described in the *Pontificale*. No less than twelve priests, seven deacons, and seven subdeacons—if possible—should assist. At the "Per quem omnia" the blessing begins with that of the oil of the sick and ends with the oil of the catechumens, to be used for Baptism.⁵⁸

§ 6. BLESSING OF CANDLES AND ASHES

The early Roman liturgical documents do not mention any special blessing of candles. The first mention of this ceremony occurs in the Ordo of Benedict the Canon in the first half of the twelfth century; but even then this blessing did not belong exclusively to the feast of Candlemas, since blessed candles are mentioned also in the other three solemn processions for the feast of our Lady. Cencio Camerarius, the author of the "Ordo Romanus XII," relates that, in the time of Honorius III (1216–1226), the Pope on the morning of this feast repaired with the cardinals to St. Martina, and, having sung the Office of Terce, distributed candles which had previously

⁵⁴ *Rit. Rom.*, App. n. 7 (ed. Pustet, p. 655 f.).

⁵⁵ Duchesne-McClure, *l. c.*, p. 305.

⁵⁶ The Gelasian Sacramentary.

⁵⁷ *Die Betende Kirche*, pp. 260, 331.

⁵⁸ *Pont. Rom.*, p. III (ed. Pustet, p. 41 ff.).

been blessed by the youngest of the cardinal priests, from a throne erected in the open air on the Sacra Via before the door of the basilica.⁵⁹

The *ritual* for the blessing of candles on February 2 is set forth in the Missal and in the *Memoriale* of Benedict XIII. The ceremonial is the same as that for the blessing of palms. Concerning the procession, enough has been said above.⁶⁰ There is also a short formula for blessing candles in case the supply blessed on February 2 gives out.⁶¹

On Ash Wednesday *ashes* are blessed and laid on the head of the faithful. The ceremony is full of significance as creating the proper Lenten spirit. The day was also called "in capite jejunii." In the ninth century the imposition of the ashes was still a separate penitential ceremony, not in any way connected with the Eucharistic station. The rite was more developed in the twelfth century, as we see from the *Ordo Romanus* of Benedict.⁶²

The ceremonies are the same as for the blessing of candles, except that there is no procession. The *distribution* of ashes is performed by the celebrant, who, if no other priest is present, silently imposes ashes upon his own head,⁶³ and then distributes it to the faithful, placing it, not on the forehead, but on the top of the head. Women who wear a hat and Sisters who wear a veil receive the ashes on the hat or veil. The S. Congregation has admitted as lawful the custom of distributing the blessed ashes on the First Sunday in Lent, provided, however, that the blessing has been performed on Ash Wednesday. In that case the ashes may be distributed on the First Sunday of Lent, either after Mass or outside of Mass.⁶⁴

We will add a few decisions of the same S. Congregation concerning the blessing of ashes, candles, and palms: (a) The right to perform this blessing does not belong to the strictly parochial

⁵⁹ Schuster, *l. c.*, III, 399.

⁶⁰ Title IV, on processions, p. 389 ff.

⁶¹ *Rit. Rom.*, tit. VIII, cap. 3 (ed. Pustet, 1926, p. 318).

⁶² Schuster, *l. c.*, II, 38 f.; The *Sac. Gel.* I, 16 (ed. Wilson, p. 15) mentions the *caput Quadragesimae*, and covering with the hair shirt, etc., but no imposition of ashes nor a special blessing of the same; see Duchesne-McClure, *l. c.*, p. 438; *Jahrb. f. Liturgie-Wiss.*, VI, 346 f.

⁶³ *Memoriale Rituum Bened. XIII*, ed. Braun, 1923, p. 43.

⁶⁴ S.R.C., June 30, 1922 (*A. Ap. S.*, XIV, 471).

rights;⁶⁵ (b) The celebrant must perform the blessing, which rule also binds titular bishops;⁶⁶ (c) It is obligatory in all collegiate churches and may be performed in other churches.⁶⁷

§ 7. BLESSING OF VESTMENTS

In the first title the chalice, paten, etc., were mentioned as utensils which are to be consecrated or blessed. Here we deal with the blessing of vestments only. The vestments which *must* be blessed, are: amices, albs, cinctures, maniples, stoles, and chasubles; also such accessories as corporals, palls, and altar cloths.⁶⁸ Some liturgists hold that tunicellae, dalmatics, and copes must also be blessed.⁶⁹ However, there is no special formulary to be found in the liturgical books for blessing these objects. Therefore, unless we assume they are included in the "Benedictio sacerdotalium indumentorum,"⁷⁰ there is no strict obligation. But the sacerdotal vestments mentioned need a special blessing. Therefore, if a priest should, in good faith, wear unblessed vestments, they would not become blessed by the mere fact of his wearing them at Mass.⁷¹ Priests who are allowed to bless sacred vestments and linens must use the formula given in the Roman Ritual, and are not allowed to use the Pontifical for single pieces.⁷² Pall and corporal should be blessed together, and if only one of them is blessed, the formula prescribed in the Roman Ritual should be used.⁷³ The Code⁷⁴ plainly states by whom these vestments may be blessed, *viz.*: (1) By cardinals and all bishops (hence also titular bishops); (2) By local Ordinaries not endowed with the episcopal character, for churches and oratories of their territory; (3) By pastors for the churches and oratories situated within their parishes, and the rectors of churches for their own churches; (4)

⁶⁵ S.R.C., n. 2123, ad 5; see Can. 462. Therefore, an assistant, a curate, a rector or a chaplain may perform it.

