MATTERS LITURGICAL

THE

Collectio Rerum Liturgicarum

of

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PREFACE TO TENTH EDITION

Since the publication in 1956 of the Ninth Edition of MATTERS LITURGICAL several important pronouncements on topics within the scope of this book have emanated from the Holy See. We have in mind the following especially: the Regulations and Declarations of the Congregation of Rites concerning the Restored Order of Holy Week, dated Feb. 1, 1957; the Motu Proprio of Pius XII concerning the eucharistic fast and evening Masses, dated March 19, 1957; the Decree of the Congregation of Rites concerning the Tabernacle, dated June 1, 1957; the declaration of the Congregation of Rites concerning the Form of the Chasuble, dated Aug. 20, 1957; the Instruction of the Congregation of Rites concerning priests in poor health or with poor sight and the Indult to say daily the Mass of the Blessed Virgin or the Missa Quotidiana of Requiem, dated Dec. 15, 1957; and the Instruction of the Congregation of Rites concerning Sacred Music and the Sacred Liturgy, dated Sept. 3, 1958.

MATTERS LITURGICAL has been revised in this TENTH EDITION to bring it into agreement with the provisions of the above mentioned pronouncements and of various Responses of the Congregation of Rites published during the last two years. Apart from a number of isolated changes and additions here and there throughout the book, this revision has con-

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sisted principally in the rewriting, to a great extent at least, of the following: n. 29 (Singing in Churches); n. 30 (Instrumental Music in Churches); n. 128 d (Form of the Chasuble); n. 178 c–g (Eucharistic Fast before Mass); nn. 173–177 (Church Bells); n. 311 (Evening Mass); n. 312 (Participation of the Faithful); n. 366 a–e (Eucharistic Fast before Communion). Two additional numbers have been inserted, namely, n. 248^2 (Conventual Masses) and n. 342^2 (The Divine Office).

The above revision is reflected in the Alphabetical Index also, which in consequence of the new material received into the book has had to be somewhat expanded in order to include certain new entries, such as Amplifiers, Bell Ringer, Broadcasts, Carillons, Choir, Choir Director, Commentator, Committee Diocesan, Concelebration, Harmonium, Latin, Mass Conventual, Motion Pictures, Organist, Photographers, Projections, Radio, Sacred Music, Synchronized Masses, Television, Votive Candles, etc.

Because of its high authority it has been considered opportune to reproduce on the opposite page the text of the *Commonitio* or *Reminder* promulgated by the Holy Office on Feb. 14, 1958. To measure up to the standards there enjoined has ever been the aim of MATTERS LITURGICAL.

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SUPREMA SACRA CONGREGATIO S. OFFICII

COMMONITIO

Relatum est ad hanc Supremam Sacram Congregationem quosdam, per speciem veteris liturgiae revocandae vel participationis christifidelium in divinis officiis iuvandae, editis scriptis adniti ut novae vel exoletae orationes seu precationes aut lectiones divinarum litterarum liturgicis functionibus et ipsi Missae celebrationi inserantur, vel ex eisdem quaedam deleantur.

Quare haec Suprema Congregatio, Summo Pontifice adprobante, locorum Ordinariis, quibus ius est et officium advigilandi ut sacrorum canonum praescripta de divino cultu sedulo observentur (can. 1261, 1), commendat ne novos ritus et caeremonias vel lectiones et precationes, inconsulta Sede Apostolica, in divina officia induci vel ex eisdem quidquam detrahi sinant.

Iidem moneant clericos, tum saeculares cum regulares, unius Apostolicae Sedis esse sacram liturgiam ordinare, liturgicos libros et novas litanias publice adprobare (can. 1257 et can. 1259, 2); orationes et pietatis exercitia in ecclesiis vel oratoriis permitti non posse sine revisione et expressa Ordinarii loci licentia, qui in casibus difficilioribus rem totam Sedi Apostolicae subicere tenentur (can. 1259, 1).

Datum Roma, ex aedibus S. Officii, die 14 Februarii anno 1958.

Arcturus De Jorio, *Notarius*.

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TABLE OF CONTENTS

FIRST PART

SACRED PLACES

CHURCHES: Definition (n. 1); Permission (n. 2 a–d); Architecture (n. 3 a–b); Blessing of Corner-Stone (n. 4 a–i); Mass after Blessing of Corner-Stone (n. 5 a–d); Dedication of a Church (n. 6 a–d); Consecration of a Church (n. 7 a–i); Consecrator of a Church (n. 8 a–g); Vigil of Consecration of a Church (n. 9 a–g); Rite of Consecration of a Church (n. 10 a–e); Mass after Consecration of a Church (n. 11 a–h); Feast of Consecration of a Church (n. 12 a–j); Anniversary of Consecration of a Church (n. 13 a–k); Solemn Blessing of a Church (n. 14 a–h); Minister of Solemn Blessing of a Church (n. 15 a–b); Rite of Solemn Blessing of a Church (n. 16 a–f); Mass after Solemn Blessing of a Church (n. 17 a–d); Title of a Church (n. 18 a–b); Co-Titles (n. 19 a–d); Norms for Titles (n. 20 a–e); Feast of Title (n. 21 a–n); Feast of Co-Title (n. 22 a–e); Commemoration of Title (n. 23 a–e); Reservation of Eucharist (n. 24 a–m); Reservation of Eucharist prescribed (n. 25); Reservation of Eucharist Permitted (n. 26); Divine Services (n. 27 a–m); Functions Reserved to Pastors (n. 28); Singing in Churches (n. 29 a–s); Instrumental Music in Churches (n. 30 a–n); Things Forbidden in Churches (n. 31 a–k); Space Above and Beneath a Church (n. 32 a–c); Violation of a Church (n. 33 a–g); Reconciliation after Violation (n. 34 a–d); Reconciliation of a Consecrated Church (n. 35 a–i); Reconciliation of a Blessed Church (n. 36 a–e); A Church under Interdict (n. 37 a–i); Desecration of a Church (n. 38 a–f); Reduction of a Church (n. 39 a–e).

www.obrascatolicas.com

PUBLIC ORATORIES: Definition (n. 40 a–d); Laws (n. 41 a–c); Reservation of Eucharist (n. 42 a–f); Divine Services (n. 43 a–f).

SEMI-PUBLIC ORATORIES: Definition (n. 44 a–e); Erection (n. 45 a–c); Dedication (n. 46 a–c); Title (n. 47 a–d); Reservation of Eucharist (n. 48 a–g); Divine Services (n. 49 a–e).

PRIVATE ORATORIES: Definition (n. 50 a–c); Reservation of Eucharist (n. 51 a–d); Sacred Functions (n. 52 a–g); Things Forbidden (n. 53 a–d); Cemetery Chapels (n. 54 a–e); Domestic Oratories Erected by Ordinary (n. 55 a–e); Domestic Oratories Erected by Law (n. 56 a–e); Domestic Oratories Erected by Papal Indult (n. 57 a–m).

IMMOVABLE ALTARS: Definition (n. 58 a–b); Table or Mensa (n. 59 a–j); Base or Stipes (n. 60 a–j); The Sepulcher (n. 61 a–i); Fixed Altar Prescribed (n. 62 a–c); Site of a Fixed Altar (n. 63 a–c); Title of a Fixed Altar (n. 64 a–g); Consecrator of a Fixed Altar (n. 65 a–e); Vigil of Consecration of a Fixed Altar (n. 66 a–d); Rite of Consecration of a Fixed Altar (n. 67 a–h); Mass after Consecration of a Fixed Altar (n. 68 a–g); Desecration of a Fixed Altar (n. 69); Re-Consecration of a Fixed Altar (n. 70 a–i).

MOVABLE ALTARS: Definition (n. 71 a–b); The Sacred Stone (n. 72 a–e); The Sepulcher of a Sacred Stone (n. 73 a–e); Title of a Portable Altar (n. 74 a–e); Consecrator of a Sacred Stone (n. 75 a–e); Rite of Consecration of a Sacred Stone (n. 76 a–g); Mass after Consecration of a Sacred Stone (n. 77 a–d); Desecration of a Sacred Stone (n. 78); Re-Consecration of a Sacred Stone (n. 79 a–f); Privilege of a Portable Altar (n. 80 a–m).

PRIVILEGED ALTARS: Definition (n. 81 a–b); Local Privileged Altar (n. 82 a–k); Personal Privileged Altar (n. 83 a–e); General Conditions (n. 84 a–i).

www.obrascatolicas.com

CEMETERIES: Solemn Blessing of a Cemetery (n. 85 a–j); Simple Blessing of a Cemetery (n. 86 a–f); Blessing of a Cemetery Extension (n. 87 a–b); Blessing of a Grave (n. 88 a–e); Burial in Blessed Cemeteries (n. 89 a–s); Choice of a Cemetery (n. 90 a–c); A Cemetery under Interdict (n. 91 a–e); Violation of a Cemetery (n. 92 a–i); Reconciliation of a Violated Cemetery (n. 93 a–g).

SECOND PART

SACRED THINGS

SACRED VESSELS: The Chalice (n. 94 a–h); Consecration of a Chalice (n. 95 a–g); Touching a Chalice (n. 96 a–e); Desecration of a Chalice (n. 97 a–d); The Chalice Veil (n. 98 a–g); The Paten (n. 99 a–k); The Ciborium (n. 100 a–g); Blessing of a Ciborium (n. 101 a–d); Care of a Ciborium (n. 102 a–c); Purification of a Ciborium (n. 103 a–i); The Ciborium Veil (n. 104 a–e); The Sick-Call Pyx (n. 105 a–f); The Lunette (n. 106 a–h); The Custodial (n. 107 a–h); The Monstrance (n. 108 a–h); The Communion-Plate (n. 109 a–j); Vessels for Sacred Oils (n. 110 a–o).

SACRED VESTMENTS: Blessing of Vestments (n. 111 a–h); Desecration of Vestments (n. 112); Vestment Colors (n. 113 a–g); White Vestments (n. 114); Red Vestments (n. 115); Green Vestments (n. 116); Violet Vestments (n. 117); Black Vestments (n. 118); Rose Vestments (n. 119 a–b); The Amice (n. 120 a–k); The Alb (n. 121 a–m); The Cincture (n. 122 a–h); The Maniple (n. 123 a–l); The Stole (n. 124 a–v); The Dalmatic and Tunic (n. 125 a–n); The Folded Chasuble (n. 126 a–i); The Broad Stole (n. 127 a–g); The Chasuble (n. 128 a–n); The Cope (n. 129 a–i); The Humeral Veil (n. 130 a–g); The Surplice (n. 131 a–h); The Biretta (n. 132 a–t).

SACRED LINENS: Blessing of Linens (n. 133 a–e); Desecration of Sacred Linens (n. 134); Altar Cloths (n. 135 a–i); The

www.obrascatolicas.com

Chrismale (n. 136 a–d); The Vesperale (n. 137 a–d); The Corporal (n. 138 a–l); The Corporal Burse (n. 139 a–h); The Pall (n. 140 a–l); The Purificator (n. 141 a–h); The Finger-Towel (n. 142 a–e); The Communion-Cloth (n. 143 a–g).

ALTAR FURNISHINGS: The Predella (n. 144 a–i); The Altar Canopy (n. 145 a–f); The Antipendium (n. 146 a–l); The Tabernacle (n. 147 a–n); The Tabernacle Veil (n. 148 a–l); The Tabernacle Key (n. 149 a–j); The Sanctuary Lamp (n. 150 a–h); The Blessed Sacrament Throne (n. 151 a–j); The Altar Crucifix (n. 152 a–n); The Altar Candlesticks (n. 153 a–k); Altar Candles (n. 154 a–j); Number of Candles (n. 155 a–n); Flowers (n. 156 a–e); The Missal (n. 157 a–j); The Altar Cards (n. 158 a–d); The Ablution Vase (n. 159 a–c); The Altar Bell (n. 160 a–m); Cruets and Lavabo Dish (n. 161 a–g).

SACRED IMAGES: Blessing of Images (n. 162 a–k); Exposition of Images (n. 163 a–k); Processions of Images (n. 164 a–h); Incensation of Images (n. 165 a–d); Veiling of Images (n. 166 a–h); Precious Images (n. 167 a–b).

SACRED RELICS: Authenticity of Relics (n. 168 a–g); Care and Custody of Relics (n. 169 a–g); Relics of the Cross (n. 170 a–p); Relics of the Saints (n. 171 a–s); Feast of a Distinguished Relic (n. 172 a–k).

CHURCH BELLS: Obligation (n. 173 a–c); Material Requisites of Church Bells (n. 174 a–d); Blessing of Church Bells (n. 175 a–e); Consecration of Church Bells (n. 176 a–g); Use of Church Bells (n. 177 a–h).

THIRD PART

SACRED RITES: The Mass

MISCELLANEOUS MATTERS: The Celebrant (n. 178 a–q); The Place of Mass (n. 179 a–i); The Time of Mass (n. 180

www.obrascatolicas.com

a–j); Calendar or Ordo for Mass (n. 181 a–l); The Altar-Bread (n. 182 a–o); The Host during Mass (n. 183 a–m); The Altar Wine (n. 184 a–n); The Wine during Mass (n. 185 a–p); The Server at Mass (n. 186 a–v).

CEREMONIAL ACTIONS: Sign of the Cross (n. 187 a–k); The Hands Joined (n. 188 a–b); The Hands Extended (n. 189 a–c); The Hands Elevated (n. 190 a–e); The Double Genuflection (n. 191 a–c); The Simple Genuflection (n. 192 a–f); Profound Bow of the Body (n. 193 a–c); Medium Bow of the Body (n. 194 a–c); Profound Bow of the Head (n. 195 a–c); Medium Bow of the Head (n. 196 a–c); Simple Bow of the Head (n. 197 a–f); Voice Tones at Mass (n. 198 a–i); Incensations at Mass (n. 199 a–u); The Eyes at Mass (n. 200 a–d); Kisses (n. 201 a–i).

THE PARTS OF THE MASS: From Sacristy to Altar (n. 202 a–i); Prayers at Foot of the Altar (n. 203 a–i); The Introit (n. 204 a–e); The Kyrie (n. 205 a–b); The Gloria (n. 206 a–d); The Gloria Omitted (n. 207); The Principal Prayer (n. 208 a–h); Special Commemorations (n. 209 a–g); Seasonal Commemorations (n. 210 a–b); Prescribed Votive Collects (n. 211 a–h); Collect of the Blessed Sacrament (n. 212 a–c); Collect on Anniversaries of Pope (n. 213 a–g); Collect on Anniversaries of Bishop (n. 214 a–j); Collect on Anniversary of Ordination (n. 215 a–e); Collect Prescribed by Local Ordinary (n. 216 a–l); Optional Votive Collects (n. 217 a–g); Textually Identical Orations (n. 218 a–e); Orations of the Same Mystery or Person (n. 219 a–e); Long Oration-Conclusions (n. 220 a–g); Short Oration-Conclusions (n. 221 a–c); Orations under One Conclusion (n. 222); The Epistle and Parts Following (n. 223 a–j); The Sequence (n. 224 a–h); The Munda Cor Meum and the Jube Dne (n. 225 a–f); The Gospel (n. 226 a–j); The Credo (n. 227 a–d); The Credo Prescribed (n. 228 a–c); The Offertory (n. 229 a–g); The Secret-Prayers (n. 230 a–c); The Preface (n. 231 a–b); Proper Preface in Certain Cases (n. 232 a–f); The Sanctus and Te igitur (n. 233 a–f); Memento of the Living

www.obrascatolicas.com

(n. 234 a–c); The Communicantes and Hanc igitur (n. 235 a–e); The Consecration (n. 236 a–m); Memento of the Dead and the Nobis Quoque (n. 237 a–c); Hosts for Reservation (n. 238 a–d); Communion during Mass (n. 239 a–t); The Ablutions (n. 240 a–e); The Oration Super Populum (n. 241 a–d); The Last Gospel (n. 242 a–c); Prayers after Low Mass (n. 243 a–i).

SUNG MASSES: The Parts to be Sung (n. 244 a–k); The Clergy in Choir (n. 245 a–g); Solemn Mass (n. 246 a–x); Genuflections by Sacred Ministers (n. 247 a–k); High Mass (n. 248 a–n); Conventual Mass (n. 248^2 a–d).

VOTIVE MASSES IN GENERAL: Obligation (n. 249 a–c); Changes in the Mass-Formula (n. 250 a–h); Votive Masses of the Lord (n. 251 a–h); Votive Masses of Our Lady (n. 252 a–e); Votive Masses of the Angels (n. 253); Votive Masses of the Saints (n. 254 a–h); Votive Masses of the Beatified (n. 255 a–b); Votive Masses for Various Occasions or Needs (n. 256 a–e).

PRIVATE VOTIVE MASSES: Definition (n. 257 a–d); Private Votives with Chant (n. 258 a–d); Private Votives without Chant (n. 259 a–d); Private Votives of the Lord (n. 260); Private Votives of Our Lady (n. 261); Private Votives of the Angels (n. 262 a–b); Private Votives of the Saints (n. 263 a–c); Private Votives for Various Needs (n. 264 a–c).

SOLEMN VOTIVE MASSES: Definition (n. 265 a–g); Solemn Votives Prohibited (n. 266 a–b); Commemoration of Impeded Solemn Votive Mass (n. 267 a–b); Rite of a Solemn Votive Mass (n. 268 a–e).

PRIVILEGED VOTIVE MASSES: Definition (n. 269 a–b); The Nuptial Mass (n. 270 a–o); Mass for Propagation of the Faith (n. 271 a–f); The Rorate Mass (n. 272 a–d); Solemnization of a Canonization or Beatification (n. 273 a–h); First Thursday Mass (n. 274 a–d); First Friday Mass (n. 275 a–d); Other Privileged Votive Masses (n. 276 a–c).

www.obrascatolicas.com

QUASI-VOTIVE MASSES: Mass of an Impeded Feast (n. 277 a–h); Mass of an External Solemnity Transferred (n. 278 a–j); The Rogation Mass (n. 279 a–h); Optional Vigil and Ferial Masses (n. 280 a–d); Resumed Mass of an Impeded Sunday (n. 281).

REQUIEM MASSES IN GENERAL: Requiem Mass Prohibited (n. 282); Obligation of a Requiem Mass (n. 283 a–d); Rite of a Requiem Mass (n. 284 a–e); Requiem Mass Orations (n. 285 a–h).

THE FUNERAL MASS: Definition (n. 286 a–c); Rite of a Funeral Mass (n. 287 a–e); Presence of the Body (n. 288 a–d); Funeral Mass Church or Oratory (n. 289 a–c); Funeral Mass Prohibited (n. 290 a–d).

PRIVILEGED REQUIEM MASSES: On the Day of the Funeral (n. 291 a–b); On One Day from Death to Burial (n. 292 a–c); On Every Day from Death to Burial (n. 293 a–e); On the 3rd, 7th, and 30th Day after Death (n. 294 a–e); After Notification of a Death (n. 295 a–e); On the Anniversary of Death (n. 296 a–i); On a Quasi-Anniversary of Death (n. 297 a–h); In Cemetery Churches and Oratories (n. 298).

DAILY MASS OF REQUIEM: When Used (n. 299); Orations (n. 300 a–c); The Daily Mass of Requiem with Chant (n. 301); The Daily Mass of Requiem without Chant (n. 302); Gregorian Masses (n. 303 a–d).

OCCASIONAL MASSES: Mass of Exposition (n. 304 a–o); Low Mass of a Bishop (n. 305 a–i); Low Mass Coram Episcopo (n. 306 a–p); First Low Mass after Ordination (n. 307 a–j); The Pro Populo Mass (n. 308 a–o); A Priest with Poor Sight (n. 309 a–e); Bination (n. 310 a–h); Evening Mass (n. 311 a–h); The Dialog Mass (n. 312 a–d).

www.obrascatolicas.com

FOURTH PART

SACRED RITES: The Divine Office

MISCELLANEOUS MATTERS: Those Obliged to Choir (n. 313); Those Obliged to Office in Private (n. 314); Obligation of the Roman Breviary (n. 315 a–c); Calendar or Ordo (n. 316 a–h); The Office in Special Cases (n. 317 a–i); The Nobler Office in Concurrence (n. 318 a–k); Commemorations at Vespers (n. 319 a–c); The Nobler Office in Occurrence (n. 320 a–n); Reposition of an Occurring Office (n. 321 a–i); Transfer of an Occurring Office (n. 322 a–h); Omission of an Occurring Office (n. 323 a–c); Commemorations at Lauds (n. 324 a–d).

VARIOUS PARTS OF THE OFFICE: The Aperi Domine (n. 325 a–b); The Beginning and End of the Hours (n. 326 a–d); Hymns (n. 327 a–f); Proper Hymns (n. 328 a–e); Conclusion of Hymns (n. 329 a–i); The Te Deum (n. 330 a–c); The Psalms (n. 331 a–l); The Quicumque (n. 332 a–b); Psalm-Antiphons (n. 333 a–g); The Magnificat-Antiphon (n. 334 a–o); The Benedictus-Antiphon (n. 335 a–j); Final Antiphons of the Blessed Virgin (n. 336 a–e); The Dominical Prayers (n. 337); The Ferial Prayers (n. 338 a–e); Verse at Prime (n. 339 a–h); Scripture Lessons at Matins (n. 340 a–h); Responsories to Scripture Lessons (n. 341 a–b); Ninth Lesson of a Commemorated Office (n. 342).

APPENDIX: The Divine Office (n. 342² a–f).

FIFTH PART

SACRED RITES: The Sacraments

THE SACRAMENTS: General Remarks (n. 343 a–s).

SACRAMENT OF BAPTISM: The Matter of Baptism (n. 344 a–k); The Form of Baptism (n. 345 a–e); The Minister of Baptism (n. 346 a–f); The Baptism of Infants (n. 347 a–n); The Baptism of Adults (n. 348 a–m); The Sponsors at Bap-

www.obrascatolicas.com

tism (n. 349 a–j); The Time and Place of Baptism (n. 350 a–j); Rites and Ceremonies of Baptism (n. 351 a–n); Reception of Converts (n. 352 a–g); The Recording of a Baptism (n. 353 a–e).

SACRAMENT OF CONFIRMATION: The Recipient of Confirmation (n. 354 a–f); The Minister of Confirmation (n. 355 a–h); Extraordinary Minister in Danger of Death (n. 356 a–f); The Sponsor at Confirmation (n. 357 a–f); The Time and Place of Confirmation (n. 358 a–d); Confirmation by a Priest (n. 359 a–e); The Recording of a Confirmation (n. 360 a–e).

SACRAMENT OF PENANCE: The Minister of Penance (n. 361 a–r); The Penitent (n. 362 a–i); The Place of Confession (n. 363 a–f).

SACRAMENT OF THE HOLY EUCHARIST: Minister of Holy Communion (n. 364 a–d); Subject of Holy Communion (n. 365 a–l); The Eucharistic Fast (n. 366 a–e); Time and Place of Holy Communion (n. 367 a–l); Communion outside of Mass (n. 368 a–r); Communion Before and After Mass (n. 369 a–c); Communion of the Sick (n. 370 a–l); Holy Viaticum (n. 371 a–g).

SACRAMENT OF EXTREME UNCTION: Minister of Extreme Unction (n. 372 a–f); Subject of Extreme Unction (n. 373 a–e); Remote Matter of Extreme Unction (n. 374 a–e); Proximate Matter of Extreme Unction (n. 375 a–g); Form of Extreme Unction (n. 376 a–c); Rites and Ceremonies of Extreme Unction (n. 377 a–j); Apostolic Blessing for Moment of Death (n. 378 a–q).

SACRAMENT OF HOLY ORDERS: Terminology Explained (n. 379 a–b); Minister of Ordination (n. 380 a–k); Dimissorial Letters (n. 381 a–l); Subject of Ordination (n. 382 a–f); Qualifications Required in Ordinands (n. 383 a–g); Impediments to Ordination (n. 384 a–k); Prerequisites to Ordination (n. 385

www.obrascatolicas.com

a–l); Time and Place of Ordination (n. 386 a–h); Rites and Ceremonies of Ordination (n. 387 a–s).

SACRAMENT OF MATRIMONY: Preliminary Notions (n. 388 a–h); Promise of Marriage (n. 389 a–o); Prerequisites to the Celebration of Marriage (n. 390 a–o); Impediments to Marriage (n. 391 a–i); Impeding Impediments to Marriage (n. 392 a–l); Diriment Impediments to Marriage (n. 393 a–m); Dispensation from Impediments (n. 394 a–h); The Banns of Marriage (n. 395 a–i); Matrimonial Consent (n. 396 a–p); Juridical Form in the Celebration of Marriage (n. 397 a–p); Liturgical Form in the Celebration of Marriage (n. 398 a–g); Time and Place of Marriage Ceremony (n. 399 a–c); Marriage Record (n. 400 a–d).

SIXTH PART

SACRED RITES: Miscellaneous Functions

THE ASPERGES: When Prescribed and Permitted (n. 401 a–d); Blessing of the Water (n. 402 a–g); The Asperges without Sacred Ministers (n. 403 a–j); The Asperges with Sacred Ministers (n. 404 a–f).

PRIVATE EXPOSITION OF THE BLESSED SACRAMENT: Definition (n. 405); Liceity (n. 406 a–d); Rite of Exposition (n. 407 a–h); Rite of Benediction with the Ciborium (n. 408 a–g).

PUBLIC EXPOSITION OF THE BLESSED SACRAMENT: Definition (n. 409); Exposition Prescribed or Permitted (n. 410 a–h); Exposition with the Monstrance (n. 411 a–m); Benediction with the Monstrance (n. 412 a–u); With Sacred Ministers (n. 413 a–e); During Exposition of the Blessed Sacrament (n. 414 a–o).

FORTY HOURS' DEVOTION: Definition (n. 415 a–c); When Prescribed and Permitted (n. 416 a–d); Miscellaneous Obser-

www.obrascatolicas.com

vations (n. 417 a–o); The Opening Mass (n. 418 a–f); The Opening Procession (n. 419 a–g); Mass Pro Pace (n. 420 a–h); The Closing Mass (n. 421 a–g); The Reposition (n. 422 a–g).

MEETING A FUNERAL AT DOOR OF CHURCH: The Function in Question (n. 423 a–d); The Officiating Priest (n. 424 a–c); Vestments of the Officiating Priest (n. 425 a–b); Assistants to the Officiating Priest (n. 426 a–c); Order of the Ceremony (n. 427 a–d); Miscellaneous Remarks (n. 428 a–i).

OFFICE OF THE DEAD: The Office in General (n. 429 a–h); When Prohibited (n. 430 a–d); Vespers of the Dead (n. 431 a–d); Matins of the Dead (n. 432 a–i); Lauds of the Dead (n. 433 a–c).

THE ABSOLUTION OR LIBERA: When Prescribed (n. 434 a–f); When Permitted (n. 435 a–d); The Celebrant (n 436 a–d); Miscellaneous Remarks (n. 437 a–l).

THE INTERMENT SERVICE: The Function in Question (n. 438 a–k).

BURIAL OF LITTLE ONES: Miscellaneous Remarks (n. 439 a–b); At the Door of the Church (n. 440 a–b); Inside the Church (n. 441 a–d); Procession to the Cemetery (n. 442 a–b).

SOLEMN SUNDAY VESPERS: Miscellaneous Remarks (n. 443 a–q).

THE WAY OF THE CROSS: Faculty to Erect Stations (n. 444 a–j); Erecting the Way of the Cross (n. 445 a–d); Indulgences of Way of the Cross (n. 446); Conditions for Gaining Above Indulgences (n. 447 a–h); The Indulgenced Crucifix (n. 448 a–h).

BLESSING AFTER CHILD-BIRTH: Miscellaneous Remarks (n. 449 a–i).

www.obrascatolicas.com

JUBILEE OF A WEDDING: Miscellaneous Remarks (n. 450 a–f).

RELIGIOUS PROFESSION DURING MASS: The Rite (n. 451 a–c).

SEVENTH PART

SACRED TIMES: Proper of the Season

GENERAL REMARKS: The Simplified Rubrics (n. 452 a–b).

SEASON OF ADVENT: Miscellaneous Remarks (n. 453 a–e); Sundays of Advent (n. 454 a–e); Dominical Office in Advent (n. 455); Dominical Mass in Advent (n. 456); Ferias of Advent (n. 457 a–j); Ferial Office in Advent (n. 458); Ferial Mass in Advent (n. 459); Dec. 17 to Dec. 23 (n. 460 a–c); Vigil of Christmas (n. 461 a–f).

CHRISTMAS TO EPIPHANY: Miscellaneous Remarks (n. 462 a–d); Feast of Christmas (n. 463 a–o); Christmas Midnight Mass (n. 464 a–i); Octave of Christmas (n. 465 a–e); Feast of St. Stephen (n. 466 a–c); Feast of St. John (n. 467 a–d); Holy Innocents (n. 468 a–g); Last Sunday of Dec. (n. 469 a–d); Dec. 29 to Dec. 31 (n. 470 a–c); Feast of Circumcision (n. 471 a–d); First Sunday of January (n. 472 a–b); Feast of Holy Name (n. 473 a–e); Jan. 2 to Jan. 5 inclusively (n. 474 a–f); Saturday Office of BMV from Jan. 2–5 (n. 475 a–b); Feast of Epiphany (n. 476 a–i); Jan. 7 to Jan. 13 inclusively (n. 477 a–i); Feast of Holy Family (n. 478 a–e).

SEASON AFTER EPIPHANY: Miscellaneous Remarks (n. 479 a–b); Sundays after Epiphany (n. 480 a–c); Anticipated Sunday (n. 481 a–b); Dominical Office and Mass after Epiphany (n. 482 a–b); Ferial Office and Mass after Epiphany (n. 483 a–e); Saturday Office of BMV (n. 484 a–c).

THE PRE-LENTEN SEASON: Miscellaneous Remarks (n. 485 a–h); Sundays of Pre-Lent (n. 486 a–f); Pre-Lenten Do-

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minical Office (n. 487); Pre-Lenten Dominical Mass (n. 488); Ferias of Pre-Lent (n. 489 a–f).

LENT AND PASSIONTIDE: Miscellaneous Remarks (n. 490 a–i); Sundays of Lent and Passiontide (n. 491 a–d); Dominical Office in Lent and Passiontide (n. 492); Dominical Mass in Lent and Passiontide (n. 493 a–b); Ferias of Lent and Passiontide (n. 494 a–d); Ferial Office in Lent and Passiontide (n. 495 a–b); Ferial Mass in Lent and Passiontide (n. 496 a–b); Ash Wednesday (n. 497 a–q); Passion Sunday (n. 498 a–e); Mass during Holy Week (n. 499 a–l); The Office in Holy Week (n. 500 a–m); Palm Sunday (n. 501 a–p); Holy Thursday (n. 502 a–u); Good Friday (n. 503 a–o); Holy Saturday (n. 504 a–z); Lighting of Paschal Candle (n. 505).

THE PASCHAL SEASON: Miscellaneous Remarks (n. 506 a–m); Easter Sunday (n. 507 a–g); Octave of Easter (n. 508 a–i); Low Sunday (n. 509 a–g); The 2nd to 5th Sundays after Easter (n. 510 a–f); Office of 2nd to 5th Sundays after Easter (n. 511); Mass of 2nd to 5th Sundays after Easter (n. 512); Ferias and Vigils in Paschal Season (n. 513 a–e); Ferial and Vigil Office in Paschal Season (n. 514); Ferial and Vigil Mass in Paschal Season (n. 515 a–d); Day of the Major Litanies (n. 516 a–l); Rogation Monday (n. 517 a–i); Rogation Tuesday (n. 518 a–h); Rogation Wednesday (n. 519 a–j); Feast of the Ascension (n. 520 a–h); Between Ascension and Vigil of Pentecost (n. 521 a–j); Sunday after Ascension (n. 522 a–b); Vigil of Pentecost (n. 523-a–o); Pentecost Sunday (n. 524 a–f); Octave of Pentecost (n. 525 a–j).

SEASON AFTER PENTECOST: Miscellaneous Remarks (n. 526 a–e); Feast of the Blessed Trinity (n. 527 a–d); Feast of Corpus Christi (n. 528 a–k); Suppressed Octave of Corpus Christi (n. 529 a–e); Corpus Christi Procession (n. 530 a–n); Feast of Sacred Heart (n. 531 a–n); The 4th to Last Sunday after Pentecost (n. 532 a–n); Anticipated Sunday (n. 533); Dominical Office and Mass after Pent. (n. 534 a–b); Ferial

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Office and Mass after Pent. (n. 535 a–d); Common Vigils after Pentecost (n. 536 a–f); Ember Days of September (n. 537 a–g).

APPENDIX: Pastoral Directives for Holy Week (n. 538 a–m).

EIGHTH PART

SACRED TIMES: Proper of the Saints

GENERAL REMARKS: Office of Nine-Lesson Feasts (n. 539 a–c); Office of Three-Lesson Feasts (n. 540).

JANUARY: Jan. 14 (n. 541); Jan. 18 (n. 542 a–b); Jan. 20 (n. 543); Jan. 21 (n. 544); Jan. 25 (n. 545 a–c); Jan. 28 (n. 546 a–b); Jan. 30 (n. 547).

FEBRUARY: Feb. 2 (n. 548 a–m); Feb. 3 (n. 549 a–i); Feb. 5 (n. 550); Feb. 11 (n. 551); Feb. 12 (n. 552); Feb. 22 (n. 553); Feb. 23 (n. 554); Feb. 24 (n. 555); Feb. 27 (n. 556); Feb. 25–29 (n. 557).

MARCH: March 19 (n. 558 a–c); March 22 (n. 559 a–b); March 24 (n. 560); March 25 (n. 561 a–b); Feast of Seven Dolors (n. 562 a–b).

APRIL: April 25 (n. 563); Solemnity of St. Joseph (n. 564).

MAY: May 1 (n. 565 a–b); May 3 (n. 566 a–c); May 6 (n. 567 a–b); May 8 (n. 568 a–b); May 11 (n. 569 a–g); May 18 (n. 570); May 25 (n. 571); May 30 (n. 572); May 31 (n. 573 a–d).

JUNE: June 1 (n. 574); June 11 (n. 575); June 23 (n. 576); June 24 (n. 577 a–c); June 26 (n. 578); June 28 (n. 579 a–b); June 29 (n. 580 a–d); June 30 (n. 581 a–b).

JULY: July 1 (n. 582 a–c); July 2 (n. 583); July 3–6 (n. 584); July 16 (n. 585); July 22 (n. 586).

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AUGUST: Aug. 1 (n. 587); Aug. 2 (n. 588); Aug. 3 (n. 589); Aug. 5 (n. 590 a–b); Aug. 9 (n. 591); Aug. 14 (n. 592); Aug. 15 (n. 593 a–b); Aug. 22 (n. 594 a–c); Aug. 29 (n. 595).

SEPTEMBER: Sept. 3 (n. 596); Sept. 8 (n. 597 a–c); Sept. 9 (n. 598 a–b); Sept. 14 (n. 599 a–c); Sept. 15 (n. 600 a–c); Sept. 29 (n. 601).

OCTOBER: October Devotions (n. 602); Oct. 2 (n. 603 a–b); Oct. 20 (n. 604); Oct. 24 (n. 605); Oct. 28 (n. 606 a–f); Oct. 31 (n. 607); Mission Sunday (n. 608 a–b); Feast of Christ King (n. 609 a–c).

NOVEMBER: Nov. 2 (n. 610 a–k); Nov. 11 (n. 611); Nov. 22 (n. 612); Nov. 23 (n. 613); Nov. 29 (n. 614).

DECEMBER: Dec. 7 (n. 615); Dec. 8 (n. 616 a–c); Dec. 13 (n. 617); Dec. 18 (n. 618); Dec. 20 (n. 619); Dec. 22 (n. 620); Dec. 17–31 (n. 621).

NINTH PART

INDULGENCES

INDULGENCES IN GENERAL: Miscellaneous Remarks (n. 622 a–o); The Gaining of Indulgences (n. 623 a–t).

PARTICULAR INDULGENCES: For January (n. 624 a–b); For March (n. 625 a–d); For May (n. 626 a–b); For June (n. 627 a–c); For July (n. 628); For September (n. 629 a–b); For October (n. 630); For November (n. 631 a–d); For December (n. 632); Portiuncula Indulgence (n. 633 a–f); The Papal or Apostolic Blessing (n. 634 a–i); Other Plenary Indulgences (n. 635); Articles of Devotion (n. 636).

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ABBREVIATIONS

AAS	Acta Apostolicae Sedis
Aertnys	Aertnys J. and Dankelman A.: Compendium Liturgiae Sacrae, 1942
B.R.	Breviarium Romanum
C. Cc.	Canon or Canons of the Code of Canon Law
Callewaert	Callewaert C.: Caeremoniale, 1928
C.E.	Caeremoniale Episcoporum
C.L.	Canon Law, a commentary by T. L. Bouscaren and A. C. Ellis
Code Comm.	Pontifical Commission for the Authentic Interpretation of the Code
Cong. Conc.	Sacred Congregation of the Council
Cong. Consist.	Sacred Consistorial Congregation
Cong. Orient.	Sacred Congregation for the Oriental Church
Cong. Sacr.	Sacred Congregation of the Sacraments
C.R.	The Clergy Review
C.R.R.	Ceremonies of Roman Rite, by A. Fortescue
De Carpo-Moretti:	De Carpo A. M. and Moretti A.: Caeremoniale, 1932
De Locis	De Locis et Temporibus Sacris, by P. Matthaeus a Coronata
Ench. Indul.	Enchiridion Indulgentiarum, 1952
Eph. Lit.	Ephemerides Liturgicae (Ius et Praxis)
I.E.R.	Irish Ecclesiastical Record
In Nov. Rubr.	In Novissimas Rubricas Breviarii Romani (1915), by P. Piacenza
Instit.	Institutiones Iuris Canonici, by P. Matthaeus a Coronata

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Instr. Clem.	Instructio Clementina pro Expositione XL Horarum, with commentary by A. Gardellini
J. O'Connell	J. O'Connell: The Celebration of Mass, 1940
Kuenzel	Kuenzel L.: The Ceremonies of Low Mass, 1923
L. O'Connell	L. O'Connell: The Book of Ceremonies, 1944
Mem. Rit.	Memoriale Rituum of Benedict XIII. The 1st after typical edition of 1920 was published by Vatican Press in 1950.
M.R.	Missale Romanum
O.H.S.I.	Ordo Hebdomadae Sanctae Instauratus
P.R.	Pontificale Romanum
P.R.E.	Pontificalis Romani Expositio Juridico-Practica, by J. Nabuco, 1945
S.C.Ind.	Sacred Congregation of Indulgences
S.L.	Sacra Liturgia, by J. F. Van Der Stappen, 1900
S.L.P.	Sacrae Liturgiae Praxis, by P. J. B. de Herdt, 1902
S. Penit.	The Sacred Penitentiary
S.R.C.	Sacred Congregation of Rites
Stehle	Stehle A.: Manual of Episcopal Ceremonies, 1914
Synopsis	Synopsis Additionum et Variationum Missalis Romani, by F. Brehm, 1920
R.G.B.	Rubricae Generales Breviarii, by F. X. Hecht, 1941
R.G.M.	Rubricae Generales Missalis, by F. X. Hecht, 1940
R.R.	Rituale Romanum (iuxta ed. typ. of Jan. 25, 1952)
Theol. Mor.	Theologia Moralis, by J. Aertnys and C. Damen, 1950

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First Part

SACRED PLACES

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CHURCHES

1. ***Definition.*** A church is a sacred edifice, intended principally for the use of all the faithful in the public worship of God (c. 1161).

2. ***Permission.*** No church may be built without the express and written permission of the local Ordinary; this permission cannot be given by the Vicar General without a special mandate (c. 1162, 1).

b) Before proceeding with the building of a church or a public oratory at a certain and determined location, religious must have the permission of the local Ordinary, even though they have already obtained his consent to establish a house in his diocese or city (cc. 1162, 4; 497, 2).

c) Lest a new church be detrimental to the interests of churches already built without there being a proportionate compensation in the way of greater spiritual advantage to the faithful, the local Ordinary shall not give permission for a new church before hearing the rectors of the neighboring churches; the latter, however, still retain the right, given by C. 1676, of taking legal action against the building of a new church (c. 1162, 3).

d) The local Ordinary shall not give permission for a new church if he prudently foresees: either that sufficient funds will be unobtainable for the construction and maintenance of the church, for the support of its

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clergy, and for other expenses of divine worship (c. 1162, 2); or that the new church will later on be given up and turned over to profane uses (c. 1165, 2).

3. *Architecture.* Ordinaries, having consulted with experts if necessary, shall see to it that churches are built and repaired in accordance with the laws of sacred art and with traditional Christian styles (c. 1164, 1; HOLY OFFICE: INSTR. OF JUNE 30, 1952).

b) In every diocese there shall be a Committee on Sacred Art, as well as one on the Sacred Liturgy and one on Sacred Music (S.R.C.: SEPT. 3, 1958 AD 118; HOLY OFFICE: L.C., AD 6). See n. 29 r.

4. *Blessing of Corner-Stone.* The blessing and laying of the corner-stone of a new church is of obligation (P.R.E.: II, N. 2).

b) The corner-stone shall be a rectangular block of natural stone, having a cross engraved on each of its six sides; at the blessing of the stone the celebrant merely retraces these crosses with a chisel or similar instrument. Inscriptions of an appropriate nature may also be engraved on the stone (P.R.E.: II, N. 5).

c) The stone shall be placed at the Gospel side of the church in or near the corner closest to where the main altar will be; it shall be seen on the outside of the church, slightly above the level of the ground (P.R.E.: II, N. 6). The practice of placing it near the entrance at the front of the church is not in accord with the implications of the rubrics (S.L.: IV, QU. 341 AD II).

d) The ceremony should take place when that part

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of the foundation, on which the stone is to rest, has been built up to the level of the ground, and when the rest of the foundation has been at least marked off. It is contrary to the whole idea of the ceremony to put it off much beyond this initial stage in the building operations.

e) The ceremony may take place on any day and at any hour. But if it is to be concluded with a Mass, the latter may not begin later than one o'clock in the afternoon, unless an evening Mass is allowed (c. 821, 1; NN. 5 A; 311).

f) The local Ordinary has the right to perform this ceremony, unless the church belongs to an exempt clerical religious institute in which case the major Superior has the right. But both may delegate anyone who is a priest (cc. 1163; 1156).

g) If the celebrant may use miter and crosier, he shall bless and lay the corner-stone according to the rite of the Pontifical (P.R.: SECT. III, N. 1). He shall vest in amice, alb, cincture, white stole, and white cope. He shall be assisted by deacon and subdeacon who shall vest in amice, alb, and cincture, over which the deacon shall wear a white stole; but maniples, dalmatic, and tunic are not used (P.R.E.: II, N. 10). The holy water, to be used in the ceremony, shall be blessed at the time noted in the rubrics of the Pontifical. For other details see P.R.E.: II, nn. 8–17.

h) If the celebrant may not use miter and crosier, he shall bless and lay the corner-stone according to the rite of the Ritual (R.R.: IX, C. IX, N. 16). He shall vest in amice, alb, cincture, white stole, and white cope

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(R.R.: IX, C. IX N. 16 AD 3). He may not be assisted by deacon and subdeacon but only by clerics or servers in cassock and surplice (S.L.: III, QU. 136, NOTA I). The holy water to be used in the ceremony need not be specially blessed for the occasion. For other details see S.L.: IV, qu. 341.

i) If it is intended to dedicate the church in honor of our Lord or our Lady, the words *et beati N* in the oration *Domine Deus* are omitted and no mention of the Title is made in the prayer. Such Titles are not however to be omitted in the oration *Domine sancte* of the Pontifical but are to be mentioned after the words *in honorem* (S.R.C. 3241, III).

5. ***Mass after Corner-Stone Blessing.*** The blessing and laying of the corner-stone of a new church may, but need not, be concluded with a privileged votive Mass in honor of the Title of the church being built. This Mass is said with *Gloria* and with only such commemorations as are permitted in a solemn votive Mass (M.R.:ADD., II, 9; V, 3; VII, 1; N. 268 D). The *Credo* is added, if the Mass is a sung Mass or if it is said on a Sunday (n. 228 a ad 1, 7).

b) The above Mass cannot be said if the day is one on which solemn votive Masses are forbidden, in which case it is only allowed to celebrate the Mass of the day, instead of the impeded solemn votive Mass of the Title of the church; the latter Mass may not be commemorated, this being forbidden in the case of an impeded solemn votive Mass which is not prescribed by the rubrics but is optional (n. 267 b).

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c) If the day is one on which the Office is said or a commemoration is made or there occurs a vigil or a day within an octave of the same Mystery or Saint as the Title, the Mass of the Title can neither be said nor commemorated; the Mass corresponding to the impeding Office or commemoration or vigil or octave must be said instead but with all the privileges of the impeded votive Mass, except that the Mass of a common vigil must retain its simple rite and excludes the *Credo* and the festive tone (M.R.: ADD., II, 3; S.R.C.: JAN. 16, 1946 AD 1).

d) It is not required that the Mass celebrated at the conclusion of a corner-stone blessing should be said by the celebrant of the ceremony (S.R.C. 3605, I); nor need it be a sung Mass. The altar for the Mass shall be erected near where the main altar of the church is to be; this altar shall be sheltered overhead and on three sides by a tent (n. 179 h). Assistance at such a Mass satisfies the precept of hearing Mass (c. 1249).

6. ***Dedication of a Church.*** A church must first be dedicated to divine worship either by solemn consecration or at least by solemn blessing, before divine services may be held in it (c. 1165, 1). See n. 14 b (provisional churches).

b) A document testifying to the solemn consecration or solemn blessing must be drawn up in duplicate, and one copy shall be kept in the archives of the church and the other in the archives of the episcopal Curia (c. 1158).

c) In the absence of documentary proof the dedica-

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tion is sufficiently proved by even one trustworthy witness, provided that the interests of another party are not thereby injured (c. 1159, 1).

d) The dedication cannot be repeated if legitimately proved; but in a case of doubt, the dedication shall be performed *ad cautelam* (c. 1159, 2).

7. Consecration of a Church. A church is solemnly consecrated, if it is dedicated to divine worship according to the rite given in the Roman Pontifical (P.R.: SECT. III, N. 2).

b) Cathedral churches and, if at all possible, collegiate, conventual, and parochial churches shall be solemnly consecrated; this obligation urges, even if these places have been solemnly blessed (c. 1165, 3; R.R.: IX, C. IX, N. 17 AD 13). Other churches may, but need not, be consecrated. Ordinarily, though not always, consecration is required, before the Holy See will raise a church to the status of a minor basilica (P.R.E.: II, N. 20; AAS: 48, 1956, P. 122).

c) A church cannot be consecrated, if it is built of wood, iron, or other metal (c. 1165, 4). For consecration therefore it is required that the walls of the church should be of stone or at least of brick or reenforced concrete; if the walls are of brick or reenforced concrete, natural stone must be inserted where the posts of the main entrance and the twelve places on the inside walls are to be anointed with sacred Chrism (S.R.C. 4240).

d) A church cannot be consecrated, if it is merely a room or a hall inside a school-building or other edifice

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(P.R.E.: II, N. 25). For consecration therefore it is required that, for the most part at least, a church should be a separate and distinct edifice, so that the prescribed blessing of the outside walls can be carried out, at least in a limited way (S.R.C. 1321, I). If the church is a separate edifice whose outside walls cannot be reached because of some obstacle, recourse should be had to the Holy See; if there is not sufficient time for this, the outside walls should be blessed according to the rite of the Pontifical as far as this is possible under the particular circumstances (S.R.C. 3687, I–II).

e) A church may not be consecrated if in the prudent judgment of the local Ordinary it will later be given up and be turned over to profane uses (C. 1165, 2). A debt on a church is not in itself an obstacle to consecration, unless the church is specifically obligated as security for the debt (P.R.E.: II, N. 25 AD 6).

f) Without an apostolic indult it is forbidden to consecrate a church and to omit the consecration of a fixed altar, even though such an omission would not invalidate the church's consecration (S.R.C. 3907, I).

g) The altar to be consecrated at the consecration of a church is the main altar (S.R.C. 1321, II). If the main altar is a fixed altar and already consecrated, a side altar shall be consecrated with the church (C. 1165, 5). If all the altars are fixed and already consecrated and if there is no room for an additional one, the consent of the local Ordinary should be obtained to desecrate one of them, so that it may be reconsecrated during the consecration of the church or so that a new one may then be consecrated in its place (P.R.E.: II, N. 36).

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h) The twelve places on the inside walls and the two places at the main entrance (c), to be anointed with sacred Chrism, are to be marked beforehand with an engraved or painted cross; the cross may also be of metal, provided that the anointing is applied to the natural stone underneath (S.R.C. 3364; P.R.E.: II, P. 150 AD 21). Should any or all of these crosses later be removed, they must be restored but the anointing is not to be repeated (S.R.C. 3498; 3584).

i) A church may not be consecrated during Holy Week. Any other day is permitted, but a Holyday or a Sunday is more fitting (c. 1166, 1).

8. ***Consecrator of a Church.*** The right to consecrate all churches in his territory, even those of regulars, belongs to the local Ordinary if he has the episcopal character, but not to the Vicar General without a special mandate. If the local Ordinary does not have the episcopal character and is not a Cardinal or an Abbot or Prelate *nullius*, he cannot himself consecrate a church in his territory, but he can give permission to do so to any Bishop of his own rite (c. 1155, 1–2).

b) A Cardinal, even though he does not have the episcopal character, can consecrate churches anywhere. But, except for the church of his title, he may not do so without the consent of the local Ordinary (CC. 239, 1 AD 20; 1155, 1; 1157).

c) An Abbot or Prelate *nullius*, even though he does not have the episcopal character, can consecrate any church in his territory, provided that he has been blessed, should this be required of him (c. 323, 2).

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But, if he does not have the episcopal character, he cannot by virtue of the above-cited Canon validly consecrate a church outside his territory, even with the permission of the local Ordinary (CODE COMM.: JAN. 29, 1931).

d) One and the same person must consecrate the church and the altar to be consecrated with it (S.R.C. 3142, II). But where the church is of great size or where other circumstances would make the request reasonable, the Holy See may be petitioned to permit other Bishops (ordinarily two) to assist the Consecrator in the capacity of Co-Ministers; the particular ceremonies to be performed by them are explained in P.R.E.: II, nn. 105–111.

e) While a church with its principal altar is being consecrated, other Bishops may be engaged to consecrate the side altars if there are any to be consecrated; for this no apostolic indult is required. The procedure to be followed is described in P.R.E.: II, nn. 100–104; see also *ibid.*, p. 165 ad 109.

f) The Consecrator, even though without jurisdiction in the territory, grants an indulgence of one year to those visiting the church on the day of its consecration. For the anniversary of the consecration he grants: one hundred days, if he is a Bishop; two hundred days, if he is an Archbishop; and three hundred days, if he is a Cardinal (c. 1166, 3; S. PENIT.: JULY 20, 1942).

g) The Consecrator may on the day of the church's consecration designate the day on which the anniversary of its consecration shall henceforth be observed,

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unless the church belongs to a diocese or a religious institute whose consecrated churches observe a common anniversary approved by the Holy See (see n. 13 e). The day designated by the Consecrator need not be the true anniversary; on the other hand, it may not be a feast of the first or second class in the universal Church, a particular Sunday, the anniversary of the consecration of the Cathedral, or any other particular feast of the first class to be observed by the church in question (S.R.C. 3881, V; 4308, I AD N. 1 F).

9. ***Vigil of a Church's Consecration.*** The day preceding a church's consecration shall be observed as a day of fast (but not of abstinence) by the Consecrator and by all who have requested the consecration (c. 1166, 2). This fast is subject to the ordinary norms for an ecclesiastical fast, in regard to the quality and quantity of the food that may be eaten, and in regard to dispensations and excusing causes (CODE COMM.: JULY 20, 1929).

b) By those who have requested the consecration are meant those strictly attached to the church, as e.g. the rector, the members of a religious community or of a collegiate or cathedral Chapter. But it is a probable view that parochial assistants, however attached to the church, are not bound to this fast (EPH. LIT.: LI, P. 107, NOTE 21).

c) There is no obligation for an entire diocese or parish to fast if the cathedral or parish church is consecrated, unless the local Ordinary prescribes a fast by

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virtue of the faculty given him by C. 1244, 2 (P.R.E.: II, N. 24).

d) The Consecrator, or a priest delegated by him, shall on the day before the consecration prepare the relics to be enclosed on the following morning in the sepulcher of the altar to be consecrated with the church. The relics must be of Martyr-Saints. Although a relic of only one Martyr with or without relics of other Saints does not invalidate an altar's consecration, the relics of at least two Martyr-Saints are required for liceity (S.R.C. 2777; 4180, III). The relics must be from the bodies of the Martyrs, but not just strands of hair (P.R.E.: II, P. 154 AD 46). They must also be genuine and legitimately authenticated (C. 1283); but this does not mean that the names of the Martyrs must necessarily be known (S.R.C. 542).

e) The relics shall be prepared as follows. Attached each to its authenticate, they shall be placed, together with three grains of incense and a parchment document drawn up according to the formula given in the Pontifical, in a small rectangular box or casket of lead or silver. This shall be tied with a red ribbon or thread, which shall then be sealed in wax with the seal of the Consecrator of the church and altar. Thus prepared, the relics shall be exposed on an altar, not in the church itself, but in a room of some suitable edifice (e.g. the rectory) near the church. Candles shall be lighted on the altar, and at least one candle on either side of the reliquary. See also n. 171 g–n.

f) Before the relics exposed as explained above, the

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Consecrator and the rector of the church together with their respective assistants shall on the evening before the consecration recite in choir and under double rite Matins (three Nocturns) and Lauds from the Common of Martyrs. At Matins the antiphons and psalms shall be taken from the Common; at Lauds the antiphons shall be from the Common and the psalms from the Sunday Psalter. The third oration *Deus qui nos* shall be said, but without the word *annua* and without the names of the Martyrs; no commemoration shall be made (S.R.C. 2886; 4306).

g) The above Office does not exempt one, either in whole or in part, from the regular Office of the day (S.R.C. 3532, II). On the other hand, one absent from the choral recitation of the Office of the Vigil is not bound to recite it privately (DE LOCIS: P. 111).

10. ***Rite of a Church's Consecration.*** The Consecrator vests in amice, alb, cincture, white stole, and white cope; he also uses the miter and the crosier. He is assisted by deacon and subdeacon who vest in amice, alb, cincture over which the deacon wears a white stole; but maniples, dalmatic, and tunic are not used (S.R.C. 3729, III). The deacon, who performs the office of *Custos*, vests in the same way as the deacon assisting the Consecrator (P.R.E.: II, N. 51).

b) The four priests, who carry the relics from the chapel of the relics to the church, vest in amice, alb, cincture, and (red) chasuble (S.R.C. 3364, V).

c) Both the holy water and the gregorian water, to be used during the consecration, must be prepared and

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blessed at the time noted in the rubrics. The water must be sprinkled with sprigs of hyssop; if hyssop is unobtainable, sprigs of some similar plant must be used (S.R.C. 3364, IV).

d) During the solemn consecration the faithful must be entirely excluded from the church; the altars must be bare and the holy water fonts empty (P.R.E.: II, N. 54).

e) For a detailed exposition of the rubrics of this ceremony, see P.R.E.: II, nn. 41–66.

11. ***Mass after a Church's Consecration.*** The consecration of a church must be concluded with a Mass on the altar that was consecrated with the church. The Mass need not be said by the Consecrator if he is too fatigued (P.R.: SECT. III, N. 2). Only this one Mass is to be said, even if other Bishops were employed to consecrate the side altars of the church, as noted in n. 8 e (S.R.C. 3687, IV).

b) The Mass must be a sung Mass, unless for a grave reason the church was consecrated without chant (P.R.E.: II, N. 112).

c) The Mass is from Common for Dedication of a Church. It is said with *Gloria,* with the proper oration indicated in this Mass, and with a commemoration of the Title of the church under one conclusion with the principal prayer (M.R.: ADD., II, 7; VII, 1). The color is white. A *Credo* is added, if the Mass is sung or if said on a Sunday (n. 228 a ad 1, 7).

d) If the Title of the church is the Annunciation, the Assumption, or the Visitation of the Blessed Virgin,

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the oration for the commemoration is to be taken from the Proper of these feasts and not from the Common of the Blessed Virgin (S.R.C.: MARCH 3, 1936 AD V). But words such as *hodierna die* or *annua* are to be omitted, while a word like *festivitas* is to be changed to *commemoratio* or *memoria* (M.R.: PROPR. SANCT.).

e) The only Offices to be commemorated after the Title are as noted in n. 209 f.

f) The Common Preface is said with the Mass of the Dedication, unless there is a Preface proper to the current season or quasi-season (n. 232 g).

g) The Mass of the Dedication of a Church is impeded on feasts of the Lord, that are primary doubles of the first class in the universal Church. On these days the Mass of the day must be celebrated after the consecration, with a commemoration of the Mass of the Dedication and of the Title of the church under one conclusion with the principal prayer (M.R.: ADD., II, 7). The commemoration of the Title is omitted if the Title is a Mystery identical with that of the day.

h) The candles before the twelve crosses on the inside walls shall remain lighted during the Mass and during the rest of the day.

12. *Feast of a Church's Consecration.* The day of a church's consecration is celebrated as a primary feast of the Lord under double rite of the first class (B.R.: ADD., IX, 1). The octave of the feast has been suppressed (S.R.C.: MARCH 23, 1955 AD TIT. II, N. 11).

b) If the church is a Cathedral, the feast is cele-

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brated in the Office and the Mass by both the secular and religious clergy throughout the diocese.

c) If the church is not a Cathedral, the feast is celebrated in the Office and Mass by the clergy strictly attached to the service of the church. Those not so attached to the service of the church, even though they reside at the church and perform occasional services for the church, observe the feast in the Masses celebrated in the church but not in the Office (S.R.C. 2872, I; 3431, PARS IA AD I, IV; 4025, IV).

d) The Office of the feast is from the Common for the Dedication of a Church. It begins with Terce and no notice is thereafter to be taken of the Office noted in one's ordo or calendar except at Vespers in accordance with the rubrics for the commemoration of an impeded Office. Up to Prime inclusively the Office is to be said as noted in one's ordo or calendar and no notice is taken of the Office of the Dedication.

e) The Hour of Terce, with which the Office of the Dedication begins, shall not be said, until the consecration ceremony is finished (S.R.C. 2868). On the day therefore of the consecration of a Cathedral, one not attached to it but obliged to the Office of the Dedication as noted above (b) shall inform himself beforehand as to the time when the consecration ceremony is scheduled to end.

f) On the day of a church's consecration, no Mass should be said in the church until the consecration ceremony is finished (P.R.E.: II, N. 54). But if the consecration takes place on a day of precept and if it is necessary to say one or more Masses for the faithful

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beforehand, these Masses shall be of the feast or day noted in the ordo or calendar and no notice is taken of the feast of the Dedication (S.R.C. 2519, VI). Masses celebrated in the church after its consecration and apart from the ceremony shall be from the Common for the Dedication of a Church, with the oration *Deus qui invisibiliter* and with the Secret and Postcommunion indicated in the rubrics of the Mass, with *Gloria* and *Credo*, and with the common Preface unless there is a Preface proper to the current season or quasi-season (n. 232 g); color of vestments is white. The Title of the church is not commemorated in the above Masses of the Dedication, while the only special commemorations to be made are those prescribed according to n. 209 f.

g) On the day of the consecration of a Cathedral, Masses celebrated elsewhere throughout the diocese shall be regulated as follows. Those celebrated before and during the consecration ceremony shall be of the feast or day noted in the ordo or calendar and no notice is taken of the feast of the Dedication. The Masses celebrated after the consecration ceremony shall be from the Common for the Dedication of a Church according to the norms stated in the preceding paragraph (EPH. LIT.: LIV, PP. 121–123).

h) The feast of a church's consecration is transferred, if the consecration takes place on one of the following days: a primary double of the first class in the universal Church; a Sunday of the first class; a privileged feria; a privileged vigil; during the octaves of Easter and Pentecost; the feast of the Circumci-

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sion; All Souls' day. The transfer is to be effected according to the norms stated in n. 322.

i) If the feast of a church's consecration is impeded as noted above, the entire Office and all the Masses on the day of consecration shall be of the feast or day noted in the ordo or calendar and no notice is taken of the impeded feast of the Dedication except perhaps at Vespers if the impeded feast is transferred to the following day. But the Mass to be celebrated at the conclusion of the consecration ceremony is to be said according to the norms stated in n. 11.

j) On the day to which the impeded feast of the Dedication is transferred, the entire Office (not just from Terce) and all the Masses shall be of the Dedication.

13. ***Anniversary of a Church's Consecration.*** This is celebrated each year under double rite of the first class, and also as a primary feast of the Lord, unless the Office is of the Title as on Aug. 5 and Sept. 29; the octave is suppressed (B.R.: ADD., IX, 1; S.R.C.: March 23, 1955 AD II, 11; NOV. 15, 1956 AD 1).

b) If the church is a Cathedral, the anniversary is celebrated in the Office and Mass by both the secular and religious clergy throughout the diocese.

c) If the church is not a Cathedral, the anniversary of consecration is celebrated in the Office and Mass by the clergy strictly attached to the service of the church. Those not so attached to the service of the church, even though they reside at the church and perform occasional services for the church, observe the anniversary in the Masses celebrated in the church but

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not in the Office (S.R.C. 2872, I; 3431, PARS IA AD I, IV; 4025, IV).

In the case of a church built and supported from the funds of a religious community residing at the church, the entire community is to be considered strictly attached to the service of the church. But if the church is a parish church built or at least supported by parochial funds, only the pastor and those religious appointed by the Bishop as salaried curates are to be considered strictly attached to the service of the church, unless the latter takes the place of the church permitted the community by c. 497, 2.

d) The anniversary of the consecration of a Cathedral is observed on the true anniversary. If this is not known, a day must be fixed once and for all by the Bishop after consultation with the Cathedral Chapter. But the day chosen cannot be the common anniversary approved by the Holy See for all the consecrated churches of the diocese (S.R.C. 4308, I AD N. 1 E).

e) The anniversary of the consecration of a church other than a Cathedral is observed on the common anniversary approved for all the consecrated churches of the diocese or religious institute with which the church is affiliated (see n. 181 e). If no such day has been granted by the Holy See, the true anniversary is observed unless another day was designated as explained in n. 8 g.

f) If the anniversary of consecration is not the true anniversary, it is not observed the first time it occurs, should it fall between the day of consecration itself

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and Dec. 31 of the same year (P.R.E.: II, N. 35 AD 4).

g) The Office of the anniversary is from the Common for the Dedication of a Church, with the oration *Deus qui nobis* unless the oration *Deus qui invisibiliter* must be said as explained below (j).

h) The Mass to be said on the anniversary of the consecration of a church is from the Common for the Dedication of a Church, with the oration *Deus qui nobis* and with the Secret and Postcommunion indicated in the rubrics of the Mass, with *Gloria* and *Credo*, and with the common Preface unless there is a Preface proper to current season or quasi-season (n. 232 g) ; color of vestments is white. The only commemorations to be added are those noted in n. 209 f.

i) The anniversary of a church's consecration is transferred any year that it accidentally occurs on one of the following days: a primary double of the first class in the universal Church; a Sunday of the first class; a privileged feria; a privileged vigil; during the octaves of Easter and Pentecost; the feast of the Circumcision; All Souls' day. The transfer is to be effected according to the norms stated in n. 322.

j) If the consecration-anniversary of one's own church occurs on the same day as that of the Cathedral, the former is to be preferred as it is the more proper feast and the consecration-anniversary of the Cathedral is transferred (B.R.: ADD., II, 2 E; IN NOV. RUBR.: P. 55). But if these two feasts concur, the Vespers from the Capitulum shall be of the following with a commemoration of the preceding; the oration for the

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Office of the following shall be the *Deus qui nobis*, while the commemoration shall take the oration *Deus qui invisibiliter*, even though the *Deus qui nobis* was said at the previous Hours (N. 318 K AD 7, NOTE).

k) On the anniversary of the consecration of a church the twelve candles before the crosses on the walls shall be lighted during the recitation of the Office and during the principal Mass. If the external solemnity is transferred to the Sunday following, the candles shall be lighted during the Mass of the solemnity also. But if the feast has to be transferred in its entirety, the candles are only lighted on the day to which the transfer is made (S.R.C. 1686).

14. *Solemn Blessing of a Church.* A church is solemnly blessed, if it has been dedicated to divine worship according to the rite given in the Ritual (R.R.: IX, C. IX, N. 17).

b) Every church must be at least solemnly blessed, before divine services can be held in it (c. 1165, 1). With the permission of the local Ordinary divine services may be held in a merely provisional church or in such places as a parish-hall or a school-auditorium, as long as this is not to continue indefinitely, but only until such time as a permanent church can be constructed or the existing one enlarged or renovated (C.L.: P. 593). But such places cannot be dedicated by solemn consecration or by solemn blessing (c. 1165, 2). At most they may be blessed with the simple invocative blessing for a house (R.R.: IX, C. VI, N. 3).

c) A church built of wood, iron, or other metal can

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be solemnly blessed, though it cannot be solemnly consecrated (c. 1165, 4; n. 7 c).

d) A church cannot be solemnly blessed, unless it is, for the most part at least, a distinct and separate edifice as explained in n. 7 d.

e) A church may not be solemnly blessed, if according to the prudent judgment of the local Ordinary it will later be given up and turned over to profane uses (c. 1165, 2; n. 7 e).

f) A church may be blessed on any day, except during Holy Week. Unless an evening Mass is allowed (n. 311), the blessing should be in the morning, since the concluding Mass cannot begin later than one o'clock in the afternoon (c. 821, 1; n. 17 a).

g) The day preceding the solemn blessing of a church is not a day of fast, as is prescribed before the consecration of a church (n. 9 a–c). But if the solemn blessing is to be followed by the consecration of a fixed altar, the exposition of the relics and the Office shall take place as explained in n. 66 a–c.

h) Neither the day itself of the solemn blessing of a church nor its anniversary is to be observed as a special feast, since this is only prescribed when a church is consecrated (nn. 12–13).

15. ***Minister of Solemn Blessing of a Church.*** The local Ordinary has the right to perform this ceremony, unless the church belongs to an exempt clerical religious institute in which case the major Superior has the right. But both may delegate anyone who is a priest (c. 1156).

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b) A Cardinal can solemnly bless churches anywhere, but he may not do so without the consent of the proper Ordinary (cc. 239, 1 AD 20; 1157).

16. *Rite of Solemn Blessing of a Church.* If the celebrant may use miter and crosier, he shall do so; the blessing, however, shall be given according to the formula of the Ritual, since no formula for the blessing of a church is found in the Pontifical. He shall vest in amice, alb, cincture, white stole, and white cope. He shall be assisted by deacon and subdeacon who shall vest in amice, alb, and cincture over which the deacon shall wear a white stole; but maniples, dalmatic, and tunic are not used (P.R.E.: III, NN. 259–261).

b) If the celebrant may not use miter and crosier, he shall vest in amice, alb, cincture, white stole, and white cope. He may not be assisted by deacon and subdeacon but only by clerics or servers in cassock and surplice (R.R.: IX, C. IX, N. 17 AD 1; S.L.: III, QU. 136, NOTA I).

c) The holy water, to be used in the ceremony, need not be specially blessed for the occasion, unless the celebrant is a Bishop in which case the water must be blessed by him at the beginning of the ceremony. The holy water must be sprinkled with sprigs of hyssop; if hyssop is unobtainable, sprigs of some similar plant must be used (R.R.: IX, C. IX, N. 17 AD 3; S.R.C. 3364, IV; P.R.E.: III, N. 398 AD 203).

d) If the church is being dedicated in honor of our Lord or our Lady, the words *et beati N* in the oration

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Domine Deus are omitted and no mention of the Title is made in the prayer (S.R.C. 3241, III).

e) The faithful must be entirely excluded from the church during the blessing. The church must be bare and devoid of decoration, and the altars must be completely stripped (R.R.: IX, C. IX, N. 17 AD 3).

f) For a detailed exposition of the ceremony according to the pontifical rite, see P.R.E.: III, nn. 262–266. For a detailed exposition of the ceremony when performed with sacerdotal rite, see S.L.: IV, qu. 342 ad V.

17. ***Mass after Solemn Blessing of a Church.*** The solemn blessing of a church must be concluded with a Mass in honor of the Title of the church. It is said with *Gloria* and with only such commemorations as are permitted in a solemn votive Mass (M.R.: ADD., II, 9; V, 3; VII, 1; R.R.: IX, C. IX, N. 17 AD 12; P.R.E.: III, N. 261; SEE N. 268 D–E). The *Credo* is added, if the Mass is sung or if said on a Sunday (n. 228 a ad 1, 7).

b) The above Mass cannot be said if the day is one on which solemn votive Masses are forbidden, in which case a Mass of the day is to be said with a commemoration of the Title under one conclusion with the principal prayer; this commemoration is omitted on All Souls' day, but not on feasts of the Lord, even if they are primary doubles of the first class in the universal Church (M.R.: ADD., II, 9; V, 3; NN. 266–267).

c) If the day is one on which the Office is said or a commemoration is made or there occurs a vigil or a day within an octave of the same Mystery or Saint as

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the Title, the Mass of the Title can neither be said nor commemorated; the Mass corresponding to the impeding Office or commemoration or vigil or octave must be said instead but with all the privileges of the impeded votive Mass, except that the Mass of a common vigil retains its simple rite and excludes the *Credo* and the festive or solemn tone (M.R.: ADD., II, 3; S.R.C.: JAN. 16, 1946 AD I).

d) The Mass need not be celebrated by the one who blessed the church; nor need it be celebrated with chant, unless the blessing was given with pontifical rite (S.L.: IV, QU. 342 AD V; P.R.E.: III, N. 266).

18. *Title of a Church.* Every church, which is consecrated or solemnly blessed, must have its proper Title (c. 1168, 1).

b) The Title is chosen on the occasion of the blessing of the corner-stone (n. 5 a). But it is formally given to the church at its consecration or solemn blessing, after which it can be changed only by apostolic Indult (c. 1168, 1; S.R.C. 2719; 2853; 4335).

19. *Co-Titles.* It is not forbidden to give a church more than one Title. A Title over and above the one prescribed is called a Co-Title.

b) A Co-Title has all the rights of a Title, if it is legitimately given (S.R.C. 2619, IV; 3289, I; 3386, I).

c) A Co-Title is legitimately given in the following instances: if together with the Title it is duly named at the dedication of the church (S.R.C. 3289, I; 3386, I); if, in the case of a church rebuilt after being destroyed,

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it is duly named with the Title at the rededication of the church (S.R.C. 2453; 3625, I); if, in the case of a church consecrated after having been previously blessed, it is duly named with the Title at the consecration of the church (DE LOCIS: P. 21); if the addition of the Co-Title is authorized either by apostolic indult or by law (S.R.C. 2619, III; 2853, II; C. 1187; N. 39 A).

d) A Co-Title, added to the Title by popular devotion or even by command of the Ordinary but without the approbation of the Holy See or permission by law, does not have the rights of a Title (S.R.C. 3059, XIV).

20. ***Norms for Titles.*** A church cannot be given a Title, for which there is no approved feast (n. 21 a). There is not, for instance, an approved feast in honor of the Souls in Purgatory, since All Souls' day is not observed as a feast. Neither is there nor can there be a feast in honor of God the Father or in honor of the Holy Face or the Sacred Hands or Sacred Head of our Lord (S.R.C. 460, IV; HOLY OFFICE: DECREES OF 1892; 1893; 1937; 1938).

b) Whatever is the object of a feast either according to the universal calendar or according to the diocesan or religious calendar proper to the church in question, may always be chosen as the Title of the church. This is so, whether the object of the feast is a Mystery of the Lord, a Mystery or a Prerogative of our Lady, the Person of a Saint, a sacred object (e.g. the Holy Cross), or some extraordinary event (e.g. the Apparition at Lourdes, the Stigmata of St. Francis).

c) If a person is honored as a Saint in the Roman

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Martyrology, that person may be chosen as the Title of a church, even though there is no feast in honor of the Saint in the calendar of the universal Church or of the diocese or institute to which the church in question belongs. But if a person is honored as a Saint in a supplement only of the Martyrology, a church cannot be dedicated in honor of that Saint unless it has a right to the use of the supplement (S.R.C. 3876, V; 4335).

d) One who is only beatified cannot be chosen as the Title of a church, except by apostolic indult (C. 1168, 3).

e) Without an apostolic indult a church cannot be given a Title whose feast cannot be observed except by an Office and Mass proper to a church or diocese or institute whose calendar cannot be used in the church in question (P.R.E.: II, N. 32).

21. ***Feast of Title.*** The feast of the Title of a church must be celebrated each year in accordance with liturgical laws (C. 1168, 2). This feast has the rank of a primary double of the first class. The octave of the feast has been suppressed (S.R.C.: MARCH 23, 1955 AD TIT. II, N. 11).

b) If the church is a Cathedral, its titular feast is celebrated in the Office and Mass by both the secular and religious clergy throughout the diocese.

c) If the church is not a Cathedral, its titular feast is celebrated in the Office and Mass by the clergy strictly attached to the service of the church. Those not so attached to the service of the church, even though they reside at the church and perform occa-

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sional services for the church, observe the titular feast in the Masses celebrated in the church but not in the Office (S.R.C. 2872, I; 3431, PARS IA AD I, IV; 4025, IV).

d) A pastor with two parishes under his jurisdiction must celebrate the titular feast of the parish church of each parish, and not merely the feast of the church at which he resides; each feast must be celebrated as a primary double of the first class (S.R.C. 2009, V; 2849; APRIL 27, 1929). The titular feast of one church is not observed or commemorated in the Masses celebrated in the other.

e) A missionary with a number of parishes under his jurisdiction is obliged only to the titular feast of the church at which he resides; or he may celebrate the titular feast of the nobler church. This is allowed by way of exception to the rule stated in the preceding paragraph (S.R.C. 3554; 3571, II). The titular feasts of the other parish churches are observed only in the Masses celebrated in them on their respective feasts.

f) If beside the principal parish church a pastor has jurisdiction over a filial church which is administered independently of the former and in which the sacred ministry is exclusively entrusted to an assistant deputed to this work by the Ordinary, the pastor is obliged to the titular feast of the principal parish church only, while the assistant is obliged to the titular feast of the filial church only (S.R.C. 3431, PARS IA AD III; 3952).

g) The titular feast of a church, which serves as a succursal or auxiliary church for the convenience of parishioners living at a distance from the principal

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church, is observed only in the Masses celebrated in the church on the feast (S.R.C. 3431, PARS IA AD VII; 3515, V AD 2).

h) If a diocesan church has temporarily or according to the good pleasure of the Bishop been placed under the care of an individual member of a religious institute having its own proper calendar, the religious in question must observe the titular feast of the church in the Masses said in the church on the feast; but he does not observe it in the private recitation of the Office (S.R.C. 3397, I–III; 3979, II–III; N. 181 F).

i) If the Title of a church is listed in the calendar of the church with a companion Saint and if both are related by ties of consanguinity or affinity, on the titular feast the Office and Mass shall be of both together (B.R.: ADD., IX, 4).

j) If the Title of a church is listed in the calendar with a companion Saint and if both are not related as above but merely died on the same day, on the titular feast the Office and Mass will be of the Title only; the companion Saint is separated from the Title and his or her feast is transferred or commemorated or entirely omitted, depending on the rite assigned to this Saint in the calendar (B.R.: ADD., IX, 4; NN. 321–324).

k) If a suppressed diocesan feast was formerly celebrated with a proper Office and Mass, the same Office and Mass shall continue to be used for the titular feast of any church having the right to follow the diocesan calendar (S.R.C. 4297, II).

l) In celebrating the titular feast of the Cathedral, religious shall use the same Office and Mass as the sec-

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ular clergy, unless they themselves celebrate the same feast with a more proper Office and Mass (S.R.C. 4312, V). They celebrate the feast on the same day as the secular clergy, even though according to their proper calendar the feast is observed in their institute on a different date; in the latter case they must omit the celebration of the feast on their own proper date (S.R.C. 3041, I; 4317, II; R.G.B.: VIII, 9–10).

m) If the Title of a church is a Saint, the Office and Mass for the feast are taken from the appropriate Common, unless other directives are given in the Breviary and Missal. It should however be noted that a proper Office or Mass, given by special indult to some other church or to a diocese or religious institute to which the church in question does not belong, cannot be used without an apostolic indult.

n) If a church is dedicated in honor of the Holy Ghost or the Blessed Sacrament, its titular feast is celebrated on the feast of Pentecost or Corpus Christi respectively. If the Title of a church refers in some way to the Passion or Crucifixion, its titular feast may be celebrated on either feast of the Holy Cross or on the feast of the Precious Blood (EPH. LIT.: LXVII, P. 257). If the Title of a church is in honor of our divine Savior or Redeemer and if a more proper feast cannot be used, the titular feast is celebrated on the feast of the Transfiguration (S.R.C. 2439, IV; 2721, II; 3745, I; 3845). The titular feast of the Good Shepherd is celebrated on the 2nd Sunday after Easter, as explained in n. 510 e. If the Title of a church refers in some way to our Lady and if a more proper feast cannot be used, the titular

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feast is celebrated on the Assumption (S.R.C. 2529, I–II; N. 593 B).

22. *Feast of Co-Title.* The feast of a Co-Title of a church is celebrated in the same way as the feast of a Title (S.R.C. 3386, I–III; 3417, III; 3622, III).

b) The feast of the Co-Title of a Cathedral need not be celebrated throughout the diocese but only by the clergy strictly attached to the service of the Cathedral, if this should be the custom in a particular diocese (S.R.C. 3637, VI).

c) If the feast of a Co-Title should fall on the same day as that of the Title, both shall be celebrated as one feast under the rite proper to a titular feast (S.R.C. 3622, I). If the feasts of both are already joined together in the Breviary and Missal (e.g. SS. Philip and James on May 11), there should be no particular difficulty about arranging the Office and the Mass.

d) If the Title and the Co-Title belong to the same category of Saints and if the feasts of both fall on the same day but without being joined into one feast in the Breviary and Missal, the Office and the Mass shall be taken, as far as is necessary, from the appropriate Common and the oration shall be said in the plural with the names of both Saints inserted.

e) If the Title and the Co-Title belong to different categories of Saints and if the feasts of both fall on the same day but without being joined into one feast in the Breviary and Missal, the Office and Mass shall be taken, as far as is necessary, from the Common of Martyrs or from the Common of the more important Saint who will ordinarily be the Title of the church;

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but such words as *martyr* and *confessor* shall be omitted, if they do not apply (see J. O'Connell: vol. I, p. 70).

23. ***Commemoration of Title.*** The Title and Co-Title of a church shall be named at the letter N in the oration *A cunctis*, when said as a votive collect. Concerning the abolition of the *A cunctis* as a seasonal commemoration, see n. 210.

b) This commemoration is omitted: if the Title or Co-Title is a divine Person or a Mystery of the Lord; or if it already occurs in this prayer; or if it has already been mentioned in the principal prayer or in a commemoration. In all such cases the words *atque beato N* are omitted from this prayer.

c) If the Title or Co-Title is an Archangel or an Angel or St. John the Baptist, it is to be mentioned before St. Joseph. The words *atque beato N* are omitted from the prayer in this case also.

d) If a church has a Title and a Co-Title, the following order is observed: Archangels; Angels; St. John the Baptist; St. Joseph; Apostles; Martyrs; Bishops; Non-Bishops; Virgins; Non-Virgins.

e) Regulars may also insert the name of a canonized Founder in the *A cunctis*, the name to be inserted before or after that of the Title of the church according to the above norms. This may not be done by other religious priests without a special indult from the Holy See. The use of the privilege is obligatory on the religious, even in churches not belonging to the Institute, once the privilege has been accepted by the Institute (S.R.C. 3758; 4403, II; EPH. LIT.: LXIV, P. 128).

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24. *Reservation of Eucharist.* The Blessed Sacrament may not be reserved in a church, unless there is someone to guard It and unless Mass is regularly said in the church at least once a week (c. 1265, 1).

b) The custodian should be a cleric and preferably a priest, if possible. But a layman will suffice, provided that a priest is responsible for the key to the tabernacle (CONG. SACR.: MAY 26, 1938).

c) The custodian must see to it that every means of entry into the church is securely locked at night. It is strongly recommended to equip the church with an automatic alarm against any attempt at robbery or profanation (CONG. SACR.: MAY 26, 1938).

d) It is strictly forbidden to reserve the Blessed Sacrament except in a tabernacle and on an altar. The altar, moreover, must be one at which Mass is habitually celebrated (S.R.C.: JUNE 1, 1957 AD 3, 8). It is also forbidden to reserve the Blessed Sacrament constantly or habitually at more than one altar in the same church (c. 1268, I): this is not a prohibition against keeping It at a second altar when this is convenient for the distribution of Holy Communion, provided It is not kept there outside the hours when Communion is distributed (S.R.C. 3576, VI).

e) The Blessed Sacrament shall be kept as a rule at the main altar, this being the most excellent and noblest place in the church. An exception is permissible in circumstances where another altar would seem to be a more suitable and becoming place for the veneration and worship due to so great a Sacrament, as in the case mentioned in the following paragraph (f) or in the

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case of certain major sanctuaries where the object (image or relic) venerated is enshrined on the main altar; another exception is the sacred triduum of Holy Week, during which the place of reservation is regulated by special liturgical laws (c. 1268, 2; S.R.C.: JUNE 1, 1957 AD 2).

f) In cathedral, collegiate, and conventual churches where choral functions are performed at the main altar, it is fitting to reserve the Blessed Sacrament at another altar, lest the proper carrying out of the choral functions be impeded (c. 1268, 3; S.R.C.: JUNE 1, 1957 AD 2).

g) Where there is perpetual Exposition at the main altar, the Blessed Sacrament should be reserved habitually for the Communion of the faithful at another altar (S.R.C. 3449, III).

h) Rectors of churches shall take care that the altar of the Blessed Sacrament is more richly adorned than any other, in order thereby to stimulate the piety and devotion of the faithful (c. 1268, 4).

i) The tabernacle of the Blessed Sacrament must be *immovably* secured to the altar at the middle (c. 1269, 1; S.R.C.: JUNE 1, 1957 AD 2). See nn. 147–150.

j) To protect It if there is danger of profanation or hostile attack or for any grave reason, the local Ordinary may permit the removal of the Blessed Sacrament from Its altar during the night or even during the day; but It must be enclosed in a ciborium resting on a corporal and a lamp must burn continually before It (CC. 1269, 3; 1271; S.R.C. 3527; CONG. SACR.: MAY 26, 1938; SEPT. 15, 1943).

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k) When brought to the altar to be consecrated, a host must be *recently* made (cc. 815, 1; 1272; R.R.: V, C. I. AD 7). It should, therefore, not be more than fifteen, or at most more than thirty, days old (THEOL. MOR.: II, N. 108 AD 3; EPH. LIT.: LV, P. 72 AD 12, 15). The practice of consecrating hosts six or even three months old cannot be excused from mortal sin (S.R.C. 2650). See also n. 182 1.

l) Hosts consecrated for the Communion of the faithful or for Exposition in the monstrance and reserved in the tabernacle shall be *frequently* renewed and the old ones shall be duly consumed, so that there is no danger of corruption; any instructions of the local Ordinary in this regard shall be exactly observed (c. 1272; R.R.: V, C. I AD 7). Hosts reserved in the tabernacle should as a rule be consumed after a week; by way of exception in a particular case, fifteen days can be tolerated at the most (C.E.: I, C. VI AD 2; S.R.C. 3621, II; THEOL. MOR.: II, N. 173 AD II).

m) Churches, and especially parish churches, in which the Blessed Sacrament is reserved, must be left open to the faithful for at least some hours daily (c. 1266).

25. ***Reservation of Eucharist Prescribed.*** Provided that the laws stated in the preceding number are complied with, the Blessed Sacrament must be reserved in the following churches (c. 1265, 1 AD 1):

1° in the Cathedral church;

2° in the principal church of an abbacy or prelature *nullius*;

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3° in the principal church of a vicariate or prefecture apostolic;

4° in parochial and quasi-parochial churches;

5° in a church attached to the house of exempt religious, whether men or women.

26. *Reservation of Eucharist Permitted.* Provided that the laws stated in n. 24 are complied with and provided that the local Ordinary so permits, the Blessed Sacrament may be reserved habitually:

1° in collegiate churches (c. 1265, 1 AD 2);

2° in a succursal parochial church, but only if the Blessed Sacrament has been reserved there by immemorial custom (CODE COMM.: MAY 20, 1923);

3° in a church attached to a non-exempt pious or religious house, but only if the community uses the church for its ordinary daily exercises of piety (CODE COMM.: JUNE 3, 1918).

Note: To reserve the Blessed Sacrament habitually in any other church the permission of the Holy See is required, the local Ordinary being able to allow this for a particular occasion only and if there is a just cause (c. 1265, 2).

27. *Divine Services.* All ecclesiastical functions are permitted in a church that is consecrated or solemnly blessed, with the exception of those reserved to pastors (see n. 28) or proper to a particular church by privilege or legitimate custom (c. 1171).

b) The precept of hearing Mass is satisfied in any church and at any Mass of Catholic rite (c. 1249).

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c) Funeral services must ordinarily be held in the place indicated in n. 28 ad 7, unless the deceased legitimately chose some other church, which can only be one of the following: a parish church; a church of regulars; a church with the right of patronage, if the deceased is the *patronus;* a church of nuns, if the deceased is a woman who resided within the cloister as a servant, student, patient, or guest; a church having the right to conduct funeral services by indult, custom, or concession of the local pastors (c. 1225).

The following do not have the right to make the choice referred to above: boys under 14 and girls under 12, though a choice may be made for them by parents or guardian; professed religious, with the exception of those elevated to the episcopate (cc. 1223–1224; 88, 2).

In choosing the church of their funeral, wives are not subject to husbands, nor boys over 14 or girls over 12 to their parents (c. 1223, 2). One may exercise his right of choice either personally or by deputy; the latter may act even after the death of the deceased (c. 1226, 1–2). Clerics and religious are strictly forbidden to induce anyone by vow, oath, or promise either to choose their church or to adhere to such a choice; a choice made in this way is null and void (c. 1227). Failure of the deceased to make a choice cannot be supplied by relatives (CONG. CONC.: July 9, 1921).

d) Parish churches have the right to use the Memoriale Rituum of Benedict XIII, provided they lack the personnel and facilities to carry out the solemn rite of the Roman Missal and provided the prescriptions of

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the Memoriale can be observed with decorum and with the assistance of at least three servers (S.R.C. 2616, I; 2915, I; 2970, V; 3390).

e) Non-parochial churches may not use the Memoriale without an indult of the Holy See and except as noted above (S.R.C. 3366; 3390; 3697, XVII; 4049, I). This permission can usually be obtained through the local Ordinary.

f) Masses of Requiem, either those for special occasions or the daily (*quotidiana*) Mass, may be said in a cemetery church any day except the following: Sundays; feasts of precept, even if suppressed; doubles of the I or II class; privileged ferias and vigils; the octaves of Christmas, Easter, and Pentecost (M.R.: ADD., III, 8; SYNOPSIS: P. 202). Concerning the conditions attached to this concession, see n. 298.

g) Unless examined and expressly allowed by the local Ordinary, exercises of piety and prayers are not permitted in churches and oratories; difficult cases shall be submitted to the Holy See (C. 1259, 1; HOLY OFFICE: FEB. 14, 1958).

h) Admission to any sacred function in a church must be entirely free, and any contrary custom is to be considered reprobated (C. 1181). To request an offering for seats or to take up an Offertory collection is not forbidden (C.L.: P. 597).

i) It is fitting that men and women should be in separate places during church services (C. 1262, 1).

j) Men should have their heads uncovered during a sacred function whether in or out of a church, apart from special circumstances or legitimate custom to the

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contrary. Women however should cover their heads and be modestly dressed, especially for Holy Communion (c. 1262, 2; CONG. CONC.: INSTR. OF JAN. 12, 1930).

k) Public officials may according to their dignity be given a special place in church, excepting any place forbidden to them by liturgical law (c. 1263, 1).

l) A special section of the church may not be reserved during divine services for any individual or his family without the express permission of the local Ordinary; for a just cause the latter can revoke this permission at any time, however long it may have been in effect; this permission cannot be given, if thereby the rest of the faithful would be deprived of satisfactory accommodations (c. 1263, 2–3). This law does not refer to the reservation of a particular pew (C.L.: p. 649).

m) For a just cause the local Ordinary can fix the hours for sacred services in non-exempt churches. It is for him also to decide whether services in exempt churches conflict with the catechetical instruction and the explanation of the Gospel given in the parish church (cc. 1171; 609, 3).

28. ***Functions Reserved to Pastors.*** The following are reserved to pastors, except as noted (c. 462):

1° Solemnly to administer Baptism. Reserved to pastor of parish where person to be baptized has a domicile or quasi-domicile, even if presently living elsewhere (c. 738, 1–2). One living outside proper parish is to be baptized by pastor of place, if the proper pastor cannot do so easily and without delay; but proper pastor cannot licitly baptize outside his ter-

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ritory without the consent of the local Ordinary or pastor (cc. 738, 2; 739). The local Ordinary may reserve the Baptism of adults to himself or his delegate for the sake of greater solemnity (c. 744). In a case of necessity and especially in danger of death any priest or deacon can baptize solemnly (cc. 738, 1; 741; 759, 1).

2° Publicly to bring Communion to the sick. Reserved to pastor of place where sick person is. Permitted to other priests with presumed permission of local Ordinary or pastor or in case of necessity (c. 848).

3° Publicly or privately to bring Viaticum and to administer Extreme Unction. Reserved to pastor of place where sick person is (cc. 850; 938, 2). Viaticum is not reserved, if repeated privately during same illness. These functions reserved to highest chapter dignitary in the case of the Bishop (c. 397, 3), and to the rector or his delegate in the case of seminary personnel (c. 1368). In regard to the professed and novices and all who as servants, students, guests, or patients have been living a day and a night in a religious house, these functions are reserved to the superior or his delegate in the case of clerical religious, to the ordinary confessor or his substitute in the case of *moniales*, to the chaplain in the case of lay religious whom the local Ordinary has withdrawn from the care of the local pastor (c. 514, 1–3). These functions permitted to others with presumed permission of local Ordinary or pastor or in case of necessity (cc. 848, 2; 850; 938, 2).

4° To announce the banns for candidates to sacred orders. Reserved to proper pastor of the candidate, saving the right of the Ordinary to dispense from this

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or to order it done in other churches also; banns not announced for religious in perpetual vows (c. 998, 1).

5° To announce the banns of marriage. Reserved to proper pastor of each party, saving the right of the local Ordinary to dispense in this matter or to order the banns in other churches also (cc. 1023, 1–2; 1028, 1). See n. 395 e.

6° To assist at marriages and to give the nuptial blessing. Reserved to proper pastor of the bride or, for a just excusing cause, to the proper pastor of the groom, saving the right of the local Ordinary to do these things himself and saving the validity of any marriage or nuptial blessing assisted at or given by a pastor in his own territory (cc. 1095, 1 AD 2; 1097, 2; 1101, 2; R.R.: VIII, C. I AD 5). For Catholics of mixed rites the proper pastor is the pastor of the groom, unless an exception is made by particular law (c. 1097, 2; R.R.: VIII, C. I AD 5).

7° To conduct funeral services. Reserved ordinarily to proper pastor of deceased or, if deceased had several proper pastors, to the proper pastor in whose territory he died (c. 1216, 1–2). If deceased died outside proper parish, his body shall be brought to the church of the proper parish, provided this can be done by a journey on foot or according to regulations of local Ordinary; otherwise, the body shall be brought to the church of place where death occurred (c. 1218, 1–2). Special provisions are made by law in regard to the funeral church: of Cardinals, residential Bishops, and Abbots or Prelates *nullius* (c. 1219); of beneficiaries with the obligation of residence (c. 1220); of professed male

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religious, their novices, and servants (c. 1221); of female religious and their novices (c. 1230, 5); of the personnel of seminaries and hospitals, of students, guests, and patients in a religious house (c. 1222).

Funeral services are not reserved as explained above, if the deceased has legitimately chosen another church (see n. 27 c). See also n. 90.

8° To bless the homes of the faithful on the day before or after Holy Saturday designated by the local Ordinary. Reserved to local pastor or his delegate; the reference is to blessing given in R.R.: IX, C. III, N. 9. The pastor shall on this occasion make inquiries concerning spiritual status of his parishioners (S.R.C.: INSTR. OF NOV. 16, 1955 AD 24).

9° To bless the baptismal font on Holy Saturday, to conduct public processions outside the church, and to give blessings with pomp and ceremony outside the church. Reserved to local pastor, unless parish church is a capitular church where chapter performs these functions. In non-parochial churches which legitimately possess a font, the right to bless it belongs to the rector of the church (c. 774). Concerning Corpus Christi Procession, see n. 530.

29. ***Sacred Music in Churches.*** The laws relative to sacred music shall be observed (c. 1264, 1). An Instruction concerning these laws and the practical application of them to the Sacred Liturgy was published on Sept. 3, 1958 (AAS: L, 1958, PP. 630–663). The numerical references in the following paragraphs are to this Instruction. See n. 30 a.

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b) The laws regarding sacred music in churches apply to oratories also (public, semi-public, private), unless it is evident that only churches in the strict sense are meant (11).

Sacred Music comprises: Gregorian Chant; Sacred Polyphony; Modern Sacred Music; Sacred Organ Music; Popular Religious Chant; Religious Music (4).

c) Gregorian Chant is the principal and proper sacred or liturgical chant of the Roman Church. For its proper rendition no instrumental accompaniment is of necessity required (5).

The Gregorian Chant to be used in the Liturgy is given in the following books: the Roman Gradual with the Ordinary of the Mass; the Roman Antiphonal; the Office of the Dead, of Holy Week, and of the Nativity of our Lord (56).

The copyright for all gregorian compositions in approved liturgical books of the Roman Church belongs exclusively to the Holy See (57). The Decrees 4166, 4178, 4260 of the Congregation of Rites are still in force, while the Decree of Aug. 10, 1946 of the same Congregation is to be extended to the publication of books of liturgical chant also (58).

Duly authorized publishers must reproduce gregorian compositions with perfect accuracy and according to their authentic form, which is to be found in the typical Vatican editions of the liturgical books; in the case of chants proper to a particular church or religious family, the authentic form is the one approved by the Congregation of Rites. Rhythmic signs do not belong to the authentic text; their addition, however,

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to the authentic text is permitted, provided that the value and character of the gregorian notes are in no wise changed (59).

Not only can Gregorian Chant be used in all liturgical functions, but it is to be preferred, other things being equal, to every other kind of music (16).

Gregorian Chant being a liturgical chant, its language is exclusively Latin (16 a).

For those parts of a liturgical function which according to the rubrics must be sung by the celebrant or his ministers, the gregorian melodies in the approved liturgical books must be used; the same holds for the responses of the choir or the congregation (16 b).

The celebrant and sacred ministers should strive to sing any prescribed part as correctly, distinctly, and beautifully as possible (94).

Whenever it is possible to choose the celebrant or sacred or other ministers for a solemn liturgical service, it is becoming to prefer those who are known to be better singers, especially if the chant is more than ordinarily difficult or if the service is to be broadcast by radio or television or to be celebrated with a special solemnity (95).

Where by particular Indult the celebrant or a minister of a Mass in chant may recite the Epistle or Gospel in the vernacular, the Latin text must first be sung according to the prescribed gregorian melody; the vernacular version can only be read in a clear and loud voice, so that any chanting of the same is strictly forbidden (16 c). This reading may not be done by a commentator (96 e).

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Every effort should be made to teach the faithful everywhere the prescribed gregorian melodies for the responses at a Mass in chant (25 a).

The faithful shall also be taught the simpler gregorian chants for the *Kyrie*, the *Sanctus*, the *Agnus Dei*, and, if at all possible, the *Gloria* and *Credo*. In regard to the *Kyrie*, the *Sanctus*, and the *Agnus Dei*, the easiest of the gregorian chants is n. 16 in the Roman Gradual; the easiest *Gloria* is n. 15 and the easiest *Credo* is n. 1 or 3 (25 b).

Concerning participation by the faithful at a Mass in chant, see n. 312 h–k. See also n. 244.

d) Sacred Polyphony, like Gregorian Chant, can be used in all liturgical functions, provided there is a choir capable of doing it justice. It is especially recommended, if a function is to be celebrated with more than usual solemnity and splendor (17). In the rendition of it special care is to be taken that each word is clearly and distinctly heard (21 a).

Compositions of this kind, whether old or new, may not be used in liturgical functions, unless they conform with the norms set down in the Encyclical *Musicae Sacrae;* in a case of doubt the diocesan Committee on Sacred Music is to be consulted (48). The Encyclical rejects such works as are flamboyant in style and of inordinate length, with the result that the liturgical text is obscured and the ceremony retarded and the talents of the singers lowered, to the dishonor of sacred worship.

Sacred Polyphony does not of its nature require any instrumental accompaniment (6).

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e) Modern Sacred Music, like Gregorian Chant and Sacred Polyphony, can be used in all liturgical functions, provided there is a choir capable of doing it justice and provided the work in question is pious and religious in character and in keeping with the dignity, gravity and holiness of the Liturgy. Hence, it must be good music from an artistic standpoint and must conform with the laws of the Liturgy and with the requirements indicated in the Encyclical *Musicae Sacrea;* the right to pass on such matters belongs to the diocesan Committee on Sacred Music (7, 18, 50).

In the rendition of this type of chant special care shall be taken that each word is clearly and distinctly heard (21 a).

Modern Sacred Music ordinarily requires instrumental accompaniment (7).

f) Popular Religious Hymns are greatly to be commended and esteemed, since they constitute a most effective means in directing the minds of the faithful to heavenly things and in imbuing the Christian life with a genuine religious spirit (51).

Hymns of this kind should be given a place in the family and social life of the faithful, and their use in these spheres, whether the occasion be one of joy or sorrow, should be earnestly promoted by priests, parents, teachers, and the like (9, 51, 105, 106).

Popular religious hymns are to be accorded a very special place of honor in *pious exercises* both inside and outside of church, and at such exercises they may be freely used; the language of the hymns may be any language familiar to the faithful (9, 13 d. 19, 51, 104).

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By *pious exercises* are meant sacred functions, not described in approved liturgical books and for that reason not *liturgical* functions (1).

Hymns in the vernacular may be sung at a liturgical function, only when this is expressly permitted (19).

Hymns in the vernacular are permitted at a *low* Mass, on condition that their theme corresponds to the part of the Mass at which they are sung (14 b, 30, 33). They are permitted at a Mass *in chant* only in the case of a centenary or immemorial custom which in the judgment of the local Ordinary cannot prudently be suppressed; but such hymns can never take the place of any Latin text that is prescribed by the rubrics to be sung, nor, apart from particular concessions to the contrary, may they be vernacular versions of the prescribed Latin texts, even if the latter are also sung (13 b, 14 a).

Popular religious hymns must be in entire conformity with Catholic faith. They must express and explain that faith rightly, use simple melodies and plain language, be free from superfluous and high-sounding or empty words and be dignified and grave while remaining simple and brief (52).

It is the duty of the local Ordinary to see to it that popular religious hymns have the qualities prescribed above (52). It is recommended that a collection of suitable hymns both old and new be made and, with the approval of the local Ordinary, be published for the use of the faithful (53).

g) By Religious Music as a distinct type of sacred music is meant music that seeks to express and stir up

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pious and religious emotions but that was not composed for liturgical use directly or in strict accord with liturgical requirements (10). Such music is to be greatly esteemed and opportunely promoted, because of its obvious benefits to religion (54).

Religious music cannot be used in liturgical or other sacred functions, since it belongs properly to the music hall or theatre and not to the church dedicated to divine worship (10, 55).

Where no auditorium or hall is available, a concert of Religious Music may be given in a church if such a concert can be expected to benefit the faithful spiritually. But for all such cases the conditions specified in the Instruction of Sept. 3, 1958 must be complied with (55 a–g).

Music in which there is any admixture of what is lascivious or impure is strictly forbidden to be sung or played in church (c. 1264, 1).

h) Everything which the approved liturgical books prescribe to be sung by the celebrant or his ministers or by the choir or people belongs to the integrity of the Sacred Liturgy (21).

Hence, it is strictly forbidden to change the order or words of a text to be sung, to omit words or to repeat them unduly (21 a).

It is also forbidden to omit in whole or in part any liturgical text to be sung, unless this is expressly permitted (21 b).

If for a reasonable cause one or the other liturgical text cannot be sung by the choir according to a prescribed melody, it may be sung either *recto tono* or in

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a psalm-tone and, if desired, with organ accompaniment (21 c).

i) There are certain churches which by their very nature have a special obligation in regard to the Sacred Liturgy and Sacred Music, namely, the larger parochial and shrine churches, and also cathedral, collegiate, abbatial, and religious churches. Hence, all persons, whether cleric or lay, who in any way have a part in the sacred ceremonies or singing in these churches, should prepare for these offices with the greatest care and perform them with the greatest perfection (111).

j) It is greatly to be desired that the above churches should each have its own permanently organized liturgical choir or *schola cantorum* (99). The reference is to what is known as a chancel-choir, the members of which wear cassock and surplice and sing from within the sanctuary (67, 93 a, c).

k) Where a liturgical or chancel-choir cannot be organized, a mixed choir of men and women or a choir of women and girls is permitted. But such choirs must be outside the sanctuary; the men must be separated from the women and girls and every impropriety must be avoided. Concerning these matters the local Ordinary must draw up precise regulations and the rectors must give an account of their observance (100).

l) It is desirable for every church to have its own group of choir boys and efforts to effect this should be made; they should be well instructed in the Sacred Liturgy and in sacred music (114).

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m) The organist, choir-director, singers, musicians, and the like, should be exhorted to give their services *gratis* out of love for God and for the promotion of religion and piety. If this is not possible, then ecclesiastical superiors are bound to pay them a just wage in accordance with civil requirements and approved local standards. It is fitting that the local Ordinary, after consulting with the diocesan Committee on Sacred Music, should regulate these matters for the whole diocese. Provision shall also be made for social security (101–103).

n) All who in any way have a part in the sacred music of the Church should lead exemplary christian lives because of the role they play in the Sacred Liturgy, with which Sacred Music is mostly closely connected (97, 104).

o) The singers, whether young people or adults, should be suitably instructed concerning the liturgical functions in which they participate and concerning the texts they sing, so that theirs may be a "rational service." They shall be taught to pronounce Latin words correctly and distinctly. Those in charge shall see to it that good order and sincere devotion are maintained in the place of the choir (98 c). Concerning the choir-director, see 98 b.

p) Religious Superiors, both male and female, must see to it that all in their community, and not just a few, are suitably trained in sacred chant (110).

q) Those in charge of minor and major seminaries are bound in conscience to observe strictly the requirements of the sacred canons and of the Holy See

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regarding the training in sacred music to be given candidates for the priesthood; this applies to religious also (110).

r) In each diocese there shall be a Committee on Sacred Music, made up of men, either priests or of the laity, who are experts on all aspects of the subject. They shall be appointed by the Bishop, who shall also see to it that meetings of the Committee are held fairly frequently, preferably in his presence and together with the Committee on Sacred Liturgy and the Committee on Sacred Art. One Committee on Sacred Music for two or more dioceses is also permitted (118).

s) Concerning Masses in chant, see nn. 244–248.

30. *Instrumental Music in Church.* The numerical references in the following paragraphs are to the Instruction of the Congregation of Rites, issued on Sept. 3, 1958. See n. 29 a.

b) No instrument should be played at a sacred function, if it cannot be played well. For it is better to omit instrumental music entirely, even if there is question of the organ, rather than to permit playing that is artistically bad. This is required by reason of the nature and holiness and dignity of the Liturgy (60 a).

c) The pneumatic or pipe organ has been and still remains the principal musical instrument in the Liturgy of the Latin Church, and this it is by reason of its very origin and nature (60 b, 61). Even if small in size, it should be well constructed and be equipped

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with the stops required for sacred use. It must be blessed with the blessing given in the Ritual (IX, c. VIII, 2); it thereby becomes a sacred thing and is to be treated as such (62).

It shall be suitably placed in the vicinity of the high altar, but so that the singers and musicians when standing on the choir platform cannot be seen by the faithful in the nave of the church. But for a special reason or because of some long-standing custom the local Ordinary may approve a different location for the organ (67). See n. 29 j.

d) Besides the pipe organ, the harmonium or reed-organ is also allowed, provided it has the tonal qualities and volume needed for sacred use (63).

e) An electrophonic organ instead of a pipe organ can be tolerated but only as a temporary substitute and as long as funds for a (even if small) pipe organ are not available. The express permission of the local Ordinary is required in each case; he in turn must first consult with the Committee on Sacred Music concerning any necessary adaptation of the instrument to sacred use (64).

f) A church-organist should have a fair knowledge of Latin and a better than average understanding of the Liturgy. But he shall be especially expert in his own art and in the laws of Sacred Music, so that, whether he accompanies the singers or other musical instruments or whether he performs alone or extemporizes at opportune moments during a function, he will perform these various duties competently and worthily. When presiding at the organ, he should be mindful of

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the active role he has in glorifying God and edifying the faithful (65, 98 b). See n. 29 m–n.

g) Other instruments may be used with or without the organ, on the more solemn days especially, either to accompany the singing or to execute a particular musical piece. But this applies to such instruments only as are by their nature suitable to sacred use, as v.g. the violin and similar string-instruments; to be entirely excluded is any instrument which in the common estimation is proper to profane use only (60 b, 68 a).

These instruments must be played with gravity and religious restraint, without any of the passion proper to profane music, and so as to foster piety. The musicians themselves must not only be expert in the use of their instruments but should know well the laws of Sacred Music also (68 b, c).

h) Any instrument, that plays mechanically or automatically, is strictly forbidden at all liturgical and non-liturgical sacred functions, whether its purpose is merely to supply music or to substitute for or to sustain the singing of the choir or the faithful. Such devices are, however, allowed, even inside church, but apart from any sacred function, in order to instruct the faithful in sacred chant. They are also allowed during a sacred procession, but then only outside the church, in order to accompany and sustain the singing (60 c, 70, 71).

The above prohibition does not apply to the use of amplifiers or loud-speakers (72). See n. 31 m.

i) The playing of the organ and other instruments

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is forbidden at the following times in all liturgical functions with the exception of Benediction (81): from first Vespers of first Sunday of Advent to None of Vigil of Christmas; from Matins of Ash Wednesday to the *Gloria* of the paschal Vigil; on the Ember days of September, if the Office and Mass are of these days; in all Offices and Masses of the Dead.

All instruments other than the organ are also forbidden on Septuagesima, Sexagesima, and Quinquagesima Sundays and on the ferias following them (82).

j) Exceptions to the prohibitions in the preceding paragraphs are as follows:

The organ and other instruments are permitted: on feasts of precept and feriated days (except Sundays); on the feast of the principal local patron, of the title and consecration-anniversary of a proper church, and of the title and founder of one's religious family; if an extraordinary solemnity occurs (83 a).

The organ only or the harmonium is permitted on the third Sunday of Advent and the fourth of Lent, at the Mass of the Chrism on Holy Thursday, from the beginning of the solemn evening Mass of Holy Thursday to the end of the *Gloria* (83 b).

The organ only or the harmonium is also permitted at Mass or Vespers, to sustain the chant (83 c).

k) From midnight before Holy Thursday to the *Gloria* of the paschal Vigil no instrument of any kind may be used, even to sustain the chant, all customs to the contrary notwithstanding; this applies to pious exercises also. The only exceptions are those for Holy Thursday, mentioned above (84).

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l) The practice of playing any instrument almost continuously at a *low* Mass at which those assisting are silent is to be reprobated. The playing must cease: from the priest's arrival at the altar to the Offertory; from the first versicles before the Preface to the *Sanctus* inclusively; from the Consecration to the *Pater*, where this is the custom; from the *Pater* to the *Agnus Dei* inclusively; during the *Confiteor* prayers before Communion, during the Postcommunion, and at the Blessing (29 a–d).

m) At Masses *in chant* all instrumental playing must cease; while the celebrant or sacred ministers are singing (16 b); during the Consecration, where this is the custom; from the Consecration to the *Pater*, unless the *Benedictus* is to be sung; at the last Blessing (27 c–g).

n) It is the duty of the local Ordinary to see to it that the laws concerning the use of musical instruments are strictly observed. To this end he may, in consultation with the diocesan Committee on Sacred Music, draw up more precise regulations for the diocese; in this he should consider approved local or regional customs (69, 83).

31. ***Things Forbidden in Churches.*** Whatever is out of harmony with the holiness of the place shall be entirely excluded from a church, especially all uncleanliness and all manner of trafficking, even though for pious purposes (c. 1178). The above is not understood to apply to the money-offerings requested for votive candles. The sale of religious articles may also,

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it would seem, be tolerated by the local Ordinary, where this is done in or near the vestibule and to accommodate the faithful (C.R.: XXXVIII, P. 37).

b) A church may not be used for any purely profane purpose, except with the leave of the Ordinary and in real necessity (CONC. TRID.: SESS. XXII).

c) The Ordinary may permit the use of a church for an occasion that is partly religious and partly secular in character, provided the decorum due to the sanctity of the place is observed (DE LOCIS: P. 44). See n. 29 g.

d) Burials are not permitted in churches or in church crypts or basements used for divine worship, excepting residential Bishops and Abbots and Prelates *nullius* who may be buried in their own church, and excepting the Sovereign Pontiff and Cardinals and royal personages who may be buried in any church (c. 1205, 2; CODE COMM.: OCT. 16, 1919).

e) Motion pictures and slide projections of every kind are most strictly forbidden in churches and oratories (S.R.C.: SEPT. 3, 1958 AD 73).

f) Pictures or statues or other objects, which are contrary to liturgical law or alien to the holiness of the place, are forbidden in churches or oratories (CONG. CONSIST.: NOV. 4, 1918 AD III, 19).

g) Memorial tablets, commemorating those of the faithful departed who are not nor can be buried in the place according to C. 1205, 2, may not be erected in churches or in church crypts used for divine worship (S.R.C. 4376; C.R.: XXXVII, P. 493).

h) A door or window, opening into a church from the house of a lay person, is forbidden (c. 1164, 2).

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i) Banners of condemned societies or with objectionable symbols, also the banner of any political party, may not be brought into church or blessed. But it is allowed to display the national flag in church. Banners of societies neither condemned nor against the Catholic faith may also be allowed in church and, if this is requested out of regard for the Church, may even be blessed (S.R.C. 4390; HOLY OFFICE: MARCH 31, 1911; EPH. LIT.: LXII, P. 269).

j) If a forbidden banner is forcibly displayed in church, the clergy shall withdraw and any sacred function shall be discontinued; but a Mass, if begun, shall be finished and solemn protest shall afterward be made by the proper authorities (HOLY OFFICE: JAN. 5, 1890; NOV. 24, 1897).

k) Electric lights may not be used in place of candles or lamps before a sacred image or for merely devotional purposes (S.R.C. 4206; 4210; 4322). See n. 154 i.

l) It is strictly forbidden to use recordings of any kind during a sacred function in or out of the church, even if there is question of sacred sermons or sacred music for any purpose. They may however be used outside of a sacred function, and then even in church, in order to instruct the faithful in sacred doctrine or sacred music or to enable them to hear the voice of the Pope or the Bishop or other sacred orator (S.R.C. SEPT. 3, 1958 AD 71). See n. 30 h.

m) Loudspeakers are permitted at all sacred functions, but only to amplify the *living* voice of the celebrant, the commentator, or anyone else whose words

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are meant to be heard by all (S.R.C.: SEPT. 3, 1958 AD 72). See n. 30 h.

n) The express permission of the local Ordinary is required to transmit by radio or to televise any sacred function in or out of the church. But the Ordinary himself must make sure that the chant and music will be in perfect accord with the laws of the liturgy and of sacred music and, in the case of television, that all participants in the function will perform their various duties in perfect accord with the rubrics of the ceremony and in an edifying way. This permission may be given habitually under the above conditions, if there is question of regular transmissions from the same church (S.R.C.: SEPT. 3, 1958 AD 74).

o) Television equipment shall be set up outside the sanctuary, as far as possible, but never so close to the altar as to impede the sacred rites. The operators must be cautioned to proceed with becoming gravity and not to disturb the faithful, especially at the more sacred moments of the function. These observations apply to photographers also (S.R.C.: L.C. AD 75–76).

32. ***Space Above and Beneath a Church.*** The room-space above or beneath a church may not be used for purely profane purposes (c. 1164, 2).

b) In a doubt as to whether certain activities are purely profane, the local Ordinary shall decide.

c) Lest the silence of the church be disturbed by any noise in the basement beneath or in an adjoining hall, these places may not have direct access to the church proper (S.R.C.: SEPT. 3, 1958 AD 72).

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33. ***Violation of a Church.*** A church cannot be violated, unless it had been consecrated or at least solemnly blessed.

b) Until it has been reconciled, it is strictly forbidden to use a violated church for divine services, for the administration of the Sacraments, and for funeral solemnities (c. 1173, 1). Such a church is to be closed and its altars are to be stripped. If the Blessed Sacrament is reserved there, It is to be removed elsewhere. The holy water fonts are to be emptied and the church bells may not be rung (P.R.E.: II, N. 160 AD 6).

c) If a church is violated during divine services, these shall cease at once. If the violation occurs during Mass, but before the Canon or after the Communion of the celebrant, the Mass shall be immediately discontinued; otherwise, the Mass shall be continued to the Communion of the celebrant inclusively (c. 1173, 2).

d) The crimes by which a church can be violated must be certain and notorious, and they must be placed in the church proper (c. 1172, 1). Hence, violation would not ensue: if there is a reasonable doubt about the gravity of the delinquent's guilt or about the juridical or factual aspects of the case; or if the commission of a certainly violatory crime is occult, but only as long as it remains occult (c. 2197); or if a violatory crime is committed outside the church proper as in the sacristy or the vestibule or the belfry, but a confessional or a side chapel or the choir gallery of a church is not to be considered outside the church proper (C.L.: P. 595).

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e) According to the pre-code law a cemetery adjacent to a church was considered violated, if the church was violated. Hence, in the Pontifical the rite of reconciliation of a violated church includes also the reconciliation of a violated cemetery. According to the present law a cemetery, even though adjacent to a church, is not violated by the mere fact that the church is violated (c. 1172, 2).

f) A church is not considered violated by the mere fact that a cemetery adjacent to the church is violated (c. 1172, 2); this is the same as in the pre-code law.

g) The following crimes are the only ones by which a church can be violated (c. 1172, 1):

1° The crime of homicide. By this is meant the unjust and voluntary killing of another or even of oneself. The victim must have been in the church proper when the crime was committed, even though death ensued elsewhere or even though (in the case of murder) the delinquent was outside the church proper at the time.

2° An injurious and grave shedding of human blood. By this is meant an unjust attack on another. The victim must have been in the church proper when attacked, and the attack must have been such as to cause the loss of a grave amount of blood, even though only a small amount was actually shed in the church proper itself.

3° The use of the church for sordid or for impious purposes. By this is meant, not one or the other isolated act, but the continuation or repetition of a sordid or impious act, at least for several hours. What

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acts are to be considered sordid and what acts impious, is not defined; in doubt recourse should be had to the proper Ordinary. But the use of a church for a merely profane purpose would not be either a sordid or an impious use.

4° The burial in the church of an infidel or of one excommunicated by a declaratory or a condemnatory sentence. By this is meant, not just a funeral service, but actual entombment or interment in the church. An unbaptized infant, at least if born of Christian parents, is not considered an infidel in the sense of this canon. Nor would a church be violated by the burial of a heretic, not excommunicated as specified above.

34. ***Reconciliation after Violation.*** A violated church shall be reconciled as soon as possible and in accordance with the prescribed liturgical rites (c. 1174, 1).

b) If there is a doubt about the fact of violation, a church can be reconciled *ad cautelam* (c. 1174, 2; SEE N. 33 D, G AD 3).

c) If a church has been violated as explained in n. 33 g ad 4, it shall not be reconciled until the body has been removed, if this can be done without serious trouble (c. 1175); the latter is a question for the Ordinary to decide.

d) If a church has been violated as explained in n. 33 g ad 1–3, it shall, if necessary, be cleansed before reconciliation, especially where the violation took place (P.R.E.: II, N. 160 AD 6).

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35. ***Reconciliation of a Consecrated Church.*** A consecrated church cannot be validly reconciled after violation except by the local Ordinary or by a priest delegated by him, unless the church belongs to an exempt clerical religious institute in which case it cannot be validly reconciled except by the major Superior or by a priest delegated by him (cc. 1176, 2; 1156).

b) In a case of grave and urgent necessity and provided the proper Ordinary cannot be reached, a consecrated church can validly and licitly be reconciled after violation by the rector of the church; but the Ordinary is to be notified afterwards (c. 1176, 3).

c) A consecrated church, that has been violated, must be reconciled according to the rite of the Pontifical, even if the celebrant is an ordinary priest (P.R.: SECT. IV, N. 11; R.R.: IX, C. IX, N. 18 AD 8). Unless a cemetery adjacent to the church was by a distinct crime violated also, any reference in the rite of reconciliation to the cemetery shall be disregarded (see n. 33 e).

d) If the celebrant may use miter and crosier, he shall do so, as noted in the rite. He shall vest in amice, alb, cincture, white stole, and white cope. He shall be assisted by deacon and subdeacon who shall vest in amice, alb, and cincture over which the deacon shall wear a white stole; but maniples, dalmatic, and tunic are not used (P.R.E.: II, NN. 162–163).

e) If the celebrant may not use miter and crosier, he shall vest as above; but any reference in the rite to the miter and crosier shall be disregarded. He may not be assisted by deacon and subdeacon but only by clerics

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or servers in cassock and surplice (R.R.: IX, C. IX, N. 18 AD 8).

f) The holy water and the gregorian water shall be blessed by the celebrant at the time noted in the rite of the Pontifical, the holy water in sufficient quantity to refill the fonts. This shall be done by the celebrant, even if he is not a Bishop (c. 1177). Formerly, if the celebrant was not a Bishop, the water had to be blessed by a Bishop according to the special rite of the Pontifical (P.R.: SECT. IV, N. 9); but this rite is now for all practical purposes obsolete.

g) The holy water and the gregorian water shall be sprinkled with sprigs of hyssop or with sprigs of any similar plant if hyssop is unobtainable (S.R.C. 3364, IV).

h) The rite of reconciliation shall be concluded with a Mass of the occurring feast or day. The Mass need not be celebrated by the one who reconciled the church. But it should be a sung Mass, unless for a reasonable cause the reconciliation was performed without chant (P.R.E.: II, N. 170).

This Mass enjoys no special privileges, except that a special oration is to be added under one conclusion with the principal prayer. This oration is given in the Pontifical at the end of the rite of reconciliation; it is not counted as a distinct oration for the purpose of excluding a collect prescribed by the Ordinary, but is to be regarded as coalescing with the principal prayer (S.R.C.: JAN. 16, 1946 AD V).

i) For a detailed exposition of the rubrics of this rite, see P.R.E.: II, nn. 166–171.

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36. ***Reconciliation of a Blessed Church.*** A blessed church can be validly and licitly reconciled after violation by the rector of the church or, with at least the presumed permission of the rector, by any priest (c. 1176, 1).

b) A blessed church that has been violated must be reconciled according to the rite of the Ritual, even if the celebrant is a Bishop (R.R.: IX, C. IX, N. 18). Unless a cemetery adjacent to the church was by a distinct crime violated also, any reference in the rite of reconciliation to the cemetery shall be disregarded (R.R.: L.C., N. 18 AD 1, 3).

c) The celebrant shall vest in amice, alb, cincture, white stole, and white cope. He shall be assisted by clerics or servers in cassock and surplice, not by deacon and subdeacon (R.R.: IX, C. IX, N. 18 AD 1). Miter and crosier are not to be used, even if the celebrant is a Bishop.

d) Ordinary holy water shall be used for the reconciliation of a blessed church (c. 1177). It need not be specially blessed for the occasion.

e) The rite of reconciliation shall be concluded with a Mass of the occurring feast or day. It need not be celebrated by the one who reconciled the church, nor need it be a sung Mass. This Mass has no special privileges, but is to be said as noted in the Ordo (R.R.: IX, C. IX, N. 18 AD 7).

37. ***A Church Under Interdict.*** The following remarks refer to a *particular* interdict, one imposed on a specified church or on a specified chapel or altar in the

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church. The case of a church, involved in a *general* interdict upon the territory of a whole parish or city or diocese or country, is not here considered.

b) A church or a chapel or altar in the church may be placed under a particular interdict either by the Holy See or by the Bishop-Ordinary (c. 2269, 1). If the interdict is imposed to last forever or for a predetermined time or according to the good pleasure of the Superior, it is a vindicative penalty (c. 2291 AD 1). Otherwise, it is a medicinal penalty or a censure (c. 2268, 1). It is as a medicinal penalty or a censure that particular interdicts are here considered.

c) An interdict upon a church or on any part of it must be observed there by all, even by those not belonging to the place (*exteri*) and by those who are exempt, saving any special privilege to the contrary they may have (c. 2269, 2).

d) If an interdict is imposed upon a church, it affects all chapels connected with the church, but not the church-cemetery. If an interdict is imposed upon a particular chapel in a church, it affects the chapel only, and not the rest of the church. If an interdict is imposed upon a cemetery, it affects the cemetery and all oratories inside it, but not a church adjacent to it (c. 2273).

e) If an interdict is imposed upon a capitular church but not on the chapter, all divine services may be performed there provided that this is done privately only, behind closed doors, in a low voice, and without ringing of the church-bells. But the conventual Mass and the canonical Hours cannot be celebrated, if the

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decree of interdict orders these things to be done elsewhere (c. 2272, 3 AD 1).

f) If an interdict is imposed on a parish church and if no other church is designated as the parish church in the interim, it is permitted to have in the interdicted church one Mass daily, to reserve the Blessed Sacrament, to administer the Sacraments of Baptism, Penance, and Holy Communion, to assist at marriages but without giving the nuptial blessing, to have funeral services but without any solemnity, to bless baptismal water and the sacred oils, and to preach the word of God. But all singing, festive furnishings, ringing of church-bells, playing the organ and other instruments are forbidden; Viaticum must be brought to the sick privately (cc. 2272, 3 AD 2; 2271 AD 2).

g) If the church under interdict is neither a capitular nor a parochial church, nothing more is permitted than to administer the Sacraments and the Sacramentals privately, but only if and in so far as this would normally be allowed. Every other divine service or sacred rite is strictly forbidden, except as noted in the following paragraph (c. 2270, 1).

h) If an interdict is imposed on a particular chapel or altar in a church, no divine service or sacred rite may be celebrated in the chapel or at the altar (c. 2272, 1).

i) Whether imposed on a church or on a chapel or altar in the church, a particular interdict is suspended on Christmas day, Easter Sunday, Pentecost Sunday, the feast of Corpus Christi, and the feast of the Assumption. Only the solemn nuptial blessing and the

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conferring of orders are forbidden on these days (c. 2270, 2).

38. *Desecration of a Church.* A church cannot be desecrated, unless it had been consecrated or at least solemnly blessed. By desecration a church loses its consecration or solemn blessing, thus ceasing to be a sacred place.

b) A church can be desecrated in the following cases only: if it is totally destroyed; or if the greater part (more than half) of its walls has fallen or been torn down; or if it has been reduced to profane uses by the local Ordinary as explained in n. 39 a–e (c. 1170).

c) A church is *not* desecrated in the following instances: if the entire front has collapsed or been torn down (S.R.C. 3326, I); or if the entire roof has fallen in; or if the walls have been gradually replaced over the years so that nothing of the original walls now remains, provided that the part of the walls left standing at each renovation was always greater than the part torn down (S.R.C. 3269, II); or if the church has been enlarged, provided that the extension does not enclose a greater area than was enclosed by the church before the addition to it was made (I.E.R.: LXXVIII, P. 302 AD C; INSTIT.: II, N. 741 AD B); or if the entire surfacing of the walls or the entire flooring or pavement has been removed or destroyed; or if, in the case of a consecrated church, the twelve crosses on the inside walls have been, even simultaneously, removed (see n. 7 h); or if the church has been used for profane

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or even sordid or impious purposes over a long period of time, as long as no decree of reduction was ever issued by the local Ordinary (P.R.E.: II, N. 37).

d) The desecration of a church does not automatically desecrate the movable or immovable altars in the church, and conversely (c. 1200, 4).

e) A desecrated church cannot be used for divine services until the cause of desecration has been remedied or removed and until the whole rite of consecration or solemn blessing has been repeated. It is only fitting that a church, which prior to its desecration was a consecrated church, should be reconsecrated and not merely solemnly blessed, if it is to be used again for divine services (P.R.E.: II, N. 37 AD 6).

f) In doubt as to whether a church has been desecrated, the dedication is to be repeated *ad cautelam* if it is desired to continue using the church (c. 1159, 2).

39. ***Reduction of a Church.*** If a church can no longer be used for divine services and if there is no possibility of having it repaired, it can be reduced by the local Ordinary to some profane, non-sordid use. He shall at the same time designate another church to which the obligations and revenues of the reduced church shall be transferred; if the reduced church is a parish church, its Title shall be similarly transferred to be added as a Co-Title of the church to which the transfer is made (c. 1187; SEE N. 19 c).

b) A church can be reduced by the local Ordinary to some profane, non-sordid use, not only for the reason

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stated above, but for any grave cause that would render the church unfit for divine services (INSTIT.: II, N. 741 AD C).

c) If an exempt church is to be turned over to some profane, non-sordid use, this can validly be done by the local Ordinary only (INSTIT.: II, N. 741 AD C).

d) No special ceremony is prescribed in order to reduce a church to some profane, non-sordid use. A decree of reduction by the local Ordinary is sufficient. At the moment this decree takes effect, the church loses its consecration or blessing, so that it cannot thereafter be used for divine services unless the decree is legitimately revoked and the whole rite of dedication is repeated (see n. 38 e).

e) If a church is to be turned over to some profane, non-sordid use by the local Ordinary, it is only fitting that the procedure described in the following paragraphs should be carried out before the decree of reduction goes into effect (EPH. LIT.: XXVII, P. 676):

1° The reservation of the Blessed Sacrament shall be discontinued and the sacred oils and sacred vessels shall be removed.

2° If a distinguished relic of a Saint is enshrined in the church, a priest in surplice and stole shall recite the Antiphon, Verse, and Oration from the first Vespers of the Saint. The relic shall then be removed from its shrine and shall be transferred in accordance with the directions of the Ordinary; if possible, this transfer shall be made according to the rite of the Ritual (R.R.: X, C. XIV). It should be noted that a distinguished relic cannot be alienated and transferred without the

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permission of the Holy See (c. 1281, 1). Concerning distinguished relics of the Saints, see n. 169 c.

3° Any fixed altars in the church shall be desecrated. A priest in surplice and stole shall recite the Antiphon, Verse, and Oration from the first Vespers of the Title of each altar. He shall then strip the altar, remove the relics from the sepulcher, and with the aid of a workman separate at least momentarily the table of the altar from the base; he may then wash the table and pour the water used into the sacrarium.

4° Any portable altars in the church shall likewise be stripped. The sacred stones shall not be desecrated but shall be disposed of according to the directions of the Ordinary.

5° If the church is consecrated, the twelve crosses on the inside walls and the two on the posts of the main entrance shall be removed by a priest, with the assistance of a workman if necessary. The priest may first wash the crosses and pour the water used into the sacrarium.

6° If there are in the church any sacred images having great value or esteemed and venerated by the faithful, they shall be removed and transferred according to the directions of the Ordinary. It should, however, be noted that the permission of the Holy See is required before such images can be alienated and transferred (c. 1281, 1).

7° If there are any burials in the church, a priest in surplice and black stole shall recite over them the *De profundis* with the customary Verses and Prayers. The bodies shall then be removed and reburied accord-

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ing to the directions of the Ordinary; if necessary, the permission of the civil authorities shall first be obtained.

8° If possible, a cross shall be affixed at some suitable place from which it cannot easily be removed; this shall be done in memory of the once sacred character of the edifice (CONC. TRID.: C. 7 *de ref.*, SESS. XXI).

PUBLIC ORATORIES

40. *Definition.* A place set apart for divine worship is a public oratory, if it is principally intended for the benefit of a collegiate group or even of private individuals rather than for the benefit of all the faithful in the public worship of God, yet so that all the faithful have a legitimately established right to enter it during the time of divine services. In so far as a public oratory is not principally intended for the benefit of all the faithful in the public worship of God, it is therefore to be distinguished from a church (c. 1188, 1). In so far as all the faithful have nevertheless a legitimately established right to enter it during the time of divine services, a public oratory is to be distinguished from a semi-public and from a private oratory (c. 1188, 2 AD 1).

b) The right of all the faithful to enter a public oratory during the time of divine services may be legitimately established in various ways, as e.g. by an express statement to this effect in the deed of erection, by

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legitimate prescription, by concession of the proprietor with the consent of the local Ordinary. In the absence of certain proof the right may be legitimately presumed, if e.g. there is direct and unimpeded access to it from a public thorough-fare or if the oratory is equipped with bells for calling the faithful to divine services (INSTIT.: II, N. 762).

c) A fixed and permanent chapel on board ship is to be considered a public oratory (S.R.C. 4069, V; JUNE 13, 1950 AD I).

d) The chapels of Apostolic Nuncios, Internuncios, and Delegates have the rights of a public oratory by special privilege (C.L.: P. 602).

41. *Laws.* Public oratories are subject to the same laws as churches (c. 1191, 1). Hence, what is set down in the foregoing section of this book, is to be understood as applying to public oratories also, except as indicated below (b–c).

b) The laws for churches do not apply to public oratories: if the law expressly provides otherwise (see nn. 42–43); or if an exception is indicated by the very nature of the case.

c) If a place has been given the rights of a public oratory by special privilege as in the case mentioned in n. 40 d, it is not subject to the obligations to be observed by other public oratories except in so far as these are imposed by the terms of the privilege.

42. *Reservation of Eucharist.* What is stated in n. 24 a–l, must also be observed in those public orato-

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ries in which the Blessed Sacrament may be reserved. It is not required that such oratories should be left open to the faithful for some hours daily, as is prescribed for churches in which the Blessed Sacrament is permitted to be reserved (see n. 24 m).

b) With the permission of the local Ordinary the Blessed Sacrament may be reserved in a public oratory attached to a pious or religious house, if that oratory is the principal oratory of the community or the place where the community performs its customary daily exercises of piety (c. 1265, 1 AD 2).

c) If a pious or religious house is connected with a public oratory and with a church and if it is in the church that the community performs its customary daily exercises of piety, the Blessed Sacrament may then be reserved in the church only; for this the permission of the local Ordinary is required unless the church has this right by law (see n. 25). Every privilege to the contrary notwithstanding, the local Ordinary may not permit the Blessed Sacrament to be reserved habitually in the public oratory (CODE COMM.: June 3, 1918).

d) If a pious or religious house is connected with a public oratory and with a church and if it is in the public oratory that the community performs its customary daily exercises of piety, the local Ordinary may permit the Blessed Sacrament to be reserved habitually in the public oratory, but without prejudice to whatever right the church may have in this regard (CODE COMM.: JUNE 3, 1918; SEE NN. 25–26).

e) If a pious or religious foundation is connected

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with a public oratory and with a church and if formally distinct and separate families or communities share the same material building but use respectively the church and the oratory for their customary daily exercises of piety, the Blessed Sacrament may be habitually reserved in both places; the permission of the local Ordinary will be required, unless in the case of the church this permission is given to it by law (CODE COMM.: JUNE 3, 1918; SEE N. 25).

f) With the permission of the local Ordinary the Blessed Sacrament may be habitually reserved in a public oratory attached to an ecclesiastical college which is governed by secular clerics or by religious, if the oratory is the principal place of worship for the college (C. 1265, 1 AD 2). By an ecclesiastical college is here meant a house of residence for young men preparing for the clerical or religious life.

Note: Permission to reserve the Blessed Sacrament in a public oratory other than those mentioned above must be obtained from the Holy See. The local Ordinary can grant this permission if there is a just cause, never however habitually but only for the duration of the particular need (c. 1265, 2).

43. ***Divine Services.*** All sacred functions can be performed in a public oratory, provided that with the authorization of the Ordinary it has been perpetually dedicated to the public worship of God by consecration or at least by solemn blessing and according to the law for churches; this right to all sacred functions is to be interpreted without prejudice to any contrary

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prescription of the rubrics (c. 1191, 2). To be excepted also are such functions as are reserved by law to pastors or restricted by privilege or legitimate custom (see n. 27 a).

b) The precept of hearing Mass can be satisfied in any public oratory, provided that the Mass is said in a Catholic rite (c. 1249).

c) Funeral services must ordinarily be held in the church or oratory indicated in n. 28 ad 7, unless the deceased legitimately chose some place else as explained in n. 27 c. It is here to be noted that a public oratory cannot be chosen instead of one of the churches specified, unless such a privilege has been given to it by papal or episcopal indult, by custom, or by consent of the local pastors (C.L.: P. 617; DE LOCIS: P. 73).

d) The use of the Memoriale Rituum of Benedict XIII is not allowed in a public oratory without a particular indult of the Congregation of Rites and except under the conditions specified for its use in parochial and non-parochial churches. The indult may be obtained from the local Ordinary if the power to grant it is given in his quinquennial faculties; concerning the conditions attached to the use of the indult in parochial and non-parochial churches, see n. 27 d–e.

e) A public oratory inside a cemetery enjoys the Requiem Mass privilege explained in n. 27 f, but only in the absence of a church which may use this privilege. If there are several public oratories in the same cemetery, it is only the principal one that is thus favored in the absence of a church. A public oratory,

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however, is not to be considered: if it has attached to it the care of souls or choral duties; or if it is inside a cemetery that is no longer customarily used as a burial-place; or if it is outside a cemetery, even though it itself contains or is used for legitimate burials (M.R.: ADD., III, 8; SYNOPSIS: P. 32; PP. 200–201).

f) For a just cause the local Ordinary can fix the hours especially, when sacred services are to be held in non-exempt public oratories. He shall also decide whether services in exempt public oratories conflict with the catechetical instruction and with the explanation of the Gospel given in the parish church; notified concerning such a conflict, the Superiors of these exempt oratories shall see to it that the conflict is remedied (cc. 1171; 609, 3).

SEMI–PUBLIC ORATORIES

44. ***Definition.*** A semi-public oratory is a place set apart for divine worship for the benefit of a community or of a group of the faithful but without anyone else having the right of free access to it (c. 1188, 2 AD 2).

b) Oratories in pious or religious houses, in seminaries and other ecclesiastical colleges, in schools and orphanages, in hospitals and homes for the aged, in military camps and forts, in prisons and similar places are ordinarily to be regarded as semi-public oratories, unless it can be legitimately established that all the faithful have the right to enter them during the time

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of divine services in which case they would have the status of public oratories (S.R.C. 4007; SEE N. 40).

c) If an oratory is erected in any of the above-mentioned places in addition to the principal place of worship which may be either a church or a public or a semi-public oratory, such an oratory is semi-public but is referred to as a minor oratory.

d) The private oratories of Cardinals and of residential and titular Bishops have all the rights and privileges of semi-public oratories (c. 1189); but those of Apostolic Nuncios, Internuncios, and Delegates have the rights of public oratories (see n. 40 d).

e) Fixed and permanent chapels on board ship are public oratories (see n. 40 c).

45. ***Erection.*** Semi-public oratories cannot be erected without the leave of the Ordinary (c. 1192, 1). This permission need not be in writing, though this is recommended since proof of the permission may be required later on. The Ordinary referred to is the local Ordinary, unless the oratory belongs to an exempt clerical religious institute in which case permission must be obtained from the major Superior (INSTIT.: II, N. 767 AD A).

b) The Ordinary shall not give this permission, unless he himself or a delegated ecclesiastic has first inspected the place and has found it properly furnished (c. 1192, 2). But in places not directly subject to ecclesiastical authority minor semi-public oratories shall not be permitted in addition to the principal one, unless in the judgment of the Ordinary some necessity or

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great utility should require them (c. 1192, 4; INSTIT.: II, N. 767 AD B) ; concerning minor oratories, see n. 44 c.

c) Once the permission of the proper Ordinary is given, a semi-public oratory is formally erected or given over to divine worship. It must thereafter be used for divine worship exclusively; nor may it be given up and turned over to profane uses, unless this is authorized by the same Ordinary (cc. 1192, 3; 1196, 2).

46. ***Dedication.*** Since a semi-public oratory is formally erected and given over to divine worship by the permission of the proper Ordinary, no liturgical rite of dedication or even the simple invocative blessing for a house is required (c. 1196, 2).

b) Though not required, the dedication of a semi-public oratory by consecration or solemn blessing is nevertheless permissible, provided that the law for churches in this matter can be complied with (see nn. 7–13; 14–17). But a minor semi-public oratory, even if erected in a place directly subject to ecclesiastical authority, should not ordinarily be consecrated or even solemnly blessed (DE LOCIS: P. 84) ; it may, however, be blessed with the simple invocative blessing for a house (R.R.: IX, C. VI, N. 3).

c) If consecrated or solemnly blessed, a semi-public oratory is subject to the law for churches in regard to violation (see n. 33), reconciliation (see nn. 34–36), and desecration (see nn. 38–39).

47. ***Title.*** If a semi-public oratory is consecrated or solemnly blessed, a Title must be given to it according to the norms stated in nn. 18–20.

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b) The Title of a consecrated or solemnly blessed semi-public oratory shall be accorded the rights and privileges explained in nn. 21–23, provided that the oratory is the principal place of worship in the absence of a church or a public oratory (S.R.C. 3471; 4025, v; 4192, III).

c) If besides a consecrated or solemnly blessed semi-public oratory a community is connected with a church or a public oratory also, the rights and privileges explained in nn. 21–23 shall be accorded to the Title of the church or public oratory only, even though the community performs its customary daily exercises of piety in the semi-public oratory (SEE S.R.C. 4192, III).

d) If a semi-public oratory is not consecrated or solemnly blessed, a Title given to it is not a Title in the liturgical sense and can be accorded none of the rights and privileges explained in nn. 21–23. If an oratory of this kind is the principal place of worship in the absence of a church or a public oratory, no Title is to be named in the *A cunctis;* where this is customary, the principal Patron of the place or of the diocese may be named instead (S.R.C. 4194, IX). Concerning the abolition of the *A cunctis* as a seasonal commemoration, see n. 210.

48. ***Reservation of Eucharist.*** What is stated in n. 24 a–l, must also be observed in those semi-public oratories in which the Blessed Sacrament may be reserved.

b) With the permission of the local Ordinary the Blessed Sacrament may be reserved in a semi-public oratory attached to a pious or religious house, if that

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oratory is the principal oratory of the community or the place where the community performs its customary daily exercises of piety (c. 1265, 1 AD 2).

c) If a pious or religious house is connected with a semi-public oratory and with a church or a public oratory also, the Blessed Sacrament may be reserved in the church or public oratory only, if it is there that the community performs its customary daily exercises of piety; for this the permission of the local Ordinary is required, unless in the case of a church this right is given to it by law (see n. 25). Every privilege to the contrary notwithstanding, the local Ordinary may not permit the Blessed Sacrament to be reserved habitually or on occasion in the semi-public oratory also (CODE COMM.: JUNE 3, 1918).

d) If a pious or religious house is connected with a semi-public oratory and with a church or a public oratory also and if it is in the semi-public oratory that the community performs its customary daily exercises of piety, the local Ordinary may permit the Blessed Sacrament to be reserved in the semi-public oratory, but without prejudice to whatever right the church may have in this regard (CODE COMM.: JUNE 3, 1918; SEE NN. 25–26).

e) If a pious or religious house is connected with a semi-public oratory and with a church or a public oratory also and if formally distinct and separate families or communities share the same material building but use respectively the semi-public oratory and the church or public oratory for their customary daily exercises of piety, the Blessed Sacrament may then be reserved habitually in both places; for this the permission of the

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local Ordinary is required, unless in the case of a church this permission is given to it by law (CODE COMM.: JUNE 3, 1918; SEE N. 25).

f) With the permission of the local Ordinary the Blessed Sacrament may be habitually reserved in a semi-public oratory attached to an ecclesiastical college which is governed by secular clerics or by religious, if the oratory is the principal place of worship for the college (c. 1265, 1 AD 2). By an ecclesiastical college is here meant a house of residence for young men preparing for the clerical or religious life.

g) The Blessed Sacrament can never be kept within the choir or within the enclosure of nuns (*moniales*), and every privilege to the contrary is revoked (c. 1267).

Note: Permission to reserve the Blessed Sacrament in a semi-public oratory other than those mentioned above must be obtained from the Holy See. The local Ordinary cannot grant this permission, either habitually or on occasion (c. 1265, 2).

49. ***Divine Services.*** All divine services may be held in legitimately erected semi-public oratories, with the exception of such as are forbidden by the rubrics or by the Ordinary (c. 1193). To be excepted also are such functions as are reserved by law to pastors or restricted by privilege or legitimate custom (see n. 27 a).

b) The precept of hearing Mass can be satisfied in any semi-public oratory, provided that the Mass is said in a Catholic rite (c. 1249).

c) Funeral services must ordinarily be held in the

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church or oratory indicated in n. 28 ad 7, unless the deceased legitimately chose some place else as explained in n. 27 c. It is here to be noted that a semi-public oratory cannot be chosen by the deceased instead of one of the churches specified, unless such a privilege has been given to the semi-public oratory by papal or episcopal indult, by custom, or by consent of the local pastors (see n. 43 c).

d) The use of the Memoriale Rituum of Benedict XIII is not allowed in a semi-public oratory without a particular indult of the Congregation of Rites and except under the conditions specified for its use in parochial and non-parochial churches. The indult may be obtained from the local Ordinary if the power to grant it is given in his quinquennial faculties; concerning the conditions attached to the use of the indult in parochial and non-parochial churches, see n. 27 d–e.

e) Cemetery chapels, belonging to religious communities and legitimately erected, are semi-public oratories. All such oratories enjoy the Requiem Mass privilege explained in n. 27 f, provided that they are located inside a cemetery that is still customarily used as a burial-place; the privilege is not given to semi-public oratories located outside a cemetery, even though they contain or are used for legitimate burials (M.R.: ADD., III, 8; INSTIT.: II, N. 773 AD 1).

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PRIVATE ORATORIES

50. ***Definition.*** A private or domestic oratory is a place set apart for divine worship but erected in a private dwelling for the sole benefit of some particular family or private individual (c. 1188, 2 AD 3).

b) Cemetery chapels, if built and used by private families or individuals, are also private oratories (c. 1190). But if built and used by religious communities or similar groups, they are semi-public oratories (see n. 49 e).

c) Concerning the private oratories of Apostolic Nuncios, Internuncios, and Delegates, see n. 40 d. Concerning the private oratories of Cardinals and of residential and titular Bishops, see n. 44 d.

51. ***Reservation of Eucharist.*** The Blessed Sacrament cannot be reserved in a private or domestic oratory without an apostolic indult. The local Ordinary cannot grant such a permission either habitually or on occasion (c. 1265, 2).

b) Every petition for an apostolic indult to reserve the Blessed Sacrament in a private oratory must be sent to the Congregation of the Sacraments either by the local Ordinary personally or, if the See is vacant, by the Prelate who takes his place (CONG. SACR.: INSTR. OF OCT. 1, 1949 AD IV).

c) The above indult should not be requested nor will it be granted, unless the required information is satisfactorily stated and vouched for in the petition; con-

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cerning this matter, see Cong. Sacr.: Instr. of Oct. 1, 1949 ad IV.

d) If an apostolic indult to reserve the Blessed Sacrament in a private oratory has been given, the local Ordinary or a delegated ecclesiastic shall visit the oratory frequently. If the instructions of the Holy See, especially those relating to the safe custody of the Blessed Sacrament and to the reverence to be paid to It, are not being observed, the local Ordinary has all necessary faculties to remedy such abuses. Should the gravity of the abuse require it, he may even order the discontinuance of the reservation and of the oratory; if an appeal against his orders is made to the Holy See, he shall nevertheless be obeyed while the appeal is pending (CONG. SACR.: INSTR. OF OCT. 1, 1949 AD IV).

52. *Sacred Functions.* Private oratories are primarily erected for the celebration of Mass. Concerning this matter, see nn. 54–57.

b) The Masses in private oratories must always be low Masses (SEE C. 1195, 1). Concerning the ordo or directory to be followed, see n. 181 c.

c) Those assisting at Mass in a private oratory may receive Communion, unless for a just cause the local Ordinary has forbidden this in a particular case (c. 869). In the case of oratories erected by apostolic indult, the matter may be otherwise regulated; the terms of the indult should be consulted (CONG. SACR.: INSTR. OF OCT. 1, 1949 AD I).

d) If solemn Baptism is administered in a private dwelling, this shall be done with blessed baptismal wa-

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ter and in the domestic oratory, if there is one (c. 776, 2). But the administration of solemn Baptism in a private dwelling or in a domestic oratory is not allowed, except when it is legitimately requested for the children or grandchildren of the supreme ruler of a nation or of one who has the right of succession to the throne (c. 776, 1 AD 1). It is otherwise to be allowed in extraordinary cases only, provided that there is a just and reasonable cause and that on each occasion the local Ordinary prudently and conscientiously judges it feasible (c. 776, 1 AD 2; CONG. SACR.: INSTR. OF OCT. 1, 1949 AD I).

e) Marriages may not take place in a private oratory except in an extraordinary case, provided that there is a just and reasonable cause and that the permission of the local Ordinary, to be granted sparingly and prudently, is obtained each time (c. 1109, 2; CONG. SACR.: INSTR. OF OCT. 1, 1949 AD 1). On these occasions a low nuptial Mass may be said if the calendar or ordo permits (S.R.C. 3265, III).

f) The confessions of men may always be heard in a private oratory. Women may be heard there if sick or in a case of true necessity; but the precautions enjoined by the local Ordinary must be observed, if a woman's confession is heard outside a permanently erected confessional (c. 910).

g) The churching of women and the functions of Candlemas day, of Ash Wednesday, of Palm Sunday, and of the last three days of Holy Week are not allowed in private oratories (c. 1195, 1).

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53. ***Things Forbidden.*** Private oratories cannot be consecrated or solemnly blessed (c. 1196, 1); hence, they are incapable of being either violated or desecrated. They may, but need not, be blessed with the simple invocative blessing for a private oratory or for a house (c. 1196, 2); neither of these blessings is reserved (R.R.: IX, C. VI, NN. 2–3).

b) A Title given to a private oratory cannot be accorded any of the rights and privileges explained in nn. 21–23.

c) Whether blessed or not, a legitimately erected private oratory shall not be used for domestic purposes but shall be reserved for divine worship exclusively (c. 1196, 2).

d) Concerning distinguished relics of the Saints or of the Blessed in private oratories and in private dwellings, see n. 169 b–c.

54. ***Cemetery Chapels.*** The cemetery chapels of private families or individuals are formally erected or set apart for divine worship when the local Ordinary approves them for the celebration of Mass (SYNOPSIS: P. 190).

b) Before giving the above permission, the local Ordinary must either personally or through a delegated ecclesiastic inspect the chapel and find it in proper condition (CC. 1194; 1192, 2). It should be particularly noted that it is forbidden to say Mass on an altar, if there is a burial directly beneath it or at a distance of less than 40 inches (one meter) out from the

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altar table in any direction (c. 1202, 2; S.R.C. 3944, II); but this prohibition does not apply in the case of a burial in a crypt beneath an altar, if the crypt is separated from the altar above by an intervening floor of solid construction (S.R.C. 3460, II; SEE N. 63 C).

c) In approving a mortuary chapel belonging to a private family or individual and erected in a cemetery, the local Ordinary can give a standing or habitual permission for the daily celebration, not of one Mass only, but of more than one (c. 1194).

d) Cemetery chapels, belonging to private families or individuals and duly approved by the local Ordinary, enjoy the Requiem Mass privilege explained in n. 27 f, provided that they are located inside a cemetery that is still customarily used as a burial-place; the privilege is not given to chapels located outside a cemetery, even though they contain or are used for legitimate burials (M.R.: ADD., III, 8; SYNOPSIS: P. 202).

e) The precept of hearing Mass can be satisfied in a cemetery chapel, provided that the Mass is celebrated in a Catholic rite (c. 1249). Concerning Communion, see n. 52 c.

55. ***Domestic Oratories Erected by Ordinary.*** The local Ordinary is empowered by law to erect domestic oratories in private dwellings (c. 1194; SYNOPSIS: P. 190).

b) Before giving the above permission, the local Ordinary must either personally or through a delegated ecclesiastic inspect the oratory and find it in proper

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condition for the celebration of Mass (cc. 1194; 1192, 2). In location and adornment the room chosen must not compare unfavorably with the other rooms in the house (CONG. SACR.: INSTR. OF OCT. 1, 1949 AD I). See also nn. 51–53.

c) The local Ordinary cannot give a standing or habitual permission to say Mass in a domestic oratory which he has erected. He may permit the celebration of Mass in such an oratory on occasion only, provided that the case is extraordinary and the cause reasonable and just; the permission may not be for more than one Mass daily during the time in question (c. 1194).

d) On the death of one in whose house a domestic oratory has been erected by the local Ordinary, Requiem Masses *pro die obitus* may be read in the oratory from the day of death to the day of burial, provided that the body of the deceased is physically present in the house and that the Masses are applied for the deceased. These Requiem Masses are forbidden as noted in n. 293 c. When impeded on these days, the Masses of Requiem cannot be transferred beyond the day of burial; neither is it permissible to say a Mass of the occurring day or feast instead.

The above privilege is granted by the rubrics. To use it, no permission of the local Ordinary is required, provided that he has formally erected the oratory and set it aside for divine worship. It will be noted that it is not merely one Requiem Mass *pro die obitus* that is permitted by the rubrics on each day, but more than one.

e) Concerning the satisfaction of precept of hearing

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Mass in a domestic oratory erected by local Ordinary, see n. 80 m. Concerning Communion, see n. 52 c.

56. ***Domestic Oratories Erected by Law.*** The privilege of a domestic oratory is given by law to the following: Cardinals; residential and titular Bishops; Vicars and Prefects Apostolic; Abbots and Prelates *nullius;* Apostolic Administrators; Prelates who are Assessors or Secretaries in the Roman Congregations; the Master or Prefect of *Cubiculum Secretum* of the Sovereign Pontiff; the Secretary of the Apostolic Signatura; the Dean of the Roman Rota; the Substitute of the Secretariate of State; Protonotaries Apostolic *de numero participantium;* Prelates who are Auditors of the Roman Rota; Clerics of the Apostolic Camera; Prelates who are *Votantes* and *Referendarii* of the Apostolic Signatura (CONG. SACR.: INSTR. OF OCT. 1, 1949 AD II, N. 2).

b) Previous inspection and approval of these oratories is not required, since the dignity and small number of those favored with this privilege are a sufficient guarantee against abuses (CONG. SACR.: INSTR. OF OCT. 1, 1949 AD II, N. 2).

c) Those favored with this privilege may say Mass daily in their respective oratories, with the exception of days excluded by their proper rite (CONG. SACR.: INSTR. OF OCT. 1, 1949 AD II, N. 2; C. 820).

d) The Requiem Mass privilege, explained in n. 55 d, may be used in these oratories also.

e) The precept of hearing Mass can be satisfied by anyone assisting at Mass in these oratories (CONG.

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SACR.: INSTR. OF OCT. 1, 1949 AD II, N. 2). Concerning Communion, see n. 52 c.

57. ***Domestic Oratories Erected by Papal Indult.*** An apostolic indult for a domestic oratory should not be requested nor will it be granted, unless the required information is satisfactorily stated and vouched for in the petition; concerning this matter, see Cong. Sacr.: Instr. of Oct. 1, 1949 ad I.

b) Every petition for the above indult must be sent to the Congregation of the Sacraments either by the local Ordinary personally or, if the See is vacant, by the Prelate who takes his place (CONG. SACR.: INSTR. OF OCT 1, 1949 AD I).

c) On reception of an indult of this kind either the local Ordinary himself or a delegated ecclesiastic must visit the oratory in question to see if it is in proper condition and provided with everything required for the celebration of Mass. In location and adornment the room chosen must not compare unfavorably with the other rooms in the house (c. 1195, 1; CONG. SACR.: INSTR. OF OCT. 1, 1949 AD I).

d) In a domestic oratory erected by apostolic indult and inspected by the local Ordinary as noted above, it is permitted as a rule to have one low Mass each day, except on the more solemn feasts when Mass is only permissible in the circumstances explained under e; this norm is to be observed unless the indult expressly provides otherwise (c. 1195, 1).

e) Permission for a Mass on the more solemn feasts may be given by the local Ordinary, provided that the

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cause is just and reasonable and at the same time different from any of the causes for which the indult was given; this permission cannot be a standing or habitual one (c. 1195, 2). Permissions of this kind should not be granted too readily. If the apostolic indult has been given in favor of a prominent layman, he should rather be urged to attend Mass on the more solemn feasts in the local church, especially when the feast is one of precept; this should be done for the sake of good example to others in the place (CONG. SACR.: INSTR. OF OCT. 1, 1949 AD I, N. 6).

f) The more solemn feasts referred to in the last two paragraphs are generally understood to be the following: Christmas; Epiphany; Easter; Ascension; Pentecost; the Assumption; the Immaculate Conception; St. Joseph (March 19); SS. Peter and Paul; All Saints. Of these the most solemn are Easter, Christmas, and the Assumption. But Easter is the most solemn of all (EPH. LIT.: LXIV, P. 113, NOTE).

g) The Requiem Mass privilege, explained in n. 55 d, may be used in these oratories also.

h) The precept of hearing Mass can be satisfied in these oratories by those only who are specified in the indult, and by the server also even though not specified (CONG. SACR.: INSTR. OF OCT. 1, 1949 AD I, N. 10; EPH. LIT.: LV, P. 49). Concerning Communion, see n. 52 c.

i) To say Mass in an oratory erected by apostolic indult, a priest must have the permission of the local Ordinary. If a particular priest is requested by the recipient of the indult, the local Ordinary should not as

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a rule refuse this request. But if in his prudent judgment he does so, his decision is final and there can be no recourse against it, whether the priest presented is a religious priest or a secular priest from another diocese (CONG. SACR.: INSTR. OF OCT. 1, 1949 AD I, N. 14).

j) In a domestic oratory erected by apostolic indult the celebration of Mass is not permitted on a day of precept, if the local Ordinary judges that the services of the priest are needed in order that a notable number of the faithful may be able to satisfy the precept in a church or in a public or semi-public oratory of the locality; neither may that priest or any priest of the place be allowed to binate in order that Mass may be said in the domestic oratory also, unless this is expressly permitted by the indult (CONG. SACR.: INSTR. OF OCT. 1, 1949 AD I, NN. 13, 7).

k) A list of all domestic oratories erected by apostolic indult must be kept, together with a copy of the indult, in the archives of the episcopal Curia (CONG. SACR.: INSTR. OF OCT. 1, 1949 AD I, N. 18).

l) The local Ordinary shall visit these oratories during his visitation of the diocese or whenever he deems it necessary. If the indult is being abused or if certain inconveniences have arisen from its use, he shall forbid the celebration of Mass until the situation has been remedied; but he shall inform the Congregation of the Sacraments about his action. If an appeal against him is made to the Holy See, his suspension of the indult shall be obeyed while the appeal is pending (CONG. SACR.: INSTR. OF OCT. 1, 1949 AD I, N. 18).

m) The local Ordinary should exhort the recipients

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of these indults to meet with the household in their respective oratories, for occasional private devotions and especially for the daily recitation of the Rosary and for night-prayers (CONG. SACR.: INSTR. OF OCT. 1, 1949 AD I, N. 17). See also nn. 51–53.

IMMOVABLE ALTARS

58. ***Definition.*** An immovable or fixed altar is a table together with its base, the base having been consecrated with the table and as one with it (c. 1197, 1 AD 1).

b) Permanently erected altars, which hold only a sacred stone, are sometimes referred to as fixed or quasi-fixed altars. Such altars, however, are movable or portable altars in the strict sense of the word, and not immovable or fixed altars.

59. ***Table or Mensa.*** The table or mensa of a fixed altar must be a single slab of natural stone, in one piece, and of a quality that will not easily crumble or disintegrate (c. 1198, 1).

b) The table must be of *natural* stone. A fixed altar cannot be consecrated if the table is an artificial composite, one e.g. of brick, terra cotta, cement, or the like.

c) The table must be of a type of natural stone that will not easily crumble or disintegrate. An altar cannot, therefore, be consecrated if the table is made of pumice-stone, gypsum, soft sand-stone, or the like (S.R.C. 3674, III; 4032, II). The following are types of

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stone that may be used: marble, porphyry, granite, travertine, closely foliated grades of schist and slate, and in general any hard and compact natural stone (S.R.C. 3674, II; 4032, I).

d) The table must be a *slab* of stone. An altar cannot be consecrated if the table is a mosaic, composed namely of many small squares of stone, even though cemented firmly together.

e) The table must be a *single* slab of stone. An altar cannot be consecrated if the table consists of two slabs of the same length and width, superimposed one upon the other, even though cemented firmly together. If not invalid, the consecration of such an altar would at least be certainly illicit (S.R.C. 4204; I.E.R.: XLV, P. 659, NOTE 7).

f) The table must be a slab *in one piece.* An altar cannot be consecrated if the table has been made by juxtaposing end to end and cementing firmly together two slabs of the same or different kinds or two parts of an originally single slab (S.R.C. 3907, III; 4191, II). If consecrated, such an altar cannot be used until the defect has been remedied and the consecration repeated (S.R.C. 3750, I–II). If this cannot be conveniently done, a sanation should be asked for from the Holy See (S.R.C. 3947; 3954; 4227), or a sacred stone should be set on or into the table of the altar which shall thereafter be used as a portable altar (S.R.C. 2862, I; 3725; 4191, I). If the latter expedient would leave a consecrated church without a fixed altar, it cannot be used; but the defect must be remedied and the consecration repeated (S.R.C. 3725).

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g) The table must extend the entire length of the altar and be properly joined to the supporting base or stipes (c. 1198, 2). If not absolutely required, it is at least most fitting that the table should not merely rest on the supporting base but that it should be cemented to it (INSTIT.: II, N. 776).

h) The table should be smooth and polished (S.L.: III, QU. 25 AD II). In shape it must be oblong and rectangular. Before consecration five crosses shall be engraved upon it, one cross in the center and one at each corner an inch or two in from the edge (P.R.E.: II, N. 29 AD 7; N. 28 AD 8).

i) The following are generally given as the minimum dimensions for the table of a fixed altar: about 3 feet above the predella; about 5 feet long; about 2 feet wide, that is, from the front edge to the first gradine; about 3 inches thick (P.R.E.: II, N. 28 AD 4, 6; EPH. LIT.: LIV, P. 30).

j) Along the thickness of the table at the sides and front may be engraved the date of consecration, the name of the Consecrator, the Title of the altar, and the names of the Martyrs whose relics are in the sepulcher (P.R.E.: II, N. 34 AD 3).

60. *Base or Stipes.* The base or stipes of a fixed altar must be of stone, either a solid block of stone, or stone sides under the edges of the table, or stone columns under the corners of the table (c. 1198, 2). Any kind of natural stone can be used, provided that it will not easily crumble; the stone need not be in one piece (P.R.E.: II, N. 29 AD 3).

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b) If the base is a solid block and is of sufficient height, the upper surface may probably serve as the table or mensa, so that a separate stone slab need not be superimposed; the anointings, by which the table is ritually united to the base, are in this case to be made where the stone is joined to the foundation on which it rests (P.R.E.: II, N. 29 AD 8; P. 152 AD 26). But see I.E.R.: XLVI, p. 431, where it is maintained that a separate stone slab to serve as the mensa must be superimposed.

c) If the base consists exclusively of stone sides under the edges of the table, they may be either four or three or even two in number. If three are used, they should support the table under the rear edge and the two lateral edges. If only two are used, they should support the table under the two lateral edges. It is essential that the stone sides be sufficiently sturdy to give solidity and permanence to the altar-structure as a whole.

d) If the base consists exclusively of stone columns, they must be at least four in number, supporting the four corners of the altar-table; it is essential that these columns be sufficiently sturdy to give solidity and permanence to the altar-structure as a whole. Other columns may be added for the sake of ornament; but their juncture with the table is not anointed in the rite of consecration, nor would the altar be desecrated by their removal.

e) If the base consists of stone sides, the space beneath the table may be left empty or it may be filled in by means of a substructure of brick or the like. In

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the latter case, however, the substructure of brick must not exceed the height of the stone sides, since it is essential that the table rest directly upon and be in immediate contact with the stone sides (S.R.C. 3282; 4145).

f) If the base consists of stone columns, the space beneath the table may be left empty and open to view or it may be closed off with ornamental sides of stone or other material or it may be filled in by means of a substructure of brick surfaced with ornamental slabs of stone or other material. In any case, however, it is essential that the table rest directly upon and be in immediate contact with the columns of stone.

g) If the space beneath the table is left empty and open to view, it may be used to enshrine the body of a Saint; or a casket containing relics of the Saints may be exposed there on festal occasions for the veneration of the faithful (S.R.C. 3126). If the body of a Saint is thus enshrined beneath the table of the altar, it cannot be made to substitute for the sepulcher of the altar (S.R.C. 3330).

h) It is forbidden to consecrate an altar if any free space beneath the table of the altar, whether it is closed to view or not, is to be used as a place of storage for anything whatsoever (S.R.C. 3741). If the altar has nevertheless been consecrated, any such use must be discontinued.

i) If the front of the altar-base is of stone, a cross shall be engraved at the center and shall be anointed in the rite of consecration. If the front is of brick, a square stone shall be inserted at the center; a cross

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shall be engraved on the stone and shall be anointed as above. If the space beneath the table is open to view from the front, the cross shall be engraved on the front of the table itself at the center; it may also be engraved in a stone column placed under the front edge of the table at the center or on a length of stone running transversely under the front edge of the table (S.R.C. 4225, II).

j) It is not essential that the base of a fixed altar be immovably secured to the floor or pavement beneath, though this is recommended (EPH. LIT.: LIV, P. 30, NOTE 5; P.R.E.: II, N. 29; SEE BELOW N. 69 AD 1).

61. ***The Sepulcher.*** Every fixed altar must have, in the manner prescribed by liturgical law, a sepulcher containing relics of the Saints and closed up with stone (c. 1198, 4).

b) The relics must be of Martyr-Saints. Although a relic of only one Martyr with or without relics of other Saints does not invalidate an altar's consecration, the relics of at least two Martyr-Saints are required for liceity (S.R.C. 2777; 4180, III). The relics must be from the bodies of the Martyrs, but not just strands of hair (P.R.E.: II, P. 154 AD 46). They must also be genuine and legitimately authenticated (c. 1283); but this does not mean that the names of the Martyrs must necessarily be known (S.R.C. 542).

c) The relics shall be prepared as follows. Attached each to its authenticate, they shall be placed, together with three grains of incense and a parchment document drawn up according to the formula given in the

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Pontifical, in a small rectangular box or casket of lead or silver. This shall be tied with a red ribbon or thread, which shall then be sealed in wax with the seal of the Bishop who is to consecrate the altar (S.L.: III, QU. 29; P.R.E.: II, N. 55).

d) The sepulcher shall ordinarily be cut out from the middle of the table or mensa of the altar, slightly forward of the cross engraved in the center (see n. 59 h). It should be rectangular in shape, about two-thirds of the thickness of the mensa in depth, and large enough for the box or casket containing the relics. If in preparing the sepulcher the mensa should be pierced through accidentally, a new mensa need not be procured; it will be sufficient to insert a thin piece of stone at the base of the sepulcher and cement it firmly in place (S.R.C. 3884; 4204).

e) The sepulcher may also be cut from the base or stipes of the altar, if the base or stipes is a solid block of stone or if the space beneath the table of the altar is filled in by means of a substructure of brick. In such cases the sepulcher may be cut out either at the front-center or at the back-center or at the top-center (P.R.: SECT. III, N. 6; SECT. VI, N. 4); if the base is not of natural stone, the sepulcher must be at least lined with natural stone.

f) The cover or lid of the sepulcher must be of natural stone and in one piece (CC. 1198, 4; 1200, 2 AD 2); it cannot be made of cement (S.R.C. 3585). If the sepulcher is cut from the altar base at the top-center, the altar table is all that is required to cover it. An engraved cross on the upper and lower surface of the

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cover is neither required nor to be recommended (P.R.E.: II, N. 30).

g) The cover or lid shall be secured to the sepulcher by lime (*calx*) and sand (*sabulum*), mixed with gregorian water and then blessed by the Consecrator. But plaster (*gypsum*), cement (*caementum*), or the like, may be used instead of lime and sand, in which case the wording of the blessing must be changed (S.R.C. 4165, 1).

h) The cover or lid of the sepulcher, when in position, shall lie flush with the surface of the table. Hence the edges of the cover and of the sepulcher should be bevelled, so that the cover will fit wedgewise into place; or a narrow ledge may be cut out near the top of the sepulcher and the cover laid upon it. The cover should not rest directly on the casket or box containing the relics.

i) The body of a Saint, enshrined beneath an altar, cannot take the place of a sepulcher (S.R.C. 3330; SEE N. 60 G). But this does not apply to altars, which at Rome or elsewhere are erected over the tombs of Apostles or certain illustrious Martyrs (P.R.E.: II, N. 30).

62. ***Fixed Altar Prescribed.*** It is forbidden to consecrate a church or a public or semi-public oratory unless a fixed altar is consecrated with it, as explained in n. 7 f–g.

b) If there is only one fixed altar in a consecrated church or in a consecrated public or semi-public oratory and if this altar should be desecrated for any reason, it shall be repaired and reconsecrated as a fixed

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altar or another fixed altar shall be consecrated in its place; a portable altar may not be used permanently instead (c. 1197, 2; S.R.C. 3725).

c) A fixed altar is permitted in a church or in a public or semi-public oratory that is only solemnly blessed, but not in a private oratory (c. 1197, 2; S.R.C.: MAY 24, 1895; DE LOCIS: P. 109).

63. *Site of a Fixed Altar.* If the main altar is a fixed altar, it should be so placed that the circuit of the altar can be made as required in the rite of consecration (P.R.E.: II, N. 31 AD 8). If it is the *only* altar in the church, it may not face *versus populum*, since such a position would necessarily conflict with the liturgical laws pertaining to the tabernacle (S.R.C.: JUNE 1, 1957 AD 4). See n. 71 b.

b) If any of the side altars is a fixed altar and if sufficient space is not available to allow for the erection of the altar away from the wall, the rite of consecration should then be carried out as well as possible under the circumstances (P.R.E.: II, N. 31 AD 8).

c) It is forbidden to say Mass on any altar, if there is a burial directly beneath it or at a distance of less than 40 inches (one meter) out from the altar in any direction (c. 1202, 2; S.R.C. 3944, II). But this prohibition does not apply if the burial is in a crypt that is separated from an altar above by an intervening floor of solid construction (S.R.C. 3460, II).

64. *Title of a Fixed Altar.* Every fixed altar must, like a church, have its proper Title (c. 1201, 1).

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b) The Title of a fixed altar is formally given to it in the rite of consecration. It cannot thereafter be changed, even with the permission of the Ordinary, who is only allowed to change the Title of a movable or portable altar (c. 1201, 3).

c) Though only one Title is prescribed, a Co-Title may also be given to a fixed altar, either in the rite of consecration or by apostolic indult.

d) The primary Title of the main altar of a church must be the same as the Title of the church, whether the latter is consecrated or only solemnly blessed (c. 1201, 2).

e) The norms for choosing the Titles of other fixed altars in the church are the same as those given for churches in n. 20 a–d. The restriction, which is mentioned in n. 20 e, does not hold in the case of an altar, since the titular feast of an altar is not celebrated.

It is also to be noted that a fixed altar may not be dedicated in honor of a *Beatus* without an apostolic indult, even if an Office and a Mass in honor of the *Beatus* have been given to the church or the oratory (c. 1201, 4).

The same Title may not be given to more than one fixed altar in the same church or oratory. But it is not forbidden to dedicate several altars in honor of the same Person under different names, as e.g. the Immaculate Conception and Mother of Perpetual Help (S.R.C. 3791, I; DE LOCIS: P. 120).

f) A statue or picture on a fixed altar is not prescribed. But if there is an image on the altar, it must be of the Title. If there are two or more images on

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the altar, the principal one should normally be of the Title. A picture of the Title on a window above or behind the altar cannot be considered in applying these rules (S.R.C. 2752, VII; 4191, III–IV).

g) The Title of a fixed altar is not celebrated with a special feast as is the Title of a church; neither is the Title inserted in the *A cunctis*, when this prayer is said at the altar. Concerning the abolition of the *A cunctis* as a seasonal commemoration, see n. 210.

65. ***Consecrator of a Fixed Altar.*** The right to consecrate all fixed altars in his territory, even those of regulars, belongs to the local Ordinary if he has the episcopal character, but not to the Vicar General without a special mandate. If the local Ordinary does not have the episcopal character and is not a Cardinal or an Abbot or Prelate *nullius*, he cannot himself consecrate a fixed altar in his territory without an apostolic indult; but he can give permission to do so to any Bishop of his own rite (cc. 1199, 2; 1155, 1–2).

b) A Cardinal, even though he does not have the episcopal character, can consecrate fixed altars anywhere. But, except for an altar in the church of his title, he may not do so without the consent of the local Ordinary (cc. 239, 1 AD 20; 1155, 1; 1157).

c) An Abbot or Prelate *nullius*, even though he does not have the episcopal character, can consecrate any fixed altar in his territory, provided that he has been blessed, should this be required of him (c. 323, 2). But, if he does not have the episcopal character, he cannot by virtue of the above-cited Canon validly con-

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secrate a fixed altar outside his territory, even with the permission of the local Ordinary (CODE COMM.: JAN. 29, 1931).

d) A Bishop-Ordinary can depute a priest to consecrate a fixed altar in his territory according to the rite of the Pontifical, provided that this faculty has been given the Bishop by the Holy See; but ordinarily the priest should be an ecclesiastical dignitary.

e) The Consecrator, even though without jurisdiction in the territory, grants an indulgence of one year to those visiting the altar on the day of its consecration. For the anniversary of the consecration he grants: one hundred days if he is a Bishop; two hundred days if he is an Archbishop; and three hundred days if he is a Cardinal (c. 1166, 3; S. PENIT.: JULY 20, 1942). If the Consecrator is a priest as explained in the preceding paragraph, he merely announces that the indulgence is granted by the one who deputed him (S.R.C.: OCT. 26, 1931; APOLLINARIS: 1936, P. 186).

66. ***Vigil of a Fixed Altar's Consecration.*** The Consecrator, or a priest delegated by him, shall on the day before the consecration prepare the relics to be enclosed in the sepulcher of the altar. This shall be done according to the norms and in the manner explained in n. 61 b–c. Thus prepared, the relics shall then be exposed on a consecrated altar inside the church; the altar candles shall be lighted, and at least one candle on either side of the reliquary. But if the church is to be consecrated also, the relics shall be exposed as explained in n. 9 e.

b) Before the exposed relics the Consecrator and the

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rector of the church together with their respective assistants shall on the evening before the consecration recite in choir and under double rite Matins (three Nocturns) and Lauds from the Common of Martyrs. At Matins the antiphons and psalms shall be taken from the Common; at Lauds the antiphons shall be taken from the Common and the psalms from the Sunday Psalter. The third oration *Deus qui nos* shall be said, but without the word *annua* and without the names of the Martyrs; no commemoration shall be made (S.R.C. 2886; 4306).

c) The above Office does not exempt one, either in whole or in part, from the regular Office of the day (S.R.C. 3532, II). On the other hand, one absent from the choral recitation of the Office of the vigil is not bound to recite it privately (DE LOCIS: P. 111).

d) The day before the consecration of a fixed altar is not observed as a day of fast, unless the altar is to be consecrated with the church as explained in n. 9 a–c.

67. ***Rite of Consecration of a Fixed Altar.*** A fixed altar must be consecrated in the manner prescribed by liturgical law, before Mass can be celebrated upon it (c. 1199, 1). See nn. 110 d and 146 a.

b) The rite to be followed in the consecration of a fixed altar is as given in the third or in the sixth Section of the Pontifical. In the third Section is given the rite for consecrating one fixed altar; in the sixth Section is given the rite for consecrating more than one. Each Section describes under separate headings the procedure to be followed in consecrating one or more

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altars with a church, in consecrating one or more altars apart from the consecration of a church, and in consecrating one or more altars whose sepulcher is located at the top-center of the base (see n. 61 e–f). A detailed exposition of the ceremonies for each of these cases is given in P.R.E.: II (*passim*). See n. 110 d.

c) A fixed altar can always be consecrated apart from the consecration of a church, but not conversely. If a fixed altar is to be consecrated apart from the consecration of a church, the consecration may take place on any day, though it is more fitting to choose a Sunday or some other day of precept (cc. 1165, 5; 1199, 3) and to avoid Holy Week.

d) Unless an evening Mass is allowed (n. 311), a fixed altar shall be consecrated in the morning, since the concluding Mass cannot begin later than one o'clock in the afternoon (c. 821, 1; SEE N. 68 A).

e) The Consecrator vests in amice, alb, cincture, white stole, and white cope; he shall also use the miter and crosier, unless he is not allowed to exercise pontificals. If the consecration is performed solemnly or with chant, the Consecrator is assisted by deacon and subdeacon who vest in amice, alb, and cincture over which the deacon wears a white stole; but maniples, dalmatic, and tunic are not worn (P.R.E.: II, NN. 79–80). If for a reasonable cause the consecration is performed without chant, the Consecrator shall vest as above but he shall be assisted by two clerics in cassock and surplice (P.R.E.: II, N. 113).

f) Once consecrated, a fixed altar must be reserved for divine worship alone, and especially for the cele-

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bration of Mass; any profane use of it is to be entirely excluded (c. 1202, 1).

g) Neither the day nor the anniversary of the consecration of a fixed altar enjoys any liturgical rights or privileges. Concerning the indulgence to be gained on these days, see n. 65 e.

h) A document testifying to the consecration of a fixed altar must be drawn up in duplicate, and one copy shall be kept in the archives of the church and the other in the archives of the episcopal Curia (c. 1158). See also n. 6 c–d, which apply to fixed altars also.

68. ***Mass after Consecration of a Fixed Altar.*** The consecration of a fixed altar must be concluded with a Mass on the altar consecrated, though the Mass need not be said by the Consecrator (P.R.: SECT. III, N. 4). If two or more altars are consecrated at the same time, Mass shall be said at one of them only (P.R.E.: II, N. 99 AD 26).

b) The Mass must be a sung Mass, unless for a reasonable cause the altar was consecrated without chant (P.R.E.: II, N. 96).

c) The Mass is from the Common for the Dedication of a Church. It is said with *Gloria,* with the *Deus qui ex omni* given at the end of the Mass, and with a commemoration of the Title of the altar under one conclusion with the principal prayer (M.R.: ADD., II, 8; VII, 1). The color is white. The *Credo* is added, if the Mass is sung or if said on a Sunday (n. 229 a ad 1, 7).

d) If the Title of the altar is the Annunciation, the

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Assumption, or the Visitation of the Blessed Virgin, the oration for the commemoration shall be as noted in n. 11 d.

e) The only Offices to be commemorated after the Title are as noted in n. 209 f.

f) The common Preface is said with the Mass of the Dedication, unless there is a Preface proper to the current season or quasi-season (n. 232 g).

g) The Mass of the Dedication is impeded on the following days only: a Sunday of the first class; a double of the first class; the privileged Vigils of Christmas and Pentecost; a privileged feria; All Souls' day. On these days, with the exception of All Souls' day, the Mass of the Dedication and the Title of the altar shall be commemorated in the Mass of the day under one conclusion with the principal prayer (M.R.: ADD., II, 8; V, 3). The commemoration of the Title is of course omitted, if it is a Mystery identical with the feast.

69. ***Desecration of a Fixed Altar.*** A fixed altar is desecrated or loses its consecration in the following instances only:

1° By even a momentary separation of the table from the base (c. 1200, 1). Desecration is certain if the separation is total. Desecration is disputed if only one or even two of four supporting columns were to be separated from the table (DE LOCIS: P. 114; I.E.R.: XLVI, P. 645). The mere transfer of a fixed altar to some other site would not desecrate it, if the transfer could be made without separating the table from the base (SEE N. 60 J; EPH. LIT.: LIV, P. 30, NOTE 5, 7).

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2° By a fracture of the altar, provided that it is serious by reason of its size or because involving a place anointed in the rite of consecration (c. 1200, 2 AD 1). Desecration is disputed if only the base of the altar is damaged by a fracture of serious size (I.E.R.: XLVI, P. 647; P.R.E.: II, N. 38 AD 3). Desecration is also disputed if a fracture were to cut across or inside one only or even two of the corner-crosses of the table (I.E.R.: XLVI, P. 647; P.R.E.: II, N. 38 AD 2; DE LOCIS: P. 115).

3° By a fracture of the cover or lid of the sepulcher (c. 1200, 2 AD 2). But the altar is not desecrated if the fracture of the cover of the sepulcher is nothing more than a slight crack; such a crack any priest may mend with cement, which is not mixed with gregorian water or blessed (c. 1200, 3; P.R.E.: II, P. 189 AD 125).

4° By the removal of the cover of the sepulcher (c. 1200, 2 AD 2). But the altar is not desecrated if the cover is removed by the Bishop or his delegate in order to inspect the relics or to secure or repair or replace the cover (c. 1200, 2 AD 2). A reason for inspecting the relics would be to verify in a case of positive doubt the presence of relics in the sepulcher (P.R.E.: II, N. 127 AD 2).

5° By the removal of the relics from the sepulcher (c. 1200, 2 AD 2). The altar is desecrated, not only if the relics are removed and not replaced, but also if the removal is only momentary unless this is done by the Bishop or his delegate while legitimately inspecting the relics (DE LOCIS: P. 116).

Note: The altars of a church are not desecrated by

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the mere fact that the church is desecrated (c. 1200, 4; SEE N. 38 D).

70. ***Re-Consecration of a Fixed Altar.*** If a fixed altar has been desecrated, it must be reconsecrated before Mass may be celebrated on it (c. 1199, 1). If the desecration is doubtful, the consecration should be repeated *ad cautelam* (c. 1159, 2).

b) If the table of a fixed altar has been separated from its base, it cannot without an apostolic indult be regarded and used as a sacred stone (S.R.C. 3198). But it can be reconsecrated according to the rite of consecration of a sacred stone, in which case the consecration is not only valid but licit also (S.R.C.: AUGUST 21, 1951 AD I; EPH. LIT.: LXVI, P. 111); it would, however, be illicit in the case mentioned in n. 62 b.

c) If a fixed altar is to be reconsecrated after having been desecrated by a separation of the table from the base (n. 69 ad 1), this shall be done according to the special rite prescribed for such a case and given in the Ritual (R.R.: IX, C. IX, N. 19). This formula of reconsecration shall be used, even if the table and base were separated deliberately, in order e.g. to remove the altar to another site (EPH. LIT.: XLVIII, P. 417). But for the valid use of the formula it is essential that the same table and base be retained. The reconsecration shall be performed by the local Ordinary or by a priest delegated by him (c. 1200, 1). A Bishop shall wear rochet and white stole; a priest, surplice and white stole (R.R.: L.C.). For the procedure to be followed, see P.R.E.: II, n. 120.

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d) If a fixed altar is to be reconsecrated after having been desecrated by the unauthorized removal of the relics from the sepulcher (n. 69 ad 5), this shall be done according to the special rite prescribed for such a case and given in the Ritual (R.R.: IX, C. IX, N. 20). It is not required that the original relics be replaced in the sepulcher. The rite shall be performed by the local Ordinary, unless his quinquennial faculties or a special indult permit him to delegate a priest (I.E.R.: XLVI, P. 648). A Bishop shall wear rochet and white stole; a priest, surplice and white stole. For the procedure to be followed, see P.R.E.: II, n. 121.

e) If a fixed altar is to be reconsecrated after having been desecrated by a serious fracture of the cover of the sepulcher or by its unauthorized removal (n. 69 ad 3–4), the procedure is the same as explained in the preceding paragraph. But a new cover for the sepulcher shall first be procured, if necessary.

f) If a fixed altar is to be reconsecrated after having been desecrated by the separation of the table from the base and by the violation of the sepulcher as indicated in the preceding paragraphs (c–e), this shall be done by the local Ordinary as follows: the table shall be recemented to its base; the sepulcher shall be reconsecrated according to the second formula given in the Ritual (R.R.: IX, C. IX, N. 20); and the junctions of the table and the base shall be reanointed according to the first formula given in the Ritual (R.R.: IX, C. IX, N. 19). See P.R.E.: II, n. 122.

g) If a fixed altar is to be reconsecrated after having been desecrated by a serious fracture of the table (n.

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69 ad 2), this shall be done according to the full rite of consecration given in the Pontifical, though reconsecration according to the second formula given in the Ritual would seem to be sufficient according to the rubric of the Ritual (R.R.: IX, C. IX, N. 20). But since this formula seems to suppose nothing more than a violation of the sepulcher and since the fracture here being considered would quite inevitably necessitate a new table, reconsecration according to the full rite of the Pontifical would appear to be the safest course (I.E.R.: XLVI, P. 647; P.R.E.: II, P. 166 AD 118).

h) If a fixed altar is to be reconsecrated after having been desecrated by a serious fracture of the base of the altar (n. 69 ad 2), this shall be done according to the full rite of consecration given in the Pontifical, provided that the fracture cannot be repaired without separating the table from the base and substituting a new base. If a new base is not necessary and if the fracture can be repaired without separating the table from the base, no reconsecration is required. If in repairing the original base the table must be separated from it for even a moment, the altar must be reconsecrated in the manner explained above (c).

i) If the cover on the sepulcher of a fixed altar is removed by the local Ordinary or his delegate (n. 69 ad 4), cement mixed with gregorian water and then blessed is to be used in replacing the cover; the water is prepared and the cement blessed according to the second formula given in the Ritual (R.R.: IX, C. IX, N. 20), but the consecration of the sepulcher and what follows are omitted (S.R.C. 3504, II; P.R.E.: II, N. 39 AD

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7). But if the original cover is replaced with a new one, everything shall be done according to the second formula given in the Ritual, with the exception of the consecration of the sepulcher which shall be omitted (P.R.E.: II, N. 39 AD 9).

MOVABLE ALTARS

71. ***Definition.*** A movable altar is a stone, small as a rule in size and consecrated by itself. It is also called a portable altar or sacred stone (c. 1197, 1).

b) A sacred stone together with the structure supporting it is also called a portable or movable altar (c. 1197, 1) or a fixed or quasi-fixed altar if the supporting structure is permanently erected (n. 58 b). If a quasi-fixed altar is the only altar in a church, it may not face *versus populum,* since this would necessarily conflict with the laws pertaining to the tabernacle (S.R.C.: JUNE 1, 1957 AD 4). See n. 63 a.

72. ***The Sacred Stone.*** A sacred stone must be a single slab of natural stone, in one piece, and of a quality that will not easily crumble or disintegrate (c. 1198, 1). These various requirements are to be understood as explained in n. 59 b–f.

b) The surface of the stone shall be smooth and polished. Five crosses shall be engraved upon it before consecration, one cross in the center and one cross at each corner a slight space in from the edge.

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c) The stone may be square or oblong. If it is oblong, its length is placed parallel with the front and rear edges of the altar table as in the illustration given in the Pontifical; but if in this position the chalice and host cannot rest upon it as noted below (d), the length of an oblong sacred stone should be placed parallel with the lateral edges of the altar table (EPH. LIT.: LIV, P. 31 AD 7). The stone should not be set too far back from the edge of the table; about 2 or 3 inches is the distance recommended.

d) A sacred stone should be large enough to hold at least the Mass host and the greater part of the chalice (c. 1198, 3). In regard to a ciborium with small hosts to be consecrated, nothing more is required by the general law than that it be placed on the corporal at the side of the chalice; there is no obligation to place it on the stone except perhaps by particular law (M.R.: RITUS, II, 3; VII, 3; EPH. LIT.: LIV, P. 31, NOTE 9).

e) The table of a fixed altar, whether cemented to its base or not, may both validly and licitly be consecrated according to the rite for the consecration of a sacred stone; this may also be done if the table was once consecrated as a fixed altar but is now separated from its base, except in the case noted in n. 62 b (S.R.C.: AUGUST 21, 1951 AD I; EPH. LIT.: LXVI, P. 111; SEE N. 70 B).

73. ***The Sepulcher of a Sacred Stone.*** Every sacred stone must have, in the manner prescribed by liturgical law, a sepulcher containing relics of Saints and closed up with stone (c. 1198, 4).

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b) The relics must be of Martyr-Saints, as explained in n. 61 b. Enclosed each in its authenticate, the relics are to be placed, together with three grains of incense, in the sepulcher; nothing more is required.

c) The sepulcher must be cut from the upper surface of the stone, just forward of the center cross. It may not be cut from the front of the stone, even though the sepulcher is thus represented in the illustration given in the Pontifical (S.R.C. 3671, I–II; 4032, III).

d) The cover of the sepulcher must be of natural stone (C. 1198, 4). A cement cover would invalidate the consecration of the stone (S.R.C. 3585; 4082, I). Though formerly a metal cover did not invalidate the consecration of a stone, it is now no longer allowed (S.R.C. 3779, IV; C. 1198, 4).

e) The cover shall be secured to the sepulcher by means of cement mixed with gregorian water and then blessed. In preparing and blessing the cement, the rite prescribed in the consecration of a fixed altar is to be followed (S.R.C. 3567, II; 3726, I). The cement may be made with any of the ingredients mentioned in n. 61 g.

74. ***Title of a Portable Altar.*** A portable altar may, but need not, be given a Title (C. 1201, 1).

b) A Title is as a rule given to a portable altar, only if and when it is set up as a quasi-fixed altar (n. 71 b). The Title can always be changed with the leave of the proper Ordinary, except that the primary Title of the main altar must be the same as the Title of the church (C. 1201, 2–3).

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c) The norms for choosing the Title of a portable altar other than the main altar of a church are the same as those set down for a fixed altar in n. 64 e.

d) A statue or a picture on a portable altar is not prescribed. But if there is an image on the altar, it must be of the Title. To put an image other than that of the Title on a portable altar is tantamount to changing the Title; but this may not be done without the leave of the proper Ordinary.

e) The Title of a portable altar has no liturgical privileges.

75. ***Consecrator of a Sacred Stone.*** Sacred stones or portable altars can be consecrated both validly and licitly by any Bishop, except where this is reserved by special privilege (c. 1199, 2).

b) A Cardinal, even though he does not have the episcopal character, can consecrate sacred stones anywhere (c. 239, 1 AD 20).

c) A Vicar or Prefect Apostolic, even though he does not have the episcopal character, can consecrate sacred stones, but only in his proper territory and while in office (c. 294, 2).

d) An Abbot or Prelate *nullius,* even though he does not have the episcopal character, can consecrate sacred stones in his own territory and while in office, provided that he has been blessed, should this be required of him (cc. 323, 2; 294, 2).

e) A Bishop-Ordinary can depute a priest to consecrate a sacred stone in his territory, provided that this faculty has been given the Bishop by the Holy See; but

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ordinarily the priest should be an ecclesiastical dignitary (I.E.R.: XLVII, P. 95).

76. *Rite of Consecration of a Sacred Stone.* A sacred stone must be consecrated in the manner prescribed by liturgical law, before Mass can be celebrated upon it (c. 1199, 1).

b) Three formulas of consecration are given in the third Section of the Pontifical. The first is for the consecration of only one stone, the second for the consecration of more than one, and the third is a short formula for the consecration of more than one (P.R.: SECT. III, NN. 7–9). The third formula may not be used except by apostolic indult (P.R.E.: II, N. 139).

c) A sacred stone may be consecrated in any becoming place and on any day (P.R.: SECT. III, NN. 7–8). The further direction of the Pontifical, that the Consecrator be fasting, is interpreted to mean that the consecration should take place in the morning; but this rubric only obliges if the Consecrator concludes the rite of consecration with a Mass (P.R.E.: II, N. 136; P. 191 AD 132; EPH. LIT.: LVI, P. 77). See n. 110 d.

d) If the rite of consecration is performed publicly, the Consecrator vests in amice, alb, cincture, white stole, and white cope; if he is a Bishop or may by privilege exercise pontificals, he also wears the miter and is assisted by two chaplains in cassock and surplice (P.R.E.: II, N. 132). If the rite is performed privately, a Bishop wears rochet and white stole but not the miter (P.R.E.: II, N. 137); if the Consecrator is not a Bishop, he wears surplice and white stole.

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e) The consecration of a sacred stone is sufficiently attested to by the marks of the burnt incense on the crosses and by the cement securing the cover of the sepulcher. It is, however, customary to attach a document signed by the Consecrator to the cloth in which the stone is wrapped (P.R.E.: II, N. 127 AD 1).

f) A consecrated stone must be reserved for sacred functions alone, and especially for the celebration of Mass; any use of it for profane purposes is to be entirely excluded (c. 1202, 1).

g) It is forbidden to say Mass on a sacred stone, if there is a burial directly beneath the table on which it rests or at a distance of less than 40 inches (one meter) out from the table in any direction (c. 1202, 2; S.R.C. 3944, II). But this prohibition does not hold if the burial is in a crypt that is separated from the altar above by an intervening floor of solid construction (S.R.C. 3460, II).

77. ***Mass after Consecration of a Sacred Stone.*** The consecration of one or more sacred stones may, but need not, be concluded with a Mass on the stone or one of the stones consecrated (P.R.E.: II, N. 136; P. 191 AD 132; EPH. LIT.: LVI, P. 77).

b) The Mass may be said either by the Consecrator or by a priest delegated by him. It may always be a low Mass (SYNOPSIS: P. 157).

c) The appropriate Mass is that of the Common for the Dedication of a Church, to be said with the oration *Deus qui ex omni* given at the end of the Mass, but without any commemoration of the Title of the altar

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as noted in the rubric before the oration of the Mass. The Mass is a private votive Mass, with the commemorations prescribed for such a Mass, without *Gloria* or *Credo*, and with the common Preface unless there is a Preface proper to the current season or quasi-season (n. 232 g). If private votive Masses are forbidden by the rubrics, only the Mass of the occurring day or feast can be said; but the impeded Mass of the Dedication cannot be commemorated (P.R.E. II, N. 136).

d) If a stone has been consecrated where Mass may not legitimately be said and if it is nevertheless desired to conclude the consecration by saying Mass on the stone, it shall be brought to a church or an oratory and Mass shall be said upon it there (P.R.E.: II, N. 125).

78. ***Desecration of a Sacred Stone.*** A sacred stone is desecrated or loses its consecration in the following cases only:

1° By a fracture of the stone, provided that the fracture is serious either by reason of its size or because involving a place anointed in the rite of consecration (C. 1200, 2 AD 1; S.R.C. 2777; 3162, III; 3497, II), as explained in n. 69 ad 2.

2° By a fracture of the cover of the sepulcher (C. 1200, 2 AD 2), as explained in n. 69 ad 3.

3° By the removal of the cover of the sepulcher (C. 1200, 2 AD 2), as explained in n. 69 ad 4.

4° By the removal of the relics from the sepulcher (C. 1200, 2 AD 2), as explained in n. 69 ad 5.

Note: A sacred stone is not necessarily desecrated by

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the desecration of the church where it is in use (c. 1200, 4; SEE N. 38 D).

79. ***Re-consecration of a Sacred Stone.*** A desecrated sacred stone must be reconsecrated, before Mass may be celebrated upon it (c. 1199, 1). If the desecration is doubtful, the consecration should be repeated *ad cautelam* (c. 1159, 2).

b) If a sacred stone has been desecrated by a serious facture (n. 78 ad 1), it cannot be reconsecrated since such a fracture would quite inevitably necessitate a new stone (see n. 70 g). Hence, the relics should be removed and the stone disposed of in a becoming manner.

c) If a sacred stone is to be reconsecrated after having been desecrated by a serious fracture of the cover of the sepulcher or by its unauthorized removal (n. 78 ad 2–3), this shall be done as indicated in n. 70 e.

d) If a sacred stone is to be reconsecrated after having been desecrated by the unauthorized removal of the relics from the sepulcher (n. 78 ad 4), this shall be done as explained in n. 70 d.

e) If the cover on the sepulcher of a sacred stone is removed by the local Ordinary or his delegate, everything shall be done as explained in n. 70 i.

f) The formula of reconsecration, permitted by the Congregation of Rites on July 28, 1883 (S.R.C. 3585, III), was drawn up for use in a particular diocese only, where cement covers had been employed for closing up the sepulchers of sacred stones. Without an apostolic

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indult this formula cannot be used in other cases of the same kind (P.R.E.: II, P. 192 AD 135).

80. *Privilege of a Portable Altar.* This privilege is a standing or habitual permission to celebrate Mass on a sacred stone in any respectable and becoming place, except at sea (c. 822, 3). The privilege is a standing or habitual dispensation from the law which forbids the celebration of Mass outside a church or a public oratory that has been consecrated or solemnly blessed or outside a semi-public or a private oratory that has at least been legitimately deputed to divine worship (c. 822, 1).

b) The privilege of a portable altar specifically excludes the permission to say Mass on board ship or at sea. For even one such Mass, a special apostolic indult is required, unless one has a special privilege by law or unless there is question of celebrating in a permanently erected chapel on board ship. For further details, see n. 179 f–g.

c) The privilege of a portable altar includes the habitual permission to say Mass in the open (*sub dio*). But a particular indult to say Mass in the open, even if the permission is habitual, does not include the privilege of a portable altar. For further details concerning Mass in the open, see n. 179 h.

d) The privilege of a portable altar, as defined above, is not granted except by law or by apostolic indult (c. 822, 2). Regarding the faculties in this matter of the local Ordinary and of the major Superior of an exempt clerical religious institute, see below (m).

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e) By law this privilege of a portable altar is granted to those listed in n. 56 a, as having the privilege also of a private oratory. Anyone assisting at a Mass said by virtue of either of these privileges can satisfy the precept of hearing Mass (CONG. SACR.: INSTR. OF OCT. 1, 1949 AD II, N. 2). Cardinals and residential and titular Bishops have the additional privilege of allowing another Mass to be said in their presence whenever they themselves make use of the privilege of the portable altar (CC. 239, 1 AD 7; 349, 1 AD 1).

f) An apostolic indult for the privilege of the portable altar shall not as a rule be requested nor will it be granted, unless the case is one of true necessity or of evident utility affecting the public good of the faithful and unless the one to receive the indult is a priest. Concerning these requisites, see Cong. Sacr.: Instr. of Oct. 1, 1949 ad II, nn. 4, 9 c.

g) Every petition for the privilege of the portable altar must be sent to the Congregation of the Sacraments either by the local Ordinary personally or, if the See is vacant, by the Prelate who takes his place (CONG. SACR.: INSTR. OF OCT. 1, 1949 AD II, N. 9 C).

h) If the privilege of the portable altar is requested for a priest because of poor health, the local Ordinary shall not merely rely on the word of the priest as to the reality and gravity of his infirmity, but he shall investigate the case independently, even to the extent of calling in a skilled physician. All the facts and evidence must be accurately detailed in the petition (CONG. SACR.: INSTR. OF OCT. 1, 1949 AD II, N. 9 C).

i) The privilege of the portable altar should not be

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requested for a priest in poor health, if an indult to set up a portable altar in his own home would be sufficient. If the priest intends for the sake of his health to reside in various places inside and outside his diocese and if an indult to set up a portable altar at these various places of residence would be sufficient, this latter indult should be asked rather than the privilege of the portable altar; in such cases, however, a request for an extension of the indult to these other places of residence shall be made in the petition (CONG. SACR.: INSTR. OF OCT. 1, 1949 AD II, N. 9 A).

j) One who has been given the privilege of the portable altar or the indult to say Mass at home as explained above is strictly forbidden to say Mass in a place or room that is not respectable or in proper condition; it is never permitted to say Mass in a room that is principally and ordinarily used as a bed-room. The table supporting the sacred stone must be long and wide enough to hold the stone and to permit the celebration of Mass in a manner conformable to the rubrics (C. 822, 3; CONG. SACR.: INSTR. OF OCT. 1, 1949 AD II, NN. 7, 9 A–B).

k) If either the indult of the portable altar or the indult to say Mass at home is to be used outside one's own diocese, the Ordinary of the latter place shall be informed, if this is possible and at the same time required by the indult. This Ordinary shall see to it that the indult is not abused. For any irreverence affecting the Mass, he must forbid the use of the indult in his own territory and must inform the local Ordinary of the culprit. The latter Ordinary shall suspend

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the use of the indult entirely and shall petition the Congregation of the Sacraments for a definitive settlement of the case. His order suspending the indult shall be obeyed, even if it is appealed (CONG. SACR.: INSTR. OF OCT. 1, 1949 AD II, N. 9 D).

l) One who assists at a Mass said in virtue of either the indult of the portable altar or the indult to say Mass at home does not satisfy the precept of hearing Mass, unless the Mass is celebrated in the open or unless the indult states otherwise (C. 1249; CONG. SACR.: INSTR. OF OCT. 1, 1949 AD II, N. 8).

m) Permission to say Mass on a sacred stone outside of a church or an oratory can be granted by the local Ordinary and, in an exempt religious house, by the major Superior, provided that the place is becoming and not a room which is principally and ordinarily used as a bed-room. But this permission can only be given for a just and reasonable cause in an extraordinary case, never however habitually (C. 822, 4). This faculty must be interpreted strictly (CODE COMM.: OCT. 16, 1919). Anyone assisting at a Mass said in virtue of such a permission can satisfy the precept of hearing Mass, the provisions of C. 1249 notwithstanding (CODE COMM.: MARCH 26, 1952 AD IV).

PRIVILEGED ALTARS

81. ***Definition.*** A privileged altar is one at which a plenary indulgence can be gained for a soul in Purga-

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tory by the mere fact that a Mass is offered on the altar for that particular soul.

b) There are two kinds of privileged altars, namely, local privileged altars and personal privileged altars; concerning these, see respectively n. 82 and n. 83.

82. ***Local Privileged Altar.*** This is an altar that is privileged in its own right; hence, the indulgence is gained by reason of the fact that the Mass is said on that particular altar, no matter who the celebrant happens to be.

b) An altar cannot be a local privileged altar unless it is either a fixed altar in the strict sense (n. 58 a) or at least a permanently erected portable altar (n. 58 b or n. 71 b). If it is a permanently erected portable altar, it must be given a Title and this Title cannot be changed (EPH. LIT.: LIV, P. 32 AD 4).

c) A local privileged altar may be so privileged either perpetually and daily, or perpetually but on certain specified days only, or daily or otherwise for a certain period. If it is desired to indicate that an altar is privileged, nothing more may be inscribed upon it than the words *altare privilegiatum* together with the words *perpetuum quotidianum* or *perpetuum ter in hebdomade* or otherwise in accordance with the terms of the concession (c. 918, 1).

d) If an altar is privileged for a certain specified time, the time is to be computed from the date on which the concession was signed, not from the date when it was published (S.C.IND.: MAY 18, 1711).

e) If a local privileged altar is destroyed, the privi-

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lege is lost unless a new altar is erected in the same church and under the same Title (S.C.IND.: SEPT. 13, 1723). If the church is destroyed, the privilege is lost unless the church is rebuilt under the same Title (S.C.IND.: JULY 18, 1712) ; if the altar is destroyed with the church, it will then be necessary to comply also with what has been stated in the first sentence.

f) If the privilege is attached to a permanently erected portable altar, it is not lost by removing the sacred stone or by substituting another one in its place (EPH. LIT.: LIV, P. 33 AD 8 C).

g) The general suspension of indulgences during the time of a Jubilee does not affect a local privileged altar (S.C.IND.: JUNE 24, 1700; EPH. LIT.: LIV, P. 33 AD 8 B).

h) Bishops, Abbots or Prelates *nullius,* Vicars and Prefects Apostolic, and major Superiors of exempt clerical religious institutes can in their cathedral, abbatial, collegiate, conventual, parochial, and quasi-parochial churches designate and declare one altar perpetually and daily privileged, provided that this privilege is not already attached to some other altar in the same church; but this faculty does not extend to public and semi-public oratories unless these are united to a parochial church or subsidiary to a parochial church (c. 916).

i) All the altars of a church are privileged during the days on which the Forty Hours' Devotion is celebrated in the church; this is so, even if with the Ordinary's permission the Exposition is interrupted during the night (c. 917, 2; ENCH. INDUL.: N. 169).

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j) Where Exposition of the Blessed Sacrament in the monstrance is continuous for at least a month, all the altars are privileged each day; this is so, even if the Exposition is interrupted during the night (ENCH. INDUL.: N. 169).

k) No matter by whom or on what kind of altar celebrated, all Masses on All Souls' day and during the Octave are privileged as if said on a privileged altar; but the Mass must be offered for the soul for whom the indulgence is desired (c. 917, 1; ENCH. INDUL.: N. 591).

83. *Personal Privileged Altar.* This is an altar that is privileged, not in its own right, but by virtue of a privilege or indult granted to the one celebrating at the altar; hence, the indulgence is gained by reason of the fact that the Mass is said by this particular celebrant.

b) The privilege or indult of a personal privileged altar does not require that the Mass be celebrated either on a fixed altar in the strict sense or even on a permanently erected portable altar. A Mass on a temporarily erected altar would suffice, unless the indult should expressly state otherwise.

c) The terms of the privilege or indult in the case of a personal privileged altar should be consulted, in order to discover whether the indulgence may be gained perpetually and daily, or perpetually but on certain specified days only, or in some more limited way.

d) Cardinals and all Bishops have by law the privilege of a personal privileged altar daily; the former

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have this privilege from the day of their promotion in Consistory, the latter from the time they receive official notice of their election (cc. 239, 1 AD 10; 349, 1 AD 1).

e) By general indult the privilege of a personal privileged altar daily is given to every priest who has made the Heroic Act of Charity (S.C.IND.: SEPT. 30, 1852; NOV. 20, 1854; S. PENIT.: JAN. 26, 1932).

84. ***General Conditions.*** The following remarks apply, whether there is question of a local or a personal privileged altar.

b) The indulgence of the privileged altar cannot be gained for a departed soul unless Mass is offered on a privileged altar and applied for that soul.

c) If Mass is said at a privileged altar for one departed soul exclusively, nothing more is required to gain the indulgence. An intention to gain the indulgence is, therefore, not required either on the part of the celebrant or on the part of the donor of the stipend (S.C.IND.: MARCH 12, 1855; HOLY OFFICE: JUNE 17, 1915). Neither is the celebrant or the donor of the stipend required to pray for the Sovereign Pontiff or to go to confession or to be in the state of grace or to satisfy any other condition (EPH. LIT.: LIV, P. 34 AD 13).

d) If Mass is said at a privileged altar for more than one departed soul or for all the Faithful Departed, the indulgence can be gained for one of them only (S.C.IND.: FEB. 29, 1864; S. PENIT.: JULY 6, 1917). If

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the celebrant does not determine which one is to be the beneficiary of the indulgence, the indulgence is not granted according to some authors (EPH. LIT.: LIV, P. 33 AD 10; J. O'CONNELL: I, P. 164 AD 62 B) ; according to others, the indulgence is granted to one of those for whom the Mass is applied, the determination of the beneficiary being left to God (S.C.IND.: JUNE 19, 1880; THEOL. MOR.: II, N. 1136). In practice, the first opinion is recommended.

e) The indulgence is not granted if the Mass is applied for the living and the dead; it must be applied for the dead only, either for one soul exclusively or for more than one (S.C.IND.: JAN. 23, 1901).

f) It is not required to say a Mass of Requiem in order to gain the indulgence, even should the rubrics permit such a Mass. It is, however, fitting to say a Mass of Requiem, if this can legitimately and conveniently be done (HOLY OFFICE: FEB. 20, 1913).

g) If a priest accepts a stipend to say Mass at a privileged altar, he is obliged in justice to do so (S.C.IND.: AUG. 25, 1897). It will not suffice to say Mass on a non-privileged altar and to apply to the deceased a plenary indulgence gained on some other title (EPH. LIT.: LIV, P. 34 AD 11).

h) If a Mass at a privileged altar is promised, one cannot exact a larger stipend because of the plenary indulgence attached to such Masses (c. 918, 2). But this does not apply if a Mass at a privileged altar would subject the celebrant to some notable inconvenience extrinsic to the celebration of the Mass.

i) If Communion is required for the gaining of some

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other plenary indulgence, this condition can be satisfied by a Mass which is celebrated to gain the indulgence of the privileged altar (S.C.IND.: MAY 20, 1844).

CEMETERIES

85. ***Solemn Blessing of a Cemetery.*** A cemetery is solemnly blessed, if it is blessed according to the rite given in the Pontifical (P.R.: SECT. IV, N. 10). This is sometimes called consecration, the word being used twice in the rite itself. But this term is used properly of rites which prescribe an anointing of the object blessed (P.R.E.: II, P. 211 AD 138).

b) Any cemetery, in which the bodies of the faithful are interred, may be solemnly blessed; but for no cemetery is this solemn blessing prescribed, though it is fitting in the case of the principal cemetery of the place (P.R.E.: II, N. 143 AD 2).

c) The right to bless solemnly all cemeteries in his territory, even those of regulars, belongs to the local Ordinary if he has the episcopal character, but not to the Vicar General without a special mandate. If the local Ordinary does not have the episcopal character and is not a Cardinal or an Abbot or Prelate *nullius*, he cannot himself solemnly bless a cemetery in his territory, but he can give permission to do so to any Bishop of his own rite (cc. 1205, 1; 1155).

d) A Cardinal, even though he does not have the episcopal character, can solemnly bless cemeteries any-

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where; but he may not do so without the consent of the local Ordinary (cc. 239, 1 AD 20; 1157).

e) An Abbot or Prelate *nullius*, even though he does not have the episcopal character, can solemnly bless any cemetery in his territory, provided that he has been blessed, should this be required of him. This faculty is not expressly given him by law but is included in the faculty to consecrate churches (c. 323, 2; P.R.E.: II, N. 141 AD 3). If he does not have the episcopal character, he cannot be invited to bless a cemetery solemnly outside his territory (see n. 8 c).

f) If the solemn blessing is given with chant, the Prelate officiating vests in amice, alb, cincture, white stole, and white cope; he also uses the miter and crosier. He is assisted by deacon and subdeacon who vest in amice, alb, and cincture over which the deacon wears a white stole; but maniples, dalmatic, and tunic are not used (P.R.E.: II, N. 147).

g) If the solemn blessing is given without chant, the Prelate officiating vests as above; but he is assisted by two chaplains in cassock and surplice (P.R.E.: II, N. 156 AD 1–2).

h) It is fitting that the solemn blessing of a cemetery should be concluded with a Mass, if there is a church or a public oratory within or adjacent to the cemetery or if Mass can legitimately be said on a portable altar erected *sub dio*. The blessing of the cemetery should then be performed in the forenoon, so that the Mass can be begun before one o'clock in the afternoon.

The Mass to be said is the Mass of the day. It need not be celebrated by the Prelate who blessed the ceme-

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tery. It has no special liturgical privileges, except that to the principal prayer shall be added under one conclusion the special oration given in the Pontifical after the rite of the solemn blessing; this oration is not to be counted for the purpose of excluding a collect prescribed by the local Ordinary (P.R.E.: II, N. 155; S.R.C.: JAN. 16, 1946 AD V).

i) It is not prescribed that the five wooden crosses, erected in the cemetery for the solemn blessing, should be left standing after the ceremony is completed; their function is purely transitory and they should be removed the following day (P.R.E.: II, N. 143 AD 9).

j) A document testifying to the solemn blessing shall be drawn up in duplicate and one copy shall be kept in the archives of the episcopal Curia and the other in the archives of the church to which the cemetery belongs (c. 1158).

86. ***Simple Blessing of a Cemetery.*** A cemetery is blessed with a simple blessing, if it is blessed according to the rite given in the Ritual (R.R.: IX, C. IX, N. 22). This is a constitutive blessing.

b) Cemeteries, in which the bodies of the faithful are interred, must be blessed with a simple blessing, unless they have been blessed with the solemn blessing of the Pontifical (c. 1205, 1).

c) The local Ordinary has the right to bless cemeteries with the simple blessing of the Ritual, with the exception of cemeteries belonging to exempt clerical religious institutes in which case the major Superior has

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the right. But both may delegate anyone who is a priest (cc. 1205, 1; 1156).

d) The one who performs the ceremony vests in amice, alb, cincture, white stole, and white cope. He is assisted by servers or clerics in cassock and surplice, not by deacon and subdeacon (R.R.: IX, C. IX, N. 22 AD 2); concerning the procedure to be followed, see S.L.: IV, qu. 344.

e) The blessing may be concluded with a Mass, if there is a church or a public oratory adjacent to or within the cemetery or if a Mass can legitimately be said on a portable altar *sub dio*. The Mass of the day must be said; it has no special liturgical privileges.

f) A document testifying to the blessing must be drawn up in duplicate and one copy shall be kept in the archives of the episcopal Curia and the other in the archives of the church to which the cemetery belongs (c. 1158).

87. ***Blessing of a Cemetery Extension.*** A cemetery extension, in which the bodies of the faithful are to be interred, must be blessed with at least the simple blessing of the Ritual; this will suffice, even if the original cemetery had been solemnly blessed. It is, however, fitting that the extension should be solemnly blessed if it is notably large in area and if the original cemetery was itself solemnly blessed (P.R.E.: II, N. 143 AD 11; S.L.: IV, QU. 344 AD 1).

b) A cemetery extension is not blessed, if it is used for the interment of the unbaptized children of Catho-

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lic parents or for the interment of those to whom ecclesiastical burial is denied (see n. 89 q).

88. *Blessing of a Grave.* An individual grave is blessed if it is located in a non-sectarian cemetery, provided that both burial and blessing are expressly permitted by the local Ordinary or provided that the case is as described in n. 89 e. The blessing is not repeated if the grave is subsequently reopened for a new burial.

b) If a mausoleum or grave is lined with brick or other non-blessed material and if it is to be used for interring the bodies of the faithful departed, it shall be blessed with an individual blessing, even though it is located in a cemetery that has been simply or solemnly blessed. This blessing is given only once (S.R.C. 3400, V; 3524, I; INSTIT.: II, N. 795).

c) An individual grave is blessed if it is located in a Catholic cemetery that has been neither simply nor solemnly blessed. The burial of the bodies of the faithful departed in a catholic-owned cemetery that is not at least simply blessed is contrary to a serious law of the Church (c. 1205, 1); but if for any reason this law is not or cannot be complied with, the individual grave should at the time of burial be at least blessed.

d) If an individual grave is to be blessed, this shall be done at the time and according to the rite given in the Ritual (R.R.: VII, C. III, NN. 12–13).

e) The blessing of an individual grave is probably only an invocative, not a constitutive, blessing (INSTIT.: II, N. 795).

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89. ***Burial in Blessed Cemeteries.*** The bodies of the faithful departed shall be buried; cremation is something that is reprobated by law. Should anyone in any way have ordered his body to be cremated, it is illicit to execute such an order. If a stipulation of this kind occurs as a condition in any contract or last testament or any document whatsoever, it is to be disregarded (c. 1203, 1–2).

b) No one shall be buried, especially if death was sudden, until sufficient time has elapsed to exclude all possible doubt as to the fact of death (c. 1213).

c) It is forbidden to inter the bodies of the faithful in a church, even if there is question of interring merely the bones of one deceased or the body of one buried for some time in a cemetery (c. 1205, 2; CONG. CONC.: DEC. 10, 1927). This prohibition also includes church crypts or basements if they are used for divine worship (CODE COMM.: OCT. 16, 1919); neither is any exception allowed in favor of churches located in cemeteries (SYNOPSIS: P. 200).

Not included in the above prohibition are: residential Bishops and Abbots and Prelates *nullius* who may be buried in their own church; the Sovereign Pontiff, Cardinals, and royal personages who may be buried in any church (c. 1205, 2). But only the Sovereign Pontiff has the privilege of being entombed above ground (DE LOCIS: P. 141).

d) The bodies of the faithful departed shall be buried in cemeteries which have been either solemnly or simply blessed by a legitimate minister and in accord-

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ance with the rites given in the approved liturgical books (c. 1205, 1; SEE N. 88).

e) The Catholic Church has a right to possess her own cemeteries. Where this right is violated without any hope that it will be honored, the local Ordinaries shall strive for a settlement, whereby the civilly owned cemeteries may be blessed if those buried in them are for the most part Catholics or whereby a special section may be reserved for Catholics and be blessed. If neither concession is obtainable, the individual graves shall be blessed in accordance with the rites given in the approved liturgical books (c. 1206, 1–3; SEE N. 88 A).

f) If definitive burial in a blessed cemetery should for some good reason have to be deferred, a cross shall be placed over the temporary place of burial at the head of the deceased to signify that he or she died in the Lord. The transfer of the remains to a blessed cemetery shall be seen to, as soon as this can be done (R.R.: VII, C. I, N. 24).

g) If a body has been given permanent ecclesiastical burial, it may not be exhumed without the leave of the Ordinary; this permission shall not be given if the body cannot with certainty be distinguished from others (c. 1214, 1–2). By the Ordinary is here meant the local Ordinary, unless the place of burial belongs to an exempt clerical religious institute in which case the major Superior is meant (C.L.: P. 611). See n. 39 e ad 7 (concerning bodies interred in a church to be reduced).

h) Every parish should have its own cemetery un-

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less a common one for several parishes has been legitimately established by the local Ordinary (c. 1208, 1).

i) Exempt religious can have their own cemetery, distinct from the common parochial one (c. 1208, 2).

j) Other moral persons and even private individuals can have a special burial-place outside the common cemetery and blessed after the manner of a cemetery; but for this the permission of the local Ordinary is required (c. 1208, 3).

k) The graves of priests and of clerics shall, if possible and convenient, be in a section of the cemetery which is separated from the graves of the laity and better situated; in this section the graves of priests should, if possible and convenient, be kept separate from those of clerics of minor rank (c. 1209, 2).

l) Both in parochial cemeteries with the written permission of the local Ordinary or his delegate and in the cemeteries of other moral persons with the written permission of the Superior, the faithful can erect particular burial places for themselves and for their families; these burial places they can also alienate with the consent of the same Ordinary or Superior (c. 1209, 1).

m) Baptized children, who die before attaining the use of reason, shall be buried in a special section of the common cemetery, if this is possible and convenient (c. 1209, 3; R.R.: VII, C. VI, N. 1).

n) Catechumens have in the matter of ecclesiastical burial the same rights as the baptized, provided that it was through no fault of their own that they died without baptism (c. 1239, 2). Ecclesiastical burial in-

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cludes the right to be interred in a blessed cemetery (c. 1204).

o) If the child of a Catholic mother dies without baptism but before birth and with the mother, it can be buried with her; this is probably licit in the case also where a Catholic mother and an unbaptized child die but after the birth of the latter (C.L.: P. 624).

p) Every cemetery shall be adequately and entirely enclosed and be carefully protected (c. 1210). It is becoming that a cemetery be enclosed by means of a wall; but a hedge or a fence is not excluded, if it adequately fulfills the purpose by effectively closing the cemetery off from the surrounding area (INSTIT.: II, N. 794 AD D).

q) Another enclosed and protected place, distinct from the blessed cemetery, shall be had, if possible, for the interment of those to whom ecclesiastical burial must be denied (c. 1212). Here also, but in a special section, shall be buried the unbaptized children of Catholic parents, with the exception of those mentioned above under o (C.L.: P. 624). See n. 87 b.

r) The priest, who performs the funeral services in the church, has not only the right but also the duty, except in a case of grave necessity, to accompany either personally or through another the body of the deceased to the place of burial (c. 1231, 2). In conducting the body to the place of burial, he can with stole and cross freely pass through the territory of another parish or diocese without the permission of the pastor or local Ordinary (c. 1232, 1). But if the deceased is to be buried in a cemetery to which he cannot con-

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veniently be conducted in procession, the pastor or rector of the church of the funeral cannot claim the right to conduct the procession beyond the confines of the city or place (c. 1232, 2). See n. 438 h.

s) Those local Ordinaries and pastors and religious Superiors, who have the responsibility in these matters, shall see to it that cemetery eulogies, as well as epitaphs and ornaments on cemetery monuments, contain nothing that is out of harmony with Catholic piety and teaching (c. 1211).

90. ***Choice of a Cemetery.*** The bodies of the faithful departed shall ordinarily be buried in the cemetery belonging to the church of the funeral, the church of the funeral to be determined according to the norms stated in n. 28 ad 7. The cemetery thus indicated must, however, yield precedence to a cemetery which the deceased has legitimately chosen or to a burial place belonging to the family of the deceased, as explained in the following paragraphs (c. 1231, 1).

b) Everyone has the right to choose for his burial a cemetery different from the cemetery belonging to the church of his funeral or different from the burial place of his family, with the exception of the following: boys under 14 and girls under 12, though a choice can be made for them by their parents or guardian; professed religious of whatever rank or dignity, other than that of the episcopate (cc. 1223, 1; 1224; 88, 2).

In making the above choice, wives are not subject to their husbands, nor are boys over 14 or girls over 12 subject to their parents (c. 1223, 2).

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One may exercise his right of choice either personally or by deputy; the latter can prove his deputation in any legally recognized way and may act even after the death of the one he represents (c. 1226, 1–2).

Secular clerics and religious are strictly forbidden to induce anyone by vow, oath, or promise of any kind to choose their cemetery for burial; nor may they by the same means seek to hold one to such a choice, after being independently made. A choice made in this way is null and void (c. 1227).

Failure of the deceased to exercise his right of choice gives no such right to his relatives (CONG. CONC.: JULY 9, 1921).

If one chooses a cemetery other than the cemetery of his proper parish, he shall be buried in it provided that there is no objection on the part of those in charge of the cemetery chosen (c. 1228, 1).

If one chooses a cemetery belonging to a religious institute, the consent of the religious superior, to be given in accordance with the constitutions of the institute, is required and sufficient, in order that the deceased may be buried in the cemetery (c. 1228, 2).

c) Unless another cemetery was legitimately chosen by the deceased in accordance with the above (b), he shall be interred in the burial place of his family, if this can be done conveniently. If this cannot be done conveniently, it is always lawful for the relatives, heirs, or others to transfer the remains to the place at their own expense (c.c. 1229, 1; 1218, 3).

The proper family burial place of a wife is the burial place of her husband, or of her last husband if she had

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several. If a woman's last or only husband has more than one family burial place, the choice is to be left to the members of the family or to the heirs (c. 1229, 2–3).

91. ***A Cemetery under Interdict.*** The following remarks refer to a *particular* interdict, imposed by the Holy See or by the Bishop-Ordinary on a specified cemetery and imposed after the manner of a medicinal penalty or censure; see n. 37 a–b.

b) An interdict upon a cemetery must be observed there by all, even by those not belonging to the place (*exteri*) and by those who are exempt, saving any special privilege (c. 2269, 2).

c) The bodies of the faithful may be buried in a cemetery under interdict but without any ecclesiastical rites (c. 2272, 2).

d) An interdict upon a cemetery includes the oratories erected inside the cemetery, but not a church adjacent to it; neither, on the other hand, is a cemetery under interdict, because of an interdict placed upon a church adjacent to it (c. 2273; SEE N. 37 D).

e) An interdict on a cemetery is suspended on Christmas day, Easter Sunday, Pentecost Sunday, the feast of Corpus Christi, and the feast of the Assumption (c. 2270, 2).

92. ***Violation of a Cemetery.*** A cemetery cannot be violated, unless it had been at least simply blessed. An unblessed cemetery is incapable of being violated, even if all the graves in it have been individually blessed.

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b) A violated cemetery shall be closed until it has been reconciled; in the meantime, it is strictly forbidden to bury the dead in it either with or without sacred rites (cc. 1207; 1173, 1).

c) If violation occurs while burial services are being held, these shall cease at once (cc. 1207; 1173, 2).

d) The violation of a cemetery is an ecclesiastical delict. The culprits shall be punished by the Ordinary with the penalty of interdict from entering a church and with other appropriate penalties according to the gravity of their crime (c. 2329).

e) One who violates the bodies or the graves of the dead for the purpose of stealing or for any other evil ends shall be punished with a personal interdict; he also becomes *ipso facto* infamous and shall be deposed if he is a cleric (c. 2328).

Not every violation of the bodies or graves of the dead in the sense of this Canon is necessarily a violation of the cemetery also; neither is every violation of a cemetery necessarily a violation of the bodies or graves of the dead in the sense of the same Canon.

f) If a church adjacent to a blessed cemetery is violated, the cemetery is not therefore to be considered violated also (c. 1172, 2); this is a reversal of the pre-code legislation, as explained in n. 33 e.

g) If a blessed cemetery is violated, a church adjacent to it is not therefore to be considered violated also (c. 1172, 2); this is the same as the pre-code legislation, as noted in n. 33 f.

h) The crimes, by which a cemetery can be violated, must be certain and notorious, and they must be placed

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in the cemetery proper (cc. 1207; 1172, 1). Hence, violation would not ensue: if there is a reasonable doubt about the gravity of the delinquent's guilt or about the juridical or factual aspects of the case; or if the commission of a certainly violatory crime is occult, but only as long as it remains occult (c. 2197); or if a violatory crime is committed outside the cemetery proper.

i) A blessed cemetery can be violated by those crimes only, which can violate a church (c. 1207); these crimes are listed and explained in n. 33 g (c. 1172, 1).

If a cemetery has been blessed under the circumstances mentioned in n. 89 e, it is a probable view that it would not be violated by the occasional burial in it of an infidel or of one excommunicated by a declaratory or a condemnatory sentence, which in itself is a violatory crime as noted in n. 33 g ad 4 (P.R.E.: II, N. 143 AD 5; DE LOCIS: P. 149).

93. ***Reconciliation of a Violated Cemetery.*** A violated cemetery shall be reconciled as soon as possible and in accordance with the prescribed liturgical rites (cc. 1207; 1174, 1).

b) If there is a doubt about the fact of violation, the cemetery can be reconciled *ad cautelam* (cc. 1207; 1174, 2).

c) If a cemetery has been violated by the burial in it of an infidel or of one excommunicated by a declaratory or a condemnatory sentence, it shall not be reconciled until the body has been removed, if this can be

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done without serious trouble (cc. 1207; 1175); the latter is a question for the Ordinary to decide.

d) A solemnly blessed cemetery cannot be validly reconciled after violation except by the local Ordinary or by a priest delegated by him, unless the cemetery belongs to an exempt clerical religious institute in which case it cannot be validly reconciled after violation except by the major Superior or by a priest delegated by him (cc. 1207; 1176, 2; 1156).

In a case of grave and urgent necessity and provided the proper Ordinary cannot be reached, a solemnly blessed cemetery can both validly and licitly be reconciled after violation by the rector of the church to which the cemetery belongs; but the Ordinary is to be notified afterwards (cc. 1207; 1176, 3).

e) A solemnly blessed cemetery shall be reconciled after violation according to the rite given in the Pontifical (P.R.: SECT. IV, N. 12), even if the rite is to be performed by a priest.

If the one officiating may use miter and crosier, he shall do so when prescribed according to the rite. He shall vest in amice, alb, cincture, white stole, and white cope. He shall be assisted by deacon and subdeacon who shall vest in amice, alb, and cincture over which the deacon shall wear a white stole; but maniples, dalmatic, and tunic are not to be used.

If the one officiating may not use miter and crosier, he shall vest as above; but any reference in the rite to the miter and crosier shall be disregarded. He may not be assisted by deacon and subdeacon but only by clerics or servers in cassock and surplice.

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f) A cemetery blessed with a simple blessing shall be reconciled after violation according to the rite given in the Ritual (R.R.: IX, C. IX, N. 23), even if the rite is performed by a Bishop.

The one officiating vests in amice, alb, cincture, white stole, and white cope; the miter and crosier cannot be used. Clerics or servers in cassock and surplice shall assist (R.R.: IX, C. IX, N. 23 AD 1).

g) Ordinary holy water is to be used for the reconciliation of a violated cemetery, whether solemnly or simply blessed. But for a solemnly blessed cemetery, the holy water is blessed at the time noted in the rite; for a simply blessed cemetery, the holy water on hand may be used.

Note: A cemetery, that has been solemnly or simply blessed, cannot be desecrated except perhaps by decree of the local Ordinary reducing it to profane, non-sordid uses according to the norm of C. 1187 in as far as it is applicable (INSTIT.: II, N. 795 AD B; SEE N. 39 A–B). But before the decree goes into effect, all bodies of the faithful shall be transferred to another blessed cemetery (see n. 39 e ad 7).

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Second Part

SACRED THINGS

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SACRED VESSELS

94. ***The Chalice.*** The cup of the chalice must be of gold, or of silver or pewter plated with gold at least on the inside (M.R.: RITUS, I, 1; DE DEF., X, 1; P.R.E.: II, N. 196 AD 3).

Pewter is not to be used except when gold or silver is unobtainable because of great poverty, persecution, or the like (EPH. LIT.: LIV, P. 149).

b) A cup of glass, brass, bronze, or of any material other than as specified above is forbidden (M.R.: DE DEF., X, 1; S.R.C. 3136, IV). If in the past the Holy See has permitted the use of zinc or of certain alloys with an aluminum base, such indults were only intended for those to whom they were given (EPH. LIT.: LVIII–LX, P. 60).

c) The gold surfacing on the inside of the cup must be renewed, once it wears off; the obligation to do this is grave (c. 1305, 2). See n. 97 a.

d) A fausse coupe or any other ornamentation on the outside of the cup proper should not extend so far up as to impede the purification of the chalice. Neither should the cup be so deep and at the same time so small in circumference that in consecrating the chalice it is impossible or very difficult to anoint it in the manner prescribed; nor should the cup be so shallow that the Precious Blood is in danger of spilling when the chalice is raised.

e) The stem and base of the chalice may be of any

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material that is solid and becoming; it is, however, fitting that these parts also, like the cup, should be of gold or be surfaced with gold (EPH. LIT.: LIV, P. 149, NOTE 60; SEE M.R.: RITUS, I. 1).

f) The stem of the chalice should be provided with a node. This node should be without sharp points and edges, so as not to cut into the hand when grasped. The distance between the node and the base should be enough to enable the celebrant to take the chalice *below* the node, when this is precribed (SEE M.R.: RITUS, X, 5).

g) Bizarre and fantastic departures from what is standard and traditional in regard to the form of the base and the stem are forbidden (c. 1296, 3; S.R.C. 4371).

h) The base of the chalice should be broad and heavy enough to keep the chalice from being easily overturned. Any ornamentation, in which the sleeve of the alb may easily become entangled, should be avoided. Though not prescribed, a small cross on the base is nevertheless recommended in order to mark the front of the chalice (EPH. LIT.: LIV, P. 149; LVIII–LIX, P. 62).

95. *Consecration of a Chalice.* A chalice must be consecrated according to the rite given in the Pontifical, before Mass may be celebrated with it (SEE P. R.: SECT. IV, N. 13); the same formula of consecration is also given near the end of the Missal.

b) An unconsecrated chalice is not virtually consecrated, because someone said Mass with it in good

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faith; the obligation to consecrate such a chalice according to the above-mentioned rite still urges (EPH. LIT.: XLIII, P. 453 AD I).

c) One who has the episcopal character can validly and licitly consecrate chalices anywhere (P.R.E.: II, N. 197). From his promotion in Consistory a Cardinal may do the same, even though he does not have the episcopal character (C. 239, 1 AD 20).