⁶⁶ S.R.C., Sept. 1, 1838, ad II; May 9, 1893, ad II (nn. 2783, 3798).

⁶⁷ S.R.C., Nov. 21, 1893, ad I (n. 3813).

⁶⁸ *Rub. Gen.*, tit. XX; *Ritus Celeb.*, tit. I, nn. 1 and 2.

⁶⁹ Veneroni, *l. c.*, p. 208.

⁷⁰ *Rituale Rom.*, tit. VIII, n. 20 (ed. Pustet 1926, p. 335).

⁷¹ S.R.C., Aug. 31, 1867, ad VII (n. 3162).

⁷² S.R.C., March 16, 1876; Dec. 2, 1881, ad I (nn. 3392, 3533).

⁷³ S.R.C., Sept. 4, 1880 (n. 3524); *Rit. Rom.*, tit. VIII, c. 22.

⁷⁴ Can. 1305.

By priests delegated by the local Ordinary, within the limits of their delegation and the jurisdiction of the "delegans;" (5) By religious superiors and by priests of the same institute delegated by these superiors for their own churches and oratories, and those of the nuns subject to them.

Note that the churches of religious must be their own, and become their own only by full incorporation, according to can. 452, § 1. Concerning the *moniales* or nuns, this term is to be taken in the strict sense and, therefore, Sisters are not included.⁷⁵

The blessing is *lost* if the blessed articles are so badly damaged or altered that they lose their form and become unfit to serve their proper purpose. Thus, if the sleeves are entirely torn from an alb, or if a maniple goes to pieces, the blessing is lost. On the other hand, if patches or repairs are made on the chasuble gradually, so that each time the greater part of the old chasuble remains, the blessing is not lost. It is lost if a sacred vestment is used for indecorous purposes or exposed for public sale.⁷⁶ An indecorous purpose would be, *e.g.*, the use of a vestment for theatrical representations, or heretical services.⁷⁷

§ 8. BLESSING OF WATER

Water is the most necessary element for daily use. But it also conveys the idea of destruction. Therefore, from time immemorial, water was blessed not only for private use, but also for liturgical purposes. The Gelasian Sacramentary contains a formula for blessing water to be sprinkled in the house.⁷⁸ Liturgically blessed water is used in the dedication of churches⁷⁹ and bells. Holy water is used for almost every blessing in the liturgy. Salt is mixed with it, because salt is supposed to be a preservative against infection and contagion. Its reference to baptismal holiness is obvious.⁸⁰

⁷⁵ See our *Commentary*, VI, 283.

⁷⁶ Can. 1305; Veneroni, *l. c.*, pp. 208 f.

⁷⁷ Unless, perhaps, charity would demand their loan to a non-Catholic denomination.

⁷⁸ *Gel. Sac.*, III, 75 (ed. Wilson, p. 285), the very same which is now used.

⁷⁹ This is called Gregorian water, because mentioned by St. Gregory the Great. *Die Betende Kirche*, p. 15, I.

⁸⁰ *Die Betende Kirche*, pp. 488 f.

The Ritual says that the priest, dressed in surplice and stole, should bless water every Sunday, or whenever it is necessary.⁸¹

To complete the subject we will summarize what the Code prescribes concerning *Sacramentals*, for most of it has entered the Roman Ritual.⁸²

1. No one who lacks the episcopal character can validly perform *consecrations*, unless he is allowed to do so by law or in virtue of an Apostolic indult. A consecration is a blessing accompanied by anointing with holy oil, *e.g.*, of a church, an altar, a chalice and paten, a bell, etc. To perform such a consecration validly, requires either the episcopal character, or a grant by law or papal indult. All bishops may validly consecrate the objects mentioned above; but a titular bishop needs the permission or consent of the local Ordinary. Cardinals may consecrate churches, altars, and sacred vessels anywhere, with the consent of the local Ordinary. The same rule applies to vicars and prefects Apostolic, even though they are not consecrated bishops, as well as to pro-prefects and pro-vicars, who may consecrate chalices, patens, and portable altars within the boundaries of their territory and during their term of office. By law, finally, abbots and prelates nullius may consecrate sacred vessels, churches, and altars, portable as well as immovable. By Apostolic indult all those may consecrate who have obtained the privilege directly and not by way of communication.⁸³