A Vicar or Prefect Apostolic, who does not have the episcopal character, may consecrate chalices while he is in office, but only within the limits of his territory; the latter restriction pertains to the validity of the consecration (C. 294, 2; CODE COMM.: JAN. 29, 1931). The same faculty is given also to the Pro-Vicar or Pro-Prefect Apostolic (C. 310, 2).

An Abbot or Prelate *nullius*, who does not have the episcopal character, may consecrate chalices while he is in office and provided he is blessed, should he be required to be blessed; this faculty cannot validly be used outside his territory (C. 323, 2; CODE COMM.: JAN. 29, 1931).

If a Bishop has received this faculty from the Holy See, he may delegate a priest to consecrate chalices within the limits of his territory; the priest should ordinarily be a diocesan dignitary (P.R.E.: II, N. 197).

d) The sacred Chrism, which is used in consecrating a chalice, must have been blessed by one who has the episcopal character (CC. 239, 1 AD 20; 294, 2).

e) A chalice may be consecrated in any becoming place and at any time (P.R.: SECT. IV, N. 13). It is fitting, however, that a Bishop consecrate in his private

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oratory and immediately after his morning Mass (P.R.E.: II, N. 198).

f) If a chalice is consecrated publicly, the consecrator vests in stole and cope of the color of the day; a Bishop or blessed Abbot shall also wear the miter according to the rubrics (P.R.E.: II, N. 202).

If a chalice is consecrated immediately after Mass, the consecrator merely lays aside the maniple; a Bishop or blessed Abbot shall also wear the miter according to the rubrics (P.R.E.: II, N. 202).

If a chalice is consecrated privately and apart from Mass, the consecrator wears a stole of the color of the day over the surplice or rochet; the miter should not be worn (P.R.E.: II, P. 275 AD 167).

g) A consecrated chalice shall be treated reverently and shall never be put to any profane use or use for which it is not intended. It shall be carefully kept in the sacristy or in some other safe and becoming place (cc. 1150; 1296, 1).

96. *Touching a Chalice.* A consecrated chalice shall not be touched except by a cleric or by one placed in charge of it (c. 1306, 1). If the custodian is a lay person, it is at least becoming that, when possible and convenient, a veil should be used in handling it (EPH. LIT.: LIV, P. 148).

b) No one, who is not at least a deacon, may touch a chalice containing the sacred Species or before it is purified. Servers at low and high Masses should be warned against touching the chalice with their fingers, while pouring in the wine of the first ablution.

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c) One who has received first tonsure is permitted to touch the chalice while serving at a high Mass, but only in order to carry it from the credence table to the altar at the Offertory, to dress it after it has been purified and dried by the celebrant, and to carry it thereupon to the credence table (S.R.C. 4181, V–VII).

d) If a tonsured cleric has not received sacred orders, he may nevertheless for a reasonable cause officiate as subdeacon at a solemn Mass, but without the maniple as noted in n. 123 i. In regard to the chalice, he brings this in the usual way to the altar at the Offertory (n. 130 f); but the deacon shall wipe it with the purificator and shall pour the water as well as the wine. During the Mass he holds the paten under the humeral veil in the usual way (n. 99 j); but he may not uncover or cover the chalice, which shall be done by the celebrant. After the Communion he shall dress the chalice and bring it to the credence table; but the celebrant shall dry it after being purified (S.R.C. 4181, II).

e) The celebrant shall normally prepare the chalice in the sacristy before saying Mass (M.R.: RITUS, I, 1); but this may be done by any cleric after first tonsure, without any special indult being required (S.R.C. 4194, I).

97. ***Desecration of a Chalice.*** A chalice does not lose its consecration if the gold surfacing on the inside of the cup wears off or is renewed (c. 1305, 2; SEE N. 94 c). This is a reversal of the pre-code legislation, according to which a chalice was desecrated and had

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to be reconsecrated if the gold surfacing had been renewed (S.R.C. 2889; 3042, I).

b) If only the chalice without its paten has been desecrated, what pertains to the paten is omitted in the reconsecration of the chalice. The consecrator begins with the *Deus in adjutorium*, proceeds at once with the consecration of the chalice, and in the final oration changes the verbs to the singular and omits the words *et patena*.

c) The formula for the reconsecration of a desecrated chalice is the same as the formula by which it was first consecrated (see n. 95 a).

d) A consecrated chalice is desecrated or loses its consecration in the following instances only:

1° If it has been so damaged or changed that it no longer preserves its original form and can no longer be considered fit for the celebration of Mass (C. 1305, 1 AD 1). It is not desecrated by the mere fact that it has come or been taken apart, provided that the parts were not soldered or welded together but were joined by means of a bolt and screw or the like. It is an admittedly singular view that a chalice is not desecrated by any damage done to the base or stem, provided that the cup remains intact or at least fit for use (P.R.E.: II, N. 196 AD 6; P. 275 AD 165).

2° If it has been put to unbecoming uses (C. 1305, 1 AD 2). By this is meant, not just one or the other isolated act, but continued or repeated acts. In a doubtful case the chalice should be reconsecrated *ad cautelam* (C. 1159, 2).

3° If it has been put up for public sale (C. 1305, 1

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AD 2), even though it is not actually sold. But a chalice is not desecrated, if it is offered for sale or even sold privately.

98. *The Chalice Veil.* The blessing of the chalice veil is not prescribed; nor is there any formula by which it can be specially blessed. It may, however, be blessed with the blessing *Ad omnia* given in the Ritual (R.R.: IX, C. VIII, N. 21; EPH. LIT.: LXI, P. 164 AD 9).

b) The material of the veil must be silk, and of the same quality and color as the chasuble (M.R.: RITUS, I, 1; EPH. LIT.: LIV, P. 162).

c) The lining of the veil need not be of silk. But any kind of suitable textile may be used, and in any color, even blue or yellow or golden (EPH. LIT.: LIV, P. 162 AD 3; S.L.: III, QU. 103 AD VI).

d) It is not necessary that the veil should be large enough to cover the front and back of the chalice. The required minimum is that it should cover the entire front of the chalice (S.R.C. 1379; 1991, I).

e) It is customary outside of Rome to adorn the front of the chalice veil with a cross; but this is not prescribed (S.L.: III, QU. 84).

f) While the chalice is on the credence table before the Offertory at a solemn Mass other than a Mass of Requiem, it is covered with the humeral veil; it is not prescribed that beneath the humeral veil it should be covered with its own proper veil also (C.E.: I, C. X, N. 5; II, C. VIII, N. 60). When the chalice is to be put back on the credence table after the Communion, it is covered with its own proper veil; but the humeral veil

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is not then used (C.E.: II, C. VIII, N. 77; M.R.: RITUS, XI, 3).

g) After unveiling the chalice at the Offertory of a low or a high Mass, the celebrant shall place the veil on the mensa at the Epistle side near the corporal, folding it thrice but so that the outside of the veil and not the lining is visible; where it is the practice, this may be done by the server to whom the celebrant gives the veil after removing it from the chalice (S.L.P.: I, N. 223). There is no need for the server to transfer the veil to the Gospel side, when the celebrant is dressing the chalice before the Communion Verse.

99. ***The Paten.*** It is fitting that the material of the paten should be the same as for the chalice cup (n. 94 a); but this is not prescribed (EPH. LIT.: LIV, P. 149).

b) If not of gold, the paten must be at least surfaced with gold on the upper side (M.R.: RITUS, I, 1).

c) The gold surfacing on the upper side of the paten must be renewed, once it wears off; the obligation to do this is grave (c. 1305, 2).

d) The paten should extend somewhat beyond the perimeter of the chalice cup. Its upper surface should be concave, so that the paten will fit snugly on the cup of the chalice, and so that the celebrant at Mass can take it up easily with his right hand alone when this is required by the rubrics.

e) The upper surface of the paten shall be entirely smooth and free of all ornamentation. But a cross, lightly stamped near the edge, is permitted by custom (EPH. LIT.: LVIII–LX, P. 62).

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f) A paten must be consecrated according to the rite given in the Pontifical, before Mass may be celebrated with it (SEE P.R.: SECT. IV, N. 13); the same formula of consecration is also given near the end of the Missal. For the rest, see n. 95 b–g; what is there said about chalices applies to patens also.

g) A consecrated paten shall not be touched except by a cleric or by one in charge of it (c. 1306, 1). If the custodian is a lay person, it is at least becoming that, when possible and convenient, a veil should be used in handling it (EPH. LIT.: LIV, P. 148). A consecrated paten may not be used as a substitute for the communion-plate. The following are the only exceptions to this rule: when Communion is distributed during Mass by a Bishop, or by a Prelate exercising pontificals, or by the celebrant at solemn Mass; for these occasions the paten is to be held under the chin of the communicant by the assisting priest or deacon (CONG. SACR.: INSTR. OF MARCH 26, 1929; EPH. LIT.: XLIV, PP. 72–74). See n. 100 g.

h) A consecrated paten is desecrated or loses its consecration in the same way as a consecrated chalice; what is noted in n. 97 a–d applies with the necessary changes to the paten also.

i) The paten is normally to be placed on the chalice with the concave surface facing up and covered with the pall.

j) After the celebrant has offered the chalice with the deacon at a solemn Mass other than one of Requiem, the subdeacon receives the paten from the deacon to hold till the end of the *Pater noster.* He holds

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it between the thumb and fingers of his right hand with its concave surface towards him; it is covered by the deacon with the right end of the humeral veil, while the left end is left to hang free. The subdeacon does not use the humeral veil to hold the paten itself, as though he were forbidden to touch it directly. The subdeacon holds the paten against his breast or (according to some) against his left shoulder while ascending to or decending from the predella, saying a prayer, being incensed, kneeling or bowing, or performing any action; otherwise, he holds the paten elevated before his face, supporting his right elbow with his left hand if necessary (M.R.: RITUS, VII, 9; DE CARPO-MORETTI: NN. 608–609; L. O'CONNELL: P. 229).

Concerning the case of a tonsured cleric not in sacred orders but officiating for a reasonable cause as subdeacon at a solemn Mass, see n. 96 d.

k) Concerning the paten at the *Libera nos quaesumus*, at the Offertory, and at the Communion, see respectively n. 187 c, h, d.

100. *The Ciborium.* The ciborium must be of solid and becoming material, preferably of gold or silver (C. 1270; R.R.: V, C. I AD 5; C.E.: II, C. XXIX, N. 2; C. XXX, N. 3).

b) A ciborium made of copper is allowed, but never one of glass (S.R.C. 3162, VI; 3511).

c) If not of gold, the cup of the ciborium must be at least surfaced with gold on the inside (C.E.: II, C. XXX, N. 3; S.R.C. 3162, VI). This gold surfacing must be renewed when it wears off.

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d) The cover of the ciborium should be somewhat pyramidal in shape and surmounted by a cross (EPH. LIT.: LIV, P. 150). It shall fit the ciborium closely (C. 1270; R.R.: V, C. I AD 5), yet so that it can be removed without too great difficulty.

e) Consecrated Hosts, which are being reserved for the Communion of the faithful, must be enclosed in a ciborium and the ciborium must be covered; it is forbidden to keep them concealed within the folds of a corporal, even when the Hosts are being legitimately reserved outside the tabernacle as explained in n. 24 j (C. 1270; R.R.: V, C. I AD 5; S.R.C. 3527; CONG. SACR.: INSTR. OF MAY 26, 1938 AD 5).

f) It is not required that small Hosts be in a ciborium when they are being consecrated or distributed in Communion. They may also be placed on the corporal or in a consecrated chalice, when on the altar for consecration; for Communion they may be distributed from the paten or from a chalice (M.R.: RITUS, VII, 3; VIII, 6).

g) During a Mass at which small Hosts are being consecrated in a ciborium, it is sufficient if the ciborium is covered with a paten or a pall; it is not required that the proper cover of the ciborium should be used (M.R.: RITUS, VII, 3; VIII, 6). But the paten or pall shall not be the one needed for the Mass.

101. ***Blessing of a Ciborium.*** The blessing of a ciborium is obligatory, before it may be used. The formula is given in the Pontifical (P.R.: SECT. IV, N. 23), in the Ritual (R.R.: IX, C. IX, N. 6), and near the end of

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the Missal; it is the same formula in all three places. The word *vasculum* shall be substituted for *tabernaculum*, as noted in the formula of the Ritual.

b) The above blessing is reserved. If given by a priest unauthorized to do so, the blessing is valid but illicit (c. 1147, 3). The faculty to bless according to this formula cannot be delegated to another, unless the right to delegate is expressly granted by law or by indult (c. 210).

c) A ciborium is desecrated in the same way as a chalice (c. 1305, 1); concerning this matter, see n. 97 d.

d) A ciborium is validly and licitly blessed by the following only (c. 1304; R.R.: IX, C. I AD 5):

1° Cardinals and all Bishops;

2° Local Ordinaries who do not have the episcopal character, but only for churches and oratories within their proper territory;

3° Pastors, but only for churches and oratories within their parochial territory;

4° Rectors of churches, but only for their own church;

5° Priests delegated by the local Ordinary, but only within the territory of the Ordinary and within the limits of their delegation;

6° Religious Superiors and priests of the same institute delegated by them, but only for their own churches and oratories and for the churches of nuns (*moniales*) subject to them.

102. *Care of a Ciborium.* A blessed ciborium shall be treated reverently and shall never be put to any pro-

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fane use or to a use for which it is not intended. When not in the tabernacle, it shall be carefully kept in the sacristy or in some other safe and becoming place (c.c. 1150; 1296, 1).

b) A lay person is not forbidden to touch a blessed and purified ciborium. But where there is danger of scandal or wonderment, this should not be allowed without a just and reasonable cause.

c) Rectors of churches are strongly urged, not to leave ciboria of great value in the tabernacle, because of the danger of robbery and of profanation of the Blessed Sacrament. If used on occasions of great solemnity, such ciboria should be purified at the last Mass and then put away in a safe and secret place rather than in the usual place in the sacristy. The Hosts remaining in such ciboria can be consumed or they can be transferred to an ordinary (purified) ciborium and kept in the tabernacle (CONG. SACR.: INSTR. OF MAY 26, 1938 AD 5).

103. ***Purification of a Ciborium.*** If a ciborium is to be returned to the sacristy after being emptied, it must first be purified.

b) If a ciborium must be replenished with newly consecrated Hosts, those already in it must first be distributed in Communion or be consumed by the celebrant at Mass, while the ciborium itself must be purified (R.R.: V, C. I AD 7; S.L.: III, QU. 334 AD B, NOTA II).

c) A ciborium must ordinarily be purified at Mass. But a dry purification of one empty ciborium into another empty ciborium is perfectly licit outside of Mass,

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provided that it is thoroughly done; in this case the second ciborium must be purified at Mass.

d) The manner of purifying a ciborium at Mass is not determined either by the rubrics or by any instruction of the Holy See. Hence, any of the methods proposed by recognized authors may be followed, unless the matter is regulated by local custom or law.

e) According to one method the ciborium is purified by means of the forefinger or thumb of the right hand, the celebrant thus collecting and emptying the fragments into the chalice either before drinking the Precious Blood or before pouring the first ablution. Purifying the ciborium into the Precious Blood is especially advantageous, if the ablutions cannot be taken at the Mass as in certain cases of bination, and if the ciborium is needed for the reservation of newly consecrated Hosts lying on the corporal; but if the ciborium contains a Host or a Particle large enough to be given in Communion, the Host or Particle should be placed on the corporal and be consumed after taking the Precious Blood (S.L.P.: I, N. 282; KUENZEL: N. 748).

f) According to a second method the ciborium is first purified dry in the manner described above, except that the fragments are collected and emptied into the chalice before pouring the first ablution. But the ciborium is further purified with the wine of the first ablution, which is then poured from the ciborium into the chalice. Having dried the ciborium with the purificator, the celebrant thereupon consumes the first ablution and proceeds in the usual manner to the second (DE CARPO-MORETTI: N. 415; S.L.P.: I, N. 282).

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g) According to a third method the ciborium is not only purified with the thumb or forefinger of the right hand and with the wine of the first ablution as explained above (f), but also with the wine and water of the second ablution. This ablution is then poured from the ciborium into the chalice and consumed; the celebrant thereupon dries both with the purificator, beginning either with the chalice or with the ciborium (S.L.: III, QU. 334 AD B; AERTNYS: N. 88; L. O'CONNELL: P. 119).

h) The third method cannot be used if the ciborium to be purified is needed for the reservation of newly consecrated Hosts lying on the corporal, since any fragments of these Hosts on the corporal must be taken up with the paten and be consumed either with the Precious Blood (e) or with the first ablution (f). The purification of the ciborium must therefore be finished, before the second ablution is poured (M.R.: RITUS, X, 5, 6; S.L.P.: I, N. 282).

i) If a ciborium is to be purified into the Precious Blood (e) but is in the tabernacle, it is taken out of the tabernacle after consuming the sacred Host; if it is in the tabernacle but is to be purified before pouring the first ablution (f–g), it is taken out of the tabernacle after consuming the Precious Blood (S.L.P.: I, N. 282).

104. ***The Ciborium Veil.*** If the Blessed Sacrament is reserved in a ciborium and inside the tabernacle or as explained in n. 24 j, a white silk veil must be draped over the cover of the ciborium; the veil must be ap-

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propriately ornamented (c. 1270; R.R.: V, C. I AD 5). A blessing of the veil is not prescribed.

b) The above veil is also prescribed: when the ciborium is being carried under the humeral veil to the sick or dying (R.R.: V, C. IV AD 12); when the ciborium is exposed during private Exposition (S.R.C. 3394, I).

c) It is recommended, though not prescribed, that a ciborium should be veiled when it is brought to the altar with small hosts to be consecrated and that it should remain veiled until the beginning of the Mass (EPH. LIT.: LIV, P. 150; SEE S.R.C. 4268, VII).

d) The rubrics do not suppose that a ciborium on the altar table is veiled, once Mass has begun. They merely require that the vessel containing the hosts to be consecrated should be covered with a paten or a pall (n. 100 g); but no veil, certainly, can be draped over a ciborium covered with a paten or a pall. Neither is the veil prescribed, after a ciborium has been purified and is waiting to be carried back to the sacristy.

e) If an unpurified ciborium is placed temporarily in the tabernacle, it is not veiled, unless there are Particles in it large enough to be given in Communion.

105. *The Sick-Call Pyx.* The sick-call pyx, the round locket-shaped vessel for bringing Communion privately to the sick, is liturgically a ciborium.

b) The sick-call pyx must be of solid and becoming material, preferably of gold or silver. Copper is allowed, but not glass. If not of gold, the pyx must be

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at least surfaced with gold on the inside; this gold surfacing must be renewed when it wears off (n. 100 a–c).

c) A sick-call pyx is to be blessed, is desecrated, and must be taken care of, according to the norms for ciboria (nn. 101–102).

d) If a sick-call pyx contains the Blessed Sacrament and is in the tabernacle or is being carried to the sick, it must be well closed and also covered with a white silk veil becomingly ornamented (n. 104 a–b). The matter of the veil is sufficiently taken care of, if the burse holding the pyx is lined with becomingly ornamented white silk (EPH. LIT.: LIV, P. 150).

e) The burse holding the pyx with the Blessed Sacrament shall be carried suspended from the neck to preclude the danger of the burse falling; it shall also be carried over one's heart but securely fastened to one's person, so that the burse does not loosely dangle from one's neck with the consequent danger of the pyx with the Blessed Sacrament being shaken out (R.R.: V, C. IV AD 13).

f) If a sick-call pyx is purified at Mass, a dry purification will suffice (n. 103 e). If only one Host is brought on a sick-call (n. 370 k), the pyx may be purified with a little water before returning to the church. The water should be disposed of later in the sacrarium; giving it to the sick person is not according to the rubrics, though good authors approve the practice (THEOL. MOR.: II, N. 174, QU. 1).

106. ***The Lunette.*** The lunette or lunula consists strictly of two hinged pieces of metal in the form of a

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crescent, between which the Host is held at public Exposition of the Blessed Sacrament in the monstrance. If not of gold, these metal pieces must be surfaced with gold, at least where they come in contact with the sacred Host (S.R.C. 3162, VI).

b) The lunette or lunula may also consist of two hinged and circular bands of gold or of gold-surfaced metal attached to two orbs or discs of glass. This type is allowed, provided that the sacred Host, when enclosed in the lunette, does not come in contact with the glass but only with the gold or gold-surfaced metal (S.R.C. 3234, IV; 3524, VI; 3974).

c) If the two halves of a lunette cannot be separated or opened out, it should be withdrawn from use or sale, since a lunette of this kind cannot be properly purified (EPH. LIT.: LIV, P. 151).

d) A lunette is to be blessed, is desecrated, and must be taken care of, according to the norms for ciboria (nn. 101–102).

e) If a lunette is to be blessed together with the monstrance to which it belongs, they may be blessed with one blessing, either according to the special formula for a monstrance (R.R.: IX, C. IX, N. 7), or according to the special formula for a ciborium as indicated in n. 101 a (EPH. LIT.: LIV, P. 151; LXI, P. 166). A custodial may also be included in the blessing given to a lunette and a monstrance.

f) If a glass-enclosed lunette contains a host to be consecrated, it must be opened out at the Offertory during the *Suscipe* and then closed; it must be opened out again before beginning the *Qui pridie* and closed after

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the genuflection following the Elevation of the Host (M.R.: RITUS, VII, 3; VIII, 5–6; S.R.C. 3524, VI). But failure to open out the lunette at the above times or even to advert to its host while saying the *Suscipe* or the words of consecration would not of itself invalidate the consecration of that host (THEOL. MOR.: II, N. 116 AD 1; EPH. LIT.: LV, P. 45, NOTE 54).

g) If the Host in the lunette is to be consumed and replaced with a Host newly consecrated, this shall normally be done after taking the Precious Blood. At this point the celebrant sets the chalice down on the corporal toward the Gospel side, covers it with the pall, opens the tabernacle, takes out the lunette, places it on the corporal, and opens it out. He then genuflects, removes the Host, breaks It into two parts over the paten, and consumes It reverently and with a medium inclination of the body but without first making the sign of the cross with the Host or saying any words.

After taking the Host from the lunette and consuming It, the celebrant purifies the lunette with his right forefinger over the paten. He then sets the lunette down on the corporal, genuflects, places the new Host into the lunette, closes the lunette, returns it to the tabernacle, genuflects, and closes and locks the door of the tabernacle. The purification of the corporal with the paten then follows, this having been omitted at the usual time because of the presence on the corporal of the new Host for the lunette. From this point the Mass proceeds as usual.

h) If the Host in the lunette is to be consumed but without being replaced, the above procedure is to be

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followed, except that a genuflection is also to be made after opening the tabernacle door. This is omitted in the case described above (g), because of the presence of the Blessed Sacrament on the corporal.

107. *The Custodial.* The custodial is the round metal container in which the Benediction Host with or without the lunette is placed while in the tabernacle.

b) The custodial is required if the lunette holding the Host is as described in n. 106 a. The custodial in this case should be equipped with a clasp for holding the lunette upright and firm; otherwise, the Host should be removed from the lunette when It is to be placed in the tabernacle, and the custodial shall be used to hold the Host alone.

c) The custodial is not required if the lunette holding the Host is as described in n. 106 b (S.R.C. 3974). But the use of a custodial in this case is not forbidden; neither would a clasp be necessary for holding the lunette upright and firm while in the custodial, since there would be no danger of the Host being broken if the lunette holding It should be laid flat down in the custodial.

d) If not of gold, the custodial should be at least surfaced with gold on the inside; but this would not be of strict obligation except where the custodial is of obligation as noted above under b (S.R.C. 3162, VI).

e) A custodial is blessed, is desecrated, and must be taken care of, according to the norms for ciboria (nn. 101–102). But the blessing of a custodial does not seem to be of strict obligation except where the cus-

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todial itself is of obligation as noted above under b. Hence, if the use of the custodial is optional as noted above under c, the supposition in such a case is that the custodial cannot come in contact with the Host; for this reason the blessing of the custodial does not seem to be required.

f) If the custodial is to be blessed together with its lunette, they may be blessed with one blessing according to the formula indicated in n. 101a. If to be blessed together with the lunette and monstrance, this same formula may be used or the formula for the blessing of a monstrance as noted in n. 106 e.

g) A custodial shall be closed and shall be covered with a white silk veil becomingly ornamented, while holding the Blessed Sacrament reserved in the tabernacle; this is implicitly prescribed by the law cited in n. 104 a.

h) When the Benediction Host is renewed, a dry purification of the custodial is required in the case described above under *b*. But if the custodial is used to hold a glass-enclosed lunette, a purification of it will only be necessary if the lunette should be found open or not too tightly closed.

108. ***The Monstrance.*** If not of gold, the monstrance or ostensorium should be at least surfaced with gold where the lunette with the Host is inserted; but this does not seem to be of strict obligation except where the lunette is as described in n. 106 a (S.R.C. 3162, VI).

b) The monstrance shall be surmounted with a cross that can easily be seen (S.R.C. 2957).

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c) There is no certain obligation to bless the monstrance before use, though it is at least fitting to do so (S.R.C. 926, V; EPH. LIT.: LXI, P. 166).

d) A monstrance is blessed, is desecrated, and must be taken care of, according to the norms for ciboria (nn. 101–102). But beside the formula of blessing indicated in n. 101 a, there is a more proper formula given in the Ritual (R.R.: IX, C. IX, N. 7); the latter formula, as well as the former, comes under the norms set down in n. 101 b–d. Concerning the blessing of a monstrance together with a lunette and/or a custodial, see n. 106 e.

e) The monstrance shall be draped with a white veil, while on the altar table before and after Exposition of the Blessed Sacrament (S.R.C. 4268, VII); a silk veil is not prescribed, though certainly fitting.

f) If consecrated fragments are noticed in the monstrance where the lunette is inserted, the monstrance should be purified into the ablution vase on the altar.

g) Mechanical devices for lifting the monstrance to the exposition-throne and for taking it down are forbidden (S.R.C. 3425).

h) A Blessed Sacrament monstrance shall never be used for the exposition of a sacred relic; a relic-ostensorium should be clearly distinguishable by its size and shape and ornamentation from one intended for the Blessed Sacrament (S.R.C. 3697, XIV; S.L.: IV, QU. 365 AD II; EPH. LIT.: LIV, P. 151).

109. *The Communion-Plate.* The following remarks are for the most part taken or deduced from the In-

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struction issued by the Congregation of the Sacraments on March 26, 1929 (AAS: 1929, P. 631; EPH. LIT.: XLIV, PP. 72–74).

b) The use of the communion-plate is obligatory. The only exceptions are when Communion is distributed during Mass by a Bishop, or by a Prelate exercising pontificals, or by the celebrant at solemn Mass; for these occasions the paten, and not a communion-plate, is to be held under the chin of the communicant by the priest or deacon assisting (see n. 99 g).

c) The communion-plate is not a substitute for, but is required in addition to, the communion-cloth; the latter is prescribed, as noted in n. 143 c.

d) The communion plate must be of metal. The upper surface must be smooth and devoid of all ornamentation whether chased or embossed. The upper surface must also be finished in gold unless the plate is of silver. The size and shape of the plate are optional, as long as the plate is practical for catching any fragments that may fall in the distribution of Communion.

e) The communion-plate may be brought from the altar and handed to the first communicant either by the priest or by the server. But the priest alone shall carry it back to the altar at the end of the distribution.

f) The communion-plate is held under the chin of the communicants by the communicants themselves or by an acolyte (S.R.C.: Sept. 19, 1930). Both, however, shall be carefully instructed concerning the purpose of the plate, which is to catch any fragments that may fall in the distribution of Communion. They should

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especially be warned against turning the plate slantwise or upside down when holding it under their chin or passing it along or handing it to the priest. The communion-cloth is not to be handled by the communicants (n. 143 d).

g) If a linen-covered card is used as a substitute for the communion-cloth in the case referred to in n. 143 e, this does not dispense from the use of the plate which must be held by the communicants themselves under their chin and over the card.

h) If Communion is distributed during Mass, the plate shall be purified into the chalice, even though the chalice is to be left unpurified for a second Mass. If the celebrant is assisted in the distribution during Mass by another priest, the second plate shall also be purified into the chalice.

If Communion is distributed immediately before or after or outside of Mass, the communion-plate shall be purified into the ciborium. This shall also be observed, if a priest distributes Communion from an altar at which another priest is celebrating and if the distribution is begun before the celebrant has himself communicated (see n. 239 s–t).

i) A consecrated paten may not be used, except as noted above (b), as a substitute for the communion-plate (see n. 99 g). A pall is likewise to be excluded, since the communion-plate must be of metal; if, moreover, a pall has been used for Mass and has not yet been washed, it may not be touched except by a cleric or by one in charge of it (see n. 140 h–i).

j) The communion-plate need not be blessed, though

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it may be blessed with the formula *Ad omnia* given in the Ritual (R.R.: IX, C. VIII, N. 21).

110. ***Vessels for Sacred Oils.*** The vessels here considered are those intended for keeping and those intended for administering the sacred oils, exclusive therefore of those in which the oils are blessed by the Bishop on Holy Thursday and which are proper to cathedral churches. Concerning the latter vessels, see P.R.: Sect. V, n. 4; P.R.E.: III, p. 13 ad 1.

b) A vessel or stock intended for keeping a church's supply of a sacred oil must be of silver or pewter. An entirely separate and distinct vessel must be used for each sacred oil, so that the various sacred oils may not be kept in united, even though detachable, sections of a single stock. But the individual vessels or stocks may be enclosed in a common case or box (R.R.: II, C. I AD 50; VI, C. I. AD 3; C. 946; S.L.: IV, QU. 68 AD 2).

c) A vessel or stock used for keeping a supply of a sacred oil must be securely and tightly capped, so that all danger of the oil spilling or seeping out is excluded, in whatever position the vessel may happen to be placed. Best results are obtained if the cap screws on and if it is closely threaded. According to the common practice the cap of each vessel is surmounted with a cross. But veiling the vessel in silk is not prescribed, this being required only in the case of the vessels in which the oils are blessed (R.R.: II, C. I AD 50; P.R.E.: III, P. 14 AD 2).

d) If a sacred oil is to be administered by an infusion rather than by an anointing as in the blessing of

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baptismal water and in the consecration of fixed and portable altars, it is recommended to use for the occasion a glass vial containing the amount needed, as the flow can thus be seen and better controlled; but where two oils are to be administered in this way, the contents of each vial must be clearly identified on the vial itself. If a glass vial is not used, the oil shall be poured from the stock containing the church's main supply; but care shall be taken, lest too much oil be poured out (P.R.E.: III, P. 15 AD 4).

e) A vessel or stock used for administering a sacred oil by an anointing must be of silver or pewter; according to the common practice it is gold-plated on the inside, though this is not required by any general law (R.R.: II, C. I AD 51; VI, C. I AD 3; C. 946; P.R.E.: III, P. 14 AD 3).

f) A vessel or stock used for anointings should be packed with enough cotton or similar material to hold the oil and thus keep it from spilling (R.R.: II, C. I AD 52; VI, C. I AD 5).

g) A vessel or stock used for anointings shall be securely and tightly capped; as noted above (c), best results are obtained if the cap screws on and if it is closely threaded (R.R.: II, C. I AD 51).

h) The stocks to be used for the anointings at Baptism may be joined one to the other so as to form a single stock in two detachable sections (R.R.: II, C. I AD 51). But the stock to be used for the anointings at Extreme Unction should not be joined to any other in the above-mentioned manner, since only the Oil of the Sick is to be used for this Sacrament and since this

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stock is to be carried enclosed in violet silk; the latter color is proper to the Oil of the Sick only (R.R.: VI, C. II AD 2; P.R.E.: III, P. 14 AD 3; P. 27 AD 20).

i) It is fitting that the stocks to be used for the anointings at Confirmation and at Ordinations and at other pontifical rites should be entirely separate and distinct one from the other, of larger size than the stocks used by priests at Baptism, and firmly fastened to a metal plate or salver (P.R.E.: III, P. 14 AD 3).

j) Whether a vessel is intended for keeping or for administering a sacred oil, its contents shall be marked on the vessel itself and not just on the cap, since the error of mistaking one sacred oil for another must be diligently avoided. The identification may be written in full or abbreviated, but it must in either case be made in capital letters (R.R.: II, C. I AD 50–51). The words or abbreviations ordinarily used are as follows (P.R.E.: III, P. 15 AD 5; STEHLE: P. 179): *SANCTUM CHRISMA* (*S.CHR.* or *S.C.*); *OLEUM CATECHUMENORUM* (*O.C.*) or *OLEUM SANCTUM* (*O.S.*); *OLEUM INFIRMORUM* (*O.I.*).

k) All oil stocks or vessels may, but need not, be blessed. A special formula of blessing is given in the Ritual (R.R.: IX, C. IX, N. 9); this blessing is given and lost according to the norms stated in n. 101 b–d (P.R.E.: III, P. 15 AD 5).

l) Every care shall be taken lest vessels containing the sacred oils be touched by anyone who is not a priest or lest they be sacrilegiously abused. Hence all such vessels shall be kept in the church or oratory, where they shall be housed under lock and key in their own

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special ambry; the latter shall be respectable and clean and becomingly ornamented (R.R.: II, C. I AD 53; VI, C. I AD 4; CC. 735; 946).

m) The ambry for the sacred oils may be made of wood or marble or metal. If it is of marble or metal, the interior is generally covered with cedar or some similar wood as a protection against dampness. It is also customary and fitting to line the interior with silk, violet in color if only the Oil of the Sick is kept in the ambry, but otherwise white or green. The door of the ambry should be of metal preferably and provided with strong lock and hinges. An inscription like *OLEUM INFIRMORUM* or *OLEA SACRA* may be engraved or otherwise written on or above the door, depending on whether only the Oil of the Sick or other sacred oils also are kept inside. The ambry should be within reach of one standing on the floor (P.R.E.: III, P. 15 AD 7; P. 27 AD 21; EPH. LIT.: LIV, P. 116).

n) The ambry for the sacred oils is ordinarily attached to or set into the wall of the sanctuary on the Gospel or the Epistle side (S.R.C. 1260). But the ambry may also be located in the sacristy, while the Oil of Catechumens and the Holy Chrism used in Baptism may even be placed in the ambry located in the baptistery. These matters, however, should be decided, not merely on the basis of one's personal convenience, but first and foremost on the basis of the great reverence due to the sacred oils. Nothing but the sacred oils may be kept in the ambry, except when the baptistery ambry is used as just noted, in which case oils may be

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kept with the salt, the candle, and the like (COLL. DECR. S.R.C.: VOL. IV, P. 282 AD III; S.L.: IV, QU. 70).

o) Pastors and other priests are forbidden to keep the sacred oils at home, except in a case of necessity or for some reasonable cause and with the permission of the Ordinary (R.R.: II, C. I AD 53; VI, C. I AD 4; CC. 735; 946; S.R.C. 2650 AD 3).

Note: According to liturgical law it is only priests, or at most clerics in sacred orders, who are permitted to carry or touch or burn or wipe the sacred oils or vessels or things that have come in immediate contact with them; except in a case of real necessity or when it is expressly allowed, these offices may not be committed to clerics in minor orders or much less to lay persons (P.R.E.: III, P. 11 AD 4; P. 27 AD 17).

SACRED VESTMENTS

111. ***Blessing of Vestments.*** A vestment is not validly blessed, unless the formula prescribed by the Church was used (c. 1148, 2).

b) A vestment is not virtually blessed, because someone has used it in a sacred function in good faith (S.R.C. 3162, VII); hence, if the vestment in question is one which it is obligatory to bless, the obligation still urges.

c) The blessing of vestments is reserved, even if the blessing need not be given. If given by a priest unauthorized to do so, the blessing is valid but illicit (c.

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1147, 3). Those authorized to bless a vestment can not delegate another to do so, unless the faculty to delegate is expressly granted them by law or by indult (c. 210).

d) If sacerdotal vestments are blessed by a priest, he must use the formula of blessing given in the Ritual (R.R.: IX,C. IX, N. 1); the same formula is also given near the end of the Missal. If only one sacerdotal vestment is blessed by a priest, he may either use the above-mentioned formula in the singular number; or he may use the special formula for the blessing of a single sacerdotal vestment, as given in the Ritual since the publication of the typical edition of Jan. 25, 1952 (R.R.: IX, C. IX, N. 2). Previously to this date, the special blessing for a single vestment was given in the Pontifical only (P.R.: SECT. IV, N. 15) and was reserved to Bishops (S.R.C. 3524, II; 3533, I; P.R.E.: II, N. 204 AD 2).

e) If one or several sacerdotal vestments are blessed by a Bishop, he may do so according to the above-indicated formulas of the Ritual; or he may use the formulas given in the Pontifical (P.R.: SECT. IV, NN. 14–15).

f) Only a Bishop can bless vestments that are properly pontifical, such as a miter, gloves, buskins, and sandals. The formula to be used is the formula for the blessing of several vestments or the formula for the blessing of one special vestment, given in the Pontifical (P.R.: SECT. IV, NN. 14–15). Special formulae for the blessing of a Bishop's miter and of a Bishop's gloves are given near the end of the rite for the consecration

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of a Bishop; but only the formula for the blessing of the gloves may be used apart from the rite (P.R.E.: II, N. 204 AD 2).

g) Blessed vestments shall be treated reverently and shall never be put to any profane use or to a use for which they are not intended, even if they are privately owned (c. 1150).

h) Vestments are validly and licitly blessed by the following only (R.R.: IX, C. I AD 5; C. 1304):

1° Cardinals and all Bishops;

2° Local Ordinaries who do not have the episcopal character, but only for churches and oratories within their proper territory;

3° Pastors, but only for churches and oratories within their parochial territory;

4° Rectors of churches, but only for their own churches;

5° Priests delegated by the local Ordinary, but only within the territory of the Ordinary and within the limits of their delegation;

6° Religious Superiors and priests delegated by them and belonging to the same institute, but only for their own churches and oratories and for the churches of nuns (*moniales*) subject to them.

112. ***Desecration of Vestments.*** A blessed vestment is desecrated or loses its blessing in the following instances only:

1° If it has been so damaged or changed that it no longer preserves its original form and can no longer be considered fit to be used for its proper purpose (c. 1305,

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1 AD 1). Loss of blessing would ensue, for instance: if a stole was to be made over into a maniple; if an alb was to be cut up and made over into amices; if the sleeve of an alb was to be cut off; or, in general, if a vestment should be so mutilated as no longer to retain its essential and necessary form, even though this is done in order to repair it.

2° If it has been put to unbecoming uses (c. 1305, 1 AD 2). By this, continued or repeated acts are meant, not just one or the other isolated act. In a doubtful case the blessing should be repeated *ad cautelam* (SEE c. 1159, 2).

3° If it has been offered publicly for sale (c. 1305, 1 AD 2). Desecration would not ensue if the vestment was offered privately for sale.

Note: If withdrawn from sacred use, a blessed vestment need not be burned. The material may lawfully be put to some profane but decent use, provided that the form of the vestment is sufficiently changed so that the blessing is lost (EPH. LIT.: LXI, P. 165).

113. ***Vestment Colors.*** The vestment colors approved by liturgical law are: white, red, green, violet (not purple), black, and rose (M.R.: R.G., XVIII, 1; C.E.: II, C. XIII, N. 11; C. XX, N. 2).

b) Multi-colored vestments are forbidden, if there is no one approved color that stands out as the principal one (S.R.C. 2769, V AD 2). Also forbidden, even if the cloth is of silk, are vestments of the following colors: imitation-gold (S.R.C. 2986, V), blue (S.R.C. 2704, IV;

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2788, II), or yellow (S.R.C. 2682, L; 2704, IV; 2769, V AD 1; 3082; 3191, IV; 3779, III). Regarding the privilege granted to certain dioceses of Spain to use blue-colored vestments, see Eph. Lit.: LIV, p. 164.

c) Cloth of gold, which is a textile consisting for the most part of gold or gold-plated filament interwoven with silk, may by reason of its precious quality be used for white, red, or green; it may not be used for violet or black (S.R.C. 3145; 3191, IV; 3646, II; EPH. LIT.: LIV, P. 165).

d) Cloth of silver, which is a textile consisting for the most part of silver or silver-plated filament interwoven with silk, may be used for white only (S.R.C. 3646, III).

e) The various approved liturgical colors are prescribed for the following sacerdotal vestments: the maniple, the stole, the tunic, the dalmatic, the humeral veil, the chasuble, and the cope.

The same colors are permitted, though not prescribed, for the cincture; otherwise, this vestment may always be white (S.R.C. 2194, III).

f) The vestment color prescribed by the rubrics for a particular function is of precept (S.R.C. 2682, L). But for a reasonable cause as when vestments of the required color are not to be had or are in need of repair or cleaning, another color may be substituted, provided that it is one approved by liturgical law and that danger of scandal is removed (THEOL. MOR.: II, N. 247, QU. 2).

g) A priest must use the vestment color noted in the

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ordo, unless the ordo is evidently, and not just probably or even very probably, in error (S.R.C. 4031, V; SYNOPSIS: P. 328).

114. *White Vestments.* White vestments are proper to

1° the Masses (even if said on a week-day) of the following Sundays: the Sunday within the octave of Christmas; the 1st to the 5th Sundays inclusively after Easter; the Sunday after Ascension.

2° the Mass of the vigil of Ascension.

3° the Masses (even if votive Masses) of the following Mysteries of the Lord: the Most Holy Trinity; the Nativity of Our Lord; the Circumcision; the Holy Name of Jesus; the Epiphany; the Holy Family; the Baptism of Our Lord on Jan. 13; Holy Thursday; Holy Saturday; Easter and its octave; the Ascension; Corpus Christi; the Sacred Heart; the Transfiguration; Christ, the King; the Blessed Sacrament; the Eucharistic Heart; the Most Holy Redeemer; Christ, Supreme and Eternal Priest (S.R.C.: NOV. 25, 1936 AD III); the Consecration of a church; the Consecration of an altar.

4° all Masses in honor of the Blessed Virgin.

5° all Masses in honor of the Holy Angels, whether honored individually or collectively.

6° the Masses (even when said as votive Masses) of the following feasts of the Saints: All Saints; the Nativity of St. John the Baptist; St. Joseph (March 19); St. Joseph (May 1); the Chair of St. Peter at Rome (Jan. 18) and at Antioch (Feb. 22); St. Peter in

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Chains; the Conversion of St. Paul; St. John, Apostle and Evangelist (Dec. 27); Stigmata of St. Francis; St. Elias the Prophet (S.R.C. 2497).

7° all Masses (even when said as votive Masses) in honor of non-martyr Popes, Bishops, Doctors, Confessors, Abbots, Virgins, and non-Virgins.

8° the following votive Masses: for the anniversary of the Creation or Coronation of the Pope; for the anniversary of the Election (Transfer) or Consecration of a residential Bishop; on the occasion of a wedding (nuptial Mass).

9° the administration of Baptism, but only after the anointing with the Oil of Catechumens; the administration of Confirmation; the celebration of Matrimony; Communion outside of Mass, unless the color of the day is chosen instead; Communion or Viaticum to the sick; Processions of the Blessed Sacrament; Benediction of the Blessed Sacrament, apart from Mass or the Divine Office.

10° the blessing and laying of the corner-stone of a new church; the solemn blessing and the consecration of a church; the consecration of an altar; the simple and the solemn blessing of a cemetery; the blessing and the consecration of church bells; the reconciliation of a violated church and of a violated cemetery.

11° the *Mandatum* outside of Mass, both for celebrant and sacred ministers; the *Exsultet* and the renewal of baptismal promises on Holy Saturday, but only for the deacon and celebrant respectively; the conferring of tonsure and minor orders outside of Mass; the funeral of an infant; the churching of women.

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115. *Red Vestments.* Red vestments are proper to

1° the Mass of the vigil of Pentecost.

2° the Masses of the ember days after Pentecost.

3° the Masses (even if votive Masses) of the following Mysteries of the Lord: Pentecost and its octave; the Finding and Exaltation of the Holy Cross; the Precious Blood; the Commemoration of the Passion, except when said as a votive Mass in which case the color is violet; the Five Wounds; the Lance and the Nails (S.R.C. 3352, II); the Crown of Thorns (S.R.C. 3352, II); the Holy Shroud; the Holy Ghost.

4° the Masses (even when said as votive Masses) of the following feasts of the Saints: the Beheading of St. John the Baptist; SS. Peter & Paul (June 29); the Commemoration of St. Paul; St. John before the Latin Gate; St. Matthias; SS. Philip & James the Less (May 11); St. James the Greater (July 25); St. Bartholomew; St. Matthew; SS. Simon & Jude; St. Andrew (Nov. 30); St. Thomas (Dec. 21); St. Barnabas the Apostle; St. Mark the Evangelist; St. Luke the Evangelist; Holy Innocents, but only when celebrated on a Sunday or under double rite of the first class or as a votive Mass, the color being otherwise violet; the Holy Relics (S.R.C. 2492); the Commemoration of all Canonized Popes (S.R.C. 4297, IV).

5° all Masses in honor of Martyr-Saints, whether Popes, Bishops, Virgins, or non-Virgins.

6° the votive Masses: for the grace of the Holy Ghost; for the Election of a new Pope.

7° the Blessing and Procession of Palms.

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116. ***Green Vestments.*** Green vestments are proper to

1° the Masses (even if said on a week-day) of the 2nd and the following Sundays after Epiphany to Septuagesima Sunday exclusively.

2° the Masses (even if said on a week-day) of the 1st and the following Sundays after Pentecost to the 1st Sunday of Advent exclusively

117. ***Violet Vestments.*** Violet vestments are proper to

1° the Masses (even if said on a week-day) of the 1st to the 4th Sundays inclusively of Advent, and of the Sundays from Septuagesima Sunday to Palm Sunday inclusively, except that for the Mass of the 3rd Sunday of Advent and of the 4th Sunday of Lent rose-colored vestments are also allowed as noted in n. 119.

2° the Masses of all common vigils and of the privileged vigil of Christmas.

3° the ferial Masses: of the ember days of Advent, Lent, and September; of Rogation Monday and of the Rogation days before Ascension; of the days from Ash Wednesday to Wednesday of Holy Week inclusively.

4° the Mass of Holy Innocents, but only when celebrated on a week-day and under double rite of the second class (N. 115 AD 4).

5° the Masses of All Souls' day, but only when celebrated where the Blessed Sacrament is solemnly exposed for the Forty Hours or for perpetual Adoration.

6° the votive Masses: in honor of the Passion; for the Propagation of the Faith (S.R.C. 4146); against Pa-

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gans; for the abolition of schism; in time of war; for peace; for deliverance from death; for the remission of sins; for travellers; for the sick; for the grace of a happy death; for some particular necessity.

7° the blessing of the candles and of the ashes, preceding the Mass on Candlemas day and Ash Wednesday respectively; on Good Friday, but only during the fourth part of the Solemn Liturgical Function (n. 503 o); the pre-Mass services of the Easter Vigil, except that white is worn by the deacon during the Procession and the *Exsultet* and by the celebrant during the renewal of the baptismal promises; the Rogation Processions.

Note: A deceased priest or deacon or subdeacon shall be buried, wearing over the cassock and his ordinary under-clothing the sacred vestments of his order. The color shall be violet (R.R.: VII, C. I, NN. 12–15).

118. ***Black Vestments.*** Black vestments are proper to

1° the first three parts of the afternoon Liturgical Function of Good Friday, violet being worn during the fourth part except for the white humeral veil.

2° all Masses of Requiem except as noted in n. 117 ad 5, and all functions in suffrage for the Faithful Departed; concerning funeral services of infants, see n. 114 ad 11.

119. ***Rose Vestments.*** Rose-color vestments are not prescribed. But their use is approved as a substitute for violet vestments at the Office and Masses of the

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3rd Sunday of Advent and the 4th Sunday of Lent (C.E.: II, C. XIII, N. 11; C. XX, N. 2; S.R.C. 4084, III).

b) Rose-color vestments may also be worn, if the ferial Office is said on the Monday, Tuesday, or Thursday following the 3rd Sunday of Advent (S.R.C.: NOV. 7, 1935; SEE THE PRIEST: APRIL OF 1952).

120. *The Amice.* The blessing of the amice, in accordance with the norms given in n. 111, is obligatory (M.R.: RITUS, I, 2; DE DEF., X, 1). The blessing is lost, as indicated in n. 112; renewing the amice strings does not desecrate it.

b) The material must be linen or hemp. Cotton, or cotton and linen mixed, or any other textile, even though as good as or superior to linen or hemp, may not be used without a special indult (S.R.C. 1287; 2600; 3455, I; 3868, I; 3995).

c) The amice strings need not be of linen or hemp. Silk ribbon or any other material may be used, and it may be in any color (EPH. LIT.: LIV, P. 155).

d) The amice shall be long enough to reach around the collar. Though its size from top to bottom is not prescribed, a mere neck-band a few inches deep is nevertheless hardly sufficient, since the amice should cover the shoulders (S.L.: III, QU. 96 AD II, 1).

e) A cross in the middle of the amice is prescribed (M.R.: RITUS, I, 3; C.E.: I, C. IX, N. 1; II, C. VIII, N. 12). The middle is taken as referring, either to the center of the amice, or to the point halfway across near the top; the color of the cross is not determined (S.L.: III, QU. 110). If the cross is missing, it is nowhere prescribed

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that the wearer should sign a cross on the amice with his thumb (EPH. LIT.: LIV, P. 155, NOTE 67).

f) No ornamentation should be used where the amice is tucked inside the collar. Otherwise, it may be adorned with lace, embroidered designs, and the like (EPH. LIT.: LIV, P. 155).

g) In putting the amice on, take it up with both hands near where the strings are attached and kiss the cross; then, swinging the right hand over the left shoulder, place the amice on your head and bring it down at once and tuck the upper edge of it neatly inside the collar, crossing the right corner over the left in front; keeping always the right string over the left, bring the strings around under your arms to the back, and then around again to the front where they are tied. In the meantime, say the prayer *Impone Dne* (M.R.: RITUS, I, 3; C.E.: II, C. VIII, N. 12; L. O'CONNELL: P. 73).

h) It is not prescribed to kiss the amice, after taking it off.

i) The amice is always worn when the alb is worn, even though the rubrics may at times make no express mention of it when prescribing the alb.

j) The amice is worn with and over the surplice by the assistant-priest vested in cope and by the assistant-deacons vested in dalmatics at Pontifical Mass and Vespers (C.E.: I, C. VII, NN. 1, 3; C. VIII, N. 2). In the United States, however, custom would seem to permit the use of an alb instead of a surplice to the assistant-deacons on these occasions, so that they would then wear the amice under (not over) the alb (STEHLE: P. 15, NOTE 2; P. 57, NOTE 1).

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k) The amice over the surplice is also worn by the assistant-priest vested in cope at the first solemn Mass of a newly ordained priest (L. O'CONNELL: P. 437).

121. *The Alb.* The blessing of the alb, in accordance with the norms given in n. 111, is obligatory (M.R.: RITUS, I, 2; DE DEF., X, 1). The blessing is lost, as indicated in n. 112.

b) The material must be linen or hemp. Cotton, or cotton and linen mixed, or any other textile, even though as good as or superior to linen or hemp, may not be used without a special indult (S.R.C. 1287; 2600; 3455, I; 3868, I; 3995).

c) The sleeves and skirt of the alb may be adorned with a lace edging or lace insertions; the whole skirt, in fact, may be made of lace. The lace need not be made from linen or hemp, but it should be of good quality and in good taste (S.R.C. 3804, XII; EPH. LIT.: LIV, P. 156).

d) Any lace ornamentation may display the customary symbols of the Eucharist or others of an appropriate character (S.R.C. 3191, V). It may also be backed with textile of any color, even blue (S.R.C. 3780, V; 4048, VII).

e) An alb does not lose its blessing, if its lace ornamentation, even should it extend from the cincture down, is detached from the alb proper; this may be done, in order that it may be properly laundered or for some similar reason (EPH. LIT.: LIV, P. 157).

f) In putting the alb on, gather it up at the back with both hands; insert first the head, then the right

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arm, and finally the left arm. In the meantime say the prayer *Dealba me* (M.R.: RITUS, I, 3).

g) In taking the alb off, remove it from the left arm first, pass it over the head to the right shoulder, and remove it from the right arm (S.L.: III, QU. 321 AD 3).

h) When the alb is prescribed, the amice is always to be worn under it, as noted in n. 120 i. The amice, however, is at times prescribed, but without the alb, as noted in n. 120 j–k.

i) In conducting a procession to the home of one deceased and back again with the body of the deceased to the church of the funeral, the officiating priest may not wear the alb, even though he is to celebrate the funeral Mass immediately after the deposition of the body before the high altar; the proper vestments are the surplice and black stole with or without the black cope. This shall also be observed in merely meeting a funeral at the door of the church, since this is liturgically the same function as a funeral procession to and from the home of the deceased (R.R.: VII, C. III AD 1; S.R.C. 2915, VIII; 3035, I; S.L.: IV, QU. 257 AD A).

j) In conducting a funeral procession from the church to the cemetery immediately after celebrating the Mass and *Libera* for the deceased, the officiating priest remains vested as at the *Libera;* the alb is therefore worn together with the black stole and cope; if he was assisted by deacon and subdeacon, these also remain vested as at the *Libera* and take part in the procession, the subdeacon carrying the cross (R.R.: VII, C. III AD 7–15).

k) Whenever a *Libera* service is celebrated or a fu-

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neral procession to a cemetery is held but not in immediate connection with a Mass, the proper vestments for the officiating priest are the surplice and black stole with the black cope for the *Libera* but with or without it for the procession; the alb may not be worn nor may the officiating priest be assisted by deacon and subdeacon.

l) Even if vested in the cope, the celebrant at Vespers or at any other part of the Divine Office may not wear the alb, whether there is question of a festive or ferial or dominical Office or of the Office of the Dead (S.R.C. 1077, III). But if during Lent on a feast like that of the Annunciation it is desired to sing *ex devotione* solemn Vespers after the Mass of the feast, the celebrant retains the alb provided that he does not leave the sanctuary in order to put on the cope after removing the chasuble together with the stole and maniple; but should he at the conclusion of the Mass retire first to the sacristy, he shall wear the cope over the surplice (S.R.C. 3574, III).

m) If the celebrant of a sung or a conventual Mass wishes to distribute Communion before or after the Mass, he must do so according to the rite for Communion outside of Mass. This means that he must do so wearing surplice and stole; there is nothing in the rubrics or in any response of the Holy See to justify the wearing of the amice, alb, and cincture in place of the surplice (n. 369 b).

122. ***The Cincture.*** The blessing of the cincture, in accordance with the norms given in n. 111, is obliga-

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tory (M.R: RITUS, I, 2; DE DEF., X, 1; EPH. LIT.: LXI, P. 164 AD 8). The blessing is lost, as indicated in n. 112.

b) A cincture made of silk or of wool is permitted, though linen is considered more fitting (S.R.C. 2067, VII; 3118).

c) The cincture shall be a cord, made namely of strands braided or plaited together; a belt or narrow band is forbidden (S.R.C. 4048, VI).

d) It is not prescribed that the ends of the cincture should be tasseled or similarly adorned; this however is customary (EPH. LIT.: LIV, P. 157).

e) A white cincture may always be used. But a cincture of the same color as the other vestments is also permissible (S.R.C. 2194, III). Colors other than those approved for vestments may not be used.

f) It is not prescribed that the cincture should be doubled, when it is worn; but this is the common practice (EPH. LIT.: LIV, P. 157).

g) The cincture is always to be worn when the alb is prescribed, even though the rubrics should make no express mention of it.

h) Before putting the cincture on, arrange the alb at the front and both sides, so that it hangs about a finger's breadth above the floor. With the looped end to the left, the cincture shall then be presented by a server from behind; take it and tie it in front. It is the duty of the server to adjust the alb at the back, so that it hangs neatly and evenly all around. In the meantime say the prayer *Praecinge me* (M.R.: RITUS, I, 3).

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123. ***The Maniple.*** The blessing of the maniple, in accordance with the norms given in n. 111, is obligatory (M.R.: RITUS, I, 2; DE DEF., X, 1). The blessing is lost, as indicated in n. 112.

b) The norms to be observed in regard to the material and style of the maniple are the same as for the chasuble (n. 128 b–d).

c) A cross in the middle of the maniple is prescribed (M.R.: RITUS, I, 3; C.E.: I, C. X, N. 2; II, C. VIII, N. 32). A cross at either end of the maniple is not prescribed, but is customary.

d) It is permissible to adorn the ends of the maniple with tassels, pendent cords and the like; for such ornamentation any suitable material may be used.

e) The maniple should in some way be secured to the arm, so that it will not easily fall off (C.E.: II, C. VIII, N. 32). For this purpose it may be fitted underneath with strings, an elastic band, or the like; or it may be pinned to the sleeve of the alb.

f) In putting the maniple on, take it up with the right hand, kiss the cross, hang it over the left arm, and secure it in the manner explained above (e). In the meantime say the prayer *Merear Dne* (M.R.: RITUS, I, 3). By the left arm is meant the left forearm between the wrist and the elbow, according to the customary interpretation (S.L.: III, QU. 180 AD 4). It is not prescribed to kiss the maniple, after taking it off.

g) In vesting for a Mass of Requiem, a Bishop puts on the maniple after the cincture, saying at the same time the prayer *Merear, precor, Dne.* At other Masses he puts it on at the foot of the altar after the *Indul-*

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gentiam; but the prayer is said before beginning Mass, that is, after the ring is put on (M.R.: RITUS, I, 4; STEHLE: P. 64).

h) The deacon and subdeacon at a Pontifical Mass shall vest before the Bishop vests; but they do not put on their maniples until after they have finished assisting at the vesting of the Bishop (C.E.: I, C. IX, N. 1; C. X, N. 2; II, C. VIII, N. 23).

i) If for a reasonable cause a tonsured cleric not in sacred orders officiates as subdeacon at a solemn Mass, he is strictly forbidden to wear the maniple, though he does wear the amice, alb, cincture, and tunic (S.R.C. 2002, XIII; 2965, IV; 3722, II; 3832, VII; 4181, I–II); see also n. 96 d.

j) The maniple is ordinarily not worn for functions other than the Mass, even though the priest officiating is to celebrate Mass immediately after or has just finished Mass. In the latter case the maniple is taken off with the chasuble, before beginning the function in question; this is generally done at the bench. In the former case the maniple is not put on until after the function, this to be done generally at the bench if the chasuble must also be put on; but if as at a marriage ceremony before Mass the chasuble is to be worn, the maniple is put on afterwards at the altar itself (S.R.C. 3158, III). These rules also apply with any necessary changes to deacon and subdeacon.

k) By way of exception to the above (j), it is to be noted: that the maniple is worn by the celebrant of a non-conventual low Mass while distributing Communion in his Mass vestments immediately before or after

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the Mass; that the maniple is worn by the celebrant and (if present) by deacon and subdeacon while the Blessed Sacrament is being publicly exposed immediately before or after Mass (n. 411 e), though the contrary practice of not wearing the maniple is also defended by reputable authors and can therefore be safely followed.

l) For a sermon preached during Mass by the celebrant, the chasuble and maniple are removed if he is to preach from the pulpit; if he preaches from the altar or from the middle of the sanctuary, he removes maniple only. But this is merely the common practice.

124. ***The Stole.*** The blessing of the stole, in accordance with the norms given in n. 111, is obligatory (M.R.: RITUS, I, 2; DE DEF., X, 1). The blessing is lost, as indicated in n. 112.

b) The norms to be observed in regard to the material and style of the stole are the same as for the chasuble (n. 128 b–d).

c) A cross in the middle of the stole is prescribed (M.R.: RITUS, I, 3; C.E.: I, C. IX, N. 1). A cross at either end of the stole is not prescribed, but is customary (SEE S.R.C. 3006, VII).

d) It is permissible to adorn the ends of the stole with tassels, pendent cords, and the like; for such ornamentation any suitable material may be used.

e) While wearing the stole with the pectoral cross, Bishops do not cross the ends of the stole, even when they are vested in the alb (EPH. LIT.: LIV, P. 159 AD 7). Instead, the two halves of the stole are left to hang

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straight down in front. They should, however, be joined near the center by means of a length of cord, so that they will hang evenly; the ends of the cord may be tasseled (C.E.: II, C. VIII, N. 14).

f) If the stole is to be worn by a priest officiating as a priest and vested in the alb, he shall wear it hanging down in front from either shoulder but with the right half crossed over the left, while the ends of the stole are held in place by means of the cincture (M.R.: RITUS, I, 3). If he is not vested in the alb, the stole is not crossed but is left to hang straight down in front; the two halves should then be joined as explained above (e).

g) If the stole is to be worn by a deacon or by a priest officiating as a deacon, its two halves shall be brought transversely across the chest and back from the left shoulder to under the right arm; the two ends shall be crossed, right over left. This manner of wearing the stole shall be observed, whether one is vested in the alb or not (C.E.: I, C. IX, N. 1).

h) In vesting with the stole, a priest or a deacon takes it up with both hands and kisses the middle cross. The stole is then arranged as noted above (f–g) and the prayer *Redde mihi* is said; the stole is not to be thrown back below the shoulders, except when worn by a Bishop (M.R.: RITUS, I, 3; C.E.: I, C. IX, N. 1; II, C. VIII, N. 14; STEHLE: P. 63, NOTE 3). Kissing the stole is not prescribed, after it is taken off.

i) A stole is required in the administration of the Sacraments, and it shall be of the color proper to the particular Sacrament. Depending on custom or the

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circumstances of time or place, one is not obliged to the use of the stole in the Sacrament of Penance; but this does not apply when confessions are being heard publicly in church (R.R.: I, C. I AD 7; IV, C. I AD 10; S.R.C. 2883, II; 3158, II; 3542, III).

j) A stole, which is white on one side and violet on the other, is permitted in the administration of Baptism (S.R.C. 3086, VII).

k) A stole is required whenever the Blessed Sacrament or a sacred vessel containing It is to be touched or handled. The only exception occurs in the case of the Assistant Deacon, who is not permitted to wear a stole but who must nevertheless take the ciborium and the monstrance from the hands of the Bishop on Holy Thursday and on Corpus Christi respectively (C.E.: II, C. XXIII, N. 12; C. XXXIII, N. 20; S.R.C. 4030).

l) A priest or a deacon receiving Communion shall wear a stole over the surplice; on Good Friday the color is violet, but otherwise white or that used by the one giving Communion (R.R.: V, C. II, AD 4; N. 503 G).

m) A priest or a deacon adoring in the sanctuary before the Blessed Sacrament exposed in the monstrance shall wear a white stole over the surplice (S.R.C. 2709, II; ADNOT. IN INSTR. CLEM.: IX, NN. 8–11).

n) Priests and deacons, who take part in the Corpus Christi Procession vested in amice, alb, cincture, chasuble or dalmatic, do not wear the stole, except in a case of a long-standing custom approved by the Bishop; but the maniple may never be worn (S.R.C. 2973).

o) A priest, who takes part in the imposition of hands at an ordination to the priesthood, shall wear a

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stole over the surplice; if possible, the color shall be the same as for the Mass (P.R.E.: I, N. 112 AD 6; P. 224 AD 74–75).

p) A priest assisting at the first (low) Mass of one newly ordained shall wear a stole of the color of the Mass over the surplice; depending on custom, it may be worn either from the beginning of the Mass to the end or from the beginning of the Canon to the Communion inclusively (S.R.C. 3515, VII; EPH. LIT.: LIV, P. 158, NOTE 70).

q) A black stole with or without the black cope may be worn by the celebrant over the surplice during the choral recitation of Vespers or Matins or Lauds of the Office of the Dead, whether on the occasion of a funeral or not (S.R.C. 3029, IV–VI, VIII–IX; CALLEWAERT: N. 323). Concerning the alb, see n. 121 l.

r) During the chanting or choral recitation of Vespers when the Office is not of the Dead, the celebrant shall wear the surplice with or without the cope. The stole, however, is forbidden unless Benediction of the Blessed Sacrament is to follow immediately afterwards; but the celebrant may not retain the stole after exposing the Blessed Sacrament before Vespers, if the Exposition is to continue after Vespers have been concluded (S.R.C. 1275, III; 2956, V; 3593, II; 4084, II; 4162, I; 4269, XII; CALLEWAERT: N. 303). Concerning the alb, see n. 121 l. See also n. 413 c.

s) For blessings outside of Mass a stole of the color of the season shall be worn over the surplice, unless the rubrics prescribe otherwise (R.R.: IX, C. I AD 6).

t) The preacher on the occasion of a funeral shall

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wear neither surplice nor stole. This is allowed on other occasions where it is the custom (S.R.C. 2682, XXI; 2888, I–II; 3185; 3237, II). The color of the stole shall be that of the Office of the day if the sermon is preached at Mass or at some other liturgical function; otherwise, a color appropriate to the occasion shall be used (S.R.C. 3157, VI; 3764, XIII; EPH. LIT.: LIV, P. 158, NOTE 69).

u) In presenting the holy water sprinkler to the Bishop Ordinary on entering the church, the rector of the church or the superior of the community does not wear a stole over the surplice (S.R.C. 3191, I).

v) A violet or (on Good Friday) a black stole is worn over the surplice by a priest conducting the Way of the Cross publicly; this is the practice followed at Rome and by the Friars Minor (EPH. LIT.: VII, PP. 21–25; A.E.R.: 1917, P. 85).

125. ***The Dalmatic and Tunic.*** The blessing of these vestments, in accordance with the norms given in n. 111, may not fittingly be omitted, though an obligation to do so cannot be proved (S.L.: III, QU. 148 AD 2; EPH. LIT.: LXI, P. 164). The blessing is lost, as indicated in n. 112.

b) The material of the dalmatic and tunic should, as far as possible, be the same in quality and worth as that of the chasuble or cope used at the same function; the material should not be something inferior (S.R.C. 2578, IV).

c) The usual ornamentation of the dalmatic and tunic are the stripes or *clavi:* a single stripe, having

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frequently the width of an orphrey, around the sleeves at or near the edge; two stripes at a distance apart of about 6 inches, running ladderwise down the center of the front and back and joined by cross-stripes near the top and on the dalmatic near the bottom also. Though the tunic is of shorter length than the dalmatic, its sleeves are longer but of a closer fit (C.E.: I, C. X, N. 1). But today all differences between the dalmatic and tunic are very often ignored in practice, and the practice is tacitly condoned (S.L.: III, QU. 134; EPH. LIT.: LIV, P. 159; L. O'CONNELL: PP. 24–25).

d) In putting the dalmatic or tunic on, roll or fold it up at the back with both hands and insert the head. If the sleeves are closed, insert the right and left arms respectively; if the sleeves are not closed but fitted with short lengths of ribbon or cord, the latter shall be tied by a server after the vestment has been put on. In the meantime say the prayer *Tunica jucunditatis* (for the tunic) or *Indue me Dne* (for the dalmatic); these prayers are given in the Missal among the vesting prayers for a Bishop.

e) The dalmatic and tunic may never be worn by the deacon and subdeacon respectively, except over the alb. The dalmatic is worn by the Assistant Deacons at solemn Pontifical functions over the amice with the surplice beneath, unless they have the privilege of wearing the rochet instead of the surplice in which case the amice is not used (C.E.: I, C. VIII, N. 2); concerning the custom of wearing the alb in the United States, see n. 120 j.

f) The dalmatic and tunic are worn by the deacon

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and subdeacon respectively, while assisting as sacred ministers during a solemn Mass (M.R.: R.G., XIX, 5). But to this general rule there are exceptions, as noted below (g).

g) At the following Masses celebrated solemnly, even if celebrated before the Blessed Sacrament exposed in the monstrance, the deacon and subdeacon shall not wear dalmatic and tunic but shall vest as explained in n. 126 d–e (M.R.: R.G., XIX, 6; S.R.C. 3161, II): the dominical and ferial Masses of Advent, with the exception of the Mass of the 3rd Sunday whether celebrated as a dominical or as a ferial Mass, and with the exception of the Mass of the vigil of Christmas; the dominical and ferial Masses of Lent and Passiontide, with the exception of the Mass of the 4th Sunday of Lent, and with the exception of the Masses from Palm Sunday to Holy Saturday; the ember day Masses, with the exception of those within the octave of Pentecost.

h) The dalmatic and tunic are worn by the deacon and subdeacon respectively, while assisting as sacred ministers during a solemn Procession (M.R.: R.G., XIX, 5); this applies to Processions of the Blessed Sacrament, Processions of a sacred relic or a sacred image, Rogation Processions, the solemn Procession of Palms, and other processions mentioned in the Roman Ritual (R.R.: X, CC. VI–XIV) and not among the exceptions listed below (i).

i) At the following Processions celebrated solemnly, the deacon and subdeacon shall not wear dalmatic and tunic but shall vest as explained in n. 126 d–e (M.R.: R.G., XIX, 6): the Procession before the Mass on Can-

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dlemas day. Concerning the various funeral Processions, see below (n).

j) The dalmatic and tunic are worn by the deacon and subdeacon respectively, while assisting as sacred ministers during a solemn Blessing (M.R.: R.G., XIX, 5); this applies to Blessings both invocative and constitutive. In regard to constitutive Blessings certain exceptions are noted below (k–l).

k) At the following Blessings celebrated solemnly, the deacon and subdeacon shall not wear dalmatic and tunic but shall vest as explained in n. 126 d–e (M.R.: R.G., XIX, 6): the Blessing of candles on Candlemas day and the Blessing of ashes on Ash Wednesday. (N.B.: According to the Restored Ordo of Holy Week the dalmatic and tunic are now prescribed for the deacon and the subdeacon: at the Blessing of palms on Palm Sunday (red); and at the Blessing of the fire, the incense-grains, the paschal candle, and the baptismal water on Holy Saturday (violet)).

l) At the following functions when performed with pontifical rite and with the assistance of sacred ministers, the latter shall not wear the dalmatic and tunic but shall vest as indicated in the various paragraphs cited: the Blessing of the corner-stone of a new church (n. 4 g); the Consecration of a church (n. 10 a); the solemn Blessing of a church (n. 16 a); the Reconciliation of a consecrated church (n. 35 d); the Consecration of a fixed altar (n. 67 e); the solemn Blessing of a cemetery (n. 85 f); the Reconciliation of a solemnly blessed cemetery (n. 93 e); the Consecration of a church bell (n. 176 f).

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m) Assistants to the celebrant at sung Vespers may not wear the dalmatic and tunic, but only the surplice with or without the cope as explained in n. 129 g. This must be observed, even if Vespers are sung immediately after a solemn Mass in Lent or in immediate connection with solemn Exposition or Procession or Benediction of the Blessed Sacrament (S.R.C. 4271, III–IV; SEE N. 413 C).

n) In a procession to the home of one deceased and back again with the body of the deceased to the church of the funeral, the officiating priest is assisted by clerics or servers in cassock and surplice; the assistance of sacred ministers is prohibited, even if the deposition of the body before the high altar is to be followed immediately by a solemn funeral Mass. This shall also be observed in meeting a funeral at the door of the church, during the Office of the Dead, and in holding a *Libera* or a funeral procession to the cemetery otherwise than in immediate connection with a Mass for the deceased (see n. 121 i–k).

126. ***The Folded Chasuble.*** The folded chasuble is an ordinary blessed chasuble, the lower half of which is folded in at the front and then pinned or otherwise fastened to the upper half on the inside.

b) The color of the folded chasuble is always violet. A black folded chasuble is now no longer to be used at the Liturgical Function of Good Friday.

c) Folded chasubles cannot be worn except at certain specified functions when celebrated solemnly and except by the deacon and subdeacon only, since they

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take the place at these functions of the dalmatic and tunic which are forbidden. These functions are the following: the Masses mentioned in n. 125 g; the Processions mentioned in n. 125 i; and the Blessings mentioned in n. 125 k.

d) On the occasions indicated under c, the use of the folded chasuble is obligatory in cathedral, abbatial, collegiate, and parochial churches, and in the principal churches of clerical religious institutes (M.R.: R.G., XIX, 6; S.R.C. 3352, VII).

e) On the occasions indicated under c, the use of the folded chasuble is optional in all minor churches and in oratories. If folded chasubles are not used, it will be sufficient for the deacon and subdeacon to officiate vested in the amice, alb, cincture, and (if required) in the maniple and stole; but the dalmatic and tunic may not be used (M.R.: R.G., XIX, 7; S.L.P.: I, N. 159).

f) The deacon and subdeacon at a Pontifical Mass shall vest before the Bishop vests. But if folded chasubles are to be worn by them, these are not put on until after the maniples are put on; the maniples are only put on after they have finished assisting at the vesting of the Bishop (C.E.: II, C. XIII, NN. 3, 4, 7; SEE N. 123 H).

g) When wearing the folded chasuble at Mass, the deacon lays it aside before placing the Book of the Gospels on the altar table; he resumes it again, only after transferring the Missal to the Epistle side at the end of the Mass. When laying it aside and resuming it again, the deacon goes to the bench; there he should be assisted by one of the acolytes.

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h) Whenever the deacon lays aside the folded chasuble at Mass, he shall wear the broad stole instead. The only alternative in place of the broad stole is to take the folded chasuble after it has been removed, fold it again but this time lengthwise, and then wear it in the form of a long strip over the left shoulder and down across the chest and back to under the right arm (M.R.: R.G., XIX, 6; C.E.: II, C. XIII, N. 9); though this expedient is apparently preferred by the rubrics to the broad stole, it is nowadays not quite feasible, since the modern chasuble is rarely made so that it can be folded easily into a long strip. It is to be noted that the broad stole is not permitted, if the deacon wears no folded chasuble but is vested as noted above (e).

i) When wearing the folded chasuble at Mass, the subdeacon lays it aside before receiving the Book of the Epistles from the master of ceremonies; he resumes it again at the end of the Epistle or more properly after receiving the celebrant's blessing and kissing his hand (M.R.: R.G., XIX, 6). When laying the folded chasuble aside and when resuming it again, the subdeacon goes to the bench; there he should be assisted by one of the acolytes. During the time that the folded chasuble is laid aside, no other vestment shall be worn by the subdeacon in place of it.

127. *The Broad Stole.* Though not expressly prescribed, the blessing of the broad stole may not fittingly be omitted since this vestment takes its origin from and represents a folded chasuble; it is therefore

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blessed as a chasuble, according to the norms given in n. 111. The blessing is lost, as indicated in n. 112.

b) The material of the broad stole must be silk. It is always violet in color. A black broad stole is now no longer to be used at the solemn Liturgical Function of Good Friday (n. 126 b).

c) The ends of the broad stole are sewn or otherwise permanently joined together, the right end crossed over the left.

d) It is not permitted to adorn the broad stole, after the manner of an ordinary stole, with a cross in the middle or at the ends (S.R.C. 3006, VII).

e) In putting the broad stole on, place the middle of it on the left shoulder and bring the two halves transversely across the chest and back so that the joined ends hang under the right arm. It is not kissed when being put on or taken off. The ends of the cincture are not used to hold it in place. The ordinary stole is always to be worn underneath it and in the manner proper to deacons.

f) The broad stole is never worn except by the deacon, and then only when the folded chasuble has been laid aside according to the rubrics. If the folded chasuble has not been worn, the use of the broad stole is not permitted.

g) The deacon-chanters of the Passion in Holy Week are not permitted to wear over the ordinary stole the broad stole also (S.R.C. 3949, VI).

128. ***The Chasuble.*** The blessing of the chasuble, in accordance with the norms given in n. 111, is obliga-

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tory (M.R.: RITUS, I, 2; DE DEF., X, 1). The blessing is lost, as indicated in n. 112.

b) The material must be whole or pure silk; but half-silk (silk with a backing of cotton, wool, linen, or the like) may be used by churches that are poor. Textiles other than silk (e.g. muslin, percale, wool, silk interwoven with filaments of spun glass) are forbidden (S.R.C. 1287; 2769, V AD 3; 2949; 3387; 3543; 3779, I). See n. 113 c–d (cloth of gold and silver).

c) The lining may be any suitable material and in any color, even blue, yellow, or golden (S.L.: III, QU. 103 AD VI).

d) The older or mediaeval style of the Roman chasuble, popularly but erroneously called the Gothic chasuble, may be used with the permission of the local Ordinary. To his prudent judgment this matter is now committed. In making this judgment he is cautioned to consider local and other special circumstances, to have regard to the sanctity and decorum due to divine worship, and not to authorize this change from the present approved Roman practice except after consultation and mature deliberation. Especially should he be careful to forbid such changes in the form of vestments as are likely to disturb or surprise the faithful (S.R.C.: AUG. 20, 1957; EPH. LIT.: 71, 1957, P. 438).

e) The bandings or orphreys on the front and back of the ordinary Roman chasuble need not be silk or of the same color as the chasuble; but the color of the latter should be easily recognizable (S.R.C. 2675; 2769, V AD 2). A single orphrey shall adorn one side of the chasuble; it shall have the form of a column, extending

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lengthwise down the middle. Two orphreys, the one extending the whole length and the other practically the whole width of the chasuble, shall adorn the other side; these shall be arranged in the form of a "Y" or a "T" or a Latin cross. The accepted practice at Rome has the cross in front; in this country it is usually placed on the back.

f) The use of galloons or narrow ornamental bandings along the edge of the chasuble is allowed, but not prescribed. The norms concerning the material and color of these ornaments are the same as stated above (e).

g) It is permissible to adorn the chasuble with embroidered or painted floral and foliate designs and other emblems (S.R.C. 3576, XV); appliqué images or emblems on linen or cotton, sewn to the chasuble, are also allowed (S.R.C. 3628).

h) Black vestments may not be adorned with white crosses or with images of the dead or with symbols of death such as a skull and cross-bones (C.E.: II, C. XI, N. 1; S.R.C. 4174, I). This does not refer to the cross in the middle of the maniple, stole, or burse, or to the cross on the front or back of the chasuble; on black vestments these crosses may be white (EPH. LIT.: LIV, P. 161, NOTE 72).

i) At Mass the chasuble is ordinarily to be worn over the alb. But at a pontifical Mass whether celebrated solemnly or without chant, the chasuble is worn over the dalmatic and tunic (M.R.: R.G., XIX, 1–2; P.R.E.: I, N. 160).

j) The chasuble (with the maniple) is worn when

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Communion is distributed immediately before or after a non-conventual low Mass; but this is not allowed in the case of a sung or a conventual Mass, since Communion cannot be distributed immediately before or after such a Mass (R.R.: V, C. I AD 13; S.R.C. 4177, III).

k) The chasuble (without the maniple) is worn at the celebration of a marriage immediately before a nuptial Mass, even if the Mass is to be celebrated with chant (S.R.C. 3158, III; N. 123 J). The use of the cope is not allowed, as noted in n. 129 i.

l) A violet chasuble (with stole but without maniple) is worn by the celebrant during the fourth part of the Liturgical Function of Good Friday.

m) If a cope is not to be had for a blessing to be performed at the altar, the chasuble may not be worn instead; one must officiate vested only in the amice, alb, cincture, and stole (M.R.: R.G., XIX, 4). This rubric refers to a blessing which cannot be performed except in connection with a Mass immediately following, e.g. the blessing of candles on Candlemas day, of ashes on Ash Wednesday, and of palms on Palm Sunday.

n) For a sermon preached during Mass by the celebrant, the chasuble and maniple are removed if he is to preach from the pulpit; if he preaches from the altar or from the middle of the sanctuary, he removes the maniple only (n. 123 l).

129. ***The Cope.*** The blessing of the cope, in accordance with the norms given in n. 111, may not fittingly be omitted, though an obligation to do so cannot be

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proved (EPH. LIT.: LXI, P. 164 AD 9). The blessing is lost, as indicated in n. 112.

b) The material of the cope is not prescribed; but by custom it is the same as is to be used for the chasuble (EPH. LIT.: LIV, P. 163; N. 128 B–C).

c) The cope is adorned with a banding or orphrey, running across the top and down along both edges in front. The hood at the back is also obligatory; it may hang from the lower edge of the orphrey which is according to the strictly Roman style; or it may hang from the neck-line of the cope which is according to the style usually followed outside of Rome (S.L.: III, QU. 139).

d) Either a clasp or hook or strings or ribbons may be used for closing the cope at the neck. But the large ornamental clasp, called the morse (*formale* or *pectorale*), is strictly reserved to Bishops only and may not be used by anyone of lower rank (C.E.: I, C. VII, N. 1; S.R.C. 2425, IX).

e) The general rule is that the cope is worn by the celebrant in processions, for blessings performed at the altar, at the solemn chanting of Vespers and Lauds, at a *Libera*, and by the Assistant Priest at solemn (pontifical) Mass (M.R.: R.G., XIX, 3).

f) The cope must be worn by the celebrant, not only when carrying the Blessed Sacrament in the monstrance in procession, but also when giving Benediction with the Blessed Sacrament in the monstrance. On these occasions the cope may be worn over the stole and surplice or over the stole and alb; but if the celebrant is assisted by sacred ministers in dalmatic

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and tunic, the stole and alb under the cope are obligatory (S.R.C. 3333, I; 3697, XII; 3799, I).

g) The assistants to the celebrant at solemn Vespers wear the cope over the surplice, provided that they are priests or at least tonsured clerics; on the more solemn feasts there may be six such assistants, four on the solemn feasts, and two on ordinary feasts (DE CARPO-MORETTI: NN. 45–46). But assistants in cope at sung Vespers are not required, since the ordinary servers in cassock and surplice are sufficient; they are not used at solemn Vespers for the dead (DE CARPO-MORETTI: NN. 138–140).

h) The cope is never worn with the maniple. Hence, if the cope is worn at a function immediately preceding Mass, the maniple is not put on until the cope is taken off. If the cope is to be worn at a function immediately following Mass, it is not put on until the chasuble and the maniple are taken off. If on the above occasions a cope is not to be had, then for blessings performed at the altar one is vested in amice, alb, cincture, and stole, but without the chasuble and maniple (M.R.: R.G., XIX, 4; SEE N. 123 J).

i) It is not permitted for the sake of greater solemnity or for any other reason to wear the cope at the celebration of a marriage immediately before Mass; the chasuble is the only proper vestment on such occasions, as noted in n. 123 j and in n. 128 k (EPH. LIT.: LVI, P. 182).

130. ***The Humeral Veil.*** The blessing of the humeral veil, in accordance with the norms given in n. 111, may

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not fittingly be omitted, though an obligation to do so cannot be proved (EPH. LIT.: LXI, P. 164 AD 9). The blessing is lost, as indicated in n. 112.

b) The material of the veil must be silk (C.E.: I, C. X, N. 5; II, C. VIII, N. 60). If the veil is lined, the lining may be of any material and in any color (EPH. LIT.: LIV, P. 162).

c) It is not prescribed but is customary to adorn the center of the veil with an embroidered, painted, or appliqué emblem.

d) The humeral veil should hang equidistant from either shoulder, when it is worn for functions other than Mass, as e.g. at a Procession or Benediction of the Blessed Sacrament (C.E.: II, C. XXV, N. 31). But when it is worn by the subdeacon at solemn Mass, the right end should hang farther down than the left (C.E.: I, C. X, N. 5; II, C. VIII, N. 60); this would seem to imply, either that the subdiaconal veil should be longer on the right side than on the left (S.L.: III, QU. 138 AD I), or that it should be without a clasp or strings in the front and without any center-ornament at the back (L. O'CONNELL: P. 25). In practice, however, any distinction between the veil for solemn Mass and the veil for functions other than Mass is rarely observed, so that one can be used for the other (EPH. LIT.: LXI, P. 116).

e) When worn by the subdeacon at solemn Mass, the color of the veil must be the same as the color of the other vestments. But a white veil must always be used at a Procession or at Benediction of the Blessed Sacrament; this is to be observed even on Good Friday, when the Blessed Sacrament is brought from the Re-

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pository for the Communion Service (S.R.C. 1615, VI; 3086, V; O.H.S.I.: FER. VI, N. 23).

f) In bringing the chalice to the altar from the credence table at a solemn Mass other than a Mass of Requiem, the subdeacon receives the humeral veil around his shoulders from one of the acolytes; he then takes the chalice at the node with his left hand, places the right end of the veil over the pall on the chalice, and on the veil thus draped over the chalice he lays his right hand; the left end of the veil hanging free, he takes the chalice to the altar (M.R.: RITUS, VII, 9; C.E.: I, C. X, N. 5; II, C. VIII, N. 60).

g) Concerning the use of the veil to cover the chalice while on the credence table and to cover the paten while being held by the subdeacon, see respectively n. 98 f and n. 99 j.

131. ***The Surplice.*** The blessing of the surplice, in accordance with the norms given in n. 111, may not fittingly be omitted, though an obligation to do so cannot be proved; this however does not apply to surplices for altar boys or other lay servers (EPH. LIT.: LXI, P. 164 AD 9; S.L.: III, QU. 148 AD 2). The blessing is lost, as indicated in n. 112.

b) The material of the surplice is not prescribed (DECR. S.R.C.: VOL. IV, P. 192 AD 2600). But it is fitting that instead of lace or netting the surplice should be made of linen or hemp like the alb from which the surplice takes its origin; this however does not apply to surplices for lay servers (EPH. LIT.: LIV, P. 154; S.L.: III, QU. 142 AD IV).

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c) The sleeves and the hem-section of the surplice may be adorned with lace edging, lace insertion, embroidered symbols and designs of an appropriate character (SEE S.R.C. 3191, V).

d) In putting the surplice on, gather it up at the back with both hands; place it over the head, and insert first the right arm in the right sleeve and then the left arm in the left sleeve. In taking it off, withdraw the left arm first; then passing it over the head to the right shoulder, withdraw the right arm (EPH. LIT.: LIV, P. 187).

e) An indulgence of 300 days is granted to all clerics and to those preparing for the sacred ministry, as often as they make the sign of the cross and recite the following prayer while putting the surplice on: *Indue me, Domine, novum hominem, qui secundum Deum creatus est in iustitia et sanctitate veritatis. Amen* (ENCH. INDUL.: N. 728).

f) A surplice shall be worn under the stole in confecting and administering the Sacraments and the Sacramentals, unless the rubrics prescribe otherwise (R.R.: I, C. I AD 7; S.R.C. 3784, I). It is permitted to hear confessions without the surplice, where custom allows this or where the circumstances of time and place require it (R.R.: I, C. I AD 7; IV, C. I AD 10); concerning the use of the stole in hearing confessions, see n. 124 i.

g) If a surplice can conveniently be had in celebrating Mass, it shall be worn under the alb by secular priests and by Prelates who are regulars (M.R.: RITUS, I, 2). But this rubric is now generally held to be ob-

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solete (C.R.R.: P. 10; DECR. S.R.C.: VOL. IV, P. 192 AD 2600).

h) It is not allowed to serve a low Mass wearing the cassock but without the surplice over it, whether the server is of the clergy or laity; to be excepted are lay religious who do not wear the surplice according to the approved statutes of their institute (M.R.: RITUS, II, 1; S.R.C. 4194, II).

132. ***The Biretta.*** The blessing of the biretta is not prescribed by any general law, nor does the Ritual have any special formula for blessing it.

b) The clerical biretta has only three peaks. A doctor's biretta has four peaks but may not be worn at sacred functions by clerics (C. 1378; S.R.C. 2877, I; 3873, V).

c) The biretta is worn with the peakless side on the left. When being put on or taken off, it is grasped either at the lateral or at the front peak (S.L.: III, QU. 143 AD II; QU. 182 AD I).

d) If the biretta is held while one is standing or walking or kneeling, both hands are used unless one hand is already occupied; the peaks facing outward, the biretta is held against the breast. If the biretta is to be held while one is seated, the right hand is used; the peaks pointing upward, the biretta is placed, just above the right knee.

e) If the biretta is to be worn while one is seated, it shall be put on after sitting down and taken off before standing up.

f) At no time during a sacred function is the biretta

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to be worn by a cleric assisting in the capacity of a server or inferior minister, whether the function takes place inside or outside the church; under this prohibition are included a vested subdeacon acting as cross-bearer and the master of ceremonies.

g) The biretta is not to be worn by anyone in the presence of the Blessed Sacrament exposed in the monstrance or carried in procession; but if during an Exposition the monstrance is temporarily veiled, the biretta can be worn according to the ordinary norms, though it is more praiseworthy not to wear it. Neither is the biretta to be worn by anyone during a procession with a relic of the Passion, though it is worn in choir if the relic is merely exposed (R.R.: X, C. V AD 4; S.R.C. 918, I; 1352; 1800; 1841, I; 2552, I; 2722, II; EPH. LIT.: LVI, P. 148 AD 31).

h) Clerics wearing cassock or habit with surplice or rochet and assisting in choir at a sacred function may not wear the biretta at the following times: at the beginning of the function, after entering the church proper from the sacristy and while proceeding to their place; during the function, while giving or receiving the Pax or while being incensed or blessed or saluted; during the function, when it is held outside the church and while they are kneeling; during the function, when it is held inside the church and while they are standing or walking or kneeling; at the end of the function, while proceeding to the sacristy, but only before leaving the church proper; in the presence of the Blessed Sacrament or a Relic of the Passion, as explained above (g).

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i) Clerics wearing cassock or habit with surplice or rochet and assisting at a sacred function in choir shall wear the biretta at the times other than those specified in the preceding paragraph: at the beginning of the function, therefore, after bowing to the sacristy-crucifix until they are about to enter the church proper; during the function, when it is held outside the church and while they are standing or walking or seated, unless they are giving or receiving the Pax or being incensed or blessed or saluted; during the function, when it is held inside the church and while they are seated, though they cannot be required to wear it when seated if there is a long-standing custom not to (S.R.C. 3104, XI; 3746, I); at the end of the function, while proceeding to the sacristy but only after leaving the church proper.

j) If during the public recitation of the Divine Office the little bell should be rung for the Elevation of a Mass being celebrated within sight of the choir, the choir (if seated) shall remove their birettas, even though it is forbidden to ring the bell in these circumstances; but they shall not kneel or interrupt the Office (S.R.C. 3814, I; SEE N. 160 G).

k) A cleric wearing a sacred vestment and officiating at a sacred function may not wear the biretta at the following times: while walking from the altar to the bench, or from the bench to the altar (S.R.C. 1563, I); while kneeling; while at the altar, whether on the predella or the altar steps; while in the act of ministering to the celebrant (S.R.C. 1891; 2027, VII; 2895, IV–V); while distributing candles or ashes or palms, while put-

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ting incense into the thurible, while blessing anyone or anything, and the like (S.R.C. 3580, II) ; while carrying a relic or an image of a Saint in procession, whether one happens to be inside or outside the church (S.R.C. 1043) ; while assisting in the capacity of a server or inferior minister or while in the presence of the Blessed Sacrament in the monstrance or of an exposed Relic of the Passion as explained above (f–g).

l) A cleric officiating at a sacred function in a sacred vestment shall, unless the preceding rules may apply, wear the biretta at the following times: at the beginning of the function, while proceeding from the sacristy to the altar or (in the case of a *Libera*) from the altar to the coffin or the catafalque; during the function, while walking in procession or while seated, whether one happens to be inside or outside the church; at the end of the function, while proceeding from the altar to the sacristy or (in the case of a *Libera*) from the coffin or catafalque to the altar.

m) When seated at a solemn Mass and saluted by the sacred ministers, the celebrant may either uncover or merely bow, depending on custom (S.R.C. 3434, v). If he is seated while the Gospel is being read in the vernacular, the common practice is to remove the biretta but to remain seated (L. O'CONNELL: P. 49). See also n. 191 c ad 9.

n) If one is wearing the biretta and is on his way to an altar where the Blessed Sacrament is exposed in the monstrance, he shall remove the biretta on coming within sight of the Blessed Sacrament; on leaving the altar, he shall not put on the biretta, until he has

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passed out of sight of the Blessed Sacrament. If he is carrying the chalice when the biretta is to be removed, he shall give the biretta to the server (S.L.: III, QU. 187).

o) If a priest passes in front of or along the side of the main altar while carrying the chalice to or from Mass at a side altar, he shall make a simple genuflexion if the Blessed Sacrament is reserved at the altar but a profound bow of the body if It is not. In neither case, however, does he remove the biretta (M.R.: RITUS, II, 1; S.L.P.: I, N. 200).

p) If a priest is carrying the chalice and passes near an altar where the Elevation is in progress, he shall make a double genuflexion, remove his biretta, and reverence the Blessed Sacrament with a medium bow of the body; when the Elevation of the Chalice is completed, he shall first resume the biretta and then rise (M.R.: RITUS, I, 1).

q) If a priest is carrying the chalice and passes near where the Blessed Sacrament is exposed in the monstrance or in the ciborium or is being raised in benediction or is being distributed in Communion or carried from one place to another, he shall follow the same procedure as described in the preceding paragraph; he shall, therefore, remove his biretta after genuflecting and resume it before rising (S.R.C. 2002, XIV; 2390, IV; S.L.P.: I, N. 200). If he is not carrying the chalice in the above circumstances, he shall remove the biretta on coming within sight of the Blessed Sacrament and shall resume the biretta on passing out of sight of the Blessed Sacrament: the double genuflex-

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ion and medium bow are made at the moment of closest proximity to the Blessed Sacrament (S.L.: III, QU. 190 AD III).

r) If a priest is on his way to or from Mass and passes an altar at which a Mass is in progress, he shall make a simple genuflexion if he happens to notice that the Mass is between the Elevation and the Communion; but he is not obliged to make any special effort to ascertain this fact. The biretta is not removed if the priest is carrying the chalice; otherwise, it is removed before and resumed after genuflecting (S.R.C. 4135, II).

s) Where it is the practice, the biretta may be worn while preaching, except when the Blessed Sacrament is exposed in the monstrance and even though the monstrance is veiled (S.R.C. 2769, II); neither is it worn, if the preacher is standing at the altar or in the middle of the sanctuary. It is removed while making the sign of the Cross, while citing a Scripture text at the beginning, while pronouncing the holy names, and while blessing the people at the end of the sermon.

t) If a cleric is not in any capacity occupied in a sacred function, he may not wear the biretta while inside a church. It is not forbidden to wear the biretta outside the church, if one is not engaged at the time in some sacred function.

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SACRED LINENS

133. ***Blessing of Linens.*** A linen is not validly blessed, unless the formula prescribed by the Church was used (c. 1148, 2).

b) A linen is not virtually blessed, because someone has used it in a sacred function in good faith (S.R.C. 3162, VII); hence, if the linen in question is one which it is obligatory to bless, the obligation still urges.

c) The blessing of linens is reserved. If given by a priest unauthorized to do so, the blessing is valid but illicit (c. 1147, 3). One authorized to bless linens cannot delegate another to do so, unless the faculty to delegate is expressly granted by law or by indult (c. 210).

d) Blessed linens shall be treated reverently and shall never be put to any profane use or to a use for which they are not intended, even if they are privately owned (c. 1150).

e) Linens are validly and licitly blessed by the following only (R.R.: IX, C. I AD 5; c. 1304):

1° Cardinals and all Bishops;

2° Local Ordinaries who do not have the episcopal character, but only for churches and oratories within their proper territory;

3° Pastors, but only for churches and oratories within their parochial territory;

4° Rectors of churches, but only for their own churches;

5° Priests delegated by the local Ordinary, but only

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within the territory of the Ordinary and within the limits of their delegation;

6° Religious Superiors and priests of the same institute delegated by them, but only for their own churches and oratories and for the churches of nuns (*moniales*) subject to them.

134. *Desecration of Sacred Linens.* A blessed linen is desecrated or loses its blessing in the following instances only:

1° If it has been so damaged or changed that it no longer preserves its original form and can no longer be considered fit to be used for its proper purpose (c. 1305, 1 AD 1).

2° If it has been put to unbecoming uses (c. 1305, 1 AD 2). By this, continued or repeated acts are meant, not just one or the other isolated act. In a doubtful case the blessing should be repeated *ad cautelam* (SEE C. 1159, 2).

3° If it has been offered publicly for sale (c. 1305, 1 AD 2). Desecration would not ensue if the linen was offered privately for sale.

Note: If withdrawn from sacred use, a blessed linen need not be burned. The material may lawfully be put to a profane but decent use, provided that the form of the linen is sufficiently changed to desecrate it (EPH. LIT.: LXI, P. 165).

135. *Altar Cloths.* The blessing of an altar cloth, in accordance with the norms given in n. 133, is obliga-

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tory, before Mass can be said upon it (M.R.: R.G., XX). The blessing is lost, as indicated in n. 134.

b) An altar cloth shall be blessed according to the formula given in the Ritual (R.R.: IX, C. IX, N. 4) and in the Pontifical (P.R.: SECT. IV, N. 16) and repeated near the end of the Missal. If only one cloth is to be blessed, the blessing is given in the singular number as noted in the Ritual.

c) An altar cloth must be of linen or hemp, if Mass is to be celebrated on it; no other textile can be used without an apostolic indult (M.R.: R.G., XX; S.R.C. 1287; 2600; 3387; 3868, I; EPH. LIT.: LVI, P. 30).

d) Three altar cloths are required for the celebration of Mass. The two under-cloths need not be separate pieces, as one cloth doubled either lengthwise or widthwise is permissible (MR.: R.G., XX; DE DEF., X, 1; EPH. LIT.: LIV, P. 51 AD XVII, 1).

e) The two under-cloths shall normally cover the entire length and width of the altar-table, though in the case of a portable altar it would be sufficient according to the strict letter of the law if they covered little more than the sacred stone (M.R.: R.G., XX; EPH. LIT.: LIV, P. 51 AD XVII, 1). Particular law, however, may require more than the above minimum.

f) The upper-cloth shall not only cover the entire length and width of the altar-table, but shall extend down to the predella on the Gospel and Epistle sides; a shorter length of cloth cannot be justified by any custom (M.R.: R.G., XX; S.R.C. 4029, I).

g) The upper-cloth may hang over a few inches in

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front, in which case it may also be edged with lace along its entire length and along the two ends (S.R.C. 3191, v). The lace need not be of linen or hemp. It may be adorned with a backing of colored textile and it may display the customary symbols of the chalice, the cross, and the like (EPH. LIT.: LIV, P. 51).

h) Particular attention shall be paid to the cleanliness and neatness of the altar cloths used at Mass. If stained or crumpled, they should be replaced. If threadbare, they should be withdrawn from use; patches that are extensive or of poor workmanship are unbecoming the table of the Lord.

i) It is not prescribed that altar cloths should be washed by a cleric in major orders before being laundered, except if the Precious Blood should be spilled or a consecrated Host should fall upon a cloth. If the Precious Blood is spilled upon a cloth, a priest shall wash the place three times over a chalice and the water of the washing shall be poured into the sacrarium (M.R.: DE DEF., X, 12). If a consecrated Host falls on a cloth, the cloth shall be well washed and the water of the washing shall be poured into the sacrarium (M.R.: DE DEF., X, 15); this, presumably, shall be done by a cleric in major orders. In both cases the washing is done after concluding the function at which the accident occurred.

136. *The Chrismale.* The chrismale, called also the cere-cloth, is a linen cloth which is waxed underneath and spread on the table of a fixed altar after its consecration; a piece of oil-cloth may not be used as a

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substitute, since the cloth used must be of linen and waxed (P.R.E.: II, N. 66 AD 2; P. 154 AD 41). It is not prescribed that the chrismale should be blessed, nor is it customary to bless it.

b) The chrismale cannot be counted as one of the three linen cloths required on the altar for the celebration of Mass (S.L.: III, QU. 48).

c) The chrismale need not remain on the altar indefinitely or be replaced, unless this is prescribed by particular law; the purpose of the chrismale is purely practical and temporary, to keep, namely, the altar cloths from being stained while the table is still moist with the sacred oils used in the consecration (P.R.E.: II, P. 161 AD 89).

d) A chrismale is not prescribed by any general law to be placed over a sacred stone after its consecration.

137. ***The Vesperale.*** The vesperale is the cloth cover which is spread over the altar cloths, in order to protect them from dust and the like when the altar is not in use.

b) The vesperale is not prescribed by any general law, but it is customary and to be recommended. Neither is it prescribed that it should be blessed, nor is it usual to bless it.

c) Any suitable material and any color may be used, but wool felt in green or red or violet is more customary.

d) The vesperale shall be removed when the altar is to be used. The practice of merely rolling it back toward the first gradine is reprobated (S.R.C. 3576, II).

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138. *The Corporal.* The blessing of the corporal, in accordance with the norms given in n. 133, is obligatory (M.R.: RITUS, I, 1; DE DEF., X, 1). The blessing is lost, as indicated in n. 134.

b) A corporal shall be blessed according to the formula given in the Ritual (R.R.: IX, C. IX, N. 5) and in the Pontifical (P.R.: SECT. IV, N. 17) and repeated near the end of the Missal. If two or more corporals are blessed together, the word *linteamen* is not changed to the plural; the same is to be observed if one or more corporals are blessed with one or more palls (S.R.C. 3524, III; SEE N. 140 *b*).

c) A corporal must be of linen or hemp; the use of any other material is strictly forbidden (M.R.: RITUS, I, 1; DE DEF., X, 1; S.R.C. 1287; 2600; 3387; 3868, I; EPH. LIT.: LVI, P. 30).

d) If a corporal is to be used for the celebration of Mass or for the distribution of Communion, it shall be unadorned; hence, embroidered designs are forbidden, even if done with gold or silver thread (M.R.: RITUS, I, 1; DE DEF., X, 1). A narrow border of lace and a cross in the center of the front or middle fold may be tolerated; but the cross shall be lightly stitched in red or white thread, so that it is on as even a plane as possible with the rest of the corporal (EPH. LIT.: LIV, P. 152 AD 2).

e) If a corporal is to be exclusively used inside a tabernacle or under a monstrance, it may be embroidered with appropriate designs (EPH. LIT.: LIV, P. 152 AD 3).

f) A pall may not be used as a substitute for a cor-

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poral in the distribution of Communion outside of Mass (S.R.C. 2932, IV).

g) If a corporal has been used for Mass or for Communion, it may not be placed inside the tabernacle or under the monstrance nor may it be laundered, unless it has first been washed as explained in the following paragraph. Before this washing, moreover, only a cleric or a person in charge of it may touch it (c. 1306, 1).

h) The washing referred to in the preceding paragraph must be done by a cleric in sacred orders, so that without an apostolic indult it may not be done by any other person whether cleric or lay or whether religious or secular. The water of the washing shall be poured into the sacrarium or (in the absence of a sacrarium) into fire; except as noted in the following paragraph, only a single washing by a cleric in sacred orders is required (c. 1306, 2; S.R.C. 3059, XXVI). According to the admonition of the Bishop at the ordination of a subdeacon, corporals should not be washed with other sacred linens in the same vessel at the same time; but palls are perhaps to be excepted.

i) If the Precious Blood should spill out of the chalice on the corporal, a priest shall wash the place three times over a chalice and the water used shall be poured into the sacrarium (M.R.: DE DEF., X, 12); this washing may ordinarily be done after concluding the Mass.

j) Particular attention shall be paid to the cleanliness and neatness of the corporal. If soiled or crumpled, it should be laundered. But if it is torn or threadbare or indelibly stained, it should be withdrawn from

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sacred use (M.R.: RITUS, I, 1; DE DEF., X, 1; CONG. SACR.: INSTR. OF MARCH 26, 1929 AD II).

k) The use of a generous amount of starch is allowed in the laundering of a corporal (S.R.C. 3767, DUB. ADD. 9). It shall be ironed in such a way that it can be folded and unfolded in the manner indicated in the following paragraph.

l) In spreading or extending a corporal, unfold it toward the Gospel side first, then toward the Epistle side, then toward the back of the altar, and finally toward the front of the altar. In folding the corporal, begin with the part along the front edge of the altar and fold it over the parallel middle section; do the same with the part along the rear edge of the altar, then with the part on the Epistle side, and finally with the part on the Gospel side.

139. *The Corporal Burse.* The blessing of the burse is not prescribed. If it is desired to do so, it may be blessed with the blessing *Ad omnia* given in the Ritual (R.R.: IX, C. VIII, N. 21).

b) The material of the burse is not prescribed, except that by custom it is made of the same material as is required for the vestments at Mass (EPH. LIT.: LIV, P. 163; SEE N. 128 B).

c) The generally accepted practice is to adorn a Mass burse with a cross and (if used on the chasuble) with galloons along the edges (see n. 128 f). If a burse is to be used for Exposition or for Communion outside of Mass, it is customary to adorn it with various images, symbols, or emblems. But a representation of

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the Hearts of Jesus and Mary (whether alone or together) is not allowed unless the Person is represented also (SEE S.R.C. 3492).

d) It is not permitted to celebrate Mass without a burse, and the corporal must be carried to and from the altar enclosed in the burse; the color of the burse must be the same as the color of the vestments (M.R.: RITUS, I, 1; S.R.C. 1866, II; 2146, II).

e) For Communion outside of Mass it is of precept to use a burse containing the corporal, nor may a pall be used as a substitute for the latter (R.R.: V, C. II AD 1; S.R.C. 2932, I–IV). It is becoming that the burse should be carried by the priest rather than by the server, and that the color of the burse should not always be white but the color of the stole (S.R.C. 2850, III; 3515, I).

f) In removing a corporal from a burse, hold the burse with the left hand and take out the corporal with the right and place it folded down on the altar; thereupon with the left hand on your breast, take the burse with your right hand and stand it against the gradine on the Gospel side, with the opening of the burse toward the center of the altar if the design permits. The corporal is then extended, as explained in n. 138 1.

g) When the burse is on the chalice, its opening is toward the back of the chalice or the part not covered with the veil; the opening will thus be toward the celebrant on the way to and from the altar. When the burse is carried by the deacon at solemn Mass from the credence table to the altar, he does so, using both hands and holding it on a horizontal plane at about the level of his eyes and with the opening toward himself (M.R.:

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RITUS, VI, 7; C.E.: I, C. IX, N. 3; II, C. VIII, N. 54; CALLEWAERT: N. 222; DE CARPO-MORETTI: N. 553). For functions outside of Mass the burse is held with both hands and resting against one's breast, the opening of the burse facing upward.

h) A corporal burse cannot be used for taking up a collection, since its proper purpose is to serve as a receptacle for corporals (S.R.C. 4354). For the same reason a corporal burse may not be used as a receptacle for the communion-plate.

140. *The Pall.* The blessing of the pall, in accordance with the norms given in n. 133, is obligatory (M.R.: DE DEF., X, 1; S.L.: III, QU. 81). The blessing is lost, as indicated in n. 134.

b) A pall shall be blessed according to the formula given in the Ritual (R.R.: IX, C. IX, N. 5) and in the Pontifical (P.R.: SECT. IV, N. 17) and repeated near the end of the Missal. If two or more palls are blessed together, the word *linteamen* is not changed to the plural; the same is to be observed if one or more palls are blessed with one or more corporals (S.R.C. 3524, III; SEE N. 138 B).

c) A pall must be of linen or hemp; the use of any other material is strictly forbidden (M.R.: RITUS, I, 1; DE DEF., X, 1; S.R.C. 1287; 2600; 3387; 3868, I; EPH. LIT.: LVI, P. 30).

d) The pall shall be square in shape and large enough to cover the paten on the chalice. A single square of linen would suffice; but a double square stiffly starched or with a square of cardboard inserted

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is more customary and more practical for supporting the chalice veil. If a square of cardboard is used in the above manner, it should not be sewn in completely, so that it can be easily removed when the pall is to be washed (S.L.: III. QU. 84).

e) The pall may be adorned with a narrow border of lace, and the upper part of it may be adorned with an appropriate symbol or emblem or image. A representation of the Hearts of Jesus and Mary (whether alone or together) is not allowed unless the Person is represented also (SEE S.R.C. 3492; EPH. LIT.: IX, P. 618). Images and emblems should not be painted on the pall, since the pall will otherwise never be washed.

f) A pall may not be placed under a sacred relic exposed for public veneration, even if the relic is one of the true Cross (S.R.C. 2689, III; EPH. LIT.: LIV, P. 153).

g) A pall may not be used as a substitute for a corporal in the distribution of Communion outside of Mass (S.R.C. 2932, IV).

h) A pall may not be used as a substitute for the communion-plate, since the latter must be of metal (n. 109 d, i).

i) If a pall has been used for Mass, it may not be laundered, unless it has been washed as explained in the following paragraph. Before this washing, moreover, only a cleric or a person in charge of it may touch it (c. 1306, 1).

j) The washing referred to in the preceding paragraph must be done by a cleric in sacred orders, so that without an apostolic indult it may not be done by any

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other person whether cleric or lay or whether religious or secular. The water of the washing shall be poured into the sacrarium or (in the absence of a sacrarium) into fire; except as noted in the following paragraph, only a single washing by one in sacred orders is required (c. 1306, 2; S.R.C. 3059, XXVI; SEE N. 138 H).

k) If some of the Precious Blood should spill out of the chalice on the pall, a priest shall wash the place three times over a chalice and the water used shall be poured into the sacrarium (M.R.: DE DEF., X, 12); this washing may ordinarily be done after concluding the Mass.

l) Particular attention shall be paid to the cleanliness of the pall. If soiled, it should be laundered. If torn or threadbare or indelibly stained, it should be withdrawn from sacred use (CONG. SACR.: INSTR. OF MARCH 26, 1929 AD II).

141. *The Purificator.* The blessing of the purificator is not prescribed (S.R.C. 2572, XII–XIII). If it is desired to do so, it may be blessed with the blessing *Ad omnia* given in the Ritual (R.R.: IX, C. VIII, N. 21; SEE EPH. LIT.: LXI, p. 164 AD 9)

b) A purificator must be of linen or hemp; the use of any other material is strictly forbidden (S.R.C. 1287; 2600; 3387; 3868, I; EPH. LIT.: LVI, P. 30).

c) It is permissible to mark the purificator with a small red or white cross to distinguish it from a finger towel; the ends of the purificator may be adorned with a narrow border of lace (EPH. LIT.: LIV, P. 153).

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d) If a purificator has been used to dry a ciborium after purification, it is recommended not to use it again before being washed (S.L.: III, QU. 334, NOTA IV).

e) If a purificator has been used for Mass, it may not be laundered, unless it has first been washed as explained in the following paragraph. Before this washing, moreover, only a cleric or a person in charge of it may touch it (c. 1306, 1–2).

f) The washing referred to in the preceding paragraph must be done by a cleric in sacred orders, so that without an apostolic indult it may not be done by any other person whether cleric or lay or whether religious or secular. The water used shall be poured into the sacrarium or (in the absence of a sacrarium) into fire; except as noted in the following paragraph, only a single washing by one in sacred orders is required (c. 1306, 2; S.R.C. 3059, XXVI). Purificators should not be washed with corporals or palls in the same vessel at the same time (n. 138 h).

g) If some of the Precious Blood should spill from the chalice on the purificator, a priest shall wash the place three times over a chalice and the water used shall be poured into the sacrarium (M.R.: DE DEF., X, 12); this washing may ordinarily be done after concluding Mass.

h) Particular attention shall be paid to the cleanliness and neatness of the purificator. If soiled or crumpled, it should be laundered (CONG. SACR.: INSTR. OF MARCH 26, 1929 AD II). A minimum of starch should be used in the laundering of a purificator.

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142. *The Finger-Towel.* The blessing of the finger-towel is not prescribed. If it is desired to do so, it may be blessed with the blessing *Ad omnia* given in the Ritual (R.R.: IX, C. VIII, N. 21).

b) It is fitting that the finger-towel should be made of linen or hemp, though this is not prescribed (EPH. LIT.: LIV, P. 153).

c) It is not proper to use a finger-towel in place of a purificator, and conversely. If a finger-towel is not made of linen or hemp, its use as a purificator is strictly forbidden. By custom the distinguishing mark of the purificator is the red or white cross in the center (see n. 141 b–c).

d) The finger-towel at solemn Mass should be somewhat larger than what is usual at a high or low Mass, since after the incensation of the Offertory the celebrant must wash and dry his hands and not just his finger tips (M.R.: RITUS, VII, 10).

e) Particular attention should be paid to the cleanliness and neatness of the finger-towel. If soiled or crumpled, it should be laundered. It is not required that it should first be washed by a cleric; nor is there any special restriction about touching it.

143. *The Communion-Cloth.* The blessing of the communion-cloth is not prescribed. If it is desired to do so, it may be blessed with the blessing *Ad omnia* given in the Ritual (R.R.: IX, C. VIII, N. 21).

b) The communion-cloth must be a white cloth of linen or hemp; it must also be clean (M.R.: RITUS, X, 6; R.R.: V, C. II AD 1; C.E.: II, C. XXIX, N. 3).

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c) A communion-cloth shall be spread before the faithful when receiving Communion. This is prescribed by the Missal (M.R.: RITUS, X, 6), by the Ritual (R.R.: V, C. II AD 1), and by the Ceremonial (C.E.: II, C. XXIX, N. 3). The binding force of this rubric has been reaffirmed by the Congregation of the Sacraments in its Instruction of March 26, 1929 ad III, n. 5 (see n. 109 c).

d) The communion-cloth is not to be held or handled by the communicants. It is merely draped over the rail, so that it covers at least the top of the rail. To catch any fragments that may fall from the Host, the communicants are to use the communion-plate, as explained in n. 109 f.

e) Where there is no communion-rail, the cloth is to be extended and held in front of the communicants by two servers in cassock and surplice; these kneel at either end of the line of communicants, holding the cloth with both hands in order to extend it widthwise as well as lengthwise. If two servers are not available, a linen-covered card may be held under the chin of each communicant by the server; this expedient, however, does not dispense from the obligation to use the communion-plate, as noted in n. 109 g.

f) The procedure described in the preceding paragraph is also to be followed when Communion is distributed to clerics receiving at the altar, as at an Ordination Mass, the Mass of Holy Thursday and Holy Saturday, and the solemn Liturgical Function of Good Friday (P.R.: ORDINATION; C.E.: II, C. XXIX, N. 3).

g) It is not required that the communion-cloth

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should be washed by a cleric before being laundered, unless a Host or a particle of a Host should accidentally fall upon it in which case the cloth at that place should be washed by a priest and the water used should be poured into the sacrarium (M.R.: DE DEF., X, 15).