2. Any priest may perform *blessings* which are not reserved to the Roman Pontiff, to the bishop, or to others. The blessing given by a priest, if given without the necessary permission, is illicit, but valid, unless the Apostolic See has added an invalidating clause to the reservation. Blessings reserved to the Pope are: those of the pallium, the Agnus Dei, the Golden Rose, and the swords of princes. Blessings reserved to bishops are: the blessing of abbots, the consecration of virgins, the blessing of holy oils and chrism, the dedication of churches, the consecration of altars and sacred vessels (not vestments), the blessing of bells. These are properly called reserved. Blessings reserved to others are those reserved to the pastor, as stated

⁸¹ *Rit. Rom.*, tit. VIII, cap. 2 (ed. Pustet, 1926, p. 315).

⁸² *Ibid.*, cap. 1 (ed. cit., pp. 313 f.).

⁸³ Can. 1147 § 1; see our *Commentary*, Vol. IV, pp. 561 f.

in can. 462. Blessings reserved to religious Orders and congregations are those contained in the appendix to the "editio typica" of the Roman Ritual. Not reserved are the blessings mentioned in the same Ritual under tit. VIII, c. 1-19, and in the appendix under "Benedictiones Non Reservatae." Any priest may give these.

Observe that neither bishops nor vicars-general are entitled to grant faculties to priests to impart all the blessings described as reserved in the Roman Ritual, and in which no anointment is employed. This would exceed their ordinary and customary power. Nor may bishops, without an Apostolic indult, impart or delegate to other priests the power to give the blessings reserved to religious Orders. The clause "de consensu tamen Ordinarii loci" necessitates the (at least) presumed consent of the Ordinary for the licit use of the faculties.⁸⁴ If the words "de consensu Ordinarii" are found in the rescript without the addition "loci," the consent of the religious superiors is sufficient, provided the faculty is to be used only for the convent, not for a public church or public oratory.

Deacons and lectors may validly and licitly perform only such blessings as are allowed them by law. When a deacon confers solemn Baptism, he is not allowed to bless the salt and water. Hence, these must be blessed for the purpose by the pastor or another priest.⁸⁵

3. In blessing or *administering Sacramentals*, the rites approved by the Church must be carefully observed. Consecrations and blessings, those called constitutive as well as those called invocative, are invalid if the formulas prescribed by the Church have not been employed. Constitutive consecrations or blessings are those by which persons or objects are dedicated to the ministry or service of God or religion, and become permanently separated from profane use, having received, as it were, a higher or sacred existence. Thus, for instance, persons become sacred by a blessing, as abbots and consecrated virgins; material objects, such as churches, chalices, and cemeteries, become sacred by being blessed and withdrawn from common or profane use. Invocative blessings are intended to confer a spiritual or tem-

⁸⁴ G. Michiels, O.M.C., *Normae Generales Juris Canonici*, II, 208, justly holds, on the ground of a decree of the S. C. Indulg., June 14, 1901, that the clause, "de consensu Ordinarii," as also "privatim tantum," is a merely perceptive one, *viz.*, for the

⁸⁵ Can. 1147, § 2 f.

poral favor, through the bounty of God, upon persons or objects, without, however, changing their condition or natural state. Thus, *e. g.*, the nuptial blessing is given to a bride, mothers are "churched," machines, ships, etc., are blessed, and so forth.

For most of these blessings the Church has prescribed certain rites or formulas, which are contained in the Roman Ritual and should be carefully and accurately followed, without any admixture of ceremonies or the use of unsuitable objects. Stole and surplice are prescribed for most of these blessings. Those who have the privilege of wearing the rochette may use it, together with the surplice and stole. The priest who imparts the general absolution to secular Tertiaries—and we suppose also to oblates of St. Benedict—must use the purple stole.⁸⁶

4. Blessings are bestowed chiefly upon Catholics; but they may also be given to catechumens, and, unless the Church expressly prohibits it, to non-Catholics in order to obtain for them the light of faith, or, together with it, the gift of bodily health.⁸⁷

5. Objects consecrated or blessed by a constitutive blessing should be treated reverently, and not be used for profane or foreign purposes, even though they are in the possession of lay persons.⁸⁸

The latest decision concerning *Abbots or Prelates nullius* reads: "The right of consecrating churches and immovable altars is strictly limited to their own territory, so that these prelates *cannot validly* consecrate such things in another diocese, even with the consent of the latter's Ordinary" (can. 323). *Commissio Pont.*, Jan. 29, 1931 (*A. Ap. S.*, XXIII, 110).

⁸⁶ Can. 1148.

⁸⁷ Can. 1149.

⁸⁸ Can. 1150.

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