ALTAR FURNISHINGS

144. ***The Predella.*** The predella or platform in front of the altar is of obligation (S.R.C. 1265, IV; SEE M.R.: RITUS, II, 2; III, 1; C.E.: I, C. XII, N. 16).

b) The predella should extend the length of the altar. Its width should be sufficient to permit the celebrant to genuflect properly upon it (C.R.R.: P. 6).

c) If an altar is used for solemn functions, there should normally be three steps from the floor to the predella; five or more are permitted, provided that the number is an odd number (S.L.: III, QU. 18). The top step or *gradus superior* is not below the level of the predella but is merely an extension out from it along its front and two sides.

d) If an altar is not ordinarily used for solemn functions, it should be elevated one step at least above the floor; this step is not below the level of the predella but is merely an extension out from it along its front and two sides (S.L.: III, QU. 18).

e) On the more solemn feasts the steps of the main altar or at least the predella should be more richly carpeted than the sanctuary floor; if possible, the steps

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and/or the predellas of the other altars in the church should at least be carpeted on these days. If the Bishop orders these things to be done, he is to be obeyed (C.E.: I, C. XII, N. 16; S.R.C. 3576, I).

f) On other feast days throughout the year it is always permissible to carpet the steps and the predella of the main altar and of the other altars in the church. This carpeting may be more or less rich and ornate, depending on the rank of the feast or the character of the season or the resources of the church (S.L.: III, QU. 67; EPH. LIT.: LIV, P. 103).

g) No special color is prescribed for the carpeting on the predella and steps of the altar; green is the proper liturgical color for the sanctuary carpet only (C.E.: I, C. XII, N. 16).

h) From the stripping of the altars after Mass on Holy Thursday until Holy Saturday inclusively, the predella together with the altar steps and the sanctuary shall be entirely uncarpeted and bare. It is permissible to carpet them again in preparation for the Vigil service at the close of Holy Saturday (S.L.: III, QU. 67; EPH. LIT.: LIV, P. 103).

i) The altar steps and the sanctuary floor should be uncarpeted and bare for a Mass of Requiem, even if celebrated most solemnly; a rug on the predella may however be tolerated (C.E.: II, C. XI, N. 1).

145. *The Altar Canopy.* The altar canopy is at present of obligation over the main altar and, if the Blessed Sacrament is reserved at another altar, over that altar also; an altar canopy was formerly required

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over every altar (DECR. S.R.C.: VOL. V, PP. 35 AND 442 *re* DECR. 1966 AND 2912; EPH. LIT.: LIV, P. 48 AD 4).

b) The canopy shall be dispensed with, if a civory has been erected over the altar; a civory is a structure of wood or stone or metal, supported on columns (C.E.: I, C. XII, NN. 13–14).

c) The canopy need not be square or rectangular but may be round or oblong in shape (C.E.: I, C. XII, N. 13; C. XIV, N. 1; EPH. LIT.: LIV, P. 47).

d) The canopy should be large enough to cover the altar and the predella, or at least that part of the altar and predella where the celebrant stands during the Canon of the Mass (C.E.: I, C. XII, N. 13; EPH. LIT.: LIV, P. 47).

e) If the canopy is made of cloth fabric which is the baldachin-type of canopy, the material should be a textile that is precious and ornamental; it may be adorned with tassels, fringes, or in any other way that is appropriate and in good taste. The color of the fabric should vary according to the season or the feast, but only if this is conveniently possible (C.E.: I, C. XII, N. 13; C. XIV, N. 1).

f) If the canopy is made of wood which is the tester-type of canopy, it may be suspended from the ceiling or supported by two posts at the back of the altar. It is only fitting that the wood should be beautifully carved or painted, hung with precious cloth fabric, or otherwise tastefully adorned.

146. ***The Antipendium.*** The blessing of the antipendium is not prescribed. If it is desired to do so, it

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may be blessed with the blessing *Ad omnia* given in the Ritual (R.R.: IX, C. VIII, N. 21). On the occasion of the consecration of a fixed altar it is at least fitting, if not obligatory, to bless an antipendium together with the altar cloths and other altar furnishings; this is done toward the end of the rite before the clothing of the altar and according to the formula given in the Pontifical (P.R.E.: II, N. 66 AD 1–2; P. 161 AD 88).

b) The material of the antipendium should be a cloth fabric that is precious and that will truly beautify the altar.

c) It is more or less customary, though not strictly prescribed, to adorn the antipendium with a frontal, hanging from the top of the antipendium to about one-third of the distance down and edged with tassels or a fringe of pendent cords. The antipendium may also be adorned with appropriate emblems, floral and foliate designs, galloons, orphreys, and the like; but a representation of the Hearts of Jesus and Mary (whether alone or together) is not allowed, unless the Person is represented also (SEE S.R.C. 3492).

d) The antipendium shall cover at least the front of the altar along its entire length and from the table to the predella; one which only covers the upper half or so of the altar front is forbidden (S.R.C. 4000, II).

e) The antipendium is prescribed for every altar (M.R.: R.G., XX; P.R.E.: II, P. 162 AD 90). It may only be dispensed with, if the altar front is of marble or other precious stone or if it is beautifully decorated or if the altar itself has the shape of a sarcophagous or

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tomb or if the table is supported on columns (EPH. LIT.: LIV, P. 52 AD 1; S.L.: III, QU. 44).

f) Where an antipendium is not used for the reasons given in the preceding paragraph, it is at least fitting that on Sundays and the more solemn feasts an antipendium be used at the main altar and (if possible) at the side altars also; but the material and workmanship should be such that the antipendium will truly add to the beauty of the altar (C.E.: I, C. XII, NN. 11, 16; S.L.: III, QU. 44).

g) The color of the antipendium should, if possible, be that of the office of the day (M.R.: R.G., XX). For poor churches one antipendium in violet and another in a combination of the more festive colors would be sufficient (SEE EPH. LIT.: LIV, P. 52).

h) An antipendium of cloth of gold may be used for white, red, or green; an antipendium of cloth of silver may be used for white (S.R.C. 3646, II–III; SEE N. 113 C–D).

i) If Vespers either in their entirety or at least from the Capitulum are of the following, the antipendium is changed to the color of the following day in the early afternoon; during Lent and Passiontide the change is made in the late forenoon. But if second Vespers are said, the change to the color of the following day is made in the evening when the church is about to be closed for the night (EPH. LIT.: LIV, P. 166).

j) For the Office of the Dead and for a Mass of Requiem the color of the antipendium must be black, except at the altar of the Blessed Sacrament where violet must be used instead; this is to be observed on All

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Souls' day also (S.R.C. 3201, X; 3562; VOL. V OF DECREES: PP. 102 AND 357 *re* DECR. 3562).

k) For a private votive Mass with chant and for a solemn votive Mass with or without chant, the color of the antipendium is the color proper to the Mass instead of the color proper to the Office of the day. For a private votive Mass without chant, the color proper to the Office of the day is retained (EPH. LIT.: LIV, P. 165 AD 72).

l) For solemn exposition of the Blessed Sacrament in the monstrance, the color of the antipendium must be white (S.R.C. 1615, VII–IX; 2673). It is allowed to retain the color of the day in the following instances only: if the exposition is merely for the sake of the Benediction at the end and is therefore of short duration (EPH. LIT.: LIV, P. 52 AD 1); or if the Blessed Sacrament is exposed immediately before and reposed immediately after the celebration of a Mass or of Vespers, so that the celebrant does not leave the sanctuary either after the exposition or before the reposition (S.R.C. 3559). In regard to the Devotion of the Forty Hours, see n. 417 d.

147. ***The Tabernacle.*** The blessing of a tabernacle is obligatory, before it may be used (S.R.C. 4035, IV). The blessing must be given in accordance with the norms for the blessing of a ciborium (n. 101 a–d), except that in the formula the word *tabernaculum* is retained.

b) The form of the tabernacle shall correspond to the design of the altar and the church, but without de-

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parting too much from the type of tabernacle customary up to the present. In appearance the tabernacle should not be a mere box but a true dwelling-place of God among men. It shall not be adorned with symbols or figures that have no relation to the Blessed Sacrament or that are odd or liable to disturb the faithful or be erroneously interpreted (S.R.C.: JUNE 1, 1957 AD 7).

c) The tabernacle shall be expertly made and solidly put together, so that in every respect it provides a maximum degree of security against every danger of profanation (c. 1269, 2; S.R.C.: JUNE 1, 1957 AD 5). In particular, the lock and hinges shall be strong and firmly secured, though instead of a door on hinges an interior revolving door is allowed and even recommended (CONG. SACR.: MAY 26, 1938 AD 4).

d) The tabernacle may be of wood or marble or metal; metal is preferable, where possible, at least for the basic structure (CONG. SACR.: MAY 26, 1938 AD 4).

e) The tabernacle shall be secured to the altar at the middle and so firmly secured as to be immovable; to set up the tabernacle habitually anywhere except on an altar is strictly forbidden (c. 1269, 1; S.R.C.: JUNE 1, 1957 AD 2, 8). Concerning the altar of the tabernacle, see n. 24 d–h. Concerning the prohibition of an altar *versus populum* where there is only one altar, see nn. 63 a, 71 b.

f) Canons 1268 and 1269 of the Code of Canon Law concerning the custody of the Blessed Sacrament shall be scrupulously observed, and this matter is committed to the vigilance of the local Ordinary (S.R.C.: JUNE 1, 1957 AD 1).

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g) A small cross surmounting the tabernacle is of obligation (DECR. S.R.C.: VOL. IV, P. 204).

h) The interior of a wooden tabernacle should either be surfaced with gold-leaf or gilt or be lined with silk or cloth of gold or silver (S.R.C. 3254, VII–VIII; 3709; 4035, IV). The interior of a marble or metal tabernacle should be lined with cedar or a similar wood and the wood shall then be adorned as noted above (EPH. LIT.: LIV, P. 43 AD 4).

i) The floor of the tabernacle shall be covered with a corporal; this corporal shall be kept spotlessly clean and neat, for which reason it should frequently be renewed (EPH. LIT.: LIV, P. 43 AD 8); see n. 138 e, g.

j) A curtain hanging inside the tabernacle door is not prescribed but can be tolerated; the veil over the exterior of the tabernacle shall not on that account be dispensed with (S.R.C. 3150); see n. 148 e.

k) It is forbidden to install an electric light inside the tabernacle, in order to illuminate it when open (S.R.C. 4275; 4322).

l) If the Blessed Sacrament is inside the tabernacle, it is strictly forbidden to place there anything else with it (c. 1269, 2). This prohibition does not apply to a sick-call burse enclosing a pyx with the Blessed Sacrament or to an empty ciborium or chalice which has not yet been purified (EPH. LIT.: LIV, P. 43 AD 9; X. 105 P).

m) It is forbidden to use the top of the tabernacle as a stand on which are exposed relics or images of the Saints; this prohibition does not apply to the altar crucifix (S.R.C. 2613, VI; 4136, II).

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n) It is forbidden to place anything directly in front of or against the door of the tabernacle; this prohibition applies even to the altar crucifix, but it does not apply to the altar card during Mass (S.R.C. 2067, X; 2906; 4000, I; 4136, II; 4165, II).

Note: The various regulations set down in the preceding paragraphs only apply if the Blessed Sacrament is actually reserved in the tabernacle.

148. ***The Tabernacle Veil.*** The blessing of the tabernacle veil is not prescribed. If it is desired to do so, it may be blessed with the blessing *Ad omnia* given in the Ritual (R.R.: IX, C. VIII, N. 21).

b) The material of the veil may be silk, cotton, wool, or hemp. This material may be in the form of cloth or of lace; the latter is particularly to be recommended, especially if the tabernacle is of precious material (S.R.C. 3035, X; JULY 11, 1940; EPH. LIT.: LXXI, P. 444).

c) The tabernacle veil is obligatory, every practice to the contrary notwithstanding and even if the tabernacle is of gold (R.R.: V, C. I AD 6; S.R.C. 3035, X; 3520; 4137; JUNE 1, 1957 AD 6).

d) A dispensation from the veil has been granted to the patriarchal Basilicas at Rome because of the size of their tabernacles (EPH. LIT.: LIV, P. 46). Power to dispense in this matter was also granted by apostolic indult to a particular local Ordinary because of certain insects in the locality which made it impossible to keep a veil intact and which often penetrated as a result into the tabernacle itself (S.R.C. 3456).

e) Neither a curtain hanging inside the tabernacle

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door nor any pictorial representation on or before the door can be considered a legitimate substitute for the tabernacle veil (S.R.C. 3150; 4000, I; N. 147 J).

f) The veil should completely envelop the tabernacle from the top (below the cross) down (R.R.: V, C. I AD 6). A curtain hanging in front of the door is not sufficient; but this is perhaps better than no veil if the tabernacle cannot be properly veiled because of its faulty construction or position (L. O'CONNELL: P. 6).

g) The color of the veil may always be white. But the color proper to the Office of the day is preferable, in which case violet shall be used for black on All Souls' day (S.R.C. 3035, X; JULY 11, 1940; DEC. 9, 1947 AD III; EPH. LIT.: LIV, P. 81).

h) If Vespers either in their entirety or at least from the Capitulum are of the following, the color of the tabernacle veil is changed to the color of the following day in the early afternoon; during Lent and Passiontide the change is made in the late forenoon. But if second Vespers are said, the change to the color of the following day is made in the evening when the church is about to be closed for the night (EPH. LIT.: LIV, P. 166; N. 146 I).

i) For the Office of the Dead and for a Mass of Requiem, a tabernacle veil of the color of the day is changed to violet, never to black (S.R.C. 1615, VII–IX; 3562).

j) For a private votive Mass with chant and for a solemn votive Mass with or without chant, the color of the tabernacle veil shall be that of the Mass rather than that of the Office of the day. For a private votive

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Mass without chant, the color of the Office of the day shall be retained (EPH. LIT.: LIV, P. 46 AD 2; N. 146 K).

k) For solemn exposition of the Blessed Sacrament in the monstrance, the color of the tabernacle veil shall be white (S.R.C. 1615, VII–IX). It is allowed to retain the color of the day in the following instances only: if the exposition is merely for the sake of the Benediction at the end and is therefore of short duration (EPH. LIT.: LIV, P. 52 AD 1); or if the Blessed Sacrament is exposed immediately before and reposed immediately after the celebration of Mass or of Vespers, so that the celebrant does not leave the sanctuary either after the exposition or before the reposition (S.R.C. 3559).

l) Only the tabernacle, in which the Blessed Sacrament is actually reserved, shall be veiled. An empty tabernacle shall be left unveiled, lest otherwise the faithful be led into error (EPH. LIT.: LIV, P. 46 AD 6).

149. ***The Tabernacle Key.*** It is fitting that the tabernacle key should be at least gold plated or silver plated, adorned with a tasseled cord of silk or with an appropriate medallion on a gold or silver chain (EPH. LIT.: LIV, P. 45).

b) It is fitting that there should be a duplicate key, in the event that the key in use should be broken or mislaid. But a duplicate key shall be kept in a safe and secret place, known only to the priests of the church (EPH. LIT.: LIV, P. 45).

c) The tabernacle key shall be guarded most carefully; this obligation binds *sub gravi* the conscience of the priest in charge of the church or oratory (C. 1269,

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4). Of all the precautions prescribed for the protection of the Blessed Sacrament, those pertaining to the proper custody of the tabernacle key are the most important and are to be strictly obeyed (CONG. SACR.: INSTR. OF MAY 26, 1938 AD 6).

d) Under no circumstances is the key to be left on the altar table or in the tabernacle door outside the time of divine services. The same holds for the hours of divine service also, if there is to be any interval of time between Masses or between one distribution of Communion and another (CONG. SACR.: INSTR. OF MAY 26, 1938 AD 6; FEB. 10, 1941; EPH. LIT.: LVII, P. 8).

e) The official custodian of the tabernacle key shall be held responsible if the above regulation is disobeyed, even though the tabernacle door is left unlocked or the key unprotected through the carelessness of some other priest in which case both priests can be punished by the local Ordinary (CONG. SACR.: INSTR. OF MAY 26, 1938 AD 10 C).

f) In the case of a parochial church the official and responsible custodian of the tabernacle key is the pastor, even if a confraternity is erected in the church; if the parochial church is also a cathedral or collegiate church, a duplicate key shall be kept by the Chapter. The pastor may keep the key at his home outside the hours of divine service; or he may carry it on his person, provided that he takes care not to lose it; or he may keep it locked up in a safe and secret place in the sacristy, in which case the key to this place must be kept home or on his person. If the pastor is to be temporarily absent, he must commit the custody of the key

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to another priest; but if the key is ordinarily kept in the sacristy, the key to its hiding-place may be committed to the sacristan (CONG. SACR.: INSTR. OF MAY 26, 1938 AD 6; C. 415, 3 AD 1).

g) In the case of a non-parochial church where the Blessed Sacrament is legitimately reserved, the official and responsible custodian of the tabernacle key is the rector or chaplain, who shall guard the key as explained in the preceding paragraph. Without an apostolic indult the key may not be kept by a lay person, even though the patron of the church (CONG. SACR.: INSTR. OF MAY 26, 1938 AD 6).

h) In the case of a church or an oratory attached to a community of religious women, the tabernacle key shall never be kept inside the enclosure of the convent. Outside the hours of divine service and especially during the night it shall be kept in a safe and secret place in the sacristy; this place shall be locked with two different keys, one of which is to be held by the Superioress and the other by the sacristan or some other member of the community. This regulation shall be strictly enforced by the local Ordinary (CONG. SACR.: INSTR. OF MAY 26, 1938 AD 7).

i) In the case of the oratory of a seminary or of an ecclesiastical college or a boarding-school or a hospital or the like, the tabernacle key is the responsibility of the rector or moderator if this office is held by a priest; otherwise, it is the responsibility of the chaplain or spiritual director (CONG. SACR.: INSTR. OF MAY 26, 1938 AD 8).

j) In the case of a private oratory where the Blessed

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Sacrament is legitimately reserved, the tabernacle key shall be kept in the sacristy and under the care of the family rather than of the chaplain. But if the local Ordinary thinks it more fitting, he may entrust the key to the priest who says Mass in the place, especially when this is done by the same priest regularly; or he may entrust it to the care of the local pastor from whom the celebrant of the Masses at the oratory must receive it each time (CONG. SACR.: INSTR. OF MAY 26, 1938 AD 9).

150. *The Sanctuary Lamp.* One lamp at least must burn continually night and day before a tabernacle in which the Blessed Sacrament is reserved. The lamp shall be fed with olive oil or beeswax or with a mixture of olive oil and beeswax. If olive oil cannot be had, it is left to the prudence of the local Ordinary to permit the use of other oils instead, which as far as possible should be vegetable oils (C. 1271; S.R.C. 3121; 4205; 4230; JUNE 1, 1957 AD 6).

b) The above-named ingredients must constitute the *greatest* part of the candle or light. But if because of present-day difficulties it is not possible to procure candles or lights with these ingredients constituting the greatest part, the National Conference of Bishops or, where such Conferences are not customary, the local Ordinary can determine what reduction can be made in the percentage of beeswax or olive oil to be used (S.R.C. 4147; 4230; DEC. 13, 1957).

c) The sanctuary lamp must be placed within the sanctuary and in front of the tabernacle; it is not for-

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bidden to place it somewhat off to either side of the tabernacle rather than directly in front, as long as it is forward of the altar and within its area or ambit (c. 1271; s.r.c. 2033; 3576, iv).

d) The lamp need not be suspended from the ceiling, but may also be set into a wall-bracket (s.r.c. 3576, iv); in view of the response just cited, there is no reason why a floor-stand cannot also be used.

e) If more than one lamp is used, the number should be an odd number (c.e.: i, c. xii, n. 17).

f) A lamp enclosed in red or green glass instead of plain and uncolored glass can be tolerated (s.r.c. 3576, v).

g) Where by apostolic indult the local Ordinary may approve the use of an electric light, this permission shall not be given except as a last resort (s.r.c. 4322; 4334; march 13, 1942; aug. 18, 1949).

h) Where for a grave reason approved by the local Ordinary the Blessed Sacrament is removed from its altar during the night in order to keep It in a becoming place that is more secure, the lamp cannot be dispensed with (c. 1269, 3); for the rest, see n. 24 j.

151. *The Blessed Sacrament Throne.* The throne for exposition of the Blessed Sacrament in the monstrance should normally be a movable structure, to be set up only when actually needed. This is particularly to be observed where a permanently erected throne would usurp the place of the altar crucifix or would necessitate placing the latter on the throne (s.r.c. 4268, iv; n. 152 i).

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b) It is allowed to erect a permanent throne behind the altar, if the place of the throne is in immediate proximity to the altar and united with it and if it can be reached with facility and decorum (S.R.C. 4268, v; EPH. LIT.: LIV, P. 50 AD 6).

c) A mere stand does not constitute a throne. An essential complement of the stand is the structure above it. This may consist of a light frame-support over which is draped white silk or cloth of gold in the form of a pavillion, the front drawn back in graceful folds and the apex terminating in and surmounted with a crown of gold. But other styles and materials are also licit, provided that the resultant structure is closed off at the back and covered over on top (EPH. LIT.: LIV, P. 49).

d) The throne-stand may be set astride of the tabernacle and may rest either on the table of the altar or on the altar gradines (S.L.: IV, QU. 178 AD I).

e) The predominant color of the throne and of its decorative features shall be white, gold, or silver. Colors such as red and violet should not be used to any marked extent, since they are not traditionally associated with the Blessed Sacrament (DECR. S.R.C.: VOL. IV, P. 18 AD V, 1).

f) It is allowed to attach candle-brackets at either side of the throne, but it is forbidden to install an electric light inside the throne in order to illuminate it (S.R.C. 3780, IV; 4275; 4322).

g) A corporal or a pall shall be placed under the monstrance, when exposed on the throne (DECR. S.R.C.: VOL. IV, P. 19 AD 4; SEE N. 138 E, G).

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h) Mechanical devices for elevating the monstrance to the throne and for lowering it are forbidden (S.R.C. 3425).

i) A throne is not required, if the altar is permanently covered with a civory, a baldachin, or a tester (DECR. S.R.C.: VOL. IV, P. 18 AD V, 2; SEE N. 145 B, E, F). Neither is a throne required if the exposition is merely for the sake of the Benediction at the end and is therefore of short duration, as at the end of Mass or Vespers or a procession or for Novena devotions and the like (EPH. LIT.: LIV, P. 50 AD 5, 7, 8).

j) When a throne is not required as noted in the preceding paragraph, it is as a rule more proper to place the monstrance on the altar table rather than on the type of stand called a Thabor, unless the monstrance is small (EPH. LIT.: LIV, P. 50 AD 8; SEE R.R.: X, C. V AD 5; C.E.: II, C. XXXIII, NN. 22, 24, 33). But for a Mass of Exposition on an altar covered with a civory or a baldachin or a tester, the monstrance cannot very well be placed on the table of the altar, so that an elevated throne-stand over or behind the tabernacle would have to be used. See n. 411 h.

152. *The Altar Crucifix.* The altar crucifix may, but need not, be blessed. The proper formula is the one given in the Ritual for the blessing of an image of Our Lord (R.R.: IX, C. IX, N. 15); if given solemnly, this blessing is reserved to the Ordinary or to a priest delegated by him; if given privately, it is not reserved (n. 162 e–g).

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b) Both the Pontifical and the Ritual contain a formula for a more solemn blessing of a crucifix (P.R.: SECT. IV, N. 18; R.R.: IX, C. IX, N. 14). This formula is intended for a crucifix of more than ordinary size that has been erected as an indoor or outdoor shrine (P.R.E.: II, N. 212); it is not normally to be used for the blessing of an altar crucifix, nor can it ever be used for a private blessing since it is always reserved to the Ordinary or to a priest delegated by him.

c) The Ritual contains a special formula for the blessing of a cross (R.R.: IX, C. IX, N. 13). This is intended for a cross without the image of the Crucified; it cannot therefore be used for the blessing of an altar crucifix (S.R.C. 3524, IV AD 2).

d) The altar crucifix may be made of wood. But brass, silver, or gold-finished metal is recommended in the larger churches and for the more solemn festivals (C.E.: I, C. XII, N. 11). For the Good Friday Function the cross proper must be of wood and quite large.

e) The crucifix is an essential appointment on every altar where Mass is celebrated; it should also be the most prominent feature of the altar (M.R.: R.G., XX; DECR. S.R.C.: VOL. IV, P. 226 AD VII). The minimum dimensions of the crucifix on even the smallest fixed or quasi-fixed altar should be about 15 by 8 inches. But for the main altar and for altars of more than minimum size the dimensions of the crucifix should be proportionately greater (EPH. LIT.: LIV, P. 36 AD 3).

f) The crucifix is placed on the altar table at the middle; the image of the Crucified shall be between

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and conspicuously above the candlesticks on either side, as is shown in the illustration in the front of the Missal (M.R.: R.G., XX; C.E.: I, C. XII, N. 11).

g) Where an altar gradine makes it impossible to place the altar crucifix on the table of the altar as required above, it may be placed on the gradine.

h) If the middle of the altar is occupied by the tabernacle of the Blessed Sacrament, the crucifix may be placed on top of it; but it is preferable if it can be placed on or in some way attached to the altar table behind the tabernacle, provided that the image of the Crucified will be between and conspicuously above the candlesticks on either side (S.R.C.: 1270, I; 2621, VII; 4136, II; VOL. IV, P. 226 AD VII).

i) It is not permitted to place the crucifix before or against the door of the tabernacle if the Blessed Sacrament is actually reserved there (S.R.C. 4136, II; N. 147 N). Neither may it be placed on the throne where the Blessed Sacrament is usually exposed, or on the corporal on which the monstrance usually stands (S.R.C. 3576, III; 4136, II; N. 151 A); it may, however, often be required to place the crucifix on the Blessed Sacrament throne because of the faulty construction of the altar.

j) The ordinary movable crucifix is not required, if there is on the altar or behind and in immediate proximity to it a large statue of the Crucifixion either alone or as the central figure in a statuary group (S.R.C. 1270, II).

k) A crucifix suspended above the altar and not resting on the altar does not seem to be in strict accord

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with the rubrics; the practice, however, is in many places tacitly tolerated (SEE I.E.R.: XLVIII, P. 654).

l) For Exposition of the Blessed Sacrament outside of Mass the altar crucifix shall be removed, if it is movable. But for a Mass of Exposition it may be left on the altar where this is the usual practice; in this case, however, it is not incensed after the incensation of the Blessed Sacrament (S.R.C. 2340, IV; 2365, I; INSTR. CLEM.: XXX, 6).

m) If the rubrics for a sacred function prescribe a reverence to the altar crucifix, the celebrant as well as prelates and cathedral canons merely bow; all others make a simple genuflection. But from the beginning of the Adoration of the Cross on Good Friday until the beginning of the Mass on Holy Saturday, a simple genuflection shall be made by all, the celebrant as well as prelates and cathedral canons included (S.R.C. 3049, V; 3059, IV; 3792, XI; EPH. LIT.: LIV, P. 37 AD 12).

n) During Passiontide the altar crucifix is veiled in violet, except for the Mass on Holy Thursday when the color of the veil must be white; the use of a black veil at the solemn Liturgical Function on Good Friday afternoon, formerly licit where such was the local practice, would seem to be ruled out by the O.H.S.I. (S.R.C. 2524, IV; 3535, VIII; NN. 166 A, D; 503 I).

153. ***Altar Candlesticks.*** The blessing of altar candlesticks is not prescribed. If it is desired to do so, they may be blessed with the blessing *Ad omnia* given in the Ritual (R.R.: IX, C. VIII, N. 21).

b) Candlesticks are required appointments on the

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altar during sacred functions, so that other devices for holding the candles prescribed are forbidden (EPH. LIT.: LIV, P. 98 AD 1).

c) The material of altar candlesticks is not prescribed. Wood or even glass may be used. But for the larger churches and on the more solemn feasts brass, silver, or gold-finished metal is recommended; the only restriction to be noted is the prohibition to use silver candlesticks at the solemn Liturgical Service on Good Friday (C.E.: I, C. XII, N. 11; II, C. XXV, N. 2; S.L.: III, QU. 62 AD II).

d) The six high candlesticks of the main altar shall not be higher than the feet of the Crucified on the altar crucifix, as noted in n. 152 f, h; this refers to the height of the candlesticks without the candles.

e) The high candlesticks of the main altar may be of unequal height, so that they will rise echelon-wise toward the center; or they may all be of equal height, as in the illustration at the front of the Missal (C.E.: I, C. XII, N. 11; S.R.C. 3035, VII; S.L.: III, QU. 62, NOTA 1).

f) For the celebration of Mass there shall be on the altar as many distinct and separate candlesticks as there are candles required; multi-branched candelabra like the seven-branched candelabrum of the Mosaic Law may not therefore be used in place of the high candlesticks or to hold any other candles required for the Mass (S.R.C. 3137, IV; S.L.: III, QU. 62, NOTA 2). Multi-branched candelabra may be used for functions other than Mass, as for Exposition of the Blessed Sacrament; but they should not displace the six high candlesticks of the main altar (EPH. LIT.: LIV, P. 99 AD 7).

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g) It is forbidden to place the two candles for low Mass in wall-brackets at either side of the altar. The candles shall be held by candlesticks, while these and all other altar candlesticks shall stand either on the altar table itself or at least on an altar gradine (M.R.: R.G., XX; C.E.: I, C. XII, N. 11; S.R.C. 3137, I; 3759, II).

h) Candle-brackets attached at either side of the Blessed Sacrament throne and to be used during Exposition are allowed, as noted in n. 151 f.

i) It is not permitted to veil the altar candlesticks with a violet covering during Advent or Lent (S.R.C. 3266) or with a black or violet covering on the occasion of divine services for the faithful departed.

j) A cloth covering to protect gold-finished candlesticks from dampness may be tolerated both during and outside of sacred functions; but such coverings are not allowed on solemn feasts or as a protection against dust (S.R.C. 3059, XI; 3137, II).

k) It is not permitted on the occasion of a funeral service or a *Libera* to place altar candlesticks around the coffin or catafalque (R.R.: VIII, C. I AD 19; EPH. LIT.: LIV, P. 99 AD 6; S.L.: III, QU. 62 AD II).

154. ***Altar Candles.*** Candles to be used on the altar for divine services need not be blessed, though a blessing is most fitting. On Candlemas day the blessing is given before the principal Mass in the manner described in the Missal or (where it can legitimately be used) in the manner described in the Memoriale of Benedict XIII; at other times candles are blessed ac-

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cording to the formula of the Ritual, which formula is not reserved (R.R.: IX, C. VIII, N. 1).

b) Only candles made of beeswax may be placed and used on the altar during divine services. Candles made of stearine, tallow, paraffin, or sperm are forbidden, even if they are to be used merely as ornaments or over and above the number of candles required by the rubrics (S.R.C. 3063; 3173; 3376, III; 4257, V).

c) The greatest part of the paschal candle and of the two candles for low Mass must be of beeswax; other altar candles must be of beeswax, at least for the greater part. What percentage constitutes the greatest and the greater part is for the local Ordinary to determine, and this amount shall be the minimum, but a safe minimum, for the whole diocese (S.R.C. 4147). But where because of the times candles containing beeswax for the greatest part are difficult to procure, the National Conference of Bishops or, where such Conferences are not customarily held, the local Ordinary can determine what reduction can be made in the percentage of beeswax to be used, until such time as the requirements of the general law can be complied with (S.R.C.: DEC. 13, 1957); see n. 150 b.

d) Candles of common or unbleached beeswax are required for Masses of Requiem, for the Office of the Dead, for the Tenebrae Office of Holy Week, and for the solemn Liturgical Service on Good Friday; at other times the candles should be of bleached beeswax (C.E.: II, C. X, N. 2; C. XI, N. 1; C. XII, N. 4; C. XXV, N. 2).

e) Metal tubes, which are shaped and colored to resemble candles and in which a candle of beeswax is in-

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serted and kept burning at the top of the tube by means of an inner spring, can be tolerated (S.R.C. 3448, XIII).

f) In lighting the altar candles, the one nearest the cross on the Epistle side is lighted first and then the rest in the same order from left to right; the same procedure is followed on the Gospel side, only that the order is from right to left. If the candles are on different gradines, those on the highest gradine are lighted first, and so on down. If two clerics are employed to light the candles, the one lights the candles on the Epistle side and the other those on the Gospel side, both working together (S.R.C. 4198, IX; EPH. LIT.: LIV, P. 192).

g) In extinguishing the altar candles, the one farthest from the cross on the Gospel side is extinguished first and then the rest in the same order from left to right; the same procedure is followed on the Epistle side, only that the order is from right to left. If the candles are on different gradines, those on the lowest gradine are extinguished first and so on up, though the contrary view is also held. If two clerics are employed, the one confines himself to the Gospel side and the other to the Epistle side and both work together (S.R.C. 4198, IX; EPH. LIT.: LIV, P. 192; L. O'CONNELL: P. 52).

h) Regarding the triangular candlestand used for the Tenebrae Office of Holy Week, the center candle as well as the candles below it shall be of common or unbleached beeswax. The center one shall be lighted first, then those on the Epistle side from the top down,

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and lastly those on the Gospel side from the top down (EPH. LIT.: LVI, P. 111 AD 248, 2). In extinguishing them one by one at the end of each Psalm of Matins and Lauds, the lowest one on the Gospel side is extinguished first, then the lowest on the Epistle side, and so alternately all the way up to the center candle exclusively (B.R.: HOLY THURSDAY OFFICE; EPH. LIT: LVI, P. 112 AD 6). See n. 500 i.

i) Lights other than candles are not permitted on the altar table or any part of the altar structure during a sacred function, whether they are intended for purposes of cult or ornamentation, or whether their purpose is merely to dispel darkness. Gas or electric fixtures are therefore forbidden to be attached to any part of an altar; if needed to illumine the altar, these things shall be installed away from the altar. The practice of suspending directly above the altar table and of lighting, even during the celebration of Mass, lamps fed with oil is forbidden; much less is it allowed to place such lamps on the table or a gradine of the altar, whether as ornaments or as substitutes for candles of beeswax (S.R.C. 3137; 3859; 4035, VI; 4086; 4097; 4206; 4210, I; 4322; S.L.: III, QU. 61; SEE NN. 31 K; 147 K; 151 F).

j) If due to failure of the ordinary means of illumination light is needed to read the Missal at the altar, an extra candle can be placed on the altar table for the purpose; but the bugia or hand-candlestick proper to Bishops may not be used except by one who has this privilege by general or particular indult (S.R.C. 2578, III; S.L.: III, QU. 63 AD 6).

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155. *Number of Candles.* Two lighted candles are required for an ordinary low Mass; more than two are not permitted, unless the celebrant is a Bishop (M.R.: R.G., XX; S.R.C. 1131, XXI; 3262, XVIII; S.L.: III, QU. 63 AD 5; EPH. LIT.: LIV, P. 99 AD XXI, 1).

b) The above rule of two candles and no more for a low Mass celebrated by a priest applies now to *all* low Masses of a priest, including low Masses that were formerly considered as equivalently Masses in chant (S.R.C.: OCT. 17, 1955 AD II; SEPT. 3, 1958 AD 37 B). Such Masses were conventual Masses, the *pro populo* Mass, the principal Mass of a religious community said on a Sunday or holyday, and Masses said on certain solemn occasions (S.R.C. 3059, IX; 3065; 3697, VII).

c) At a low Mass that is celebrated by a Bishop, the common and approved practice is to light four candles on ordinary days and at least six on more solemn feasts, though strictly according to the law two are sufficient on ordinary days and four on more solemn feasts; these numbers do not include the bugia candle (C.E.: I, C. XXIX, N. 4; EPH. LIT.: LV, P. 107, NOTE 3).

d) For a low Mass at which sacred orders are conferred, the six high candles shall be lighted. If the ordaining Prelate is the Bishop-Ordinary of the place, a seventh candle shall be lighted; its candlestick shall be higher than the rest and shall occupy the place of the altar crucifix which shall be moved slightly forward. If the ordination is conferred privately, four candles are allowed, though the six or seven candles prescribed for a public ordination may also be used (C.E.: I, C. XII, N. 12; S.R.C. 2682, VIII; P.R.E.: I, N. 165).

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e) A third candle, called the Sanctus or Elevation candle, shall be lighted at a low Mass before the Consecration; it shall remain lighted until priest and people have received (M.R.: R.G., XX; RITUS, VIII, 6). This prescription of the rubrics need not be observed where it is not customary to observe it, unless the Bishop orders it to be observed; the Bishop shall then be obeyed, every custom to the contrary notwithstanding (S.R.C. 4029, II; 4141, VI). The candle shall be at the Epistle side; it shall not be placed on the table or a gradine of the altar but shall be set into a wall-bracket at the side or on a candlestick on the altar step (KUENZEL: P. 68).

f) For a sung Mass whether high or solemn the six high candles shall be lighted, except in the case of a high or solemn Mass of Requiem for which four candles would be sufficient (S.R.C. 3029, VII). Four candles at high and solemn Masses other than those of Requiem are allowed by some authors (EPH. LIT.: LIV, P. 100 AD 7–8) ; but for this a dispensation from the local Ordinary would seem to be required (S.R.C.: AUG. 18, 1949; AAS: 1949, P. 476).

g) It is not required that for a high or solemn Mass the two candles on the altar table should also be lighted in addition to the high candles mentioned above (S.R.C. 3759, I).

h) For Exposition of the Blessed Sacrament during the Forty Hours Devotion there shall be at least twenty lighted candles on the altar always (INSTR. CLEM.: VI).

i) For Exposition of the Blessed Sacrament in the

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monstrance there shall be at least twelve lighted candles on the altar (S.R.C. 3480). See n. 411 a.

j) For Exposition of the Blessed Sacrament in the ciborium there shall be at least four, but preferably at least six, lighted candles on the altar (INSTR. CLEM.: VI, 9; EPH. LIT.: LIV, P. 101 AD 12).

k) For Exposition of a Relic of the Passion there shall be at least four lighted candles on the altar or table of exposition (EPH. LIT.: LIV, P. 101 AD 15; DE CARPO-MORETTI: N. 2007).

l) For Exposition of other relics there shall be at least two lighted candles on the altar or table of exposition (S.R.C. 2067, IX; SEE N. 9 E).

m) If Mass is celebrated before an exposed relic, the number of candles given in the two preceding paragraphs is required in addition to the candles required for the Mass (S.R.C. 3204; EPH. LIT.: LIV, P. 41, NOTE 15; P. 101 AD 9).

n) For Matins and Lauds on the last three days of Holy Week, besides the fifteen candles on the triangular stand, there shall be six lighted candles on the altar on Holy Thursday, none on Good Friday, and four on Holy Saturday (RIT. PONT. O.H.S.I.: MAT. TENEB. AD 2). For the chanting of the Office at other times, four lighted candles (or even two on minor feasts) are sufficient (EPH. LIT.: LIV, P. 101 AD 14). See n. 500 i.

156. ***Flowers.*** The practice of adorning the altar on feast days with vases containing floral bouquets is commended (C.E.: I, C. XII, N. 12; PIUS VI: *Auct. Fidei*).

b) If natural flowers cannot be obtained, artificial

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flowers of silk or of other precious materials are permitted (C.E.: I, C. XII, N. 12; S.L.: III, QU. 65 AD I).

c) The bouquets should be tastefully arranged in the vases, and the vases should be placed between the candlesticks (C.E.: I, C. XII, N. 12). A floral decoration should not aim at rendering the altar candlesticks as inconspicuous as possible, since candlesticks are required altar appointments (n. 153 b).

d) It is not forbidden to adorn the altar with flowers on the following days (EPH. LIT.: LII, P. 169): on the feast of the Holy Innocents; on the Rogation days; on common vigils; on Septuagesima, Sexagesima, and Quinquagesima Sundays.

e) It is forbidden to adorn the altar with flowers during a liturgical function other than Benediction of the Blessed Sacrament at the following times (S.R.C.: SEPT. 3, 1958 AD 85):

1° during Advent when the Office is of the Season, except on the third Sunday and except on the occasion of an extraordinary solemnity.

2° during Advent when the Office is not of the Season, except on the occasion of an extraordinary solemnity and except on the feasts of the principal patron of the place, of the title of one's church, of the consecration-anniversary of one's church, and of the title or founder of one's religious family.

3° on Candlemas day, but only during the blessing of the candles before the principal Mass.

4° during Lent and Passiontide when the Office is of the Season, except on the occasion of an extraordinary solemnity and except on the fourth Sunday of Lent

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and on Holy Thursday. But on Holy Thursday the exception holds only for the Mass of the Chrism and to the end of the Gloria of the Mass *In Cena Dni.*

5° during Lent and Passiontide when the Office is not of the Season, except as noted above for Advent when the Office is not of the Season (2°).

6° on the Ember days in September, but only if and while the Mass of the Ember day is celebrated.

7° during the Office or a Mass of the Dead.

8° during a votive Mass of the Passion.

Note: Vases holding branches of palm, olive, or other trees are permissible on the altar during the Blessing of Palms on Palm Sunday.

157. ***The Missal.*** It is forbidden to say Mass without a Missal on the altar, even though one should know the Mass by heart (M.R.: R.G., XX; DE DEF., X, 1).

b) Before washing his hands in preparation for Mass, the celebrant is directed to take the Missal, find the Mass to be said, read it over, and arrange the markers (M.R.: RITUS, I, 1).

c) For a sung Mass whether high or solemn the Missal is placed on the altar beforehand and opened at the Introit (M.R.: RITUS, II, 5; DE CARPO-MORETTI: N. 866).

d) For a low Mass the Missal is carried out by the server on his way to the altar with the celebrant (M.R.: RITUS, II, 1). Holding it with both hands at the lower corners and with the opening to his left, the server carries the Missal upright against his breast.

e) The server at a low Mass may not open the Missal at the Introit after placing it on the altar; neither

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may he turn the pages to the Communion Antiphon after transferring the Missal to the Epistle side. In both cases the Missal is opened and the pages turned by the celebrant (M.R.: RITUS, II, 4; S.R.C. 2572, V; 3448, XIV).

f) At the end of a low Mass the Missal is carried back by the server on his way to the sacristy with the celebrant (DE CARPO-MORETTI: N. 456).

g) If the Missal must be transferred from the Epistle to the Gospel side by the celebrant instead of by the server, on passing the center of the altar he shall make a profound bow of the head to the altar crucifix, even though the Blessed Sacrament is reserved in the tabernacle; this bow is made to the Blessed Sacrament, only if It is exposed at the altar in the monstrance. After placing the Missal on the Gospel side, he shall return to the center where, having first made a simple genuflexion if the Blessed Sacrament is exposed in the monstrance, he shall bow profoundly and say the *Munda cor meum* and the *Jube Domine* (M.R.: RITUS, VI, 1–2; S.R.C. 3975, II; 4198, XII).

h) It is fitting that the missal-stand should be draped with a covering of the same color as the vestments of the celebrant, unless the stand is out of the ordinary by reason of its precious material or beautiful workmanship in which case the veil may be dispensed with (S.L.: III, QU. 151 AD III; S.L.P.: I, N. 188).

i) Instead of placing the Missal on a metal or wooden stand, a cushion covered with silk of the same color as the vestments of the celebrant may also be used as its support; but the Missal-stand is more ac-

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cording to the general usage (M.R.: R.G., XX; C.E.: I, C. XII, NN. 15, 19; S.L.: III, QU. 151 AD III).

j) When lying closed on its stand at the altar, the opening of the Missal should be towards the middle of the altar (EPH. LIT.: LI, P. 58).

158. ***The Altar Cards.*** The center altar card is prescribed; the cards at the Epistle and Gospel sides are customary and certainly allowed (M.R.: R.G., XX; S.R.C. 3130, III).

b) The three cards are placed as a rule on the table itself of the altar. The center card is placed at the foot of the altar crucifix; at the Blessed Sacrament altar it may be placed in front of or against the tabernacle door, as noted in n. 147 n (M.R.: R.G., XX; S.R.C. 4165, II; EPH. LIT.: LIV, P. 105).

c) The cards are not placed on the altar for a Mass celebrated by a Bishop; the latter uses the *Canon Pontificalis* instead.

d) If the Blessed Sacrament is exposed at the altar in the monstrance, it is forbidden to keep the cards on the altar unless Mass is actually being celebrated (S.R.C. 3130, III). Otherwise, the cards may be left on the altar during the time that Masses may be celebrated at the altar, after which it is fitting that they be removed or at least placed under the vesperale (EPH. LIT.: LIV, P. 106).

159. ***The Ablution Vase.*** An ablution vase is required at an altar where the Blessed Sacrament is reserved. It is also required if one is to celebrate an-

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other Mass at the same or another altar, unless one chooses to take a first and a second ablution with water in which case one's fingers are purified at the second ablution; it is however to be noted that no ablution can be taken at the first and second Masses on All Souls' day and on Christmas if the three Masses are said without interruption, in which case an ablution vase is required for the purification of one's fingers as noted in the Missal (R.R.: V, C. V; PIUS XII: CONST. OF JAN. 6, 1953 AD IV; HOLY OFFICE: INSTR. OF JAN. 6, 1953 AD 7).

b) The ablution vase may be made of glass, porcelain, or metal; it shall be provided with a cover or lid. The water in it shall be renewed frequently, and the used water shall be poured into the sacrarium; a sponge should not be placed in the vase, as is sometimes done (EPH. LIT.: LIV, P. 105).

c) The ablution vase is placed near the center of the altar on the Epistle side; near it shall be kept a clean purificator.

160. *The Altar Bell.* The altar bell is a small hand-bell with a single tongue; it is fittingly adorned with some sacred symbol, image, text, or the like (S.L.: III, QU. 93 AD 1).

b) Instead of the type of bell described above, the following may also be used, though less in conformity with the rubrics: a small single-tongue bell attached to the wall and rung by means of a cord; a cluster of small single-tongue bells to be rung by hand; a cluster of small single-tongue bells attached to the wall and

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rung by means of a cord (S.L.: III, QU. 93 AD 1, 2; EPH. LIT.: LIV, P. 104).

c) It is forbidden to use as an altar bell the so-called gong or East Indian cymbal. This instrument resembles in shape an inverted metal basin, which is attached to a shaft and sounded by being struck with a wooden mallet (S.R.C. 4000, III).

d) The xylophone type of instrument called "chimes," consisting of harmonic metal bars or tubes that are struck either manually or electrically with a small mallet, is not an approved substitute for the altar bell.

e) The altar bell is rung at the Epistle side of the altar. If not attached to the wall, it is placed during Mass on the credence table or in a small niche built into the wall at the Epistle side (M.R.: R.G., XX; C.R.R.: P. 18); at low and high Masses, however, it is customary in many places to set the bell on the altar step in front of the server.

f) The altar bell shall not be rung at a low Mass on the following occasions: during Exposition of the Blessed Sacrament in the monstrance, whether the Mass is being read at the altar of Exposition or elsewhere in the church or oratory (S.R.C. 3157, X; 3448, II); during a public celebration in the church or oratory of a sacred function, such as a high or solemn Mass, the Divine Office in choir, a procession, Novena devotions, a sermon, and the like (S.R.C. 3814, I–II).

g) If during the Divine Office in choir the altar bell should, contrary to the above prohibition, be rung for the Elevation of a low Mass being celebrated within

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sight of the choir, the choir (if seated) shall remove their birettas; but they shall not kneel or interrupt the Office (S.R.C. 3814, I; N. 132 J). If the same mistake is made during a procession, those passing near the altar shall genuflect two by two but without stopping the procession (S.R.C. 3814, II); but not even this shall be done during a Procession of the Blessed Sacrament.

h) The ringing of the altar bell at a low Mass shall not be omitted, because the Mass is being said in a private oratory or with only the celebrant and server present (S.R.C. 3638, III).

i) The ringing of the altar bell at sung and pontifical Masses shall never be omitted, even if the Blessed Sacrament is exposed in the monstrance at the same altar or elsewhere in the church or oratory (S.R.C. 4377; EPH. LIT.: LXI, P. 83).

j) When not forbidden, the altar bell shall be rung during Mass at the following times: at the Sanctus (M.R.: RITUS, VII, 8); shortly before the Consecration, as e.g. at the *Hanc igitur* or at the *Quam oblationem* (S.R.C. 4377); at the Elevation of the Host and Chalice after the Consecration, as explained below (k). Where there is a custom or a practice of ringing the bell at other times during the Mass (e.g. at the unveiling of the chalice before the Offertory or at the *Dne non sum dignus*), such a usage can be tolerated (EPH. LIT.: LIV, P. 104).

k) At each Elevation after the Consecration the altar bell shall be rung either three times or continuously (M.R.: RITUS, VIII, 6; C.E.: I, C. XXIX, N. 6). This rubric is variously interpreted. But a widely accepted

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practice is to ring the bell, at the genuflection before the Elevation, at the Elevation itself, and at the genuflection after the Elevation (S.L.P.: I, N. 251; L. O'CONNELL: P. 166).

l) The practice of ringing the altar bell, while Benediction is being given with the Blessed Sacrament or when the Blessed Sacrament is exposed or reposed, is not prescribed by any general law; but the practice may be followed, where it is usual (EPH. LIT.: LVI, P. 142 AD 14).

m) The ringing of the small altar bell, as well as the ringing of the larger church bells, is forbidden from the end of the *Gloria* on Holy Thursday to the beginning of the *Gloria* on Holy Saturday. The use of a wooden clapper in the meantime is not prescribed, except that the Memoriale of Benedict XIII refers to it in connection with the Angelus during these days; but if customary, the wooden clapper may be used in place of the bell at this time (S.L.: III, QU. 93, NOTE).

161. ***Cruets and Lavabo Dish.*** The wine and water cruets shall be of glass (M.R.: R.G., XX). Cruets of gold or silver may be tolerated where they are customary; but it should be clearly discernible which cruet contains the wine and which the water (S.R.C. 3149, I–II; S.L.: III, QU. 88 AD II).

b) The cruets need not be stoppered. But they should be at least covered with the finger-towel placed across them.

c) The use of a small spoon for dropping the water into the chalice at the Offertory is permitted (S.R.C.

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3064, IV). The spoon is one of gold or silver, as a rule; it is carried to and from the altar with the chalice, being usually placed on the purificator under the paten (S.L.: III, QU. 91).

d) It is not prescribed that the Lavabo dish should be made of glass; a shallow dish of metal may also be used (EPH. LIT.: LIV, P. 103).

e) The cruets together with the Lavabo dish and the finger-towel are set out on the credence table or in a small niche built into the wall at the Epistle side (M.R.: R.G., XX; C.E.: I, C. XII, N. 19).

f) A dish or bowl filled with water, into which the celebrant dips his fingers at the Lavabo, is not in conformity with the prescriptions of the rubrics. At a low and at a high Mass the server is directed *to pour* the water over the tips of the celebrant's thumbs and forefingers (M.R.: RITUS, VII, 6). At a solemn Mass the celebrant is directed to wash his hands, the acolytes ministering the water cruet with the dish and the towel (M.R.: RITUS, VII, 10; I.E.R.: XLVI, P. 428).

g) The right to use a special ewer and basin, instead of the water cruet and the shallow Lavabo dish, for washing the hands or fingers of the celebrant at Mass belongs only to Bishops and to those dignitaries to whom this is allowed by special privilege (S.R.C. 4154, I AD 10; II AD 31; III AD 49; IV, C AD 80; 4309). But this right does not seem to be reserved outside of Mass, as e.g. after the blessing of the baptismal water or after distributing candles, ashes, or palms (EPH. LIT.: LIV, P. 104).

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SACRED IMAGES

162. ***Blessing of Images.*** The blessing of a sacred image (picture or statue) is not prescribed. But a blessing is most fitting, if the image is to be exposed for public veneration (S.L.: IV, QU. 330 AD II).

b) If for the blessing of a sacred image a particular formula is prescribed by the Church, the use of the formula is required for validity (C. 1148, 2; R.R.: IX, C. I AD 2).

c) Any priest may bless a sacred image, unless the required formula is reserved to the Sovereign Pontiff or to the Bishop or to someone else. If a reserved blessing is given by a priest unauthorized to do so, the blessing is illicit but valid, unless otherwise expressly noted (R.R.: IX, C. I AD 1).

d) In blessing a sacred image, the surplice and stole shall be worn over the cassock or habit, unless otherwise expressly noted. The blessing shall be given standing and with uncovered head. Unless otherwise noted, the versicles *Adjutorium nostrum* and *Dnus vobiscum* with their respective responses are said at the beginning of the blessing, and then the proper oration or orations; finally, the image is thrice sprinkled with holy water and (if expressly prescribed) incensed (R.R.: IX, C. I AD 6–7).

e) A sacred image may be blessed either solemnly or privately. The blessing is solemn, if it is given with external pomp and ceremony as e.g. in the presence of a public gathering of the faithful, with lighted candles,

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with a sermon, with hymns, and the like. Otherwise, the blessing is private.

f) A sacred image may not be solemnly blessed except by the Ordinary or by a priest delegated by him (c. 1279, 4). The local Ordinary is here meant, unless the image belongs to an exempt clerical religious institute in which case the major Superior is meant (C.L.: P. 659). A sacred image may be blessed privately by any priest.

g) A sacred image may not be blessed solemnly, unless it is to be exposed for public veneration. But to bless solemnly the image of one who is only beatified, the express permission of the Holy See is required; this must be given over and above the permission to expose the image for public veneration (S.L.: IV, QU. 340 AD I; SEE N. 163 J).

h) An image of Our Lord must be blessed according to the formula given in the Ritual (R.R.: IX, C. IX, N. 15). Concerning the formulae for the blessing of a crucifix and the formula for the blessing of a cross as distinct from a crucifix, see n. 152 a–c.

i) For the blessing of an image of Our Lady, the formula given in the Pontifical is reserved to a Bishop and may only be used if the blessing is to be performed with special solemnity (P.R.: SECT. IV, N. 20; P.R.E.: II, NN. 215–216). For a less solemn or for a private blessing of an image of Our Lady, the formula of the Ritual shall be used by a Bishop as well as by a priest (R.R.: IX, C. IX, N. 15).

j) For the blessing of an image of a Saint, the formula given in the Pontifical is reserved to a Bishop;

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the latter may use it for a solemn or for a private blessing (P.R.: SECT. IV, N. 21; P.R.E.: II, N. 217). The formula of the Ritual may be used by a Bishop but must be used by a priest, whether the blessing is solemn or private (R.R.: IX, C. IX, N. 15).

k) Red vestments are used for the blessing of a crucifix and for the blessing of the image of a Martyr. White vestments are used for the blessing of other images of Our Lord and for the blessing of images of Our Lady and of non-martyr Saints.

163. ***Exposition of Images.*** Without the previous approval of the local Ordinary no one may place or cause to be placed any unusual image in a church, even though exempt, or in any other sacred place (c. 1279, 1).

b) If an image does not conform with the approved usage of the Church, it may not be approved by the local Ordinary for public veneration by the faithful (c. 1279, 2).

c) If an image is dogmatically false or unduly lacking in propriety and decency or an occasion of dangerous error for the unlearned, it shall not be allowed by the local Ordinary to be shown in churches or in any other sacred place (c. 1279, 3).

d) Unless the Person is also shown, it is forbidden to display at the altar a representation of the Hearts of Jesus and Mary (whether alone or together), even if the representation is merely in the form of an emblem attached to a sacred vestment, an antipendium, a pall, or the like; such a representation may only be used

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for private devotion (S.R.C. 3492; HOLY OFFICE: JAN. 26, 1891; S.L.: III, QU. 43 AD III; QU. 116 AD IV).

e) It is forbidden to represent Our Lord or Our Lady or the Angels or the Saints in a manner out of harmony with what is traditional in the Church, as e.g. to represent Our Lord or Our Lady in the habit of a particular religious institute, Our Lady in priestly vestments, or the Holy Ghost in human form (S.R.C. 810; 879; HOLY OFFICE: APRIL 8, 1916; MARCH 16, 1928).

f) More than one image of Our Lord or Our Lady under the same title or more than one image of the same Saint may not be exposed publicly in the same church or oratory (S.R.C. 3732; JULY 11, 1942). But this prohibition does not apply to the crucifix, or to images (e.g. murals) representing different episodes in the life of a Saint, or even to identical images if only one of them is permanently exposed while the other is exposed on the occasion of a procession or of some other public devotion in honor of the Person represented; the latter expedient may be necessary because the permanently exposed image cannot be carried in procession or be seen by all the faithful or for a similar reason (EPH. LIT.: LIV, P. 39 AD 13; P. 131).

g) An image may never be exposed for public veneration on or in front of a tabernacle where the Blessed Sacrament is reserved, as explained in n. 147 m–n and in n. 152 h–i.

h) An image may never be placed on the Blessed Sacrament throne, whether during or apart from the time when the Blessed Sacrament is actually exposed

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(S.R.C. 3589; EPH. LIT.: LIV, P. 38 AD 9); this prohibition applies even to the crucifix, as explained in n. 152 i.

i) A statue or a picture on a fixed altar is not prescribed. But if there is an image on the altar, it must be of the Title; if there are two or more images on the altar, the principal one should normally be of the Title. A picture of the Title on a window above or behind the altar cannot be considered in applying these rules, since such a picture cannot be said to be on the altar (S.R.C. 2752, VII; 4191, III–IV; SEE N. 64 F). To put an image other than that of the Title on a quasi-fixed or a portable altar is tantamount to changing the Title; but this cannot be done without the leave of the proper Ordinary (see n. 74).

j) The image of one who is only beatified may not be exposed anywhere for public veneration without an apostolic indult. An indult to represent such a person on the walls of a church cannot be interpreted as including the altar also, unless this is expressly allowed or unless the church has been given the indult to celebrate the feast with an Office and Mass or at least with a Mass (S.R.C. 1097, I–II; 1130, I, II, IV; 1156, I; 4330). See n. 162 g.

k) If a person has died with the reputation of sanctity but has not yet been even beatified, his or her image may never be placed on the altar. But such a one, as well as episodes in his or her life, may be depicted on the walls or windows of a church, provided that the person is not represented with the aureola or with rays or with other marks of sanctity or venera-

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tion and provided that the representations contain nothing profane or at variance with what is customary in this regard (S.R.C. 3835; DECR.: VOL. IV, PP. 401–402).

164. *Processions of Images.* A sacred image, however celebrated it may be, may never be carried in procession under a canopy (S.R.C. 2379, II; 2647; 2808; 2951, I). The carrying of a canopy immediately behind a sacred image can be tolerated, but only where this is an immemorial custom (S.R.C. 3167).

b) The above prohibition has reference to the use of a canopy for ceremonial purposes or as a special mark of honor. Hence, the extension of a canopy over an image can be tolerated even during a procession, if the canopy has no other purpose than to protect the image from falling rain (S.R.C. 3641). In such a case, however, the canopy should be of a type different from even the simple canopy used in processions of the Blessed Sacrament (EPH. LIT.: LIV, P. 48 AD 8).

c) A sacred image shall not, as a rule, be borne in procession on a float, whether the vehicle is self-propelled or drawn by animals; this is to be observed, even if the route to be traversed is somewhat long (S.R.C. 4389; EPH. LIT.: XXXVIII, PP. 72–73; LIV, PP. 63–64).

d) Sacred images of Our Lord or of the Blessed Virgin or of the Saints, as well as images representing Old Testament types of the Holy Eucharist, may not be carried in a procession of the Blessed Sacrament (S.R.C. 2879; 3636, III; 3878; 3997).

e) A procession with an unveiled image during Pas-

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siontide can be permitted, but only where such a procession is customary (S.R.C. 3332, IV; SEE N. 166 B).

f) Those who carry a sacred image in procession must walk with uncovered heads, whether they are wearing sacred vestments or not and whether they are inside or outside the church (S.R.C. 1043).

g) Processions, in which sacred images are ceremonially transferred from the house of one lay person to the house of another, are not processions in the ecclesiastical sense; clerics and ecclesiastics are forbidden to take part in them, even if they are not wearing a sacred vestment (S.R.C. 3217).

h) Concerning the incensation of a sacred image on the occasion of a procession, see n. 165 d.

165. ***Incensation of Images.*** If small statues of Saints are placed between the altar candlesticks on the occasion of a feast, they must be incensed by the celebrant at solemn Mass and at sung Vespers, even though they may contain no relics (M.R.: RITUS, IV, 5; C.E.: I, C. XXIII, NN. 4, 6; S.R.C. 2375, III). See also n. 443 n.

b) The above incensation takes place after the incensation of the altar crucifix. The celebrant makes a profound bow of the head to the crucifix, or he makes a simple genuflection if the Blessed Sacrament is in the tabernacle; without leaving the middle, he first incenses the images on the Gospel side, then bows or genuflects again as noted above, and finally incenses the images on the Epistle side. Two double swings are prescribed for the images on each side, the first double

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swing to be directed toward the image nearest the center of the altar, as shown in the illustration near the beginning of the Missal (M.R.: RITUS, IV, 5; C.E.: I, C. XXIII, N. 6; S.R.C. 4057, II AD 1).

c) If the image of the divine Infant is prominently exposed on the altar during the Christmas season, it must be incensed by the celebrant at solemn Mass and at sung Vespers. This incensation follows immediately upon the incensation of the altar crucifix; it is to be done with three double swings (S.R.C. 3288).

d) On the occasion of a procession a sacred image is incensed by the celebrant before saying the introductory prayers. It is incensed a second time after the prayers and just before the procession starts. During the procession the thurifer walks ahead of the crucifer and merely swings the censer from side to side, holding it in his right hand. After the procession returns to the altar, the image is incensed by the celebrant for the third and last time. While incensing an image, the celebrant stands. An image of Our Lord is incensed with three double swings, an image of Our Lady or of a Saint with two double swings (S.R.C. 2535; EPH. LIT.: LVI, P. 152 AD 4, 6, 7, 9).

166. *Veiling of Images.* Every crucifix and every other image of Our Lord in a church or oratory, as well as every image of Our Lady and of the Saints on the altars, must be covered with a violet veil from the first Vespers of Passion Sunday until the intoning of the *Gloria* on Holy Saturday, with the exception of all crucifixes which are unveiled at the Adoration of the

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Cross on Good Friday; it is not allowed to postpone the veiling until after the Gospel at the solemn Mass on Passion Sunday (M.R.: SATURDAY BEFORE PASSION SUNDAY; C.E.: II, C. XX, N. 3; S.R.C. 1158; 1275, II; 2682, XXXIV; 3293; 3767, XXIX AD 9; EPH. LIT.: XLVIII, P. 586).

b) If an image of Our Lady or of a Saint in a church or oratory is not on an altar, its veiling is not strictly prescribed. Hence, a procession with an unveiled image during Passiontide is permissible, provided that the procession is customary; it can also be tolerated to leave a statue of St. Joseph unveiled during the month of March occurring in Passiontide, provided that the statue is not on an altar (S.R.C. 3332, IV; 3448, XI; EPH. LIT.: LIV, P. 39 AD 15). At the same time, it is clear from the wording of these concessions that the veiling of all images of Our Lady and of the Saints in a church or oratory during Passiontide is to be considered at least fitting and proper, if not strictly prescribed.

c) It is permitted to leave the images of the Stations of the Cross unveiled during Passiontide (S.R.C. 3638, II). The processional cross is also to be unveiled, but only for the procession on Palm Sunday; the veil is thereupon replaced until the Adoration of the Cross on Good Friday (O.H.S.I.: DOM. PALM., N. 16).

d) On Holy Thursday the crucifix on the main altar must be veiled in white instead of violet, but only during the Mass (S.R.C. 2524, IV). For the solemn Liturgical Function on Good Friday afternoon the crucifix to be used shall be covered with a violet veil (O.H.S.I.: FER. VI, N. 14).

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e) The occurrence of the titular feast of a church or of the anniversary of its consecration during Passiontide is not in itself a sufficient reason for unveiling any images that should normally be veiled (S.R.C. 926, III–IV; 3396).

f) If an image cannot conveniently be unveiled at the *Gloria* on Holy Saturday, this may be postponed until after the services (S.R.C. 1248; 2965, II).

g) During the Devotion of the Forty Hours all sacred pictures and statues on or in the vicinity of the altar of Exposition must be removed if possible or be at least covered with a white veil; but statues of angels for decorative purposes are not included (INSTR. CLEM.: III, 3–7; IV, 1; S.R.C. 2664, III; VOL. IV, P. 300).

h) Outside the time of the Devotion of the Forty Hours a sacred picture or statue may not be brought out and placed temporarily on an altar to be exposed there together with the Blessed Sacrament (INSTR. CLEM.: IV, 1; S.R.C. 3320). If a sacred picture or statue is placed on an altar permanently, it need not be veiled during Exposition of the Blessed Sacrament at the altar unless the Exposition is perpetual (S.R.C. 3241, IV; 3599, III; EPH. LIT.: XL, P. 195; LVI, P. 137 AD 4); sacred pictures and statues in the vicinity of an altar where the Blessed Sacrament is exposed need not be veiled, especially if they are difficult to reach or if such is not the practice (INSTR. CLEM.: III, 3–7; S.R.C. 2664, I–II).

167. ***Precious Images.*** The written permission of the Ordinary is required to repair images which are ex-

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posed for veneration in churches or public oratories and which are precious by reason of their antiquity, artistic value, or the devotion of the faithful; before giving such permissions, the Ordinary shall first consult those who are experts in these matters and prudent (c. 1280).

b) A precious image cannot be validly alienated or permanently transferred from one church to another without the permission of the Holy See; this ruling also holds for any image which is an object of great veneration on the part of the faithful in the particular church to which it belongs (c. 1281, 1).

SACRED RELICS

168. ***Authenticity of Relics.*** Only those relics can be honored with a public cult in churches, even though exempt, which are certified as genuine in an authentic document of a Cardinal, a local Ordinary, or an ecclesiastic to whom the faculty of authenticating relics has been granted by apostolic indult (c. 1283, 1).

b) Without a special mandate a Vicar General cannot authenticate a relic, even if there is merely question of authenticating a relic taken from a relic already duly authenticated, or of issuing a new certificate of authenticity, or of placing a seal upon an authenticated relic (c. 1283, 2; CODE COMM.: JULY 17, 1933).

c) Local Ordinaries shall prudently withdraw from

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public veneration any relic which they know is certainly not authentic (c. 1284).

d) If the documents of their authenticity have been lost as a result of civil disturbance or some other mishap, sacred relics shall not be exposed for public veneration without the express approval of the local Ordinary; this approval cannot be given by the Vicar General without a special mandate (c. 1285, 1).

e) What is stated above (d), does not apply to ancient relics. These shall be venerated in the same way as heretofore, unless for reasons that are certain it is evident that the relics are false or supposititious (c. 1285, 2).

f) Local Ordinaries shall not permit questions regarding the authenticity of sacred relics to be agitated, when they rest on mere conjectures, prejudices, or only probable arguments; this is particularly to be observed if the language is derisive or contemptuous, or if the questions are raised in sermons or in books, newspapers, or periodicals intended to foster piety (c. 1286).

g) Whoever makes false relics or whoever knowingly sells or distributes or exposes false relics for public veneration, incurs *ipso facto* an excommunication reserved to the Ordinary (c. 2326).

169. *Care and Custody of Relics.* A distinguished relic cannot be validly alienated or permanently transferred to another church without the permission of the Holy See; this ruling also holds for any relic which belongs to a particular church and is an object of

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great veneration on the part of the faithful (c. 1281, 1).

b) A distinguished relic of a Saint or of one beatified cannot be kept in a private home or in a private oratory without the express leave of the local Ordinary. If a sacred relic is not distinguished, it may be kept in a private home and be piously worn by the faithful, though it shall always be treated with due honor (c. 1282, 1–2).

c) The following relics of the Saints and of the Blessed are to be considered distinguished relics in the sense of the word as used above (a–b): the body; the head; the arm; the forearm; the heart; the tongue; the hand; the leg; that part of the body in which a Martyr suffered, provided that it is entire and not small (c. 1281, 2).

d) If the pectoral cross of a Bishop contains a relic of the true Cross, the relic passes at his death to the cathedral church and shall be transmitted to his successor. If the deceased was Bishop over more than one diocese at the time of his death, the relic passes to the cathedral church of the diocese in which he died; if he did not die in the territory of any of his dioceses, the relic passes to the cathedral church of that one of his dioceses in which he last was (c. 1288).

e) It is an impious thing to sell sacred relics. Great care shall therefore be taken lest sacred relics and especially relics of the true Cross come into the possession of non-catholics or lest such relics be sold on the occasion especially of the disposal of inheritances and of the alienation of property wholesale; this is the re-

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sponsibility of local Ordinaries, vicars forane, and all others having the care of souls (c. 1289, 1). Concerning the prohibition to buy a sacred relic under any pretext whatever, see Cong. Indulg. et Reliq.: Decr. 443 of Dec. 21, 1878 (THEOL. MOR.: I, N. 413 AD 3, NOTE 2).

f) Rectors of churches and others whom it concerns shall be most vigilant lest the sacred relics committed to their care be in any way profaned, or be destroyed through the carelessness of others, or be kept in an unbecoming manner (c. 1289, 2).

g) Concerning the proper custody of relic collections belonging to cathedral and other large churches, see Eph. Lit.: LIV, pp. 24–28.

170. *Relics of the Cross.* What is here said in regard to relics of the true Cross is to be understood as applying to any authentic relic of the Passion (S.R.C. 3966).

b) A relic of the Cross may not be exposed for public veneration, if the relic of a Saint is enclosed with it in the same reliquary; the relic of the Cross must be enclosed and sealed in its own proper reliquary (c. 1287, 2).

c) A relic of the Cross may not be exposed for public veneration on or in front of the Blessed Sacrament tabernacle, any custom to the contrary notwithstanding (S.R.C. 2740, I; 2906). Neither is it fitting to expose such a relic between the altar candlesticks, the proper place being the middle of the altar in front of the crucifix (EPH. LIT.: LIV, P. 42 AD 5). But if neither the middle of the main altar nor the middle of a side altar

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can be used because of the Blessed Sacrament tabernacle in the one case and the inconvenient location of the altar in the other, the exposition may be held on a table covered with a white cloth and placed inside the sanctuary.

d) It is not forbidden to expose a relic of the Cross on an elevated stand. Nor is it forbidden to expose such a relic under a canopy or to carry it under a canopy in procession, provided that the use of a canopy is sanctioned by long-standing custom and that the relic of a Saint is not exposed or carried with the relic of the Cross, even in a separate reliquary (S.R.C. 2647; 2854).

e) If a relic of the Cross is exposed in an ostensorium, the latter should be clearly distinguishable from the Blessed Sacrament monstrance by its size, shape, and ornamentation. The reliquary containing the relic and the ostensorium are brought out beforehand to the place where the exposition is to be; but up to the time of the exposition the ostensorium and the reliquary should be covered with a red veil (DE CARPO-MORETTI: N. 2008).

f) For the exposition of a relic of the Cross there shall be at least four lighted candles on the altar or table of exposition. If Mass is said before the exposed relic, these four candles are required in addition to those required for the Mass (see n. 155 k, m).

g) To expose a relic of the Cross, a priest wears surplice and stole with or without a cope. If the exposition is merely for the sake of a solemn procession or is to be preceded by a solemn procession, the celebrant

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comes to the place of exposition in amice, alb, cincture, stole, and cope; the sacred ministers are vested in amice, alb, cincture, dalmatic, and tunic. A humeral veil is not used by the celebrant, except while blessing the faithful with the relic at the end of the exposition and while carrying the relic in procession. The color of the vestments is red, except that black may be used on Good Friday where this is customary (S.R.C. 2769, X AD 2; 2854; 3256; DE CARPO-MORETTI: N. 2010).

h) To expose a relic of the Cross, a priest should, if possible, be assisted by a thurifer and by two acolytes with lighted candles. On coming to the place of exposition, the priest removes his biretta, hands it to the first acolyte, makes a profound bow of the head to the veiled relic on the altar or table, and kneels for a brief moment in prayer. He then rises, goes up to the altar or table, unveils and exposes the ostensorium with the relic, makes a simple genuflection to the exposed relic, descends, and (remaining standing) puts incense into the thurible with the customary blessing. The incensation follows as explained in the following paragraph.

i) A relic of the Cross is always incensed with three double swings and in a standing position, even on Good Friday; a profound bow of the head is made before and after the incensation (S.R.C. 2324, II; 2769, X AD 1; 2854).

j) The following are the times when a relic of the Cross shall be incensed: after it has been exposed; before it is taken up to be carried in procession; before blessing the faithful with it at the close of an exposition. During a procession it may be incensed contin-

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uously by two thurifers (S.R.C. 2854). At solemn Mass or Vespers in presence of an exposed relic of the Cross, the latter is incensed with the altar crucifix and not with a distinct incensation (S.R.C. 4026, I).

k) During a procession with a relic of the Cross all shall walk with uncovered head, whether they are wearing a sacred vestment or not and whether they are inside or outside the church (n. 132 g).

l) During exposition of a relic of the Cross the biretta is worn as usual by clerics saying Office in choir (S.R.C. 2722, II).

m) Anyone passing in front of a relic of the Cross exposed shall make a simple genuflection (S.R.C. 2390, VII; 2722, II; 2747; 2854). This shall also be observed at Mass and Vespers by the celebrant and his assistants: on arriving at the altar from the sacristy and on leaving the altar for the sacristy; on leaving the middle of the altar for the bench and on returning; when passing the middle of the altar during the incensations (S.R.C. 2722, I; 2854; 3966). It is to be noted however, that all special genuflections to the relic are omitted if the Blessed Sacrament is reserved at the same altar.

n) Whenever a priest is publicly blessing the faithful with a relic of the Cross, he shall do so in silence (S.R.C. 2722, III; 2854).

o) A priest may offer a relic of the Cross to the faithful to kiss, without having to expose it on the altar (S.R.C. 2769, X AD 4). He shall wear a surplice and red stole, unless he has just celebrated a low Mass in which case he may remain at the altar and merely lays aside

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his maniple (S.R.C. 2704, V). In presenting the relic to be kissed, he may pronounce some such formula as: *Per Crucem et Passionem suam liberet te Christus ab omni malo* (DE CARPO-MORETTI: N. 2019).

p) While a relic of the Cross is on the altar before or after exposition or in its usual place in the sacristy, those passing before it shall reverence it with a profound bow of the head (S.R.C. 2324, III; 2854).

171. *Relics of the Saints.* Relics of the Beatified may not be venerated publicly in churches or carried in processions without a special indult of the Holy See; but this indult is to be considered included in the indult to celebrate in a particular church the Office and Mass of a *Beatus* (c. 1287, 3).

b) To be publicly venerated, relics of the Saints or of the Beatified must be bodily relics or objects which have been sanctified by close contact during life with the person of the Saint or the *Beatus*, as e.g. garments or instruments of martyrdom. Exudations from their bones or objects which have been touched to their bodily relics or to the place of their burial may not be venerated publicly (EPH. LIT.: LIV, P. 41 AD 2; DE CARPO-MORETTI: N. 1979).

c) Bodily relics may be either simple or distinguished; concerning the latter, see n. 169 c.

d) To be publicly venerated, relics of the Saints or of the Beatified must be enclosed and sealed in a reliquary or case (c. 1287, 1); the reliquary or case may contain relics of a number of Saints, but not a relic of the Cross (c. 1287, 2; N. 170 B).

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e) It is forbidden to expose the relic of a Saint on or in front of the Blessed Sacrament tabernacle, and every contrary custom must be eliminated (S.R.C. 2613, VI; 2740, I; 2906; SEE NN. 147 M–N; 170 C).

f) It is forbidden to expose the relic of a Saint on an altar where the Blessed Sacrament is also exposed (S.R.C. 2365, I). If the relic is exposed on the altar on the occasion of the feast of the Saint, it is not allowed to have even exposition with the ciborium on the same altar, unless the relic is removed or at least veiled (S.R.C. 2779; EPH. LIT.: LIV, P. 42 AD 7). But the exposition of the relic need not be discontinued, if the Blessed Sacrament is exposed at another altar; in this case, however, the kissing of the relic and blessing of the faithful with it shall be omitted, as long as the Blessed Sacrament remains exposed (S.R.C. 4059, II). Neither is it strictly necessary to discontinue the exposition of relics between the candlesticks, if the exposition of the Blessed Sacrament is to be of short duration (EPH. LIT.: LVI, P. 137 AD 6).

g) It is forbidden to place a pall under the relic of a Saint, when exposed (S.R.C. 2689, III; SEE N. 140 F).

h) It is not forbidden to expose the relic of a Saint on an elevated stand; but this should not be the stand on which the Blessed Sacrament is usually exposed or one intended for Exposition of the Blessed Sacrament. It is however under all circumstances strictly forbidden to expose the relic of a Saint under a canopy or to carry such a relic under a canopy in procession (S.R.C. 2647; 2854; 2951, I; DE CARPO-MORETTI: N. 1991; SEE NN. 164 A; 170 D).

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i) If a relic of a Saint is exposed in an ostensorium, the latter should be at once distinguishable from the Blessed Sacrament monstrance by its size, shape, and ornamentation (S.R.C. 3697, XIV; S.L.: IV, QU. 365 AD II; EPH. LIT.: LIV, P. 151); see relic-ostensorium in altar-illustration near the beginning of the Missal. The reliquary containing the relic and the ostensorium are brought out beforehand to the place where the exposition is to be; but up to the time of the exposition the ostensorium and the reliquary should be covered with a veil which shall be red for a Martyr but otherwise white (DE CARPO-MORETTI: N. 1990).

j) For the exposition of a relic of a Saint or a *Beatus* there shall be at least two lighted candles on the altar or the table of exposition; this shall be observed, even when relics are exposed between the altar-candlesticks on feast days. If Mass is said before the exposed relic, these two candles are required in addition to the candles required for the Mass (S.R.C. 2067, IX; 3029, XIII; 3204; EPH. LIT.: LIV, P. 41, NOTE 15; P. 101 AD 9; SEE N. 155 L–M).

k) To expose a relic of a Saint, a priest wears surplice and stole. If the exposition is merely for the sake of a solemn procession or is to be preceded by a solemn procession, the celebrant comes to the place of exposition in amice, alb, cincture, stole, and cope; the sacred ministers are vested in amice, alb, cincture, dalmatic, and tunic. A humeral veil is not used by the celebrant, even while blessing the faithful with the relic at the end of the exposition or while carrying the relic in procession. The color of the vestments is red

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for a Martyr, but otherwise white (R.R.: X, C. XIV; DE CARPO-MORETTI: NN. 1992–1993).

l) In exposing a relic of a Saint, the priest should, if possible, be assisted by two acolytes with lighted candles and, if the relic is to be incensed, by a thurifer also. On coming to the place of exposition, the priest removes his biretta, hands it to the first acolyte, makes a slight bow of the head to the veiled relic on the altar or table, unveils and exposes the ostensorium with the relic, makes a slight bow of the head to the exposed relic, and descends. If the relic is to be incensed, he remains standing and puts incense into the thurible with the customary blessing; the incensation follows as explained in the following paragraph.

m) The relic of a Saint is always incensed with two double swings and in a standing position; a slight bow of the head is made before and after the incensation (S.R.C. 2535; DE CARPO-MORETTI: N. 1992).

n) The incensation of a relic of a Saint is not prescribed outside of Mass and Vespers when solemnly celebrated. It is allowed nevertheless at the following times: after the relic has been exposed; before it is taken up to be carried in procession; before blessing the faithful with it at the close of an exposition. During a procession the relic may be incensed continuously and, if it is a distinguished relic, by two thurifers (N. 169 C; DE CARPO-MORETTI: N. 1994).

o) Relics of the Saints placed between the candlesticks of the altar on solemn feasts are incensed at solemn Mass and Vespers as explained in n. 165 a–b.

p) Those who carry the relic of a Saint in proces-

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sion must under all circumstances walk with uncovered head. If the relic is carried by the celebrant alone, the sacred ministers shall also remove their birettas (n. 132 k).

q) If a blessing is given with a relic of a Saint after it has been exposed, all shall kneel, even Canons; but the giving of the blessing at the close of an exposition is not obligatory (S.R.C. 1711, I; 2483, V; 4243, VII).

r) In publicly presenting to the faithful a relic of a Saint to be kissed, a priest shall wear surplice and stole; but if he has just celebrated Mass and does not first retire to the sacristy, he merely lays aside the maniple. In presenting the relic, he may pronounce some such blessing as: *Per merita et intercessionem Sancti N concedat tibi Dnus salutem et pacem* (S.R.C. 2704; V; S.L.: IV, QU. 365 AD V).

s) Concerning the relics to be placed in the sepulcher of an altar, see n. 9 d–g and n. 61 a–c (fixed altar) and n. 73 a–b (sacred stone).

172. ***Feast of a Distinguished Relic.*** If a church or a public or semi-public oratory possesses a distinguished relic of a Saint, it has by law the privilege of celebrating in the Office and Mass the feast of the Saint on the day assigned in the Roman Martyrology. The use of the privilege is not obligatory, unless the feast has already been introduced and is sanctioned by custom or unless the relic is kept in a church or oratory of a religious institute of which the Saint is a member (S.R.C. 4317, I).

b) Under penalty of not satisfying one's obligation

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to the divine Office the above privilege cannot be used except under the following conditions: the Saint must be named in the Roman Martyrology; the relic must be a distinguished relic as explained in n. 169 c; it must be entire and not mutilated; and it must be duly authenticated as truly belonging to the Saint in question (B.R.: ADD., II AD 2 E; S.R.C. 361, II; 460, II–III; 555; 853; 1234, I; 1334, II–III; 1460; 1603, I–III; 1670; 1722; 1815, III; 1853; 2180, II; 2228; 4317, I).

c) An exposition of the relic is not required, in order to celebrate the feast of the relic (S.R.C. 4186, II; S.L.P.: II, N. 198).

d) The feast is celebrated under minor double rite, unless for another reason the church or oratory must celebrate the feast on that day under a higher rite. If the relic is kept in a church or oratory of a religious institute of which the Saint is a member, the feast is celebrated as a second class double. The Office is said by the clergy strictly attached to the service of the church, the Mass by any priest celebrating in the church on that day (S.R.C. 4317, I; S.L.P.: II, N. 198).

e) The feast has the character of a strictly proper feast of the church. Other things being equal, it is therefore to be preferred in occurrence and in the order of reposition and transfer and commemoration to a feast of the universal Church with the exception of a Sunday and of a privileged vigil or feria or octave; in concurrence, it is not preferred to a feast of the universal Church, other things being equal (B.R.: ADD., II AD 2 E).

f) If perpetually impeded by a feast of higher rank,

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the feast of a relic is transferred to the first free day following (B.R.: ADD., V, 1).

g) If no special Office is assigned for the feast in the Breviary, the Office is taken from the appropriate Common. If the feast is of minor double rite, the antiphons and psalms at all the Hours and the verse for each Nocturn are taken from the current ferial day in the Psalter, while the Lessons of the I Nocturn are from the occurring Scriptures according to the rubrics.

h) If no special Mass is assigned for the feast in the Missal, the Mass is taken from the appropriate Common. Concerning the *Credo*, see n. 228 a.

i) If the feast is a second class double and if the Saint is named in the calendar with a companion Saint, the two Saints are not separated, provided that they are related by ties of consanguinity or affinity; otherwise, the companion Saint must be transferred or commemorated or omitted, according to the rubrics. If the feast is of minor double rite and if the Saint is named in the calendar with a companion Saint, the two Saints are not separated, provided that the feast of the companion Saint is of minor double rite. Neither are the two Saints separated if the feast of the companion Saint is of simple rite in the calendar, provided that the two Saints are related by ties of consanguinity or affinity or that they died in the same place and at the same time and for the same reason; otherwise, the feast of simple rite can only be commemorated in the Office and Mass of the feast of the relic, according to the rubrics. In all cases where the Saint of the relic and the companion Saint are not separated, the name

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of the former must be mentioned first in the oration; the same precedence is followed in the Lessons of the II Nocturn, if the history of each Saint is recorded in the Breviary separately (B.R.: ADD., IX, 4–5; IN NOV. RUBR.: P. 140).

j) If a feast of the Holy Relics has been granted by the Holy See to a diocese or religious institute, it shall be observed by all who follow the calendar of the diocese or institute, even in churches and oratories which do not possess a distinguished relic. The Office and Mass of this feast are proper, and the color is red (S.R.C. 2492; 4314).

k) Though a common feast of the Holy Relics must be celebrated as explained in the preceding paragraph, it does not supplant the privilege of a special feast given by law to an individual church by reason of its possession of a distinguished relic. Neither does the obligation to celebrate a common feast abrogate a particular indult whereby one feast is given to an individual church in honor of all the Holy Relics which it possesses (EPH. LIT.: XII, P. 277 AD 2; LVI, P. 177).

CHURCH BELLS

173. ***Obligation.*** It is fitting that every church should have bells for calling the faithful to divine services and other religious acts (c. 1169, 1). This ancient and most laudable practice in the Latin Church shall be preserved (S.R.C.: SEPT. 3, 1958 AD 86).

b) Every effort shall be made to provide every

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church and oratory (public and semi-public) with at least one or two bells, even if they are small. It is strictly forbidden to use instead any mechanism that produces an imitation bell-sound or that amplifies a bell-recording. But devices for facilitating the ringing of the bells or for amplifying their sound may be permitted by the local Ordinary after first seeking expert advice; concerning doubtful devices the Congregation of Rites should be consulted (S.R.C.: SEPT. 3, 1958 AD 89, 91).

c) An installation in the bell-tower of a set of bells for playing various melodies is permissible, but such bells are to be excluded altogether from liturgical use; such installations are commonly called chimes or carillons. They may be blessed with a simple blessing but not consecrated or blessed according to the solemn liturgical form. All this applies also to carillon recordings and to mechanisms that produce these effect artificially (S.R.C.: SEPT. 3, 1958 AD 90, 91).

174. ***Material Requisites of Church Bells.*** Church bells should be made in accordance with the norms of ecclesiastical tradition and of sacred art (c. 1296, 3).

b) Bronze is the material ordinarily employed, though steel is also permitted (S.R.C. 3067).

c) Neither maximum nor minimum dimensions are prescribed. But a mere hand bell is not sufficient; a church bell is one that is made to be hung in the tower or belfry of a church (P.R.E.: II, N. 181 AD 3).

d) The name of the Saint in whose honor a bell is to be consecrated is customarily inscribed on the bell

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when it is being poured; at the same time crosses should be inscribed where the anointings are to be made, seven on the outside and four on the inside (P.R.E.: II, N. 181 AD 4–5).

175. ***Blessing of Church Bells.*** Church bells are blessed according to the rite given in the Ritual (R.R.: IX, C. IX, N. 11).

b) The blessing should precede the hanging of the bell, so that the rite can be performed with becoming solemnity. Where this has not been done, the blessing is to be given privately and the rite carried out as well as possible under the circumstances.

c) The blessing is invalid, if the bell is to be hung in a consecrated church (C. 1148, 2; S.R.C. 4211). If it is to be hung in a blessed church, it may be consecrated (n. 176 c–d). But if not consecrated, it must be at least blessed (C. 1169, 2; S.R.C. 4211; SEPT. 3, 1958 AD 87).

d) The blessing is reserved; the law in this regard is the same as for the solemn blessing of a church (cc. 1169, 5; 1156). See n. 15.

e) The officiating minister at the blessing of church bells wears surplice and white stole with or without a white cope; or he may vest in amice, alb, cincture, white stole, and white cope. He may be assisted only by servers in cassock and surplice, not by a vested deacon and subdeacon.

176. ***Consecration of Church Bells.*** Church bells are consecrated, if they are dedicated to divine worship

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according to the rite given in the Pontifical (P.R.: SECT. IV, N. 25). Though a blessing according to the Pontifical, this rite is more properly referred to in C. 1169, 2 and 5 as a consecration (P.R.E.: II, P. 257 AD 151).

b) Church bells must be consecrated, if they are to be hung in a consecrated church or public oratory; a blessing according to the Ritual would be invalid (S.R.C. 4211; SEE CC. 1169, 2; 1148, 2).

c) If bells are to be hung in a church or public oratory that is at present only blessed but destined sooner or later to be consecrated, a blessing would certainly be valid, though their consecration would be more fitting (P.R.E.: II, N. 178 AD 6). An obligation to consecrate these bells would only arise, once the church was consecrated, as noted below (g).

d) If bells are to be hung in a church or in a public or semi-public oratory that is at present only blessed and whose consecration is a mere possibility, the consecration of the bells would be permissible and even laudable (P.R.E.: II, N. 178 AD 7). An obligation to consecrate would only arise, once the church was consecrated, as noted below (g).

e) The consecration of church bells is reserved; the law on this matter is the same as for the consecration of churches, concerning which see n. 8 a–c (CC. 1169, 5; 1155). If given this faculty by the Holy See, the Bishop of a diocese may delegate a priest to consecrate church bells in his territory; as a rule, the priest delegated should be a dignitary in the diocese (P.R.E.: II, N. 179 AD 5). Concerning the adaptations to be made

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in the rite of the Pontifical when the consecrator is a priest, see P.R.E.: II, N. 193; for an exposition of the ceremonies when the consecrator is a Bishop see P.R.E.: II, nn. 182–192.

f) The consecrator vests in amice, alb, cincture, white stole, and white cope; if he may use miter and crosier, he shall do so at the times noted in the Pontifical. He is assisted by deacon and subdeacon who vest in amice, alb, and cincture over which the deacon wears a white stole; but maniples, dalmatic, and tunic are not worn except for the singing of the Gospel (P.R.E.: II, N. 184; P. 257 AD 153).

g) It is of strict precept that the consecration of church bells take place before and not after they are hung or installed, since the rite cannot be performed with becoming dignity and solemnity in a belfry (P.R.E.: II, N. 178 AD 4). But if the bells are already installed as in the cases referred to above (c–d), the consecration should be performed privately; the consecrator should be a priest for whom an indult to consecrate has been obtained from the Holy See. The priest so delegated wears surplice and white stole and is assisted by two servers and a master of ceremonies; the rite of the Pontifical shall be carried out as well as possible under the circumstances (P.R.E.: II, N. 194).

177. ***Use of Church Bells.*** The use of church bells is subject exclusively to ecclesiastical authority (c. 1169, 3).

b) A blessed or consecrated bell may not be used for merely profane purposes, except in a case of necessity

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or with the leave of the Ordinary or by legitimate custom or in accordance with conditions stipulated by the donor of the bell with the approval of the Ordinary (c. 1169, 4; CONG. CONC.: MARCH 20, 1931).

The local Ordinary is urged to issue appropriate and precise instructions concerning the use of church bells for sacred purposes. Approved customs in this regard, also the different ways of ringing the bells according to the particular purpose or occasion, are to be retained (S.R.C.: SEPT. 3, 1958 AD 88).

Saving legitimate customs and agreements and the authority of the Ordinary, bell-ringers are named and dismissed by, and take their orders from, the rector of the church exclusively (c. 1185).

c) If for some public cause the local Ordinary shall order the ringing of all church bells in a certain locality, he is to be obeyed even by churches that are exempt, saving the constitutions and privileges of the exempt religious institute (c. 612; S.R.C. 2613, III).

d) The ringing of all church bells is forbidden from the end of the *Gloria* on Holy Thursday until the intoning of the *Gloria* on Holy Saturday (M.R.: Holy Thursday). If there are two or more churches in the same locality, on Holy Saturday the bells of all of them are to be rung at the same time; this shall be, when the *Gloria* has been intoned in, and the bells rung by, the principal church; this shall be observed, even if the Holy Saturday services are held in the various churches at different times; in doubt as to which church is the principal church, the local Ordinary shall decide (S.R.C.: INSTR. OF NOV. 16, 1955 AD 25).

e) The tolling of all church bells is forbidden on all

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feasts on which a funeral Mass with the body present is prohibited by the rubrics, the time to run from the first vespers of the feast until the end of the following day; this is to be observed, even if funeral services are held in the church after the second Vespers of the feast (S.R.C. 3946; 3570, I; 4130).

f) The tolling of the bell before a Mass of the day offered for the soul of a person deceased is not permitted, if the rubrics forbid the celebration of a Mass of Requiem for the deceased on this particular occasion (S.R.C. 4015, VII).

g) On Sundays and other days when a high Mass of Requiem *absente cadavere* is prohibited, the tolling of the bell is also forbidden, even though other suffrages for the deceased such as the Office of the Dead and a *Libera* service may be allowed (S.R.C. OCT. 21, 1927; AAS: 1927, P. 381).

h) If the church bells are rung at the funeral services of a child who died after Baptism but before coming to the use of reason, they shall not be tolled but shall be rung in a festive manner (R.R.: VII, C. VI AD 2).

Note: Concerning the prohibition to ring bells in a violated church and in a church under interdict, see respectively n. 33 b and n. 37 e–f.

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Third Part

SACRED RITES: The Mass

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178. *The Celebrant.* A priest sins most gravely by celebrating in a place under interdict or when he is suspended or excommunicated or otherwise canonically impeded. If he adverts to the fact only after having begun Mass, he must discontinue the Mass at once; but if he is saying or has said the words of consecration or if there would be danger of scandal, he shall continue with the Mass after first making an act of perfect contrition and resolving to seek absolution afterwards (M.R.: DE DEF., VIII, 1, 5).

b) A priest sins gravely by celebrating in mortal sin, if a confessor is available. Otherwise, he may say Mass in a case of necessity only; but he is bound *sub gravi* to make an act of perfect contrition beforehand, and he shall go to confession as soon as possible afterwards. If he adverts to his state only after having begun Mass, he shall continue with the Mass but he shall first make an act of perfect contrition and resolve to go to confession afterwards (M.R.: DE DEF., VIII, 2–4; C. 807).

c) A priest may not begin the celebration of Mass, unless he is fasting from solid food and from alcoholic drink for at least three hours and from non-alcoholic drink for at least one hour. It is, however, permitted to take water at any time and for any or no reason, as water does not break the eucharistic fast. This law is to be observed, at whatever time of the day or night

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Mass is to be said, even if this should be at midnight or in the first hours of the day (PIUS XII: MOTU PROPRIO *Sacram Communionem* OF MARCH 19, 1957 AD 2–3). Concerning the eucharistic fast to be observed by those who receive without celebrating, see n. 366 a–c. Concerning the sick see below (f).

d) The "three hours" and the "one hour" specified in the above law must be computed with mathematical precision. Any opinion, moreover, allowing for parvity of matter in this computation, cannot be considered solidly probable, so that to begin Mass at any time before the "one hour" and the "three hours" have fully elapsed would constitute a mortal sin.

By "alcoholic drink" in the above law concerning the eucharistic fast before Mass is to be understood any and every beverage which contains alcohol. Hence, the term applies, not only to beer, wine, whiskey, liqueurs, rum, and similar drinks, but also to non-alcoholic beverages to which alcohol in any form has been added. This particular detail of the law does not admit of any *parum pro nihilo* interpretation.

e) The concession permitting water at any time and for any or no reason is to be understood as including carbonated water, chlorinated water, mineral waters, and any other kind of water, as long as the liquid in question is what people commonly call water.

The eucharistic fast is not broken by minute particles of food remaining in the mouth after eating, if these particles are swallowed after the manner of saliva (S.R.C.: JUNE 3, 1953 IN AAS: XXXXVI, 1954, PP. 69–70).

f) A priest who is sick may before celebrating Mass

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and without any limitation of time take non-alcoholic liquids and/or medicines, whether liquid or solid; but the medicines must be medicines in a true and proper sense (PIUS XII: MOTU PROPRIO *Sacram Communionem* OF MARCH 19, 1957 AD 4). Hence, a priest who is sick is obliged to nothing more than the three-hour fast from solid food and from alcoholic drink.

To use the above concession, it is not required that one should be confined before and after Mass to bed; this is stated expressly in the above-cited Motu Proprio. Any real indisposition, therefore, even if temporary, which would make the fast before Mass difficult or which would ensue as a result of the fast, would be sufficient justification for using the concession.

Though alcoholic drinks are not included in the above concession in favor of the sick, medicines which contain alcohol as an ingredient but which are medicines in a true and proper sense are included.

g) Those who can observe the eucharistic fast according to what has hitherto been the ancient and venerable discipline of the Church are earnestly exhorted in the Motu Proprio *Sacram Communionem* to do so; nobody, however, is under any obligation to do so. According to this ancient and venerable discipline the fast would begin at midnight and would exclude the taking of water and the use of the concession in favor of the sick; it is to be noted, however, that one would have to be fasting as stated above (c), should one wish to say Mass within three hours after midnight.

Those who make use of the mitigations and concessions granted by the Motu Proprio *Sacram Commun-*

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ionem are expected to make compensation to the best of their ability by becoming shining examples of the Christian life, and principally by works of penance and charity (PIUS XII: MOTU PROPRIO *Sacram Communionem* OF MARCH 19, 1957 *in fine*). To use these concessions no permission or approval is required.

h) The Apostolic Indult to celebrate daily either the votive Mass of the Blessed Virgin or the daily (*quotidiana*) Mass of Requiem may be applied for and is given, not only in favor of a priest with poor sight, but also in favor of a priest who is temporarily or chronically sick or sickly and who for that reason would find it a burden to say Mass daily according to the Ordo of the place. The Indult is applied for and is to be observed, as noted in n. 309 a (AAS: L, 1958, P. 51).

i) A priest may not say Mass before having recited at least Matins and Lauds for the day (M.R.: RITUS, I, 1; DE DEF., X, 1). This obligation binds *sub levi* only, and any just and reasonable cause will excuse from it (THEOL. MOR.: II, N. 251 AD QU. 1).

j) A visiting priest shall be allowed to say Mass if he can show an authentic and still valid letter of recommendation from his local Ordinary or his Superior or the Congregation of the Oriental Church, according as he is a secular priest or a religious priest or a priest of an oriental rite. But he shall be refused permission to say Mass, if since the issuance of the letter he is known to have done anything which would justify the refusal (c. 804, 1).

k) Should a visiting priest come unprovided with the above-mentioned letter, he may nevertheless be al-

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lowed to say Mass if he is known by the rector to be in good standing. If he is unknown to the rector, he may be let celebrate once or twice, provided he is wearing clerical dress; he may not receive from the church any remuneration for saying Mass and he must sign in a book his name, position and diocese (c. 804, 2).

l) Regulations of the local Ordinary for visiting priests are binding even on exempt religious, but not a religious visiting a church of his institute (c. 804, 3).

m) If at any time after consecrating the Host the celebrant becomes incapacitated and is unable to continue the Mass or resume it within about an hour, the Mass must be completed by another priest, who need not be fasting if no one else is available. If discontinued during the consecration of the wine, the Mass is to be resumed at the *Simili modo;* in this case another chalice with new wine and water may be used after being offered at least mentally; the first chalic shall be taken immediately after the priest's Communion. If the first celebrant is able to receive and even if he is no longer fasting, he must be given a small Host consecrated at that Mass or at least a particle of the Mass Host (M.R.: DE DEF., X, 3–4).

n) One who completes the Mass of another may not celebrate again that day unless he may legitimately binate or unless a notable number of the faithful would not be able to satisfy the precept of hearing Mass. This holds, even if one abstained from taking wine in the ablutions (S.R.C. 2630; THEOL. MOR.: II, N. 226).

o) If during Mass the place is threatened by a serious and imminent danger, it must be discontinued, un-

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less the Host is already consecrated; in this case the wine is also to be consecrated, whereupon the sacred Species shall at once be consumed; everything else is to be omitted (M.R.: DE DEF., X, 2).

p) If one is obliged to interrupt Mass and to lay aside the vestments because of sickness or to administer Baptism or Penance or Extreme Unction to a dying person, one shall on resuming the vestments continue where he left off. But if the interruption took place before the Consecration and lasted more than an hour, the Mass should be resumed from the beginning (THEOL. MOR.: II, N. 259, QU. 2 AD 2).

q) Sacramental concelebration, which for validity requires the concelebrating priests as well as the celebrant to pronounce the words of consecration (n. 236 g), is not allowed in the Latin Church except at a Mass of ordination and a Mass of episcopal consecration (c. 803). When however a number of priests is convened for some common purpose, it is not forbidden if only one celebrates Mass while the others (all or some) merely assist at this Mass and receive during it from the hand of the celebrant. But this may not be done if the Bishop has forbidden it lest it cause admiration among the faithful, or if it is motivated by the error that the celebration of one Mass at which a hundred priests devoutly assist is equal to a hundred Masses celebrated by a hundred priests (S.R.C.: SEPT. 3, 1958 AD 38).

So-called *synchronized* Masses are forbidden. By these are meant Masses, which are celebrated by two or more priests on one or several altars, but in such

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a way that the several Masses proceed simultaneously, the plan being to have each priest saying the same words and performing the same actions at precisely the same time. To insure this synchronization, use is even made of certain devices, especially if the number of priests celebrating is large (S.R.C.: SEPT. 3, 1958 AD 39).

179. ***The Place of Mass.*** Mass cannot be celebrated except on an altar that has been duly consecrated. The altar must not now be desecrated, or the use of it suspended by interdict.

b) If an altar of one's proper rite cannot be had, it is permitted to celebrate on a consecrated altar of any other Catholic rite, but not on a Greek antimension without an apostolic indult. An apostolic indult is also required to celebrate on a papal altar (c. 823, 2–3).

c) To say Mass in a church or a public oratory, the place must have been consecrated or at least solemnly blessed. The church or oratory must not now be desecrated, or the use of it suspended by violation or interdict. Concerning so-called provisional churches, see n. 14 b.

d) To say Mass in a semi-public oratory, the place must have been deputed to divine worship by the proper Ordinary and that permission must not now be suspended or revoked. If the place has also been consecrated or solemnly blessed, it must not now be desecrated or the use of it suspended by violation.

e) To say Mass in a private oratory, the place must have been deputed to divine worship either by law or

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by papal or episcopal indult, as explained in nn. 54–57; this deputation, moreover, must not now be suspended or revoked. At the same time, only those can say Mass in a private oratory to whom this is expressly allowed, as explained in the above-cited nn. 54–57.

f) To say Mass while on board ship on any body of water, an apostolic indult is required, even if there is question of only one such Mass or even if one has been given the privilege of a portable altar (n. 80 b). In the United States this indult can be obtained from the Apostolic Delegate. Cardinals, however, and all Bishops do not require a special indult, since they have this privilege by law (cc. 239, 1 AD 8; 349, 1 AD 1). Neither, probably, is a special indult required to say Mass in a permanently erected chapel on board ship, since such chapels are public oratories (n. 40 c).

g) In availing oneself of an indult to say Mass on board ship, great care shall be taken lest the Chalice be spilled as a result of the rolling of the ship; the indult shall not be used, if conditions in this respect are dangerous or uncertain. The altar shall be erected in a respectable and becoming place; if possible, a priest in surplice and with a stole ready at hand should assist.

h) To say Mass in the open and on land (*sub dio*), the privilege of a portable altar will suffice (n. 80 c). For one or the other time, permission may be given by a local Ordinary or a major Superior, but only under the conditions explained in n. 80 m. Otherwise, an apostolic indult is required. For a Mass *sub dio*, the altar must be erected in a respectable and becoming place and sheltered overhead and on three sides as e.g.

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by a tent (S.R.C.: JULY 10, 1947; EPH. LIT.: LXI, P. 96). Anyone assisting at such a Mass satisfies the precept of hearing Mass, as long as the Mass is celebrated in a Catholic rite (C. 1249).

i) To say Mass in a schismatic or heretical place of worship is forbidden, even if the place had been duly consecrated or blessed in the past (c. 823, 1).

180. ***The Time of Mass.*** Mass can be celebrated on every day not excluded by one's proper rite (c. 820); in the Roman Rite there can be no Mass on Good Friday, while on Holy Thursday and Holy Saturday the matter is regulated by special laws.

b) According to the general law Mass may not be begun sooner than one hour before dawn or later than 1 o'clock in the afternoon. But on Christmas the conventual or parochial Mass can begin at midnight. The Mass of Holy Thursday, moreover, must begin between 4 and 9 P.M., and that of Holy Saturday at midnight except as noted under i below (C. 821, 1–2; NN. 502 I; 504 B). Concerning evening Mass, see below (h).

c) Dawn begins with the first appearance of daylight and ends with the first appearance of the sun over the horizon. It is however licit to begin Mass as much as one hour and twenty minutes before the beginning of the dawn as astronomically determined, since only a moral computation of dawn is required (THEOL. MOR.: II, N. 229 AD I).

d) In regions where there is no dawn for a certain period of the year, the time when the people of the place are accustomed to rise from sleep is to be consid-

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ered as the beginning of dawn equivalently (S.R.C. 614).

e) For the public celebration of Mass, midday or noon is to be determined according to the common usage of the place (c. 33, 1). It would therefore be illicit to begin the celebration of a public Mass later than one o'clock according to the clocks of the place. The common usage of the place is likewise to be followed in determining the hour of midnight for the midnight conventual or parochial Mass on Christmas.

f) For the private celebration of Mass, midday or noon can be determined, either according to the common usage of the place, or according to local time whether mean or true, or according to some legal time whether regional or extraordinary (c. 33, 1). It would therefore be licit to begin the celebration of a private Mass at two o'clock in the afternoon, where Daylight Saving Time is legal. The same norm is allowed in determining the hour of midnight on Christmas, if one is permitted to celebrate privately at that hour.

g) It is licit to celebrate before or after the canonical time in the following instances: if one has received an apostolic indult to do so, provided that the indult was given after the Council of Trent; or if in a particular case and for a reasonable cause one has received a dispensation from the general law, given by one's proper Ordinary (S.R.C. 4044, IV); or if there is a reasonable custom; or if there is a just cause (THEOL. MOR.: II, N. 229 AD III).

h) An evening Mass may not be begun earlier than four o'clock in the afternoon, the hour to be deter-

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mined according to the common usage in the place since only a Mass publicly celebrated may be said as an evening Mass. See n. 311.

i) An Easter-Vigil Mass must be begun at or around midnight, the hour of midnight to be determined according to the common usage of the place; the service immediately preceding the Mass must therefore be timed accordingly. But where the local Ordinary deems it advisable to permit the Easter-Vigil to be anticipated because of circumstances proper to the place or people in question, he may do so; but he may not permit this before dusk, and never before sunset; in such cases the Mass is begun immediately after the pre-Mass service (S.R.C.: DECR. (n. 9) OF NOV. 16, 1955). See n. 178 h.

j) Concerning the powers of the local Ordinary in regard to the determination of the hours for Mass and other divine services in the churches in his territory, see n. 27 m.

181. ***Calendar or Ordo for Mass.*** Cardinals and all Bishops have by law the privilege of saying Mass according to their own calendar or ordo, in whatever church or oratory they celebrate (cc. 239, 1 AD 9; 349, 1 AD 1).

b) For Masses in churches and in public and semi-public oratories with the exception of semi-public oratories that are minor, a priest shall adhere to the calendar or ordo prescribed for the church or oratory, even if he is a visiting priest or even if the Mass prescribed is proper to the place; but ceremonies special

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and proper to the place or to a religious institute shall only be followed by priests who are attached to the place or are members of the institute (M.R.: ADD., IV, 6). If private votive Masses are permitted according to the calendar of the church or oratory, a visiting priest is permitted but not obliged to say the Mass of a feast prescribed for that day according to his own calendar; such a Mass is then said, not as a votive Mass, but as a festive Mass and under the rite prescribed for it in the celebrant's calendar (EPH. LIT.: LV, P. 146, N. 191 AD 3; P. 147 AD 9).

c) For Masses in private oratories and in semi-public oratories that are minor, a priest may follow either his own calendar or the calendar of the place (ORDO IUXTA CAL. UNIV. ECCL. PRO 1959: ROMAE, P. XXIII).

d) Concerning the Masses in cemetery churches and oratories, see n. 27 f (church), n. 43 e (public oratory), n. 49 e (semi-public oratory), and n. 54 d (private oratory).

e) If a parochial or other church is administered by members of a religious institute, the proper calendar of the institute shall be the proper calendar of the church in the following instances: if the parish or the church has been incorporated with the monastery or the religious house; if the parish or the church has been entrusted in perpetuity or for an indefinite time to the monastery or the religious house; or if the church is habitually used by the community for the celebration of divine services (S.R.C. 4051, II; 4150; 4248, II; 4252; EPH. LIT.: LV, P. 146 AD 4).

f) If a diocesan church is committed to the care of a

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particular religious exclusively, Mass shall be celebrated in the church according to the diocesan calendar or ordo, even though the religious belongs to a community which has its own proper calendar (S.R.C. 4051, III; EPH. LIT.: LV, P. 146 AD 4).

g) If a church belongs *de jure* to a Vicariate or Prefecture Apostolic or to a Prelacy *nullius* and if it has been entrusted to the care of a particular religious exclusively, Mass shall be celebrated in the church according to the calendar proper to the Vicariate or Prefecture or Prelacy and not according to the proper calendar of the religious. If the place has not a proper calendar, one shall be drawn up and submitted to the Holy See for revision and approbation (S.R.C.: FEB. 8, 1947; EPH. LIT.: LXI, PP. 65–66).

h) In the churches and in the public and semi-public oratories of religious women belonging to an Order of Regulars, Mass must be said according to the proper calendar of the Order (S.R.C. 4312, I).

i) In the churches and in the public and semi-public oratories of any male or female religious institute which is bound to the recitation of the Divine Office and has a proper calendar, Mass must be said according to that calendar (S.R.C. 4312, II).

j) In the churches and in the public and semi-public oratories of both male and female Franciscan Tertiaries who live in community, Mass must be said according to the Roman-Seraphic calendar, even though the religious community is not bound to the recitation of the Divine Office but only to the Little Office of the Blessed Virgin and other prayers (S.R.C. 4132, I).

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k) Mass may not be said in the principal chapel of teaching sisters according to the proper calendar of those religious priests who may happen to be entrusted with their spiritual care and with the spiritual care of their resident pupils, even though these priests are the only ones who celebrate in the chapel. But Mass shall be said according to the diocesan calendar, except as noted in the three preceding paragraphs (S.R.C. 3862; 3910; 4248, III).

l) In a permanently erected chapel on board ship Mass shall be said according to the calendar of the universal Church, and not according to the diocese to which the home-port of the ship belongs (S.R.C.: JUNE 13, 1950 AD I). Elsewhere on the ship one may follow either the calendar of the universal Church or one's proper calendar (EPH. LIT.: LXIV, P. 362 AD 1).

182. *Altar Bread.* Altar bread must be pure wheaten bread, and it must be recently made lest there be any danger of corruption (c. 815, 1).

b) The flour used can be made from any variety of true wheat, such as common wheat, durum wheat, poulard wheat, and the like (THEOL. MOR.: II, N. 107 AD 3).

c) A flour is certainly invalid matter if it is made from rye, barley, oats, rice, millet, or any other non-wheat cereal. Also certainly invalid matter is wheaten flour, if it has been mixed with so notable a quantity of non-wheaten flour that the bread made from it cannot according to the common estimation be called wheaten

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bread (CONG. SACR.: INSTR. OF MARCH 26, 1929 AD I; THEOL. MOR.: II, N. 107 AD 1).

d) Flour made from spelt is doubtfully valid matter and cannot therefore be used. But this does not apply where the name is employed to designate a certain, and indeed excellent, variety of genuine wheat (THEOL. MOR.: II, N. 107 AD 2).

e) The dough must be prepared by mixing natural water with the wheaten flour; in the Latin Church the dough must not be leavened. To be made into bread, the dough must be baked (THEOL. MOR.: II, N. 106 AD II).

f) If instead of natural water or in notable addition to it wheaten flour is mixed with eggs or oil or butter or with water distilled from a flower or plant, such a mixture would be questionably valid matter and cannot therefore be used (M.R.: DE DEF., III, 2; THEOL. MOR.: II, N. 107 AD 4).

g) If instead of being baked the dough should be fried or boiled or otherwise cooked, the matter would be invalid; also invalid matter would be dough that was left raw or uncooked (THEOL. MOR.: II, N. 107 AD 4).

h) If the dough is seasoned with salt or sugar or any other condiment, the matter is valid but gravely illicit. The same is to be said of dough that has been leavened, if it is to be used by a priest of the Latin rite, even for the sake of Viaticum or at an altar of a Catholic oriental rite (M.R.: DE DEF., III, 3; C. 816; THEOL. MOR.: II, N. 108 AD 2–3; N. 109). See n. 364 b.

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i) A certainly corrupt host is invalid matter. If it is doubtfully corrupt, its consecration would be doubtful for which reason such a host can never be used (M.R.: DE DEF., III, 1; THEOL. MOR.: II, N. 106 AD II).

j) If a host has only begun to corrupt or is somewhat moldy, its consecration would be valid but gravely illicit (M.R.: DE DEF., III, 3; THEOL. MOR.: II, N. 108 AD 3).

k) When brought to the altar to be consecrated, a host must be *recently* made (CC. 815, 1; 1272; R.R.: V, C. 1 AD 7). It should not, therefore, be more than fifteen, or at most more than thirty, days old (THEOL. MOR.: II, N. 108 AD 3; EPH. LIT.: LV, P. 72 AD 12, 15). The practice of consecrating hosts six or even three months old cannot be excused from mortal sin (S.R.C. 2650). Concerning the length of time a consecrated Host may be left in the tabernacle, see n. 24 l.

l) The practice of supplying oneself with enough hosts for two or three months is reprobated (CONG. SACR.: DEC. 7, 1918).

m) Mass and Communion hosts in the Latin Church must by universal custom be round in shape (EPH. LIT.: LV, P. 70). The Mass host may or may not be stamped with an image of the Crucified, depending on custom (S.R.C. 2714; DECR.: VOL. V, P. 232).

n) The Mass host shall be larger than the Communion host. But if a large host is not to be had, it is a probable view that a small host can be used even for a Mass of devotion in which case care should be taken to avert any danger of scandal to the faithful (THEOL. MOR.: II, N. 108 AD 3).

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a) To make certain that bought altar breads are valid and licit matter in every respect, they shall be procured from those whose knowledge of the above requirements and whose skill and honesty are above all question and suspicion; religious, who specialize in the making of altar bread, should therefore be preferred to seculars (CONG. SACR.: INSTR. OF MARCH 26, 1929).

183. *The Host during Mass.* If the celebrant discovers before the Consecration that the host is invalid or doubtfully valid or valid but gravely illicit matter, he shall procure another host and resume the Mass where he left off; but if the first host had already been offered, he shall first of all offer the new host by repeating the *Suscipe* with hands joined and the host on the corporal or he may offer the new host mentally only. The first host shall be consumed after the ablutions, if it can be eaten safely; otherwise, it shall be disposed of in the sacrarium (M.R.: DE DEF., III, 4; S.L.: III, QU. 347 AD A).

b) If after the Consecration but before taking the Chalice the celebrant discovers that the host is invalid matter, he shall procure another, offer it as explained above, and immediately consecrate it, beginning at the *Qui pridie;* but he shall not adore or elevate It. He shall then resume the Mass where he left off. But if he has already said the *Libera nos,* he shall, without words or ceremonies, first break the Host over the paten; a small particle may, but need not, be broken off and put into the chalice; nor is it prescribed that the invalidly consecrated particle in the chalice should be taken out.

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If he has already consumed the first host, he shall nevertheless sign himself and say the *Corpus Domini* before receiving the second. If he has not consumed the first host, he shall either consume it himself after the ablutions, or give it (but not as Communion) to someone else to consume, or put it in some becoming place to corrupt and then to be disposed of in the sacrarium (M.R.: DE DEF., III, 5; S.L.: III, QU. 347 AD B).

c) If after the Consecration but before taking the Chalice the celebrant discovers that the host is doubtfully valid matter, he shall do as explained above (b), except that the new host shall be consecrated conditionally: *Si prior materia non fuerit consecrata;* the first host, moreover, shall be consumed by the celebrant after taking the Chalice (THEOL. MOR.: II, N. 114 AD QU. 3). But if it would be hazardous to consume the first host, the second host would then have to be consecrated absolutely, while the first host would have to be left to corrupt in some becoming place and then disposed of in the sacrarium (SEE M.R.: DE DEF., X, 7).

d) If after taking the Chalice the celebrant discovers that the host was invalid matter, he shall procure a new host and new wine with water. As explained above (b), the new matter shall be offered and consecrated and the Host broken over the paten. The celebrant shall thereupon at once consume the Host and the Precious Blood, signing himself and saying the *Corpus Domini* and the *Sanguis Domini* beforehand. He shall then resume the Mass (M.R.: DE DEF., III, 6; S.L.: III, QU. 347 AD C).

e) If after taking the Chalice the celebrant discovers

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that the host was doubtfully valid matter, he shall do as explained above (d), except that the new host and the new wine shall be consecrated conditionally: *Si prior hostia non fuerit consecrata.*

f) If the Host should for any reason disappear after the Consecration and not be recovered, a new host shall be procured which the celebrant shall offer and consecrate and break over the paten, as explained in the second paragraph above (M.R.: DE DEF., III, 7).

g) If after the Consecration the celebrant discovers that the Host is poisoned and cannot be consumed, he shall do as indicated in the preceding paragraph; the poisoned Host shall then be left in the tabernacle to corrupt, after which It shall be disposed of in the sacrarium (M.R.: DE DEF., X, 7). Should the poisoned condition of the host be discovered before the Consecration, the celebrant shall proceed as noted in the first paragraph.

h) If a new host cannot be procured when as in the above-mentioned cases one is needed, the Mass shall be discontinued, unless the wine has been consecrated. In the latter case the use of leavened bread would be licit in order to complete the sacrifice (THEOL. MOR.: II, N. 109); but where leavened bread is not procurable or desirable, the celebrant shall go on with the Mass, but he shall omit all words and signs referring to the host if the original host has disappeared or is certainly invalid matter. If, however, by waiting a little while a new host can be procured, the celebrant should wait, rather than that the sacrifice should be incomplete (M.R.: DE DEF., IV, 8).

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i) If the celebrant discovers before the Offertory that the host is broken, he shall call for a new one if this can be done without scandal or a long delay. If the discovery is made between the Offertory and the Consecration, the broken host shall be consecrated nevertheless, unless there is danger of scandal; in the latter case a new host shall be procured and offered as explained in the first paragraph; the first host shall be consumed by the celebrant after the ablutions (M.R.: DE DEF., X, 9).

j) If the consecrated Host falls into the Chalice, the celebrant shall perform the prescribed signs and ceremonies with as much of the Host as has not been touched by the Precious Blood. But if this is very small or if the entire Host has fallen into the Chalice, he shall continue with the Mass but shall omit all signs referring exclusively to the Host. At the Communion he shall receive both Species together, signing himself with the Chalice and saying *Corpus et Sanguis Domini nostri*, etc. (M.R.: DE DEF., X, 10).

k) If while taking the Precious Blood the particle of Host should remain in the chalice, the celebrant may either move It up to the rim of the chalice with his forefinger and then draw It into his mouth with his lips and tongue; or he may consume It with the first ablution (M.R.: DE DEF., X, 8).

l) If a consecrated Host or a particle of one falls on the ground, the priest shall at once recover It reverently. The place shall be covered with a white cloth. At the conclusion of the function it shall be washed with a moistened purificator and lightly scraped with a

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clean knife; the purificator and the knife with the scrapings shall then be washed off into the sacrarium. If the Host falls outside the corporal on the altar cloth or any other linen, the cloth shall be well washed and the water of the washing shall be poured into the sacrarium; this washing shall be done, presumably, by a cleric in major orders and at the conclusion of the function (M.R.: DE DEF., X, 15; S.L.: III, QU. 376; SEE N. 135 i).

m) Should the celebrant vomit up the consecrated Host, he shall consume It again, if It is still entire; but if this would only nauseate him, the Host shall be taken up and left to corrupt in some sacred place after which It shall be disposed of in the sacrarium. If the Host is not to be seen, the vomit shall be burned and disposed of in the sacrarium; it is here supposed that the mishap occurs within about a half hour after receiving (M.R.: DE DEF., X, 14).

184. *Altar Wine.* Altar wine must be natural wine from the fruit of the vine and not corrupt (c. 815, 2). A very small amount of water must be mixed with the wine, after the latter has been poured into the chalice at the Offertory (c. 814; M.R.: RITUS, VII, 4).

b) In order that wine may be valid and licit matter for consecration, it must be wine, which has been pressed from fully ripened grapes, which has fermented, which has been purified of sediment or dregs, which has a vinous alcoholic content of around 12%, which has not been adulterated by the addition of any non-vinous substance, which is neither growing nor

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grown bad by acescence or putrefaction, and which is in a liquid state.

c) The following substances are certainly invalid matter for consecration: wines made from fruits or berries other than grapes; artificial or synthetic wines, even if they have the color and taste of natural wine produced from grapes and even if they have the same chemical ingredients as natural wine; wines to which an equal or almost equal amount of water has been added; wines made from thoroughly unripened grapes; wines turned to vinegar; wines gone thoroughly bad; wines devoid of alcohol; wines to which a notable quantity of sugar in solution was added before fermentation; unfermented grape-must which has been inspissated by boiling to about one-half or one-third of its original volume; brandy; pure vinous alcohol; all non-vinous beverages (CONG. SACR.: INSTR. OF MARCH 26, 1929 AD I; THEOL. MOR.: II, N. 110 AD II).

d) After-wines are also invalid matter for consecration, if a large quantity of water was added to the grape-husks from which the wine was then made; after-wines are wines made from a second pressing of the grape-husks. If the water added was more than outweighed by the amount of juice remaining in the husks after the first pressing, an after-wine would be doubtfully valid matter for consecration and cannot therefore be used (THEOL. MOR.: II, N. 110 AD II).

e) The following substances are valid matter for consecration, but gravely illicit except in a case of real necessity: unfermented grape-must; wine turning to vinegar or beginning to go bad; wine not purified of

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sediment or dregs; wine in a frozen state; wine which has been given a bouquet by the addition of a small quantity of aromatic essence; wine to which no water or to which water distilled from roses or other plants was added at the Offertory (M.R.: DE DEF., IV, 2; X, 11; THEOL. MOR.: II, N. 111).

f) If a wine has been made from grape-must inspissated by boiling, it may be licitly consecrated, provided that fermentation took place (HOLY OFFICE: MAY 22, 1901).

g) Raisin wine may be licitly consecrated, provided that it has the taste, color, and bouquet of natural wine; raisin wine is wine made from grapes that have been left to dry after ripening and before fermenting (HOLY OFFICE: JULY 22, 1706; MAY 7, 1879).

h) To preserve a weak altar wine longer, it is licit to fortify it by the addition of alcohol, provided that the alcohol has been distilled from grapes, that it is added to the wine when active fermentation has begun to subside, and that the total alcoholic content of the wine when thus fortified does not exceed 12% (HOLY OFFICE: JULY 30, 1890; JUNE 25, 1891).

i) To keep a weak wine from spoiling, it is licit to boil it to a temperature of 65° centigrade; this expedient is preferable to that of adding brandy to the wine (HOLY OFFICE: MAY 4, 1887; CONG. SACR.: INSTR. OF MARCH 26, 1929 AD I).

j) If extra-sweet altar wines must be transported by sea, it is licit to keep them from spoiling by raising their natural alcoholic content to a total of 17% or 18%, provided that the alcohol added has been dis-

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tilled from grapes and that the addition is made when active fermentation has begun to subside (HOLY OFFICE: AUG. 5, 1896).

k) Naturally tart wines may be consecrated licitly. But it is not allowed to correct this tartness by the addition of any extraneous substance (HOLY OFFICE: APRIL 27, 1892).

l) Altar wine may be either red or white, though the former is less desirable because of the danger of staining the altar linens (EPH. LIT.: LV, P. 74 AD 11). With white wines, however, care should be taken at the Offertory, lest the wine and water cruets be mistaken one for the other.

m) Altar wine should not be left for any length of time in open vessels, since thus the wine can more easily turn to vinegar and since some of it may be stolen and replaced with water (CONG. SACR.: INSTR. OF MARCH 26, 1929 AD I).

n) To make certain that bought altar wines are valid and licit matter in every respect, they shall be procured from those whose knowledge of the above requirements and whose skill and honesty are above all question and suspicion; religious, who specialize in the production of altar wines, should therefore be preferred to seculars. Those entrusted with the custody of the altar wine should also be of known reliability (CONG. SACR.: INSTR. OF MARCH 26, 1929).

185. ***The Wine during Mass.*** If before saying the words of consecration over the chalice the celebrant discovers that its contents are invalid or doubtfully

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valid or valid but gravely illicit matter, he shall procure another chalice, pour in wine and water, and recite the *Offerimus tibi* with hands joined and the chalice on the corporal; or he may offer the chalice mentally only. The first chalice shall be placed outside the corporal and be taken after the ablutions, unless it is not potable in which case the chalice shall be emptied into the sacrarium; in the meantime the celebrant shall resume the Mass where he left off (M.R.: DE DEF., IV, 3, 6; S.L.: III, QU. 350 AD A).

b) If after saying the words of consecration over the chalice the celebrant discovers that its contents are invalid matter, he shall procure another chalice, pour in wine and water, offer it as explained above, and immediately consecrate, saying the *Simili modo* down to the *Haec quotiescumque* inclusively; but he shall not adore or elevate the Chalice. He shall then resume the Mass where he left off. If potable, the first chalice shall be taken after the Precious Blood. If not potable, it shall be poured into the sacrarium; if the particle of the consecrated Host had already been put into it, the particle shall be transferred to the second chalice after its consecration (M.R.: DE DEF., IV, 4; S.L.: III, QU. 350 AD B).

c) If after saying the words of consecration over the chalice the celebrant discovers that its contents are doubtfully valid matter, he shall do as explained above (b), except that the new wine and water shall be consecrated conditionally: *Si prior materia non fuerit consecrata*. The first chalice shall be taken after the second chalice. If the first chalice is not potable, its contents shall be left in the chalice but shall be soaked

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up with linen cloth or cotton wool; the chalice shall then be locked up in a becoming place until its contents have dried up, whereupon the linen or cotton shall be burned and disposed of in the sacrarium; in this case the contents of the second chalice shall be consecrated absolutely (n. 183 c).

d) If after taking the Host or even the chalice the celebrant discovers that the contents of the latter were invalid matter, he shall procure a new host and new wine and water. These he shall offer at least mentally and then immediately consecrate, saying the *Qui pridie* down to the *Haec quotiescumque* inclusively. He shall next break the Host over the paten without words or ceremony and immediately consume It, signing himself and saying the *Corpus Domini.* He shall then take the Chalice in the usual way also, signing himself and saying the *Sanguis Domini.* If he has not already taken the first chalice, he shall do so after taking the second. If the first chalice is not potable, it shall be poured into the sacrarium; but the particle of the consecrated Host in it shall be transferred to the second Chalice after its consecration. If the Mass is being said in public, it will suffice to consecrate new wine and water only and to omit the consecration of a second host (M.R.: DE DEF., IV, 5; S.L.: III, QU. 350 AD C).

e) If after taking the Host or even the chalice the celebrant discovers that the contents of the latter are doubtfully valid matter, he shall do as explained above (d), except that the new host and the new wine shall be consecrated conditionally: *Si materia in primo ca-*

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lice non fuerit consecrata. If he has not already taken the first chalice, he shall do so after taking the second chalice; but if the first chalice is not potable, he shall do as explained above (c).

f) If after the Consecration the celebrant discovers that the contents of the chalice are poisoned and cannot safely be consumed, he shall procure another chalice, pour in wine and water, offer it at least mentally, and immediately consecrate it, saying the *Simili modo* down to the HAEC QUOTIESCUMQUE inclusively. He shall then resume the Mass where he left off. The poisoned Chalice shall be placed to one side on the corporal. After Mass the particle of the consecrated Host shall be taken out of the chalice and taken care of as explained in n. 183 g; the contents of the chalice shall then be soaked up and disposed of as explained above (c); see M.R.: De def., X, 6.

g) If any animate or inanimate thing should fall into the chalice before the Consecration, the celebrant shall empty the chalice into another vessel, pour in new wine and water, and proceed as explained in the first paragraph above (M.R.: DE DEF., X, 5).

h) If an insect falls into the chalice after the Consecration, the celebrant may take it with the Chalice at the Communion. But if this is likely to nauseate him, he shall carefully remove the insect from the chalice and shall put it into a vessel containing a little wine; after Mass the insect and the wine shall be burned and disposed of in the sacrarium (M.R.: DE DEF., X, 5).

i) If after the Consecration the chalice should unhappily be overturned and its entire sacred contents

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lost, the celebrant should take care of them as explained below (n–p). Before resuming the Mass, he shall pour new wine and water into the chalice, offer it at least mentally, and immediately consecrate it, saying the *Simili modo* down to the *Haec quotiescumque* inclusively (M.R.: DE DEF., X, 13).

j) If wine cannot be had when as in the above-mentioned cases it is needed, the Mass shall be discontinued, unless the host has already been consecrated; in the latter case the celebrant shall go on with the Mass, but he shall omit all words and ceremonies referring to the chalice exclusively if there is question of certainly invalid matter that has to be set aside. If by waiting a little while a supply of wine can be procured, the celebrant should wait, rather than leave the sacrifice incomplete (M.R.: DE DEF., IV, 8).

k) If before the consecration of the wine the celebrant discovers that water had not been added to it at the Offertory, this shall be done at once and the water shall first be blessed according to the rubrics. But if the omission is discovered after the consecration of the wine, nothing is to be done to remedy it, since the water is not necessary for a valid consecration (M.R.: DE DEF., IV, 7).

l) If the Precious Blood freezes in the chalice, the latter shall we wrapped in hot cloths. If this does not succeed, the chalice shall be placed in hot water at the altar; but care shall be taken lest any of the water gets into the chalice (M.R.: DE DEF., X, 11).

m) Should the celebrant vomit within about half an hour after Communion, the vomit shall be taken up,

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burned, and disposed of in the sacrarium (M.R.: DE DEF., x, 14). Regarding the sacred Host, see n. 183 m.

n) If any of the Precious Blood is spilled upon a hard but somewhat porous surface, the celebrant must absorb with his tongue as much of It as possible. The place is then covered with a white cloth, and after Mass it shall be scraped to the extent that this is necessary; the scrapings shall be burned and disposed of in the sacrarium. Some authors further recommend that the place be washed after being scraped, in which case the water used shall be poured into the sacrarium (M.R.: DE DEF., X, 12; THEOL. MOR.: II, N. 114 AD QU. 4).

o) If any of the Precious Blood is spilled upon a hard but non-porous surface, the celebrant shall absorb It with his tongue. The place shall then be washed, and the water used poured into the sacrarium (M.R.: DE DEF., X, 12).

p) If any of the Precious Blood is spilled upon a cloth surface, the celebrant shall proceed as explained in n. 135 i (M.R.: DE DEF., X, 12; SEE NN. 138 I; 140 K; 141 G).

186. ***The Server at Mass.*** A priest is forbidden to celebrate Mass without a server to minister to him and to respond (c. 813, 1). This law was reaffirmed on Nov. 20, 1947 in the *Mediator Dei* of Pius XII and on Oct. 1, 1949 by the Congregation of the Sacraments.

b) The server at low Mass should be a tonsured cleric, if possible. If a tonsured cleric is not available, the server shall be a man or a boy of the laity who is

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well instructed in the ministerial duties to be performed and in the prayers to be said and who shall wear cassock and surplice at the altar (S.R.C. 113, VI; 3647, VII; CONG. SACR.: INSTR. OF OCT. 1, 1949 AD III, N. 4; SEE N. 131 A, B, H).

c) If a server with the above qualifications is not available, it is licit to employ a man or a boy not so instructed and not wearing cassock and surplice. The responses can then be said by the celebrant himself, while the server need do no more than transfer the Missal, minister the cruets, and ring the bell (S.R.C. 4271, I; CONG. SACR.: INSTR. OF OCT. 1, 1949 AD III, N. 3).

d) If no man or boy is available, a woman may for a just cause be allowed to make the responses, provided that she does this from a distance and that she does not come to the altar under any circumstances (c. 813, 2). Since she may not perform any of the server's ministerial duties, the ringing of the bell shall be omitted (see n. 160 e); the cruets shall be placed beforehand within easy reach of the celebrant, who shall also transfer the Missal as explained in n. 157 g (CONG. SACR.: INSTR. OF OCT. 1, 1949 AD III, N. 5).

e) If no one is available to serve, it is permitted to celebrate without a server in the following instances only: if a host must be consecrated in order to administer Viaticum; if those present would otherwise be unable to satisfy the precept of hearing Mass; if the absence of a server is due to something like an epidemic, with the result that a priest would otherwise have to abstain from celebrating for a long time; if the server

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leaves during Mass, even when he does so before the Consecration or the Offertory; if the celebrant has received an apostolic indult to celebrate without a server (CONG. SACR.: INSTR. OF OCT. 1, 1949 AD III, N. 2).

f) At a low Mass celebrated by a priest, only one server is permitted; a bishop may have more than one (M.R.: RITUS, II, 1; C.E.: I, C. XXIX, N. 2; S.R.C. 441; 1131, XXI; 2583, VI; 3059, VII; 3262, XVIII; 4154, I AD 10, II AD 31, III AD 49, IV AD 70).

g) The above rule of one server and no more at a low Mass celebrated by a priest applies now to *all* low Masses of a priest, including low Masses that were formerly considered as equivalently Masses in chant (S.R.C.: OCT. 17, 1955 AD II; SEPT. 3, 1958 AD 37 B). Such Masses were conventual Masses, the *pro populo* Mass, the principal Mass of a religious community on a Sunday or holyday, and Masses on certain solemn occasions (S.R.C. 3059, VII; EPH. LIT.: LV, P. 94).

h) While the celebrant is vesting, the server shall assist him as explained in n. 122 h.

i) The server at a low Mass shall carry out and bring back the Missal as explained in n. 157 d, f; see also n. 157 e, about the prohibition to open the Missal and to turn the pages.

j) The server shall kiss the biretta after receiving it from the celebrant and before handing it back, but not the hand of the celebrant; the same is to be done before handing the cruets to the celebrant at the Offertory and after receiving them back. But those reverences are omitted at Masses of Requiem and on Good Friday, or

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if the Blessed Sacrament is exposed in the monstrance, or if the Bishop is assisting at the throne (S.R.C. 3059, II; 4193, II–III; M.R.: RITUS, VII, 4; EPH. LIT.: LV, P. 88 AD 5; P. 93 AD 6; CALLEWAERT: N. 58 A–D).

k) The server shall always genuflect on the floor, never on the predella or on the altar step; this holds even for a server who is a priest (S.R.C. 3975, I; EPH. LIT.: LV, P. 88, NOTE 4).

l) If the Blessed Sacrament is exposed in the monstrance, the server shall genuflect on both knees and make a medium bow of the body at the following times: on coming to the altar from the sacristy; on leaving the altar for the sacristy (S.R.C. 3426, VI; 4179, I). He shall genuflect on one knee at the following times: when passing the middle of the altar; before going up to the altar and after coming down at the Offertory and the Ablutions. But when changing the Missal from one side to the other, he shall make a simple genuflection at the middle only, and not before going up and after coming down from the predella (S.R.C. 3975, I).

m) If the Blessed Sacrament is not exposed in the monstrance, all the genuflections of the server at a low Mass are simple genuflections. A simple genuflection is prescribed at the following times: on coming to the altar from the sacristy; when passing the middle of the altar; on leaving the altar for the sacristy (S.R.C. 4193, I).

n) For the Prayers at the foot of the altar the server shall kneel behind and at the left of the celebrant (M.R.: RITUS, III, 6).

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o) When the celebrant at a low Mass says *Flectamus genua*, the server answers *Levate* but without rising (EPH. LIT.: LV, P. 93 AD 8). See also n. 223 c.

p) The *Laus tibi Christe* is not omitted at the end of the first Gospel in Masses of Requiem; it is, however, omitted in Holy Week at the end of the Passion (M.R.: R.G., X, 6; RITUS, VI, 2; O.H.S.I.: DOM. PALM., X. 10). The server at low Mass stands for the Gospel only (M.R.: R.G., XVII, 2).

q) The server at low Mass shall ring the altar bell at the times and in the manner noted in n. 160 f, h, j, k.

r) If the server wishes to receive, he shall be the first to communicate; this holds, even if the server is not a tonsured cleric, as long as he is at the altar. By way of exception to this rule, a tonsured cleric shall receive before a lay server, and a cleric in major orders before a server in minor orders. Precedence shall also be accorded to those whose preeminence is recognized by the liturgy, either *per se* as in the case of kings, or *per accidens* as in the case of the bridal couple at a nuptial Mass (R.R.: V, C. II AD 12; S.R.C. 4328).

s) The server at a low Mass does not dry or dress the chalice after the Ablutions, even if he is in major orders (S.R.C. 2572, VI). See also nn. 96 b, e; 98 g.

t) The server at a low or high Mass stands on the predella but at the Epistle corner, while ministering the first Ablution; he does not come to the middle of the altar. Hence, without leaving the middle, the celebrant should extend the chalice toward the server, holding it at the same time over the altar. See also n. 240 a.

u) The server at a low Mass may not at any time

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rest his hand on the altar table (EPH. LIT.: LV, P. 93 AD 2).

v) Altar boys may not wear gloves, while serving at any sacred function. The reason for the prohibition is because gloves are part of the distinctive liturgical dress of a Bishop and of certain privileged Prelates (S.R.C.: DEC. 16, 1953; MON. ECCLES.: 1954, P. 242). Since the skull-cap or zucchetto is also part of the distinctive liturgical dress of a Bishop and of certain privileged Prelates, its use by altar boys would also seem to be forbidden; it should not certainly be worn during the Canon of the Mass or whenever the Blessed Sacrament is on the altar, since not even a Bishop may wear it at such times. The color of the cassock worn by altar boys is in itself of minor importance, provided that the same color is used by all on one and the same occasion (MON. ECCLES.: L.C.).

CEREMONIAL ACTIONS

187. ***Sign of the Cross.*** In signing yourself with your hand, turn the palm of your right hand toward you and touch the tips of the fingers, first to your forehead, next to your breast, and lastly to your left and right shoulders; at the same time place your left hand below your breast with the palm toward you. Before each such sign of the Cross the hands are to be joined as described in n. 188 a, if they are not in that position already; during each such sign the thumb and fingers

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of each hand are to be kept extended and together, except from the Consecration to the second Ablution when the thumb and forefinger of each hand must be joined tip to tip; after each such sign the hands are not necessarily to be rejoined as at the beginning (M.R.: RITUS, III, 5; VIII, 5).

b) In signing yourself with your thumb, turn the palm of your right hand toward you and with the soft part of the thumb make three small signs of the Cross, the first on your forehead, the second on your lips, and the third on your breast; at the same time place your left hand below your breast with the palm toward you. During each such sign of the Cross the thumb and fingers of each hand are to be kept extended and together. This sign of the Cross is prescribed at the beginning of the first and last Gospels (M.R.: RITUS, VI, 2; XII, 1).

c) In signing yourself with the paten during the *Libera nos quaesumus*, hold it with your right hand, the forefinger joined to the thumb being held against the concave surface, and the three remaining fingers being held against the convex surface; turning the concave surface toward you, touch the edge of it, first to your forehead, next to your breast, then to your left and right shoulders, and lastly to your lips. In the meantime place your left hand below your breast with the palm toward you, the thumb and forefinger joined, and the three remaining fingers extended and together (M.R.: RITUS, X, 1–2).

d) In signing yourself with the Host after the third *Domine non sum dignus*, with the thumb and forefinger of the right hand place the one half of the Host

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over the other half, either the left half over the right or vice versa as the rubrics are silent and authors disagree on this point. Continuing to hold the paten in the left hand and at a somewhat elevated position above the corporal, take the superimposed halves of the Host between the thumb and forefinger of the right hand, holding them near the lower edge; thereupon, make a sign of the Cross in front of you with the Host and say the *Corpus Domini,* bowing the head profoundly at *Jesu Christi.* The height of the Cross shall be from the paten to about the level of your eyes, while the transverse line shall be at about shoulder-level but within the limits of the paten (M.R.: RITUS, X, 4; S.R.C. 2850, I; DE CARPO-MORETTI: N. 406).

e) In signing yourself with the chalice after purifying the paten at the Communion, take the chalice below the node between the joined thumb and forefinger of the right hand on the one side and the three remaining fingers of the same hand on the other, rest it on the corporal, and say the *Calicem salutaris* down to *salvus ero;* thereupon, make a sign of the Cross in front of you with the chalice and say the *Sanguis Domini,* bowing the head profoundly at *Jesu Christi;* the cup of the chalice shall be raised to about the level of the eyes and the transverse line shall be at about shoulder-level and from shoulder to shoulder. During all this the left hand shall rest on the corporal toward the Gospel side, holding the paten (M.R.: RITUS, X, 5; S.R.C. 2850, I; CALLEWAERT: N. 148).

f) In blessing anyone or anything with your right hand, the little finger shall be toward the person or

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thing being blessed. If you are at the altar and turned towards it, your left hand shall rest on the altar palm down; if you are not at the altar or turned half-way from it, your left hand shall be placed below your breast with the palm turned toward you. Before each such sign of the Cross the hands are to be joined as described in n. 188 a, if they are not in that position already; during each such sign the thumb and fingers of each hand shall be kept extended and together, except from the Consecration to the second Ablution when the thumb and forefinger of each hand must be joined tip to tip; after each such sign the hands are not necessarily to be rejoined as at the beginning (M.R.: RITUS, III, 5; VIII, 5). If conveniently possible, the Cross is made on a horizontal plane over the person or thing being blessed; otherwise, it is made on a vertical or rather an inclined plane and in front of the person or thing being blessed.

g) In making the sign of the Cross with your thumb on the Missal or the altar table at the first and last Gospels, turn the palm of your right hand toward the Missal or table and with the soft part of your thumb make a small sign of the Cross, in the one case where the text of the Gospel begins and not on the word *Initium* or *Sequentia*, and in the other case on the altar table; at the same time place your left hand, palm down, on the Missal or altar table. During each such sign of the Cross the thumb and fingers of each hand shall be kept extended and together (M.R.: RITUS, VI, 2; XII, 1; S.R.C. 2572, XI; EPH. LIT.: LIV, P. 168, NOTE 2).

h) In making the sign of the Cross at the Offertory

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with the paten, hold the paten with both hands, so that the thumbs and forefingers are around the rim and the remaining fingers extended and together underneath. After finishing the *Suscipe*, lower the paten to within a few inches above the corporal, make a sign of the Cross within the middle square of the front fold, and then let the host slide off the farther edge of the paten upon this same square at the center. Placing the left hand on the altar outside the corporal with palm down and with thumb and fingers extended and together, with the right hand slide the paten about one third of the way under the corporal at the Epistle side (M.R.: RITUS, VII, 3).

i) In making the sign of the Cross at the Offertory with the chalice, take the chalice at the node with the right hand and raise it so that the rim of the chalice is at about the level of your eyes, supporting it at the base with the thumb of the left hand above and the fingers underneath. After finishing the *Offerimus*, lower the chalice to within a few inches above the corporal, make the sign of the Cross within the middle square of the center fold, and then place the chalice upon the same square at the center. Placing the left hand on the altar outside the corporal with palm down and with thumb and fingers extended and together or placing it on the base of the chalice, take up the pall between the thumb and forefinger of the right hand and cover the chalice (M.R.: RITUS, VII, 5).

j) In making the sign of the Cross at the *Per Ipsum* with the Host, genuflect after uncovering the chalice, take up the Host reverently between the thumb and

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forefinger of the right hand, make three signs of the Cross with It immediately above and within the limits of the cup of the chalice, and then make two more signs of the Cross between the chalice and yourself; these last two should be of about the same dimensions as the first three, while the upper edge of the Host should be on a line with the rim of the cup of the chalice. In the meantime hold the chalice at the node with the left hand, and while saying the words distribute them as indicated in the Missal (M.R.: RITUS, IX, 3; AERTNYS: N. 84).

k) In making the sign of the Cross at the *Pax Domini* with the particle of the Host, hold It between the thumb and forefinger of the right hand over the cup of the chalice, say the *Per omnia saecula saeculorum*, and then after the Response *Amen* make three signs of the Cross with the particle immediately above and within the limits of the cup of the chalice; in the meantime hold the chalice at the node with the left hand, and while saying the words distribute them as indicated in the Missal (M.R.: RITUS, X, 2).

188. ***The Hands Joined.*** If the hands are to be joined before the breast, palm shall touch palm, the fingers of each hand shall be held extended and together, and the right thumb shall be crossed over the left thumb except between the Consecration and the second Ablution when the thumb and forefinger of each hand shall be joined tip to tip. The tips of the fingers shall be at the level of the shoulder line, except during the Memento of the living and the dead and after re-

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ceiving the Host when they are raised to about the level of (but without touching) the mouth (M.R.: RITUS, III, 1; VIII, 3; IX, 2; X, 4). With the hands thus joined before the breast, the elbows shall be kept close to the body (EPH. LIT.: LIV, P. 167 AD 3).

b) If the hands are to be joined on the altar, palm shall touch palm, the fingers of each hand shall be held extended and together, and the right thumb shall be crossed over the left thumb except as noted above (a); to place the hands thus joined on the altar, let the first joint of the ring fingers rest on the edge of the table at the middle in such a way that the tips of the little fingers touch the table in front (M.R.: RITUS, IV, 1).

189. *The Hands Extended.* If the hands are to rest extended on the altar, the palms as far as the wrists shall be placed facing down on either side of and outside the corporal, except from the Consecration to the Communion inclusively when they are to be placed on either side of but on the corporal. The thumbs and fingers of each hand shall be held extended and together, except between the Consecration and the second Ablution when the thumb and forefinger of each hand must be joined tip to tip (M.R.: RITUS, IV, 1).

b) If the hands are to be held extended before the breast, palm shall face palm from the position of the respective shoulder, the tips of the fingers at about the level of the shoulder line and the elbows close to the body; the thumb and fingers of each hand shall be held extended and together, except between the Con-

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secration and the second Ablution when the thumb and forefinger of each hand shall be joined tip to tip (M.R.: RITUS, V, 1).

c) By a special privilege granted by St. Pius V to Spain on Dec. 16, 1570, instead of palm facing palm from the position of the respective shoulder when the hands are held extended before the breast, the palms shall face the altar (EPH. LIT.: LXIII, P. 432).

190. *The Hands Elevated.* If the extended hands are to be elevated before being joined, raise them so that the heel of each hand is at about shoulder level; join them palm to palm at the same level and then lower them thus joined to their normal position before the breast. They are thereupon to remain joined or to be again extended, depending on the rubric in each case. The action of elevating, joining, and lowering the hands shall be executed in one smooth and uninterrupted movement, except at the Memento of the living when between the joining and the lowering of the hands a pause is prescribed (M.R.: RITUS, IV, 3; VIII, 3-4).

b) The above is to be observed by the celebrant while saying the following words: *Gloria in excelsis Deo; Credo in unum Deum; Veni sanctificator omnipotens aeterne Deus; Memento Domine famulorum famularumque tuarum* (for the living); *fiat dilectissimi Filii tui* (in the *Quam oblationem*); *Benedicat vos omnipotens Deus.*

c) An elevation of the extended hands is prescribed

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at the beginning of the Canon; but this is to be done before starting the *Te igitur*, and not while saying it (M.R.: RITUS, VIII, 1).

d) An elevation of the extended hands is prescribed while the celebrant is saying the first part of the Memento of the dead; but here the extended hands are first joined and then elevated; the celebrant thereupon recalls those for whom he wishes to pray, after which pause he lowers and extends his hands (M.R.: RITUS, IX, 2).

e) The extended hands are not to be elevated before being joined: when the celebrant is saying *Oremus* before an oration; or when he is concluding an oration; or when he is saying the *Gratias agamus* before the Preface; or when he is saying the *Oremus: Praeceptis salutaribus* before the *Pater noster*.

191. *The Double Genuflection.* In making a double genuflection, hold the head and the body erect, bend the right knee first and then the left, and make a medium bow of the body. On rising from a double genuflection, unbend the left knee first (EPH. LIT.: LIV, P. 168 AD 4).

b) If the rubrics do not prescribe that one should remain kneeling for an interval before rising from a double genuflection (*c*), the latter is a double genuflection in the strict sense. Such a genuflection is never made on the steps or on the predella of the altar but always *in plano*. It is prescribed when the Blessed Sacrament is exposed in the monstrance, but at the following times only (CALLEWAERT: NN. 47–48):

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1° On arriving at the altar of Exposition from the sacristy, either at the beginning of a sacred function to be performed at this altar or (as in the case of the thurifer or the torch-bearers) during the function. If one is wearing the biretta, it is removed as noted in n. 132 n.

2° On leaving the altar of Exposition for the sacristy, either at the conclusion of a sacred function performed at this altar or (as in the case of the thurifer or the torch-bearers) during the function. If one is to wear the biretta, it is put on as noted in n. 132 n.

3° On passing in front of the altar of Exposition or along the side of or near it, but only when one is not engaged in any function at this altar. If one is wearing the biretta, it is removed and put on as noted in n. 132 q.

4° On leaving the altar of Exposition for the bench and on returning to it, but only when this is done to change vestments between two distinct but related functions performed at the altar of Exposition, as e.g. a Mass of Exposition on the one hand and a Procession or Benediction of the Blessed Sacrament on the other; this rubric, however, is not obligatory except at Rome (CALLEWAERT: N. 47, NOTE 34; N. 50, NOTE 45). Elsewhere, the celebrant and sacred ministers of the Mass of Exposition may after the last Gospel make a simple genuflection at the middle of the predella and go by the short way to the bench; or after the simple genuflection at the middle of the predella, they may withdraw a little to one side, descend to the foot of the altar, make a simple genuflection on the lowest step, and

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go by the long way to the bench; on returning from the bench, they shall in either case go to the foot of the altar at the middle and make a simple genuflection on the lowest step, unless they are to kneel on the lowest step at once in which case the simple genuflection is omitted (CALLEWAERT: N. 41 A).

c) If according to the rubrics one must remain kneeling for a certain relatively brief interval before rising from a double genuflection, the latter is a double genuflection in a broad or improper sense, since in such cases it is rather a kneeling-down (*adgeniculatio*) that is prescribed (CALLEWAERT: NN. 40–41). A double genuflection in this sense can be made on the steps or on the predella of the altar as well as *in plano*, depending on the rubrics in each case. It is prescribed either by reason of a particular action being performed or by reason of certain words being said, as e.g. at the following times:

1° At a solemn Mass of Exposition, when the celebrant and sacred ministers incense the Blessed Sacrament before the Introit and after the Offertory. This is done in the first instance after putting the incense into the thurible, and in the second instance after incensing the *Oblata*. Withdrawing a little from the middle but without first genuflecting, they shall step down from the predella and kneel on the edge of it; with a medium bow of the body before and after they shall incense the Blessed Sacrament with three double swings, rise, ascend to the predella, make a simple genuflection, and proceed with the incensation of the altar (INSTR. CLEM.: XXX, 8–9).

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2° At every solemn Mass, when the thurifer or (at a Mass of Requiem) the subdeacon incenses the Blessed Sacrament at the Elevations. The incense is put into the thurible by the master of ceremonies or in the absence of the latter by the thurifer himself or another acolyte, but never by the subdeacon (C.E.: II, C. VIII, N. 70; II, C. XI, N. 8). At a solemn Mass of Requiem the subdeacon makes a simple genuflection on the lowest step at the middle, goes to the corner of the altar round at the Epistle side, kneels on the lowest step, receives the thurible from the thurifer, and with a medium bow of the body before and after the whole action incenses the Blessed Sacrament with three double swings at each Elevation; returning the thurible, he rises and without first genuflecting he returns to the middle of the altar where he makes a simple genuflection on the lowest step (DE CARPO-MORETTI: NN. 851–852). Concerning the thurifer at Masses other than a Mass of Requiem, see De Carpo-Moretti: n. 680.

3° At a solemn Mass other than one of Requiem, after the Epistle has been sung. The subdeacon makes a simple genuflection at the middle on the lowest step, goes to the corner of the altar round at the Epistle side, and kneels on the edge of the predella to kiss the celebrant's hand and to receive his blessing (M.R.: RITUS, VI, 4; S.R.C. 3491, VII; 4077, V).

4° At a solemn Mass before the singing of the Gospel. The deacon kneels on the edge of the predella to say the *Munda cor meum;* except at a Requiem Mass, he kneels in the same place to say the *Jube Domne* (M.R.: RITUS, VI, 5; CALLEWAERT: N. 217, NOTE 14).

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5° At a solemn Mass during the Consecration. The deacon kneels on the edge of the predella at the right of the celebrant. The subdeacon kneels on the lowest step at the middle, except at a Mass of Requiem as noted above under 2 (M.R.: RITUS, VIII, 8).

6° At a solemn Mass during the first prayer before the Communion. The deacon kneels on the edge of the predella at the right of the celebrant, before receiving the Pax as explained in n. 201 h.

7° At a solemn Mass other than one of Requiem. The deacon and subdeacon kneel on the edge of the predella at either side of the celebrant to receive the latter's blessing at the end of the Mass (CALLEWAERT: N. 244).

8° At a high or a solemn Mass in which the verses *Veni Sancte Spiritus* and *Adjuva nos* occur after the Epistle. If the celebrant and sacred ministers are seated when these verses are to be sung by the choir, they shall remove their birettas, go to the middle of the altar, and kneel on the lowest step where they shall make a medium bow of the body and remain kneeling until the verses have been sung down to *ignem accende* and *propter nomen tuum* respectively; if they are at the altar at the time indicated, they shall kneel and bow on the edge of the predella at the middle. In the above cases no genuflection is made when these verses are read by the celebrant (M.R.: R.G., XVII, 3; S.R.C. 4057, VI; CALLEWAERT: N. 45 AD 1).

9° At a high or a solemn Mass on the feasts of the Annunciation and Christmas, when the choir is singing the *Et incarnatus est* of the *Credo*. If they are seated

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when these words are to be sung, the celebrant and sacred ministers shall uncover, go to the middle of the altar, and kneel on the lowest step where they shall make a medium bow of the body and remain kneeling down to *et homo factus est* inclusively; on all other days they shall remain seated but shall uncover and bow their heads profoundly. If they are at the altar when these words are to be sung, they shall perform the above reverence, kneeling on the edge of the predella at the middle; this shall be observed, not only on the two feasts mentioned, but on other days as well. This double genuflection does not do away with the simple genuflection to be made by the celebrant and sacred ministers while reciting the above words at the altar (M.R.: R.G., XVII, 3; S.R.C. 1594, II; 2915, VI; 2960, II; 4281, I).

10° At the words *Exspiravit* and *Emisit spiritum*, occurring in the Passion during Holy Week. The genuflection is made by the celebrant and others present, when the words in question are chanted or read. It is to be noted that, if the Passion is chanted or read by specially appointed ministers, these shall genuflect toward the book. In all other cases the genuflection is made toward the altar. The celebrant does not himself read the Passion, if it is to be read or chanted by special ministers (O.H.S.I.: MISSA PALM., NN. 8–9).

Note: For other cases where the prolongation of the double genuflection is prescribed, see n. 132 p–q.

192. ***The Simple Genuflection.*** In making a simple genuflection, hold the head and the body erect, bend

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the right knee to the floor, and rise up at once. Except when it is made on the steps of the altar, one should not turn sideways for a simple genuflection but should face directly ahead; the bended knee should touch the ground on a line with the left heel and next to it.

b) In making a simple genuflection at the altar, the celebrant shall extend and rest his hands on the altar for support (n. 189 a). This is not allowed to anyone else, whether during a sacred function or apart from one (M.R.: RITUS, V, 4; CALLEWAERT: N. 42 AD 1 B).

c) A pause before rising from a simple genuflection is to be avoided, even if the genuflection is directed to the Blessed Sacrament. But in the latter case the genuflection should be made with a special gravity and decorum; it is in this sense that the rubrics are to be understood when they use such expressions as: *genuflexus* (*Hostiam*) *adorat* or *veneratur; genuflexus Sanguinem reverenter adorat* (M.R.: RITUS, VIII, 5, 6, 7); expressions of this kind by no means imply that a pause is to be made before rising (EPH. LIT.: LIV, P. 168 AD 3; CALLEWAERT: N. 42 AD 1 A).

d) At a low Mass the celebrant shall make a simple genuflection, while saying the following words (M.R.: R.G., XVII, 1):

1° *Flectamus genua.* The genuflection is made toward the Missal, even during a Mass of Exposition (S.R.C. 2859). In Holy Week he kneels on both knees.

2° *In nomine Jesu omne genu flectatur,* when these words occur in the Epistle, as in the Mass of Palm Sunday and in Masses of the Cross. The genuflection is

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made toward the Blessed Sacrament in a Mass of Exposition, but otherwise toward the Missal.

3° *Adjuva nos Deus* and *Veni Sancte Spiritus*, when these words occur after the Epistle, as in certain Masses of Lent and in Masses of the Holy Ghost respectively. The genuflection is made toward the Missal, even during a Mass of Exposition. It is made only while saying the words cited, not while saying the entire verse (CALLEWAERT: N. 45).

4° *Et Verbum caro factum est*, occurring in the Gospel *In principio* of St. John. The genuflection is made toward the Missal or the altar card, except in a Mass of Exposition when it is made toward the Blessed Sacrament (S.R.C. 3875, IV).

5° *Et procidentes adoraverunt eum*, occurring in the Gospel *Cum natus esset* of the Epiphany. The genuflection is made toward the Blessed Sacrament in a Mass of Exposition, but otherwise toward the Missal, as above.

6° *Et procidens adoravit eum*, occurring in the Gospel of the Wednesday after the 4th Sunday of Lent. The genuflection is made toward the Blessed Sacrament in a Mass of Exposition, but otherwise toward the Missal, as above.

7° *Et incarnatus est* down to *et homo factus est*, occurring in the *Credo*. The whole action of genuflecting shall be performed slowly, so that it is not completed until the words *et homo factus est* have been said; there shall however be no pause or cessation of the action before rising (M.R.: RITUS, VI, 3; S.R.C. 2587, IX; CALLEWAERT: N. 121).

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e) At a high Mass the celebrant shall make a simple genuflection, if and when the words cited in the preceding paragraph are to be sung; otherwise, the genuflection is made, when the words are read. But for the verses *Adjuva nos* and *Veni Sancte Spiritus* occurring after the Epistle (3) and for the *Et incarnatus* in the *Credo* (10), he shall do as noted in n. 191 c ad 8–9.

f) At a solemn Mass the celebrant shall remain standing at the words *Flectamus genua;* but in Holy Week he and all others kneel on both knees, as these words are sung. If in the Epistle or the Gospel there should occur words at which a simple genuflection is prescribed concerning which see above (d ad 2, 4, 5, 6), the genuflection is made only when the words are sung by the subdeacon or deacon; for a genuflection during the Gospel the deacon faces the Book while the celebrant and all others face the altar, with the exception of the subdeacon and the acolytes holding the candles who remain standing. For the genuflection to be made at the *Adjuva nos* and *Veni Sancte Spiritus* occurring after the Epistle and at the *Et incarnatus est* in the *Credo*, see n. 191 c ad 8–9 (M.R.: R.G., XVII, 3–4; S.R.C. 2184, IV).

193. *Profound Bow of the Body.* When made on the predella and toward the altar, this bow should bring the forehead just slightly above the level of the altar table. When made elsewhere, the bow should be low enough to enable one to touch each knee with the fingers of the opposite hand. In making this bow on the predella and toward the altar, it is recommended to

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move back from the altar by about one step (EPH. LIT.: LIV, P. 169 AD 2; S.L.: III, QU. 165 AD 1; CALLEWAERT: N. 38).

b) A profound bow of the body can only be made from a standing position; it is never made by one who is kneeeling (EPH. LIT.: LIV, P. 170, N. 78 AD 5).

c) A profound bow of the body is to be made by the celebrant at Mass at the following times:

1° On arriving from the sacristy at the altar, unless the Blessed Sacrament is reserved at the altar or publicly exposed there in which case a simple or a double genuflection is respectively made (M.R.: RITUS, II, 2). Sacred and other ministers must always genuflect on coming to the altar from the sacristy, even if the Blessed Sacrament is not at the altar. On Good Friday the celebrant and sacred ministers prostrate.

2° On descending from the predella to begin the prayers at the foot of the altar, unless the Blessed Sacrament is reserved or exposed at the altar in which cases a simple genuflection is made on the lowest step (M.R.: RITUS, III, 1).

3° While saying the *Confiteor* down to the end of the *Misereatur tui* (M.R.: RITUS, III, 7). A profound bow of the body is also made by the sacred ministers during their *Confiteor* down to the end of the *Misereatur vestri*.

4° While saying the *Munda cor meum* and the *Jube Domine* before the Gospel, during which the hands are joined before the breast and not joined on the altar (M.R.: RITUS, VI, 2). Concerning the deacon, see n. 191 c ad 4.

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5° While saying the *Te igitur* down to *rogamus* ac *petimus*, during which the hands are joined on the altar (M.R.: RITUS, VIII, 1).

6° While saying the *Supplices te rogamus* down to *ut quotquot*, during which the hands are joined on the altar (M.R.: RITUS, IX, 1; RUBRIC IN CANON).

7° On leaving the altar for the sacristy, unless the Blessed Sacrament is reserved or exposed at the altar in which cases a simple or a double genuflection is respectively made (M.R.: RITUS, XII, 6). Sacred and other ministers always genuflect, even if the Blessed Sacrament is not at the altar.

194. *Medium Bow of the Body.* When made on the predella and toward the altar, a medium bow of the body should bring the forehead just slightly above the level of the pall on the chalice. When the bow is made elsewhere, one's position should be about halfway between that of the body when inclined profoundly and that of the body when held erect. In making this bow on the predella and toward the altar, it is recommended to move back from the altar by about one step (EPH. LIT.: LIV, P. 169 AD 3; S.L.: III, QU. 165 AD 1; S.L.P.: I, N. 121; CALLEWAERT: N. 39).

b) Whenever a bow is prescribed to be made by one who is kneeling, a medium bow of the body is meant, as e.g. before and after the incensation of the Blessed Sacrament exposed (S.R.C. 3086, III); at the singing of the *Veneremur cernui* before the Blessed Sacrament exposed; when a double genuflection in the strict sense

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is made (S.R.C. 4179, I–III, VI; EPH. LIT.: LIV, P. 170, N. 78 AD 5).

c) A medium bow of the body is to be made by the celebrant at Mass at the following times:

1° While saying the *Deus tu conversus* down to *Oremus* inclusively at the foot of the altar (M.R.: RITUS, III, 10). At a solemn Mass this bow is made by the sacred ministers also.

2° While saying the *Oramus te Domine* down to *quorum reliquiae hic sunt* inclusively. During this bow down to the *quorum reliquiae* exclusively the hands are joined on the altar (M.R.: RITUS, IV, 1).

3° While saying the *In spiritu humilitatis* down to the end of the prayer. During this bow the hands are joined on the altar (M.R.: RITUS, VII, 5).

4° While saying the *Suscipe sancta Trinitas* down to the end of the prayer. During this bow the hands are joined on the altar (M.R.: RITUS, VII, 7).

5° While saying the *Sanctus* down to the *Benedictus* exclusively. During this bow the hands are joined before the breast and not joined on the altar (M.R.: RITUS, VII, 8).

6° While saying the *Agnus Dei* down to the third time inclusively. During this bow at a Mass of Requiem the hands are joined before the breast and not joined on the altar; at other Masses they are joined before the breast until the first *Miserere nobis* exclusively when the left hand is placed on the corporal, while with the right hand the celebrant strikes his breast (M.R.: RITUS, X, 2, 4; RUBRIC IN CANON).

7° While saying the three prayers before the Com-

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munion. During this bow the hands are joined on the altar (M.R.: RITUS, X, 3, 4).

8° While receiving the sacred Host (M.R.: RITUS, X, 4).

9° While saying the *Placeat tibi* down to the end of the prayer. During this bow the hands are joined on the altar (M.R.: RITUS, XII, 1; RUBRIC IN CANON).

195. ***Profound Bow of the Head.*** In making a profound bow of the head, depress the head so that the chin almost touches the chest; at the same time bend the shoulders slightly forward (S.L.: III, QU. 165 AD II; S.L.P.: I, N. 121; CALLEWAERT: N. 34 A). Do not first elevate the eyes to the Cross, unless this is expressly prescribed.

b) If the Blessed Sacrament is publicly exposed in the monstrance, every profound bow of the head made at that altar must be directed to the Host in the monstrance, except between the Consecration and the Communion when all such bows are directed to the Host and Chalice on the altar table (S.R.C. 3875, IV).

c) Every profound bow of the head, which is made at an altar at which the Blessed Sacrament is not exposed in the monstrance, must be directed to the Cross, except during the reading of the Gospel when all such bows are directed to the Missal, and except between the Consecration and the Communion when all such bows are directed to the Host and Chalice on the altar table (M.R.: RITUS, VI, 2; EPH. LIT.: LIV, P. 169, NOTE 6).

196. ***Medium Bow of the Head.*** In making a medium bow of the head, incline the head rather notably

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but keep the shoulders erect (S.L.: III, QU. 165 AD II; S.L.P.: I, N. 121; CALLEWAERT: N. 34 B). The eyes are not to be elevated, even when the bow is directed to an image above the altar.

b) The medium bow of the head is reserved for the Blessed Virgin alone. It is made whenever Her name is pronounced (SEE C.E.: II, C. VIII, N. 46).

c) The bow is to be directed toward the book from which the name is read, or rather toward the printed name itself. But if an image of the Blessed Virgin is on the altar in the principal place, the bow shall be directed to the image and not to the book (M.R.: RITUS, V, 2; S.R.C. 3767, XXV).

197. *Slight Bow of the Head.* In making a slight bow of the head, incline the head an inch or two and keep the shoulders erect (S.L.: III, QU. 165 AD II; S.L.P.: I, N. 121). The eyes are not to be elevated, even when the bow is directed to an image above the altar.

b) A slight bow of the head is made when in the Office or Mass a Saint is named whose vigil or feast is celebrated or even commemorated on the day in question; the bow is also to be made at the name of the Saint, if the commemoration of the vigil or feast has to be omitted by reason of the occurrence of a nobler Office. A bow is not, however, made at the name of the Saint on the days mentioned if the name occurs in a Mass of Requiem or in the title of the Epistle or Gospel (M.R.: RITUS, V, 2; S.R.C. 2572, XX; 3767, XXV; 4116, I; 4281, II; EPH. LIT.: LIV, P. 169, NOTE 6; LXIV, P. 382).

c) The bow referred to in the preceding paragraph is

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to be directed toward the book from which the name is read, or rather toward the printed name itself. But if an image of the Saint is on the altar in the principal place, the bow shall be directed to the image and not the book (M.R.: RITUS, V, 2; S.R.C. 3767, XXV).

d) A slight bow of the head shall also be made whenever in the Office or the Mass the reigning Sovereign Pontiff is named. The bow shall be directed toward the book where the name is indicated (M.R.: RITUS, V, 2; S.R.C. 2915, V).

e) A bow is not made at the name of the local Bishop in the Canon. But if his name is read in a Collect of the Mass as on the anniversary of his election or consecration, a slight bow of the head is to be directed toward the book; it is not directed to the Bishop, should he be assisting at the Mass (S.R.C. 2049, III; S.L.: III, QU. 269 AD III).

f) A priest on his way to or from Mass shall make a slight bow of the head: if he crosses in front of a distinguished relic of a Saint that is exposed; if he passes a Bishop; if he passes another priest on his way to or from Mass; or if he passes the clergy assembled for the divine Office in choir (S.L.: III, QU. 269 AD III).

198. *Voice Tones at Mass.* Three voice tones are prescribed for the celebrant at a low Mass: the clear tone, to be heard by those assisting at the Mass; the middle tone, to be heard by the server(s); the secret tone, to be heard by the celebrant (R.G.M.: XVI, 1).

b) One shall pronounce properly and distinctly the parts to be read in the clear tone, neither too fast so as

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to be able to attend to what one is saying, nor too loud so as not to disturb others celebrating in the church, nor too slowly so as not to weary those assisting, nor in too low a voice so that those assisting can hear. The clear tone therefore shall be moderate and dignified, calculated to excite devotion and to make it possible for anyone assisting to understand (M.R.: R.G., XVI, 2).

If one is celebrating in a large church and for a great concourse of people, the clear tone should be loud enough for all to follow the Mass without difficulty (S.R.C.: SEPT. 3, 1958 AD 34). See n. 31 m.

If the Mass is being broadcast by radio, the clear tone should be somewhat louder than usual (S.R.C.: SEPT. 3, 1958 AD 78).

c) The parts of a low Mass to be said in the *clear* tone are: the prayers at the foot of the altar, except the *Aufer a nobis* and the *Oramus te Domine;* the Introit; the *Kyrie;* the *Gloria;* the *Dominus vobiscum;* the *Oremus;* the *Flectamus genua* and the *Levate;* the Orations; the Prophecies; the Epistle; the Gradual; the *Alleluja* Verse; the Tract; the Sequence; the Gospel; the *Credo;* the Offertory Antiphon; the Preface and introductory Versicles; from the *Per omnia saecula saeculorum* up to the *Amen* exclusively after the *Pater noster;* the *Per omnia saecula saeculorum* and the *Pax Domini;* the *Agnus Dei;* the Communion Antiphon; the Postcommunion Orations; the *Humiliate capita vestra Deo;* the *Ite Missa est;* the *Benedicamus Domino;* the *Requiescant in pace;* the Blessing from the *Benedicat vos omnipotens Deus;* the last Gospel (M.R.: R.G., XVI, 1).

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d) The parts of a low Mass to be said in the *secret* tone are those not included in the preceding. But the following are said in the *middle* tone: the words *Orate fratres;* the *Sanctus* and *Benedictus;* the words *Nobis quoque peccatoribus;* the words *Dne non sum dignus* (M.R.: RITUS, LL. CC.). If the Mass is being broadcast by radio, the secret and middle tones should be a bit louder than usual (S.R.C.: SEPT. 3, 1958 AD 78).

e) Four tones are to be used at a high and at a solemn Mass, namely, the singing, the clear, the subdued, and the secret (M.R.: R.G., XVI, 3; S.R.C. 4057, V).

f) The parts of a high or a solemn Mass, which are to be sung by the celebrant or by the sacred ministers, are the following: the words *Gloria in excelsis Deo;* the words *Dominus vobiscum* and the Orations before the Epistle; the Epistle (subdeacon); the Gospel; the Passion (which may also be read); the words *Credo in unum Deum;* the *Dominus vobiscum* and the word *Oremus* before the Offertory; the Preface and introductory Versicles; the *Per omnia saecula saeculorum* down to the end of the *Pater noster;* the *Per omnia saecula saeculorum* and the whole of the *Pax Domini;* the Orations after the Communion with the *Dominus vobiscum* before and after; the words *Humiliate capita vestra Deo* (deacon); the words *Ite Missa est* or *Benedicamus Domino* or *Requiescant in pace* (deacon). The celebrant at a high Mass sings those parts which at a solemn Mass are sung by the celebrant and deacon. In the absence of a server who has received first tonsure at the very least, he may also sing the Epistle; but it is enough if he reads it (M.R.: R.G., XVI, 3; S.R.C. 3350; CALLEWAERT: N. 256; SEE N. 248 B).

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g) The parts of a high or a solemn Mass, to be said by the celebrant in the secret tone, are the same as for a low Mass.

h) The parts of a high or a solemn Mass, to be said in the clear tone, are the Epistle when it is not sung and the Blessing at the end (M.R.: RITUS, XII, 7).

i) The parts of a high or a solemn Mass, to be said by the celebrant in the subdued tone, are all those which are neither sung by him nor said in a clear or in a secret tone (M.R.: R.G., XVI, 3). The subdued tone, which is proper to a high or a solemn Mass, would seem to be a tone between the clear and the secret tones or a tone audible to those assisting the celebrant at the altar.

199. ***Incensations at Mass.*** The use of incense is prescribed if the Mass is solemn; any contrary custom at Masses of Requiem or at ferial Masses cannot be tolerated but must be eliminated (S.R.C. 2424, III; 3039, VI).

b) Without an apostolic indult the use of incense at a high Mass is forbidden, even if the Mass is celebrated before the Blessed Sacrament exposed in the monstrance (S.R.C. 937, III; 2515, VIII; 3328, I; 3611, VI; 3697, III). This indult may be obtained from the Holy See either directly or through the local Ordinary; the latter is empowered by his quinquennial faculties to permit incense at high Masses on feasts of the first and second class, on Sundays, and before the Blessed Sacrament publicly exposed. See nn. 502 e; 504 z.

c) When prescribed or permitted, incense shall be used during Mass at the following times: after the

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Oramus te Domine or before the Introit; before and after the singing of the Gospel; after the *Veni sanctificator* at the end of the Offertory; during the Elevations (M.R.: RITUS, IV, 4; VI, 5; VII, 9; VIII, 8). But at Masses of Requiem incense can only be used after the Offertory and during the Elevations (M.R.: RITUS, XIII, 2).

d) The incense is put into the thurible by the celebrant for all incensations at Mass, except for the incensation at the Elevations when this is done by the master of ceremonies or by an acolyte or by the thurifer himself as explained in n. 191 c ad 2; the celebrant blesses the incense after putting it in the thurible, even at a Mass of Requiem and at a Mass of Exposition.

e) While putting the incense into the thurible before the Introit and also before the singing of the Gospel, the celebrant stands at the middle, except at a Mass of Exposition at which he shall stand a step or two away from the middle on the Gospel side but without genuflecting beforehand (S.R.C. 4194, V). Turning half-way from the altar and facing toward the Epistle corner, he shall place his left hand on his breast and with his right hand shall put incense into the thurible three times, saying at the same time the words *Ab illo benedicaris in cujus honore cremaberis. Amen.* He shall then join his hands briefly before his breast, replace his left hand on his breast, and with his right hand bless the incense in the thurible; contrary to what the *Ordo Missae* seems to indicate, this sign of the Cross is not made at *benedicaris* (M.R.: RITUS, IV, 4; VII, 5; C.E.: I, C. XXIII, NN. 1–2; S.R.C. 2515, X).

f) While putting the incense into the thurible after

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the Offertory, the celebrant follows the above procedure, except that instead of the *Ab illo benedicaris* he says the *Per intercessionem* down to *electorum suorum* inclusively. He shall then join his hands briefly before his breast, replace his left hand on his breast and, continuing with the words *incensum istud dignetur Dominus benedicere,* with his right hand bless the incense in the thurible at the word *benedicere;* he shall thereupon rejoin his hands before his breast and finish the prayer (M.R.: RITUS, VII, 5, 10; EPH. LIT.: LIV, P. 180 AD 12).

g) At the beginning of an incensation the left hand shall be at one's breast and holding the thurible at the upper end of the chains below the disc, while the right hand shall be at one's right thigh and holding the thurible at the lower end of the chains as near as possible to the closed lid (C.E.: I, C. XXIII, NN. 4, 8). The chains are held between the thumb and the first two fingers of each hand, the remaining fingers to be closed.

h) During every incensation the left hand shall hold the thurible as stated above and shall be kept firm and steady at one's breast. The right hand during every incensation shall likewise hold the thurible as stated above and (except at the incensation of the *Oblata*) shall execute with the thurible three distinct movements but in one smooth and uninterrupted action, as follows: the raising of the thurible from its position near the right thigh to the level of one's breast or one's face, depending on whether the incensation is to be performed with a single or with a double swing respectively; the outward swing of the thurible toward the person or thing being incensed; the lowering of the

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thurible to about the level of one's cincture or to the initial position near the right thigh, depending respectively on whether the incensation is to be repeated or is finished, as explained below (j–k). These three movements are respectively called the *ductus*, the *ictus*, and the *reductus*.

i) If between the raising and the lowering of the thurible the outward swing is executed once only, the incensation is said to be performed with a single swing; but if the outward swing is executed twice in immediate succession, the incensation is said to be performed with a double swing. In the rubrics and by the authors the first is called an incensation *unico ictu;* the second is called an incensation *duplici ictu.*

j) If an incensation with a single swing is performed two or three times in immediate succession, the person or thing is said to be incensed with two or three single swings respectively; the numbers two and three here refer to the number of times the thurible is raised, while the single swing refers to what has been explained above (i). In the rubrics and by authors the first of the above incensations is called an incensation *duplici ductu, unico ictu;* the second is called an incensation *triplici ductu, unico ictu.*

k) If an incensation with a double swing is performed once only or two or three times in immediate succession, the person or thing is said to be incensed with one or two or three double swings respectively; here also the numbers one and two and three refer to the number of times the thurible is raised, while the double swing refers to what has been explained above

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(i). In the rubrics and by authors the first of the above incensations is called an incensation *simplici ductu, duplici ictu;* the second is called an incensation *duplici ductu, duplici ictu;* the third is called an incensation *triplici ductu, duplici ictu.*

l) The number of incensations to be given to those officiating or assisting at a sacred function is regulated by special rubrics, when any of the following are present: a Cardinal; an Apostolic Legate or Visitor in the place of his jurisdiction; a Metropolitan in his province; a Bishop in his diocese; a Bishop outside his diocese or a titular Bishop; certain lay dignitaries (C.E.: I, C. XXIII, N. 32). In a situation of this kind books dealing specifically with pontifical ceremonies should be consulted.

m) The following are to be incensed with three double swings: the celebrant, apart from the situations indicated above (l); the Blessed Sacrament when exposed in the monstrance or in the ciborium (S.R.C. 4048, IX); the altar crucifix (M.R.: RITUS, IV, 4; S.R.C. 4057, II); a relic of the Cross or any other relic of the Passion (n. 170 i); an image of the divine Infant or any other image of Our Lord (n. 165 c–d); the Book of the Gospels, the first double swing to be directed to the center of the Book, the second and third to the half of the Book on the thurificator's left and right respectively (M.R.: RITUS, VI, 5; S.R.C. 4057, II).

n) The following are to be incensed with two double swings: the deacon and the subdeacon, even in the situations indicated above (l); the Assistant Priest, the Assistant Deacons, Canons, Domestic and other

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non-episcopal Prelates, even in the situations indicated above (l); images of Our Lady or of the Saints (n. 165 b, d); relics of the Saints (n. 171 m).

o) The following are to be incensed with one double swing, even in the situations indicated above (l); a pastor or rector in his own church, and in general any priest when incensed individually (S.R.C. 156, IV); the inferior ministers of the Mass or at Office, when incensed individually.

p) The following are to be incensed with three single swings: the clergy in choir, when incensed collectively; the people, when incensed collectively; the ashes, when blessed on Ash Wednesday; the candles, when blessed on Candlemas day; the palms, when blessed on Palm Sunday; the incense grains and the new fire, when blessed on Holy Saturday (S.R.C. 4057, II AD 2). In all these cases the first single swing is directed toward the center of the group or objects being incensed, the second and third to that part on the thurificator's left and right respectively.

q) The following are also to be incensed with three single swings: each half of the table and base of the altar (M.R.: RITUS, IV, 4; S.R.C. 4057, II AD 2); each side of the coffin or the catafalque at a Libera service (S.R.C. 4081, IV). In these cases the individual swings are made as the celebrant advances along the altar or coffin or catafalque.

r) An incensation with two single swings is prescribed for the altar base at the Epistle and Gospel corners (M.R.: RITUS, IV, 4).

s) The celebrant shall incense the altar with gravity

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and decorum. While actually incensing any part of it, he shall move neither head nor body but shall be standing still. Proceeding along the predella, he shall take one complete step from one incensation to the next and shall begin each step with the foot nearer the altar. When genuflecting at the middle to the Blessed Sacrament reserved in the tabernacle or exposed in the monstrance, he shall rest the last three fingers of his left hand on the altar (C.E.: I, C. XXIII, N. 8; EPH. LIT.: LIV, P. 181 AD 2). For particular details, see illustration before Proper of the Season in the Missal; see also M.R.: Ritus, IV, 4–7; nn. 165 a–c; 170 j; 171 o.

t) For particular details to be observed at the incensation of the *Oblata,* see illustration before Proper of the Season in the Missal; see also M.R.: Ritus, VII, 10.

u) The following general rule shall be followed in regard to the inclinations to be made before and after a person is incensed. "If the one incensing is equal in dignity to the one being incensed or greater in dignity, each shall salute the other with a bow of the head before and after the incensation. But if the one incensing is inferior in dignity to the one being incensed, he shall salute the latter with a profound bow of the head before and after the incensation; the latter shall make a slight or no bow in return, depending on whether the thurificator has or has not any special distinction. At the incensation of an inferior minister the thurificator shall make only a slight or even no bow before and after, depending on the quality of the one being incensed" (C.E.: I, C. XXIII, N. 20).

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200. ***The Eyes at Mass.*** The celebrant shall keep his eyes cast down at the following times: while walking from the sacristy to the altar; while facing toward the people as e.g. for the *Dominus vobiscum* or the *Orate fratres* or the Blessing at the end; while returning to the sacristy (M.R.: RITUS, II, 1; V, 1; VII, 7; XII, 1, 6).

b) The celebrant shall fix his eyes devoutly on the Blessed Sacrament at the following times: during both Elevations; while praying privately at the Memento of the Dead; while saying the *Pater noster;* during the three orations before Communion; in general, whenever holding or handling the Blessed Sacrament or reciting prayers from memory (M.R.: RITUS, VIII, 5; IX, 2; X, 1, 3; CALLEWAERT: N. 22).

c) When the rubrics direct the celebrant to raise his eyes to God or to heaven, he shall look at the altar crucifix or, if It is exposed in the monstrance, at the Blessed Sacrament (S.R.C. 2960, III). But if the altar crucifix is placed too high or too low, the celebrant shall merely raise his eyes heavenward (S.L.: III, QU. 169; SEE N. 152 F).

d) The celebrant shall elevate and thereupon at once lower his eyes at the following times: before the *Munda cor meum;* before the *Suscipe sancte Pater;* while saying the entire *Offerimus* at the offering of the chalice; while saying the five words *Veni sanctificator omnipotens aeterne Deus;* before the *Suscipe sancta Trinitas;* at *Deo nostro* in the *Gratias agamus* before the Preface; before the *Te igitur;* at the words *elevatis oculis in coelum ad te Deum Patrem suum omnipo-*

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tentem before the Consecration of the host; at the words *Benedicat vos omnipotens Deus* of the final Blessing (M.R.: RITUS, VI, 2; VII, 5, 7, 8; VIII, 1, 4; XII, 1; DE CARPO-MORETTI: N. 317).

201. ***Kisses.*** While vesting for Mass (even for a Mass of Requiem), the celebrant shall kiss the amice (n. 120 e, g), the maniple (n. 123 c, f), and the stole (n. 124 c, h). A sign of the Cross with the thumb or hand shall not be made on the vestment, before it is kissed (M.R.: RITUS, IV, 1). The above vestments are not kissed after being taken off.

b) The celebrant shall kiss the altar at the following times: while saying the words *quorum reliquiae hic sunt* in the *Oramus te Domine;* before turning toward the people to say *Dominus vobiscum* and *Orate fratres;* while saying the words *uti accepta habeas et benedicas* in the *Te igitur;* while saying the words *ex hac Altaris participatione* in the *Supplices te rogamus;* after the first prayer before the Communion, if the Kiss of Peace is to be given, as noted below (f); after the *Placeat,* even if the people are not to be blessed (M.R.: RITUS, IV, 1; V, 1; VII, 7; VIII, 1; IX, 1; X, 3; XII, 1).

c) It is recommended that the celebrant take one step back before kissing the altar. He shall then rest his extended hands on the altar (n. 189 a) and shall kiss it lightly near the front edge of the table at the middle; but a sign of the Cross with the hand or thumb shall not be made on the altar before kissing it (M.R.: RITUS, IV, 1).

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d) After the first Gospel has been read or sung, the celebrant shall kiss the Book where the text of the Gospel begins, as explained in n. 187 g; but a sign of the Cross is not made on the Book before kissing it. The kiss is omitted in all Masses of Requiem and after reading the Passion (O.H.S.I.: MISSA PALM., N. 10). At a solemn Mass it is deferred until the Book is brought to the celebrant by the subdeacon, following the singing of the Gospel by the deacon. If the Mass is celebrated in the presence of a Cardinal in Cope and Miter or in Cappa Magna and Biretta, the Book shall be kissed by him and not by the celebrant; the same is to be observed if the Mass is celebrated in the presence of an Apostolic Legate or of an Archbishop or a Bishop, provided that they are vested as above noted and that they are in the place of their jurisdiction or in their province or diocese respectively; these Prelates do not kiss the Book if they are present in rochet and mozzetta merely (M.R.: RITUS, IV, 1; VI, 2, 5; STEHLE: P. 277 AD 5).

e) The celebrant shall kiss the Missal after the first Gospel, taking it in both hands from the stand or from the hands of the subdeacon and bending his head slightly forward (M.R.: RITUS, VI, 2, 5; DE CARPO-MORETTI: NN. 314; 486).

f) The celebrant shall give the Kiss of Peace to the deacon at every solemn Mass, with the exception of Masses of Requiem and with the exception of the Masses of Holy Thursday and Holy Saturday. If an Assistant Priest is officiating, the celebrant gives the

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Pax to him, and he in turn gives it to the deacon (M.R.: RITUS, X, 8–9; XIII, 1).

g) The Kiss of Peace is given by the celebrant in the following manner. After finishing the first prayer before the Communion, he shall kiss the altar as explained above (c), join his hands before his breast, and make a right half-turn from the altar but without genuflecting beforehand. Facing the deacon (or Assistant Priest), he shall rest the palms of his hands on the arms of the latter just below the shoulders and shall bow towards his left shoulder so that their cheeks almost touch, saying at the same time *Pax tecum*. Rejoining his hands before his breast and drawing back, he shall bow to the deacon (or Assistant Priest), turn back to the altar, and resume the prayers before the Communion (M.R.: RITUS, X, 8–9; DE CARPO-MORETTI: p. 725).

h) The Kiss of Peace is received by the deacon (or Assistant Priest) in the following manner. Kneeling on the edge of the predella at the celebrant's right during the first prayer before the Communion, he shall thereupon rise and stand on the predella. Keeping his hands joined before his breast but without genuflecting, he shall kiss the altar outside the corporal, face the celebrant, and bow. Placing the palms of his hands under the arms of the celebrant, he shall then receive the Kiss of Peace in the manner described above (g), at the same time answering *Et cum spiritu tuo*. Rejoining his hands before his breast and drawing back, he shall again bow to the celebrant, genuflect to the

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Blessed Sacrament, and descend from the predella to give the Pax to the next in order according to the rubrics (M.R.: RITUS, X, 8; S.R.C. 2915, VII; DE CARPO-MORETTI: N. 725).

i) Concerning the kissing of the paten during the *Libera nos quaesumus*, see n. 187 c.

THE PARTS OF THE MASS

202. *From Sacristy to Altar.* Only for Bishops may the vestments be set out on the altar at the middle, even if they celebrate privately; this is allowed to inferior Prelates who have the use of Pontificals, but only if they celebrate with pontifical rite (S.R.C. 1131, XI). Otherwise, the celebrant vests away from the altar; but if there is no other place except the altar, the vestments are set out at the Gospel side and not at the middle; after vesting and without first descending to the floor, the celebrant at once arranges the chalice on the corporal and opens the Missal (M.R.: RITUS, II, 2). No one may vest at an altar on which the Blessed Sacrament is solemnly exposed (S.L.P.: I, N. 194).

b) The celebrant shall put on his biretta after vesting. When about to start out for the altar, he shall make a profound bow of the head to the sacristy crucifix; but he does not remove his biretta if he is carrying the chalice. If the principal image in the sacristy is of Our Lady or of a Saint, he makes respectively a me-

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dium or a slight bow of the head; if there is no image, the bow is omitted.

c) The celebrant shall carry the chalice at the height of his breast, his left hand at the node of the chalice and his right hand resting on the burse the opening of which shall be toward him. It is forbidden to carry an unveiled chalice to the altar (S.R.C. 4181, v).

d) It is not allowed to place a handkerchief or similar personal articles on the burse (S.R.C. 2118). It does not however seem to be forbidden to place the tabernacle key on the burse (CALLEWAERT: N. 104, NOTE 2).

e) The celebrant shall come to the altar by way of the Gospel side and return to the sacristy by way of the Epistle side, if this is possible (S.R.C. 3029, XII).

f) Even though he is carrying the chalice, the celebrant may bless himself with holy water on leaving the sacristy if he can do so conveniently (S.R.C. 2514, IV).

g) While on his way to or from a side altar, the celebrant does not genuflect if the choir is singing the *Et incarnatus est* for a Mass being celebrated at the main altar (S.R.C. 1421, III). Concerning reverences to be made in certain other circumstances, see n. 132 n–r.

h) On reaching the altar and before ascending to the predella, the celebrant shall make a profound bow of the body to the altar crucifix, unless the Blessed Sacrament is reserved at the altar or publicly exposed there in which case a simple or a double genuflection is respectively made *in plano* (M.R.: RITUS, II, 2; S.R.C. 2682, XLVII; SEE ALSO NN. 191 B AD 1; 193 C AD 1).

i) The celebrant does not bow to the altar crucifix after extending the corporal and arranging the chalice

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on it and before going to the Epistle corner to open the Missal (S.R.C. 2682, XXVII; CALLEWAERT: N. 106 AD 4; SEE ALSO N. 157 E).

203. *Prayers at Foot of the Altar.* After opening the Missal and returning to the middle of the altar, the celebrant shall make a profound bow of the head to the crucifix. Making a right turn but without leaving the middle, he shall then descend in a straight line to the floor before the lowest step; this is done, even if the Blessed Sacrament is reserved at the altar (M.R.: RITUS, II, 4; CALLEWAERT: N. 106 AD 4).

b) If the Blessed Sacrament is exposed at the altar in the monstrance, the celebrant shall make a simple genuflection at the middle after opening the Missal. He shall thereupon make a right turn, withdraw a little to the Gospel side, and descend in an oblique line to the floor before the lowest step (CALLEWAERT: N. 759).

c) After descending to the floor as noted above (a–b), the celebrant shall make a profound bow of the body to the crucifix, unless the Blessed Sacrament is reserved or exposed at the altar in which case he shall make a simple genuflection on the lowest step. He shall then sign himself with the sign of the Cross and begin the prayers (M.R.: RITUS, III, 1; S.R.C. 2682, XLVII; SEE N. 193 C AD 2).

d) From the moment of making the sign of the Cross at the foot of the altar until the Mass is finished, the celebrant and ministers shall take no notice of any other function being performed in the church (M.R.:

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RITUS, III, 4). If before or after this time the Elevation of another Mass or Benediction with the Blessed Sacrament is about to begin or is in progress, the celebrant and ministers shall kneel; the celebrant shall kneel on the highest or lowest step, depending on whether he is on the predella or at the foot of the altar at the time (CALLEWAERT: N. 108 AD 4).

e) The Psalm *Judica me* and the Antiphon *Introibo* after the Psalm shall be omitted in all Masses of Requiem and in the dominical and ferial Masses (not festive or votive Masses) from Passion Sunday to Holy Saturday inclusively (M.R.: RITUS, III, 6; XIII, 1). The prayers at the foot of the altar are omitted entirely from the Mass which is celebrated in connection with the Blessing of Palms and on Holy Saturday; on coming to the altar to begin the Mass, the celebrant in both cases ascends at once to the predella, kisses the altar, and incenses it in the usual manner (O.H.S.I.: MISSA DOM. PALM., N. 2; MISSA VIG. PASCH., N. 1).

f) The *Confiteor* shall be said according to the formula of the Roman Missal; it is not allowed to add the name of any other Saint without an apostolic indult (S.R.C. 1332, V; 2142; 2587, II; 2972; 3749).

g) While saying the *mea culpa*, the celebrant shall strike his breast lightly with the tips of the fingers of his right hand, his left hand to be placed in the meantime below his breast (M.R.: RITUS, III, 7; CALLEWAERT: N. 19). See n. 193 c ad 3.

h) The celebrant does not turn to the server or servers at a low or a high Mass, while saying *vobis fratres*, *vos fratres*, and *misereatur vestri*.

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i) If there is no server or if the server is unable to respond, the celebrant shall himself make the responses, omitting only the server's *Misereatur* and *Confiteor* (S.R.C. 3368, 1); hence, after saying his own *Confiteor* (with *vobis fratres* and *vos fratres*), he shall continue with *Misereatur vestri.* See also nn. 194 c ad 1–2; 201 b.

204. ***The Introit.*** The celebrant signs himself with the sign of the Cross at the beginning of the Introit; but this is not repeated when the beginning of the Introit is repeated (M.R.: RITUS, IV, 2).

b) At a Mass of Requiem, instead of signing himself as noted above, the celebrant shall at the beginning of the Introit make with his right hand a sign of the Cross over the Missal; he shall at the same time rest his left hand, palm down and fingers extended and together, on the altar table (M.R.: RITUS, XIII, 1; S.R.C. 2572, XXV).

c) There is no Introit to be read or sung in the Mass of the Easter-Vigil. On coming from the sacristy to the altar at the end of the Litany and making there the proper reverence to the Cross, the celebrant ascends at once to the predella and kisses the altar which he thereupon incenses in the usual manner. The choir during this time shall sing in the manner usual at Mass the *Kyrie,* which however is omitted by the celebrant. The incensation of the altar and the singing of the *Kyrie* being completed, the celebrant intones the *Gloria* (O.H.S.I.: MISSA VIG. PASCH., NN. 1–2).

d) The Introit of the Mass of the vigil of Pentecost,

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formerly to be read at low and private Masses only, is henceforth to be said with every Mass of the vigil. This is due to the fact that the prophecies, the blessing of the baptismal font, and the Litany of the Saints before this Mass have been suppresed; hence, the rubrics of the Missal about the omission of the Introit do not apply (S.R.C.: INSTR. (n. 16) OF NOV. 16, 1955).

e) The doxology is omitted from the Introit in Requiem Masses and in seasonal Masses from Passion Sunday to Holy Thursday (M.R.: R.G., VIII, 1).

205. ***The Kyrie.*** The celebrant of a low or high Mass says the *Kyrie* at the middle (M.R.: RITUS, IV, 2); see n. 246 i (solemn Mass). The *Kyrie* is omitted by the celebrant on Holy Saturday, as noted in n. 204 c.

b) If there is no server or if the server is unable to respond, the celebrant shall himself say the nine invocations of the *Kyrie* (M.R.: RITUS, IV, 2).

206. ***The Gloria.*** At the words *Gloria in excelsis Deo* the celebrant shall extend, elevate, and rejoin his hands, as explained in n. 190 a–b; at the word *Deo* he shall also bow his head profoundly. After lowering his hands, he shall keep them joined before his breast until he signs himself at the end (M.R.: RITUS, IV, 3; CALLEWAERT: N. 114).

b) The celebrant must bow his head profoundly at the following words: *Deo; Adoramus te; Gratias agimus tibi; Jesu Christe; Suscipe deprecationem nostram; Jesu Christe* (M.R.: RITUS, IV, 3; CALLEWAERT: N. 114).

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c) The celebrant does not rejoin his hands after blessing himself at the end of the *Gloria*, but places them at once on the altar outside the corporal (S.R.C. 2682, XXIX).

d) *Ite Missa est* is said at the end of a Mass with a *Gloria*, except on Holy Thursday. From Holy Saturday to the following Saturday, the *Ite Missa est* is said with a double *Alleluja* in the Masses proper to these days. Instead of *Ite Missa est*, *Requiescant in pace* is said at the end of Requiem Masses, while *Benedicamus Domino* is said in all other Masses without a *Gloria* and in the Mass of Holy Thursday (M.R.: R.G., XIII, 1; O.H.S.I.: FER. V, N. 35).

207. *The Gloria Omitted.* The *Gloria* is omitted in the following Masses, apart from the exceptions noted:

1° In the Mass corresponding to the Office of the day, if the latter does not take the *Te Deum* after Matins. To be excepted are the Masses of Holy Thursday and Holy Saturday; these take the *Gloria*, even though the *Te Deum* is not said after Matins.

2° In private votive Masses, whether celebrated with or without chant or within or outside the Paschal Season. To be excepted are the following Masses in which the *Gloria* is always said: votive Masses of the Blessed Virgin, if celebrated on a Saturday; votive Masses of the Angels, whether in honor of the Angels collectively or individually; quasi-votive Masses of an occurring feast (NN. 277–278).

3° In all Masses celebrated in violet vestments,

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whether there is question of a dominical or a ferial or a festive or a solemn votive Mass.

4° In all Masses of Requiem.

208. *The Principal Prayer.* After the *Kyrie* or *Gloria* the celebrant shall kiss the altar as explained in n. 201 c. He shall thereupon rejoin his hands before his breast, make a right turn, and with eyes cast down face the people. Extending and joining his hands, he shall say *Dominus vobiscum.* Turning so as to face the Epistle corner, he shall proceed at once to the Missal to say the principal prayer. Before beginning this prayer, he shall say *Oremus* and shall at the same time extend and join his hands before his breast and bow his head profoundly to the crucifix or (if It is exposed) to the Blessed Sacrament (M.R.: RITUS, V, 1; CALLEWAERT: N. 35; SEE NN. 190 E; 195 B–C).

b) The principal prayer of a Mass is the prayer that is proper to it, for which reason it takes precedence over all other orations that may be prescribed or permitted. A Mass has only one such proper prayer, except as noted below (g). This prayer is the same as the oration for Lauds in the Office corresponding to the Mass. It is also the oration to be used if the Mass is only commemorated.

c) While saying the above prayer, the celebrant shall stand facing the Missal and holding his hands extended as explained in n. 189 b (M.R.: RITUS, V, 1).

d) If the prayer is to be concluded with the words Per (*eumdem*) *Dominum nostrum,* the celebrant shall

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rejoin his hands before his breast while saying these words, and at the following words *Jesum Christum* he shall bow his head profoundly to the crucifix or (if It is exposed) to the Blessed Sacrament. But if the conclusion begins with the words *Qui tecum* or *Qui vivis*, he shall rejoin his hands at the words *in unitate* and shall make no bow (M.R.: RITUS, V, 1–2; CALLEWAERT: N. 35).

e) The family names of the Saints, as well as toponymics and appellatives, are not to be expressed in the prayers in honor of the Saints (S.R.C. 2319, RELIQ. DUB. AD II). By way of exception, however, the following names are to be retained: *Magdalena* in the oration of St. Mary Magdalen the Penitent; *Chrysostomus* and *Chrysologus* in the orations of St. John Chrysostom and St. Peter Chrysologus; *Caelestinus* in the oration of St. Peter Celestine; *Agricola* in the oration of St. Isidore the Farmer (S.R.C. 2637; 3642, I).

f) If a feast is accidentally transferred or perpetually reposed, expressions like *hunc diem* or *hodiernum diem* or *praesentem diem* may not be changed in the oration without the approval of the Holy See (S.R.C. 2572, X). See n. 250 e.

g) On all ember Wednesdays and on the Wednesday of the fourth week of Lent and of Holy Week the respective ferial Mass has two proper orations; on all ember Saturdays the ferial Mass has six proper orations. The first of these orations is the oration said at Lauds and is the one to be used if the Mass is only commemorated (M.R.: R.G., VII, 4). But the last of these orations is the one to which commemorations and

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other collects are to be added (M.R.: R.G., IX, 13; S.R.C. 3592).

h) In the ferial Masses referred to above (g), the *Dominus vobiscum* is not said until before the last of the orations proper to these Masses; it is said in the usual manner, the celebrant leaving the Missal and returning to the middle. The other orations are said immediately after the *Kyrie*. *Oremus* is said before each oration; to each *Oremus* the words *Flectamus genua* and *Levate* are added except in the ember day Masses after Pentecost and before the last proper oration in the other Masses. Each oration is fully concluded, with the exception of the last when a commemoration is to be added to it under the one conclusion.

209. ***Special Commemorations.*** Under this heading belong the following: a commemoration joined to the principal prayer under one conclusion; a commemoration of an occurring Office, including a commemoration of St. Paul after St. Peter and *vice versa;* a commemoration of the Major or Minor Litanies.

b) A commemoration of St. Paul after St. Peter and *vice versa* is counted as one oration with the preceding. The same holds for a commemoration joined to the principal prayer under one conclusion (S.R.C.: OCT. 17, 1955 AD XXIV; EPH. LIT.: LXX, P. 267).

c) *Oremus* is said before the first special commemoration, unless the latter is joined to the principal prayer under one conclusion or is preceded by a prescribed votive collect for the Pope or the Bishop or of the Blessed Sacrament (g ad 5). The *Oremus* is said,

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as noted in n. 208 a; the commemorations are said, as noted in n. 208 c.

d) A special commemoration is concluded, if *Oremus* is to be said before the following oration or if no oration is to follow. If a commemoration is joined to the principal prayer under one conclusion, the conclusion shall be the one proper to the commemoration and not the one proper to the principal prayer (n. 220 g).

e) A commemoration to be joined to the principal prayer under one conclusion is never omitted and precedes every other. The same holds for a commemoration of St. Paul if the preceding prayer is in honor of St. Peter, and *vice versa*. See above (b).

f) Saving the above rule (e), the following commemorations are never omitted and have absolute precedence over all others: any Sunday; a double of the I class; a feria of Lent, Passiontide, or Advent; the September ember days; the Major Litanies, even during octave of Easter and on Low Sunday, if the Litanies are to be said (S.R.C.: MARCH 23, 1955 AD III, 2; OCT. 17, 1955 AD XI). This rule is to be observed even in sung and conventual Masses, the norms in M.R.: ADD., V, 4 notwithstanding. It is not observed in a conflict with the rule forbidding more than three numerically distinct orations (S.R.C.: OCT. 17, 1955 AD III; EPH. LIT.: 70, 1956, P. 267).

g) The commemoration of occurring Offices other than the above is regulated, as follows (S.R.C.: MARCH 23, 1955 AD III, 3–4):

1° The commemoration is omitted, if three numerically distinct orations precede.

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2° The commemoration is omitted in the Mass of a double of the I class, whether Sunday or feast; in the Mass of a privileged feria or vigil; in a sung Mass; in a solemn votive Mass.

3° Only one such commemoration can be made in the Mass of a feast of double rite of the II class and in the Mass of a Sunday other than of the I class. But even this one commemoration is omitted, if a privileged commemoration mentioned above (f) has to be made (S.R.C.: NOV. 19, 1955; EPH. LIT.: 70, P. 412).

4° Two such commemorations are the most that can be made in Masses not already mentioned.

5° Such a commemoration must always follow the oration for the Pope or Bishop or of the Blessed Sacrament, if this oration is prescribed by the rubrics (S.R.C.: OCT. 17, 1955 AD II–III; EPH. LIT.: 70, 1956, P. 266).

6° Such a commemoration is made before an *oratio imperata pro re gravi;* but it is omitted in favor of the latter, if there is question of the third oration (S.R.C.: OCT. 17, 1955 AD II; NOV. 3, 1955 AD XIX).

210. *Seasonal Commemorations.* These are the prayers assigned in the Missal for the different seasons of the year.

b) The rubrics of the Missal prescribing these commemorations have been entirely abrogated (S.R.C.: MARCH 23, 1955 AD V, 1).

211. *Prescribed Votive Collects.* Under this heading belong orations which are not related to an occurring Office but which are nevertheless prescribed by

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the rubrics or by the local Ordinary. The oration on the anniversary of one's ordination, though not a prescribed but an optional collect (S.R.C.: OCT. 17, 1955 AD II), is also to be considered as belonging to this group because of its special privileges.

b) The orations belonging to the group of prescribed votive collects are those named in nn. 212–216.

c) If the oration for the Pope or the Bishop and the oration of the Blessed Sacrament are both prescribed by the rubrics, the former is said before the latter; if only one can be said because of the three-oration rule, it is the latter that must be omitted (S.R.C.: NOV. 15, 1956 AD VII; EPH. LIT.: 71, PP. 56–57).

d) The oration for the Pope or the Bishop and the oration of the Blessed Sacrament, if either is prescribed by the rubrics, are said before a non-privileged commemoration (n. 209 g ad 5). But a non-privileged commemoration is said before an oration prescribed by the local Ordinary; but if the latter is *pro re gravi*, the non-privileged commemoration is omitted in its favor, should there be question of the third oration (n. 209 g ad 6).

e) *Oremus* is said before a prescribed votive collect, if the preceding oration was concluded. The *Oremus* is said, as noted in n. 208 a; the collects are said, as noted in n. 208 c.

f) A prescribed votive collect is concluded, if it is the last oration to be said.

g) The rubrics of the Missal, prescribing the oration *Fidelium* on certain free ferias, have been abrogated (S.R.C.: MARCH 23, 1955 AD V, 3).

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b) A collect, *simpliciter* prescribed by the local Ordinary, is omitted if three numerically distinct orations have been said; if two such collects are prescribed, the second is omitted if it would be a fourth oration (S.R.C.: MARCH 23, 1955 AD V, 4; JUNE 2, 1955 AD X). All prescribed collects of whatever kind must be omitted in Holy Week (n. 499 c).

212. *Collect of the Blessed Sacrament.* During the Devotion of the Forty Hours the oration of the Blessed Sacrament shall be said as a votive collect in Masses which are sung or read at the altar of exposition only (S.R.C.: JUNE 2, 1955 AD IX); it is however to be omitted in the Masses of All Souls' day and in Masses in honor of or containing a special commemoration of the Blessed Sacrament or an identical Mystery. By a Mass or oration in honor of an identical Mystery is meant one in honor of the Passion, the Holy Cross, the Most Holy Redeemer, the Sacred Heart, the Precious Blood, or the Supreme and Eternal Priesthood of Christ.

b) Apart from the Devotion of the Forty Hours the oration of the Blessed Sacrament shall be said as a votive collect, if after the Mass and without leaving the sanctuary the celebrant is to expose the Blessed Sacrament in the monstrance at the same altar and for a public cause. It shall also be said, if the Mass is celebrated at an altar where Exposition of the Blessed Sacrament in the monstrance and for a public cause is actually being held. To be excepted are Masses in honor of or containing a special commemoration of the

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Blessed Sacrament or an identical Mystery as explained in the preceding paragraph (S.R.C.: JAN. 11, 1928 AD I, III; MAY 16, 1939 AD VII; JUNE 2, 1955 AD IX).

c) A votive collect of the Blessed Sacrament is not prescribed, when the Blessed Sacrament is exposed in the monstrance for a private cause merely (S.R.C. 4120, VII).

213. ***Collect on Anniversaries of the Pope.*** The oration for the Pope shall be said as a votive collect on the anniversaries of his election and coronation as Sovereign Pontiff. It is omitted in Masses of Requiem and as noted below (c).

b) Should these anniversaries perpetually coincide with a double of the first class in the universal Church or with the vigil of Christmas or All Souls' day, they shall be permanently transferred to the first following day, that is not occupied by a double of the first class according to the calendar of the universal Church (M.R.: ADD., II, 6). But if the true anniversary is Nov. 2, the collect shall be said on that day whenever it falls on a Sunday; otherwise, the anniversary shall always be observed on Nov. 3 (SYNOPSIS: P. 267 AD 4).

c) Should these anniversaries accidentally occur on Palm Sunday or on any other of the days during Holy Week or on the vigil of Pentecost or (with the exception of the Monday and Tuesday after Easter and Pentecost) on any movable feast of the Lord celebrated in the universal Church as a primary double of the first class, the collect is not said either on the day itself or later. The oration is also omitted on other

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days in conventual and sung Masses, where a votive Mass of the anniversary is celebrated in chant (M.R.: ADD., II, 4–5).

d) Should these anniversaries accidentally or perpetually coincide with a double of the first class according to a particular calendar, the collect is not omitted.

e) If the election or coronation occurred on or between Feb. 25 and Feb. 29 in a leap year, the anniversary in non-leap years shall be respectively observed on or between Feb. 24 and Feb. 28 (EPH. LIT.: LXIV, P. 383).

f) If either anniversary of the Pope coincides with the anniversary of the election (transfer) or consecration of the local Bishop, the anniversary of the Bishop shall be permanently transferred to the first following day, which is not occupied by a double of the first class according to the calendar of the universal Church or of the diocese (M.R.: ADD., II, 6).

g) When the oration for the Pope is said by reason of the anniversary of his election or coronation, it is not repeated if it is also prescribed by the local Ordinary.

214. *Collect on Anniversaries of Bishop.* A votive collect for the local Bishop shall be said throughout the diocese, even by exempt religious and by visiting priests, on the anniversaries of his consecration and of his election or transfer to the diocese (M.R.: ADD., II, 5). It is omitted in Masses of Requiem and as noted below (e).

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b) If a Bishop is promoted to the rank of an Archbishop by reason of the elevation of his diocese to the status of a metropolitan See, the anniversary of this promotion shall thereafter be observed instead of the anniversary of his election or transfer to the See (S.R.C. 4258). This does not apply, if the title of Archbishop is bestowed on him as a personal honor, the diocese retaining its status of a suffragan See.

c) The prescribed collect is taken from the special votive Mass for these anniversaries, given in the Missal among the votive Masses *Ad Diversa*. At the letter N after *famulum tuum* is to be added the name of the Bishop, e.g. *Franciscum*. At the letter N after *ecclesiae* (dative case) is to be added, not the Title of the Cathedral, but the name of the (arch)diocese, e.g. *Neo-Eboracensi*.

d) Should these anniversaries perpetually coincide with a double of the first class according to the universal or diocesan calendar or with either anniversary of the Pope or with the vigil of Christmas or All Souls' day, they shall be permanently transferred to the first following day, which is not occupied by a double of the first class according to the universal or diocesan calendar (M.R.: ADD., II, 6). But if the true anniversary is Nov. 2, the collect shall be said on that day whenever it falls on a Sunday; otherwise, the anniversary shall always be observed on Nov. 3 (SYNOPSIS: P. 267 AD 4).

e) Should these anniversaries accidentally occur on Palm Sunday or on any other of the days during Holy Week or on the vigil of Pentecost or (with the excep-

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tion of the Monday and Tuesday after Easter and Pentecost) on any movable feast of the Lord celebrated in the universal Church as a primary double of the first class, the collect is not said either on the day itself or later. The collect is also omitted on other days in conventual and sung Masses, where a votive Mass of the anniversary is celebrated with chant (M.R.: ADD., II, 5).

f) Should these anniversaries accidentally or perpetually coincide with a double of the first class according to a particular calendar within the diocese, the collect for the Bishop is not omitted.

g) If the consecration or the election (transfer or promotion) occurred on or between Feb. 25 and Feb. 29 in a leap year, the anniversary in non-leap years shall be respectively observed on or between Feb. 24 and Feb. 28 (EPH. LIT.: LXIV, P. 383).

h) If the first official proclamation of a Bishop's election or transfer or archiepiscopal promotion was made in Consistory, the anniversary date will be the calendar date on which the Consistory was held. But if the first official proclamation was made before the Consistory, the anniversary will be the date on which the Apostolic Letters were dispatched. In the case of one who had been Coadjutor with right of succession the anniversary of election or transfer will be the date on which were issued the Apostolic Letters appointing him Coadjutor with right of succession, and not the day of death of his predecessor (S.R.C. 2672, III; 3440, II; 4254; 4258).

i) If the oration for the Pope is prescribed by the

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Bishop, it shall be omitted on the two anniversaries of the Bishop, since the oration for the Pope and the oration for the Bishop are identical orations (S.R.C. 3213, I).

j) It is a probable view that a permanently constituted Apostolic Administrator of a vacant diocese (if a Bishop) has a right to a votive collect on the anniversaries of his consecration and of his appointment to the diocese (SEE C. 315, 1). But an Apostolic Administrator of an occupied See or a Vicar or Prefect Apostolic does not have this right by law (S.R.C. 2274, V; 3047, IV).

215. *Collect on Anniversary of Ordination.* Every priest may, but need not, say the votive collect *Pro Seipso Sacerdote* on the anniversary of his priestly ordination; this oration is the 20th of the *Orationes Diversae* of the Missal (M.R.: ADD., VI, 3).

b) The anniversary is the month and day, corresponding to the calendar date of one's ordination (M.R.: ADD., VI, 3). Hence, if one was ordained on Pentecost Saturday in the year 1954, the anniversary can only be observed on June 12 and not on each recurring Pentecost Saturday.

c) If the anniversary falls perpetually or accidentally on a double of the I class or during Holy Week or on the vigils of Christmas or of Pentecost, the collect cannot be said on these days but only on the first day following, which is not occupied by a double of the first class; the calendar to be followed in this matter is the one to be used in saying Mass, and not

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necessarily the calendar to be used in saying the Office (M.R.: ADD., VI, 3).

d) The collect may be said in any but a Requiem Mass. It is said after all the orations prescribed by the rubrics but before an oration prescribed by the local Ordinary; it is never said under one conclusion with the principal prayer (M.R.: ADD., VI, 3; S.R.C.: OCT. 17, 1955 AD II; EPH. LIT.: LXX, P. 249; P. 267 C AD 5).

e) Should one forget to say this collect on its proper day or should one be prevented from saying it by reason of a Mass of Requiem, the privilege may not be transferred to some other day.

216. ***Collect Prescribed by Local Ordinary.*** No more than two votive collects can be prescribed by the local Ordinary; the latter may not, however, prescribe an oration that is not given in the Roman Missal (M.R.: ADD., VI, 4; S.R.C. 1816; 2789, II).

b) The obligation to say a collect prescribed by the local Ordinary binds every priest saying Mass in the territory of the Ordinary; this includes exempt religious, even when celebrating in an exempt church, and also visiting priests from another diocese. A visiting Bishop, however, is not bound to this obligation (S.R.C. 2613, I; 3036, V; 3985; CALLEWAERT: N. 162).

c) The obligation to say a collect prescribed by the local Ordinary continues until the order to say it is revoked by him or by his successor (S.R.C. 2613, II).

d) If a collect is prescribed *simpliciter* or without qualification, it shall nevertheless be omitted as follows: on a double of the first or second class; on a Sun-

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day, whether the Mass is of the Sunday or not; on a privileged feria; on a privileged vigil; during the octaves of Christmas, Easter, and Pentecost; in a solemn votive Mass; in a Mass which has the privileges of a solemn votive Mass; in every sung Mass; if three numerically distinct orations have already been said (M.R.: ADD., VI, 4; S.R.C. 4288, V; 4294, III; JAN. 16, 1946 AD V; MARCH 23, 1955 AD V, 4; JUNE 2, 1955 AD X; NOV. 15, 1956 AD VIII; EPH. LIT.: LXIII, P. 86; LXXI, P. 57). See n. 211 h.

e) A collect prescribed *pro re gravi* is to be omitted at the following times: on a double of the first class (Sunday or feast); during Holy Week; on vigils of Pentecost and Christmas; if three numerically distinct orations have already been said (M.R.: ADD., VI, 4; S.R.C.: OCT. 17, 1955 AD III; NOV. 3, 1955 AD 18).

f) A collect prescribed *pro re gravi etiam in duplicibus primae classis* shall nevertheless be omitted at the following times: on Christmas day; on the feast of the Epiphany; from Palm Sunday to Holy Saturday; on Easter Sunday; on Ascension Thursday; on Pentecost Sunday; on Trinity Sunday; on the feasts of Corpus Christi, Sacred Heart, and Christ the King; if three numerically distinct orations have already been said (M.R.: ADD., VI, 4; S.R.C.: OCT. 17, 1955 AD III).

g) A collect prescribed by the local Ordinary shall be omitted, not only on the days indicated in the preceding paragraphs (d–f), but at any other time specified by the Ordinary (S.R.C.: NOV. 4, 1927).

h) If there are two prescribed collects but belonging to different classes, the more privileged is to be said when the less privileged can be said; but this is not

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necessarily true *vice versa*. The different classes of prescribed collects are those referred to above (d–f).

i) If two collects are prescribed, the more privileged is said before the less privileged. If both collects belong to the same class, one in honor of a Mystery of the Lord precedes one in honor of a Saint; one in honor of a Saint precedes one taken from one of the votive Masses *Ad Diversa;* one from a votive Mass precedes one taken from the *Orationes Diversae;* if both are in honor of Mysteries or Saints, priority is given to the Mystery or Saint mentioned first in the Litany of the Saints; if both are from votive Masses or from the *Orationes Diversae*, priority is given to the one occurring first in the Missal (M.R.: ADD., VI, 5; N. 211 C).

j) A collect for the dead prescribed by the local Ordinary is to be said according to the rules for a collect *simpliciter* prescribed (d). But it is also to be omitted: in Masses of double rite; if an office of double rite is commemorated; during the paschal season in festive Masses of simple rite and in ferial Masses; in Requiem Masses that admit only one oration. The rubric requiring it to be said in the second last place has been suppressed (M.R.: ADD., VI, 5; S.R.C.: NOV. 15, 1956 AD VI).

k) A collect prescribed by the local Ordinary is omitted, if a preceding oration is of the same Mystery or Saint or if the text is the same for the oration at the beginning of the Mass and for the Secret and Postcommunion or for any two of these prayers; thus, a prescribed collect *Pro Pace* is omitted in the Mass of St. Irenaeus (S.R.C. 3164); the collect *Pro Papa* is omitted on the anniversaries of the local Bishop (S.R.C. 3213,

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1). If the text of the prescribed collect is the same as that of a preceding oration but only at the beginning of the Mass or at the Secret or Postcommunion, an alternative prayer shall be substituted according to the norms given in n. 218 d.

l) Without the permission of the local Ordinary religious superiors may not prescribe a collect to be added according to the above rubrics in Masses celebrated by their subjects (S.R.C. 2514, VI).

217. ***Optional Votive Collects.*** Under this heading belong orations which are not prescribed either by the rubrics or by the local Ordinary but which are permitted at the option of the celebrant.

b) Optional votive collects for the dead must be chosen from the *Orationes Diversae* for the dead. Other optional votive collects may be chosen from any Mass that may be celebrated as a votive Mass or from the *Orationes Diversae* (M.R.: ADD., VI, 6).

c) An optional votive collect can only be said after an oration that is prescribed by the rubrics or by the local Ordinary; this is to be observed, even in the case of a votive collect for the dead, as explained below (d). If two votive collects are added (e–f), they are to be said according to the order indicated in n. 216 i (M.R.: ADD., VI, 5, 6).

d) *Oremus* is said before a votive collect, if the preceding oration was concluded; it is said as noted in n. 208 a. The collect is concluded, if it is the last oration. These rules apply also to a votive collect for the dead, as the rubric prescribing a collect for the

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dead to be said in the second last place has been suppressed (M.R.: ADD., VI, 6; S.R.C.: NOV. 15, 1956 AD VI; EPH. LIT.: LXXI, 1957, P. 56).

e) Orations not for the dead may be added by the celebrant as votive collects in any festive, ferial, or votive Mass of simple rite, that is celebrated without chant; to be excepted are conventual Masses, Masses of Requiem, and the Mass of a privileged feria. Neither may a votive collect be added, if three numerically distinct orations already precede. If two numerically distinct orations precede, only one votive collect may be added. If there is no numerically distinct commemoration or prescribed collect to be said, the celebrant is free to add one collect or he may add two; the rubric requiring the total number of orations to be an odd number, if optional collects are to be added, has been suppressed (M.R.: R.G., IX, 12; ADD., VI, 6; S.R.C.: OCT. 17, 1955 AD IV; NOV. 3, 1955 AD XIII; EPH. LIT.: LXX, P. 47, 249).

f) Orations for the dead may be added by the celebrant as votive collects in any festive, ferial, or votive Mass of simple rite, that is celebrated without chant; to be excepted are conventual Masses, the Mass of a privileged feria, and Masses said during the paschal season. Neither may such a collect be added, if three numerically distinct orations precede; otherwise, the number may be either one or two, according to the rule stated above (e). Concerning votive collects for the dead in the daily Mass of Requiem, see n. 300 b–c.

g) It is fitting, though it is not required, to use the above privilege, when possible, in favor of one for

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whom a Mass is being said at a privileged altar (SYNOPSIS: P. 56, NOTE 122; P. 285 AD 2; SEE N. 84 F).

218. *Textually Identical Orations.* Two orations are to be considered textually identical, not only if the text of each is exactly the same throughout, but also if it is almost the same.

b) Two orations are identical by reason of the close similarity of text in the following cases: if the text is different in one or the other word or expression only; if the petition is expressed in the same words, even though the other parts have a slightly different reading, as e.g. the oration of St. Joseph on March 19 and the oration of St. Matthew on Sept. 21 (SYNOPSIS: P. 228 AD 1).

c) Two orations are not considered identical in the following cases: if the petition is expressed in the same words but with the other parts entirely different, as e.g. the orations *A cunctis* and *Ecclesiae* (S.R.C. 2986, II); if the petition is different, even though the other parts are expressed in practically the same words, as e.g. the *Deus qui nos* in the second Mass of a Bishop-Martyr outside the paschal season and in the first Mass of a Confessor (SYNOPSIS: P. 228 AD 2).

d) If two textually identical orations would occur in the same part of the Mass, another oration must be substituted for the second one. If the latter is a proper oration in honor of a Saint, the substitute is chosen from the appropriate Common; if it is from the Common, the substitute will be an alternative oration from the same Common; if no substitute can be found in the

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appropriate Common, it shall be chosen from the Common most closely related, in which case designations like *Doctor, Abbas, Virgo, Martyr,* and the like shall be omitted or inserted according to the quality of the Saint; thus, an alternative oration for a Doctor is taken from the Common of a simple Confessor or from the Common of a Confessor-Bishop, an alternative for an Abbot is taken from the Common of a simple Confessor, an alternative for a Virgin or a Widow or a Penitent is taken from the Common of a Virgin-Martyr. If the substitute is needed only at the beginning of the Mass, the respective Secret and Postcommunion are not changed, and *vice versa* (M.R.: R.G., VII, 8; B.R.: COMMON OF DOCTORS; S.R.C. 2822, I). See n. 216 k.

e) If the second of two textually identical orations is a dominical or ferial commemoration, the substitute oration is chosen from the Mass of the following Sunday or the following feria (S.R.C. 4107). See n. 216 k.

219. *Orations of the Same Mystery or Person.* Two orations are considered identical, if they are in honor of the same Mystery or the same Person.

b) If two orations in honor of the same Mystery or Person would occur, the second is as a rule to be omitted from the Mass entirely. But if the second oration is in honor of some other Mystery or Person also, it is retained but with all reference to the identical Mystery or Person deleted; thus, the oration *A cunctis* could be said as a votive collect after an oration in honor of St. Joseph or St. Peter or St. Paul or the Title of the church or oratory, provided that the name of

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the Saint in question is dropped from the *A cunctis* at the beginning of the Mass and at the Postcommunion (SEE SYNOPSIS: P. 231).

c) Should Sexagesima Sunday occur on Jan. 25, the fact that the oration of the Sunday makes mention of St. Paul does not exclude the commemoration of the Conversion of St. Paul (S.R.C. 4325, I). This is a singular case and is for all practical purposes an exception to the rule stated above (b).

d) Masses in honor of the Passion, the Holy Cross, the Most Holy Redeemer, the Sacred Heart, the Most Precious Blood, the Blessed Sacrament, and the Supreme and Eternal Priesthood of Christ are to be considered as honoring equivalently the same Mystery; these Masses, therefore, cannot be commemorated one in the other nor can a commemoration of one be followed by a commemoration of any of the others (S.R.C. 2717; 3924, IV; APRIL 27, 1927 AD I; JUNE 13, 1950 AD IV; EPH. LIT.: LXIV, P. 362).

e) The following are also to be considered as honoring equivalently the same Mystery: the Mass of the Nativity of Our Lord; of the Circumcision; of the Most Holy Name of Jesus; of the Divine Infant. These Masses, therefore, cannot be commemorated one in the other nor can a commemoration of one be followed by a commemoration of any of the others (R.G.M.: VI, 1 *in fine*).

220. ***Long Oration-Conclusions.*** The oration-conclusions referred to in the following paragraphs are called the long conclusions. These are used within

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the Mass at the end of the orations preceding the Epistle and at the end of the corresponding Secret and Postcommunion prayers. The long conclusion is also used with the oration at the end of the canonical Hours.

b) If an oration is addressed to the Father, the following formula shall be used in concluding it: *Per Dominum nostrum Jesum Christum, Filium tuum, qui tecum vivit et regnat in unitate Spiritus Sancti Deus, per omnia saecula saeculorum* (M.R.: R.G., IX, 17).

c) If at the beginning or in the middle of an oration addressed to the Father there is even an implicit reference to the Son, the oration is concluded as noted above, except that the word *eumdem* is inserted before *Dominum* (M.R.: R.G., IX, 17). An example of an implicit reference to the Son is the mention of the Cross in the oration for the feast of the Exaltation of the Cross (Sept. 14); a similar implicit reference is found in the words *Dei Genitrix* in the first of the *Orationes Diversae*.

d) If at the end of an oration addressed to the Father there is even an implicit reference to the Son, the following formula shall be used in concluding the oration: *Qui tecum vivit et regnat in unitate Spiritus Sancti Deus, per omnia saecula saeculorum* (M.R.: R.G., IX, 17).

e) If anywhere in an oration addressed to the Father there is a reference to the Holy Ghost, the oration shall be concluded as noted above (b–d), except that the word *ejusdem* shall be inserted before *Spiritus*, as in the Postcommunion oration of Easter Sunday and

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Monday (M.R.: R.G., IX, 17). This insertion is not made, where the word *spiritus* does not refer to the Holy Ghost personally, as in the third of the *Orationes Diversae;* in such cases the word is usually printed with a small " s."

f) If an oration is addressed to the Son, the following formula shall be used in concluding it: *Qui vivis et regnas cum Deo Patre in unitate Spiritus Sancti Deus, per omnia saecula saeculorum* (M.R.: R.G., IX, 17). If in the oration a reference is made to the Father, the word *eodem* is inserted before *Deo Patre,* as e.g. in the Postcommunion of the Mass of the Lance and the Nails and in the oration of the votive Mass of the Passion (S.R.C. 4262, VII); but the following conclusion is also sometimes given: *Qui cum eodem Deo Patre et Spiritu Sancto vivis et regnas Deus, per omnia saecula saeculorum,* as in the Secret of St. Anthony (June 13) and (contrary to the above cited S.R.C. 4262, VII) in the oration of the votive Mass of the Passion.

g) If a commemoration is joined to the principal prayer under one conclusion, the formula of the conclusion must be the one proper to the commemoration and not the one proper to the principal prayer (S.R.C. 2724, I–II).

221. *Short Oration-Conclusions.* The short conclusions are used unless otherwise noted, with prayers within the Mass and the Divine Office other than those referred to in n. 220 a, and with prayers said at functions outside of the Mass and the Office (R.R.: VII, C. III, N. 5).

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b) The short conclusion of a prayer addressed to the Father is: *Per Christum Dominum nostrum. Amen.* If at the beginning or around the middle of the oration there occurs a reference to the Son, the word *eumdem* is inserted before *Christum.* But if a reference to the Son occurs near the end of the oration, the short conclusion will be: *Qui tecum vivit et regnat in saecula saeculorum. Amen.*

c) The short conclusion of an oration addressed to the Son is: *Qui vivis et regnas per omnia saecula saeculorum. Amen.* The conclusion may also be worded: *Qui vivis et regnas in saecula saeculorum. Amen.*

222. ***Orations under One Conclusion.*** The following orations are joined to the principal prayer under one conclusion: the oration of an impeded solemn votive Mass, but only if the votive Mass is strictly prescribed and not merely permitted (S.R.C.: June 2, 1955 AD IX); the thanksgiving oration, as explained in n. 256 d; the prayer for a particular need, when said in the Mass *Pro quacumque necessitate* according to the rubrics stated in n. 256 e; the prayer *Pro Sponso et Sponsa,* when the nuptial Mass is impeded by the rubrics, as explained in n. 270 e; the prayer for the Ordinands in a Mass at which Sacred Orders are being conferred, as noted in n. 387 k; the commemoration of the title(s) of a church in the Mass following its consecration, as noted in n. 11 c; the oration for the deceased in a funeral Mass on All Souls' day (n. 287 c).

223. ***The Epistle and Parts Following.*** While reading the Epistle and the parts that follow, the cele-

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brant places his hands, palms down, on the open pages of the Missal; or he may rest the little finger of each hand on the altar, but so that the palms touch the edges of the Missal along either side; or he may hold the Missal between the thumb and fingers of each hand, but without lifting it from the stand (M.R.: RITUS, VI, 1).

b) If Mass is to be said in honor of a Saint for whom no Mass, whether proper or from the Common, is assigned in the Missal, the Mass shall be taken from the appropriate Common; but instead of the Epistle of the Mass thus chosen, one has the option of reading any other appropriate Epistle from the same Common (M.R.: MASS OF VIGIL OF APOSTLES: 1ST PASCHAL MASS OF MARTYRS). This rubric will apply, when Mass is to be said in honor of a Saint mentioned in the Martyrology only; if the Saint is mentioned in the Missal also, the Mass to be said is generally, if not always, assigned (EPH. LIT.: LXI, P. 173).

c) The server answers *Deo gratias* at the end of the Epistle, even in a Mass of Requiem; the response is omitted on Good Friday only. This response shall also be made at the end of the Lesson or Lessons preceding the Epistle in the Mass of an ember Wednesday and of an ember Saturday and in the Wednesday Mass of the 4th Week of Lent and of Holy Week; it is only omitted after the fifth Lesson from Daniel on the ember Saturdays (M.R.: R.G., X, 1).

d) Concerning genuflections to be made during an Epistle or a part following, see n. 191 c ad 8 and n. 192 d ad 2–3.

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e) The Gradual is omitted after the Epistle and a Tract is read in its place in the Masses of the ember Saturdays throughout the year, of ember Wednesday in Lent, and of Wednesday in Holy Week. (N.B.: The texts following the first and second Lessons on Good Friday are now designated as Responsories instead of Tracts. The word Tract is also avoided in the Pre-Mass Service of Holy Saturday, the texts after the Prophecies being now referred to as Canticles.)

f) The Gradual is omitted after the Epistle in the Mass of Holy Saturday, three *Allelujas* followed by three psalm-verses (117, 1; 116, 1–2) being said instead. The same holds also for the Mass of the vigil of Pentecost, except that, instead of a triple *Alleluja,* only one is said before the verse.

g) The Gradual is omitted in all Masses other than those of Requiem from Saturday before Low Sunday until the end of the paschal season; concerning the vigil of Pentecost and ember Saturday after Pentecost, see above (e–f). Otherwise, two *Allelujas* followed by two verses with an *Alleluja* at the end of each verse are said after the Epistle in place of the Gradual; if a Sequence is said during this time, it is inserted between the second of these verses and its concluding *Alleluja.* The sole exception is the Rogation Mass, in which only one *Alleluja* followed by one verse without a concluding *Alleluja* is said after the Epistle.

h) Only the Gradual is said after the Epistle in the following Masses: in the Mass of a common vigil outside the paschal season; in the Mass of the vigil of Christmas, occurring on a week-day; with the excep-

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tion of ember Saturday (e), in the ferial Masses of Advent; in the ferial Masses between Septuagesima Sunday and Ash Wednesday; with the exception of ember Saturday (e) and Holy Saturday (f), in the ferial Masses of the Tuesdays, Thursdays, and Saturdays of Lent and Passiontide; in the Masses of ember Wednesday and ember Friday in September. The Gradual alone is also read after the Lesson preceding the *Dominus vobiscum* in the Mass of ember Wednesday in Lent and of Wednesday in Holy Week, and after the same Lesson or Lessons in the ember Masses of September.

i) The Gradual followed by a Tract is read after the Epistle in the following Masses: in all Masses of Requiem; in all festive and votive Masses from Septuagesima Sunday to Wednesday of Holy Week; in the dominical Masses from Septuagesima Sunday to Palm Sunday inclusively, but only when celebrated on the Sunday; with the exception of ember Wednesday and of Wednesday and Friday in Holy Week (e), in the ferial Masses of the Mondays, Wednesdays, and Fridays during Lent and Passiontide; in the Mass of Holy Innocents, except when celebrated on a Sunday or as a double of the first class or outside the feast-day itself.

j) The Gradual followed by two *Allelujas* with one verse and a concluding *Alleluja* is read after the Epistle in the following Masses: in the Masses of Easter Sunday and of its octave down to Friday inclusively; with the exception of common vigils and of ember days (e, h), in all dominical, ferial, festive, and votive

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Masses from the 1st Sunday after Pentecost to the 1st Sunday exclusively of Advent; in the Masses of the Sundays of Advent and of the vigil of Christmas, when celebrated on a Sunday; in all Masses from Christmas to the Saturday before Septuagesima Sunday, with the exception of Requiem Masses and of the Mass of Holy Innocents as explained above (i).

224. *The Sequence.* Five Sequences are given in the Roman Missal: the Easter Sunday Sequence; the Pentecost Sunday Sequence; the Corpus Christi Sequence; the Seven Dolor Sequence; the Requiem Sequence.

b) The Sequences of Easter and Pentecost Sundays must be added in all Masses of the feast and octave of Easter and Pentecost (M.R.: ADD., VII, 2).

c) The Corpus Christi Sequence must be added in all Masses of the feast of Corpus Christi. The octave of this feast being suppressed as of Jan. 1, 1956, the rubrics of the Missal concerning the Sequence during the octave are to be considered abolished (M.R.: ADD., VII, 2; S.R.C.: MARCH 23, 1955 AD TIT. II, N. 11).

d) The Seven Dolor Sequence must be added on the Friday after Passion Sunday and on Sept. 15 in all Masses of the respective feast of the Seven Dolors of the Blessed Virgin (M.R.: ADD., VII, 2; S.R.C.: MARCH 23, 1955 AD TIT. II, N. 11).

e) The Requiem Sequence is obligatory at the following times: in a funeral Mass with the body of the deceased physically or morally present; on All Souls' day in the principal or otherwise in the first Mass. In

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all other Masses of Requiem the *Dies Irae* may be said or omitted at the option of the celebrant (S.R.C.: MARCH 23, 1955 AD TIT. V, N. 6).

f) A Sequence is not said when its proper Mass is celebrated as a votive Mass in the strict sense (S.R.C. 1490, II; 2550, II); neither is it said when the Mass is only commemorated.

g) If the external solemnity of Corpus Christi is transferred to the following Sunday, the Sequence proper to the feast is obligatory in a sung Mass of the transferred solemnity but optional in a low Mass. The same holds for the Seven Dolor Sequence, when the external solemnity of the feast on Sept. 15 is transferred to the 3rd Sunday of September (n. 278 a).

h) A Sequence may not be curtailed either by the celebrant in reading it or by the choir in singing it.

225. *The* Munda Cor Meum *and the* Jube Dne. Concerning the procedure to be followed when the celebrant himself must transfer the Missal from the Epistle to the Gospel side, see n. 157 g.

b) Before saying the *Munda cor meum* at the middle of the altar, the celebrant with hands joined before his breast shall elevate and at once lower his eyes, as noted in n. 200 c–d; keeping his hands joined before his breast and without resting them on the altar, he shall make a profound bow of the body in which position he shall say the above prayer and (if required) the *Jube Dne*, as noted in n. 193 c ad 4.

c) *The Jube Dne* and the *Dnus sit in corde* are omitted in Masses of Requiem (M.R.: RITUS, XIII, 1).

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d) For the *Munda cor meum* and the *Jube Dne* before the Gospel for the Blessing of Palms when solemn, the deacon follows the procedure described in n. 191 c ad 4; these prayers are not said by the celebrant also, as he does not himself read the Gospel at the solemn function. If the celebrant is not assisted by sacred ministers, he must then sing or read this Gospel himself in the same way and place as at a high or low Mass; the *Munda cor meum* and the *Jube Dne* are said by him beforehand at the middle of the altar (O.H.S.I.: L.C., N. 13).

e) If the Passion on Palm Sunday or on the following Tuesday or Wednesday is sung or read by special ministers (priests or deacons), they vest in amice, alb, cincture, and (transverse) violet stole (without maniple). Escorted by two acolytes without candles or censer, they come from the sacristy to the foot of the altar and make a simple genuflection *in plano*. Kneel- on the lowest step and bowing profoundly, they say the *Munda cor meum* and *Jube Domne;* from the predella at the Epistle corner and turned towards them, the celebrant in a medium voice says the *Dnus sit in cordibus vestris*, etc.; to this they answer *Amen*. They then rise, genuflect on lowest step, and go to the lecterns for the singing or reading of the Passion; the acolytes accompany them and stand at either side of them throughout the Passion. If there are no special ministers, the Passion is sung or read by the celebrant at the Gospel corner, after saying the *Munda cor meum* and *Jube Dne* at the middle (O.H.S.I.: MISSA PALM., N. 8–9). See n. 501 p.

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f) The *Munda cor* and *Jube Dne* are not said by anyone on Good Friday. Hence, if the Passion is to be sung or read by special ministers on this day, the following is the procedure to be observed: coming from the sacristy, they first go to the middle of the sanctuary and bow profoundly to the altar; they then stand before the celebrant at the bench and bow to him profoundly, while the latter standing says in a clear voice the following blessing: *Dnus sit in cordibus vestris et in labiis vestris;* standing erect, the three answer *Amen* and go to sing or read the Passion where the lecterns are set up; the celebrant does not himself read the Passion with them but just stands and listens. If there are no special ministers as above, the Passion is sung or read by the celebrant himself and at the same place as is designated for the special ministers; he goes beforehand to the middle of the sanctuary, where bowing profoundly and in a clear voice he says: *Dnus sit in corde meo et in labiis meis. Amen;* he then stands erect and goes to the lectern (O.H.S.I.: FER. VI, N. 10).

226. *The Gospel.* When a Gospel or a Passion is to be sung or read by the celebrant, the missal is carried from the Epistle to the Gospel side of the altar, except on Good Friday as noted in n. 225 f. At the Gospel side it shall be set down at the extreme end of the table and be placed catercornered, so that the back of the missal is toward the corner of the altar at the rear (M.R.: RITUS, VI, 1).

b) The *Dnus vobiscum* is said at the beginning of a Gospel with hands joined at the breast. It is followed

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by the *Sequentia* (*Initium*), the celebrant signing at the same time the missal and himself (M.R.: R.G., X, 6; RITUS, VI, 2). See n. 187 g, b.

c) The title *Passio D.N.J.C. secundum N* at the beginning of a Passion is to be sung or read, but without *Dnus vobiscum* or *Gloria tibi Dne.* No sign of the Cross is made on the book or oneself. See n. 225 e–f.

d) The Passion is no longer divided into two parts. The Book is not kissed nor the celebrant incensed at the end (O.H.S.I.: MISSA PALM., N. 10). See n. 186 p.

e) If on Palm Sunday a priest celebrates without chant a second or a third Mass, he can read the specially provided Gospel instead of the Passion and in the usual manner of a Gospel; no special permission is required (O.H.S.I.: MISSA PALM., N. 11).

f) Concerning double and simple genuflections, see n. 191 c ad 10 and n. 192 d ad 4–6, e, f.

g) Concerning bows during Gospel, see nn. 195–197.

h) During Gospel at a low or high Mass the server stands *in plano* at Epistle side. See n. 186 p.

i) While kissing the Missal at the end of the Gospel, the celebrant shall say *Per evangelica dicta deleantur nostra delicta;* but if the Missal is not to be kissed, these words are omitted; if according to the rubrics the Missal is to be kissed by a presiding Prelate, the latter (and not the celebrant) shall say the words. For the rest see n. 201 d–e.

j) If a Mass is to be said in honor of a Saint for whom no proper or common Mass is assigned in the Missal, the Gospel may be chosen by the celebrant in accordance with the norms stated in n. 223 b.

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227. *The Credo.* The celebrant shall extend and elevate his hands at the word *Credo;* at the words *in unum Deum* he shall join his hands and bow his head profoundly, whereupon he shall immediately lower his joined hands to their normal position before his breast (M.R.: RITUS, VI, 3; SEE N. 190 A–B).

b) A profound bow of the head shall also be made by the celebrant at the words *Jesum Christum* and at the words *simul adoratur* (M.R.: RITUS, VI, 3).

c) While saying the *Et incarnatus est* down to *et homo factus est* inclusively, the celebrant shall make a simple genuflection in the manner explained in n. 192 d ad 7. On rising from the genuflection, he shall rejoin his hands before his breast and keep them thus joined until he signs himself at the end. Concerning the reverence to be made when the above words are being sung by the choir, see n. 191 c ad 9. See also n. 202 g.

d) The celebrant does not rejoin his hands after blessing himself at the end of the *Credo,* but places them at once on the altar outside the corporal (S.R.C. 2682, XXIX).

228. *The Credo Prescribed.* The *Credo* is to be said in the following Masses only (S.R.C.: MARCH 23, 1955 AD V, 7; NOV. 15, 1956 AD VIII):

1° In any Mass said on a Sunday, whether of the Sunday or not (EPH. LIT.: LXXI, P. 57).

2° In the Mass of any feast of the first class, when said on the feast.

3° In the Mass of any feast of the Lord, when said

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on the feast. This is to be understood, as including the octave Masses of Christmas and Easter and Pentecost, but as excluding the Masses of Holy Thursday and Holy Saturday.

4° In the Mass of any feast of the Blessed Virgin, when said on the feast. The Mass of the Saturday Office of the Blessed Virgin is to be excluded, for the reason that it is of simple rite and not strictly the Mass of a feast.

5° In the Mass of the natal feast of an Apostle or Evangelist, when said on the feast. The feasts referred to are the following: St. Matthias (Feb. 24 or 25); SS. Philip & James (May 11); SS. Peter & Paul (June 29); St. James (July 25); St. Bartholomew (Aug. 24); St. Matthew (Sept. 21); SS. Simon & Jude (Oct. 28); St. Andrew (Nov. 30); St. Thomas (Dec. 21); St. John (Dec. 27); St. Barnabas (June 11); St. Mark (April 25); St. Luke (Oct. 18).

6° In the Mass of the natal feast of a Doctor of the Universal Church, when said on the feast.

7° In every solemn votive Mass, but only when celebrated with chant.

b) The rule prescribing the *Credo* in any Mass celebrated on a Sunday applies even to votive Masses and of whatever kind (EPH. LIT.: LXXI, PP. 57–58).

c) None of the above-mentioned Masses has a right to the *Credo*, if it is only commemorated (S.R.C.: MARCH 23, 1955 AD TIT. III, N. 5).

229. ***The Offertory.*** While saying *Oremus* before the Offertory verse, the celebrant extends and joins his

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hands before his breast, making at the same time a profound inclination of the head to the crucifix or to the Blessed Sacrament if exposed (M.R.: RITUS, VII, 1; N. 195 B–C). Concerning the chalice-veil, see n. 98 g.

b) Small hosts to be consecrated for the Communion of the faithful may be offered on the paten under the large host for Mass; but if there are more than can be placed conveniently on the paten, they shall be left on the corporal or placed in a ciborium or in a chalice other than the one to be used for the wine (n. 100 f). A ciborium or chalice containing hosts to be consecrated shall be uncovered during the *Suscipe,* but the cover shall be replaced immediately after; a second pall or paten shall be used to cover a chalice and may be used to cover a ciborium (nn. 100 g; 104 d).

c) A large host to be consecrated for Exposition may be offered on the paten under the large host for the Mass; but it may also be offered lying on the corporal either inside or outside the lunette. If it is inside a lunette that is glass-enclosed, the lunette must be opened out during the *Suscipe,* whereupon it is again to be closed (n. 106 f).

d) Concerning the question of placing hosts other than the large host for the Mass on the sacred stone of a portable altar, see n. 72 d. Concerning the manner of making the sign of the Cross with the host on the paten, see n. 187 h.

e) The chalice shall be wiped with the purificator, before the wine and water are poured in (M.R.: RITUS, VII, 4). But it is not prescribed to remove with the purificator any drops of wine or water adhering to the

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sides of the chalice; the practice is however recommended as fitting and laudable (S.R.C. 2572, XIV).

f) If the chalice has been used at a previous Mass and has not yet been purified, it shall not be wiped with the purificator either before or after the pouring in of the wine and water. Neither shall it be taken to the Epistle corner of the altar for the wine and water, even if the Mass is a low or a high Mass; but it shall be kept within the corporal and merely be placed near the edge of the latter on the Epistle side (R.R.: V, C. V).

g) Concerning the manner of making the sign of the Cross with the chalice at the Offertory, see n. 187 i. Concerning the finger-towel and the cruets and Lavabo dish, see respectively n. 142 (finger-towel) and n. 161 (cruets and Lavabo dish).

230. *The Secret-Prayer(s).* Neither *Dominus vobiscum* nor *Oremus* is to be said before any of the secret-prayers; these, therefore, shall be said by the celebrant absolutely or without any introduction, after he has answered *Amen* to the server's *Suscipiat*. If more than one prayer should have to be said, he shall conclude the first and the last, himself saying the *Amen* at the end of the first conclusion. Should the principal prayer have been followed at the beginning of the Mass with another or others under the same conclusion, the corresponding secret-prayers shall be concluded in the same way (M.R.: R.G., XII, 1; RITUS, VII, 7).

b) The celebrant shall say the secret-prayer(s) in the secret tone down to the *Per omnia saecula saecu-*

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lorum exclusively of the (last) conclusion (n. 198 d, g). He stands at the middle but turned towards the Missal and with hands extended before his breast. During the conclusion(s) he joins his hands before his breast and bows, as explained in n. 208 d; but having come to the *Per omnia saecula saeculorum* of the (last) conclusion, he puts both hands down on the altar and outside the corporal, as explained in n. 189 a. In turning the pages of the Missal to the Preface, he uses his left hand, his right hand resting on the altar; but if necessary, he may use both hands to find the Preface, whereupon he places them on the altar, as noted above (M.R.: R.G., XII, 1; RITUS, VII, 7–8; DE CARPO-MORETTI: N. 391).

c) The number and order of the secret-prayers shall be the same as at the beginning of the Mass; hence, if a collect is prescribed by the local Ordinary or added as an optional votive collect by the celebrant, the corresponding secret-prayer and postcommunion-prayer cannot be omitted (S.R.C. 4368). The only exception to this rule occurs in the ferial Masses which have more than one proper prayer at the beginning (n. 208 g); in these Masses no secret-prayer or postcommunion-prayer is said corresponding to a prayer occurring before the *Dominus vobiscum*.

231. *The Preface.* A proper Preface is used, if the Mass being said has one; otherwise, the Common Preface is used, unless there is a Preface proper to the current season or quasi-season. This rule is to be applied strictly and in all (even for sung and conventual

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Masses) cases (S.R.C.: MARCH 23, 1955 AD V, 8; NOV. 3, 1955 AD XVI–XVII).

b) A proper Preface cannot be used, if its Mass is only commemorated (S.R.C.: OCT. 17, 1955 AD IX).

232. *The Preface in Certain Cases.* The Preface of the Sacred Heart (not of the Nativity) is proper to the Mass of the Eucharistic Heart.

b) The Preface of the Cross is proper to the Mass of the Precious Blood and to the Mass of Christ Supreme and Eternal Priest (S.R.C.: MARCH 3, 1936 AD II B; NOV. 3, 1955 AD XV; OCT. 31, 1956; EPH. LIT.: 70, P. 411).

c) The Preface of the Epiphany is proper to the Mass of the Holy Family (S.R.C.: OCT. 31, 1956; EPH. LIT.: 70, P. 411, FTNT. 2).

d) The Preface of the Nativity is proper to the Mass of the Holy Name and of the Purification (S.R.C.: OCT. 31, 1956; EPH. LIT.: 70, P. 411; 71, P. 59). The Preface of the Apostles is proper also to the Mass of an Evangelist, but not to the Mass of a Pope. The Mass of the Blessed Sacrament and that of the Transfiguration have no proper Preface (S.R.C.: NOV. 3, 1955 AD XV; EPH. LIT.: 70, P. 270 AD A).

e) The Paschal Preface with the words *in hoc potissimum* is proper to the Rogation Mass, even when the Greater Litanies are celebrated within the octave of Easter. But if the octave of Easter must be commemorated, the words *in hac potissimum die* shall be said (M.R.: ADD., VIII, 1; R.G.M.: XIII, 1).

f) The Prefaces proper to the various Sundays and ferias throughout the year will be found noted where

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these Sundays and ferias are considered in Part VII: Proper of the Season.

g) If a Mass of the Lord has no proper Preface, the Common Preface must be used in the absence of a Preface proper to the current season or quasi-season; a (quasi) seasonal Preface which is not of the Lord is not excluded (S.R.C.: JUNE 16, 1956 AD 4).

233. *The* Sanctus *and* Te igitur. The celebrant keeps his hands joined before his breast and makes a medium bow of the body, while saying the *Sanctus* down to the first *Hosanna in excelsis* inclusively (n. 194 c ad 5). For the *Benedictus* he stands erect and makes on himself the sign of the Cross (M.R.: RITUS, VII, 8); he does not thereupon rejoin his hands before his breast, before turning the pages of the Missal to the beginning of the Canon (S.R.C. 2682, XXIX).

b) Before beginning the *Te igitur*, the celebrant shall join, extend, elevate, join, and lower his hands before his breast (n. 190 a, c); at the same time he shall raise and at once lower his eyes, as already explained (n. 200 c–d). He shall thereupon make a profound bow of the body, keeping his hands joined but resting on the altar; in this position he shall say the *Te igitur* down to *rogamus ac petimus* inclusively (n. 193 c ad 5).

c) At the letter N after the words *una cum famulo tuo Papa nostro*, the celebrant pronounces the name of the reigning Sovereign Pontiff (e.g. *Pio*) but without

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any numerical designation (e.g. *duodecimo*); at the same time he bows his head slightly toward the Missal (n. 197 d). If the Holy See is vacant, the words *una cum famulo tuo Papa nostro N* are omitted; instead of *et Antistite nostro N*, the celebrant shall then say *una cum Antistite nostro N* (M.R.: RITUS, VIII, 2; S.L.: III, QU. 229 AD I).

d) At the letter N after the words *Antistite nostro*, the celebrant says the baptismal name of the Bishop in whose diocese the Mass is being said (e.g. *Francisco*). It is not required that the Bishop should be already consecrated, but only that he have taken possession of his See either in person or by proxy (S.R.C. 3500, II). The diocesan Bishop of the place shall be named, even if the celebrant is an exempt religious or a visiting priest from outside the diocese (M.R.: RITUS, VIII, 2; S.R.C. 924, VI; 1827, I). The diocesan Bishop does not lose this right to be named in the Canon, even if the See is being administered by a Coadjutor with the right of succession (S.R.C. 3538). If the celebrant does not know or should happen to forget the name of the Bishop, he shall merely say *et Antistite nostro* (*una cum Antistite nostro*), mentally referring these words to the diocesan Bishop (EPH. LIT.: LV, P. 43, NOTE 48). No bow is made at the name of the Bishop (n. 197 e).

e) The words *et Antistite nostro N* (*una cum Antistite nostro N*) are omitted if the celebrant is a Bishop, whether residential or titular, whether inside or outside his proper territory, and even if he is cele-

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brating in Rome. But he shall say *et me indigno servo tuo* instead (M.R.: RITUS, VIII, 2; SEE S.R.C. 3764, XIX; 4288, I).

f) A priest shall omit the words *et Antistite nostro N* (*una cum Antistite nostro N*) and shall say nothing in their place: if he is celebrating Mass in Rome (M.R.: RITUS, VIII, 2); if he is celebrating in a diocese that is vacant (M.R.: RITUS, VIII, 2; S.R.C. 3500, II); if he is celebrating in the territory of an Abbot or Prelate *nullius* or of a Vicar or Prefect or Administrator Apostolic, unless by special indult the local Ordinary in question has been granted the right to be named in the Canon (S.R.C. 1827, I; 2274, V; 3047, IV; 4288, II; SEE N. 338 D).

234. *Memento of the Living.* The celebrant shall elevate his extended hands and join them as noted in n. 190 a, while saying the words *Memento Domine famulorum famularumque tuarum* (M.R.: RITUS, VIII, 3).

b) Before lowering his joined hands and extending them again, the celebrant with head slightly bowed shall commemorate those of the living faithful for whom he wishes to pray; he shall do this secretly, making a mental remembrance of them without pronouncing their names with tongue and lips (M.R.: RITUS, VIII, 3).

c) Should the celebrant wish to pray for many, it will be sufficient to determine them in particular before Mass, proposing in his mind to pray for them at the Memento; at the Memento he need only renew his

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intention in a general way, so that an explicit remembrance of each person will not be necessary. This is recommended, lest otherwise the celebrant should weary those assisting at the Mass (M.R.: RITUS, VIII, 3).

235. *The* Communicantes *and* Hanc igitur. A proper *Communicantes* is to be said in the Masses of the following days: Holy Thursday; the feast and octave of Christmas; the feast of Epiphany and Ascension; the vigil, feast, and octave of Easter and Pentecost.

b) In the *Communicantes* of Christmas the words *et noctem sacratissimam celebrantes qua* are said in the first Mass only, at whatever hour it is celebrated; the words *et diem sacratissimum celebrantes quo* are said in the second and third Masses of the feast and during the octave. In the *Communicantes* of Easter the words *et noctem sacratissimam celebrantes* are said on Holy Saturday only; the words *et diem sacratissimum celebrantes* are said on Easter Sunday and throughout the octave.

c) The proper *Communicantes* of Christmas, Easter, and Pentecost shall also be said during the respective octaves in Masses other than those of the octave, provided that the octave or the Sunday within the octave is commemorated; the Preface of the octave need not be said in order that the *Communicantes* of the octave may be said (M.R.: R.G., XII, 6; S.R.C. 3922, II AD 3).

d) The following are the feast-days of the Saints named in the *Communicantes* (see n. 197 a–c): SS. Peter & Paul (Jan. 18; Jan. 25; Feb. 22; June 29;

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June 30); St. Andrew (Nov. 30); St. James the Greater (July 25); St. John the Apostle (May 6; Dec. 27); St. Thomas (Dec. 21); SS. James the Less & Philip (May 11); St. Bartholomew (Aug. 24); St. Matthew (Sept. 21); SS. Simon & Thaddeus (Oct. 28); St. Linus (Sept. 23); St. Cletus (April 26); St. Clement (Nov. 23); St. Xystus (Aug. 6); SS. Cornelius & Cyprian (Sept. 16); St. Lawrence (Aug. 10); St. Chrysogonus (Nov. 24); SS. John & Paul (June 26); SS. Cosmas & Damian (Sept. 27).

e) A proper *Hanc igitur* is to be said: in the Mass of Holy Thursday; in the Masses of the vigil, feast, and octave of Easter and Pentecost; in the Mass of consecration of a Bishop. The proper *Hanc igitur* of Easter and Pentecost shall also be said during the respective octaves in Masses other than those of the octave, provided that the octave is commemorated (M.R.: R.G., XII, 6).

236. *The Consecration.* A ciborium or other vessel with hosts to be consecrated is uncovered before starting the *Qui pridie;* the same is done in the case of a glass-enclosed lunette containing a host to be consecrated for Exposition. But failure to do these things or even to advert to the hosts while pronouncing the words of consecration would not of itself invalidate their consecration (M.R.: RITUS, VIII, 5; S.R.C. 3524, VI; THEOL. MOR.: II, N. 116 AD 1; EPH. LIT.: LV, P. 45, NOTE 54).

b) The glass lunette in the above case is closed again and the cover is replaced on the ciborium after the

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genuflection following the elevation of the Host (M.R.: RITUS, VIII, 6).

c) Before taking up the host at the *Qui pridie*, the celebrant shall cleanse his thumbs and index fingers of any dust or perspiration by rubbing them lightly along the edges of the corporal (M.R.: RITUS, VIII, 4).

d) The celebrant holds in his hands the Mass host only. Other hosts are consecrated in the ciborium or lunette or on the corporal (M.R.: RITUS, VIII, 5). See n. 229 b–c.

e) The form of consecration for the bread is the pronunciation of the words: *Hoc est enim Corpus meum* (M.R.: DE DEF., V, 1).

f) The form of consecration for the wine is the pronunciation of the words: *Hic est enim Calix Sanguinis mei, novi et aeterni testamenti: mysterium fidei: qui pro vobis et pro multis effundetur in remissionem peccatorum* (M.R.: DE DEF., V, 1).

g) The Sacrament is not confected if any omission or change in the form changes the meaning of the form. If the celebrant adds anything to the form but without thereby altering the meaning of the words, he confects the Sacrament but sins most gravely (M.R.: DE DEF., V, 1). To omit the words *Mysterium fidei* or anything else from the form of consecration either in editions of the Missal or in the celebration of Mass is gravely illicit. One who concelebrates but without saying the words of consecration does not celebrate validly (HOLY OFFICE: JULY 24, 1958; MAY 23, 1957). See n. 178 q.

h) If the celebrant does not recall having said what is commonly said at the consecration, he must not on

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that account be disturbed. If he is certain that he omitted anything (the form namely or a part of it) that is required to confect the Sacrament, he shall repeat the form and then resume the Mass where he left off. If he has a very probable doubt that he omitted anything essential, he shall repeat the entire form but subject to the tacitly made condition that the matter is not consecrated; he shall then resume the Mass where he left off. If he is certain or has a very probable doubt that he omitted anything not essential for the valid confection of the Sacrament, he shall not make the omission good but shall continue with the Mass (M.R.: DE DEF., V, 2).

i) The celebrant shall have the intention of consecrating all the hosts placed before him for consecration. Otherwise, if he has eleven hosts before him, the consecration would be invalid, should he intend to consecrate ten without determining which ten; but should his intention be to consecrate all the hosts placed before him, all would be validly consecrated, even though he thought that the number was less than it actually was (M.R.: DE DEF., VII, 1).

j) Should the celebrant think he is holding one host in his hands at the consecration and afterwards discover that he was holding two joined together, he shall consume both together at the Communion (M.R.: DE DEF., VII, 2). In the meantime, he shall perform the prescribed ceremonies with only one of them, placing the other on the corporal (S.L.: III, QU. 357).

k) If because of a momentary distraction during the Consecration the intention of the celebrant to conse-

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crate was not an actual intention, the Sacrament is nevertheless confected, provided that he came to the altar with the intention of doing what the Church does. During the Consecration, however, he should strive to make his intention to consecrate an actual intention (M.R.: DE DEF., VII, 4).

l) The ejaculation "My Lord and my God" may not be said aloud by the faithful at the Elevation; nor may it be said by the celebrant, even in a low voice (S.R.C. 4397, I).

m) Concerning the ringing of the bell at the Elevations, see n. 160 j–k.

237. ***Memento of the Dead and the*** **Nobis Quoque.** While saying the words *Memento etiam* down to *in somno pacis* inclusively, the celebrant shall extend and join his hands, and thus joined he shall elevate them as explained in n. 190 d.

b) Before lowering and extending his hands, the celebrant shall devoutly fix his eyes on the Host and shall commemorate those of the faithful departed for whom he wishes to pray; this remembrance is to be made according to the same norms as are given in n. 234 b–c.

c) The following are the feast-days of the Saints mentioned in the *Nobis quoque peccatoribus* (see n. 197 a–c): St. John the Baptist (June 24; Aug. 29); St. Stephen (Aug. 3; Dec. 26); St. Matthias (Feb. 24 but in a leap year Feb. 25); St. Barnabas (June 11); St. Ignatius (Feb. 1); St. Alexander (May 3); SS. Marcellinus & Peter (June 2); SS. Felicitas & Perpetua

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(March 6); St. Agatha (Feb. 5); St. Lucy (Dec. 13); St. Agnes (Jan. 21; Jan. 28); St. Cecilia (Nov. 22); St. Anastasia (Dec. 25).

238. *Hosts for Reservation.* The following has reference to Hosts consecrated in order to be reserved in the tabernacle; it is here supposed that Communion is not to be distributed during the Mass. The same rules apply also to a Host consecrated to be reserved for Exposition; but the word Host should be substituted for Hosts, lunette for ciborium, and the like. See n. 182 k.

b) If the Hosts have been consecrated in a ciborium, the celebrant covers the chalice with the pall and moves it to one side, after he has taken the Precious Blood. He thereupon veils the ciborium, opens the tabernacle, places the ciborium inside, genuflects, closes the tabernacle, and proceeds with the Mass (AERTNYS: P. 83; CALLEWAERT: NN. 51; 147, NOTE 26; 148, NOTE 29). See also nn. 100 e; 105 d; 107 g.

c) If the consecrated Hosts are on the corporal and if an empty and purified ciborium is on the altar table, the celebrant consumes the Mass Host, genuflects, places the Hosts in the ciborium, and covers the ciborium with its lid. He thereupon removes the pall from the chalice, genuflects, begins the *Quid retribuam* and proceeds with the purification of the corporal and paten in the usual manner. Having taken the Precious Blood, he covers with the pall and moves the chalice to one side; he then veils the ciborium, opens the tabernacle, places the ciborium inside, genuflects,

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closes the tabernacle, and proceeds with the Mass (M.R.: RITUS, X, V; AERTNYS: P. 83; CALLEWAERT: AS ABOVE). See also nn. 100 e; 105 d; 107 g.

d) If the consecrated Hosts are on the corporal and if they are to be placed in a ciborium not yet purified and enclosed in the tabernacle, the celebrant proceeds in the usual manner with the Mass until he has taken the Precious Blood, except that he omits the purification of the corporal. After covering with the pall and moving the chalice to one side, he opens the tabernacle but does not genuflect. He takes out the ciborium and uncovers it, placing the veil outside the corporal and the lid on the corporal. If there are in the ciborium whole Hosts or fairly large particles, he shall genuflect, take them in his fingers, and with a medium bow of the body but without any other ceremony and without saying anything consume them; otherwise, he shall omit the genuflection after uncovering the ciborium and shall proceed at once to purify it according to the first or second method as explained in n. 103 e–f (see n. 103 h). He shall then genuflect and place the newly consecrated Hosts into the ciborium which he shall at once cover and veil and put inside the tabernacle. He thereupon genuflects, closes the tabernacle, purifies the corporal with the paten, and proceeds with the Mass (AERTNYS: P. 83; CALLEWAERT: N. 51). If the Exposition Host is to be consumed and replaced, It should first be broken into two halves over the paten before being consumed (CALLEWAERT: N. 148, NOTE 31). See also nn. 100 e; 105 d; 107 g.

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239. *Communion during Mass.* Communion is said to be distributed *during Mass*, if it is distributed by the celebrant after taking the Precious Blood and before proceeding further with the Mass. Communion during Mass is to be carefully distinguished from Communion immediately before or after Mass and from Communion outside of Mass.

b) Communion during Mass is always allowed, unless the local Ordinary has forbidden it in particular cases and for just reasons (cc. 846, 1; 869).

c) The celebrant is not allowed to distribute Communion during Mass to anyone at so great a distance from the altar as to be out of sight of it (c. 868). This prohibition does not apply to a priest assisting the celebrant; neither does it apply to Communion immediately before or after Mass or to Communion outside of Mass.

d) It is forbidden to distribute Communion at any time from an altar on which the Blessed Sacrament, even though veiled, is exposed either in the monstrance or in the ciborium. The Exposition, if not prescribed but merely desirable and permitted, should be omitted or at least deferred, where there is no other altar from which Communion can be distributed; where there is another altar, it should be used if at all possible, even should it be necessary to place a movable tabernacle upon it and to set up a makeshift altar-rail before it. If the Exposition is prescribed or cannot prudently be omitted or deferred and if there is no other altar or no altar that can be used, only then may it be tolerated to distribute Communion from the altar of Exposition

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(S.R.C. 3448, I, V; 3482; 3505, I; 3525, IV; 4353; JULY 27, 1927). See n. 304 c.

e) It is fitting that the faithful should, when possible, receive during Mass rather than before or after or outside of Mass. They moreover are to be commended who, when assisting at Mass, receive Hosts consecrated at that Mass. The Church has never forbidden, nor does She now forbid, a celebrant to satisfy the piety and just request of those who, when assisting at Mass, want to become partakers of the same sacrifice; for they likewise offer it after their own manner. Nay more, the Church approves this and would reprehend a priest who would deny this to the faithful (PIUS XII: ENCYCLICAL *Mediator Dei*). See n. 368 a.

f) With the approval of the local Ordinary the celebrant may after his own Communion address a short exhortation or fervorino to those about to receive (S.R.C. 3009, IV; 3059, X; 3529).

g) If the Hosts for Communion are on the corporal, the celebrant covers the chalice and moves it to one side after taking the Precious Blood. He then genuflects and places the Hosts on the paten. The *Confiteor* being finished, he again genuflects and with hands joined before his breast and with eyes cast down he turns to say the *Misereatur* (M.R.: RITUS, X, 6; R.R.: V, C. II AD 12).

h) If the Hosts for Communion are in a ciborium outside the tabernacle, the celebrant covers the chalice and moves it to one side after he has taken the Precious Blood. The *Confiteor* finished, he places the cover of the ciborium on the corporal; he then genuflects and

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with hands joined before his breast and with eyes cast down shall turn to say the *Misereatur* (M.R.: RITUS, X, 6; R.R.: V, C. II AD 12).

i) If the Hosts for Communion are in a ciborium which is inside the tabernacle, the celebrant covers the chalice with the pall and moves it to one side after he takes the Precious Blood. He then opens the tabernacle, genuflects, and takes out the ciborium; the tabernacle shall be closed again, if there is a lunula or another ciborium inside. The *Confiteor* being finished, the celebrant removes the veil and the cover from the ciborium, placing the former outside and the latter inside the corporal. He shall again genuflect and with hands joined before his breast and with eyes cast down shall turn to say the *Misereatur* (S.R.C. 3116). The genuflection after opening the tabernacle and before taking out the ciborium is omitted if there is a consecrated Host on the corporal or otherwise exposed on the altar (CALLEWAERT: N. 51).

j) The *Confiteor* is said by the server for the communicants, though the latter may also say it with the server (M.R.: RITUS, X, 6; EPH. LIT.: LV, P. 76 AD 9). If there is no server or if the server does not know the *Confiteor*, it is said by the celebrant standing at the middle but bowing profoundly; the *tibi Pater* and *te Pater* are not omitted. The *Confiteor*, *Misereatur*, and *Indulgentiam* are omitted at Mass on Holy Thursday.

k) In turning to say the *Misereatur* and *Indulgentiam*, the celebrant shall withdraw a little to the Gospel side to avoid turning his back to the Blessed Sacrament; he shall however face the people obliquely,

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in the direction of the server at the Epistle corner. During the *Misereatur* he shall keep his hands joined before his breast, while during the *Indulgentiam* he shall make a sign of the Cross over the communicants; the plural forms of these prayers are to be retained, even if only one person is to receive (M.R.: RITUS, X, 6; S.R.C. 4193, IV AD 2).

l) After the *Indulgentiam* the celebrant returns by the same way to the middle, where he genuflects and takes the ciborium or the paten with the Hosts in his left hand. Taking one Host between the thumb and forefinger of his right hand, he holds It on a somewhat elevated plane over the ciborium or paten but without elevating his hand which should rest lightly on the ciborium or paten. He then turns and faces the people for the *Ecce Agnus Dei*, his eyes on the Host and the Host in the position just described; he remains at the middle of the altar, even if the Blessed Sacrament is on the altar behind him. Raising the Host aloft at the words *Ecce Agnus Dei* and then lowering It again over the ciborium or paten is not according to the rubrics which do not prescribe any such gesture with the Host. The *Domine non sum dignus* is said three times; the masculine form *dignus* is to be retained, even when Communion is given to women exclusively (M.R.: RITUS, X, 6; R.R.: V, C. II AD 12; EPH. LIT.: LV, P. 76 AD 11).

m) After the last *Domine non sum dignus* the celebrant shall descend the steps at the middle to where the communicants are kneeling, unless Communion is to be given to someone behind or at either side of the

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altar in which case it is not forbidden to descend by way of the steps on the Epistle or Gospel side (EPH. LIT.: LV, P. 78, NOTE 4).

n) If priests or other ordained clerics are to receive, they shall kneel on the steps of the altar or at least within the sanctuary and distinct from the laity (R.R.: V, C. II AD 4). For further details see n. 124 l and n. 186 r.

o) The distribution of Communion to the laity shall begin at the Epistle end of the rail; this shall be done, each time that a new line of communicants comes to the rail (M.R.: X, 6; EPH. LIT.: LV, P. 79 AD 8).

p) *The Corpus Domini* shall be said for each communicant. A sign of the Cross with the Host over the ciborium or paten and a profound bow of the head at the words *Jesu Christi* shall be made each time, the celebrant finishing the prayer as he lays the Host on the tongue of each communicant (M.R.: RITUS, X, 6; EPH. LIT.: LV, P. 78 AD 7).

q) It is permissible to divide Hosts if necessary. But a Host should not be divided into more than two or at most three parts (S.R.C. 2704, I; THEOL. MOR.: II, N. 131 AD 1).

r) After returning to the altar and placing the ciborium or the paten on the corporal, the celebrant shall genuflect if there are any Hosts remaining. If any of these Hosts are to be reserved, a genuflection shall be made after putting the ciborium containing them in the tabernacle but before closing the door. No prayers are said nor is a blessing given by the celebrant before proceeding with the Mass (R.R.: V, C. II AD 6, 12; S.R.C.

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3116). The prescription concerning the purification of the communicants with wine and water is now obsolete and may not be revived (M.R.: RITUS, X, 6; DECR. S.R.C.: VOL. IV, P. 422 AD 2). See also n. 109 h.

s) If a priest must distribute Communion from an altar at which Mass is being celebrated and before the celebrant has himself communicated, the rubrics for Communion outside of Mass (n. 368) should be followed before and after the distribution (CALLEWAERT: P. 151, NOTE 45 AD 9). If after taking the Precious Blood the celebrant must assist with the distribution, he shall proceed from beginning to end according to the rubrics for Communion during Mass. But such a situation should be avoided, if at all possible.

t) If the celebrant is interrupted at Mass as in the foregoing case and if the interruption occurs before the Canon, he should finish the prayer or action he is saying or doing and then kneel on the edge of the predella, while the other priest is at the middle of the altar. If the interruption occurs during the Canon, the celebrant shall continue with the Mass; but he may withdraw a little to the Gospel side, if he is occupied at the time with some prayer but not with some action (S.L.: III, QU. 340).

240. ***The Ablutions.*** For the first Ablution at a low or high Mass, see n. 186 t. For the second Ablution at a low or high Mass the celebrant shall go to the Epistle corner with the chalice; standing on the step below the predella, the server shall there pour the wine and water over the thumbs and forefingers

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of the celebrant. At a solemn Mass the celebrant remains at the middle; from there he extends the chalice toward the subdeacon who pours the wine and water over his thumbs and forefingers (S.R.C.: JAN. 29, 1947 AD IV; EPH. LIT.: LXI, PP. 44, 93).

b) If a priest celebrates two or three Masses on the same day and in immediate succession, he shall take the wine of the first ablution and the wine and water of the second ablution at the last Mass only. At the preceding Mass or Masses he shall drain the chalice with the greatest thoroughness when taking the Precious Blood, whereupon he shall put the chalice down on the corporal and cover it with the pall. He shall then join his hands before his breast and (without any bow) shall say the *Quod ore sumpsimus* at the middle of the altar. Remaining at the middle, he shall next say the *Corpus tuum* and at the same time shall purify his fingers in a small vessel of water prepared for this purpose and placed or brought within easy reach of the celebrant (see n. 159).

After drying his fingers (but not his lips) with the purificator, he shall uncover the chalice and dress it in the usual way, placing upon it, first the purificator which he shall be careful not to press down into the cup of the chalice, then the paten with the host to be consecrated at the next Mass, and finally the pall and the veil but without the burse; the chalice shall remain on the corporal. The celebrant shall then continue the Mass, observing the normal rubrics and not those for a Mass of Exposition (HOLY OFFICE: INSTR. OF JAN. 6, 1953 AD 7; M.R.: DE DEF., IX, 4; 1ST MASS OF

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CHRISTMAS AND OF ALL SOULS; R.R.: V, C. V AD 3; S.R.C. 1772, VII; JUNE 3, 1953).

c) If one is to celebrate two or three Masses on the same day and if there is to be an interval of three hours or more between them, it is permitted to take the wine of the first ablution and the wine and water of the second ablution at each Mass (PIUS XII: MARCH 19, 1957 AD 2). There is an opinion that this procedure is not only permitted but is obligatory (PER. DE RE CAN. ET MOR.: XLVI, P. 218 SS); but such an obligation is questionable in the light of the exhortation referred to in n. 178 g.

If the interval between the Masses is to be less than three hours, the wine of the first ablution and the wine and water of the second are taken at the last Mass only; at the preceding Mass(es) the ablutions may be taken but in water only (M.R.: DE DEF., IX, 4; R.R.: V, C. V AD 2; S.R.C.: JUNE 3, 1953).

d) If through inadvertence a priest takes wine in the ablution(s) when his next Mass is to follow within the next three hours, he may nevertheless begin that Mass without delay, provided that it is a Mass that has to be said; otherwise, he should probably wait until three hours have elapsed (M.R.: DE DEF., IX, 4; R.R.: V, C. V AD 3; PIUS XII: MARCH 19, 1957 AD 2).

e) If a priest is to celebrate two or three Masses between which there is to be an interruption and if he does not choose to use the concessions described under c, he shall follow the procedure described under b.

But if he is to celebrate the next Mass in another church, he shall after the last Gospel or the Leonine

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Prayers of the preceding Mass uncover the chalice and drain it again from the same place that he drank the Precious Blood. He shall then purify the chalice with water only, pouring in as much at least as the amount of wine consecrated. Pouring the water out again over the part of the chalice from which the Precious Blood had been taken and into a vessel placed for this purpose on the altar, he shall dry and dress the chalice and bring it with him into the sacristy.

The water used to purify the chalice he may pour into the sacrarium; or he may leave it in the sacristy to evaporate; or he may soak it up with cotton and burn it; or he may consume it with the wine and water of the second ablution at his last Mass or at Mass on the following day. Instead of purifying the chalice after the last Gospel or after the Leonine Prayers, it would also be licit to do so after taking the Precious Blood or after the Communion of the faithful (S.R.C.: MARCH 11, 1858; JULY 1, 1947; EPH. LIT.: LXII, P. 283).

241. *The Oration Super Populum.* This is a special oration, to be said after the last of the ordinary postcommunion-orations has been concluded. It is said in the ferial Masses from Ash Wednesday to the Wednesday of Holy Week inclusively, a proper oration being given in the Missal for each day. This oration is not said, when the feria is only commemorated.

b) The oration is said at the Epistle corner, after the last postcommunion-oration has been concluded. At a low or a high Mass the celebrant prefaces the oration with the words *Oremus, humiliate capita vestra*

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Deo; as he reads or sings these words, he extends and joins his hands in the usual way and at the same time bows his head profoundly to the crucifix. Then facing the Missal and extending his hands, he reads or sings the oration; on concluding it, he closes the Missal; he thereupon goes to the middle and proceeds with the Mass in the usual way (M.R.: RITUS, XI, 3).

c) For the manner in which the *Humiliate capita vestra Deo* is to be sung, see L. O'Connell: p. 544. The oration itself is sung *recto tono.*

d) Whether the oration *super populum* is prescribed or not, the ordinary postcommunion-prayer is prefaced with an *Oremus* and is concluded, if the corresponding prayer at the beginning of the Mass is said with an *Oremus* or is concluded. The number and order of these ordinary postcommunion-prayers is as explained in regard to the secret-prayers in n. 230 c.

242. ***The Last Gospel.*** At the beginning of the last Gospel the celebrant says *Dominus vobiscum,* to which the server responds in the usual manner. He then says *Initium* (*Sequentia*) *Sancti Evangelii secundum N,* and the server answers *Gloria tibi Domine;* while saying these words, the celebrant signs the altar (or the Missal) and himself in the manner explained in n. 187 g, b. At the end of the Gospel the server answers *Deo gratias* (M.R.: RITUS, XII, 1).

b) The Gospel *In principio* is read as the last Gospel in every Mass, except as follows: the Epiphany Gospel is the last Gospel in the 3rd Mass of Christmas; the last Gospel on Palm Sunday (except at the principal

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Mass) is from the Blessing of Palms; there is no last Gospel at the principal Mass on Palm Sunday, Holy Thursday, and Holy Saturday (S.R.C.: MARCH 23, 1955 AD V, 9; O.H.S.I.: LL. CC.).

c) Concerning the simple genuflection to be made during the Gospel *In principio*, see n. 192 d ad 4.

243. *Prayers after Low Mass.* The prayers prescribed by Leo XIII to be recited after low Masses, as well as the threefold invocation of the Sacred Heart recommended by Saint Pius X, are now to be said for the freedom of the Church in Russia. Bishops and priests are urged to remind the faithful of this intention frequently (PIUS XI: ALLOCUTION OF JUNE 30, 1930; AAS: XXII, P. 301).

b) The prayers may be recited either according to the official Latin text or according to a vernacular version approved by the local Ordinary (S.R.C.: MARCH 5, 1904 AD V). They should be said by the celebrant together with the people. But if the Mass is said at a side altar or if the people are engaged with other public prayers, the celebrant shall say these prayers with the server only (S.R.C.: DEC. 8, 1900 AD III).

c) These prayers must follow the last Gospel immediately. It is not permitted to distribute Communion or to perform some similar function between the last Gospel and the recitation of these prayers (S.R.C. 3682).

d) After finishing the last Gospel, the celebrant may descend *via breviori* and kneel either on the edge of the predella or on the lowest step. If he wishes to go to

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the middle and bow to the crucifix before descending from the predella to say the prayers, he may do so, since this is neither prescribed nor forbidden (S.R.C. 3637, VIII; EPH. LIT.: LV, P. 59 AD 4).

e) The celebrant descends from the predella with his hands joined before his breast. He keeps them joined while saying the prayers, unless he has to read them from a card or book; it is not proper to say the prayers, holding the chalice (CALLEWAERT: N. 156).

f) It is not permitted to omit the prayers, because Communion is to be distributed after Mass; this also applies to such functions as the churching of women, the imposition of ashes unless the Blessing of the Ashes immediately preceded the Mass (S.R.C. 3682; JUNE 2, 1916; NOV. 25, 1932; EPH. LIT.: XLVII, P. 538; LIII, P. 22).

g) The prayers are not omitted after a parochial or a community Mass (S.R.C. 3858, I; 3957, III); but if the Mass is one at which a homily is preached, a dispensation from the prayers may be requested from the Holy See (S.R.C.: JULY 22, 1955; EPH. LIT.: LXX, PP. 41–43).

h) If the three Masses of Christmas or of All Souls' day are read without interruption, the prayers are said after the last Mass only; otherwise, they are said, each time that the celebrant leaves the altar for the sacristy (S.R.C. 3705; 3855, VII).

i) The prayers are never said after a sung Mass. They are also omitted after the following Masses, when celebrated without chant:

1° After a conventual Mass (S.R.C. 3697, VII; 4177, II).

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2° After a funeral Mass.

3° After the privileged Mass of the Sacred Heart and the privileged Mass of our Lord Supreme and Eternal Priest, celebrated on the first Friday and the first Thursday (Saturday) respectively of the month (S.R.C. 4271, II).

4° After a Mass celebrated with some external solemnity on the occasion e.g. of a First Communion, of a General Communion, of a Confirmation, of an Ordination, of a Wedding, of a religious investiture or profession, of a Jubilee (S.R.C. 4305).

5° After the first Mass of a priest (SEE S.R.C. 3515, VII).

6° After a Mass which is immediately followed by some other function or pious exercise, such e.g. as Exposition or Benediction of the Blessed Sacrament, an instruction or sermon, a public Act of Consecration, and the like. It is here supposed that the exercise or function is performed by the celebrant of the Mass and that he does not first retire to the sacristy. If vestments must be removed or changed, this shall be done at the bench (S.R.C. 4305; EPH. LIT.: XLV, P. 303).

7° After a Mass immediately following the Blessing of Candles, Ashes, or Palms. It is to be noted that such a Mass and the preceding function cannot be celebrated without chant, unless the *Memoriale* may be used (EPH. LIT.: XLV, P. 303; LV, P. 60; N. 27 D–E).

8° After a low Mass on All Souls' day or Christmas, if the celebrant sings another Mass after it and without first retiring to the sacristy (S.R.C. 3936, I).

Note: A sign of the Cross at the end of the prayers

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is not prescribed. Nor is it the practice of the church to terminate a public prayer in this way.

SUNG MASSES

244. *The Parts to be Sung.* A sung Mass or a Mass in chant is one in which the celebrant sings the parts to be sung by him according to the rubrics (n. 198 f); otherwise, it is a low or read Mass (S.R.C.: SEPT. 3, 1958 AD 2). See nn. 246 a, 248 a.

The following parts must be sung by the choir or people: the Introit; the Kyrie; the Gloria; the Gradual; the Tract; the Alleluja; the Sequence; the Credo; the Offertory; the Sanctus; the Benedictus; the Agnus Dei; the Communion; the customary responses (S.R.C. 2959, II; 3365, VII; 3624, XI; 4054, VI). The responses after the Epistle and Gospel are not sung.

b) If the celebrant comes to the altar by the longer way, the choir may, after singing the Introit with its verse, sing other verses of the same psalm, in which case the Antiphon is repeated after every verse or two verses. But when the celebrant has reached the foot of the altar, the psalm is discontinued and the *Gloria Patri* followed by the Antiphon is sung (S.R.C.: SEPT. 3, 1958 AD 27 A).

c) After singing the Offertory Antiphon, the choir may sing, according to their ancient gregorian melodies, the verses formerly sung after the Antiphon.

But if the Offertory Antiphon is taken from a psalm, it is allowed to sing other verses of the same psalm,

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in which case the Antiphon is repeated after every verse or after every two verses; if by the time the Offertory is completed the psalm is not yet finished, it is discontinued and the *Gloria Patri* followed by the Antiphon is sung.

If the Offertory Antiphon is not from a psalm and it is desired to prolong the singing, this may be done by selecting any psalm suitable to the occasion; the procedure is then the same as above.

Instead of singing psalm-verses after the Antiphon in the manner described above, a brief Latin hymn appropriate to this part of the Mass may be sung; but it should not be prolonged beyond the Secret (S.R.C.: SEPT. 3, 1958 AD 27 B).

d) If the *Sanctus* and *Benedictus* are sung according to a gregorian melody, the *Benedictus* is to be sung before the Consecration and immediately after the *Sanctus*. If the chant is not gregorian, the singing of the *Benedictus* is to be postponed until after the Consecration (S.R.C.: SEPT. 3, 1958 AD 27 D).

e) The Communion Antiphon is normally to be sung while the celebrant is receiving. But if the faithful are also to receive, the singing is not to be begun until the celebrant begins to distribute Communion.

If the Communion Antiphon is taken from a psalm, it is allowed to sing the other verses of the psalm, in which case the Antiphon is repeated after every verse or after every two verses; if by the time the distribution of Communion is finished the psalm is not yet finished, it is discontinued and the *Gloria Patri* followed by the Antiphon is sung.

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If the Communion Antiphon is not from any psalm and it is desired to prolong the singing, this may be done by selecting any psalm suited to the solemnity and this part of the Mass; the procedure is then the same as described above.

f) The faithful who are going to receive can be allowed to say three times the *Domine non sum dignus* with the celebrant (S.R.C.: SEPT. 3, 1958 AD 27 c). It is to encourage this practice that the Communion Antiphon is not permitted to be begun before the distribution of Holy Communion begins. See nn. 27 c, e, h; 30 i, j, k, m.

245. ***The Clergy in Choir.*** The following rules apply to clerics (exclusive of Prelates), when assisting in choir within the sanctuary at a sung Mass.

b) Line up in sacristy two by two, the *digniores* or *seniores* toward the rear. At signal from M.C. bow to sacristy crucifix and proceed to altar behind crucifer and acolytes. On arriving before altar, genuflect and salute each other two by two. Concerning birettas, see n. 132 h–i.

c) Kneel on both knees at the following times: during prayers at foot of the altar, from *In nomine Patris* to *Oremus* inclusively; during the Orations at the beginning and end of the Mass from *Oremus* inclusively, but only in Requiem Masses and in Masses of common vigils and of major ferias outside the paschal season; during the singing of the verse *Adjuva nos* down to *propter nomen tuum* and of the verse *Veni Sancte Spiritus* down to *ignem accende,* when these verses

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occur after the Epistle in certain Masses of Lent and in Masses of the Holy Spirit; during the singing of the *Et incarnatus est* of the *Credo*, if you are standing at the time or (on the feast of the Annunciation and of Christmas) even if you are sitting; from the *Te igitur* inclusively to the genuflection inclusively after the Elevation of the Chalice, but (in Requiem Masses and in Masses of common vigils and of major ferias outside the paschal season) down to *Pax Dni* inclusively; during the Communion of the faithful, from the *Misereatur vestri* or (for those who are to receive) from the *Confiteor* down to the first ablution exclusively; for the last Blessing.

d) Sit down at the following times: during the incensation of the altar and of the celebrant before the Introit, provided that the singing of the latter has been concluded; during the singing of the *Kyrie, Gloria,* and *Credo,* after these have been said by the celebrant and even if he himself does not sit down; during the Epistle and parts following, up to the *Dnus vobiscum* exclusively before the sung Gospel; from the *Oremus* exclusively before the Offertory until choir is to be incensed or (if there is no incensation) until the *Per omnia* exclusively before the Preface; from the first ablution inclusively to the *Dnus vobiscum* exclusively before the last orations.

e) Stand at the following times: from the *Aufer a nobis* until choir has finished Introit; while celebrant is saying the Introit, *Kyrie, Gloria,* and *Credo;* whenever *Dnus vobiscum* is to be sung; during the orations at the beginning and end of the Mass from the *Oremus* inclusively, except as noted for Requiem and vigil and

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ferial Masses (c); during the singing of the Gospel; at *Oremus* before Offertory; from the incensation or (if no incensation) from the *Per omnia* before Preface to *Sanctus* inclusively; from *Unde et memores* to first ablution exclusively, except as noted above (c); from the conclusion of the last oration to the end of the Mass, except for the Blessing as noted above (c).

f) Say in pairs and at the same time as the celebrant: prayers at foot of altar; *Kyrie; Gloria; Credo; Sanctus-Benedictus; Agnus Dei.* Make sign of cross, strike breast, bow and genuflect with the celebrant during these prayers.

g) Genuflect if standing, when anything is said or sung for which a genuflection is prescribed.

246. ***Solemn Mass.*** A Solemn Mass is to be regarded as a more excellent form of the eucharistic sacrifice, a form in which the solemnity deriving from the ceremonies, the ministers, and the sacred music enhances the splendor of the divine mysteries and leads the people to the pious contemplation of them. The faithful, therefore, should be trained to esteem this form of the Mass and should be exhorted to participate in it in a manner befitting them (S.R.C.: SEPT. 3, 1958 AD 24). See n. 312 h–k.

It is not permitted to celebrate Solemn Mass without the assistance of at least two acolytes and a thurifer (S.R.C. 3104, II).

b) For a reasonable cause one who is not in sacred orders but has received first tonsure may be subdeacon at solemn Mass (S.R.C. 4181, I). See nn. 96 d, 123 i.

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c) The chalice is brought out before the Mass and placed on the credence table, where it is veiled as explained in n. 98 f; it is also allowed but less proper to place the chalice on the altar when it is brought out before Mass, in which case the corporal is spread beneath it and only the chalice veil is used (M.R.: RITUS, II, 5; VII, 9; CALLEWAERT: N. 204). Concerning the number of candles to be lighted and concerning the Missal, see respectively n. 155 f–g and n. 157 c.

d) The deacon and subdeacon shall vest in dalmatic and tunic, except at the Masses noted in n. 125 g; at these Masses the folded chasuble is obligatory or optional as explained in n. 126 d–e.

e) With the exception of Bishops and other Prelates having the use of pontificals, no celebrant may be attended by an assistant-priest as a mark of honor or for the sake of greater solemnity. This can be tolerated at the first solemn Mass of a newly ordained priest; but otherwise a special indult or an immemorial custom is required (C. 812; S.R.C. 3564, II; DE CARPO-MORETTI: N. 496). An assistant-priest may not wear the stole at a solemn Mass (DE CARPO-MORETTI: N. 498); otherwise, he vests as explained in n. 120 j–k.

f) In the procession from the sacristy to the altar and back the celebrant walks behind the deacon and the deacon behind the subdeacon, while an assistant-priest walks at the left of the celebrant; this order is also observed in going to and from the bench (S.R.C. 4018, II AD 1; CALLEWAERT: NN. 4; 212). But whenever the celebrant is wearing the cope, the deacon and

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subdeacon shall walk at the right and left of the celebrant (S.R.C. 2482, III).

g) The deacon and subdeacon bow and bless themselves with the celebrant. But they do not bow with him during his *Confiteor*, nor do they bow or bless themselves with him during parts of the Mass that he must recite in the secret tone; neither does the subdeacon bless himself with the celebrant at the *Benedictus*, if he is holding the paten (S.R.C. 4057, V; N. 99 J).

h) The deacon and subdeacon strike their breast with the celebrant at the *Agnus Dei;* but they do not do so during the celebrant's *Confiteor* or at the *Nobis quoque peccatoribus* or at the *Domine non sum dignus* (S.R.C. 3535, III).

i) While the celebrant is saying the Introit and the *Kyrie*, the deacon stands on the second step and at the right of the celebrant, while the subdeacon stands *in plano* and at the right of the deacon. But while the celebrant is intoning the *Gloria* and *Credo*, the deacon stands on the second step and directly behind the celebrant and the subdeacon stands *in plano* and directly behind the deacon; they take the same position at the *Dominus vobiscum* whenever said, during the orations before the Epistle, during the Preface, during the *Pater noster*, and during the postcommunion antiphon and orations (M.R.: RITUS, IV, 7; XI, 3).

j) The deacon and subdeacon recite the *Kyrie* alternately with the celebrant, and always at the Epistle corner whether the Mass has an Introit or not (M.R.: RITUS, IV, 7; CALLEWAERT: N. 1710). They also recite,

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not however alternately with the celebrant, but together with him: the *Gloria* and *Credo*, the *Sanctus* down to the end of the *Benedictus*, and the *Agnus Dei*; at the offering of the chalice the deacon shall also say the *Offerimus tibi* together with the celebrant (M.R.: RITUS, IV, 7; VII, 9, 11; X, 8; S.R.C. 3248, V; 3507, I). If a Sequence is to be said, it is read by the celebrant alone and not alternately or together with the deacon and subdeacon (S.R.C. 2956, VII).

k) The celebrant and sacred ministers can sit while a sermon is being preached after the Gospel. This is also permissible during the singing of the *Kyrie*, the *Gloria*, and the *Credo*, and during the singing of the Gradual and Sequence if there is time (M.R.: R.G., XVII, 6; S.R.C. 9, VI; 290; 3026; DE CARPO-MORETTI: N. 466). They go to the bench by the short way, whether they start from the middle of the altar or from the Epistle corner. But they return by the long way, going to the middle of the altar before the lowest step. While seated, they wear the biretta, unless the Blessed Sacrament is exposed; but the biretta is never worn on the way to and from the bench (S.R.C. 1563, I; 2684, XIII; N. 132 G). See also n. 132 e, m.

l) If the celebrant and sacred ministers are seated when anything is sung for which a bow of the head is prescribed, they shall also remove their birettas; but if the part in question is repeated by the choir, these reverences are not repeated (S.R.C. 1563, I; 2684, XIII; L. O'CONNELL: P. 189). If the choir is singing such a part when the celebrant and sacred ministers are about to leave the altar or about to be seated, the latter shall

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stand where they are and bow; but if at the time they are on their way to the bench, they need not stop or bow (L. O'CONNELL: P. 189, NOTE 36).

m) At the words *Flectamus genua* the sacred ministers and inferior ministers shall genuflect on one knee, but the celebrant remains standing, except in Holy Week when he also must kneel down at these words (M.R.: R.G., XVII, 3; N. 192 F).

n) A simple genuflection shall be made during the Epistle and Gospel, as noted respectively in n. 192 d ad 2 and in n. 192 d ad 4–6. At a solemn Mass the genuflection is made only when the words in question are being sung by the subdeacon and the deacon respectively. The celebrant rests his hands on the altar table and genuflects toward the part of the altar at which he is standing. The sacred ministers and servers genuflect toward the altar, except during the singing of the Gospel when the deacon genuflects toward the Book and the subdeacon holding the Book and the acolytes holding their candles remain standing (M.R.: R.G., XVII, 4; S.R.C. 4057, VI; EPH. LIT.: L, P. 336).

o) Concerning the double genuflections to be made at certain verses occurring after the Epistle and at the *Et incarnatus est* of the *Credo*, see n. 191 c ad 8–9.

p) At the words *vobis fratres*, *vos fratres*, and *misereatur vestri* in the prayers at the foot of the altar the celebrant turns first to the deacon and then to the subdeacon (C.E.: II, C. VIII, N. 31).

q) After singing the Epistle, the subdeacon should not interrupt the celebrant for the blessing, if the latter is still reading any of the parts that follow the Epistle,

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as e.g. a long Tract or a Sequence; he should wait at the side below the steps until the celebrant has finished (DE CARPO-MORETTI: N. 590; SEE N. 191 C AD 3). The deacon answers *Deo gratias* after the Epistle has been read by the celebrant; the response is not repeated after the Epistle has been sung (DE CARPO-MORETTI: N. 542).

r) The subdeacon answers *Laus tibi Christe* after the Gospel has been read by the celebrant; the response is not repeated after the Gospel has been sung (DE CARPO-MORETTI: N. 593). The *Per evangelica dicta* is said by the celebrant, only if and when the Missal is kissed by him; concerning this matter, see n. 201 d–e; n. 226 i.

s) Where it is customary, the preacher at a solemn Mass may ask the blessing of the celebrant, even if the latter is an ordinary priest; but this shall be done after the incensation of the celebrant at the end of the Gospel. In giving the blessing, the celebrant says: *Dominus sit in corde tuo et in labiis tuis, ut digne et competenter annunties verba sancta sua. In nomine Patris*, etc. (S.R.C. 3334, I–II; 3535, IV; 3855, VI).

t) While the *Credo* is being sung by the choir, it is forbidden to go on with the Mass (S.R.C. 1936; 3104, I; 4242).

u) If Communion is to be distributed, the deacon either sings the *Confiteor* or says it in a loud voice, according to the practice in the place; but at a Requiem Mass it may be recited only. While saying or singing it, the deacon makes a profound bow of the body and

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stands either *in plano* at the Epistle corner or on the edge of the predella on the Epistle side. The subdeacon remains on the predella on the Gospel side and with the celebrant faces toward the deacon; the subdeacon may, but need not, bow profoundly (C.E.: II, C. XXIX, N. 3; S.R.C. 2682, XIV; 4104, II; CALLEWAERT: N. 239, NOTE 11).

v) For the oration *super populum* at a solemn Mass the celebrant sings the *Oremus* before it in the usual way. With his hands joined before his breast the deacon thereupon makes a left turn, faces the people, and sings the *Humiliate capita vestra Deo;* he then turns back to the altar by the same way, whereupon the celebrant sings the oration (M.R.: RITUS, XI, 3). The oration is sung *recto tono;* for the musical notation of the *Humiliate*, see L. O'Connell: p. 544.

w) While the *Benedicamus Domino* and the *Requiescant in pace* are being sung by the deacon, they must be said in a low voice by the celebrant; this is not done in the case of the *Ite Missa est* (S.R.C. 2572, XXII).

x) See n. 199 (INCENSATIONS); n. 201 f–h (PAX); n 209 f, g ad 2 (COMMEMORATIONS); n. 231 a (PREFACE).

247. ***Genuflections by Sacred Ministers.*** Besides the simple and double genuflections prescribed by reason of certain words when said or sung and referred to above in n. 246 m–o, the sacred ministers shall genuflect during a solemn Mass at other times also according to the rules given in the following paragraphs. It is not here supposed that the Blessed Sacrament is ex-

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posed in the monstrance at the altar. But the rules apply, whether the Blessed Sacrament is reserved in a tabernacle at the altar or not.

b) The sacred ministers make a simple genuflection *in plano*, on coming to the altar at the beginning of Mass and before leaving the altar at the end of Mass. If the clergy in choir are partly on the Epistle side and partly on the Gospel side, the deacon and subdeacon shall make another simple genuflection *in plano* but at the center of the sanctuary, when crossing from one side to the other during the incensation and the Pax respectively. These are the only genuflections to be made *in plano* (CALLEWAERT: N. 52 AD 1).

c) The sacred ministers make a simple genuflection on the steps at the middle, whenever they come to the steps at the middle by way of the sanctuary floor (*per planum*), even if their previous position was at the altar. This is done, when they return from the bench, when they take up their position behind the celebrant after the singing of the Gospel, when the deacon carries the burse to the altar during the *Credo*, when the deacon returns to the altar after incensing the choir and when he takes up his position behind the celebrant after incensing the subdeacon, when the subdeacon returns to the middle after incensing the Blessed Sacrament at the Elevations and after giving the Pax to the choir, and so forth (S.R.C. 4027, II; CALLEWAERT: N. 53 AND N. 220).

d) The sacred ministers make a simple genuflection on the steps at the middle, whenever they are about to leave this position by way of the sanctuary floor (*per*

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planum), even if their next position is to be at the altar. This is done before and after the singing of the Epistle, before the singing of the Gospel, before going to the credence table for the chalice, before going to incense the choir, before going to the Epistle corner to incense the Blessed Sacrament at the Elevations, before going to give the Pax to the clergy in choir, and so forth (CALLEWAERT: N. 53).

e) The sacred ministers make a simple genuflection on the steps at the middle, whenever before the Consecration or after the Communion they cross from one side of the predella to the other (S.R.C. 4027, I).

f) The sacred ministers make a simple genuflection on the steps at the middle, whenever between the Consecration and the Communion they ascend from that position to the predella (S.R.C. 4027, III).

g) The subdeacon makes a simple genuflection on the lowest step at the middle, when he descends to that position from the predella after receiving the paten at the Offertory; this genuflection is exceptional (S.R.C. 4027, III). Hence, it is not made by the sacred ministers if they do not go to the bench during the *Gloria* or *Credo* but merely descend from the predella and stand behind the celebrant until the choir has finished the singing; neither is it made by the subdeacon after descending from the predella at the end of the *Sanctus*.

h) The sacred ministers make a simple genuflection on both sides of the predella, whenever between the Consecration and the Communion they cross from one side of the predella to the other (S.R.C. 4027, I).

i) The sacred ministers make a simple genuflection

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on the predella before descending to the steps at the middle any time between the Consecration and Communion.

j) If at either side of the celebrant when the latter genuflects on the predella, the sacred ministers make a simple genuflection with him.

k) See also n. 191 c ad 2–7.

248. ***High Mass.*** A High Mass, or more properly a *Missa cantata*, is a Mass celebrated in chant but without sacred ministers. Though it does not have the richness of ritual of the Solemn Mass, it is nevertheless to be greatly esteemed by reason of the chant that adorns it. It is desirable that the parochial or principal Mass on Sundays and holydays should be a High Mass at least (S.R.C.: SEPT. 3, 1958 AD 3, 26). See n. 312 h–k, concerning participation of the faithful.

Covered with its veil and with the corporal spread beneath it, the chalice is placed on the altar before Mass. It may also, covered with its veil and burse, be placed on the credence table, provided the server who is to bring it to the altar at the Offertory has received first tonsure (S.R.C. 4181, v); see n. 96 c. See also n. 155 f–g and n. 157 c.

b) The celebrant sings the parts that at a Solemn Mass are sung by the celebrant and deacon, but at the particular place at the altar where these parts are read at a low Mass. In the absence of a server who is a cleric, the celebrant may himself sing the Epistle, though it is sufficient if he read it (n. 198 f).

c) Concerning the use of incense, see n. 199 b–c.

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d) The choir or people sing the responses and parts sung by them at a Solemn Mass (S.R.C. 3994, II).

e) Concerning certain double and simple genuflections to be made by the celebrant on occasion, see respectively n. 191 c ad 8–10 and n. 192 e.

f) Concerning times when it is permitted to sit, see n. 246 k–l.

g) While the *Credo* is being sung, it is forbidden to go on with the Mass (S.R.C. 1936; 3104, I; 4242).

h) One server will suffice, though it is customary to have at least two. They minister as at a low Mass. They say the *Kyrie* with the celebrant, but otherwise make only the responses that are not sung. A server who is a cleric sings the Epistle but is not blessed at the end (M.R.: RITUS, VI, 8); he may also bring the chalice to the altar at the Offertory, dress it after celebrant has dried it, and return it to the credence table (S.R.C. 4181, V–VII); see n. 96 c.

i) The celebrant may be assisted by a master of ceremonies according to the directions given below (j-l). The two acolytes will then carry lighted candles to and from the altar, hold them during the Gospel while standing *in plano* at Gospel corner, minister the cruets, ring the bell, and otherwise stand or kneel according to the rubrics near the credence table.

j) If the master of ceremonies is a cleric but not in sacred orders, he makes usual responses, sings Epistle, transfers Missal for the Gospel, brings the chalice from credence table, receives cruets from acolytes and presents them to celebrant, dresses chalice after celebrant has dried it, and returns it to credence table. He

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assists at Missal, but during the Consecration he kneels on top step at celebrant's right and raises the chasuble at the Elevations. The Missal is transferred after the ablutions by the acolyte (S.R.C. 4181, IV–VI).

k) If the master of ceremonies is in sacred orders, he also unveils the chalice and spreads the corporal, wipes the chalice with the purificator, pours in the wine and water, presents the paten and chalice to the celebrant, uncovers and covers the chalice throughout the Mass, and dries the chalice after the ablutions (S.R.C. 3377, I; 4181, III–IV; CALLEWAERT: N. 259).

l) If the master of ceremonies has not received first tonsure, he merely assists at the Missal; at the Consecration he kneels on the lowest step. All other functions are performed by the acolytes.

m) Two or at most four torch-bearers are permitted for the sake of greater solemnity. The rules are the same as for Solemn Mass (M.R.: RITUS, VIII, 8; C.R.R.: P. 126; CALLEWAERT: N. 231).

n) See also n. 209 f, g ad 2 and n. 231 a.

248[2]. *The Conventual Mass.* This is the Mass that must be celebrated daily in conjunction with the Divine Office by those who are obliged by ecclesiastical law to Office in choir. It is therefore also called Mass *in choir.* This Mass is to be accounted among the liturgical services that excel by reason of a special dignity. For, since the Mass together with the Office constitutes the sum of all Christian worship or that full praise which is daily and even with external and public solemnity offered to God and since this public

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and corporate offering of divine worship cannot be carried out daily in every church, it has therefore a vicarious character where it is done by those who are deputed to this by virtue of their obligation to choir; this is especially true of cathedral churches in relation to the diocese (S.R.C.: SEPT. 3, 1958 AD 35).

b) Choral services should ordinarily be performed with special solemnity, i.e. with chant and sacred music and as a solemn or at least a high Mass. But where by dispensation or indult the conventual Mass is a low Mass, it is fitting that the choir assist at it in the manner described in n. 312 o; any practice of reciting the Hours during the Mass shall at all events be avoided (S.R.C.: SEPT. 3, 1958 AD 35–36).

c) The following rules shall also be observed (S.R.C.: SEPT. 3, 1958 AD 37 A–D):

1° Only one conventual Mass is to be said each day, and this shall be the Mass of the Office said in choir unless the rubrics state otherwise (M.R.: ADD., I, 4). But an obligation to say other Masses in choir by reason of a pious foundation or other legitimate cause remains in force. See nn. 258 c, 259 c, 266 a, 275 d.

2° The conventual Mass follows the rules of sung or low Masses. See nn. 155 b, 186 g, 209 f, 243 i ad 1.

3° The conventual Mass is to be said after Terce, unless for a grave reason the superior wants it said after Sext or None.

4° Conventual Masses *extra chorum*, prescribed by the rubrics of the Missal, are suppressed.

d) Concerning the Preface, see n. 231 a. Concerning Midnight Mass at Christmas, see n. 180 b.

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VOTIVE MASSES IN GENERAL

249. *Obligation.* One is not obliged to celebrate a votive Mass instead of the Mass indicated in the calendar or ordo, unless the votive Mass is requested by the donor of the stipend or prescribed by the rubrics or by papal or episcopal mandate.

b) The donor of a stipend is presumed to want only the application of a Mass; but when the quality also is expressly stipulated, acceptance of the stipend imposes an obligation to comply with the donor's will in this regard likewise (C. 833; S.R.C. 2461, VII). But this obligation does not bind *sub gravi,* unless it is evident that the special kind of Mass was stipulated for a grave reason (THEOL. MOR.: II, N. 208, III AD 1).

c) An obligation to say a votive Mass on a certain day is satisfied by saying the Mass of the Office of the day, if the votive Mass is prohibited on that day by the rubrics; but if possible and if the quality of the Mass is judged to be more desirable to the donor of the stipend than the time stipulated, it is more fitting in such a case to satisfy one's obligation on a day when the votive Mass can be said according to the rubrics (S.R.C. 4031, IV).

250. *Changes in the Mass-Formula.* If the formula to be used for a votive Mass is the formula given in the Common or assigned to a feast, those parts must be changed or omitted which are not applicable to a votive Mass or to the season.

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b) If the formula is not arranged for the paschal season and if it is to be used during that season, two *Allelujas* shall be added after the first part of the Introit and one *Alleluja* (or two for a Martyr) after the Offertory and Postcommunion verses. No Gradual or Tract is said after the Epistle, but two *Allelujas* followed by two verses with an *Alleluja* at the end of each verse are said instead, as explained in n. 223 g; these changes can be found in the appropriate Common (M.R.: PROPER OF THE SAINTS).

c) If the formula is arranged for the paschal season only and if it is to be used outside that season, *Allelujas* added by reason of the paschal season in the Introit and after the Offertory and Postcommunion verses shall be omitted. From Septuagesima Sunday to Wednesday of Holy Week the Gradual followed by a Tract, and from the 1st Sunday after Pentecost to the 1st Sunday exclusively of Advent and from Christmas to Septuagesima Sunday exclusively the Gradual followed by two *Allelujas* with one verse and a concluding *Alleluja*, shall be said after the Epistle, as explained in n. 223 i–j; these changes can be found in the appropriate Common (M.R.: PROPER OF THE SAINTS).

d) If the formula to be used for a votive Mass has the Introit *Gaudeamus*, the Introit from the appropriate Common shall be said instead (M.R.: PROPER OF THE SAINTS). Hence, the Introit *Loquebar* from the Common of a Virgin-Martyr shall be used in a votive Mass of St. Agatha (Feb. 5); see also the rubrics following the feast-day Mass of St. Anne (July 26) and of St. Josaphat (Nov. 14). If the formula to be used

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does not have the Introit *Gaudeamus*, no change is to be made unless expressly prescribed.

e) If in the oration of the Mass there should occur such words as *hodierna die* or *annua* or *solemni cultu*, they shall be omitted when the formula is used for a votive Mass; but such words as *natalis* or *natalicium* or *festivitas* or *solemnitas* shall be replaced by the words *memoria* or *commemoratio* (M.R.: PROPER OF THE SAINTS). See n. 208 f.

f) In a votive Mass of the Holy Ghost the Preface of the Holy Ghost shall be said without the words *hodierna die* (M.R.: PREFACE OF HOLY GHOST).

g) In a votive Mass of the Blessed Virgin the Preface of the Blessed Virgin shall be said with the words *Et te in Veneratione.* The only exceptions are votive Masses of the Immaculate Conception and of the Seven Dolors, in which the Preface of the Blessed Virgin shall be said with the words *Et te in Conceptione immaculata* or *Et te in Transfixione* respectively (M.R.: PREFACE OF THE BLESSED VIRGIN).

h) In a votive Mass of St. Joseph the Preface of St. Joseph shall be said with the words *Et te in Veneratione* (M.R.: PREFACE OF ST. JOSEPH).

251. ***Votive Masses of the Lord.*** Under this heading are treated Masses in honor of any divine Person or Mystery. It is in this way that feasts of our Lord Jesus Christ are listed in the alphabetical index of the Missal.

b) It is not allowed to say a votive Mass of the Lord, unless the Mass is given among the votive Masses of

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the Missal or unless the Mass of the respective feast is accompanied by directions for saying it in a votive manner (M.R.: PROPER OF THE SAINTS).

c) A votive Mass may be said in honor of the following divine Mysteries, which are here grouped according to the section of the Missal in which the formula of the Mass is found: the Holy Name of Jesus, the Holy Family, the Sacred Heart of Jesus (Proper of the Season); the Most Precious Blood, Our Lord as King (Proper of the Saints); the Most Holy Trinity, the Holy Ghost, the Blessed Sacrament, Our Lord as Supreme and Eternal Priest, the Holy Cross, the Passion (1st Series of Votive Masses); the Most Holy Redeemer, the Eucharistic Heart, the Flight into Egypt, the Prayer of Our Lord, the Five Wounds, the Crown of Thorns, the Lance and Nails, the Holy Shroud (Masses for Certain Places).

d) The votive Masses from the first series of votive Masses of the Missal are not restricted to the particular day of the week to which they are respectively assigned, except when they are said in place of a conventual Mass (M.R.: VOTIVE MASS OF PASSION).

e) The Masses for Certain Places cannot be said as votive Masses, unless one has received an apostolic indult to celebrate the Mass on its proper day.

f) If a Mass of the Lord is given in the Proper of the Season or of the Saints but is not among those mentioned above (c), it cannot be used as a votive Mass without an apostolic indult.

g) If a special formula is assigned for a votive Mass in honor of a particular divine Mystery, the votive

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Mass may not then be said according to the formula assigned to the feast. Hence, a votive Mass of the Trinity must be said according to the formula in the first series of votive Masses in the Missal and not according to the formula of the feast.

h) A votive Mass of the Lord cannot be said on a day on which the Office is said or a commemoration is made or there occurs a vigil or a day during an octave in honor of an identical Mystery; nor can the votive Mass be even commemorated. In such a case the Mass of the Office or the commemoration or the vigil or the octave must be said instead. This Mass has the privileges of the votive Mass if the latter is more privileged by reason of its higher rite or in the matter of commemorations, but it is said in a festive and not in a votive manner; the Mass of a common vigil, however, retains its simple rite and excludes the *Credo* and the festive tone (M.R.: ADD., II, 3; S.R.C.: JAN. 16, 1946 AD I). Concerning identical Mysteries, see n. 219 d–e.

252. ***Votive Masses of Our Lady.*** Only the following Masses of Our Lady may be used as votive Masses: the Mass of the Immaculate Conception, given in the Proper of the Saints for Dec. 8; the Mass of the Seven Dolors, given in the Proper of the Saints at the end of March; the Mass of the Immaculate Heart of Mary, given in the Proper of the Saints for Aug. 22; the five common votive Masses, given at the end of the Common of the Saints and to be used during the season respectively assigned them (M.R.: SATURDAY MASSES

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OF OUR LADY; VOTIVE MASS OF PASSION; PROPER OF SAINTS; S.R.C. 3922, V AD 1; EPH. LIT.: LVIII, P. 49; ORDO IUXTA KAL. UNIV. ECCL. PRO 1956, P. IX).

b) Masses in honor of titles or feasts not mentioned in the preceding paragraph cannot be used as votive Masses, unless by particular indult this permission has been granted by the Holy See (S.R.C. 3922, V AD 1).

c) A votive Mass of the Blessed Virgin cannot be said on a day on which the Office is said or a commemoration is made or there occurs a vigil in her honor; nor can the votive Mass be even commemorated. In such a case the Mass of the Office or the commemoration or the vigil must be said instead. It has the privileges of the votive Mass if the latter is more privileged by reason of its higher rite or in the matter of commemorations, but it is said in a festive and not in a votive manner; the Mass of a common vigil, however, retains its simple rite and excludes the *Credo* and the festive tone (M.R.: ADD., II, 3; S.R.C.: JAN. 16, 1946 AD I). The Mass of a vigil cannot take the Preface of the Blessed Virgin; in other cases this Preface is said with the insertion proper to the feast, and not as in a votive Mass (n. 250 g).

d) If the Saturday Office of the Blessed Virgin is prescribed in the ordo to be followed for Mass, it is forbidden to say a votive Mass of the Immaculate Conception or of the Seven Dolors or of the Immaculate Heart or any other votive Mass of the Blessed Virgin granted by special indult; in its place must be said the Mass corresponding to the Saturday Office of the Blessed Virgin. This is but an application of the ru-

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bric explained in the preceding paragraph (EPH. LIT.: XLVII, P. 184).

e) If it is desired to say a votive Mass in honor of a prerogative or title of the Blessed Virgin for which a proper votive Mass is not permitted either by law or by indult, the common votive Mass appropriate to the season must be said instead (S.R.C.: MAY 16, 1939 AD VI).

253. ***Votive Masses of the Angels.*** The following Masses in honor of the Holy Angels may be used by anyone as votive Masses:

1° the Mass of the Angels in the first series of votive Masses in the Missal. If this takes the place of the conventual Mass, it can be said as a votive Mass on Tuesday only; otherwise, it may be used as a votive Mass on any day not forbidden by the rubrics.

2° the Mass of St. Michael in the Proper of the Saints for May 8. This may be used as a votive Mass during the paschal season only (M.R.: RUBRIC AFTER THE MASS).

3° the Mass of St. Michael in the Proper of the Saints for Sept. 29. This may be used as a votive Mass outside the paschal season only (M.R.: RUBRIC AFTER THE MASS).

4° the Mass of St. Gabriel in the Proper of the Saints for March 24. This may be used as a votive Mass throughout the year.

5° the Mass of the Guardian Angels in the Proper of the Saints for Oct. 2. This may be used as a votive Mass throughout the year.

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6° the Mass of St. Raphael in the Proper of the Saints for Oct. 24. This may be used as a votive Mass throughout the year.

254. *Votive Masses of the Saints.* A votive Mass may be said in honor of any canonized Saint mentioned in the Roman Martyrology. It is not required that the Saint should also be mentioned in the calendar of the universal Church or in the calendar to be followed for Mass (M.R.: VOTIVE MASS OF THE PASSION).

b) For a votive Mass of a Saint inscribed in the Martyrology but not in the calendar of the universal Church or in the calendar to be followed for Mass, the Mass is taken from the appropriate Common and adapted as noted in n. 250. If the Common contains several Masses that are appropriate, the celebrant is free to choose according to his pleasure, while the Epistle and Gospel may be selected as explained in n. 223 b and in n. 226 j (M.R.: VOTIVE MASS OF THE PASSION).

c) For a votive Mass of a Saint mentioned in the calendar of the universal Church or in the calendar to be followed for Mass, the Mass is said as assigned for the feast but with the adaptations noted in n. 250. The Mass thus assigned may be a proper Mass or from the Common (M.R.: PROPER OF THE SAINTS; VOTIVE MASS OF THE PASSION).

d) If there are several feasts in honor of the same Saint, a votive Mass of the Saint is taken from the feast whose Mass is accompanied by directions for saying it in a votive manner. Hence, a votive Mass of St.

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John the Baptist is said according to the formula assigned to June 24, and not according to the formula assigned to Aug. 29; a votive Mass of St. John the Evangelist is said according to the formula assigned to Dec. 27, and not according to the formula assigned to May 6.

e) A votive Mass of a Saint is not said according to the formula assigned for the feast, if an accompanying rubric prescribes a different formula. Thus, a votive Mass of St. Joseph must be said according to the formula given in the first series of votive Masses of the Missal, and not according to the formulas assigned for his feasts. A votive Mass of SS. Peter & Paul together is also to be taken from the first series of votive Masses in the Missal, and not from the feast on June 29. A votive Mass in honor of St. Peter alone or in honor of St. Paul alone is to be said as noted in the Proper of the Saints after June 29 and June 30 respectively; the Mass of St. Peter's Chair given for Jan. 18 and repeated for Feb. 22 may also be used for a votive Mass. A votive Mass of the other Apostles is taken from the formulas assigned for their respective feasts; but a votive Mass of St. Philip alone or of St. James the Less alone or of St. Simon alone or St. Thaddeus (Jude) alone is to be said according to the formula given in the first series of votive Masses in the Missal, with the oration *Majestatem tuam;* this same formula is used for a votive Mass in honor of All the Apostles, but with the oration *Deus qui nos* given in the first place.

f) The Mass of a Saint given among the Masses for

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Certain Places may not be used as a votive Mass, except where the feast is celebrated by apostolic indult; otherwise, a votive Mass of the Saint must be taken from the appropriate Common, as noted above (b).

g) For a votive Mass in honor of several Saints together for whom one festive Mass is not assigned in the Missal, the Mass is taken from the appropriate Common if the Saints belong to the same category; when necessary, plural forms shall be used in the prayers. If the Saints belong to different categories, the Mass may be taken from the Common of the more important Saint; or it may be taken from the Common of Martyrs; when necessary, plural forms shall be used in the prayers but designations such as *Martyrum* or *Confessorum* shall be omitted.

h) A votive Mass of a Saint cannot be said on a day on which the Office is said or a commemoration is made or there occurs a vigil of the Saint; nor can the votive Mass be even commemorated. In such a case the Mass of the Office or the commemoration or the vigil must be said instead. It has the privileges of the votive Mass if the latter is more privileged by reason of its higher rite or in the matter of commemorations, but it is said in a festive and not a votive manner; the Mass of a common vigil, however, retains its simple rite and excludes the *Credo* and the festive tone (M.R.: ADD., II, 3; S.R.C.: JAN. 16, 1946 AD I).

255. ***Votive Masses of the Beatified.*** A votive Mass cannot be said in honor of a *Beatus* or a *Beata*, unless an apostolic indult to say a votive Mass has

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been expressly given in favor of the place and of the celebrant (c. 1277, 2; S.R.C. 1568, 1). When permitted, the votive Mass shall be said according to the formula given with or indicated in the indult.

b) An indult to celebrate the feast of a *Beatus* or a *Beata* does not of itself include the right to celebrate votive Masses of the person; the latter permission must be granted expressly (S.R.C. 1568, 1; SYNOPSIS: P. 121).

256. ***Votive Masses for Various Occasions or Needs.*** Under this heading belong the votive Masses given or indicated in the second series of votive Masses in the Missal; these are entitled "Votive Masses *Ad Diversa.*"

b) Votive Masses are given or indicated in the above-mentioned series for the following special occasions: during a vacancy of the Holy See; the day and the anniversary of the Creation and Coronation of the Sovereign Pontiff; the Consecration of a Bishop*; the anniversary of the Election and Consecration of a Bishop; the conferring of sacred orders*; the Blessing of an Abbot*; the Blessing of an Abbess*; the Blessing and Consecration of Virgins*; the Blessing of a cemetery*; the Reconciliation of a violated church and cemetery*; a Wedding.

For the occasions marked with an asterisk (*) no special votive Mass is indicated, but only votive prayers to be said in the Mass of the day under one conclusion with the principal prayer. These prayers are not taken from any Mass; hence, they are not counted for the purpose of excluding a collect prescribed by the

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local Ordinary, since they are to be regarded as coalescing with the principal prayer (nn. 209 e; 216 d).

c) Votive Masses are given or indicated in the second series of votive Masses in the Missal for the following public needs: for the propagation of the faith; for protection against the heathen; for the extirpation of schism; for protection in time of war; for peace; for protection in time of pestilence.

d) Votive Masses are given or indicated in the second series of votive Masses in the Missal for the following private needs: for the grace of the Holy Spirit; for the remission of sins; for pilgrims and travellers; for the sick; for the grace of a happy death; for any necessity; in thanksgiving. There is no special votive Mass of thanksgiving, but only votive prayers to be said under one conclusion with the principal prayer in a votive Mass of the Holy Trinity or of the Holy Ghost or of the Blessed Virgin or of any canonized Saint in the Roman Martyrology; these votive prayers are not counted for the purpose of excluding a collect prescribed by the local Ordinary (nn. 209 e; 216 d).

e) If it is desired to say a votive Mass for an intention for which the Missal gives only a special prayer among the *Orationes Diversae*, the Mass *Pro quacumque necessitate* is the formula to be used and the prayer for the special intention is added under one conclusion with the principal prayer. If the prayer added is not taken from any Mass, it is not counted for the purpose of excluding a collect prescribed by the local Ordinary (S.R.C. 3605, IV; 3922, II AD 3; NN. 209 E; 216 D).

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PRIVATE VOTIVE MASSES

257. *Definition.* A private votive Mass is one which is celebrated under simple rite and for which no more than a reasonable cause of a private nature is required.

b) A reasonable cause would be the devotion of the celebrant or of the donor of the stipend. But to say a votive Mass merely because it is shorter than the Mass of the day is not a reasonable cause, in which case one is not justified in preferring it to the Mass of the day (M.R.: R.G., IV, 3; ADD., II, 1; SYNOPSIS: P. 168 B).

c) A cause is of a private nature if it is of concern to an individual or to a number of individuals, with no direct and proximate bearing on the spiritual or temporal welfare of a publicly constituted moral person, as e.g. a religious community, a parish, a city, a diocese, and so forth. For a private votive Mass it is not required that the cause be exclusively of a private nature; such a Mass can be celebrated for a cause of a public nature, even if the cause is of the utmost seriousness for the public good of a community (SYNOPSIS: P. 167, IX AD 2).

d) Private votive Masses are of two kinds: those celebrated with chant, and those celebrated without chant. The distinction is important, to the extent that the former can always be celebrated when the latter are allowed, but not *vice versa*.

258. ***Private Votives With Chant.*** Concerning the color of the antipendium and of the tabernacle veil, see respectively n. 146 k and n. 148 j.

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b) These Masses are of simple rite. The *Credo* is never added, unless the day is a Sunday (n. 228 b). The orations, the Preface, and the *Pater noster* must be sung in the ferial tone (M.R.: ADD., VII, 3; X, 2). Concerning special commemorations, see n. 209 e, f, g ad 2. A prescribed votive collect is the only other oration, that can be said in addition to the commemorations mentioned in n. 209 f; see n. 211. Concerning the Preface, see n. 231 a.

c) A private votive Mass with chant is forbidden in a church or oratory, where there is an obligation to celebrate a conventual Mass but no other priest to satisfy the obligation, or where there is only one Mass on Rogation day and where the Rogation procession is to be held. This prohibition holds, even if the sung votive Mass is permissible according to the following paragraph (M.R.: ADD., II, 11). See also nn. 251 h; 252 c; 254 h.

d) A private votive Mass with chant is forbidden on the following days (M.R.: ADD., II, 10; S.R.C.: MARCH 23, 1955 AD TIT. II, NN. 6, 8, 11):

1° on any day whose Office is of double rite, according to the calendar to be used for Mass.

2° on all Sundays throughout the year, unless an exception is granted by special indult.

3° on all privileged ferias (Ash Wednesday and during Holy Week).

4° on the privileged vigils (vigils of Christmas and Pentecost).

5° during the octaves of Christmas, Easter, and Pentecost.

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259. ***Private Votives without Chant.*** Concerning the color of the antipendium and of the tabernacle veil, see respectively n. 146 k and n. 148 j.

b) These Masses are of simple rite. The *Credo* is never added, unless the day is a Sunday (n. 228 b). Concerning special commemoration, see n. 209 e, f, g ad 1, 4. Prescribed and optional votive collects are the only other orations that can be added.

c) A private votive Mass without chant is forbidden in a church or oratory, where there is an obligation to celebrate a conventual Mass but no other priest to satisfy the obligation, or where there is only one Mass on a Rogation day and where the Rogation procession is to be held. This prohibition holds, even if the votive Mass is permissible according to the following paragraph (M.R.: ADD., II, 11). See also nn. 251 h; 252 c; 254 h.

d) A private votive Mass without chant is forbidden on the following days (M.R.: ADD., II, 1; S.R.C.: MARCH 23, 1955 AD TIT. II, NN. 6, 8, 11, 14, 15, 17):

1° on any day whose Office is of double rite, according to the calendar to be used for the celebration of Mass.

2° on all Sundays throughout the year, unless an exception is granted by special indult.

3° on all privileged ferias (Ash Wednesday and during Holy Week).

4° on the privileged vigils (vigils of Christmas and Pentecost).

5° during the octaves of Christmas, Easter, and Pentecost.

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6° during Lent and Passiontide, from Ash Wednesday on.

7° from Dec. 17 inclusively to Dec. 23 inclusively.

8° on ember days, common vigils, and Rogation Monday.

9° from Jan. 2 inclusively to Jan. 5 inclusively.

10° from Jan. 7 inclusively to Jan. 12 inclusively.

11° between Ascension and vigil of Pentecost.

260. *Private Votives of the Lord.* The reference is to the Masses mentioned in n. 251. The *Gloria* is never said in a private votive Mass of the Lord; nor is a *Credo* ever to be said, except when by special indult the Mass is said on a Sunday (n. 228 b). But the *Gloria* and *Credo* are not omitted from a festive or octave Mass, if such a Mass must be said instead of a votive Mass according to n. 251 h (M.R.: R.G., VIII, 4; XI). See n. 250.

261. *Private Votives of Our Lady.* The reference is to the Masses mentioned in n. 252. Neither the *Gloria* nor the *Credo* are to be said in a private votive Mass of our Lady. The only exceptions are when the Mass is celebrated on a Saturday in which case the *Gloria* is said whether it is the Saturday Mass of the Blessed Virgin or any other Mass in her honor, or when the Mass is celebrated by special indult on a Sunday in which case the *Credo* is to be said (n. 228 b). But the *Gloria* and *Credo* are not omitted from a festive Mass, if such a Mass must be said instead of a votive Mass according to n. 252 c (M.R.: R.G., VIII, 4).

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262. *Private Votives of the Angels.* The reference is to the Masses mentioned in n. 253. The *Gloria* is always said in private votive Masses of the Angels (n. 207 ad 2); the *Credo* is never said, unless the Mass is said on Sunday (n. 228 b).

b) For the funeral of a child who died after Baptism but before attaining the use of reason, a Mass is not required but is allowed and laudable. The Mass may be either the Mass of the day or a private votive Mass of the Angels with or without chant. The formula for the latter is from the first series of votive Masses in the Missal. This private votive Mass of the Angels has no special privileges over and above those granted to any other private votive Mass. It is therefore forbidden on the days mentioned in n. 258 d and in n. 259 d; on these days a Mass of the day must be sung or read (R.R.: VII, CC. VI–VII; S.R.C. 3481, II).

263. *Private Votives of the Saints.* The reference is to the Masses mentioned in n. 254. The *Gloria* is never said in a private votive Mass of a Saint; nor is the *Credo* ever to be said, except when by special indult the Mass is said on a Sunday (n. 228 b). But the *Gloria* is not omitted from a festive Mass, if such a Mass must be said instead of the votive Mass according to n. 254 h; nor is the *Credo* to be omitted, if the Mass is one of those mentioned in n. 228 a.

b) In a votive Mass of St. Peter the second oration must always be of St. Paul; in a votive Mass of St. Paul the second oration must always be of St. Peter. In both cases the commemoration is made under a dis-

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tinct conclusion, but before the commemoration of any occurring Office (n. 209 e–f).

c) If a private votive Mass of a *Beatus* or a *Beata* may be said as explained in n. 255, the Mass is arranged in the same way as a private votive of a Saint, unless the indult provides otherwise.

264. ***Private Votives for Various Needs.*** The reference is to the Masses mentioned in n. 256 c–e. The votive Masses for the occasions mentioned in n. 256 b cannot be celebrated as private votives, with the exception of the nuptial votive Mass.

b) The votive Masses for the various public and private needs referred to in n. 256 c–e must be said in violet vestments, with the exception of the Mass for the grace of the Holy Spirit and the Mass of thanksgiving. The color is red in the case of a Mass for the grace of the Holy Spirit; in the case of a Mass of thanksgiving the color will depend on the Mass to which the votive prayers of thanksgiving are added (NN. 115 AD 6; 117 AD 6). See n. 250.

c) Neither the *Gloria* nor the *Credo* can be said in a private votive Mass for any of the various needs here considered; the only exception is a votive Mass of thanksgiving on a Saturday in honor of Our Lady or a votive Mass of thanksgiving in honor of the Angels in which cases the *Gloria* must be said (M.R.: R.G, VIII, 4; ADD., VII, 3).

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SOLEMN VOTIVE MASSES

265. *Definition.* A solemn votive Mass is one which is celebrated: for a grave matter of a public nature; at the command or with the consent of the Ordinary; with chant; and with a gathering of the faithful attending (M.R.: ADD., II, 3). If any of these requirements is lacking, a solemn votive Mass cannot be celebrated.

b) A *large* gathering of the faithful is not expressly required for a solemn votive Mass; but there should be at least a fair representation of the faithful attending (M.R.: ADD., II, 3; S.R.C. 3922, II AD 1).

c) A solemn votive Mass must be a sung Mass, either high or solemn (M.R.: ADD., II, 3; SYNOPSIS: P. 127 AD 2).

d) A solemn votive Mass cannot be celebrated unless it is ordered or permitted by the Ordinary. By the Ordinary is meant the Sovereign Pontiff, a residential Bishop, an Abbot or Prelate *nullius*, a Vicar General, an Administrator or Prefect or Vicar Apostolic, or anyone who legitimately succeeds these Ordinaries when they die or become incapacitated. But a major Superior of an exempt clerical religious institute cannot order or permit a solemn votive Mass (SYNOPSIS: P. 127 AD 3; J. O'CONNELL: I, P. 75). A habitual permission for solemn votive Masses cannot be given; each occasion requires a distinct permission (M.R.: ADD., II, 3).

e) A solemn votive Mass cannot be celebrated unless it is for a matter of grave moment that directly and

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proximately concerns the spiritual or temporal welfare of a religious community, a parish, a city, a diocese, and so forth. In a doubtful case the Ordinary shall decide (S.R.C. 3804, VII AD 1).

f) The following intentions are given as sufficient reasons for celebrating a solemn votive Mass: to obtain rain in time of drought or fair weather during the harvest season; to be preserved or delivered from persecution, war, earthquakes, hurricanes, floods, famine, epidemics, and the like; to give thanks for some public or common benefit; to make reparation for an act of public blasphemy; to obtain the restoration to health of the Sovereign Pontiff, the Bishop, the chief Ruler, the General Superior of a religious institute; the spiritual success of a parish mission (SYNOPSIS: P. 126; J. O'CONNELL: I, P. 74).

g) The following occasions are not considered sufficient reasons for celebrating a solemn votive Mass: the election of an Abbess (S.R.C. 2184, v); a religious investiture or profession (S.R.C. 1714, v); the installation of a parochial pastor; a golden jubilee; a first Mass; a first Communion; a Novena; an Exposition or Procession of the Blessed Sacrament apart from the devotion of the Forty Hours (SYNOPSIS: P. 127; J. O'CONNELL: I, P. 75). What is here forbidden is a solemn votive Mass to do honor to the occasion for its own sake. But if it is intended to use any of the above or similar occasions in order to promote some matter of grave concern to the public good, a solemn votive Mass could then be justifiably permitted; such an intention might be to obtain an increase of priestly or religious vocations, to

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arouse a parish to a needed renewal of faith in this or that Mystery, and so forth.

266. *Solemn Votives Prohibited.* A solemn votive Mass is forbidden in a church or oratory, where there is an obligation to celebrate a conventual Mass but no other priest to satisfy this obligation, or where there is only one Mass on Candlemas day or on a day of the Major or Minor Litanies if the Mass is to be preceded by the Blessing of Candles or by the Rogation Procession respectively (M.R.: ADD., II, 11). This prohibition holds, even if the votive Mass is not forbidden according to the rubrics below (b). See also nn. 251 h; 252 c; 254 h.

b) A solemn votive Mass is also prohibited on the following days (M.R.: ADD., II, 3; S.R.C.: MARCH 23, 1955 AD II, 3; JUNE 16, 1956 AD 2–3; EPH. LIT.: LXX, p. 410–411):

1° on all Sundays of double rite of the I class, since these are to be considered primaries of the Lord in the universal Church.

2° on the privileged vigils of Christmas and Pentecost.

3° on the privileged ferias (Ash Wednesday and during Holy Week).

4° on any double of the I class, even if secondary.

5° on All Souls' day.

6° during the octaves of Easter and Pentecost.

267. *Commemoration of Impeded Solem Votive Mass.* No commemoration of an impeded solemn vo-

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tive Mass can be made on any Sunday of double rite of the I class (S.R.C.: JUNE 16, 1956 AD 2), during Holy Week, on All Souls' day, and (with the exception of Monday and Tuesday after Easter and Pentecost) on any feast of the Lord which is a primary first class double in the universal Church (M.R.: ADD., V, 3).

b) Apart from the days excluded in the foregoing paragraph, an impeded solemn votive Mass is commemorated under one conclusion with the principal prayer in one sung Mass of the day, even if it is a conventual Mass; the only other commemorations to be added in the same Mass are such as may be made in a solemn votive Mass (M.R.: ADD., II, 3). But this commemoration of the impeded votive Mass is to be made, only if the latter is of obligation (S.R.C.: JUNE 2, 1955 AD IX). See nn. 228 c; 251 h; 252 c; 254 h.

268. ***Rite of a Solemn Votive Mass.*** Concerning the color of the antipendium and of the tabernacle veil, see respectively n. 146 k and n. 148 j.

b) The orations, the Preface, and the *Pater noster* must be sung in the festive tone (M.R.: ADD., X, 2). See also nn. 250–256.

c) The *Gloria* is said in a solemn votive Mass, except when the Mass is celebrated in violet vestments (M.R.: ADD., VII, 1). The *Credo* is said, if the Mass is sung or said on a Sunday (n. 228 a ad 7; 228 b).

d) Only the following special commemorations are made in a solemn votive Mass: an oration to be added to the principal prayer under one conclusion; an oration inseparable from the principal prayer; a Sunday

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of whatever rank; a feast of the first class; a feria of Lent, Passiontide, and Advent; the ember days of September; the Major Litanies (n. 209 e–f). No other occurring Office is commemorated in a solemn votive Mass (n. 209 g ad 2). This is the rule to be followed, even if the votive Mass is one of two or more different sung Masses; what is stated in M.R.: ADD., V, 4 is to be considered abrogated.

e) A prescribed votive collect is said or omitted according to the norms stated in nn. 212–216.

PRIVILEGED VOTIVE MASSES

269. ***Definition.*** A privileged votive Mass is a votive Mass prescribed or permitted by the rubrics or by apostolic indult under specified conditions. These conditions are not the same in every case.

b) According as the rite of a privileged votive Mass more closely resembles the rite of a solemn or the rite of a private votive Mass, the privileged votive Mass is said to be celebrated after the manner of (*ad instar*) either the one or the other. Strictly, however, privileged votive Masses do not belong to the one category or the other, since they do not in all respects come under the laws of the one or the other.

270. ***The Nuptial Mass.*** This is the Mass *Pro Sponso et Sponsa*, to be found in the second series of

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votive Masses in the Missal. It is said after the manner of a private votive Mass, the *Gloria* and the *Credo* to be always omitted; it may be read or sung, but in the latter case the ferial tone must be used for the orations, the Preface, and the *Pater noster;* the color proper to the Mass is white (M.R.: R.G., XVIII, 2; S.R.C. 2582; 3922, VI). Concerning the Leonine Prayers, see n. 243 i ad 4.

b) The special commemorations to be made are as indicated in n. 209 e–g, even where the nuptial Mass is one of two or more different sung Masses, the special rules given in M.R.: ADD., V, 4 being now abrogated. Prescribed and optional votive collects follow the rules given in nn. 211–216 and in n. 217 respectively.

c) The nuptial Mass can neither be said nor commemorated, if the solemn nuptial blessing cannot be given. The solemn nuptial blessing cannot be given in the following cases: if both parties to the marriage are not actually present (M.R.: ADD., II, 2); if both parties are not Catholics (c. 1102, 2); if either party has received the blessing in a previous marriage, except where custom permits the repetition of the blessing if it is only the man who has already received it (c. 1143; M.R.: ADD., II, 2; R.R.: VIII, C. I AD 18); if the place or either party is under interdict (cc. 2270–2272; 2275 AD 2); on All Souls' day (M.R.: NUPTIAL MASS); from the first Sunday of Advent inclusively to Christmas day inclusively and from Ash Wednesday inclusively to Easter Sunday inclusively, unless for a just cause the local Ordinary has given permission for the solemn nuptial blessing in which case the nuptial Mass is said

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or commemorated according to the rubrics (c. 1108, 2–3; R.R.: VIII, C. I AD 19).

d) Even if the solemn nuptial blessing is permitted according to the foregoing paragraph, the nuptial Mass is nevertheless prohibited both inside and outside the forbidden times on the following days: on all Sundays; on all (even suppressed) days of precept, listed in the front of the Breviary under the heading of feriated feasts; on all doubles of the first and second class; during octaves of Easter and Pentecost; on privileged ferias; on privileged vigils; where there is an obligation to say a conventual Mass but no other priest to satisfy this obligation; where there is only one Mass on a Rogation day if it is to be preceded by the Rogation Procession (M.R.: ADD., II, 2, 11; S.R.C.: FEB. 1, 1935 AD VI).

e) Should the solemn nuptial blessing be permissible on any of the days indicated in the foregoing paragraph, the impeded nuptial Mass shall be commemorated under one conclusion with the principal prayer in the Mass of the day, even if it is a conventual Mass; the nuptial blessing shall then be given in this Mass of the day according to the same formula and rubrics as when it is given in the nuptial Mass (M.R.: ADD., II, 2; NUPTIAL MASS).

f) The solemn nuptial blessing may be given and the nuptial Mass may therefore be said or commemorated, even though the marriage was contracted a long time before; this is not only allowed but is recommended (c. 1101, 1; M.R.: ADD., II, 2). But the parties are to be informed that the Mass and blessing belong merely to

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the rite and solemnity of the marriage ceremony and not to the substance and validity of the contract; this should especially be done if the parties are neophytes or if they validly contracted marriage before their conversion (R.R.: VIII, C. I AD 17).

g) One and the same priest must give the nuptial blessing and celebrate the Mass in which it is given. To give the blessing and therefore to celebrate the Mass, one must have the right to assist at the marriage validly and licitly or at least the permission of one who has this right (C. 1101, 2; R.R.: VIII, C. I AD 16). A priest thus delegated to give the blessing and to celebrate the Mass does not by that fact receive any authorization to assist at the marriage beforehand, since this matter is regulated by its own laws; hence, it is by no means required that the priest who celebrates the Mass and gives the nuptial blessing should also assist at the marriage, even when this takes place immediately before the Mass.

h) The celebrant is not obliged to apply the Mass for the parties whose marriage is being blessed, if he has not received a stipend for this purpose; the Mass may then be applied for some other intention (HOLY OFFICE: SEPT. 1, 1841; EPH. LIT.: LV, P. 136 AD 9).

i) If the marriage ceremony takes place immediately before the Mass and with the celebrant assisting, he shall come to the altar wearing all the vestments for Mass with the exception of the maniple; brought out beforehand, the latter is laid on the altar table at the Gospel side and is not to be put on until the above ceremony has been concluded. The cope may not be

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worn instead of the chasuble (nn. 123 j; 129 i). See n. 398 b.

After ascending to the predella, the celebrant remains at the middle of the altar where he turns and faces the people. The bridal couple approach and kneel on the edge of the predella or (if more convenient) on the step below; the witnesses stand below *in plano*. The celebrant may first read in the vernacular the exhortation given in the supplement of the Ritual. The couple are thereupon joined in wedlock according to the rite of the Ritual (R.R.: VIII, C. II).

If the salver with the ring is placed on the altar table, the celebrant blesses it facing the altar; if the salver is held by a server, the celebrant does not face the altar to bless it (S.L.: IV, QU. 304 AD 5). The blessing of the ring may not be omitted, even if the ring was blessed for the bride in a previous marriage; for the contingency that no ring is brought by the couple, a ring should be kept in the sacristy and shall be blessed and used for the ceremony, though it is not to be kept by the couple. A double ring ceremony is allowed (S.R.C. 2743, II; 3531, IV; 3548, II; COLL. DECR.: VOL. V, P. 21). See n. 398 d.

Having been joined in wedlock, the couple retire to their place inside or outside the sanctuary according to the approved custom or practice of the place. The celebrant puts on the maniple. If the Mass is to be read, he spreads the corporal and arranges the chalice on it, after which he goes to the Epistle corner and opens the Missal to the Introit; he thereupon proceeds to begin the Mass in the usual manner.

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j) The solemn nuptial blessing consists of the prayers *Propitiare Domine* and *Deus qui potestate* and the prayer *Deus Abraham*, to be found in the Mass *Pro Sponso et Sponsa* (S.R.C. 3798, III). They are to be said as noted below (k–l), whether the nuptial Mass is said or only commemorated (e).

k) The prayers *Propitiare Domine* and *Deus qui potestate* of the nuptial blessing are said in the following manner. The *Pater noster* of the Mass having been said down to the *Amen* inclusively, the bridal couple approach and kneel on the edge of the predella or (if more convenient) on the step below; the witnesses remain in their places. The celebrant in the meantime rests his hands on the corporal, makes a simple genuflection, goes to the Epistle corner, makes a left turn, and faces in the direction of the couple who kneel at the middle of the altar.

The server takes the Missal from the stand or brings another Missal from the credence table and holds it open at the prayers before the celebrant. With hands joined before his breast, the latter reads the two prayers and makes a profound bow of the head to the Blessed Sacrament on the altar at the words *Jesum Christum* of the conclusion. The bridal couple thereupon retire to their places and the celebrant returns to the middle, where he genuflects and proceeds with the Mass (M.R.: NUPTIAL MASS; EPH. LIT.: LV, P. 137 AD 17–19).

l) The prayer *Deus Abraham* is said in the following manner. The *Benedicamus Domino* or *Ite Missa est* having been said and answered, the bridal couple

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approach the altar and kneel as noted above (k), the witnesses remaining in their places. The celebrant stands at the middle but turned towards the couple, over whom he reads the prayer *Deus Abraham* with his hands joined before his breast, the server holding the Book as noted above (k). He then gives them a short exhortation on the duties of the married and sprinkles them with holy water. They thereupon retire to their places and he turns back to the altar to say the *Placeat* and to proceed with the Mass (M.R.: NUPTIAL MASS; C.R.R.: P. 396).

m) The rubrics of the nuptial Mass suppose that the bridal couple receive Communion, after the celebrant has taken the Precious Blood. This is, however, not obligatory, though they should be exhorted to do so (S.R.C. 3329; 3531, VII). Concerning the precedence to be accorded them, see n. 186 r.

n) Several couples can be married and their marriages blessed at the same Mass. For the wedding ceremony itself, only the blessing of the rings and the following blessings shall be recited in the plural. But the nuptial blessing during the Mass, though it is to be recited once only, is to be read as given in the Missal, so that no change from the singular to the plural is made (R.R.: VIII, C. II AD 5; HOLY OFFICE: SEPT. 1, 1841; S.R.C.: MARCH 3, 1936 AD XII). See n. 398 c.

o) Where the local Ordinary has authorized the use of the English Supplement of the Ritual approved for the U.S.A. (S.R.C.: JUNE 3, 1954), a priest may follow the ceremonies of marriage as therein described; but the S.R.C. has declared through the Apostolic Dele-

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gate that it is not permitted to use English instead of Latin in giving the nuptial blessing during the sacrifice of the Mass. See n. 398 f.

271. *Mass for Propagation of the Faith.* Once a year on a day fixed for his entire territory by the local Ordinary every priest in the territory may, but need not, celebrate with or without chant and as a privileged votive Mass the Mass for the Propagation of the Faith in any church or (even private) oratory (S.R.C. 4379).

b) The Mass is found in the second series of votive Masses in the Missal. The color is violet; the *Gloria* is therefore omitted. If the Mass is celebrated with chant or on a Sunday, the *Credo* is added (n. 228 a ad 7, b). The Mass is said under double rite; in regard therefore to special commemorations the rules to be followed are as stated in n. 209 f–g, even where the Mass is one of two or more different sung Masses, the special rules given in M.R.: ADD., V, 4 having been abrogated. Prescribed votive collects are added according to the ordinary norms given in nn. 211–216 (S.R.C. 4146; 4379).

c) This privileged votive Mass is prohibited on the following days (S.R.C. 4379): on Sundays of the first and second class; on all doubles of the first and second class; during the octaves of Easter and Pentecost; on privileged ferias; on the vigils of Christmas and Pentecost; on All Souls' day; where there is an obligation to say a conventual Mass but no other priest to satisfy the obligation; where there is only one Mass on a Ro-

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gation day if it is to be preceded by the Rogation procession (M.R.: ADD., II, 11).

d) If the privileged votive Mass is impeded, it is not commemorated (S.R.C.: June 2, 1955 AD IX).

e) One obliged to a *pro populo* Mass on the day designated by the local Ordinary for the privileged votive Mass for the Propagation of the Faith is not forbidden to say the votive Mass and to apply it *pro populo* (S.R.C. 4379).

f) Apart from the day on which it can be said as a privileged votive Mass, the Mass for the Propagation of the Faith may also be said on other days as a private or as a solemn votive Mass, provided that this is done according to the rubrics for such Masses.

272. *The Rorate Mass.* The reference is to the first of the seasonal votive Masses of the Blessed Virgin, the Introit of which begins with the word *Rorate.* The Mass is not to be considered a solemn votive Mass where it is celebrated in Advent as described in the following paragraphs, but a popular devotion (S.R.C. 2417, v). The color proper to the Mass is always white.

b) Where by immemorial custom and because of popular devotion the above Mass is celebrated on Ember Wednesday in Advent in honor of the Blessed Virgin and in memory of the Incarnation, it must be a sung Mass. The *Gloria* is to be said. But the *Credo* is probably to be omitted, since the Mass is not strictly a solemn votive Mass (n. 228 a ad 7). The only occurring Offices to be commemorated are as noted in n. 209

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f, even where the Mass is one of two or more different sung Masses, the special rules given in M.R.: ADD., V, 4 having been abrogated. The Preface shall be of the Blessed Virgin with the words *Et te in Veneratione.* This Mass is traditionally known as the *Missa Aurea.*

The above Mass is prohibited on any double of the first class and also where there is an obligation to say a conventual Mass but no other priest to satisfy the obligation (S.R.C. 1093; 2223; 2257). A commemoration of the impeded *Rorate* Mass is not made in the Mass of the day (S.R.C.: JUNE 2, 1955 AD IX). See also n. 252 c.

c) Where by custom and because of the devotion of the people the *Rorate* Mass is sung each day during the Novena before Christmas, it shall be celebrated after the manner of a solemn votive Mass. It is not impeded by a double of the second class, but only as noted in the preceding paragraph. It is said with *Gloria* and *Credo,* with only such commemorations as are to be made in a solemn votive Mass, and with the Preface of the Blessed Virgin with the words *Et te in Veneratione* (S.R.C. 1093; 2223; 2257; 2259; MARCH 23, 1955; EPH. LIT.: LVI, P. 78 AD 6; SYNOPSIS: P. 150).

d) The custom of singing the *Rorate* Mass every day during Advent can be tolerated where it exists; but it is forbidden on the more solemn feasts, on a feast of our Lady, and where a conventual Mass or a Mass of precept would have to be omitted for want of a priest to say it. The *Gloria* and *Credo* are omitted, except on a Saturday when the *Gloria* is said. The only occurring Offices to be commemorated are as noted in

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n. 209 f, even where the Mass is one of two or more different sung Masses, the special rubrics in M.R.: ADD., V, 4 having been abrogated (S.R.C. 2378, VII–VIII; MARCH 23, 1955; EPH. LIT.: LVI, P. 79 AD 7; SYNPOSIS: P. 150).

273. *Solemnization of a Canonization or Beatification.* Where by concession of the Sacred Congregation of Rites it is permitted to solemnize a beatification or a canonization, the following privileges are ordinarily granted during three or eight days within one year from the date of the event (S.R.C. 4394).

b) All the Masses during these days, with the exception of conventual Masses, may be in honor of the new Saint or Beatus. The *Gloria* is to be said, but not the *Credo* except on a Sunday (n. 228 b). If the Mass is a Mass in chant, the only occurring Offices that are to be commemorated are as noted in n. 209 f, even where the Mass is one of two or more different sung Masses, the special rules given in M.R.: ADD., V, 4 being now abrogated. If the Mass is said without chant, other occurring Offices are also to be commemorated as explained in n. 209 g ad 4. Prescribed votive collects are added according to the ordinary norms given in nn. 211–216.

c) A sung Mass in honor of the newly beatified or canonized one is prohibited on the following days: on Sundays of the first class; on doubles of the first class; on the vigils of Christmas and Pentecost; on privileged ferias (Ash Wednesday and during Holy Week);

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during octaves of Easter and Pentecost. When thus impeded, the votive Mass is not commemorated (S.R.C.: June 2, 1955 AD IX).

d) A low Mass in honor of the newly beatified or canonized one is prohibited on the following days: on the days indicated above (c); on Sundays of the second class; on doubles of the second class. On these days the impeded votive Mass is not commemorated in the Mass of the day.

e) If a solemn pontifical Mass at the throne is celebrated in honor of the newly beatified or canonized one, the hour of None instead of Terce shall be recited while the Bishop is vesting and this hour shall be of the newly beatified or canonized one; but it is not a substitute for None of the occurring Office.

f) On each of the three or eight days it is permitted to sing second Vespers in honor of the newly beatified or canonized one and without any commemorations; this may be done, even if the Mass is prohibited according to the above (c–d). But these Vespers are not a substitute for Vespers of the occurring Office.

g) With the consent of the Ordinary other ecclesiastical functions in honor of the newly beatified or canonized one may be performed during the three or eight days, such as a homily during Mass, a panegyric in the evening, appropriate prayers in honor of the person, and especially Benediction of the Blessed Sacrament. On the last day of the solemnity there must be Benediction of the Blessed Sacrament; before the *Tantum ergo* the *Te Deum* shall be sung and shall be con-

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cluded with the versicles *Benedicamus Patrem, Benedictus es, Domine exaudi, Dominus vobiscum* and with the oration *Deus cujus misericordiae.*

h) The following indulgences, applicable to the Souls in Purgatory, may be gained by all the faithful who at any time during these three or eight days visit a church or public oratory in which the solemnity is being celebrated and who there spend some time in prayer for the Sovereign Pontiff: a plenary indulgence under the usual conditions of Confession and Communion and which can be gained once only; a partial indulgence of 100 days once a day, if they have at least a truly contrite heart.

274. *First Thursday Mass.* On the first Thursday of every month one Mass in honor of Our Lord Supreme and Eternal Priest may be said with or without chant and after the manner of a solemn votive Mass in any church or oratory where with the approval of the local Ordinary special exercises of piety for the sanctification of the clergy are held that same morning. With the consent of the local Ordinary this Mass and the exercises may be held on the first Saturday instead; in the dioceses of Germany they are held on the first Saturday after the first Friday (S.R.C.: MARCH 11, 1936; JAN. 2, 1937 AD II; JAN. 8, 1937; JAN. 12, 1937 AD II; EPH. LIT.: LI, P. 5 AD 3; PP. 80–89).

b) The special exercises of piety to be performed are not determined, except that they must be offered for the sanctification of the clergy. Authors suggest a public recitation of an approved Litany or of the

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Rosary, exposition of the Blessed Sacrament in the ciborium, a general Communion, a publicly conducted meditation, and the like. These exercises must be held the same morning as the Mass, either before or after or during the Mass. If they are held before or after the Mass, it is not necessary that they should be immediately followed or preceded by the Mass; a moral union is sufficient (EPH. LIT.: LI, P. 82 AD 7 A).

c) The Mass to be said is the Mass *Juravit* in the first series of votive Masses in the Missal. Its proper color is white. The *Gloria* is said. The *Credo* is also to be added, if the Mass is celebrated with chant (n. 228 a ad 7). The Preface is the Preface of the Cross (n. 232 b). The only occurring Offices to be commemorated are as noted in n. 209 f, even if the Mass is celebrated with chant and is one of two or more different sung Masses, the special rules in M.R.: ADD., V, 4 to be considered as now abrogated. Prescribed votive collects are to be added according to the norms given in nn. 211–216 (S.R.C.: NOV. 25, 1936 AD I, III; JAN. 2, 1937; JAN. 12, 1937 AD II; MARCH 23, 1955; EPH. LIT.: LI, PP. 5, 86, 101). See also nn. 146 k; 148 j; 155 b; 186 g; 243 i ad 3.

d) This privileged votive Mass is prohibited if the Thursday or Saturday in question should fall on any of the following days, in which case not even a commemoration of the votive Mass is allowed (S.R.C.: JUNE 2, 1955 AD IX):

1° On a day on which the Office is said or a commemoration is made or there occurs a day during an octave of Christ the Lord. The Mass corresponding

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to these various Offices must then be said instead of the votive Mass. An Office of Christ the Lord must be understood strictly as one in honor of the Word Incarnate exclusively, though it need not be in honor of an identical Mystery to exclude the votive Mass here considered; the Office of the Dedication of a Church is not an Office of Christ the Lord in the above sense and does not therefore exclude the votive Mass unless it is a first or second class double (S.R.C. 4337; FEB. 18, 1937; EPH. LIT.: LI, P. 161). See also n. 477 g and n. 521 f.

2° On the feast of the Purification. This is a feast of Christ the Lord equivalently; hence, what is stated above (1) must be observed on this feast also (EPH. LIT.: LI, P. 5 AD 3; S.R.C. 4093, III).

3° On or between Jan. 2 and Jan. 5. On these days the Mass *Puer natus* of Jan. 1 must be said instead of the votive Mass; the proper *Communicantes* of the Mass is omitted (S.R.C. 4386, II; MARCH 11, 1936; MARCH 23, 1955 AD TIT. II, N. 14).

4° On the vigil and on the Thursday and Saturday after Pentecost. On these days the Mass of the day must be said instead of the votive Mass (S.R.C. 3712).

5° On all doubles of the first or second class that are not of Christ the Lord in the sense explained above (1). On these days the Mass of the feast is said instead of the votive Mass.

6° On any day where a conventual Mass or on any (even suppressed) feast of precept where a *pro populo* Mass must be said if there is no other priest to say the conventual Mass in the one case or the Mass of the day in the other.

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7° On All Souls' day and during Holy Week. On these days no notice is taken of the impeded votive Mass (S.R.C. 3712; MARCH 11, 1936).

Note: The rubrics permitting, the Mass *Juravit* may also be said as a private votive Mass with or without chant, whether on the first Thursday or any other day.

275. ***First Friday Mass.*** On the first Friday of every month one Mass of the Sacred Heart may be read or sung after the manner of a solemn votive Mass in any church or oratory where with the approval of the local Ordinary special devotions in honor of the Sacred Heart are held that same morning either before or after or during the Mass or at least in moral union with it (S.R.C. 3712; 3769, III; 3773; 3792, I; EPH. LIT.: LI, P. 82). This privileged Mass may also be celebrated in the evening, provided that special devotions in honor of the Sacred Heart are held that same evening according to the above norm and that permission for an evening Mass has been given as noted in n. 311; this is permissible, even where this privileged Mass was already celebrated that same morning in connection with special and approved devotions in honor of the Sacred Heart (S.R.C.: MARCH 31, 1954; EPH. LIT.: LXVIII, P. 258).

b) The devotions to be held are not determined, except that they must be in honor of the Sacred Heart. Authors suggest an exposition of the Blessed Sacrament in the ciborium, a general Communion, a publicly conducted meditation, or a public recitation of the Litany or of the Act of Consecration or of the Act

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of Reparation in honor of the Sacred Heart (AERTNYS: N. 174 AD 1).

c) The Mass to be said is the Mass *Cogitationes* of the feast of the Sacred Heart, the Mass *Miserebitur* having been withdrawn from use (S.R.C.: JAN. 29, 1929). Its proper color is white. The *Gloria* is said. The *Credo* is also to be added, but only if the Mass is celebrated with chant (n. 228 a ad 7). The Preface is the proper Preface of the Sacred Heart. The only occurring Offices to be commemorated are noted in n. 209 f, even if the Mass is celebrated with chant and is one of two or more different sung Masses, the special rubrics given in M.R.: ADD., V, 4 having been abrogated. Prescribed votive collects are to be added according to the norms given in nn. 211–216 (S.R.C. 3731, I; 3769, III; 4349, 4372, XIII–XV; MARCH 23, 1955). See also nn. 146 k; 148 j; 155 b; 186 g; 243 i ad 3.

d) This privileged votive Mass is prohibited if the first Friday falls on any of the following days, in which case not even a commemoration of the votive Mass is allowed (S.R.C.: JUNE 2, 1955 AD IX):

1° On a day on which the Office is said or a commemoration is made or there occurs a day during an octave of Christ the Lord. The Mass corresponding to these various offices must then be said instead of the votive Mass. An office of Christ the Lord must be understood strictly as one in honor of the Word Incarnate exclusively, though it need not be in honor of an identical Mystery to exclude the votive Mass; the Office of the Dedication of a Church is not an office of Christ the Lord in the strict sense and does not therefore ex-

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clude the votive Mass unless it is a first class double (S.R.C. 4084, I; 4337; 4372, XII). See also n. 477 g and n. 521 f.

2° On the feast of the Purification. This is considered a feast of Christ the Lord; hence, what is stated above, must be observed on this feast also (S.R.C. 4093, III).

3° On or between Jan. 2 and Jan. 5. On these days the Mass *Puer natus* of Jan. 1 must be said instead of the votive Mass; the proper *Communicantes* of the Mass is omitted (S.R.C. 4385; 4386, II; MARCH 23, 1955 AD TIT. II, N. 14).

4° On the two Fridays between Ascension and the vigil of Pentecost. The Mass of the feast of the Ascension must be said instead of the votive Mass; the proper *Communicantes* of the Mass is omitted (S.R.C.: MARCH 23, 1955 AD TIT. II., N. 17).

5° On the Friday after Pentecost Sunday. The Mass of the day shall be said instead of the votive Mass.

6° On a double of the first class that is not of Christ the Lord in the sense explained above (1). The Mass of the feast must be said instead of the votive Mass.

7° On any day where a conventual Mass or on any (even suppressed) feast of precept where a *pro populo* Mass must be said if there is no other priest to say the conventual Mass in the one case or the Mass of the day in the other.

8° On All Souls' day and on Good Friday. On these days no notice is taken of the impeded votive Mass (S.R.C. 3712; 3855, II).

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Note: The rubrics permitting, the Mass *Cogitationes* may also be said as a private votive Mass with or without chant, whether on the first Friday or any other day.

276. *Other Privileged Votive Masses.* The votive Mass on the anniversaries of the Creation and Coronation of the Sovereign Pontiff. This is the second Mass in the second series of votive Masses in the Missal. This can never be celebrated as a private votive Mass. Otherwise, provided it is ordered by the Bishop, it can only be sung as a solemn votive Mass in choir in cathedral and collegiate churches in addition to the conventual Mass(es). The color of the Mass is white (n. 114 ad 8). It is not required that it be celebrated in conjunction with any canonical hour, unless the Mass is to be well attended in which case it must be celebrated after None. If not prohibited and to be commemorated according to nn. 266–267, the Mass is celebrated according to n. 268. Concerning the dates of these anniversaries, see n. 213 b, d–e (M.R.: R.G., XV, 5; ADD., II, 4–6; S.R.C. 4157, I).

b) The votive Mass on the anniversaries of the election (transfer or promotion) and of the consecration of the Bishop of the place. This is the fourth Mass in the second series of votive Masses in the Missal. It can never be celebrated as a private votive Mass, but only according to the norms stated above (a). See also n. 214 b, d–h.

c) Privileged votive Masses are also prescribed or permitted on the following occasions: after the blessing

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of the corner-stone of a new church (n. 5); after the consecration of a church (n. 11); after the solemn blessing of a church (n. 17); after the consecration of a fixed altar (n. 68); after the consecration of a sacred stone (n. 77).

QUASI-VOTIVE MASSES

277. ***Mass of an Impeded Feast.*** If the feast of a principal Patron is accidentally impeded and must be transferred, one sung Mass of the feast is nevertheless permitted on its proper day and is to be celebrated in a festive manner and in accordance with its rite as a double of the first class. This sung Mass is prohibited and can at most be only commemorated according to the rules given in nn. 266–267 (M.R.: ADD., IV, 1).

b) The privilege described in the preceding paragraph together with the same restrictions applies also to the titular feast and consecration-anniversary of a proper church and to the titular feast of a religious institute and to the feast of its Founder or Foundress, when these feasts are accidentally impeded and must be transferred (M.R.: ADD., IV, 1).

c) If any feast is transferred or commemorated or accidentally omitted, one sung Mass of the feast is nevertheless permitted in the church on its proper day, provided that it is celebrated in the presence of a large gathering of the faithful. The Mass is celebrated in a festive manner, with the *Gloria* to be added unless violet vestments are used in which case the *Gloria*

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is omitted. The only occurring Offices to be commemorated are as noted in n. 209 f. Prescribed votive collects are added according to the norms given in nn. 211–216. A gathering of the faithful is to be considered large if it is out of the ordinary; but this judgment must be made by the local Ordinary, even for exempt churches. This sung Mass by reason of a large gathering of the faithful is prohibited and can at most be only commemorated according to the rules given in nn. 266–267 (M.R.: ADD., IV, 2; S.R.C. 2769, VIII AD 4; SYNOPSIS: P. 141 AD II; P. 142 AD III–IV).

d) The privilege described in the preceding paragraph applies with the same restrictions to a sung Mass of any Mystery or of any Saint honored on the day in question in the Roman Martyrology or in a supplement of the same approved for the place, provided that the sung Mass is celebrated in the presence of a large gathering of the faithful (M.R.: ADD., IV, 2).

e) If a feast of major double or minor double rite is perpetually or accidentally impeded by the occurrence of a nobler Office, non-conventual Masses of the impeded feast may be sung or read on its proper day, provided that this is not forbidden as noted in the following paragraph. These Masses shall be said in a festive manner. The *Gloria* and *Credo* shall be added or omitted according to the ordinary norms (nn. 207; 228). The special commemorations to be made are those indicated in n. 209 f–g, even if the Mass is celebrated with chant and is one of two or more different sung Masses, the special rules in M.R.: ADD., V, 4 being now abrogated (M.R.: ADD., IV, 4).

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The above privilege cannot be used on the following days: on a double of the first or second class; on any Sunday; during the octaves of Easter and Pentecost; on a privileged feria; on a privileged vigil; on any day where there is an obligation to say a conventual Mass but no other priest to say it; on a Rogation day where there is only one Mass if it is to be preceded by the Rogation procession (M.R.: ADD., IV, 4; II, 11; S.R.C.: MARCH 23, 1955).

f) Non-conventual Masses of any feast of simple rite commemorated at Lauds may be sung or read on that day, provided that these Masses are not forbidden as noted in the following paragraph. These Masses shall be said in a festive manner. The *Gloria* is always to be said (n. 207), and the *Credo* is always to be omitted (n. 228). The special commemorations to be made are those indicated in n. 209 f–g, even if the Mass is celebrated with chant and is one of two or more different sung Masses in the place, the special rules in M.R.: ADD., V, 4 being now abrogated (M.R.: ADD., IV, 5).

The above privilege cannot be used on the following days: on any double; on any Sunday; on any privileged or common vigil; on any major feria, with the exception of the ferias of Advent that are not ember days; during the octaves of Christmas, Easter, and Pentecost; on any day where there is an obligation to say a conventual Mass but no other priest to say it; on a Rogation day where there is only one Mass if it is to be preceded by the Rogation procession (M.R.: ADD., IV, 5; II, 11; S.R.C.: MARCH 23, 1955; SYNOPSIS: P. 117).

g) The privilege described in the preceding para-

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graph applies also to non-conventual low or sung Masses of any Mystery or of any Saint honored on the day in question in the Roman Martyrology or in a supplement of the same approved for the place; the privilege may not be used on any of the days mentioned above (M.R.: ADD., IV, 5; S.R.C. 843, II).

h) Should a feast of the first class occur on the 2nd or 3rd or 4th Sundays of Advent, all the Masses with the exception of a conventual Mass may be of the impeded feast with a commemoration of the Sunday (S.R.C.: MARCH 23, 1955 AD TIT. II, N. 4). One however is always free to say the Mass of the Sunday, in which case the impeded feast is not commemorated.

278. *Mass of an External Solemnity Transferred.* If the feast of the principal Patron occurs on a week day, it is permitted to transfer the external solemnity of the feast to the Sunday following. On this Sunday one Mass of the patronal feast may be celebrated with chant and one without chant in all churches and public and semi-public oratories in which the feast is observed. These Masses shall be celebrated as on the feast; the special commemorations are as noted in n. 209 f, even if the Mass is one of two or more different sung Masses said in the place. A Sequence proper to the feast is obligatory in the sung Mass of the transferred solemnity, but optional in the low Mass (M.R.: ADD., IV, 3; S.R.C.: JUNE 13, 1950 AD VI; EPH. LIT.: LXIV, P. 363 AD 6).

The above Masses are prohibited on the following Sundays: on major Sundays of the first and second

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class; on minor Sundays, when impeded by a double of the first class; on a Sunday where there is an obligation to say a conventual Mass but no other priest to say it; on Feb. 2 and on April 25 where there is only one Mass if it is to be preceded by the Blessing of Candles or by the Rogation Procession respectively. When thus prohibited, the Mass of the transferred solemnity is not commemorated (M.R.: ADD., IV, 3; II, 11; S.R.C.: June 2, 1955 ad IX).

b) The above privilege together with the same restrictions applies also to the titular feast and consecration-anniversary of a proper church and to the titular feast of a religious institute and the feast of its Founder or Foundress; in the case of the titular feast and consecration-anniversary of a Cathedral the transferred solemnity may be celebrated throughout the diocese (M.R.: ADD., IV, 3; S.R.C. 4336, III).

c) If the feast of the principal Patron or any of the feasts mentioned in the preceding paragraph must be transferred beyond the Sunday following the normal date of the feast, the transferred external solemnity can only be celebrated on the Sunday following the day to which the feast is transferred; it cannot be celebrated on the Sunday following the normal date of the feast (S.R.C.: JUNE 13, 1950 AD III; EPH. LIT.: LXIV, P. 362 AD 3).

d) The transfer of the external solemnity to a Sunday is also permitted in favor of those first and second class doubles, which by general law or particular indult were, prior to the calendar reform of 1913, perpetually assigned to a certain Sunday. But it is on

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this Sunday only, whether it precedes or (as in most cases) follows the feast as now observed, that the transferred external solemnity can be celebrated. On this Sunday all the non-conventual Masses, including even a *pro populo* Mass, may be of the transferred external solemnity, if the feast itself is a double of the first class or the feast of the Holy Rosary; otherwise, even if the day is observed by great numbers of the faithful, the transferred external solemnity can be celebrated in only one non-conventual Mass, which may be said with or without chant and which may be applied *pro populo* (S.R.C. 4308, I AD 2; 4359; SYNOPSIS: P. 148, 2 AD 1–2; AERTNYS: N. 166).

A Mass of the transferred external solemnity of the above feasts must be celebrated as on the feast. The occurring Offices to be commemorated shall be as required for a first or second class double or for a sung Mass and as noted in n. 209 f–g, even if the Mass is one of two or more different sung Masses in the place, the special rubrics given in M.R.: ADD., V, 4 to be considered as now abrogated. If a Sequence is proper to the feast, it is obligatory in a sung Mass but optional in a low Mass (S.R.C.: JUNE 13, 1950 AD VI; SYNOPSIS: PP. 237–240).

The above Masses are prohibited on the following Sundays: on major Sundays of the first or second class; on a minor Sunday, if occupied by a nobler Office than that of the solemnized feast; on a Sunday where there is an obligation to say a conventual Mass but no other priest to say it; on Feb. 2 and on April 25 where there

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is only one Mass if it is to be preceded by the Blessing of Candles or by the Rogation Procession respectively. When thus prohibited, the Mass is not commemorated (S.R.C.: JUNE 2, 1955 AD IX).

The following six feasts were once perpetually assigned in the calendar of the universal Church to the Sunday in parentheses, so that it is on the same Sunday that the transferred solemnity must be celebrated (SYNOPSIS: P. 145, III AD 1 A): Nativity of St. John the Baptist (4th Sunday of June); the Precious Blood (1st Sunday of July); St. Joachim (Sunday after Assumption); Holy Name of Mary (Sunday after Nativity of BMV); Seven Dolors of Our Lady (3rd Sunday of September); Holy Rosary (1st Sunday of October).

e) The external solemnity of the feast of Corpus Christi must be transferred in the United States and celebrated on the Sunday following; this is also prescribed for the feast of SS. Peter & Paul (June 29), when this feast falls on a week day (Indult of Nov. 25, 1885). Hence, where on Sundays the principal Mass is usually a sung Mass, on the Sundays following these feasts this sung Mass in churches and public oratories *must*, and in semi-public oratories *may*, be of the transferred external solemnity (S.R.C. 2974, IV; 4269, IX). This Mass shall be celebrated as on the feast, with only those occurring Offices to be commemorated as are noted in n. 209 f, even if the Mass is one of two or more different sung Masses, the rubrics in M.R.: ADD., V, 4 being now abrogated.

The above Mass is prohibited, if the Sunday is occu-

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pied by a double of the first class; the Mass of the transferred solemnity is then commemorated under one conclusion with the principal prayer in one sung Mass of the day, but only where there is an obligation to celebrate the Mass (S.R.C.: June 2, 1955 AD IX).

f) If two transferred solemnities fall on the same Sunday, precedence is given to the solemnity of the nobler feast; the solemnity of the other is celebrated on the Sunday following. It is not allowed to commemorate the transferred solemnity of a less noble feast in the Mass of the transferred solemnity of a nobler feast (S.R.C. 3754, VI; 3890, III; 4040; EPH. LIT.: XLIV, P. 328; LXII, P. 292).

g) The external solemnity of a feast is not transferred if the feast itself falls on a Sunday, except when the transferred solemnity of a nobler feast is celebrated on the same Sunday (S.R.C. 4040 AD 1).

h) It is not forbidden to transfer the external solemnity of a feast to a Sunday, if Masses of the feast are celebrated with chant on the feast itself (EPH. LIT.: XLIII, P. 117 AD IV).

i) The Mass of a transferred solemnity can be applied as the *pro populo* Mass for the Sunday in question (S.R.C. 4372, VIII).

j) The indulgences attached to a feast are transferred with the transfer of the external solemnity, even if the transfer is not perpetual (c. 922). This would seem to apply only when the transfer of the solemnity is preceptive, as when the transfer of the solemnity of the feast of the principal Patron is ordered by the local Ordinary (c. 1247, 2).

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279. *The Rogation Mass.* This is the Mass *Exaudivit*, given in the Missal before the vigil of Ascension. The proper color is violet and its rite is simple. It is to be said without *Gloria* and without *Credo*, with the Paschal Preface (*in hoc potissimum*, except as noted in n. 232 e), and with *Benedicamus Dno* (without Alelujas, as noted in n. 508 i). If the Mass is sung, the ferial tone is used for the orations, the Preface, and the *Pater noster* (M.R.: R.G., XVIII, 5; ADD., VII, 1; VIII, 1; ROGATION MASS; S.R.C. 3069, II; 3189, II; 3764, XVIII; MARCH 23, 1955 AD TIT. V, N. 7; EPH. LIT.: LVI, P. 157 AD 3).

b) The Mass *Exaudivit* cannot be celebrated apart from the Rogation Procession, except on Rogation Monday if the Office is of the feria or of a feast of major or minor double rite, and except on Rogation Tuesday if the Office is of the feria (M.R.: ROGATION MASS).

c) Where the Rogation Procession is held on the days of the Major or Minor Litanies, it is of strict precept to celebrate the Rogation Mass in connection with the Procession; it is more fitting to sing the Mass, though a low Mass would suffice. The precept to celebrate the Rogation Mass in connection with the Procession holds, even if the Litanies during the Procession can only be recited and with the people answering with no more than *ora* (*orate*) *pro nobis*, or even if a votive Mass or a nuptial Mass or a funeral Mass or the Mass of the day must therefore be omitted for want of a priest to say it; the only exception is as noted in the following paragraph (d). But where the Procession is not held, the Rogation Mass cannot be

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said except as noted above (b), even if the Litanies are solemnly chanted (M.R.: ADD., II, 11; III, 12; ROGATION MASS; S.R.C. 2682, XXXV; 2740, IX; 3069, III; 3189, II; 3924, IX AD 1; FEB. 1, 1935 AD IV).

d) The Mass *Exaudivit* is prohibited after the Rogation Procession on a double of the first class, in which case the Mass of the day must be said instead; the impeded Mass *Exaudivit* is not commemorated except on the day of the Major Litanies, the commemoration to be added under a distinct conclusion (S.R.C. 2942, III; 3088; JAN. 16, 1946 AD IV; MARCH 23, 1955 AD TIT. III, NN. 2 E, 4 A; EPH. LIT.: LXIII, P. 88 AD 4). This prohibition of the Mass *Exaudivit* after the Procession on a double of the first class applies only where a sung Mass of the day is not celebrated apart from the Procession (M.R.: ROGATION MASS; C.E.: II, C. XXXII, N. 6; S.R.C. 128; 1890, IX; 2687, II; 2942, II; 3006, III; EPH. LIT.: LVI, P. 156 AD 1 C).

e) The Mass to be said in connection with the Rogation Procession must be said immediately after it, except where by a special indult the Mass is allowed before the Procession for the convenience of the people (S.R.C. 2319, RELIQ. DUB. AD 20).

f) If the Rogation Mass is sung, no occurring Office is commemorated except as noted in n. 209 e–f, even if the Rogation Mass is one of two or more different sung Masses in the place, the special rubrics in M.R.: ADD., V, 4 having been abrogated. If the Rogation Mass is not sung, no more than two occurring Offices can be commemorated as noted in n. 209 g ad 4. Concerning the suppression of seasonal commemorations, see n. 210

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b; concerning prescribed votive collects, see nn. 212–216.

g) The Mass *Exaudivit* after the Rogation Procession can be applied to satisfy the obligation of a *pro populo* Mass on the day in question, if there is no other priest available to say the Mass of the day for this intention (S.R.C. 3069, II).

h) On the day of the Major Litanies the Mass *Exaudivit* must be commemorated in all Masses, with the exception of Requiem Masses only; the commemoration is not omitted in conventual or sung Masses, even if the Mass *Exaudivit* is itself said as a conventual Mass or with chant (n. 209 f). On the days of the Minor Litanies the Mass *Exaudivit* is not commemorated in a sung Mass; it is commemorated in a low Mass according to the norms given in n. 209 g.

280. ***Optional Ferial and Vigil Masses.*** The ferias here in question are the ferias between Ash Wednesday and Palm Sunday, Rogation Monday, and all ember days with the exception of those within the octave of Pentecost. The vigils in question are the common vigils of the Ascension of our Lord, the Assumption of our Lady, St. John the Baptist, SS. Peter & Paul, and St. Lawrence.

b) If any of the above ferias or vigils occurs when the Office is of major double or minor double rite, all sung and low non-conventual Masses may at the option of the celebrant be said either of the occurring Office or of the feria or vigil; the only exception is the Mass after the Procession on Rogation Monday, which

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must be of the feria as noted in n. 279 c (M.R.: ADD., I, 1, 3). Special commemorations are to be added in these Masses according to the norms which are given in n. 209 f–g. Prescribed votive collects are added or omitted according to the norms stated in nn. 212–216. Concerning seasonal commemorations, see n. 210 b. The conventual Mass on these days must be of the feria or vigil (M.R.: ADD., I, 3; SEE N. 248² C AD 1).

c) If any of the above ferias or vigils occurs on a double of the first or second class, all (even conventual) Masses must be of the Office of the day. The feria or vigil is or is not commemorated according to the norms stated in n. 209 f–g; but a vigil is never commemorated on a double of the first class (M.R.: ADD., I, 3; SEE N. 248² C AD 1).

d) If the Office is of a simple feria with a commemoration of a Saint, non-conventual Masses may be either of the feria or of the Mass of the Saint; the Mass of the Saint is said in a festive manner and therefore with the *Gloria* and *Ite Missa est* (n. 452 b ad 1). If the Mass is a low Mass, the Saint is commemorated in the Mass of the feria and the feria is commemorated in the Mass of the Saint.

281. ***Resumed Mass of an Impeded Sunday.*** The Office and Mass of an impeded Sunday are neither to be anticipated nor resumed (S.R.C.: MARCH 23, 1955 AD II, 6). The rubrics of the Missal concerning the resumption of the Mass of an impeded Sunday are therefore to be considered abolished (M.R.: ADD., I, 6).

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REQUIEM MASSES IN GENERAL

282. ***Requiem Mass Prohibited.*** Outside of All Souls' day a Mass of Requiem may not be celebrated in the following situations:

1° If the Blessed Sacrament is exposed in the church or oratory for a public cause, whether there is question of an exposition in the monstrance or in the ciborium only (M.R.: III, 12; S.R.C. 2390, IV; 4096, VIII). If the exposition is not for a public cause, it is probable that a Mass of Requiem would be allowed on an altar other than the altar of exposition (EPH. LIT.: XXXV, P. 340 AD 12; XXXVI, P. 149).

2° Where there is an obligation to say a conventual Mass but no other priest to satisfy this obligation (M.R.: ADD., III, 12).

3° Where there is only one Mass on Candlemas day or Ash Wednesday, if the Mass is to be preceded by the Blessing of candles or ashes (M.R.: ADD., III, 12); the reference in the citation to the vigil of Pentecost and Palm Sunday no longer applies.

4° Where there is only one Mass on a Rogation day, if the Rogation Procession is to be held (M.R.: ADD., III, 12).

5° If there is not a reasonable cause for preferring a Requiem Mass to the Mass of the day (M.R.: R.G., IV, 3). There is always a reasonable cause for a Requiem Mass if the Mass is to be applied for one or more of the faithful departed, unless in a particular case the

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special suffrage of a Requiem Mass is prohibited (THEOL. MOR.: II, NN. 192–194).

6° If the day is one on which all Requiem Masses or the particular kind of Requiem Mass desired is forbidden by reason of the rite of the day.

283. *Obligation of a Requiem Mass.* One is obliged to celebrate a Requiem Mass instead of the Mass of the day, if on the one hand it is not forbidden according to the above rubrics (n. 282), while on the other hand it is prescribed by the rubrics or stipulated by the donor of the stipend.

b) The following Masses of Requiem are prescribed by the rubrics and may not be omitted when they are not forbidden according to n. 282: the exequial Mass or the Mass of Requiem on the occasion of a funeral (R.R.: VII, C. I AD 4, 7); the conventual Mass of Requiem on the first free day of each month and on ferial-office Mondays (M.R.: ADD., III, 2); the anniversary Mass in the Cathedral for the last deceased Bishop (C.E.: II, C. XXXVI); the annual Mass for all the deceased Bishops and Canons of the diocese to be celebrated in the Cathedral within the octave of All Souls' day (C.E.: II, C. XXXVII, N. 1).

c) The donor of a stipend is presumed to want only the application of a Mass; but when the quality (e.g. a Mass of Requiem) is also expressly stipulated, acceptance of the stipend imposes an obligation to comply with the donor's will in this regard likewise (C. 833; S.R.C. 2461, VII). But this obligation does not bind *sub*

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gravi, unless it is evident that the special kind of Mass was stipulated for a grave reason (THEOL. MOR.: II, N. 208, III AD 1).

d) An obligation to say a Mass of Requiem on a certain day is satisfied by saying the Mass of the Office of the day, if the Mass of Requiem is prohibited on that day by the rubrics; but if possible and if the quality of the Mass is judged to be more desirable to the donor of the stipend than the time stipulated, it is more fitting in such a case to say the Mass on a day when a Requiem Mass can be said according to the rubrics (S.R.C. 4031, IV).

284. *Ritual Observations.* Concerning the following matters the reader is referred to the paragraph(s) in parentheses; use of organ (n. 30 i–j); color of vestments (n. 118 ad 2); maniple of a Bishop, when celebrant (n. 123 g); maniple of deacon and subdeacon at a pontifical Mass (n. 123 h); carpeting on altar steps and sanctuary floor (n. 144 i); color of antipendium (n. 146 j); color of tabernacle veil (n. 148 g, i); altar candlesticks (n. 153 i, k); quality of candles (n. 154 d); number of candles at sung (high or solemn) Masses (n. 155 f); flowers on the altar (n. 156 e ad 7); the server (n. 186 j, p; n. 223 c).

b) In saying the prayers of preparation and thanksgiving according to the Missal before and after a Mass of Requiem, an *Alleluja* after an Antiphon is not omitted during the paschal season; neither is the *Requiem aeternam* said instead of the *Gloria Patri* at the end of

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the Psalms. While vesting, the celebrant says the customary prayers and kisses the amice, maniple, and stole (DE CARPO-MORETTI: N. 821).

c) The things to be omitted in every (low or sung) Mass of Requiem are summarized in the Missal (M.R.: RITUS, XIII, 1). Some of these matters have already been referred to (nn. 201 d; 203 e; 204 b, e; 223 i; 224 e; 225 c). For the rest, it is to be noted: that the water to be poured into the chalice at the Offertory is not blessed, though the *Deus qui humanae substantiae* is said; that the *Gloria Patri* is omitted at the end of the *Lavabo;* that at the *Agnus Dei* the celebrant does not strike his breast, while at the same time he says *dona eis requiem* and *dona eis requiem sempiternam* instead of *miserere nobis* and *dona nobis pacem* respectively; that the first of the three prayers before Communion is omitted; that *Requiescant in pace* is said at the end instead of *Ite Missa est* or *Benedicamus Domino;* that the Blessing of the people is omitted, though the *Placeat* is said and the altar kissed at the middle, after which the celebrant goes at once to the Gospel corner to say the last Gospel *In principio.*

d) If candles are to be distributed at a sung Mass of Requiem, this shall be done during the singing of the *Dies Irae.* The candles are to be lighted and held during the singing of the Gospel, from the *Sanctus* to the Communion inclusively, and during an Absolution after Mass; in the meantime the candles are to be extinguished and set down (M.R.: RITUS, XIII, 3; C.E.: II, C. XI, N. 6; DE CARPO-MORETTI: N. 856).

e) A solemn Mass of Requiem shall be celebrated in

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the same way as any other solemn Mass, except as follows (M.R.: RITUS, XIII, 2):

1° Incense can be used after the Offertory and during the Elevations only; in the former case the celebrant is incensed after the incensation of the *Oblata* and of the altar, but no one else; in the latter case the incense is put into the thurible and the incensation is performed, as noted respectively in n. 191 c ad 2 and in n. 199 c–d.

2° After singing the Epistle, the subdeacon does not kiss the celebrant's hand nor is he blessed (n. 191 c ad 3).

3° Before going to sing the Gospel, the deacon says the *Munda cor meum*, but he does not ask or receive the celebrant's blessing nor does he kiss the latter's hand (n. 191 c ad 4).

4° During the singing of the Gospel, the two acolytes stand with hands joined before their breast at either side of the subdeacon; they do not hold their candlesticks.

5° After the singing of the Gospel, the Book is not kissed by the celebrant or by anyone else (n. 201 d).

6° The subdeacon does not hold the paten or wear the humeral veil (nn. 98 f; 99 j; 130 f).

7° The *Pax* is not given (n. 201 f).

8° If Communion is distributed, the deacon must recite the *Confiteor*; he may not sing it (n. 246 u).

9° While the *Requiescant in pace* is being sung by the deacon, it must be said in a low voice by the celebrant (n. 246 w).

10° In giving anything to the celebrant or in receiv-

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ing anything from him, the sacred ministers do not kiss his hand or the thing given or received; this prohibition includes the paten and the chalice, when presented to the celebrant at the Offertory (C.E.: I, C. XVIII, N. 16; II, C. XI, N. 5; S.R.C. 4193, II).

11° The salutations of the choir by the celebrant on his way to the altar from the sacristy or from the bench and on his way to the sacristy from the altar, as well as the salutation of the choir by the subdeacon when about to sing the Epistle, are not omitted in a Mass of Requiem (S.R.C. 3059, XXVII).

12° If a sermon is to be preached, this shall be done, after the Mass is finished but before an Absolution (n. 437 a). As noted in n. 124 t, the preacher shall wear neither surplice nor stole.

285. *Requiem Mass Orations.* An oration for the living or an oration for the living and the dead (e.g. the *Omnipotens*) can never be said in a Mass of Requiem (M.R.: R.G., VII, 6).

b) At the letter N in an oration for the dead the baptismal name of the deceased is said, if known. But if the deceased is a religious who assumed a new name when invested in the habit of his or her institute, the religious name rather than the baptismal name should be said, even if death occurred during novice-ship (EPH. LIT.: LIII, P. 169; J. O'CONNELL: I, P. 141, 16 AD II).

c) The dignity of the deceased is mentioned after the baptismal or religious name in the case of a Pope, a Cardinal, a Bishop, or a Priest only. In all other cases

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no reference is made to the ecclesiastical or civil rank of the deceased.

d) The Missal contains no special oration for a deceased Abbot. The oration to be said is the one for a deceased priest, given in the seventh and eighth place among the *Orationes Diversae* for the dead. Except in the case of a special privilege or indult from the Holy See, the oration should be said exactly as given in the Missal. It is not, therefore, permissible to insert *Abbatem* before *sacerdotali* in the seventh oration or to change *sacerdotali* to *pontificali* or *abbatiali*, even if the deceased had the use of pontificals (EPH. LIT.: LXXI, P. 121).

e) In the oration *Pro patre et matre* the plural forms in parentheses are used, if the celebrant is praying for his parents in union with a brother or sister assisting at the Mass or if he is praying for the deceased parents of some particular group assisting at the Mass, even though his own parents are not included (J. O'CONNELL: I, P. 141, 16 AD VII).

f) If it is desired to say an oration for one deceased man and one deceased woman, the oration *Pro pluribus defunctis* is used. But instead of *famulorum famularumque tuarum* the words *famuli et famulae tuae* are said if the persons are not named, while *famulorum tuorum N et N* is said if they are named (S.R.C. 4074, VII).

g) The word *hodie* in the oration of the Mass *In die obitus* is not changed or omitted, when the Mass is being said after receiving news of the death, even though death occurred some time before (S.R.C. 3764, IV). Nei-

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ther are the words *anniversarium depositionis diem* in the oration of the Mass *In anniversario* changed or omitted, when the Mass is said on a quasi-anniversary (S.R.C. 4096, III).

h) In the oration *Deus veniae largitor* the word *congregationis* can be understood as referring to a group of any kind, as e.g. a parish, a confraternity, a society, and the like; hence, the word is not to be replaced by one more specific. But if the words *fratres* or *propinquos* or *benefactores* do not apply, they are omitted (EPH. LIT.: XLV, P. 70).

THE FUNERAL MASS

286. ***Definition.*** A funeral (exequial) Mass is the Mass of Requiem, which is celebrated in connection with and as an integral part of the obsequies or burial services of one of the faithful departed.

b) If the obsequies or burial services are carried out in full, the funeral Mass will be preceded by the procession to the home of the deceased, by the procession to the church of the funeral with the body of the deceased, and by the Office of the Dead; it will be followed by the Absolution, by the procession to the place of burial, by the rites at the grave, and by the return procession to the church (R.R.: VII, C. III).

c) Only one Mass of Requiem can be celebrated as a funeral (exequial) Mass for any one person. Other Masses of Requiem may be celebrated on the occasion

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of a death and even in the presence of the body of the deceased. But none of them has the same privileges as the funeral Mass in regard to the days on which it may be celebrated, neither is any of them subject to the same reservations in regard to the person by whom or the place where or the occasion when it may be celebrated.

287. *Rite of a Funeral Mass.* Apart from All Souls' day, the funeral Mass of the Pope or of a Cardinal or of a Bishop or of a Priest shall be said according to the formula of the first Mass of the Commemoration of All Souls. But the oration is taken from the first eight of the *Orationes Diversae,* according to the dignity of the deceased; for a bishop the second or the sixth oration may be used, while the seventh or the eighth may be used for a priest (M.R.: RUBRIC BEFORE MASSES OF THE DEAD). See also n. 285 b–d.

b) Apart from All Souls' day, the funeral Mass of a cleric below a priest and the funeral Mass of a lay person shall be said according to the formula of the Mass *In die obitus.* The oration to be said is the *Deus cui proprium,* which is the oration proper to this Mass and which may not be replaced with an oration from the *Orationes Diversae;* if the one funeral Mass is for two or more deceased, plural forms shall be used in the oration where necessary, the adaptation to be made after the manner indicated in n. 285 f.

c) For any and every funeral Mass on All Souls' day the first Mass of this day shall be said; if the first Mass has already been sung in the church or is sched-

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uled to be celebrated there as the conventual Mass, the second Mass of the day shall then be used for the funeral Mass; and if the second Mass has already been sung in the church, the third Mass of the day shall be used for the funeral Mass. But whichever of the three Masses must be used, it shall be said with the oration proper to it, and to this oration shall be added under one conclusion the oration for the deceased as noted in the two preceding paragraphs. It should however be noted that on All Souls' day a priest must use the first of the three Masses each time that he celebrates a funeral or sings a Mass in a distinct church or oratory, except in the circumstances just noted. It is also to be noted that a priest may anticipate the private celebration of the second and third Mass on this day if he must celebrate the first as a funeral Mass or with chant; similarly, he may anticipate the third, if the second Mass must be celebrated in the same way (M.R.: ADD., III, 4; S.R.C. 4331, III; MARCH 3, 1936 AD XI).

d) Every funeral Mass must be celebrated under double rite and therefore with one oration, except as noted above concerning All Souls' day (M.R.: ADD., III, 10). Concerning the *Dies Irae*, see n. 224 e, h.

e) A funeral Mass may be celebrated as a low Mass in the case of the poor only. Otherwise, it shall be celebrated as a sung (high or solemn) Mass, if this is at all possible; every contrary practice is reprobated and must be eliminated as an abuse (M.R.: ADD., III, 4; S.R.C.: MAY 1, 1942). The lack of an organist or of a choir cannot in itself be considered a valid excuse for a funeral Mass without chant, since an organist is not

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required (n. 30 i) and since the singing of the choir-parts by one person only would in a case of necessity be sufficient.

288. *Presence of the Body.* A Mass of Requiem cannot be celebrated with the rights and privileges of a funeral Mass, unless the body of the deceased is physically or at least morally present.

b) Physical presence of the body of the deceased is normally required. It may however happen that burial requirements necessitate bringing the body to the church at an hour or on a day when a funeral Mass cannot be celebrated because of the lateness of the hour or because of one of the circumstances mentioned in n. 282, so that only the Office and/or the Absolution can take place in the church with the body physically present. It may also happen that the body cannot be brought to the church for any of the prescribed rites, due to its loss or destruction or to a civil prohibition or to a danger of contagion or to its great distance from the church or to some similar grave excusing cause; but a custom against bringing the bodies of the faithful to the church before burial is reprobated and cannot be considered a grave excusing cause, even if opposition to the custom would expose one to the ill will of the clergy or faithful (c. 1215; CODE COMM.: OCT. 16, 1919 AD XV; M.R.: ADD., III, 4; R.R.: VII, C. I AD 4, 7; C. III AD 18; S.R.C. 3755, II).

c) Whenever for any of the above or similar reasons the body of the deceased cannot be brought physically to the church for any prescribed funeral solemnities, it

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can be considered morally present and the rite(s) in question can be celebrated provided that no more than two days have transpired since the day of death; but if the funeral Mass is impeded on the second day after death by reason of the rite of the occurring Office according to n. 290 d, it can be transferred to the first day thereafter that is not similarly occupied by an impeding Office. If for any reason the funeral Mass with the body morally present cannot be celebrated within the time specified, it cannot be said at all. The only alternative is to celebrate the privileged Requiem Mass that is allowed on the more convenient day after receiving news of a death; but such a Mass can only be celebrated in accordance with its own particular norms and cannot be accorded the rights of a funeral Mass (S.R.C. 3755, II; 3767, XXVI; MAY 1, 1942; EPH. LIT.: XLVIII, P. 265; LVI, P. 27).

d) On the occasion of the reburial of a body after exhumation a funeral Mass with the body physically present shall be celebrated, provided that a funeral Mass with the body physically or morally present was not celebrated on the occasion of the first burial and that the requirements for a funeral Mass are complied with. Otherwise, it is only allowed to celebrate the Mass that may be said on the more convenient day after receiving news of a death, the privileges of this Mass of Requiem having been extended to the occasion in question if a funeral Mass was duly celebrated on the occasion of the first burial or if a funeral Mass with the body physically present is for any reason here and now forbidden or impossible. This substitute

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Mass may not be said except on a day on which that class of Mass is allowed; but it does not require the presence of the body, nor is it reserved to any particular place or person (CONG. CONC.: JAN. 12, 1924; S.R.C. 4370; EPH. LIT.: XXXVI, P. 321).

289. *Funeral Mass Church or Oratory.* Whether the body of the deceased is physically or morally present (n. 288 c), a funeral Mass may not be celebrated except in the church or oratory to which the body of the deceased must be brought for the prescribed liturgical rites prior to burial. This church or oratory is the one indicated in n. 28 ad 7, unless the deceased had legitimately chosen another church according to the norms noted in n. 27 c.

b) If the body of the deceased is sent to a place where the deceased had not legitimately chosen a church for his or her funeral nor had a proper parish, the right to celebrate the funeral Mass and all other exequial rites belongs to the cathedral church. If the place has no cathedral church, the right belongs to the church of the parish in which the cemetery is located unless local custom or the diocesan statutes provide otherwise. It is here supposed that the ceremonies in question were not duly performed elsewhere (c. 1230, 7).

c) In order to celebrate the funeral Mass together with other exequial rites in a church or oratory other than the one determined by law, the consent of all interested parties must be obtained or legitimately presumed. The interested parties will sometimes be, not

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only the rector of the church having the right to the funeral, but also the local pastor if he has by law the right to celebrate the funeral Mass in this particular church (c. 1230, 4–5). It is here supposed that the deceased did not legitimately choose a particular church.

290. *Funeral Mass Prohibited.* A funeral Mass is prohibited in the circumstances mentioned in n. 282 ad 1–4. If the body of the deceased can be physically present, the funeral Mass can be transferred to any day that is not occupied by any of the impeding Offices noted below (d). But if the body cannot be physically present, a funeral Mass with the body morally present cannot be celebrated later than the second day after death unless the second day is occupied by an impeding Office; in the latter case the funeral Mass with the body morally present can be said on the first day following that is not impeded in this way (n. 288 c).

b) While a funeral Mass is prohibited where the Blessed Sacrament is exposed for a public cause (n. 282 ad 1), this does not apply to All Souls' day provided that the Mass is celebrated in violet vestments and not at the altar of Exposition; hence, during Forty Hours' Devotion on All Souls' day a funeral Mass can be celebrated under the aforesaid conditions and according to the formula noted in n. 287 c (M.R.: ADD., III, 12; S.R.C. 3864, IV; 4331, IV).

c) A funeral Mass is also prohibited on certain doubles of the first class, as noted in the following paragraph. If the body of the deceased can be physically present, the funeral Mass can be transferred to any

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day that is not similarly impeded. But if the body cannot be physically present, a funeral Mass with the body morally present cannot be celebrated except as explained above (a). If the external solemnity of any of these impeding first class doubles is transferred to a Sunday (n. 278), funeral Masses are then forbidden on the Sunday and not on the feast. But if the feast itself must be transferred, the prohibition of a funeral Mass is not transferred with the feast but remains attached to the proper day of the feast (M.R.: ADD., III, 4; EPH. LIT.: LIII, P. 79).

d) As explained above (c), a funeral Mass is prohibited on the following doubles of the first class (M.R.: ADD., III, 4):

1° On all primary doubles of the first class in the universal Church, with the exception of the Monday and Tuesday after Easter and Pentecost Sundays. This prohibition does not apply in the United States of America, except on those first class doubles that are feasts of precept in the United States and except for the last three days of Holy Week and for the feasts of Epiphany and Corpus Christi; this indult was given in view of the fact that special circumstances in the United States ordinarily forbid the celebration of funeral Masses on Sundays (S.R.C.: OCT. 16, 1940).

2° On the titular feast and on the consecration feast and consecration anniversary of the church or oratory where the funeral is to be held.

3° On the feast of the principal Patron of the place, that is, of the city or town and of the diocese and province and country.

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4° On the feast of the canonized Founder or Foundress of a religious institute and on the titular feast of the institute, if these feasts are celebrated in the church or oratory where the funeral is to be held.

PRIVILEGED REQUIEM MASSES

291. ***On the Day of the Funeral.*** On the day when a funeral is solemnly celebrated in a church or a public oratory, low Masses of Requiem according to the formula and with the one oration prescribed for the funeral Mass may be said in the church or public oratory before or during or after the funeral Mass, provided that they are applied for the deceased whose funeral is celebrated and provided that they are not forbidden as noted below (b). The privileged low Masses here considered can be said, even if the funeral Mass is celebrated without chant (M.R.: ADD., III, 5; EPH. LIT.: LIII, P. 169, P. 170). See also n. 293 e.

b) The above privilege cannot be used in the circumstances and on the days that the funeral Mass itself is prohibited (n. 290). Neither can it be used on the following days: on any Sunday; on feasts of precept, even if suppressed; on All Souls' day; on doubles of the first or second class, even transferred; on privileged vigils; on privileged ferias; and during the octaves of Christmas, Easter, or Pentecost (M.R.: ADD., III, 5–6; S.R.C.: FEB. 1, 1935 AD VI).

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292. *On One Day from Death to Burial.* On any one day from the day of death inclusively to the day of burial inclusively, low Masses of Requiem according to the formula and with the one oration prescribed for the funeral Mass may be said in a semi-public oratory which takes the place of a church or a public oratory, provided that the body of the deceased is physically present in the house connected with the oratory and provided that the Masses are applied for the one deceased and that they are all said on one and the same day and not forbidden as noted below (c). The semi-public oratory in question may, but need not, be the place where the funeral Mass itself is to be celebrated (M.R.: ADD., III, 5; S.R.C. 3944, III–IV; 4096, IV; 4192, I). See also n. 293 e.

b) A semi-public oratory takes the place of a church or a public oratory, when it is there that a community performs its customary daily exercises of piety; such an oratory does not necessarily exclude the presence of a church or a public oratory (see n. 48 b–f).

c) The above privilege cannot be used in the circumstances and on the days that a funeral Mass is prohibited (n. 290). Neither can it be used on the following days: on any Sunday; on feasts of precept, even if suppressed; on All Souls' day; on doubles of the first or second class, even transferred; on privileged vigils; on privileged ferias; and during the octaves of Christmas, Easter, or Pentecost (M.R.: ADD., III, 5–6; S.R.C.: FEB. 1, 1935 AD VI).

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293. *On Every Day from Death to Burial.* On every day from the day of death inclusively to the day of burial inclusively, low Masses of Requiem according to the formula and with the one oration prescribed for the funeral Mass may be said in a semi-public oratory which does not take the place of a church or a public oratory, provided that the body of the deceased is physically present in the house connected with the oratory and provided that the Masses are applied for the one deceased and are not forbidden as noted below (c). This privilege is given in favor of domestic oratories also, but under the same conditions. The semi-public or domestic oratory in question may, but need not, be the place where the funeral Mass itself is to be celebrated (M.R.: ADD., III, 5; S.R.C. 3944, III–IV; 4096, IV; 4192, I). See nn. 55 d; 56 d; 57 g.

b) A semi-public oratory which does not take the place of a church or a public oratory is a minor semi-public oratory (n. 44 c). A domestic oratory is as defined in n. 50 a.

c) The above privilege cannot be used in the circumstances or on the days that a funeral Mass is prohibited (n. 290). Neither can it be used on the following days: on any Sunday; on feasts of precept, even if suppressed; on All Souls' day; on doubles of the first or second class, even transferred; on privileged vigils; on privileged ferias; and during the octaves of Christmas, Easter, or Pentecost (M.R.: ADD., III, 5–6; S.R.C.: FEB. 1, 1935 AD VI).

d) While the body of the local Ordinary is lying in

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state, permission to celebrate in the same room not more than three low Masses of Requiem for the deceased may be given by virtue of the faculty granted in C. 822, 4, provided that there is nothing in the room out of harmony with the holiness of the divine Sacrifice and that these Masses are not forbidden as noted above (c). These Masses are said according to the formula and with the one oration prescribed for the funeral Mass; but they need not be celebrated all on the same day, as long as no more than three all told are permitted. This same permission may also be given in favor of a Catholic who is distinguished by royal lineage or who has distinguished himself by his services to the Church or to the State or by his liberality to the poor; but the funeral Mass itself must always be celebrated in a church (CONG. SACR.: MAY 3, 1926).

e) On any and every day that the daily (*quotidiana*) Mass of Requiem is allowed in a church or oratory, Masses of Requiem applied in the church or oratory for a person deceased and not yet actually buried may be said according to the formula and with the one oration prescribed for the funeral Mass. If the day is one on which the daily (*quotidiana*) Mass of Requiem is allowed to be celebrated without chant, these Masses for the deceased may be either low or sung Masses; otherwise, they must be sung. It is not required that the church or the oratory should be the place of the funeral Mass or that it should be connected with the house or the locality where the deceased is being waked (S.R.C. 4372, IV–V).

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294. *On the 3rd, 7th, and 30th Day after Death.* In every church and in every public and (except minor) semi-public oratory one sung or one low Mass for a person deceased may on the 3rd and 7th and 30th day after death or burial be said according to the formula prescribed for the funeral Mass and with one oration; this one oration is the same as for the funeral Mass in the case of a deceased Pope or Cardinal or Bishop or Priest (n. 287 a); but in the case of a deceased cleric who was not a priest and in the case of a deceased lay person, the proper oration given at the end of the Mass *In die obitus* shall be said (M.R.: ADD., III, 6; EPH. LIT.: XXXV, P. 337 AD 5 A; P. 341 AD 13).

b) The above privilege cannot be used in the circumstances and on the days that a funeral Mass is prohibited (n. 290). Neither can it be used on the following days: on any Sunday; on feasts of precept, even if suppressed; on All Souls' day; on doubles of the first or second class, even transferred; on privileged vigils; on privileged ferias; and during the octaves of Christmas, Easter, or Pentecost (M.R.: ADD., III, 6; S.R.C.: FEB. 1, 1935 AD VI).

c) When the privilege of the 3rd or 7th or 30th day Mass is impeded by reason of the rite of the occurring Office, it may be celebrated on the nearest day not occupied by an impeding Office. This may be the first such day before or after the impeded day; but if possible, it should be the first such day before. In either case, however, the Mass must be celebrated with chant (M.R.: ADD., III, 6).

d) In computing the day of the Mass, one must count

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three or seven or thirty days exactly. This count, however, may be made either from the day of death or from the day of burial; in either case the day of death or the day of burial may be either included or excluded. Consistency is not required in computing all these privileged days for the same person; thus, the 3rd day may be computed from the day of burial exclusively, the 7th day from the day of burial inclusively, and the 30th day from the day of death either inclusively or exclusively. One may have these privileged Masses said on all three days or on one or two of them only; all three Masses may be said for one and the same person, not only in one church or oratory, but in more than one. It should, however, be noted that only the first 30th day is privileged (EPH. LIT.: XXXV, P. 338 AD 6; SYNOPSIS: P. 195 AD 1; J. O'CONNELL: I, P. 154 AD IV).

e) If the day chosen as the 3rd or 7th or 30th day in a particular church or oratory is one on which the daily (*quotidiana*) Mass of Requiem is allowed, all the Masses of Requiem applied for the same person in that church or oratory may be said according to the formula and with the one oration indicated above (a); these Masses may be either low or sung, according as the *Missa quotidiana* may be low or sung (S.R.C. 4372, VI).

295. ***After Notification of a Death.*** In every church and in every public and (except minor) semi-public oratory one sung or one low Mass for a person deceased may on the more convenient day after notification of the death be said according to the formula

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and with the one oration prescribed for the funeral Mass (n. 287 a–b), provided that the Mass is not forbidden as noted in the following paragraph (M.R.: ADD., III, 6; S.R.C. 3755, III; 3764, IV). See also n. 285 g and n. 293 e.

b) The above privilege cannot be used in the circumstances and on the days that a funeral Mass is prohibited (n. 290). Neither can it be used on the following days: on any Sunday; on feasts of precept, even if suppressed; on All Souls' day; on doubles of the first or second class, even transferred; on privileged vigils; on privileged ferias; and during the octaves of Christmas, Easter, or Pentecost (M.R.: ADD., III, 6; S.R.C.: FEB. 1, 1935 AD VI).

c) The day chosen in any particular church or oratory need not be the first day unoccupied by an impeding Office. The rubrics speak of the more convenient or opportune day for the church or oratory; this is a matter for the rector of the church or oratory to decide.

d) The above privilege is not limited to churches and oratories at a distance from where the deceased died. Hence, the privilege can even be used in the church or oratory in which the funeral Mass is to be celebrated; this view, however, is not admitted by all (SYNOPSIS: P. 197, III AD 2; J. O'CONNELL: I, P. 152 AD IV).

e) If the day designated by the rector of the church or oratory as the more convenient day is one on which the daily (*quotidiana*) Mass of Requiem is allowed, all the Masses of Requiem applied for the deceased in that church or oratory may be said according to the for-

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mula and with the one oration indicated above (a); these Masses may be either low or sung, according as the *Missa quotidiana* may be low or sung (S.R.C. 4372, VI).

296. ***On the Anniversary of Death.*** In every church and in every public and (except minor) semi-public oratory one privileged Mass of Requiem for a person deceased may be sung or read on every anniversary of his or her death or burial. In the case of a deceased Pope or Cardinal or Bishop or Priest, this Mass is said according to the formula and with the one oration prescribed for the funeral Mass (n. 287 a); in the case of a deceased cleric who was not a priest and in the case of a deceased lay person, the Mass is said according to the formula of the Mass *In Anniversario Defunctorum* and with the one oration proper to this Mass (M.R.: ADD., III, 6; EPH. LIT.: XXXV, P. 337 AD 5 A).

b) The above privilege cannot be used in the circumstances or on the days that a funeral Mass is prohibited (n. 290). Neither can it be used on the following days: on any Sunday; on feasts of precept, even if suppressed; on All Souls' day; on doubles of the first or second class, even transferred; on privileged vigils; on privileged ferias; and during the octaves of Christmas, Easter, or Pentecost (M.R.: ADD., III, 6; S.R.C.: FEB. 1, 1935 AD VI).

c) When the above privilege is impeded by reason of the rite of the occurring Office, it can be used on the nearest day not occupied by an impeding Office. This may be the first such day before or after the impeded

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day; but if possible, it should be the first such day before. In either case, however, the Mass must be a sung Mass (M.R.: ADD., III, 6).

d) The anniversary is celebrated in the month and on the day of the month when either the death or burial took place, the day of death or burial to be either included or excluded. Hence, if a person died on Feb. 5 and was buried on Feb. 8, the anniversary may be reckoned as falling on either Feb. 5 or 6 or 7 or 8. The same date need not be chosen consistently from year to year (EPH. LIT.: XXXV, P. 338 AD 6).

e) If the death or burial took place in an ordinary year on or between Feb. 24 and Feb. 28, the strict anniversary in a leap year will be on or between Feb. 25 and Feb. 29, and conversely.

f) The privileged anniversary Mass can be celebrated occasionally or even once only; the privilege is not lost if it is not used every year (SYNOPSIS: P. 196 AD II).

g) One and the same anniversary Mass may be applied for several deceased persons if the donor of the stipend so requests, provided that the day is the true anniversary of at least one of these persons (J. O'CONNELL: I, P. 156 AD III).

h) Neither the Office of the Dead nor the Absolution is obligatory on the occasion of an anniversary Mass, unless expressly stipulated by the donor of the stipend (S.R.C. 3032, I).

i) If the anniversary Mass is said on a day on which the daily (*quotidiana*) Mass of Requiem is allowed, all Masses of Requiem applied for the same person in the

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church or oratory may be said according to the formula and with the one oration indicated above (a); these Masses may be either low or sung, according as the *Missa quotidiana* may be low or sung (S.R.C. 4372, VI).

297. *On a Quasi-Anniversary of Death.* A quasi-anniversary is a day other than the true anniversary, on which a foundation Mass is said for one or more persons deceased or on which a Mass is said for the deceased members or benefactors of some special group such as a society, confraternity, community, institute, or the like (M.R.: ADD., III, 7).

b) Unless a quasi-anniversary date is fixed either by the foundation deed in the one case or by custom or statute in the other, the date may be varied from year to year at the option of the group or of the celebrant of the Mass (S.R.C. 4372, VII).

c) On a quasi-anniversary one privileged Mass of Requiem for the person or persons concerned may be offered in every church and in every public and (except minor) semi-public oratory, provided that it is a sung Mass and that it is celebrated in the church or oratory every year and not just occasionally (M.R.: ADD., III, 7; S.R.C.: MAY 16, 1939 AD IX).

d) The Mass shall be said according to the formula and with the one oration that are used in an anniversary Mass in the strict sense (n. 296 a). If the Mass is for the deceased members of a clerical religious institute so that not only priests but also clerics of a lower grade and lay persons are included, the formula shall

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be that of the first Mass of All Souls; but the oration shall be the *Deus veniae largitor* from which the words *propinquos* and *benefactores* are probably to be omitted (EPH. LIT.: XLV, P. 70; N. 285 H). See also n. 285 g.

e) The above privilege cannot be used in the circumstances or on the days that a funeral Mass is prohibited (n. 290). Neither can it be used on the following days: on any Sunday; on feasts of precept, even if suppressed; on All Souls' day; on doubles of the first or second class, even transferred; on privileged vigils; on privileged ferias; and during the octaves of Christmas, Easter, or Pentecost (M.R.: ADD., III, 7, 6; S.R.C.: FEB. 1, 1935 AD VI).

f) When the above privilege is impeded by reason of the rite of the occurring Office, it can be used on the nearest day not occupied by an impeding Office. This may be the first such day before or after the impeded day; but if possible, it should be the first such day before (M.R.: ADD., III, 7, 6).

g) If the quasi-anniversary Mass is celebrated on a day on which the daily (*quotidiana*) Mass of Requiem is allowed, all other Masses of Requiem applied for the person or persons concerned and said in the church or oratory in question may be said according to the formula and with the one oration indicated above (d); these Masses may be either low or sung, according as the *Missa quotidiana* may be low or sung (S.R.C. 4372, VI).

h) If celebrated with chant, Masses of Requiem requested by the faithful during the seven days following

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All Souls' day are equivalent to quasi-anniversary Masses. They are regulated according to the norms stated in the preceding paragraphs, except that, when impeded, they cannot be celebrated as privileged Masses outside the eight-day period beginning with All Souls' day (M.R.: ADD., III, 7).

298. *In Cemetery Churches and Oratories.* Masses of Requiem may be celebrated in a cemetery church or oratory (public, semi-public, private) on any day except the following: Sundays; feasts of precept, even if suppressed; doubles of the first and second class; privileged ferias and vigils; during the octaves of Christmas, Easter, and Pentecost (M.R.: ADD., III, 8; SYNOPSIS: P. 202). By virtue of this privilege it is permitted to say the Requiem Masses for special occasions and even the daily (*quotidiana*) Mass of Requiem. It is not required to apply the Mass for anyone buried in the church, oratory, or cemetery.

The above privilege cannot be used: if the church or oratory has attached to it the care of souls; or if the church or oratory is one in which the daily recitation of the Divine Office and the daily celebration of the conventual Mass are obligatory; or if the cemetery in which the church or oratory is located is no longer customarily used as a burial-place; or if there is question of a church or oratory that is located outside a cemetery, even though it itself contains or is used for legitimate burials. A public oratory, moreover, may enjoy this privilege only in the absence of a church in possession of this right. If there are several public ora-

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tories in the same cemetery, only the principal one is thus favored in the absence of a church (M.R.: ADD., III, 8; SYNOPSIS: P. 32).

DAILY MASS OF REQUIEM

299. ***When Used.*** The daily (*quotidiana*) Mass of Requiem is to be used, whenever the rubrics permit a Requiem Mass for a person or persons deceased outside the occasion of the funeral and outside other privileged occasions (S.R.C. 3049, III AD 1; 3963, II). These Masses are also designated as *votive* Masses of the Dead (S.R.C.: MARCH 23, 1955 AD V, 2; OCT. 17, 1955 AD VII IN EPH. LIT.: LXX, P. 249).

300. ***Orations.*** Only one oration shall be said in the daily (*quotidiana*) Mass of Requiem, if the Mass is celebrated with chant (S.R.C.: MARCH 23, 1955 AD V, 2). The one oration will be that one among the *Orationes Diversae*, which properly applies to the person or persons for whom the Mass is said. If the intention is unknown, any oration may be said.

b) If the daily (*quotidiana*) Mass of Requiem is celebrated without chant, the celebrant is free to say one or two or three orations, but never more than three (S.R.C.: MARCH 23, 1955 AD V, 2).

c) If the daily (*quotidiana*) Mass of Requiem is celebrated without chant and with two or three orations, for these orations the celebrant may select any

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oration he wishes (S.R.C.: NOV. 15, 1956 AD V). The first oration will be one that applies to the person or persons for whom the Mass is said; if the intention is unknown, any oration may be said.

301. ***The Daily Mass of Requiem with Chant.*** The daily (*quotidiana*) Mass of Requiem with chant is forbidden by reason of the circumstances mentioned in n. 282 ad 1–5. It is also prohibited on the following days (M.R.: ADD., III, 9):

1° on days when the Office is of double rite, unless by indult the daily Mass of Requiem with chant may be celebrated in the church or oratory on a certain number of days each week when the Office is of major double or minor double rite; more than one Mass of Requiem may be said on these days by virtue of the indult, which may be used, even if days of lower rite occur during the week (S.R.C. 3472; 3514). It is for the rector of the church or oratory to designate the days on which such an indult is to be used, lest the indult be used on more days than are allowed.

2° on all Sundays.

3° on privileged ferias, privileged vigils, and during the octaves of Christmas, Easter, and Pentecost.

Note: Concerning the daily Mass of Requiem in cemetery churches and oratories, see n. 298.

302. ***The Daily Mass of Requiem without Chant.*** The daily (*quotidiana*) Mass of Requiem without chant is forbidden by reason of the circumstances mentioned in n. 282 ad 1–5. It is also forbidden on the

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following days (M.R.: ADD., III, 9; S.R.C.: MARCH 23, 1955 AD TIT. II, NN. 14, 15, 17):

1° on days when the Office is of double rite.

2° on all Sundays.

3° on privileged ferias, privileged vigils, and during the octaves of Christmas, Easter, and Pentecost.

4° from Jan. 2 inclusively to Jan. 5 inclusively, from Jan. 7 inclusively to Jan. 12 inclusively, and from the Ascension to the vigil of Pentecost exclusively.

5° on Rogation Monday or on an Ember day or on a common vigil or on a ferial day occurring on or between Dec. 17 and Dec. 23, even if these days are only commemorated in the Office.

6° on the ferial days of Lent and Passiontide, even if only commemorated in the Office. To be excepted is the first day each week on which neither an Office of double rite nor an Ember day nor a vigil nor a privileged feria occurs or is even commemorated. On the first such free day the daily Mass of Requiem without chant is permitted. If the daily Mass of Requiem without chant is permitted on the Monday and/or Tuesday before Ash Wednesday, such Masses may again be said in the same week on the first free day after Ash Wednesday (S.R.C.: MARCH 3, 1936 AD X).

Note: Concerning the daily Mass of Requiem in cemetery churches and oratories, see n. 298.

303. ***Gregorian Masses.*** It is pious and reasonable to hope that the celebration of the thirty Gregorian Masses will have a special efficacy in delivering a soul

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from Purgatory, due to the divine good pleasure and mercy. This practice, moreover, is approved by the Church (CONG. INDULG.: MARCH 15, 1884). Concerning the origin of this practice, see Eph. Lit.: LV, p. 104, n. 156.

b) The thirty Masses must be offered on thirty consecutive days, though not necessarily by the same priest or in the same church; nor need they be offered at a privileged altar. The series is not considered broken by the last three days in Holy Week, provided that the one obligated does not say Mass on Holy Thursday or on Holy Saturday (CONG. INDULG.: JAN. 14, 1889; HOLY OFFICE: DEC. 12, 1912 AD II–III; BENEDICT XIV: INST. ECCL., 34, N. 22).

c) The thirty Masses must be applied for one deceased person only. They need not be Masses of Requiem, even when such Masses are permitted by the rubrics; but it is laudable to say a Mass of Requiem on a day that this is permissible and becoming (CONG. INDULG.: AUG. 24, 1888; HOLY OFFICE: DEC. 12, 1912 AD V).

d) It is the more probable view that the series of thirty Masses on thirty consecutive days does not have to be begun anew, if the series is broken involuntarily or inculpably as a result e.g. of the sudden sickness of the priest obligated and the unavailability of another priest to satisfy the obligation for that day. It is only required that the omitted Mass be supplied on the thirty first day, while it is recommended that a plenary indulgence be gained for the person concerned (THEOL. MOR.: II, N. 210 AD II). In case of doubt an arrange-

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ment should be sought with the donor of the stipend or a condonation should be asked for from the Holy See.

OCCASIONAL MASSES

304. ***Mass of Exposition.*** Masses before the Blessed Sacrament exposed in the monstrance are permitted on the feast and during the (suppressed) octave of Corpus Christi; this permission is given by law, but on the condition that the Blessed Sacrament is legitimately reserved in the place. Where on the feast itself the Blessed Sacrament is to be carried in procession after the principal Mass, It may not be exposed before the Mass, since a special Host for the procession must be consecrated at the Mass and exposed in the monstrance on the altar after the celebrant's Communion (C. 1274, 1; CODE COMM.: JULY 14, 1922; R.R.: IX, C. V AD 2; C.E.: II, C. XXXIII, NN. 15, 17; EPH. LIT.: XLIV, P. 521; XLVI, P. 292). See n. 410 d.

b) The Mass of Reposition on the third or last day of the Forty Hours Devotion shall be celebrated with chant before the Blessed Sacrament exposed in the monstrance. At the opening Mass which is also to be celebrated with chant, the Blessed Sacrament is not exposed in the monstrance until after the celebrant's Communion (INSTR. CLEM.: XV, 1, 5; XIX; XXX; S.R.C. 1421, V; 4268, I).

c) Apart from the times noted above, a Mass of Exposition is allowed only in a case of necessity or for

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a grave cause or by special indult. Otherwise, it is strictly forbidden, even if the Blessed Sacrament is veiled or exposed in the ciborium, or even if the purpose is to foster piety and devotion toward the Blessed Sacrament; this prohibition has been time and again affirmed by the Holy See (S.R.C. 3448, I, V; 3505, I; 4353; JULY 27, 1927; FEB. 1, 1930). See also n. 239 d.

d) For the Mass of Reposition on the third or last day of the Forty Hours there shall be at least twenty lighted candles on the altar (see n. 155 h); at the opening Mass six lighted candles are required until the end of the Consecration, the remaining fourteen to be lighted between the Consecration and the Communion (INSTR. CLEM.: VI; XIX, 3). For a Mass of Exposition on other occasions there shall be at least twelve lighted candles on the altar (n. 155 i).

e) Whenever the biretta or the incense spoon or the thurible or a cruet is given to or received from the celebrant at a Mass of Exposition, neither the object itself nor the hand of the celebrant is kissed. But the following kisses are not omitted: the kissing of the hand of the celebrant by the subdeacon after singing the Epistle; the kissing of the hand of the celebrant by the deacon before singing the Gospel; the kissing of the paten and the hand of the celebrant and the kissing of the chalice and the hand of the celebrant by the deacon at the Offertory; the kissing of the paten and the hand of the celebrant by the deacon after the *Pater noster* (INSTR. CLEM.: XXX, 14).

f) All salutations to the celebrant at the bench and to prelates and clergy assisting in the sanctuary are

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omitted at a Mass of Exposition. But the usual bows before and after an incensation or the Pax are not omitted (S.R.C. 2544; 2928, VI; CALLEWAERT: N. 33).

g) For the washing of his fingers at the *Lavabo*, the celebrant shall descend to the floor on the Epistle side, except where it is the practice to descend to the second step only. He shall then make a left turn and face out towards the people, in which position he shall wash his fingers; no genuflection is made on the predella at the Epistle side either before descending or after returning (S.R.C. 2682, XLVIII). Concerning the *Lavabo* at a solemn Mass of Exposition, see below (h).

h) On completing the incensation of the altar before the Introit and after the Offertory, the celebrant shall descend to the floor on the Epistle side, except where it is the practice to descend to the second step only. He shall then make a left turn and face out toward the people, in which position he is incensed by the deacon; remaining in this position, he washes his hands at the *Lavabo*. No genuflection is made on the predella at the Epistle side either before descending or after returning (INSTR. CLEM.: XXX, 12, 17; S.R.C. 2682, XLVIII).

i) After saying the *Orate fratres* and after giving the Blessing, the celebrant does not complete the circle as at an ordinary Mass but turns back by the same way. In the first case he returns to the middle and genuflects; in the second case he neither returns to the middle nor genuflects but goes at once to the Gospel side (INSTR. CLEM.: XXX, 13, 19). See also under j, k.

j) Whenever the celebrant is on the predella at the

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middle and must turn to put incense into the thurible or to kneel on the edge of the predella or to descend to the foot of the altar or to go by the short way to the bench or to face the people for the *Dominus vobiscum* or the *Orate fratres* or the Blessing, he shall first withdraw a little to the Gospel side in order to avoid turning his back to the Blessed Sacrament. See also under i. k.

k) The genuflections of the celebrant from the Consecration to the Communion are the same as at any other kind of Mass. Before the Consecration and after the Communion he shall genuflect on one knee as follows: at the middle when proceeding along the predella from one side to the other, except as noted in n. 157 g; after coming from the bench to the middle at the foot of the altar; after ascending from the middle at the foot of the altar to the middle at the altar table (S.R.C.: JUNE 13, 1950 AD II); after coming from the Epistle side to the middle at the altar table; after coming from the Gospel side to the middle at the altar table, except after putting incense into the thurible (INSTR. CLEM.: XXX, 11); before leaving the middle at the altar table for the Epistle side; before leaving the middle at the altar table for the Gospel side, except when this is done to put incense into the thurible or to incense the Blessed Sacrament from the top step or to say the *Dominus vobiscum* before and after the post-communion orations (INSTR. CLEM.: XXX, 10, 11, 18, 29; S.R.C. 4194, v); before descending from the middle at the altar table to go by the short way to the bench or to descend to the foot of the altar.

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Note: Concerning the double genuflections to be made by the celebrant, see n. 191 b–c. Concerning simple genuflections that are prescribed by reason of certain words when read or sung, see n. 192 d (low Mass), e (high Mass), f (solemn Mass).

l) The genuflections of the sacred ministers from the Consecration to the Communion are the same as at any other solemn Mass (n. 247 *passim*). Before the Consecration and after the Communion they shall genuflect on one knee as follows: on both sides of the predella whenever they cross from one side of it to the other (S.R.C. 4027, I) ; whenever during the Mass they come to the steps at the middle by way of the sanctuary floor (*per planum*), even if their previous position was at the altar (see n. 247 c) ; whenever they are about to leave the steps at the middle by way of the sanctuary floor, even if their next position is to be at the altar (see n. 247 d) ; whenever they are about to ascend from the steps at the middle to the predella (S.R.C. 4027, III) ; before descending from the predella to the steps at the middle, in which case the subdeacon after receiving the paten does not again genuflect on the first step (S.R.C. 4027, III) ; on the altar steps at the middle after coming from either side or before leaving for either side behind the celebrant; whenever the celebrant genuflects on the predella, provided that they are at his side; the deacon shall genuflect before withdrawing to the Gospel side to turn and sing the *Ite Missa est* and after turning back to the altar.

Note: Concerning the double genuflections to be made by the sacred ministers, see n. 191 b–c. Concern-

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ing simple genuflections that are prescribed by reason of certain words when read or sung, see n. 192 f.

m) Concerning a crucifix on the altar, see n. 152 l and n. 191 c ad 1. Concerning the ringing of the altar bell, see n. 160 f, i. Concerning profound bows of the head, see n. 195 b.

n) At the last Gospel the celebrant does not make the sign of the cross on the altar table but signs the altar card or Missal instead (INSTR. CLEM.: XXX, 19, 30).

o) The inferior ministers shall always genuflect *in plano*, never on the predella or on the altar steps. Before ascending the altar steps and after descending, they genuflect *in plano* at the place from which they ascend or to which they descend.

305. ***Low Mass of a Bishop.*** The vestments are arranged at the center of the altar table and in the following order: chasuble, stole, cincture, alb, and amice. The maniple is placed at the Gospel side of the altar table apart from the other vestments, except for a Mass of Requiem when it is placed on top of the stole (see n. 202 a).

b) The Missal is brought out beforehand and placed on its stand where it is opened at the Introit. No altar cards are needed. Concerning the number of lighted candles on the altar, see n. 155 c.

c) The following shall be placed on the credence table: the chalice prepared as usual and covered with its veil and burse, except as noted under g; the cruets of wine and water; a ewer of water with basin and

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towels (n. 161 g); the bugia or scotula or hand candlestick with its candle lighted; two larger candles which shall be lighted at the Sanctus and extinguished after the Communion, during which time they shall be held by two servers or set on two candlesticks, the servers to kneel and the candlesticks to be placed on the sanctuary floor behind the Bishop (C.E. I, C. XXIX, N. 7).

d) A prie-dieu with cushions for the arm-rest and for the kneeler shall be placed *in plano* before the middle of the altar for the Bishop's preparation and thanksgiving; it shall be draped according to the season with a green or violet covering, but only if the Bishop is in his own diocese. On the prie-dieu shall be laid the Canon Pontificalis, opened at the preparatory prayers (S.R.C. 367; EPH. LIT.: LV, P. 106, NOTE 1).

e) If possible, the Bishop shall be assisted by two priest-chaplains concerning whose ministerial duties the standard authors should be consulted (C.E.: I, C. XXIX, NN. 2, 5; SEE EPH. LIT.: LV, PP. 112–115).

f) If the Bishop is assisted by one who has received first tonsure but not sacred orders, the latter shall follow the same procedure as a priest-chaplain (i). But he may not wipe the chalice with the purificator at the Offertory and after the Ablutions, nor pour the wine and water at the Offertory, nor present the paten and the chalice at the Offertory, nor uncover and cover the chalice after the Consecration, nor present the paten after the *Pater noster* (S.R.C. 4181, III–IV).

g) If the Bishop is assisted by one who has not received first tonsure, he is only allowed to hold the bugia, to assist at the Book, and to perform the offices

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of an ordinary server. When the chalice is brought out beforehand, it is placed on the altar and not on the credence table; after the Ablutions it is dried and dressed by the Bishop and not taken away until after the Mass (S.R.C. 4181, VII).

h) If besides having a chaplain or assistant at his side the Bishop is also assisted by a server, the latter can be deputed to do such things as the following: to hold the Canon for the Bishop at the prie-dieu; to bring the basin with the ewer and the towels for the various washings; to pour the water on the Bishop's hands in which case the chaplain or assistant takes off and puts on the ring, kissing it each time; to transfer the Missal after the Epistle and before the Post-communion; to bring up the cruets from the credence table at the Offertory and Ablutions; to carry the Missal and the zucchetto to the credence table after the Secret prayers; to ring the altar bell; and to light the Sanctus candles. When not engaged, the server stands or kneels at the credence table.

i) Where the Bishop is assisted by only one priest-chaplain and if no server is present, the chaplain shall answer all the responses and shall attend the Bishop as noted in the following paragraphs (EPH. LIT.: LV. PP. 115–118):

1° He meets the Bishop at the door of the church or chapel, where with the usual kisses he presents the sprinkler and kneels for the blessing. He receives the sprinkler back with the usual kisses, accompanies the Bishop to the prie-dieu, takes his biretta, genuflects to the altar, and goes to the credence table; there he

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puts down the sprinkler and biretta and takes up the bugia with its lighted candle.

2° During the preparatory prayers he stands or kneels at the Bishop's right, taking whichever of these postures is more convenient for ministering to the Bishop; at the same time he holds the bugia and turns the pages of the Canon.

3° After the preparatory prayers he takes the Canon, opens it at the *Aufer a nobis*, and places it at the center of the altar table against the tabernacle door or the altar gradines; the bugia he sets down on the altar table at the right of the Missal.

4° He returns to the Bishop, removes the pectoral cross, and presents it to the Bishop to kiss. He then removes the mozzetta (or mantelletta) and lays it across the prie-dieu. Placing the pectoral cross on the altar table near the vestments, he goes to the credence table, takes up the basin with the ewer and towel, returns to the Bishop, pours the water for the washing of his hands, and ministers the towel; the ring is taken off and put on again by the Bishop himself, who places it in the meantime on the prie-dieu.

5° After bringing the basin with the ewer and towel back to the credence table, one by one he brings the vestments down from the altar table to the Bishop at the prie-dieu, doing so according to the following order: amice, alb, cincture, pectoral cross, stole, and chasuble. For a Requiem Mass, the maniple is brought down after the cincture; otherwise, it is brought down after the chasuble and held by the chaplain until after the *Indulgentiam*, as noted in the fol-

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lowing paragraph. The chaplain shall put each vestment on the Bishop and adjust it as may be necessary. The amice, maniple, pectoral cross, and stole are first presented to the Bishop to be kissed.

6° During the Prayers at the foot of the altar the chaplain kneels slightly behind and at the left of the Bishop. He rises after the *Indulgentiam* except at a Requiem Mass, kisses the maniple at the side, presents it to the Bishop to be kissed at the middle, adjusts it on his left forearm, kisses the Bishop's ring, and then kneels again till the Prayers are finished.

7° He ascends with the Bishop to the predella, raising the front of his alb. He then moves over to the Bishop's right, accompanies him to the Missal, takes up the bugia, points out the Introit, and turns the pages when necessary. He remains at the Bishop's right until the *Munda cor meum* exclusively, accompanying him to the middle for the *Kyrie* and *Gloria* and turning the pages of the Canon when necessary; at the *Pax vobis* or *Dnus vobiscum* he faces the altar.

8° He transfers the Missal for the Gospel, dropping down the stand so that the bugia can be carried on the open Book to the Gospel side. During the Gospel he assists at the Bishop's left. At the end of the Gospel he puts the bugia down on the altar, which is always to be done when he has to genuflect or kneel or perform some particular duty; he then lifts the Missal from the stand, presents it to the Bishop to be kissed, replaces it on the stand, and moves it towards the middle.

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9° After the Offertory verse he puts down the bugia at the left of the Missal, goes to the credence table, and returns to the right of the Bishop with the chalice. He then spreads the corporal, unveils the chalice, presents the paten and host with the usual kisses, descends to the credence table, returns with the cruets, and places them on the altar table. Wiping the chalice with the purificator, he pours in the wine, holds up the water cruet to be blessed (*Benedicite, Pater reverendissime*), pours a few drops of water into the chalice, wipes the chalice with the purificator, and presents it with the usual kisses to the Bishop.

10° After the offering of the chalice he covers it with the pall, brings the cruets back to the credence table, and returns with the ewer, basin, and towel for the second washing of hands; this is done as noted above (4), except that the Bishop places the ring on the altar table.

11° After returning the basin with the ewer and towel to the credence table, he crosses over to the Bishop's left, takes up the bugia, and assists at the Missal during the Secret prayers. He then removes the Missal from the stand, replacing it with the Canon which he opens to the Preface. At the *Per omnia saecula saeculorum* he removes the Bishop's zucchetto, which together with the Missal he brings to the credence table after answering *Dignum et justum est.*

12° He rings the bell at the *Sanctus*, returns to the Bishop's left, and takes up the bugia. At the *Quam oblationem* he places the bugia down at the left of the Canon, descends to the second step, kneels on the edge

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of the predella at the Bishop's right, and rings the warning bell for the Consecration.

13° During the Elevations he rings the bell and raises the chasuble. After the Elevation of the Host he rises and uncovers the chalice, genuflecting in the meantime with the Bishop. After the Elevation of the chalice he again rises, covers the chalice, and genuflects with the Bishop. He replaces the bell on the credence table, returns to the left of the Bishop, takes up the bugia, and assists at the Canon.

14° At the *Per quem haec omnia* he puts the bugia down at the left of the Canon, genuflects, crosses over to the Bishop's right, uncovers the chalice at *praestas nobis*, and genuflects with the Bishop. After covering the chalice, he genuflects with the Bishop, crosses over to his left, genuflects, takes up the bugia, and assists at the Canon.

15° Near the end of the *Pater noster* he puts the bugia down at the left of the Canon, genuflects, crosses over to the Bishop's right, genuflects, wipes the paten, and presents it with the usual kisses. He assists at the Bishop's right until after the Ablutions, uncovering and covering the chalice at the proper times and genuflecting with the Bishop. After the latter has received the Host, the chaplain genuflects, goes down to the credence table for the zucchetto and cruets, puts the zucchetto on the Bishop after he has taken the chalice, and pours the wine and water for the Ablutions.

16° After returning the cruets to the credence table, he crosses to the Gospel side with the Missal, sets the Canon against the tabernacle door or altar gradines,

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puts the Missal on the stand, and transfers the stand with the bugia to the Epistle side. Here he again washes the Bishop's hands, as noted above (10).

17° He crosses over to the Gospel side, dries and dresses the chalice, and carries it to the credence table. If the Bishop is still reading the orations of the Post-communion, the chaplain assists on his right with the bugia and transfers the Missal to the Gospel side if necessary. Otherwise, he closes the Missal, kneels on the edge of the predella at the Bishop's right for the blessing, and assists at his left with the bugia during the last Gospel.

18° After the Leonine Prayers he assists the Bishop at the foot of the altar to unvest, taking the maniple off first if it was put on after the *Indulgentiam* and placing each vestment on the altar table. He then puts the mozzetta (or mantelletta) on the Bishop, presents the pectoral cross to be kissed, and places it around the Bishop's neck. During the thanksgiving he holds the bugia at the Bishop's right and turns the pages of the Canon. The Bishop does not wash his hands after unvesting (EPH. LIT.: LV, P. 106 AD 4).

19° If Communion is to be distributed during the Mass, the chaplain puts on a stole after the Bishop has taken the chalice. The chaplain covers the chalice, opens the tabernacle, genuflects with the Bishop, takes out and uncovers the ciborium, genuflects with the Bishop, retires to the Epistle side, and recites the *Confiteor*. During the distribution he holds the paten for each communicant. On returning to the altar, he genuflects with the Bishop, covers the ciborium, re-

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places it in the tabernacle, genuflects with the Bishop, closes the tabernacle, and removes the stole.

306. *Low Mass* Coram Episcopo. There is question here of a low Mass celebrated in the presence of a residential Bishop in his own diocese and assisting at the Mass in choral or prelatial dress; this means that the Bishop is wearing his choir cassock and over it the rochet with the cappa magna or at least the mozzetta (EPH. LIT.: LV, P. 119, NOTE 15).

b) The number of lighted candles on the altar shall be no more than two, even if the occasion is a solemn one (see n. 155 b). The credence table shall be prepared as for an ordinary low Mass, except that on it shall also be placed the *instrumentum pacis* or paxbrede covered with a linen cloth (EPH. LIT.: LV, P. 118, N. 164 AD 1–2).

c) A prie-dieu with cushions for the arm-rest and for the kneeler and draped according to the season with a green or violet covering shall be placed *in plano* either before the middle of the altar or at either side, depending on which arrangement is more suitable to the place (C.E.: I, C. XII, N. 8; C. XXX, N. 1).

d) The celebrant should endeavor to be at the altar before the arrival of the Bishop at the prie-dieu. He shall carry the chalice, approach the altar in the usual way, remove his biretta, make the proper reverence before the altar, ascend to the predella, spread the corporal, place the chalice upon it, go to the Epistle side, and open the Missal to the Introit. He shall return to the middle, bow to the cross, and descend to

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the position *in plano* where he is to say the prayers at the foot of the altar as noted below (f). He shall there await the arrival of the Bishop with hands joined before his breast. After the Bishop has arrived and is kneeling at the prie-dieu, the celebrant shall turn toward him and salute him with a profound bow. On receiving a sign from the Bishop to begin the Mass, he shall again bow to him profoundly; thereupon he shall make the proper reverence to the altar and begin the prayers (M.R.: RITUS, III, 2; EPH. LIT.: LV, P. 118 AD 1, 3).

e) If the Bishop is at the prie-dieu before the celebrant arrives at the altar from the sacristy, the latter on his way to the altar shall salute the Bishop with a profound bow but without removing his biretta. For the rest he shall do as explained in the preceding paragraph (EPH. LIT.: LV, P. 119 AD 4).

f) If the prie-dieu is placed before the middle of the altar, for the prayers at the foot of the altar the celebrant shall descend to the floor by way of the steps on the Gospel side, so that up to the beginning of the prayers he is facing along the length of the predella toward the Epistle side; during the prayers he remains in the same place, except that he turns somewhat obliquely and faces toward the tabernacle or altar cross (M.R.: RITUS, III, 2). If the prie-dieu is placed at either side of the middle, for the prayers at the foot of the altar the celebrant descends from the predella to the usual place before the middle of the altar.

g) At the *Confiteor* the celebrant says *tibi Pater* and *te Pater* instead of *vobis fratres* and *vos fratres;*

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at the same time he turns toward the Bishop (M.R.: RITUS, III, 8).

h) Having said *Oremus* and before beginning the *Aufer a nobis*, the celebrant shall again turn towards the Bishop and bow to him profoundly. If his position *in plano* is before the steps on the Gospel side as explained above (d), he shall after bowing to the Bishop come around to the front of the altar and ascend to the predella by way of the middle as at an ordinary Mass; while ascending, he shall say the *Aufer a nobis* as usual (M.R.: RITUS, III, 11; EPH. LIT.: LV, P. 119 AD 6).

i) During the reading of the Gospel the server remains at the Gospel side, standing on the second step. At the end of the Gospel the celebrant does not say the *Per evangelica dicta* nor does he kiss the Missal. Instead, the server carries the open Missal to the Bishop standing at the prie-dieu; the latter then kisses the beginning of the Gospel text and says the above words. The server makes no reverence to the Bishop up to the time that he presents the Missal to him to be kissed. But after the Book has been kissed, the server closes it, genuflects on one knee to the Bishop, carries the Book back to the stand, and opens it again at the proper place. During this whole procedure the celebrant remains at the Gospel corner, facing the altar (M.R.: RITUS, VI, 2; EPH. LIT.: LV, P. 119 AD 7; P. 120 AD 8).

j) The water to be put into the chalice at the Offertory is blessed by the celebrant and not by the Bishop (C.E.: I, C. XXX, N. 3).

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k) After saying the first of the prayers before Communion, the celebrant places his extended hands on the altar within the corporal, kisses the altar, and stands erect. He thereupon says *Pax tecum* and kisses at the same time the *instrumentum pacis* or pax-brede, which is held on the altar by the server kneeling on the predella at the celebrant's right. Answering *Et cum spiritu tuo*, the server rises, descends, genuflects *in plano*, goes directly to the Bishop, wipes the pax-brede with a linen cloth, says *Pax tecum* and at the same time presents the pax-brede to the Bishop to be kissed. The server then genuflects on one knee to the Bishop and replaces the pax-brede on the credence table. During this procedure the celebrant continues with the Mass (M.R.: RITUS, X, 3; EPH. LIT.: LV, P. 119 AD 9; PP. 120–121 AD 9–10).

l) After turning to bless the faithful at the end of the Mass but before making the sign of the Cross, the celebrant bows his head to the Bishop, as though asking his leave to give the blessing in his presence. The celebrant thereupon gives the blessing, directing it toward those on the Gospel side if the Bishop's prie-dieu is placed before the middle of the altar; if the prie-dieu is on either side of the middle, the celebrant directs the blessing toward those on the side opposite the Bishop (M.R.: RITUS, XII, 3).

m) For the Leonine Prayers the celebrant kneels on the top or bottom step either at the Gospel side or at the middle, depending on whether the prie-dieu is before the middle of the altar or at either side. At the

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end of the Prayers he ascends by the short way to the Gospel corner of the predella and bows profoundly to the Bishop, remaining in the same place and turned toward the Bishop until the latter has left the sanctuary. But if the Bishop desires to remain at the altar, the celebrant goes from the Gospel corner to the middle, takes up the chalice, descends by way of the middle to the floor, makes the proper reverence to the altar, puts on his biretta, and leaves for the sacristy; on the way he bows profoundly to the Bishop but without uncovering (EPH. LIT.: LV, P. 119 AD 11–12).

n) The above rubrics for a low Mass *coram Episcopo* are also to be observed at a low Mass in the presence of an Archbishop in his Province, a Patriarch in his Patriarchate, a Legate of the Holy See in the place under his jurisdiction, and a Cardinal in the church of his title and everywhere outside the diocese of Rome; but these must assist in choir or prelatial dress (M.R.: RITUS, III, 2, 11; VI, 2; X, 3; XII, 3). These same rubrics are likewise observed at a low Mass in the presence of a residential Bishop in prelatial dress, if the Mass is said outside his diocese but in a private oratory and by a priest of his jurisdiction (EPH. LIT.: LV, P. 119, NOTE 15).

o) At a low Mass before the Blessed Sacrament exposed no notice is taken of an assisting Prelate under any circumstances. At a low Mass of Requiem the ceremonies of the kissing of the Gospel and of the giving of the Pax are omitted (C.R.R.: P. 66).

p) At a low Mass in the presence of a Bishop assist-

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ing in prelatial dress but outside his diocese, the celebrant gives the Pax as explained above and bows to him while coming from and returning to the sacristy. To any Bishop who does not assist in prelatial dress, the celebrant merely bows while coming from and returning to the sacristy (C.R.R.: P. 66).

307. *First Low Mass after Ordination.* The following notes do not apply, if the first low Mass after ordination was preceded by a high or a solemn Mass.

b) Six candles may be lighted on the altar. The chalice and Missal may be brought out to the altar beforehand, the chalice to be placed on the extended corporal and the Missal to be opened at the Introit (EPH. LIT.: LV, P. 140, N. 185 AD 1).

c) Two servers are permitted. The celebrant may also be assisted by a priest wearing a surplice and a stole of the color of the Mass; according to what is customary in the place, the stole may be worn from the beginning to the end of the Mass or from the beginning of the Canon to the Communion inclusively (S.R.C. 3515, VII; EPH. LIT.: LV, P. 140, N. 185 AD 1; SEE N. 124 P).

d) The assisting priest kneels at the right of the celebrant during the Prayers at the foot of the altar, during the Consecration, and for the celebrant's Communion. Otherwise, he stands and assists at the Missal (EPH. LIT.: LV, P. 140, N. 185 AD 3).

e) The organ may be played during the Mass. Torch-bearers are also permitted as at a high Mass (n. 248 m). But these things should not be done, if

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not in accord with local practice (EPH. LIT.: LV, P. 140). Concerning the organ, see n. 30 l.

f) The Leonine Prayers may be omitted at the end of the Mass (n. 243 i ad 5).

g) If it is customary for a newly-ordained priest to receive the blessing of his parents at the conclusion of his first Mass, this should be done in the sacristy or elsewhere but not in the sanctuary or in the church proper; the sacred vestments should moreover first be taken off (S.R.C. 4257, II).

h) A plenary indulgence is granted to a priest at his first Mass on condition of Confession and prayers for the intention of the Pope (ENCH. INDUL.: N. 742).

i) The following indulgences are granted to those of the faithful who assist at the first Mass of a priest: a plenary indulgence to blood-relatives up to the third degree inclusively, on the usual conditions of Confession, Communion, and prayers for the intention of the Pope; a partial indulgence of seven years to all others (ENCH. INDUL.: N. 676 A).

j) A partial indulgence of one hundred days is granted to those of the faithful who devoutly kiss the palms of a priest on the day of his ordination and on the day of his first Mass (ENCH. INDUL.: N. 676 B).

308. *The* Pro Populo *Mass.* A *pro populo* Mass must be celebrated on the following days (THEOL. MOR.: I, N. 1145 AD III; II, N. 199 AD 1–3):

1° On all Sundays of the year.

2° On the ten Holydays of obligation prescribed for the universal Church. These days are: Christmas,

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Circumcision, Epiphany, Ascension, Corpus Christi, the Immaculate Conception, the Assumption, St. Joseph (March 19), SS. Peter & Paul, All Saints.

3° On the suppressed feasts of obligation. These days are: the Purification (Feb. 2), St. Matthias (Feb. 24 or in leap years Feb. 25), the Annunciation (March 25), the Finding of the Cross (May 3), SS. Philip & James (May 11), the Nativity of St. John the Baptist (June 24), St. James (July 25), St. Anne (July 26), St. Lawrence (Aug. 10), St. Bartholomew (Aug. 24), the Nativity of Our Lady (Sept. 8), St. Matthew (Sept. 21), St. Michael (Sept. 29), SS. Simon & Jude (Oct. 28), St. Andrew (Nov. 30), St. Thomas (Dec. 21), St. Stephen (Dec. 26), St. John (Dec. 27), Holy Innocents (Dec. 28), St. Sylvester (Dec. 31), the Monday and Tuesday after Easter and Pentecost Sundays.

4° On the feast of one of the principal Patrons of a nation or province and on the feast of one of the principal Patrons of a diocese or a city or a town.

5° On Holydays of obligation prescribed locally by the Holy See.

b) The following are obliged to say a *pro populo* Mass on the above-mentioned days: residential Bishops (c. 339, 1); permanently constituted Apostolic Administrators, whether the See is occupied or vacant (c. 315, 1); a temporarily constituted Apostolic Administrator or a Vicar Capitular in charge of a vacant See (cc. 315, 2 AD 1; 431, 2; 440); Abbots and Prelates *nullius* (c. 323, 1); parochial pastors (c. 466, 1); one who as parochial vicar administers a parish that has been united *pleno iure* to a capitular church or to

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a religious house or to some other moral person (c. 471, 4); one who as vicar oeconome administers a vacant parish (c. 473, 1).

c) Vicars and Prefects Apostolic as well as quasi-parochial pastors in a Vicariate or Prefecture Apostolic are obliged to a *pro populo* Mass on the following days only (cc. 306; 466, 1): Christmas, Epiphany, Easter, Ascension, Pentecost, Corpus Christi, the Immaculate Conception, the Assumption, St. Joseph (March 19), SS. Peter & Paul, and All Saints.

d) The obligation to say the *pro populo* Mass begins, after one has taken canonical possession of the office to which the obligation is attached (SEE c. 339, 1). The obligation is one of justice. But neither insufficiency of revenue from the office nor any other reason excuses one from the obligation either in whole or in part (c. 339, 1); for any exemption an apostolic indult is required.

e) If one has a number of offices to each of which the obligation of a *pro populo* Mass is attached, the application of only one Mass on each of the prescribed days for all the souls committed to one's care is sufficient. But if one presides over several dioceses or several parishes each of which has its own distinct Patron, a *pro populo* Mass must be applied on each feast, unless the feasts should perpetually or accidentally fall on the same date (cc. 339, 5; 466, 2; 306; CODE COMM.: JULY 14, 1922 AD VI; CONG. CONC.: NOV. 12, 1927).

f) On Christmas day and whenever one of the prescribed feasts falls on a Sunday, it is sufficient to apply one Mass *pro populo* (c. 339, 2).

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g) If one of the prescribed feasts is transferred, the obligation of the *pro populo* Mass is not transferred, unless the precept of hearing Mass and of abstaining from servile work is transferred with the Office and Mass. Hence, if only the Office and Mass are transferred, the *pro populo* Mass must be applied on the day to which the feast is habitually assigned (c. 339, 3).

h) If the feast of St. Joseph or of the Annunciation falls on Good Friday, the obligation of the *pro populo* Mass falls out for that year (INSTIT.: I, N. 397 F). But where the feast of St. Joseph is of precept and where the precept is transferred with the Office and the Mass, the obligation of the *pro populo* Mass is also transferred as noted in the preceding paragraph.

i) For a just cause the local Ordinary may permit a parochial pastor to say a *pro populo* Mass on a day other than the prescribed one (c. 466, 3).

j) If the one obliged to a *pro populo* Mass is legitimately impeded by a truly grave cause from saying the Mass himself, he should try to have it said on the day prescribed by another. If this is not possible, he should say it himself as soon as possible after the prescribed day; if this is not possible due to a legitimate impediment of a grave nature, he should have it said as soon as possible by another (cc. 339, 4; 466, 1; THEOL. MOR.: I, N. 1146 AD 1).

k) If one is obliged to a conventual Mass and to a *pro populo* Mass on the same day and if he may not say the *pro populo* Mass on another day as noted above (*i*), he must celebrate and apply the conventual

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Mass himself and either depute another to say the *pro populo* Mass on that day or say it himself on the following day (c. 419, 2).

l) It is permitted to depute another to say a *pro populo* Mass on the prescribed day, in order to celebrate a Mass of Requiem oneself. But if no priest is available to say the *pro populo* Mass and if the one obliged to it may not transfer it to another day as noted above (i), the *pro populo* Mass must be said in preference even to a funeral Mass (M.R.: ADD., III, 12). But in a case of necessity one may say the *pro populo* Mass on another day, even apart from the permission of the local Ordinary to do so (THEOL. MOR.: I, N. 1146, 2).

m) A parochial pastor must celebrate a *pro populo* Mass in the parish church, unless circumstances require or suggest otherwise (c. 466, 4). If legitimately absent from his parish, a pastor may either apply the Mass in the place of his sojourn or he may have it said by the priest taking his place (c. 466, 5).

n) The *pro populo* Mass must as a rule conform to the Office of the day (S.R.C. 3887). A Mass of Requiem can never be applied to satisfy this obligation (M.R.: ADD., III, 12; S.R.C. 4256). Nor can a votive Mass be said, unless this is expressly allowed (S.R.C. 4093, II; MARCH 11, 1936). This is allowed in the case of the annual Mass for the Propagation of the Faith as noted in n. 271 e, in the case of the Mass of a transferred solemnity as noted in n. 278 i, in the case of the Rogation Mass celebrated after the procession as noted in 279 g. It is not allowed in the case of

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the First Thursday or the First Friday Mass as noted respectively in n. 274 d ad 6 and in n. 275 d ad 7.

o) The *pro populo* Mass need not be celebrated as a high or solemn Mass or even publicly; it may be said as a low Mass and privately (S.R.C. 2939, IV; 2967).

309. ***A Priest with Poor Sight.*** If a priest's sight is so weak that he can only read very large print, he can obtain an apostolic indult to celebrate daily either a votive Mass of the Blessed Virgin or the daily (*quotidiana*) Mass of Requiem; the indult can be applied for, even if there is question of a merely temporary weakness of sight. If the diocesan Bishop has not the faculty to grant this indult, it can be obtained either from the Apostolic Delegate or from the Congregation of Rites (R.R.: V, C. VI, N. 1 AD 1; S.R.C.: DEC. 15, 1957). The Missal for this purpose is called the *Missale Caecutientium*. See also n. 178 h.

b) The conditions of this indult must be observed exactly (S.R.C.: DEC. 15, 1957, 1 AD 2).

c) If after receiving this indult one should suffer a complete loss of sight, he must abstain from celebrating Mass until a new indult has been requested and received; application for this indult must be made to the Congregation of the Discipline of the Sacraments. Having obtained the new indult, the petitioner is bound *sub gravi* to be assisted by another priest while saying Mass, even if this condition is not expressly mentioned in the rescript (S.R.C.: DEC. 15, 1957, 1 AD 3; R.R.: V, C. VI, N. 1 AD 3).

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d) Concerning the votive Mass of the Blessed Virgin, the following norms are prescribed (S.R.C.: DEC. 15, 1957 AD 2; R.R.: V, C. VI, N. 2 AD I–III):

1° The fifth of the seasonal votive Masses of the Blessed Virgin shall be said at all seasons of the year, unless one is able to read the other four Masses also, in which case the Mass corresponding to the season may be chosen.

2° The above Mass may be said on any day of the year, except on the last three days of Holy Week when the indult may not be used at all. But on a day when the daily Mass of Requiem cannot be said, the Mass of the Blessed Virgin is the only Mass that may be said. On Christmas it may be said thrice; see n. 463 i.

3° The *Gloria* and the *Ite Missa est* are said in the following instances: on all Saturdays; on the Jubilee of the celebrant's ordination to the priesthood; if the Mass is said for a grave cause of a public nature; if the *Gloria* is prescribed for the Mass of the day according to the ordo or calendar to be followed in the place for Mass.

4° No oration shall be added after the principal prayer (n. 210 b).

5° The *Credo* is said in the following instances: on the Jubilee of the celebrant's ordination to the priesthood; if the Mass is said for a grave cause of a public nature; or if the *Credo* is prescribed for the Mass of the day according to the calendar or ordo to be followed in the place.

6° The Preface shall be of the Blessed Virgin with the words *Et te in veneratione*, except that on feasts of

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the Blessed Virgin the same Preface shall be said but with the words proper to the feast.

7° The last Gospel shall always be the Gospel *In principio* of St. John, even though a different Gospel would have to be said in other circumstances.

8° If the Mass is sung and if it is for a grave cause of a public nature, the solemn tone shall be used in singing the oration, the Preface, and the *Pater noster;* otherwise, the ferial tone shall be used.

e) Concerning the daily (*quotidiana*) Mass of Requiem, the following norms shall be observed (S.R.C.: DEC. 15, 1957 AD 3; R.R.: V, C. VI, N. 3 AD 1–4):

1° This formula shall be used in place of any other Mass of Requiem that may be appropriate to the occasion.

2° The Mass may be said whenever it is permitted according to the rubrics to celebrate the Mass of Requiem for which it is used as a substitute. Hence, if it takes the place of a funeral Mass or of any other privileged Mass of Requiem, it may be said, provided that the privileged Mass in question is allowed. But it may not be celebrated as a low Mass, if a low Mass of Requiem is forbidden.

3° Only one oration is to be said. This is the oration *Fidelium.* The option of saying two or three orations, given in the Ritual, has been taken away by the S.R.C. in its INSTRUCTION OF DEC. 15, 1957.

4° On All Souls' day the Mass may be celebrated thrice. But only one Mass may be said for a stipend or in satisfaction of some other obligation of justice. A second and third Mass must be applied respectively

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for all the Faithful Departed and for the intention of the Sovereign Pontiff. The oration *Fidelium* shall be said in each Mass, and no other.

5° The *Dies Irae* may always be omitted by the celebrant. But if obligatory according to n. 224 e, it may never be omitted by the choir, even though it is omitted by the celebrant.

310. *Bination.* It is allowed to celebrate three Masses on the feast of Christmas and on All Souls' day. It is also licit to say Mass on Easter Sunday and (if one has the required faculty) to binate and trinate, even though one has celebrated the midnight Mass of the Easter Vigil. Should a priest otherwise presume to repeat Mass on the same day without an apostolic indult or the local Ordinary's permission, he shall be suspended from the celebration of Mass for a time to be determined by the Ordinary (cc. 806, 1; 2321; S.R.C.: Nov. 16, 1955 AD 20). See n. 499 j.

b) The local Ordinary has no power by law to permit a priest to celebrate more than two Masses on the same day. Nor may he grant permission for even two Masses, except when a notable part of the faithful would in his prudent judgment be unable to assist at Mass on a Sunday or Holyday because of a lack of priests. Twenty or thirty people would be a notable part (c. 806, 2; THEOL. MOR.: II, N. 226).

c) The permission of the local Ordinary to celebrate a second Mass on a day of precept may reasonably be presumed in a case of sudden necessity, unless a provincial or diocesan statute requires that the matter be

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submitted to the vicar forane when possible. A second Mass on the same day would also seem to be licit by epikeia, in order to provide in a case of real emergency Viaticum of precept for a dying person (THEOL. MOR.: II, N. 226).

d) If a priest completes the Mass of another priest, he cannot celebrate again on the same day except as noted in n. 178 n.

e) If a priest celebrates more than once on the same day and if one Mass is applied to satisfy an obligation of justice, he cannot take a stipend for the other Mass or Masses except on Christmas day. If therefore on a day other than Christmas a stipend is taken for one Mass or if one Mass is applied *pro populo*, the celebrant cannot take a stipend for any other Mass, unless he is permitted to do so by apostolic indult or unless the offering is certainly for a reason other than the application of the Mass (CC. 824, 2; 825 AD 4).

f) If on Palm Sunday a priest must celebrate without chant a second or a third Mass, he is not obliged to repeat the Passion but can read the specially provided Gospel instead, and in the usual manner of a Gospel; no further permission is needed (O.H.S.I.: MISSA PALM., N. 11; SEE N. 226 E).

g) Concerning the procedure to be followed at the Offertory if the chalice has been used at a previous Mass and has not yet been purified, see n. 229 f.

h) Concerning the procedure to be followed in regard to the Ablutions by a priest who celebrates more than one Mass on the same day, see n. 240 b–e.

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311. *Evening Mass.* Evening Mass can be said with permission of the local Ordinary, but not of Vicar General without a special mandate. *Daily* celebration can be allowed (PIUS XII: MARCH 19, 1957 AD 1).

b) An evening Mass can be permitted any time after 4 P.M., but not earlier (S.R.C.: JUNE 21, 1957 AD 2; EPH. LIT.: 71, 1957, P. 316). See n. 180 h.

c) Evening Mass is permissible, only when it would be for the spiritual good of a notable (around 20 or 30) number of the faithful. To permit it for some material or temporal advantage merely or for the benefit of one family or a few individuals only is forbidden (PIUS XII: MARCH 19, 1957 AD 1; HOLY OFFICE: MARCH 22, 1955; S.R.C.: JUNE 21, 1957; C. 806, 2; THEOL. MOR.: II, N. 226).

d) More than one evening Mass can be permitted in the same church on same day, if above conditions are verified in each case (S.R.C.: JUNE 21, 1957 AD 1).

e) Communion can be distributed during the Mass and, if it is a read Mass, also immediately before and after it. Communion is not limited to those for whose special benefit the Mass is permitted (HOLY OFFICE: JAN. 6, 1953 AD 15).

f) Communion cannot be given outside of Mass during the hours of the afternoon or evening, even to those who are fasting according to n. 366 a–e (S.R.C.: MAY 21, 1957; JUNE 21, 1957 AD 3). It can, however, be given for a reasonable cause in the sense of c. 867, 4.

g) A priest who has celebrated in the morning cannot say an evening Mass, unless he has the faculty to

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binate that day. Neither can the faithful receive at an evening Mass after having received in the morning (HOLY OFFICE: JAN. 6, 1953 AD 14).

h) See nn. 178 c–g, 275 a, 366 a–c.

312. ***Participation of the Faithful.*** The numerical references in parentheses in the following paragraphs are to the Instruction of Sept. 3, 1958 of the S.R.C.

b) The very nature of the Mass requires the participation, in the manner proper to each, of those assisting. Especially should they by *internal* acts offer the Mass through and with Christ and offer themselves in union with Him (22 a).

c) Internal participation, if manifested externally, is called *active* participation (22 b).

d) A fruitful participation of the laity is impossible without timely instruction. To provide this is the strict responsibility of pastors (22 d).

e) Active participation is facilitated, if a priest or ordained cleric in surplice explains from the sanctuary or pulpit what is being said or done at the altar and leads the people in the responses, prayers and singing. His comments must be opportune and few, in a moderate voice, and from a prepared text. They should be a help, not a hindrance, to devotion, not retarding or distracting attention from the rite. During the orations of the celebrant there must be silence. In the absence of a priest or cleric the commentator may be a layman; he shall be of exemplary life; he may not wear cassock or surplice and shall face the people from the body of the church. The commentator may

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never be a woman, but in a case of necessity a woman is allowed to lead the singing or prayers (96 a–f). See n. 29 c (10th parag.).

f) Any text said aloud by the people either with the priest or as a response must be said in Latin only (14 b). See n. 29 f (5th parag.).

g) The various forms of participation are perfected by sacramental participation, that is, by Holy Communion (22 c). See n. 239 e, 368 a.

h) There are three degrees of participation in a Mass celebrated in chant (25–26).

i) First degree of participation in a Mass celebrated in chant — All assisting sing: *Amen; Et cum spiritu tuo; Gloria tibi Domine; Habemus ad Dnum; Dignum et iustum est; Sed libera nos a malo; Deo gratias* (25 a). See n. 29 c (6th, 7th, 11th parag.).

j) Second degree of participation in a Mass celebrated in chant — All assisting also sing: the *Kyrie;* the *Sanctus-Benedictus;* the *Agnus Dei;* if possible, also the *Gloria* and *Credo* (25 b). See n. 29 c (12th parag.) and n. 244 d.

k) Third degree of participation in a Mass celebrated in chant — All assisting also sing: Introit; Gradual; Tract; Alleluja verses; Sequence; Offertory; Communion. This full participation is especially for seminaries and religious communities (25 c).

l) There are three principal modes of participation in a low Mass (28).

m) First mode of participation in a low Mass — Consists in meditating on the parts of the Mass or on the mysteries of Christ, in secretly saying with the help

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of a small Missal the prayers of the Mass with the priest, or in saying other prayers according to approved regional customs or one's personal devotion (29). See n. 30 l.

n) Second mode of participation in a low Mass — Consists in the common recitation of prayers and in the singing of hymns, corresponding to the various parts of the Mass (30, 33). Prayers and hymns may be in the vernacular. See n. 29 f (5th, 7th parag.).

o) Third mode of participation in a low Mass — This is the dialog Mass, in which the faithful liturgically respond to the celebrant and say aloud other parts also. There are four degrees of dialog Mass.

1st degree of dialog Mass — All say the following: *Amen; Et cum spiritu tuo; Deo gratias; Gloria tibi Dne; Laus tibi Christe; Habemus ad Dnum; Dignum et iustum est; Sed libera nos a malo* (31 a).

2nd degree of dialog Mass — All respond also to prayers at foot of altar and, if Communion is distributed during Mass, recite the *Confiteor* and say the *Dne non sum dignus* thrice with the priest (31 b).

3rd degree of dialog Mass — The *Gloria, Credo, Sanctus-Benedictus*, and *Agnus Dei* are also said by the people and with the priest (31 c).

4th degree of dialog Mass — The Introit, Gradual, Offertory, and Communion are also said with the priest. Restricted to select groups, able to read these parts in a competent and dignified manner (31 d).

p) At all low Masses the *Pater noster* to *Amen* inclusively may be said by all with the priest, but in Latin only (32).

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Fourth Part

SACRED RITES: The Divine Office

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313. ***Those Obliged to Choir.*** The following are obliged to chant or recite daily the divine Office in choir:

1° Cathedral and collegiate chapters, in accordance however with the laws of the foundation (c. 413, 1).

2° Each individual who has been given a choral benefice, unless by apostolic indult or according to the laws of the foundation the choral service is performed by rotating groups or unless one is legitimately excused (cc. 414; 418, 1; 420; 421).

3° Religious communities of those male or female institutes which are obliged to choir, provided that there are present in the house at least four, or (if the constitutions so prescribe) even less than four, choir-religious who are not at the time legitimately impeded (c. 610, 1).

314. ***Those Obliged to Office in Private.*** The following are obliged to say daily the divine Office in private, unless they satisfy their obligation by saying the Office with others either in common or in choir:

1° Clerics in sacred orders, unless the obligation has been remitted by an apostolic decree or indult of laicisation (c. 135). The obligation is therefore assumed with the subdiaconate. On the day of his promotion to the subdiaconate, a cleric must begin by saying the canonical hour which corresponds to the time of day

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that the order was received; this will generally be the hour of Prime or Terce, which according to the more probable view cannot be anticipated before the ordination. If suspended or excommunicated or put under interdict, a cleric in sacred orders is not for that reason excused from the obligation of the Office (THEOL. MOR.: I, N. 1108 AD QU. 1–2).

2° A cleric who has been given a remunerative ecclesiastical benefice, even though it is not a choral benefice. Whoever is not legitimately impeded and does not satisfy this obligation, must renounce a proportionate amount of the fruits of the benefice in favor either of his church or of the diocesan Seminary or of the poor (C. 1475, 1–2; THEOL. MOR.: I, N. 1107 AD I; N. 1108 AD QU. 4).

3° A male or female choir-religious in solemn vows (C. 610, 3).

4° The temporarily professed of a religious institute obliged to choir, provided that the temporarily professed are expressly obliged by their constitutions to say the Office privately, when absent from choir (C. 578 AD 2).

315. *Obligation of the Roman Breviary.* The divine Office is to be said in the Latin Church according to the Roman Breviary, as promulgated on July 9, 1568 by Pope St. Pius V in the Bull *Quod a nobis*, and as reformed by Pope St. Pius X according to the prescriptions of the Bull *Divino Afflatu* of Nov. 1, 1911.

b) The following have the privilege of using a Breviary other than the Roman Breviary: those churches

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and religious institutes which after July 9, 1568 have received a proper Breviary from the Holy See; those churches and religious institutes which had been legitimately using a proper Breviary for at least two hundred years prior to July 9, 1568, provided that since that date they did not choose in the manner prescribed in the Bull *Quod a nobis* to accept the Roman Breviary.

c) Nothing may be added to or taken from or changed in the Roman or any other legitimate Breviary without the express approval of the Holy See (Bull *Quod a nobis;* S.R.C. 477, II; 1502; 1561; 2993, I; 4286).

316. ***Calendar or Ordo.*** A cleric in possession of a remunerative ecclesiastical benefice is always and everywhere obliged to say the divine Office in accordance with the calendar of the church of his benefice, unless an exception is allowed by apostolic indult in a particular case (S.R.C. 1599, II; 2682, XLVI; 4194, VIII). Concerning the celebration of Mass, see n. 181.

b) In accordance with the above a residential Bishop must say the divine Office as prescribed for the cathedral church, even though he belongs to a religious institute having a Breviary or calendar of its own. But while staying temporarily at some other church of his diocese, he can satisfy his obligation by saying the Office of a feast proper to that church, though he is not obliged to do so. If he presides over two dioceses, he may use his right and follow the calendar of the cathedral at which he habitually resides; but he must say the Office of a feast proper to the other diocese, if he is actually sojourning in that diocese at the time (S.R.C.

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181, I–II; 827; 1599, II; 2789, I; 3508; 3993, I). Concerning the celebration of Mass, see n. 181 a.

c) Non-beneficed secular clerics must say Office according to the calendar of the diocese to which they belong; they must also say the Offices proper to the church at which they reside, if they are strictly assigned to the service of that church. If they are to sojourn for about a month or more in another diocese, it is recommended that they say Office according to the calendar of that diocese, though they may continue to follow their proper calendar. If they are to be in another diocese for less than a month or are to travel about from one diocese to another, it is recommended that they say Office according to their proper calendar, though they may follow the calendar of the place where they happen to be. If they have been loaned to another diocese, they must follow the calendar of that diocese, as long as they remain assigned to it (S.R.C. 1445; 2682, XLVI; 3979, VI–VII; THEOL. MOR.: I, N. 1114 AD QU. 3). Concerning the celebration of Mass, see n. 181.

d) Seminarians and those over them shall say Office according to the proper calendar of the Seminary, unless they hold a benefice at some other church in which case they shall say Office as noted in the first paragraph above (S.R.C. 61; 2980; 4194, VIII). Concerning the celebration of Mass, see n. 181.

e) Members of a religious institute without a proper and approved calendar must say Office according to the calendar of the diocese in which they are stationed; they must also say any Office granted to their institute

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by law or by special indult, as well as any Office proper to the church at which they reside provided that the community as such or at least they individually are strictly assigned to the service of the church. While absent from this diocese, they shall say Office according to the norms noted above for secular clerics (S.R.C. 2964, I–II; 3806; 4312, III). Concerning the celebration of Mass, see n. 181.

f) Members of a religious institute with a proper and approved calendar must say Office according to that calendar, whether at home or traveling. If bound to choir, they shall say the special Offices of their proper house while traveling to another house, but they shall say the special Offices of the latter house during their sojourn there; while engaged for an extended period of time (about a month or more) in apostolic work outside a house of their institute, they shall say Office as it is said in their Province generally. The same rules apply if they are not bound to choir, except that while at another house of their institute they have the option of saying Office as it is said in the latter house or in their proper house (S.R.C. 2801, I–II; 3436, II; 3806; 3919, XIII; 4312, I–II; 4403, I). Concerning the celebration of Mass, see n. 181.

g) One bound to the divine Office does not satisfy his obligation, if he joins another or others in saying an Office different from the one prescribed or permitted according to the preceding paragraphs (S.R.C. 4011, III). But those who recite the Office in common during a retreat in the house of a religious institute may do so according to the calendar of that house, provided that

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the institute has received a special indult to this effect. Such an indult has been granted to the Society of Jesus and to the Congregation of the Most Holy Redeemer; it may be used, even if the retreatants are regulars or beneficed clerics (S.R.C. 3955; JAN. 13, 1892).

h) If either in choir or privately the wrong Office has been said, the prescribed Office is not to be said on some other day in place of a less noble Office but it is to be omitted that year. If the omitted Office is one of nine Lessons and the Office said by mistake in its place one of three Lessons, compensation shall be made by saying the omitted Lessons of the II and III Nocturns, provided that this can be done on the proper day (S.R.C. 1474; THEOL. MOR.: I, N. 1114 AD QU. 2).

317. *The Office in Special Cases.* The feasts of the principal Patrons of a city or town and of a diocese, province, and nation shall be celebrated in the Office and the Mass under double rite of the first class by both the secular and the religious clergy in the respective territory. Such feasts are no longer to be celebrated with an octave (S.R.C.: MARCH 23, 1955 AD TIT. II, N. 11). Religious shall use the same Office and Mass as the secular clergy, unless they have a more proper Office and Mass. They shall also celebrate the feast on the same day as the secular clergy, even though the same feast is celebrated in their institute on a different date; in the latter case they do not celebrate the feast on the date assigned for it in their institute (B.R.: ADD., IX, 3; S.R.C. 3041, I; 4312, IV–V; 4317, II–III; 4324; 4403, III).

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b) The consecration-feast, the consecration-anniversary, and the titular feast of a Cathedral shall be celebrated in the Office and Mass in the same manner as the patronal feasts mentioned in the preceding paragraph; for further details see nn. 12–13 and nn. 21–22.

c) Concerning the consecration-feast, the consecration-anniversary, and the titular feast of a non-cathedral church and of a public and semi-public oratory, see nn. 12–13 and nn. 21–22 (churches) and nn. 41 a and 46–47 (public and semi-public oratories).

d) Religious are obliged to the titular feast of their institute and to the feast of a canonized Founder or Foundress, even if the institute does not have a proper calendar. These feasts are celebrated as primary doubles of the first class; but they are no longer to be celebrated with an octave (S.R.C.: MARCH 23, 1955 AD TIT. II, N. 11). If the religious are not obliged to the divine Office either by sacred orders or by their constitutions, the liturgical privileges of these feasts are nevertheless to be accorded on the feasts to the Masses celebrated by the religious or by others in the churches and in the public and semi-public oratories of the institute (B.R.: TAB. DUPL. I CL. PRIM.; S.R.C.: DEC. 23, 1932; EPH. LIT.: XLVII, P. 180).

e) The feast of a minor Patron whether local or diocesan or national is celebrated as a primary major double by those who follow a diocesan calendar. Such feasts and other local feasts are celebrated in the Office and the Mass by religious with a proper calendar, only when the feast is celebrated in the place as an unsuppressed holyday of obligation; the feast is then cele-

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brated according to the rite assigned to it for the place (S.R.C. 4312, IV).

f) Feasts granted by special indult to a diocese or to a number of dioceses cannot be observed by religious with a proper calendar, unless these religious are expressly included in the indult authorizing the feast or unless these religious have asked for and received the permission of the Holy See to celebrate the feast (S.R.C. 3084, I; 4312, VI).

g) If a Saint is a member of a religious institute, his or her feast is to be observed as a double of the second class in the house of the institute in which he or she died. If a distinguished relic of such a Saint is kept in a church or in a public or semi-public oratory of the religious institute, the feast of the Saint is there also to be observed as a double of the second class, as explained in n. 172 a, d (S.R.C. 4317, I).

h) If a suppressed diocesan feast was formerly celebrated in the diocese with a proper Office and Mass, the same Office and Mass shall continue to be used wherever in the diocese the feast is celebrated as a local patronal feast or as the titular feast of a diocesan church or as the feast of a distinguished relic belonging to a diocesan church (S.R.C. 4297, II).

i) Concerning feast of companion Saints and feast of a relic, see n. 21 i, j (172 i) and n. 172.

318. ***Offices in Concurrence.*** When an Office with a claim to second Vespers is succeeded on the following day by an Office with a claim to first Vespers, the two Offices are said to concur. Since this concurrence

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takes place at Vespers, the whole problem is to adjust the claims of the concurring Offices to that Hour.

b) If an Office with a claim to second Vespers is followed by an Office that begins at Matins or if an Office with a claim to first Vespers is preceded by an Office that ends at None, there is no concurrence; in the first case the Vespers will be second Vespers of the preceding and without a commemoration of the following; in the second case the Vespers will be first Vespers of the following and without a commemoration of the preceding.

c) Neither is there concurrence, when the Office of the preceding ends with None and the Office of the following begins with Matins. In such cases the Vespers will be the ferial Vespers of the current day; these Vespers can never be referred to as the second Vespers of the preceding or as the first Vespers of the following, even if the preceding or following Office is also a ferial Office.

d) Only Offices of double rite have a claim to second Vespers; hence, all Offices of simple rite terminate at None. Only feasts of double rite of the first or second class, all dominical Offices, and all feasts of the Lord occurring on a minor Sunday have first Vespers; all other Offices begin at Matins (S.R.C.: MARCH 23, 1955 AD IV, 11; JUNE 2, 1955 AD VI).

e) The second Vespers of All Saints or of a Sunday falling on Nov. 2 are no longer to be followed by the first Vespers and Compline of All Souls, since All Souls has lost its right to first Vespers according to the rule stated in the preceding paragraph. Hence, beginning

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with the year 1956, the Office of All Souls is to be said as noted in n. 610 b.

f) The four Sundays of Advent, all the Sundays from the 1st of Lent to Low Sunday inclusively, and Pentecost Sunday are celebrated under double rite of the first class and as primaries of the Lord in the universal Church (S.R.C.: MARCH 23, 1955 AD II, 3; JUNE 16, 1956 AD 2). Hence, I and II Vespers of these Sundays are always said in their entirety; a concurring Office is or is not commemorated according to the norms given in n. 319. See also n. 320 c.

g) Septuagesima, Sexagesima, and Quinquagesima Sundays are celebrated under double rite of the second class, though the antiphons before the psalms and canticles may be said either entire or as far as the asterisk only. I and II Vespers of these Sundays are to be said in their entirety, except when in concurrence with a feast of double rite of the first class in which case the entire Vespers will be of the feast; concerning the commemoration of an impeded concurring Office, see n. 319 (S.R.C.: MARCH 23, 1955 AD II, 5; NOV. 3, 1955 AD I; JUNE 16, 1956 AD I; B.R.: ADD., VI, 1). See also n. 320 d.

h) Sundays other than those mentioned in the two preceding paragraphs are minor Sundays. They are celebrated under double rite; but the antiphons before the psalms and canticles may be said either entire or as far as the asterisk only. First and Second Vespers of these Sundays are said, except when they concur with a feast of double rite of first or second class or with second Vespers of a non-classic feast of the Lord

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in which case Vespers are of the feast (B.R.: ADD., VI, 2; S.R.C.: MARCH 23, 1955 AD II, 5; JUNE 2, 1955 AD 6). In the concurrence of II Vespers of the Sunday with I Vespers of a non-classic feast of the Lord, the Vespers are of the Sunday with no commemoration of the following. See also nn. 319, 320 e.

i) During the octaves of Easter and Pentecost Vespers are II Vespers of the octave (nn. 320 f; 323 a).

j) During the octave of Christmas the antiphons and psalms at Vespers in every Office up to the Circumcision exclusively are from the second Vespers of Christmas; from the capitulum on the Vespers shall be of the nobler concurring Office, the other to be commemorated. If the concurring Offices are of equal nobility, Vespers from the capitulum on shall be of the preceding with a commemoration of the following; this shall also be observed in the concurrence of the second Vespers of St. Stephen with the nobler (by reason of personal dignity) first Vespers of St. John, except when the latter is celebrated under higher rite (B.R.: NOT. IN TAB. CONC. AD 14; S.R.C.: MARCH 23, 1955 AD TIT. II, N. 13; NOV. 3, 1955 AD III; R.G.B.: XIV, 6).

k) In the concurrence of two feasts Vespers shall be arranged in accordance with the following rules (B.R.: ADD., II, 1):

1° A primary double of the first class of the universal Church takes the entire Vespers in concurrence with any feast not of the universal Church; the latter is or is not commemorated according to the norms stated in n. 319.

2° The following feasts take the entire Vespers in

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concurrence with any feast that is not a primary double of the first class in the universal Church: the consecration-feast, the consecration-anniversary, and the titular feast of a church; the consecration-feast, the consecration-anniversary, and the titular feast of the Cathedral; the feast of a principal Patron of a city or town and of a diocese, a province, and a nation; the titular feast and the feast of a canonized Founder or Foundress of a religious institute. The impeded concurring Office is or is not commemorated according to the norms stated in n. 319.

3° If the concurring feasts are other than those mentioned in the two preceding paragraphs, a feast of higher rite takes the entire Vespers; the impeded concurring feast is or is not commemorated according to n. 319. A feast of double rite of the second class is therefore to be preferred to one of major or minor double rite, and a feast of double rite of the first class to one of double rite of the second class and to one of major or minor double rite.

4° If concurring feasts are of equal rite, the feast of greater solemnity shall take the entire Vespers; the impeded concurring feast is or is not commemorated according to n. 319. One feast is considered to be of greater solemnity, if it is a feriated feast, whereas the concurring feast is not. A feriated feast is one to which the obligations of hearing Mass and of abstaining from servile work are attached; if one or each of these obligations has been remitted, the feriation is respectively said to be reduced or suppressed. A suppressed feriated feast is not of less solemnity than a

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reduced feriated feast; nor is a reduced or a suppressed feriated feast of less solemnity than one to which the above obligations still remain attached. If according to the rubrics a feriated feast is accidentally impeded and must be transferred, its title to greater solemnity is not to be considered, unless the precept of hearing Mass and of abstaining from servile work is also transferred.

5° If concurring feasts are of equal rite and of equal or no solemnity, the entire Vespers shall be of a primary feast, if the other is secondary; the impeded concurring Office is or is not commemorated according to n. 319. For a list of the primary and secondary feasts, see B.R.: Tab. Fest.

6° If concurring feasts are of equal rite and of equal or no solemnity and equally primary or secondary, the entire Vespers shall be of the feast in honor of the person of greater dignity (except as noted in n. 318 j); the impeded concurring feast is or is not commemorated according to n. 319. By reason of personal dignity a feast of the Lord is nobler than a feast of the Blessed Virgin, a feast of the Blessed Virgin nobler than a feast of the Angels, a feast of the Angels nobler than a feast of St. John the Baptist, a feast of St. John the Baptist nobler than a feast of St. Joseph, a feast of St. Joseph nobler than a feast of an Apostle, a feast of an Apostle nobler than a feast of an Evangelist. All other Saints are of equal personal dignity.

7° If concurring feasts are of equal rite and of equal or no solemnity and if they are equally primary or secondary and in honor of the same person or of persons

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equal in dignity, the Vespers from the capitulum on shall be of the following, provided that the concurring feasts are in honor of distinct Mysteries of the Lord or of distinct persons; but if they are in honor of identical Mysteries or of the same person, the Vespers in their entirety shall be of the preceding (B.R.: ADD., VI, 4; NOT. IN TAB. CONC. AD 8).

Note: In the concurrence of the consecration-anniversary of a church and the consecration-anniversary of the Cathedral, the concurrence is regarded as of two equally noble feasts in honor of two distinct Mysteries of the Lord; the Vespers from the capitulum on shall be of the following with a commemoration of the preceding, the oration *Deus qui nobis* to be said for the Office of the following and the oration *Deus qui invisibiliter* to be said for the commemoration of the preceding, even though the *Deus qui nobis* was said at the previous Hours (R.G.B.: XI, 1). See n. 13 j.

In the concurrence of the consecration-anniversary of a church and a feast of the Lord celebrated as its titular feast, the concurrence is regarded as of two equally noble feasts in honor of two distinct Mysteries of the Lord, unless the titular feast is also a primary first class double in the universal Church and therefore of greater nobility. In occurrence, however, a feast of the Lord celebrated as the titular feast of a church is to be preferred to the consecration-anniversary of the church (S.R.C.: MARCH 4, 1901 AD I; IN NOV. RUBR.: P. 56 AD II).

Any non-classic feast of the Lord, occurring on a minor Sunday and therefore impeding the Office of the

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Sunday, takes the entire Vespers in concurrence with any feast of major or minor double rite and not of the Lord; by reason of its occurrence on a minor Sunday, such a feast acquires first Vespers (S.R.C.: June 2, 1955 AD VI); in concurrence with a feast of the Lord, the Vespers are arranged as noted above (K).

319. *Commemorations at Vespers.* A commemoration inseparable from the principal prayer shall never be omitted and shall precede every other (B.R.: R.G., IX, 11). The two orations are to be counted as one oration only (S.R.C.: OCT. 17, 1955 AD XXIV).

b) A commemoration inseparable from the principal prayer or otherwise the principal prayer shall be followed by a commemoration of the following Offices, if they were impeded from taking the entire Vespers or at least from the capitulum: the Office of a Sunday, of a feast of the first class, and of a feria of Lent, Passiontide, or Advent. These commemorations shall never be omitted and they shall have absolute precedence over the commemoration of any other Office (S.R.C.: MARCH 23, 1955 AD TIT. III, NN. 1–2).

c) Regarding the commemoration of other Offices which were impeded from taking the entire Vespers or at least from the capitulum, the following rules shall be observed (S.R.C.: MARCH 23, 1955 AD TIT. III, NN. 1, 3, 4; June 2, 1955 AD IV):

1° The commemoration is omitted, if three numerically distinct orations precede.

2° The commemoration is omitted, if Vespers are of a Sunday or feast of the first class.

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3° Only one such commemoration is made, if Vespers are of a double of the II class or of a Sunday other than of the I class. But even this commemoration is omitted, if a privileged one (b) precedes (S.R.C.: NOV. 19, 1956 AD 1; EPH. LIT.: LXX, P. 412).

4° Two such commemorations are the most that can be made, if Vespers are of a feast other than of the first or second class.

d) The Suffrage of the Saints and the Commemoration of the Cross at Vespers have been suppressed (S.R.C.: MARCH 23, 1955 AD IV, 9).

320. ***Offices in Occurrence.*** Occurrence takes place, when two Offices fall on the same day and thus have a claim to be celebrated on that day. If this is always the case, the occurrence is said to be perpetual. If it happens occasionally only, the occurrence is said to be accidental. See nn. 21 i, j; 172 i.

b) It is the nobler Office that is said in a case of occurrence. The nobler Office is as determined in the following paragraphs. An occurring Office that is impeded must either be reposed (n. 321) or transferred (n. 322) or omitted (n. 323) or commemorated (n. 324).

c) The four Sundays of Advent, all the Sundays from the first of Lent to Low Sunday inclusively, and Pentecost Sunday are celebrated under double rite of the first class and as primaries of the Lord in the universal Church. These Sundays are therefore to be preferred in occurrence to every feast (S.R.C.: MARCH 23, 1955 AD II, 3; JUNE 16, 1956 AD 2). If the vigil of

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Christmas occurs on the 4th Sunday of Advent, it shares the Office with the Sunday at Matins (n. 454 d). If a feast of the first class occurs on the 2nd, 3rd, or 4th Sundays of Advent, the Masses on the Sunday may at the option of the celebrant be either of the feast or of the Sunday, as explained in n. 277 h. Concerning these Sundays in concurrence, see n. 318 f.

d) Septuagesima, Sexagesima, and Quinquagesima Sundays are celebrated under double rite of the second class (S.R.C.: NOV. 3, 1955 AD I), though the antiphons before the psalms and canticles may be said either entire or up to the asterisk only. These Sundays are preferred in occurrence to every feast, with the exception of a double of the first class in which case the Sunday is commemorated (B.R.: ADD., IV, 1; S.R.C.: MARCH 23, 1955 AD TIT. II, N. 5). Concerning these Sundays in concurrence, see n. 318 g.

e) Sundays other than those mentioned in the two preceding paragraphs are minor Sundays; they are celebrated under double rite, though the antiphons before the psalms and canticles may be said either entire or up to the asterisk only. These Sundays yield in occurrence to the following only: a double of the first or second class; a non-classic feast of the Lord. When thus impeded, these Sundays are commemorated (B.R.: ADD., IV, 2; S.R.C.: MARCH 23, 1955 AD TIT. II, NN. 5, 7). See n. 281 and n. 318 h.

f) The days within the octaves of Easter and Pentecost are elevated to double rite. They are preferred to every feast and admit no commemoration (S.R.C.: MARCH 23, 1955 AD II, 12). See nn. 508 a; 525 a.

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g) The days within the octave of Christmas are elevated to double rite but are to be celebrated as noted in the Breviary. The Office of the octave is preferred in occurrence to an Office of simple rite only. See n. 318 j.

h) The Office of a privileged feria is preferred to every occurring feast. The privileged ferias are Ash Wednesday and all the ferias of Holy Week.

i) The Office of the privileged vigil of Pentecost is raised to double rite; it is said as noted in the Breviary and is preferred to every occurring feast (S.R.C.: MARCH 23, 1955 AD TIT. II, NN. 2, 17). The Office of the privileged vigil of Christmas is said under simple rite at Matins and under double rite at Lauds and the following Hours; it is preferred to every occurring Office, except when it falls on the 4th Sunday of Advent in which case Matins is partly taken from the Sunday Office and is said under double rite of the first class.

j) The Office of a non-privileged major feria of Lent and Passiontide, if said in choir, is preferred in occurrence to a feast of simple rite only; if said privately when a feast occurs which is not a double of the first or second class, the Office on these days may be either of the feria or of the feast at one's option; the ferias here referred to are all the ferias between Ash Wednesday and Palm Sunday (S.R.C.: MARCH 23, 1955 AD TIT. II, N. 22). Concerning the Mass on these ferias, see n. 280 b.

k) The Office of other non-privileged major ferias is preferred in occurrence to a feast of simple rite only; these ferias are the ferias of Advent, the ember days

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of September, and Rogation Monday. Concerning the Mass on these ferias, see n. 280 b.

l) The Office of a common vigil is preferred in occurrence to a feast of simple rite only. Concerning the Mass on these vigils, see n. 280 b. The only common vigils are the vigils of the Ascension, the Assumption, St. John the Baptist, SS. Peter & Paul, and St. Lawrence (S.R.C.: MARCH 23, 1955 AD TIT. II, N. 9).

m) The Office of the Commemoration of All Souls is always said on Nov. 2, unless Nov. 2 is a Sunday; in the latter case the Office of the Sunday is said on Nov. 2, while the Office of All Souls is said on Nov. 3 to the exclusion of every other Office (B.R.: ADD., IV, 6; V, 4).

n) In the occurrence of two feasts the Office of the nobler shall be determined according to the following rules (B.R.: ADD., II, 1–2):

1° A primary double of the first class in the universal Church and the feast of the Circumcision are preferred in occurrence to every feast not of the universal Church (B.R.: NOT. IN TAB. OCC. AD 13).

2° The following feasts are preferred in occurrence to every feast that is not a primary double of the first class in the universal Church or the feast of the Circumcision: the consecration-feast, the consecration-anniversary, and the titular feast of a church; the consecration-feast, the consecration-anniversary, and the titular feast of a Cathedral church; the feast of a principal Patron of a city or town and of a diocese, a province, and a nation; the titular feast and the feast of the canonized Founder or Foundress of a religious institute.

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3° If the occurring feasts are other than those mentioned in the two preceding paragraphs, the Office shall be of the feast of higher rite. A feast of minor double rite is accordingly to be preferred to one of simple rite, a feast of major double rite to one of minor double rite, a feast of double rite of the second class to one of major double rite, and a feast of double rite of the first class to one of double rite of the second class.

4° If occurring feasts are of equal rite, the Office shall be of the feast of greater solemnity. A feast is considered to be of greater solemnity than another, if it is a feriated feast, whereas the other is not. Concerning feriation, see n. 318 k ad 4.

5° If occurring feasts are of equal rite and of equal or no solemnity, the Office shall be of a primary feast, if the other is secondary. For a list of the primary and secondary feasts, see B.R.: Tab. Fest.

6° If occurring feasts are of equal rite and of equal or no solemnity and equally primary or secondary, the Office shall be of the feast in honor of the person of greater dignity. By reason of personal dignity a feast of the Lord is nobler than one of the Blessed Virgin, a feast of the Blessed Virgin nobler than one of the Angels, a feast of the Angels nobler than one of St. John the Baptist, a feast of St. John the Baptist nobler than one of St. Joseph, a feast of St. Joseph nobler than one of an Apostle, a feast of an Apostle nobler than one of of an Evangelist, and the feast of an Evangelist nobler than one of any other Saint. All other Saints are of equal personal dignity.

7° If occurring feasts are of equal rite and of equal

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or no solemnity and if they are equally primary or secondary and in honor of the same person or of persons of equal dignity, the Office of a proper feast shall be preferred to one of the universal Church and the Office of a more proper feast to one that is less proper; but an Office of a feast of the universal Church shall be preferred to one that has been granted by special indult without being proper in the strict sense. A strictly proper feast is one such as is mentioned above (2); also proper are feasts in honor of a secondary Patron of a place or group, and feasts in honor of a Saint that are celebrated in a church or place where the Saint was born or lived or died or where the body or a distinguished relic is preserved. A feast proper to a particular church is more proper than one proper to a religious institute, the latter is more proper than one proper to a diocese, and the latter more proper than one proper to a whole nation (B.R.: R.G., X, 6; S.R.C. 2319, REL. DUB. AD 1).

Note: A feast of the Lord celebrated as the titular feast of a church is preferred in occurrence to the consecration-anniversary of the church (IN NOV. RUBR.: P. 56 AD II; N. 318 K AD 7).

321. *Reposition of an Occurring Office.* Reposition is the permanent assignment of a perpetually impeded feast from its proper day to a day that is free according to the rubrics. The assigned day becomes as a result the proper day of the feast for any church or diocese or religious institute concerned.

b) Where a fixed feast of double rite of the first or

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second class is perpetually impeded by the occurrence of a nobler Office, the former shall be reposed to the first following date that is not habitually occupied by any of the following: a double of the first or second class; the Commemoration of All Souls; a privileged vigil; any Office that respectively excludes a double of the first or second class (B.R.: ADD., V, 2). Hence, while a perpetually impeded double of the first class cannot be reposed to a day that is habitually occupied by a double of the second class, it can however be reposed to a day habitually occupied by an Office that excludes a double of the second class.

c) Where a movable feast of double rite of the first or second class has as its proper day a certain feria (e.g. the Monday following the 3rd Sunday after Easter) but is perpetually impeded by the occurrence of a nobler movable Office which has the same feria as its proper day, the former feast shall be reposed to the first following feria (e.g. the Wednesday following the 3rd Sunday after Easter) that is not habitually occupied by any of the Offices mentioned in the preceding paragraph (B.R.: ADD., V, 2). Such a case will very rarely occur (IN NOV. RUBR.: P. 83 AD 56).

d) If a fixed or a movable feast of major double or minor double rite is celebrated as a proper feast in a country or a diocese or a religious institute or a particular church and if it is perpetually impeded in the whole country or diocese or institute or church respectively, it shall be reposed to the first following day that is not habitually occupied by an Office of double rite or by a privileged vigil. A perpetually impeded fixed

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feast shall keep its character of a fixed feast by being reposed to a fixed date; a perpetually impeded movable feast shall keep its character of a movable feast by being reposed to the first following free feria (B.R.: ADD., V, 1; NOT. IN TAB. OCC. AD 7).

e) If a feast is reposed for a whole diocese or religious institute, the assigned day shall be observed as the proper day even in those churches of the diocese or institute where the feast has a higher rank than in the diocese or institute generally and where in consequence a perpetual impediment does not exist; but where this rule would conflict with the rule given in n. 317 a–b, the latter rule shall be followed (S.R.C. 4317, II).

f) A reposed feast shall be restored to its original day or it shall be reassigned to a day following but closer to the original day, if either of these days should ever become perpetually free according to the rubrics (S.R.C. 2591, VIII; 2963; 3919, I).

g) If two perpetually impeded feasts must be reposed, the nobler feast shall be reposed first and not the feast whose proper day is the first to occur; relative nobility shall be determined according to the norms given in n. 320 n (B.R.: ADD., II). If it should later become necessary to repose some other feast, those already reposed shall not be disturbed, since the assigned days of these feasts are to be regarded as the proper days of the feasts in the church or diocese or institute concerned.

h) A perpetually impeded feast of simple rite is under no circumstances ever to be reposed (B.R.: R.G., X, 8; S.R.C. 2390, I; 2408).

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i) The rubrics of the Breviary also regulate the octaves of reposed feasts (B.R.: ADD., V, 6). These rubrics no longer apply (S.R.C.: MARCH 23, 1955 AD TIT. II, N. 11).

322. *Transfer of an Occurring Office.* Transfer is the temporary removal of a feast from its proper day because of the accidental occurrence of a nobler Office on the proper day; such simultaneous occurrences are due to the annual variations in the calendar (n. 320 a).

b) If a double of the first or second class is accidentally impeded by the occurrence of a nobler Office, it shall be transferred to the first day thereafter that is not occupied that year by any of the following: another double of the first or second class; the Commemoration of All Souls; a Sunday; a privileged vigil; any Office that respectively excludes a double of the first or second class (B.R.: ADD., IV, 3, 6). Hence, while a double of the first class cannot be transferred to a day that is occupied by a double of the second class, it can however be transferred to a day occupied by an Office that excludes a double of the second class.

c) If two doubles of the first or second class must be transferred, the nobler feast shall be transferred first and not the feast whose proper day is the first to occur; the question of relative nobility is determined according to the norms given in n. 320 n (B.R.: ADD., II).

d) When Nov. 2 is a Sunday, the Commemoration of All Souls shall be transferred to Nov. 3 to the exclusion of every other Office; the Office of the Sunday shall be said on Nov. 2 (B.R.: ADD., IV, 6).

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e) Feasts of major double or lower rite, if accidentally impeded, are under no circumstances ever to be transferred; they must be either entirely omitted or commemorated according to the norms given in nn. 323-324 (B.R.: ADD., IV, 4).

f) If the proper day of a feast is Feb. 24, 25, 26, 27, or 28, it is celebrated in a leap year on the day following (S.R.C. 1663, III; 3604, III; 3611, V).

g) If a common vigil occurs on a Sunday, it is not to be anticipated on Saturday as heretofore but is to be omitted (S.R.C.: MARCH 23, 1955 AD TIT. II, N. 10).

h) The rubrics of the Breviary also regulate the octaves of transferred feasts (B.R.: ADD., IV, 8). These rubrics no longer apply (S.R.C.: MARCH 23, 1955 AD TIT. II, N. 11).

323. ***Omission of an Occurring Office.*** No commemoration is permitted in the Office of All Souls or during Holy Week or the octaves of Easter and of Pentecost; hence, if an occurring Office cannot be reposed or transferred according to the rubrics (nn. 321-322), it must be omitted entirely (B.R.: ADD., VII, 3; S.R.C.: MARCH 23, 1955 AD TIT. II, N. 12).

b) In the accidental occurrence of two feasts in honor of the same Person, the Office of the nobler feast is said; if the other cannot be transferred, it is entirely omitted, unless there is question of two feasts in honor of distinct Mysteries of the Lord (B.R.: ADD., IV, 7; NOT. IN TAB. OCC. AD 8).

c) In all other cases an impeded occurring Office is omitted, if it can neither be reposed nor transferred ac-

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cording to the rubrics given in nn. 321–322 nor commemorated according to the rubrics given in n. 324.

324. *Commemorations at Lauds.* A commemoration inseparable from the principal prayer shall never be omitted and shall precede every other (B.R.: R.G., IX, 11). The reference is to the commemoration of St. Paul after St. Peter, and *vice versa*. The two orations are counted as one oration (S.R.C.: OCT. 17, 1955 AD XXIV).

b) A commemoration inseparable from the principal prayer or otherwise the principal prayer itself shall be followed by a commemoration at Lauds of the following Offices, if they are impeded by a nobler occuring Office: the Office of a Sunday; the Office of a feria of Lent, Passiontide, or Advent; the Office of an ember day in September. These commemorations shall never be omitted, and they shall have absolute precedence over the commemoration of any other occurring Office (S.R.C.: MARCH 23, 1955 AD III, 1–2).

c) Regarding the commemoration of other impeded occurring Offices, the following rules shall be observed (S.R.C.: MARCH 23, 1955 AD TIT. III, N. 1, 3, 4; JUNE 2, 1955 AD IV):

1° The commemoration is omitted, if three numerically distinct orations precede.

2° The commemoration is omitted, if the principal Office is a Sunday or a feast of double rite of the I class, or a privileged feria or vigil.

3° Only one such commemoration is made, if the principal Office is a double of the II class or a Sunday

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other than of the I class. But even this commemoration is omitted, if a privileged one (b) precedes (S.R.C.: NOV. 19, 1956 AD 1; EPH. LIT.: LXX, P. 412).

4° No more than two such Offices can be commemorated at Lauds, if the principal Office is of a feast or a feria other than the feasts or ferias mentioned above.

d) The Suffrage of the Saints and the Commemoration of the Cross are no longer to be said at Lauds (S.R.C.: MARCH 23, 1955 AD TIT. IV, N. 9). See n. 319 d.

VARIOUS PARTS OF THE OFFICE

325. *The* Aperi Domine. The *Aperi Domine* and the *Domine in unione* are not of obligation but are recommended and indulgenced. They are said before beginning any Hour, whenever the recitation of the Office is resumed after an interruption. The one prayer is not intended to be said without the other. The pronominal and verbal forms of the first person singular are retained in these prayers, even when the Office is to be said in choir or by several persons in common. If only one Hour is to be said, the singular *hanc tibi Horam* is said in the *Dne in unione* (B.R.: ORDIN. BEFORE MAT.).

b) When the Office is said in choir or by a group, these prayers are not to be said in unison and aloud but privately and secretly. The customary practice in choir is to say them kneeling, though this is not expressly prescribed (EPH. LIT.: LVI, P. 96).

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326. ***Beginning and End of the Hours.*** The *Pater*, *Ave*, and *Credo* are no longer to be said at the beginning or at the end of any Hour; the rubrics prescribing these prayers at these times have been abrogated. This ruling applies also to the Office during the Sacred Triduum of Holy Week and to the Office of the Dead, the canonical Office namely for Nov. 2 and the votive Office of the Dead given in the Ritual and at the end of the Breviary; otherwise, these Offices are begun and ended as noted in the Breviary (S.R.C.: MARCH 23, 1955 AD IV, 1–3; JUNE 16, 1956 AD 7 A).

b) The canonical Hours both in public and private recitation are begun absolutely, as follows:

1° Matins, with the verse *Domine, labia mea aperies.*

2° Lauds and the minor Hours and Vespers, with the verse *Deus, in adjutorium.*

3° Compline, with the verse *Iube, domne, benedicere.*

c) The canonical Hours both in the public and private recitation of the Office shall be terminated absolutely, as follows:

1° Matins (in private recitation only), with the verse *Fidelium animae.* In public recitation Matins may not be separated from Lauds, except according to the rubrics in the Office of Christmas and in the Office of the Dead outside of All Souls' day.

2° Lauds, with the verse *Fidelium animae.*

3° Prime, with the blessing *Dominus nos benedicat.*

4° Terce and Sext and None, with the verse *Fidelium animae.*

5° Vespers, with the verse *Fidelium animae.*

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6° Compline, with the blessing *Benedicat et custodiat.*

d) Concerning the final antiphon of the Blessed Virgin, see n. 336. It may here be noted, that the above rules and the rules concerning the dominical and ferial prayers have as a practical result eliminated the *Ave* and *Credo* from the Office. In regard to the *Pater*, this prayer is now only to be said after the verse of each Nocturn, in the ferial prayers of Lauds and Vespers, before the *Respice in servos tuos* of Prime, and before the *Confiteor* in Compline; in the last instance the *Pater* is concluded with *Amen* in accordance with the rule that, when the *Et ne nos inducas* is not to be said aloud in choir by the hebdomadary, the *Amen* is to be added to the *Pater*, even if the Office is said privately.

327. ***Hymns.*** Hymns are said at every canonical Hour, except in the following Offices: from Matins inclusively of Holy Thursday to None inclusively of the Saturday after Easter; at Matins on the feast of Epiphany; in the Office of the Dead (B.R.: R.G., XX, 1-2).

b) At the major Hours in dominical and ferial and vigil Offices the hymns are taken from the current day of the week in the Psalter, except in the following Offices: the dominical Office within the octave of Christmas and following the feasts of the Ascension and Corpus Christi and the Sacred Heart, in which the hymns at the major Hours are from the respective feasts; the ferial Office from Jan. 2 to Jan. 5 inclusively, in which

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the hymns at the major Hours are taken from the feast of the Circumcision; the ferial Office from Jan. 7 to Jan. 12 inclusively, in which the hymns at the major Hours are taken from the feast of Epiphany; the ferial Office between the Ascension and the vigil of Pentecost and the Office of the vigil of Pentecost, in which the hymns at the major Hours are taken from the feast of the Ascension; the Office of the vigil of Christmas and the dominical and ferial Offices during Advent and Lent and Passiontide, in which the hymns at the major Hours are as noted for the respective season in the Ordinary (B.R.: IN LOCO PROPRIO; S.R.C.: MARCH 23, 1955, AD TIT. II, NN. 14, 15, 17, 19).

c) At the major Hours in the Offices of feasts and of their octaves and in the Saturday Office of the Blessed Virgin the hymns are taken from the appropriate Common, unless another hymn is assigned in the Proper.

d) At the minor Hours in all Offices the hymns are taken from the Ordinary and are the same throughout the year, except at Terce on the feast and during the octave of Pentecost when the *Veni Creator* is said instead of the usual *Nunc Sancte.*

e) The words *meruit supremos laudis honores* are to be henceforth used as the concluding verse of the first strophe of the hymn *Iste Confessor;* the letters *m.t.v.* in the rubrics of the Breviary are therefore to be disregarded, the alternate ending *meruit beatas scandere sedes* having been abrogated as of Jan. 1, 1956 (S.R.C.: MARCH 23, 1955 AD TIT. IV, N. 5).

f) The proper ending of the first strophe of the *Iste Confessor*, as given in the Breviary for the feast of the

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Stigmata of St. Francis on Sept. 17, remains; this also holds for the ending of the second strophe of the *Jesu corona celsior*. If the feast is celebrated as a double of the first or second class and if it should have to be transferred, these proper endings are not changed (S.R.C. 2365, III; 3254, V).

328. *Proper Hymns.* If a feast has one proper hymn, it is ordinarily assigned to first and second Vespers and to Matins, as in the Office of St. Juliana (June 19).

b) If a feast has two proper hymns, the first is ordinarily assigned to first and second Vespers and to Matins and the second is ordinarily assigned to Lauds, as in the Office of St. Hermenegild (April 13), of SS. Cyril & Methodius (July 7), of St. Elizabeth (July 8), of St. Teresa (Oct. 15).

c) If a feast has three proper hymns, the first is ordinarily assigned to first and second Vespers and the second and third hymns are assigned to Matins and Lauds respectively, as in the Office of St. Martina (Jan. 30), of the Seven Founders (Feb. 12), of the Commemoration of the Passion (Tuesday after Sexagesima), of the Seven Dolors of the Blessed Virgin (Friday after Passion Sunday), of St. Venantius (May 18), of St. Mary Magdalen (July 22), and of St. John Cantius (Oct. 20). Sometimes the hymn for first Vespers is to be taken from the Common, while the three proper hymns are assigned respectively to Matins, Lauds, and second Vespers, as in the Office of Our Lady of Lourdes (Feb. 11).

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d) If a feast has four proper hymns, these are respectively assigned to first Vespers, Matins, Lauds, and second Vespers, as in the Office of the Holy Rosary (Oct. 7) and of St. Joan of Arc (May 30).

e) A proper hymn that cannot be said at the Hour to which it is assigned in the Breviary is omitted, even if it is perpetually impeded or tells an integral part of the history of the feast (S.R.C.: MARCH 23, 1955 AD IV, 5; OCT. 17, 1955 AD XXI). Hence, hymns are not to be transposed or joined.

329. *Conclusion of Hymns.* Every hymn shall be concluded with the particular strophe assigned to it in the Breviary, except when a strophe proper to the principal Office or proper to the current season or quasi-season is prescribed to be used in concluding the hymns at all the Hours. A conclusion proper to a commemorated feast cannot be used with the hymns at all the Hours, the rubrics prescribing this having been abrogated as of Jan. 1, 1956 (S.R.C.: MARCH 23, 1955 AD TIT. III, N. 5).

b) A conclusion proper to the principal Office or proper to the current season or quasi-season and prescribed to be used with the hymns at all the Hours shall not be used at Matins or Lauds or Vespers in the following cases: if the conclusion assigned to the hymn in question is accompanied by a rubric to the effect that it can never be changed; or if the meter of the hymn in question is not the meter of the proper conclusion, which must necessarily be the meter (iambic dimeter) of the hymns of the minor Hours (B.R.: R.G., XX, 4, 6).

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c) A conclusion proper to the principal Office and to be used with hymns of the same meter at all the Hours shall always be preferred to a conclusion that is proper to the current season or quasi-season.

d) A conclusion proper to the current season or quasi-season and to be used with hymns of the same meter at all the Hours shall be used: if the principal Office is a dominical or ferial Office; or if the principal Office does not have a conclusion proper to it and to be used at all the Hours.

e) The following are the feasts with a proper hymn-conclusion to be used at all the Hours, when the Office of the feast is the principal Office: most feasts of the Lord, and their octaves if they are celebrated with an octave; all feasts of the Blessed Virgin; the Saturday Office of the Blessed Virgin.

Note: A conclusion proper to a hymn in one or the other major Hour of a feast in honor of an Angel or Saint can never be used in the hymns at the other Hours (S.R.C. 2059, III; 2682, LI).

f) The following are the seasons or quasi-seasons with a proper hymn-conclusion to be used at all the Hours, when the principal Office is not one of the Offices indicated in the preceding paragraph: the paschal season from Low Sunday to the feast of the Ascension exclusively; the quasi-seasons from Jan. 2 to Jan. 5 inclusively, from Jan. 7 to Jan. 12 inclusively, and throughout the suppressed octave of the Ascension down to the vigil of Pentecost inclusively. The hymn-conclusion proper to these quasi-seasons is the one proper to Christmas, Epiphany, and Ascension respec-

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tively (S.R.C.: MARCH 23, 1955 AD TIT. II, NN. 14, 15, 17).

Note: The conclusion proper to the hymns of Vespers and Lauds in the Advent Office cannot be used with the hymns at the other Hours (I.E.R.: XLV, P. 313).

g) If a feast of the Lord has a proper hymn-conclusion to be used at all the Hours, this is indicated after the hymn of first Vespers, if the final strophe of that hymn is the conclusion in question; otherwise, it is indicated under the rubric for Compline after first Vespers.

h) The hymn-conclusion to be used in Offices of the Blessed Virgin is ordinarily: *Jesu tibi sit gloria, Qui natus es de Virgine,* etc. If a more proper one is to be used, this is indicated either after the hymn for first Vespers or before Compline, as explained in the preceding paragraph.

i) The hymn *Veni Creator Spiritus,* at whatever time of the year it is said, must be concluded with the conclusion proper to the feast and octave of Pentecost (S.R.C. 4036). This conclusion is the same as for the paschal season, except that the last line in the former case is *In saeculorum saecula* and in the latter case *In sempiterna saecula.*

330. *The Te Deum.* When prescribed by the rubrics, this hymn is said at the end of the last lesson of Matins, immediately after the verse *Tu autem Domine miserere nobis* and its response *Deo gratias;* no responsory is read after this last lesson (B.R.: R.G., XXXI, 3; ORDIN. AD MAT.).

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b) If the *Te Deum* is not prescribed, the ninth or (in an Office of three lessons) the third responsory is read in its place at the end of the last lesson immediately after the verse *Tu autem Domine miserere nobis* and its response *Deo gratias* (B.R.: R.G., XXXI, 4; ORDIN. AD MAT.).

c) The *Te Deum* is omitted in the following Offices only (B.R.: ORDIN. AD MAT.; S.R.C.: MARCH 23, 1955 AD TIT. II, NN. 14, 15).

1° The Office of the feast of Holy Innocents, except when the feast is celebrated on a Sunday or as a double of the first class.

2° The dominical Offices during Advent and from Septuagesima Sunday to Palm Sunday inclusively.

3° All vigil and ferial Offices outside the paschal season, with the exception of the ferial Office from Jan. 2 to Jan. 5 inclusively and from Jan. 7 to Jan. 12 inclusively.

4° The Office of Rogation Monday, this being the only Office in the paschal season in which the *Te Deum* cannot be said.

5° The Office of the Dead.

6° The Little Office of the Blessed Virgin during Advent and from Septuagesima Sunday to Easter Sunday exclusively, except on any (universal or local) feast of the Blessed Virgin (B.R.: OFF. PARV. BMV.; S.R.C. 3572, I; 4392, II).

331. ***The Psalms.*** There are two Latin translations of the psalms, which have been adapted to the requirements of the Roman Breviary and approved both

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for the public and the private recitation of the divine Office; either may be used at will. The first is the translation according to the Latin Vulgate Bible, which up to March 24, 1945 was the only one approved for use in the Roman Breviary. The second is the translation, which Pius XII in the Apostolic Letter *In cotidianis precibus* of March 24, 1945 approved for use in the Roman Breviary (AAS: XXXVII, 1945, PP. 65–67).

b) The psalms for each canonical Hour are ordinarily those that are given in the Psalter for the day of the week and for the canonical Hour in question (B.R.: ADD., I, 1). The exceptions to this general rule are as noted in the four next paragraphs (c–f).

c) Feasts of the first class take the psalms for Lauds and for the minor Hours from the Sunday Psalter, while the psalms for Vespers and for Matins are taken from the appropriate Common unless special psalms are assigned in the Proper (S.R.C.: MARCH 23, 1955 AD TIT. IV, N. 12 A).

d) Feasts of the second class and major doubles of our Lord or our Lady take the psalms for the major Hours from the Common unless special ones are assigned in the Proper. The psalms for the minor Hours are from the Psalter for the occurring day, and those for Compline from the Sunday Psalter; on Sunday at Prime psalms are same as for Sunday Office (S.R.C.: MARCH 23, 1955 AD IV, 12 B; OCT. 17, 1955 AD XIV).

e) The following Offices have specially assigned antiphons and psalms at Lauds and Vespers and (if marked with an *) at Matins also: *St. Agnes (Jan. 21); *Conversion of St. Paul (Jan. 25); *St. Agatha

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(Feb. 5); *St. Gabriel (March 24); *Apparition of St. Michael (May 8); SS. John & Paul (June 26); *Commemoration of St. Paul (June 30); St. Peter in Chains (Aug. 1); Finding of St. Stephen (Aug. 3); Beheading of St. John (Aug. 29); *Guardian Angels (Oct. 2); *St. Raphael (Oct. 24); *St. Martin (Nov. 11); *St. Cecilia (Nov. 22); St. Clement (Nov. 23); St. Lucy (Dec. 13). At the remaining Hours these Offices take antiphons and psalms from current ferial Psalter (S.R.C.: MARCH 23, 1955 AD TIT. IV, N. 12 C).

f) The vigils of Christmas and Pentecost, the last three days of Holy Week, and the Office of the Dead take their psalms at all Hours as noted in the Proper.

g) A second set of psalms for Lauds is given for each day of the week in the Psalter. These psalms are used in the following Offices only: all dominical Offices from Septuagesima Sunday to Palm Sunday inclusively; the Offices of common vigils; ferial Offices during Advent to the vigil of Christmas exclusively; ferial Offices between Septuagesima Sunday and Easter Sunday, except that on Holy Saturday the canticle of Ezechias is said instead of the canticle of Moses.

h) If the second set of psalms for Lauds is to be said on a Wednesday, the last three psalms of Matins are to be said as given in the second place.

i) If the second set of psalms for Lauds has been said, the Hour of Prime is given four psalms instead of the usual three. The extra psalm is the first psalm in the first set for Lauds for the occurring day, since this psalm is uniformly replaced in the second set by Ps. 50. On week days this extra psalm at Prime is said as the

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fourth psalm; on Sundays it is said as the first psalm. On Sundays this first psalm is Ps. 92; this is followed by Ps. 99 or the second psalm in the first set for Sunday Lauds, this psalm being used to replace Ps. 117 since the latter has been already said as the second psalm in the second set for Sunday Lauds (PARS VERNA B.R.: ORDIN. AD PRIMAM).

j) If the words recited in the antiphon preceding a psalm are the same as those with which the psalm begins, they are not repeated. Instead, the psalm is begun with the word immediately following those recited in the antiphon. But this rubric does not apply, if an *Alleluja* has to be said in the antiphon after the words in question; in this case the psalm is said from the beginning (B.R.: R.G., XXI, 7). When for the above reason the first words of a psalm are to be omitted, an *obeliscus* or dagger-sign is used to indicate where the new beginning is to be made.

k) Every custom to the contrary notwithstanding, a pause must be made at the asterisk placed between the two halves of each verse of a psalm, whether the Office is chanted or publicly recited (B.R: 1ST PS. OF SUNDAY MATINS; S.R.C. 3122; 4067, V).

l) The *Gloria Patri* followed by *Amen* is said after each psalm, except after the *Benedicite* and from Matins of Holy Thursday to None inclusively of Holy Saturday; in the Office of the Dead it is replaced by the *Requiem aeternam.*

332. *The Quicumque.* When prescribed, the *Quicumque* or Athanasian Creed is said at Prime imme-

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diately after the last psalm; it is followed by the antiphon, which would otherwise be said after the last psalm.

b) The *Quicumque* is henceforth to be said in the Office of the feast of the Most Holy Trinity only; the rubrics prescribing it for the Sundays after Epiphany and after Pentecost have been abrogated as of Jan. 1, 1956 (S.R.C.: MARCH 23, 1955 AD TIT. IV, N. 10).

333. ***Psalm-Antiphons.*** On All Souls' day and from Holy Thursday until the end of the octave of Easter no antiphons are assigned for the psalms at the minor Hours, with the exception of the four *Allelujas* to be recited after the psalms of Compline on Easter and during its octave. In all other Offices antiphons are assigned to be read before and after the psalms of the canonical Hours, as explained below (b–c).

b) At the major Hours in all Offices outside the paschal season, each psalm has its own distinct antiphon. At the major Hours in Offices which are said during the paschal season and which take their psalms from the occurring day of the week in the Psalter, all the psalms of each Nocturn or Hour are said under one antiphon only. At the major Hours in the Offices of Easter and Ascension and Pentecost, each psalm has its own distinct antiphon; in all other Offices which are said during the paschal season and which do not take their psalms from the occurring day of the week in the Psalter, the psalms of Vespers and Lauds have each a distinct antiphon, while those at Matins have only one antiphon for each Nocturn. At the minor Hours in all

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Offices throughout the year except as noted above (a), all the psalms of each Hour are said under one antiphon only.

c) In Offices of double rite psalm-antiphons at the major Hours are said entire before and after, except as hereafter noted; in Offices of simple rite they are said entire after the psalms, while before them they are said as far as the asterisk only; the latter rule applies also to dominical, vigil, and octave Offices that were formerly of semi-double rite, though it is also permitted to say the entire antiphon before the psalms whenever convenient. In Offices of every rite the antiphons at the minor Hours are said entire after the psalms; but before the psalms they are said as far as the asterisk only or as given in the Breviary (B.R.: R.G., XXI, 7; S.R.C.: MARCH 23, 1955 AD II, 5; OCT. 17, 1955 AD I; NOV. 3, 1955 AD II).

d) If the psalms at any Hour are to be taken from the occurring day of the week in the Psalter, the psalm-antiphons are ordinarily taken from the Psalter also, in which case antiphons assigned for the paschal season are used in all Offices whereas those assigned for Advent and Lent and Passiontide are used in seasonal Offices only. The following Offices are exceptions to the above rule, since at all the Hours they take their psalms from the occurring day of the week in the Psalter but not necessarily the psalm-antiphons:

1° The ferial Offices during Advent. Up to Dec. 16 inclusively the psalm-antiphons for the minor Hours from Prime to None are taken from Lauds of the preceding Sunday. From Dec. 17 to Dec. 23 inclusively

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special antiphons for Lauds and for the minor Hours from Prime to None are assigned to each day of the week in the Proper of the Season.

2° The ferial Offices of Monday, Tuesday, and Wednesday in Holy Week. Special antiphons for Lauds and for the minor Hours from Prime to None are assigned in the Proper of the Season.

3° The dominical Offices during Advent. Special antiphons for Vespers, Lauds, and the minor Hours from Prime to None are assigned in the Proper of the Season.

4° The dominical Offices from Septuagesima Sunday to Palm Sunday inclusively. Special antiphons for Lauds and for the minor Hours from Prime to None are assigned in the Proper of the Season.

e) If in any Office the psalms for a particular Hour are not taken from the occurring day of the week in the Psalter, the psalm-antiphons at the major Hours are taken from the Common unless special ones are assigned in the Proper; for the minor Hours from Prime to None the first, second, third, and fifth of the antiphons assigned for Lauds are respectively used; at Compline the psalm-antiphon of the Sunday-Psalter is always used (B.R.: R.G., XXI, 4; RUBRIC AFTER SUNDAY COMPLINE).

f) If in the Office of a feast proper psalm-antiphons are assigned for either first or second Vespers and if that Hour is impeded, its antiphons are not to be transposed to the other Vespers, even if the psalm-antiphons of the latter must otherwise be taken from Lauds (S.R.C. NOV. 3, 1955 AD VII; SEE 4141, 1).

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g) An *Alleluja* is added during the paschal season at the end of every psalm-antiphon unless the antiphon has an *Alleluja* at the end. An *Alleluja* added to or inserted in a psalm-antiphon is to be omitted in all Offices from Septuagesima to Easter Sunday exclusively (B.R.: R.G., XXI, 6).

334. ***The Magnificat-Antiphon.*** In every Office of double rite this is said entire before and after the Magnificat; but in dominical and octave Offices, formerly of semi-double rite, this doubling of the Antiphon is optional. In an Office of simple rite it is said entire only after the Magnificat, except in the case of the "O" or Major Antiphons which are proper to the dominical and ferial Offices occurring on and between Dec. 17 and Dec. 23 and which are said entire before the Magnificat also (B.R.: R.G., XXI, 7; RUBRIC AFTER 3RD SUNDAY OF ADVENT; N. 333 C).

b) In the Office of a feast the Magnificat-Antiphon at both Vespers is taken from the appropriate Common unless a special one is assigned in the Proper; in the Office of the Dead the Magnificat-Antiphon is proper.

c) In dominical Offices the Magnificat-Antiphon at both Vespers is given in the Proper of the Season, with the exception of first Vespers of the 2nd and following Sundays after Epiphany down to Septuagesima exclusively which take the Magnificat-Antiphon from the Saturday Psalter (PARS HIEM. B.R.: SATURDAY PSALTER).

d) If any of the Sundays after Pentecost from the 7th to the 11th inclusively falls on or between July 29

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and Aug. 4, the Magnificat-Antiphon assigned to first Vespers of the Sunday is omitted and the one assigned to first Vespers of the 1st Sunday of August is said instead; any remaining Sundays down to the 10th inclusively after Pentecost take the Magnificat-Antiphons assigned to first Vespers of the following Sundays of August (PARS AESTIVA B.R.: RUBRIC BEFORE 7TH SUNDAY AFTER PENTECOST).

e) If the 5th Sunday of August would fall on or between Aug. 29 and Aug. 31, the Magnificat-Antiphon assigned to first Vespers of the Sunday is omitted and the one assigned to first Vespers of the 1st Sunday of September is said instead; the 5th Sunday of August and its week fall out entirely that year (PARS AESTIVA B.R.: SATURDAY BEFORE 5TH SUNDAY OF AUGUST).

f) If the 5th Sunday of September would fall on or between Sept. 28 and Sept. 30, the Magnificat-Antiphon assigned to first Vespers of this Sunday is omitted and the one assigned to first Vespers of the 1st Sunday of October is said instead; the 5th Sunday of September and its week fall out that year (PARS AUTUMN. B.R.: SATURDAY BEFORE 5TH SUNDAY OF SEPTEMBER).

g) If the 5th Sunday of October would fall on or between Oct. 29 and Oct. 31, the Magnificat-Antiphon assigned to first Vespers of this Sunday is omitted and the one assigned to first Vespers of the 1st Sunday of November is said instead; the 5th Sunday of October and its week fall out that year (PARS AUTUMN. B.R.: SATURDAY BEFORE 5TH SUNDAY OF OCTOBER).

h) If the 2nd Sunday of November would fall on or

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after Nov. 6, the Magnificat-Antiphon assigned to first Vespers of this Sunday is omitted and the one assigned to first Vespers of the 3rd Sunday of November is said instead; the 2nd Sunday of November and its week fall out entirely that year (PARS AUTUMN. B.R.: SATURDAY BEFORE 2ND SUNDAY OF NOV.).

i) In a ferial Office the Magnificat-Antiphon is ordinarily to be taken from the occurring day of the week in the Psalter. The exceptions are as follows:

1° The ferial Offices during Advent. A special Magnificat-Antiphon is given for each feria of Advent in the Proper of the Season; but from Dec. 17 to Dec 23 inclusively the "O" or Major Antiphon assigned to the occurring date must be said instead.

2° The ferial Offices from Monday after Septuagesima Sunday to Wednesday inclusively of Holy Week. A special Magnificat-Antiphon is given for each feria during this time, with the exception of the Friday after Septuagesima and the Thursday and Friday after Sexagesima. If ferial Vespers are said on a day to which a proper Magnificat-Antiphon is assigned, that Antiphon shall be said. If ferial Vespers are said on the Friday after Septuagesima or on the Thursday or Friday after Sexagesima, the Magnificat-Antiphon shall be taken from the occurring day of the week in the Psalter (S.R.C.: MARCH 23, 1955 AD TIT. IV, N. 6).

3° The ferial Offices during the paschal season. A special Magnificat-Antiphon is given for each feria in the Proper of the Season, with the exception of Friday. If ferial Vespers are said on any day, the Antiphon assigned to that day shall be used, even if one assigned to

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preceding day was not used; on Friday the antiphon is taken from second Vespers of the preceding Sunday (S.R.C.: JUNE 2, 1955 AD VIII).

4° The ferial Office during the suppressed octave of Epiphany. The Antiphon for each day is proper, except on Jan. 12 when it is taken from II Vespers of Jan. 6. (S.R.C.: JUNE 2, 1955 AD II).

j) If a commemoration is prescribed at Vespers, the Antiphon to be used is ordinarily the Magnificat-Antiphon assigned according to the above rubrics to the Office in question, unless another Antiphon must be used as explained in the following paragraph. The Antiphon of a commemoration is always said in its entirety and is followed, not preceded, by the Verse; the Verse is chosen according to the norms for choosing the Antiphon. *Oremus* is said before each oration at Vespers, but the *Dnus vobiscum* (or the *Dne exaudi orationem meam*) is said only before the first and after the last oration which are also the only orations to be concluded (B.R.: R.G., XXI, 9; XXX, 3, 5).

k) If second Vespers of a feast must be commemorated from the Common and if the Antiphon and Verse have already been used within the Hour as the Antiphon and Verse of the principal Office or of a previous commemoration, the feast in question must take its Antiphon from the Common at Lauds and its Verse from the Common at first Vespers, unless otherwise noted in the Breviary (B.R.: R.G., IX, 8).

l) The Verse of a commemoration is not changed if it is only the Antiphon that was already used within the Hour, and conversely. It is also to be noted that a

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change is only required when Antiphon would repeat Antiphon or when Verse would repeat Verse; hence, no change is made when the Antiphon of a commemoration would repeat a Verse (and/or Response) already used within the Hour, or conversely.

m) To avoid repeating the Antiphon *Dum esset* of the second Vespers of a Pope, it is only required to substitute the Antiphon *Amavit* of the second Vespers of the Common of a Bishop-Confessor. To avoid repeating the Antiphon *O Doctor optime* for a Doctor of the Church, it is only required to substitute the Antiphon given in the Common of a Confessor or in the Common of a Bishop-Confessor, according to the category to which the Saint belongs.

n) If two Antiphons or Verses differ only in this that in the one case singular forms and in the other plural forms are used, the Antiphons or Verses are to be considered identical; hence, the two cannot be used within the same Hour, but the second must be changed (S.R.C.: MAY 16, 1939 AD XV).

o) If a proper Antiphon or Verse is assigned to either or to both Vespers and if it cannot be used at the Hour to which it is assigned, it shall not be said at Lauds or at the other Vespers to replace an Antiphon or Verse from the Common. The contrary was the rule, which had to be followed heretofore (B.R.: R.G., XXI, 8; S.R.C. 4141, I), but which is now abrogated (S.R.C.: NOV. 3, 1955 AD VII). See n. 328 e.

335. ***The Benedictus-Antiphon.*** In every Office of double rite the Benedictus-Antiphon is said in its en-

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tirety before and after; but in dominical, vigil, and octave Offices, formerly of semi-double rite, this doubling of the Antiphon is optional. In Offices of simple rite it is said entire only after the Benedictus (B.R.: R.G., XXI, 7; N. 333 C).

b) In a festive Office the Antiphon is taken from the Common unless a special one is assigned in the Proper; in the Office of the Dead and of the Blessed Virgin on Saturday the Antiphon is proper.

c) In dominical Offices the Benedictus-Antiphon is given in the Proper of the Season. But if the 4th Sunday of Advent falls on Dec. 21 or Dec. 23, the Antiphon assigned to the Sunday is omitted; the Antiphon *Nolite timere* or *Ecce completa*, assigned respectively to Dec. 21 and Dec. 23, is said instead.

d) In a ferial Office the Benedictus-Antiphon is ordinarily to be taken from the occurring day of the week in the Psalter. The exceptions are as follows:

1° The ferial Offices during Advent. A special Benedictus-Antiphon is given for each feria in the Proper of the Season. But on Dec. 21 and Dec. 23 the Antiphon assigned to the feria is omitted; the *Nolite timere* and the *Ecce completa*, assigned respectively to the above dates, are said instead.

2° The ferial Offices during Lent and Passiontide from Ash Wednesday to Wednesday inclusively of Holy Week. A special Antiphon is given for each feria in the Proper of the Season.

3° The ferial Offices during the paschal season. A special Antiphon is given for each feria in the Proper of the Season. If the ferial Office is said on any day,

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the Antiphon assigned to that feria shall be used, even if one assigned to a preceding day was not used.

4° The Offices of the ember days in September. A special Antiphon is given for each of these days in the Proper of the Season.

5° The ferial Office during the suppressed octave of Epiphany. The Antiphon is the one assigned to the corresponding day of the octave (S.R.C.: JUNE 2, 1955 AD II).

e) If a commemoration is prescribed at Lauds, the Antiphon to be used is ordinarily the Benedictus-Antiphon assigned according to the above rubrics to the Office in question, unless another Antiphon must be used as explained in the following paragraphs. The Antiphon of a commemoration is always said in its entirety and is followed, not preceded, by the Verse; the Verse is chosen according to the norms for choosing the Antiphon. *Oremus* is said before each oration of Lauds, but the *Dnus vobiscum* (or the *Dne exaudi orationem meam*) is said only before the first and after the last oration which are also the only orations to be concluded (B.R.: R.G., XXI, 9; XXX, 3, 5).

f) If Lauds of a feast must be commemorated from the Common and if the Antiphon and Verse have already been used within the Hour either in the principal Office or a previous commemoration, the feast in question takes the Antiphon and Verse from the Common at I Vespers, even if this feast has no right to I Vespers (B.R.: R.G., IX, 8; S.R.C.: NOV. 3, 1955 AD VIII).

g) The Verse of a commemoration is not changed if

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it is only the Antiphon that was already used within the Hour, and conversely. It is also to be noted that a change is only required when Antiphon would repeat Antiphon or when Verse would repeat Verse; hence, no change is made when the Antiphon of a commemoration would repeat a Verse (and/or Response) already used within the Hour, or conversely.

h) To avoid a second repetition of an Antiphon and Verse assigned to Lauds in the Common, the commemoration in question shall take its Antiphon from second Vespers and its Verse from the second Nocturn or from Terce. To avoid a third repetition, the commemoration shall take as its Antiphon the first Antiphon of the third Nocturn and as its Verse the Verse of the third Nocturn or of Sext (S.R.C. 4042, V); but this last case can now no longer arise, since there can never be more than two commemorations.

i) The Antiphon *Euge serve* of Lauds in the Common of a Confessor is not considered the same as the Antiphon *Euge serve* in the Common of a Bishop-Confessor, since the wording of the two Antiphons is different at the end. Hence, the one is not to be changed, should the other precede.

j) If the Benedictus-Antiphon is from the Common, a proper Magnificat-Antiphon that was impeded at the Hour of Vespers cannot be used to replace it. The contrary was the rule, which had to be followed heretofore (B.R.: R.G., XXI, 8; S.R.C. 4141, 1), but which is now to be considered abrogated (S.R.C.: NOV. 3, 1955 AD VII). See n. 328 e.

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336. ***Final Antiphon of the Blessed Virgin.*** Compline shall be terminated as noted in n. 326 c ad 6. Thereupon the daily course of the divine Office shall be concluded with the recitation of the usual Antiphon of the Blessed Virgin followed by the versicle *Divinum auxilium*. To this same final Antiphon are attached the indult and the indulgences formerly granted for the recitation of the *Sacrosanctae*, which is to be considered abrogated as of Jan. 1, 1956 (S.R.C.: MARCH 23, 1955 AD TIT. IV, N. 4).

b) Other prescriptions of the Breviary concerning the recitation of the final Antiphon at the termination of other canonical Hours are abrogated as of Jan. 1, 1956; this holds, not only for the private recitation of the divine Office, but for the Office in choir also.

c) In choir the final Antiphon is ordinarily to be said kneeling, the hebdomadary standing for the oration. It is said standing during the entire paschal season from the end of Compline on Holy Saturday, and also after Compline on all Saturdays and Sundays throughout the year.

d) The final Antiphon is omitted entirely from the Office of the Dead and on Holy Thursday and Good Friday.

e) The following are the final Antiphons of the Blessed Virgin and the seasons in which they are said:

1° The *Alma Redemptoris* with the ℣. *Angelus Domini* and the Or. *Gratiam tuam*, to be said from Compline on the Saturday before the 1st Sunday of Advent to Compline inclusively on Dec. 23.

2° The *Alma Redemptoris* with the ℣. *Post partum*

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and the Or. *Deus qui salutis*, to be said from Compline inclusively on Dec. 24 to Compline inclusively on Feb. 1.

3° The *Ave Regina caelorum*, to be said from Compline inclusively on Feb. 2 to Compline inclusively on Wednesday of Holy Week. No final Antiphon is said after Compline on Holy Thursday and Good Friday.

4° The *Regina caeli*, to be said from Compline inclusively on Holy Saturday to Compline inclusively on the Friday after Pentecost.

5° The *Salve Regina*, to be said from Compline inclusively on the Saturday before Trinity Sunday to Compline inclusively on the Friday before the 1st Sunday of Advent.

337. ***Dominical Prayers.*** The dominical prayers are no longer to be said in the divine Office, the various prescriptions concerning them having been abrogated as of Jan. 1, 1956 (S.R.C.: MARCH 23, 1955 AD TIT. IV, N. 8).

338. ***Ferial Prayers.*** Ferial prayers are said at Vespers and Lauds only, and only on the following days: on Wednesdays and Fridays in the ferial Office of Advent, Lent, and Passiontide; on all ember days, with the exception of the ember days of Pentecost, when the ferial Office is said. The rubrics of the Breviary, prescribing their recitation at other times also, are abrogated as of Jan. 1, 1956 (S.R.C.: MARCH 23, 1955 AD TIT. IV, N. 7).

b) When said at Vespers or Lauds, the ferial prayers

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are added after repeating the Antiphon of the Magnificat or Benedictus.

c) The verse *Oremus pro beatissimo Papa nostro N* and its response are omitted during a vacancy of the Holy See (B.R.: ORDIN. AD LAUD. ET VESP.).

d) The verse *Oremus et pro Antistite nostro N* and its response are omitted in the diocese of Rome. Outside of Rome they are said for a diocesan Bishop, provided that he has taken possession of his See; they are omitted by the Bishop himself; a titular Bishop, who is Coadjutor to a residential Bishop, has the option of saying them for the latter or of omitting them. They are not said for an Abbot or Prelate *nullius* or for a Vicar or Prefect or Administrator Apostolic except in the case of a special indult or privilege (B.R.: ORDIN. LAUD. ET VESP.; S.R.C. 4288, I–II; N. 233 D–F).

e) In choir all kneel for the prayers and remain kneeling till the end of the Hour, except the hebdomadary who rises for the *Dnus vobiscum* and the oration or orations. The *Pater noster* to *Et ne nos* is said aloud by the hebdomadary, and the *Sed libera* by the chorists (B.R.: R.G., XXXIV, 3–4; S.R.C. 2682, XLI; 2986, I; 3110, IX; 4089, II). The chorists also kneel for the oration(s) on all major ferias and common vigils outside the paschal season, even though the prayers are not now said (S.R.C.: NOV. 15, 1956 AD IV).

339. ***Verse at Prime.*** The reference is to the verse before the *Gloria Patri* in the short responsory. The common verse is: *Qui sedes ad dexteram Patris.*

b) The common verse shall be said, except when the

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principal Office or the current season or quasi-season has been assigned a verse that is proper. A verse proper to a commemorated feast is not to be used, the rubrics prescribing this having been abrogated as of Jan. 1, 1956 (S.R.C.: MARCH 23, 1955 AD TIT. III, N. 5).

c) A verse proper to the principal Office shall always be preferred to a verse proper to the current season or quasi-season.

d) A verse proper to the current season or quasi-season shall be used: if the principal Office is a dominical or ferial Office; or if the principal Office does not have a proper verse.

e) The following are the feasts to which a proper verse is assigned: most feasts of the Lord, and their octaves if they are celebrated with an octave; all feasts of the Blessed Virgin; the Saturday Office of the Blessed Virgin.

f) The following are the seasons or quasi-seasons to which a proper verse is assigned: the season of Advent; the paschal season from Low Sunday to the feast of the Ascension exclusively; the quasi-seasons from Jan. 2 to Jan. 5 inclusively, from Jan. 7 to Jan. 12 inclusively, and throughout the suppressed octave of the Ascension to the vigil of Pentecost inclusively. The verse proper to these quasi-seasons is the one proper to Christmas, Epiphany, and Ascension respectively (S.R.C.: MARCH 23, 1955 AD TIT. II, NN. 14, 15, 17).

g) If a proper verse is assigned to a feast of the Lord, it will be given after Lauds in the Office of the feast.

h) The proper verse for Offices of the Blessed Virgin

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is ordinarily: *Qui natus es de Maria Virgine.* If a more proper one is assigned, it will be given after Lauds in the Office of the feast.

340. ***Scripture Lessons at Matins.*** If Lessons from the occurring Scripture cannot be read on the day to which they are assigned, they together with their responsories are that year omitted, even though there is question of an *Initium;* hence, the various rubrics concerning the transfer or anticipation or joining of impeded Lessons from the occurring Scripture are to be considered abrogated (S.R.C.: MARCH 23, 1955 AD IV, N. 13).

The above does not apply when Jan. 12 is a Saturday, in which case the Scripture Lessons for this day are from the *Initium* assigned to Jan. 13 (S.R.C.: MARCH 23, 1955 AD II, 16); see n. 477 c, 478 b. Nor does it apply on Dec. 29–31, as noted in n. 470 c.

b) The Hours of a dominical Office are to be said as indicated in the Breviary (S.R.C.: MARCH 23, 1955 AD IV, 12 A). The Scripture Lessons, however, will be those assigned in the Proper of the Sunday, even though a special rubric may prescribe otherwise in certain circumstances, as e.g. on the 4th Sunday after Easter and on the Sunday after Ascension.

c) If the Office is of a feast of double rite of the first or second class, the Scripture Lessons to be read are either given or indicated in the Proper or they are to be taken from the Common; if from the Common, they are ordinarily to be taken from the first place unless

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according to special rubrics they are to be taken from the second place or from another Common. Thus, if the feast is in honor of a Confessor who died before completing his fortieth year and if proper or special Lessons are not assigned, those given in the second place shall be read, unless those of the first place are evidently more suited to the life and virtues of the Saint (B.R.: ADD., I, 4; S.R.C.: MARCH 23, 1955 AD TIT. IV, N. 12 A, B; EPH. LIT.: LXI, P. 80).

d) If the Office is of major double or minor double rite but in honor of our Lord or the Blessed Virgin, the Scripture Lessons to be read are either given or indicated in the Proper or they are to be taken from the Common (S.R.C.: MARCH 23, 1955 AD TIT. IV, N. 12 B).

e) If the Office is of major double or minor double rite but in honor of a Saint and if proper Lessons are not assigned, the Lessons shall be taken from the occurring Scripture; if there are no Lessons from the occurring Scripture assigned to the day in question, the Lessons are then to be taken from the Common (S.R.C.: MARCH 23, 1955 AD TIT. IV, N. 14). By proper Lessons are here probably to be understood, not only strictly proper and historical ones, but any which are specially assigned to the feast; if the specially assigned Lessons are merely the ordinary Lessons from the Common and if strictly proper and historical responsories are also assigned, the Lessons from the Common are to be preferred to Lessons from the occurring Scripture.

f) In a ferial three-lesson Office whose Lessons are

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not of a Homily, the three Lessons are to be taken from the occurring Scripture as assigned to the week-day in question.

g) In a festive three-lesson Office whose Lessons are not of a Homily, the 1st and 2nd Lessons are from the occurring Scripture and the 3rd is the one given in the Breviary as the contracted 9th Lesson or (in Offices with only one historical Lesson) as the 4th Lesson. If in the absence of proper historical Lessons the Breviary assigns Lessons from the Common, this rubric is to be disregarded and the 3rd Lesson is taken instead from the occurring Scripture also (S.R.C.: OCT. 17, 1955 AD XX).

Note: For the feast of St. Stephen on Aug. 3, the 1st and 2nd of the Scripture Lessons assigned in the Proper of the feast are used instead of the 1st and 2nd Lessons of the occurring Scripture (S.R.C.: MARCH 23, 1955 AD IV, 14).

h) In the Saturday Office of the Blessed Virgin the third Lesson shall be as assigned in the Proper; the first and second shall be the first and second from the occurring Scripture.

341. ***Responsories to Scripture Lessons.*** Whenever the Scripture Lessons of an Office are proper or specially assigned or to be taken from the Common, the responsories must be taken from the Common, unless special responsories are given or indicated in the Proper of the Office (B.R.: ADD., I, 4). Otherwise, the responsories are those assigned to the occurring Scripture for the day of the week in question.

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b) Responsories assigned to the Lessons from the occurring Scripture are omitted, if they cannot be said on their proper day (S.R.C.: MARCH 23, 1955 AD TIT. IV, N. 13).

342. *IX Lesson of a Commemorated Office.* The rubrics of the Breviary, assigning the 9th Lesson in certain cases to a commemorated Office, are to be considered abrogated as of Jan. 1, 1956. The 9th Lesson, therefore, will always be of the principal Office (S.R.C.: June 2, 1955 AD V).

Note: If no 9th Lesson is assigned to the principal Office in the Breviary, the 8th Lesson shall be divided into two fairly equal parts and the second part shall then be read as the 9th Lesson. Thus, when the Office of Our Lady of Lourdes is said after the 1st Sunday of Lent, the 9th Lesson will begin at the words *Muta ergo* of the 8th Lesson; the 9th Lesson of the Office of the Chair of St. Peter at Antioch when said after the 1st Sunday of Lent will begin at the words *Et super hanc* of the 8th Lesson; the 9th Lesson of the Office of St. Matthias when said after the 1st Sunday of Lent will begin at the words *Et fabrica quidem* of the 8th Lesson; the 9th Lesson of the Office of St. Gabriel of the Sorrowful Mother when said after the 1st Sunday of Lent will begin at the words *Jesus autem dixit* of the 8th Lesson; the 9th Lesson of the feast of St. John of God occurring after the 1st Sunday of Lent will begin at the words *Et iterum* of the 8th Lesson; the 9th Lesson of St. Cyril will begin at the words *Ideoque et* of the 8th Lesson.

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APPENDIX

342[2]. *The Divine Office.* The numerical references in parentheses are to S.R.C.: Sept. 3, 1958.

b) The Office is *in choir*, if said by a community obliged to choir by the Church. It is *in common*, if said by a community not so obliged. But whether said in choir or in common or alone, if said by those deputed thereto by the Church, the Office is an act of public worship performed in the name of the Church (40).

c) The Office is composed with a view to recitation by mutually alternating voices; some parts were even composed with a view to being sung (41). Its recitation in choir is therefore to be retained and fostered, and its recitation in common, and the chant of some parts of it at least, are earnestly recommended, if circumstances permit (42).

d) The recitation of the psalms in choir or in common, whether with or without chant, should be done in a grave and dignified manner; the proper pitch, the prescribed pauses, and perfect harmony of voices should be observed (43).

e) If the psalms of any Hour are to be sung, Gregorian Chant should be used, at least for every other psalm or for every other psalm-verse (44).

f) In clerical seminaries, both diocesan and religious, at least part of the Office should often be recited in common and, as far as possible, be even sung (46). See n. 443 a (Vespers).

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Fifth Part

SACRED RITES: The Sacraments

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343. *General Remarks.* Since all the Sacraments of the New Law were instituted by Christ Our Lord and are the principal means of sanctification and salvation, the greatest care and reverence shall be employed with a view to their administration and reception in due time and in the prescribed manner (c. 731, 1).

b) In confecting, conferring, and receiving the Sacraments the rites and ceremonies prescribed in the approved ritual books of the Church shall be exactly carried out (c. 733, 1). Those whom it concerns shall above all keep in mind and observe the following Canon of the Sacred Council of Trent (SESS. VII, CAN. XIII): "If anyone should say that the received and approved rites of the Catholic Church customarily used in the solemn administration of the Sacraments can either be contemned or be omitted without sin at the discretion of the individual minister or be changed by any local Ordinary: let him be anathema" (R.R.: I, C. I AD 1–2).

c) In confecting, conferring, and receiving the Sacraments everyone shall follow his proper rite, apart from the exceptions noted in n. 364 b and in n. 365 j (c. 733, 2).

d) Although the Sacraments cannot be defiled nor their effects be impeded by unworthy ministers, the

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latter incur nevertheless the penalty of eternal death. If therefore (which may God forbid) a priest is conscious of being in mortal sin, let him not presume to administer any Sacrament unless he has first repented from his heart; confession is not prescribed but, if a confessor is available and if the time and place are favorable, it is recommended as fitting (R.R.: I, C. I AD 4).

e) The laity have a right to receive from the clergy, in accordance with the norms of ecclesiastical discipline, spiritual goods and especially those helps that are necessary for salvation. Pastors and other priests charged with the administration of the Sacraments shall perform this office whenever the faithful legitimately request them to do so; nor shall they delay, especially if the need is urgent, at whatever hour of the day or night they may be summoned. They shall therefore frequently instruct the faithful to call upon them whenever they are in need of their sacred ministry, regardless of the hour or any other inconvenience (c.c. 467, 1; 682; R.R.: I, C. I AD 5).

f) Unless they have first rejected their errors and been reconciled to the Church, it is forbidden to administer the Sacraments of the Church to heretics or schismatics, even though they err in good faith and ask for the Sacraments (c. 731, 2; R.R.: I, C. I AD 14).

g) If anyone should dare to administer the Sacraments to those who by divine or by ecclesiastical law are forbidden to receive them, he shall be suspended from administering the Sacraments, the time to be determined by the prudent judgment of the Ordinary; he

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shall also be punished in other ways according to the gravity of his guilt. If other penalties are fixed by law against certain crimes of this kind, these penalties are also incurred (c. 2364).

h) If time permits, a priest who has been called upon to administer any Sacrament shall strive to prepare himself by prayer and meditation; to the extent that it may be necessary, he shall also read over beforehand the rites and ceremonies to be performed (R.R.: I, C. I AD 6).

i) The vestments to be worn are the cassock and surplice together with a stole of the color appropriate to the Sacrament; concerning the Sacrament of Penance, see n. 124 i and n. 131 f. Those who are not Bishops are forbidden to administer Sacraments, wearing the rochet, mozzetta, or the like (R.R.: I, C. I AD 7; S.R.C. 2578, DUB. ADD. AD 1; 2622; 2680; 2684, XXII; 2993, V; 3542, I; 3556; 3779, VIII–IX; 3784, II; EPH. LIT.: LVIII, P. 77 AD 3).

j) The assistance of at least one cleric or server in cassock and surplice shall be used, if available (R.R.: I, C. I AD 8).

k) The vestments, ornaments, linens, vessels, and other sacred articles used in the administration of the Sacraments shall always be neat and clean, whole and entire (R.R.: I, C. I AD 9).

l) While on his way to the place where he is to administer any Sacrament, a priest shall occupy his mind with what he is about to do; he shall not therefore converse about irrelevant matters with anybody. While administering the Sacrament. he shall strive to attend

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in an actual or at least in a virtual way to what he is doing and shall have the intention of doing what the Church does (R.R.: I, C. I AD 12).

m) A priest shall be careful to pronounce attentively, distinctly, reverently, and in a clear tone of voice the individual words by which the Sacraments are confected and conferred. The other orations and prayers he shall recite with devotion and piety; he shall not rely on his memory but shall read everything from the book. The various ceremonies and rites he shall perform with decorum and gravity, so as to hold the attention of those present and to elevate their minds to heavenly things (R.R.: I, C. I AD 11).

n) The priest who administers any Sacrament shall, as he judges fit, explain to the recipients and others present the meaning of the ceremonies as well as the efficacy and purpose and utility of the Sacrament. These explanations shall be according to the teaching of the Fathers and the Roman Catechism (R.R.: I, C. I AD 10; EPH. LIT.: LVIII, P. 77).

o) The recipients of the Sacraments shall also be instructed, should this be deemed necessary, to refrain from all useless talk, to be modestly attired, to assist at the rite with piety and devotion, and to receive the Sacrament with the proper reverence; this instruction may be given at any opportune time and place (R.R.: I, C. I AD 15).

p) The sacred oils required in the administration of certain Sacraments must be obtained from one's Ordinary. They must have been blessed by a Bishop on the Holy Thursday just passed, it being forbidden to

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use older oils except in a case of necessity. It is allowed to replenish a dwindling supply of blessed oil by adding olive oil that is not blessed; this may be done repeatedly if necessary; but each time this is done, the amount added must be less than the blessed oil to which the addition is made (cc. 734–735; SEE N. 110).

q) When the sex of the recipient must be expressed in any formula or versicle or prayer, *famula* shall be used for *famulus* and *ancilla* for *servus*, and vice versa; adjective and participial endings as well as relative and demonstrative pronouns shall also be made to agree (S.R.C. 3582, II). But a formula is not changed, if it is taken verbatim from the Sacred Scriptures, as e.g. the *Domine non sum dignus* (MATTH. 8:8) and the *Non intres in judicium cum servo tuo* (PS. 142:2).

r) For the administration of the Sacraments the minister shall not demand or request anything, for any reason or under any pretext, directly or indirectly; but he shall administer the Sacraments *gratis*, free from the taint or even suspicion of simony or avarice. But if the faithful should of their own accord offer anything as an alms or as a token of their esteem after the Sacrament has been conferred, it is permissible to accept the same where this is the practice and where the matter is not otherwise regulated by the Bishop. It is also licit to require or request the payment of an offering or a tax which has been determined by the Bishops of a Province and approved by the Holy See; but anyone unable to pay shall be given the Sacrament *gratis* (cc. 736; 1507, 1; R.R.: I, C. I AD 13).

s) If a record of the Sacrament administered is re-

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quired, the information shall be entered into the proper book promptly and completely. Such books shall be carefully guarded under lock and key (R.R.: I, C. I AD 18; APPENDIX, PARS IV, C. I).

SACRAMENT OF BAPTISM

344. ***The Matter of Baptism.*** True and natural water constitutes the matter of Baptism, and no other liquid can be used in place of it. This is required for the validity of the Sacrament (c. 737, 1; R.R.: II, C. I AD 4).

b) When Baptism is conferred solemnly, water must be used that was blessed for this purpose on the vigil of the Easter just passed; the water must be clear and pure and kept in a clean font (c. 757, 1; R.R.: II, C. I AD 5).

c) When Baptism is conferred privately but by a priest or a deacon, blessed baptismal water shall be used except in a case of necessity. For private Baptism administered by a cleric of lower rank or by a lay person, ordinary unblessed water or preferably holy water shall be used (EPH. LIT.: LVIII, P. 79 AD 5).

d) Should the supply of blessed baptismal water in the baptismal font become so low as to seem insufficient, unblessed water may be added, provided that the amount is less than the blessed water to which the addition is made; this may be done repeatedly, if necessary (c. 757, 2; R.R.: II, C. I AD 6)

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e) If the blessed water in the baptismal font should for any reason become unusable or give out, the pastor shall clean out the font thoroughly and shall pour in fresh water. This he shall bless according to the special formula to be used outside the vigil of Easter (c. 757, 3; R.R.: II, C. I AD 6; II, C. VIII).

f) In order that baptismal water may not later become corrupt, care should be taken when blessing the water to be as sparing with the holy oils as the requirements of the rubrics will permit. Any oil on the surface of the water in the font may within a week or so after the blessing be removed by means of cotton or otherwise; it should then be burned and washed down into the sacrarium (EPH. LIT.: LVIII, P. 79, NOTE 1).

g) Should the water in the font be very cold when an infant is to be baptized, it is permitted to put the amount needed into a special vessel and to add to it a small quantity of unblessed water that has been heated sufficiently to take the chill out of the baptismal water and to prevent any harm to the infant (R.R.: II, C. I AD 7).

h) To avoid any danger of infection to the mother in cases of uterine Baptism, it is permissible to use water containing bichloride of mercury; the proportion is one part of bichloride of mercury to one thousand parts of water (HOLY OFFICE: AUG. 21, 1901).

i) When a new supply of baptismal water is to be blessed, what remains of the old shall be poured out into the sacrarium of the church or rather of the font itself (R.R.: II, C. I AD 5). Concerning the blessing of

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the font at the solemn services of Holy Saturday, see n. 504.

j) Baptism is validly conferred either by infusion or by immersion or by aspersion. But only the first or second method or a combination of the two may be retained; of these, that method in particular shall be employed which is customary in the diocese (c. 758; R.R.: II, C. I AD 10). Baptism by infusion is the only method considered in this book.

k) When Baptism is conferred by infusion, the baptismal water used must not be allowed to flow back to the baptismal font; it should rather flow from the head of the person baptized into the sacrarium connected with the font. If this cannot be done directly, the water used must be caught in a basin after washing over the head of the one baptized; the basin shall afterwards be emptied into the sacrarium (R.R.: II, C. I AD 11).

345. *The Form of Baptism.* The following words constitute the form of Baptism: *Ego te baptizo in nomine Patris, et Filii, et Spiritus Sancti.* These words are absolutely necessary for the validity of the Sacrament; they may not therefore be changed in any way. They shall be pronounced once only, by the person who pours the water, and while the water is being poured (c. 737, 1; R.R.: II, C. I AD 8, 10). See n. 343 m.

b) Though it would not invalidate the Sacrament, the word *Amen* is nevertheless not to be added at the end of the form (S.R.C. 3014, II).

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c) A priest of the latin rite shall always say the words of the form in latin, prefacing them with the christian name (in the vocative case) of the one being baptized. He shall pour the water thrice, each time in the form of a cross: the first time, while saying the word *Pa + tris* of the form; the second time, while saying the word *Fi + lii* of the form; the third time, while saying the words *Spiritus + Sancti* of the form. The water shall be directed to flow upon and wash the upper part of the head as well as the forehead or temple, for which reason the head of the one being baptized shall be held somewhat sidewise over the font; if there is anything like a heavy growth of hair on the head, the priest shall separate it with his left hand while pouring the water with his right. A single pouring of water is sufficient in imminent danger of death (R.R.: II, C. I AD 9; C. II AD 19, 29; C. IV AD 39; EPH. LIT.: LVIII, P. 90 AD 11).

d) If despite careful investigation there is a prudent doubt as to whether the one to be baptized was baptized previously or as to whether a previous Baptism was valid, the person shall be baptized conditionally; the condition shall be expressed as follows: *N., si non es baptizatus* (*-a*), *ego te baptizo*, etc. (R.R.: II, C. I AD 9).

e) If two or more persons are to be baptized in imminent danger of death and if there is no time to baptize each one separately, it is licit to baptize all together, pouring the water over the head of each and saying at the same time: *Ego vos baptizo in nomine*

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Pa + tris, et Fi + lii, et Spiritus + Sancti. Otherwise, it shall never be licit to use this form (R.R.: II, C. II AD 30).

346. *The Minister of Baptism.* Priests are the ordinary ministers of solemn Baptism. Solemn Baptism, however, is reserved to the proper pastor of the one to be baptized, as explained in n. 28 ad 1 (cc. 738; 739; R.R.: II, C. I AD 12, 13).

b) Where parishes or quasi-parishes have not yet been established, particular statutes and received customs shall be the norm for determining who besides the Ordinary has the right to baptize solemnly in the whole territory or in any part of it (C. 740; R.R.: II, C. I AD 14).

c) Deacons are the extraordinary ministers of solemn Baptism. But they shall not use their power without the permission of the local Ordinary or of the pastor. This permission may be given for a just cause; in a case of necessity it is legitimately presumed (C. 741; R.R.: II, C. I AD 15).

d) In danger of death non-solemn or private Baptism can be administered by anyone, provided that what is prescribed in regard to the matter and form and intention is complied with; if possible, two witnesses or at least one should be present, in the event that the fact or the validity of the Baptism is later called into question. If the minister is neither a priest nor a deacon, only what is required for validity shall be done; but a priest or a deacon shall also perform the ceremonies which follow the Baptism, if there is

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time (CC. 742, 1; 759, 1; R.R.: II, C. I AD 16, 28; C. II AD 29).

e) Non-solemn or private Baptism shall be administered by a priest in preference to a deacon, by a deacon in preference to a subdeacon, by a cleric in preference to a lay person, and by a man in preference to a woman; but a woman shall be preferred to a man in circumstances in which the presence of a man would be unbecoming or if the woman is better acquainted with what is to be said and done. A child shall not be baptized by its father or mother, except in danger of death and when there is no one else available (c. 742, 2-3; R.R.: II, C. I AD 16).

f) Pastors shall see to it that the faithful generally, and especially midwives and physicians, are well instructed on how to baptize properly in a case of necessity (C. 743; R.R.: II, C. I AD 17).

347. ***The Baptism of Infants.*** When there is question of Baptism, an infant is one who has not yet come to the use of reason. Those who are insane and who have never had the use of reason are, whatever their age, to be considered infants when there is question of Baptism (CC. 745, 2 AD 1; 754, 1; R.R.: II, C. I AD 19; C. III AD 9).

b) An infant shall not be baptized in the womb of its mother, as long as there is a probable hope that it can be baptized after being delivered (C. 746, 1; R.R.: II, C. I AD 20). See below (c) and n. 344 h.

c) An infant in danger of death during birth shall be baptized on the head, if the head is presented; in such

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a case the infant shall be baptized absolutely and the Baptism may not later be repeated conditionally. If any other member is presented, the infant is to be conditionally baptized on the part presented; if it is delivered alive, it shall be baptized conditionally on the head. In the first case the condition to be expressed before pronouncing the form is: *Si capax es;* in the second case it is: *Si non es baptizatus* (c. 746, 2–3; R.R.: II, C. I AD 20).

d) If a woman with child dies, the fetus shall be removed at once by those who are competent to do so. If it is certainly alive, it shall be baptized absolutely. If it is doubtfully alive, it shall be baptized conditionally; the condition to be expressed before pronouncing the form is: *Si vivis* (c. 746, 4; R.R.: II, C. I AD 20).

e) An infant baptized in the womb shall, if delivered alive, be rebaptized conditionally; the condition to be expressed is: *Si non es baptizatus* (*-a*), *ego te baptizo,* etc. (c. 746, 5; R.R.: II, C. I AD 20). See above (b).

f) Care shall be taken to baptize every fetus prematurely expelled from the womb, no matter at what stage of pregnancy this may occur; if certainly alive, it shall be baptized absolutely; if doubtfully alive, it shall be baptized under the condition: *Si vivis* (c. 747; R.R.: II, C. I AD 21).

g) Monstrosities shall always be baptized, at least under the condition: *Si tu es homo, ego te baptizo,* etc. In a doubt as to whether the fetus is a single person or several persons, one shall be baptized absolutely; the other or others shall be baptized under the condition:

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Si non es baptizatus (*-a*), *ego te baptizo*, etc. (c. 748; R.R.: II, C. I AD 22). If the fetus has one head and two thorax sections, it shall be baptized absolutely on the head; each thorax shall then be baptized under the condition: *Si capax es, ego te baptizo*, etc.

h) Foundlings shall be baptized conditionally, except when a careful investigation leaves no doubt that they were baptized certainly and validly (c. 749; R.R.: II, C. I AD 23).

i) An infant born of infidel parents is, even against the wishes of the parents, licitly baptized, provided that the infant is in danger of death and that the indications according to a prudent estimate are that death will occur before it comes to the use of reason (c. 750, 1; R.R.: II, C. I AD 24).

j) An infant born of infidel parents is licitly baptized outside the danger of death, if at least one parent or guardian consents to the Baptism, or if the parents (i.e. father, mother, grandfather, grandmother) or guardians are deceased or have lost their right over the child or cannot in any way exercise this right; in any case the catholic education of the child must be guaranteed beforehand (c. 750, 2; R.R.: II, C. I AD 24).

k) The above norms for the Baptism of an infant born of infidel parents shall also generally be observed when there is question of the Baptism of an infant born of heretical or schismatic parents or of catholic parents who have lapsed into apostasy or heresy or schism (c. 751; R.R.: II, C. I AD 25).

l) Children shall be baptized according to the rite of

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their parents. If one parent belongs to the latin rite and the other to the oriental rite, the child shall be baptized according to the rite of the father unless the matter is otherwise regulated by particular law. If only one parent is catholic, the child must be baptized according to the rite of that parent (c. 756, 1–3; R.R.: II, C. I AD 27).

m) Because those to be baptized are to be regenerated as children of God in Christ and to be enrolled in His service, it is forbidden to give them indecent or fabulous or ridiculous names or the names of false gods or of impious heathens. Pastors shall therefore see to it that they are given the names of Saints in order that the baptized may imitate their virtues and enjoy the protection of their patronage. If in a particular case a priest is unable to persuade the parents or guardians to give a christian name to the child, he himself shall add the name of a Saint to the one imposed by the parents or guardians and both names shall be inscribed in the baptismal register (c. 761; R.R.: II, C. I AD 30, 70).

n) Pastors shall remind the parents of children just baptized of their duty to protect them from bodily harm and to instruct them in due time in their duties as christians (R.R.: II, C. II AD 32).

348. *The Baptism of Adults.* When there is question of Baptism, an adult is anyone who has the use of reason; this is sufficient in order that a person may ask for Baptism of his own accord and be admitted to it (c. 745, 2 AD 2; R.R.: II, C. I AD 19).

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b) An adult shall not be baptized, unless he is adequately instructed and accepts Baptism knowingly and willingly; he shall also be reminded to repent of all past sins (C. 752, 1; R.R.: II, C. III AD 1).

c) If an adult in danger of death wishes to be baptized and if he cannot be instructed in the principal mysteries of the faith as well as might be desired, Baptism can nevertheless be conferred as long as he can show in some way that he assents to these mysteries and as long as he seriously promises to observe the laws of the christian religion (C. 752, 2; R.R.: II, C. III AD 1).

d) If an adult in danger of death is unable to ask for Baptism but if on a previous occasion or while in this present state he manifested in some probable way the intention of receiving it, he shall be baptized conditionally. Should he later recover and should there be any doubt about the validity of the Baptism, he shall be rebaptized conditionally (C. 752, 3; R.R.: II, C. III AD 1). The condition to be expressed in the first case is: *Si capax es;* in the second case it is: *Si non es baptizatus* (*-a*).

e) Those who after having had the use of reason have become violently or otherwise insane shall not be baptized. But if they have lucid intervals, they shall be baptized at such a time provided that they so request; otherwise, they shall be baptized in danger of death, but only if they manifested a desire for Baptism before becoming insane. One who once had the use of reason and now suffers from lethargy or frenzy may be baptized, if and when such a one requests Baptism

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knowingly and willingly; otherwise, he shall be baptized in danger of death, but only if he manifested a desire for Baptism before falling into his present state (c. 754, 1–4; R.R.: II, C. III AD 9). Concerning the insane who never had the use of reason, see n. 347 a.

f) A priest shall diligently inquire concerning the status and condition of those who request Baptism, especially if they are strangers. He shall particularly be on his guard against anyone who because of ignorance or error or from a desire of material gain or for some other reason fraudulently and deceitfully asks for Baptism after having been correctly baptized previously (R.R.: II, C. III AD 10).

g) Where it can conveniently be done, the Baptism of adults shall be referred to the local Ordinary, in order that the Sacrament may be more solemnly conferred by him or by his delegate, if he so wishes; otherwise, the proper pastor shall perform the Baptism (C. 744; R.R.: II, C. I AD 18; C. III AD 2).

h) If conveniently possible, it is fitting in metropolitan and cathedral churches especially that the solemn Baptism of adults should take place on the vigils of Easter and Pentecost according to a most ancient custom of the Church. Hence, if catechumens are ready for Baptism about this time, it is becoming to defer their Baptism till these days. If their conversion takes place after this time and if because of the length of time involved they would not wish to wait until the next vigil of Easter or of Pentecost, they may be baptized sooner, provided that they have been properly in-

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structed and prepared (c. 772; R.R.: II, C. I AD 41; C. III AD 3–5).

i) It is becoming that a priest who is to baptize an adult should be fasting; this is also fitting on the part of the adult if the latter is in good health. Unless there are grave and urgent reasons to the contrary, an adult who has been baptized should immediately thereafter assist at the Sacrifice of the Mass and receive Holy Communion. Hence, unless there is reasonable cause for doing otherwise, adults shall be solemnly baptized before noon and not after breaking their fast (c. 753, 1–2; R.R.: II, C. III AD 7–8).

j) When ready, a catechumen shall be solemnly baptized in the church or baptistery. He shall be assisted by a sponsor and shall himself answer the questions addressed to him by the priest during the Baptism. But if he is unable to speak or hear or to understand the language, he can respond to the questions either through his sponsor or through an interpreter or by signs (R.R.: II, C. III AD 6).

k) For a grave and reasonable cause the local Ordinary can permit adults to be baptized according to the rite prescribed for the Baptism of infants (c. 755, 2; R.R.: II, C. I AD 26).

l) If an adult was not at all or not validly baptized in infancy because of the carelessness of parents or others but if he was otherwise brought up as a Catholic and was so considered without ever having lapsed into infidelity or heresy or schism, such a one can be baptized according to the rite prescribed for infants with

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the permission of the local Ordinary. Failing this permission, he shall be baptized according to the rite for the Baptism of adults; but the exhortation *Horresce* shall be omitted, as it does not apply.

m) Concerning the reception into the Church of converts from heresy, see n. 352.

349. *The Sponsors at Baptism.* According to a most ancient custom of the Church no one shall be solemnly baptized unless he has a sponsor if this is at all possible (c. 762, 1; R.R.: II, C. I AD 31).

b) A sponsor is also required at a private Baptism, if one can easily be had. If no sponsor is available, one is required when the ceremonies of solemn Baptism are afterward supplied; but in this case the sponsor does not contract any spiritual relationship with the person baptized (c. 762, 2; R.R.: II, C. I AD 31).

c) When a person is rebaptized conditionally, the same sponsor shall if possible be used as was present at the previous Baptism. Apart from this case a sponsor is not necessary when Baptism is conferred conditionally. When Baptism is repeated conditionally, no spiritual relationship is contracted either by the present sponsor or by the sponsor at the previous Baptism, unless the same person acted as sponsor at both Baptisms (c. 763, 1–2; R.R.: II, C. I AD 32).

d) Only one sponsor, of the same or of the opposite sex, shall be used at Baptism. At most, however, two sponsors may be used, in which case the one shall be of the male and the other of the female sex (c. 764; R.R.: II, C. I AD 33).

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e) Only the minister and the sponsor(s) contract a spiritual relationship with the person baptized, which relationship constitutes a diriment impediment to matrimony (CC. 768; 1079; R.R.: II, C. I AD 37). The sponsor(s) shall be told or reminded of this relationship and of its effect (R.R.: II, C. II AD 31).

f) Sponsors shall regard the person baptized as a spiritual son or daughter who has been perpetually entrusted to them. They shall be diligent in seeing to it that the latter is thereafter properly and regularly instructed in christian doctrine and lives up to the solemn promises made at Baptism (CC. 769; 1335; R.R.: II, C. I AD 38).

g) Validly to be a sponsor at Baptism, the following requisites must be complied with (C. 765; R.R.: II, C. I AD 34):

1° One must be baptized, have the use of reason, and intend to assume the office of sponsor.

2° One must not belong to any heretical or schismatic sect; one must not by a condemnatory or declaratory sentence be excommunicated or be infamous with infamy of law or be excluded from legitimate acts; one must not be a deposed or a degraded cleric in the sense of Cc. 2298 ad 10, 12; 2303–2304; 2305.

3° One must not be the father or the mother or the spouse of the person to be baptized.

4° One must be designated to act as sponsor either by the person to be baptized or by the latter's parents or guardians or, failing these, by the minister.

5° During the actual Baptism one must either personally or by proxy physically hold or touch the per-

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son being baptized; or immediately after the actual Baptism one must either personally or by proxy raise up or take from the sacred font or from the hands of the minister the person baptized.

h) Licitly to be a sponsor at Baptism, the following requisites must be complied with (c. 766; R.R.: II, C. 1 AD 35):

1° One must be at least fourteen years of age, unless for a just cause the minister sees fit to require or permit otherwise.

2° One must not because of some notorious crime be excommunicated or be excluded from legitimate acts or be infamous with infamy of law, even though there has been no sentence.

3° One must not be under interdict or be infamous with infamy of fact or be otherwise publicly guilty of a crime; one must not be a member of the order of freemasons (HOLY OFFICE: JULY 5, 1878; MAY 3, 1893).

4° One must know the rudiments of the faith.

5° One must not be professed or a novice in any religious institute, unless there is an urgent necessity and one has the express permission of at least the local Superior. The Sisters of Charity are permitted in pagan countries to act as sponsors at the solemn Baptism and Confirmation of women, provided that other qualified sponsors are not available (S.R.C. 3670, II).

6° One must not be in sacred orders, unless one has the express permission of one's proper Ordinary.

i) If the person designated by the parents or guardians to act as sponsor is a mason or otherwise unworthy and if serious trouble is feared from any attempt to re-

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pel him, the pastor shall try to invalidate the sponsorship by misdirecting him about what is to be done, even if Baptism would thus be conferred without a sponsor (THEOL. MOR.: II, N. 75 AD III).

j) In doubt about a person's qualifications for a valid or licit sponsorship, the pastor shall consult the Ordinary, if possible (C. 767; R.R.: II, C. I AD 36).

350. ***The Time and Place of Baptism.*** Infants shall be baptized as soon as possible after birth; pastors and preachers should frequently urge the gravity of this obligation. Certain views on the eternal lot of infants who die without Baptism are without solid foundation and cannot justify the postponement of Baptism for specious reasons of a liturgical or practical nature (C. 770; R.R.: II, C. I AD 39; HOLY OFFICE: FEB. 18, 1958).

b) It would be a mortal sin to defer beyond ten or eleven days the Baptism of a normally healthy infant. In the case of an infant whose health is somewhat below normal but without there being any danger of death, it would be licit to defer Baptism for two weeks or so if bringing the infant to the church sooner might expose it to danger (THEOL. MOR.: II, N. 55 AD 1).

c) In a case of necessity private Baptism can and must be administered at any time and in any place (C. 771; R.R.: II, C. I AD 40).

d) Solemn Baptism can be administered on any day, except as noted in n. 348 h.

e) The proper place for the administration of solemn Baptism is the baptistery of the church or public

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oratory. It is not allowed to set up the font in the sacristy, unless there is a reasonable cause approved by the local Ordinary (c. 773; R.R.: II, C. I AD 42; C. III AD 6; S.R.C. 3104, IX).

f) Any statute or privilege or custom to the contrary being revoked and reprobated, every parochial church shall have a baptismal font but without prejudice to a legitimate cumulative right to a font already acquired by any non-parochial church (c. 774, 1; R.R.: II, C. I AD 43). See also Code Comm.: Nov. 12, 1922 ad IV (AAS: 1922, P. 662).

g) For the greater convenience of the faithful the local Ordinary can permit or command the setting up of a baptismal font in a non-parochial church or in a public oratory within the limits of their parish (c. 774, 2; R.R.: II, C. I AD 43).

h) If because of the distance or for some other reason a person to be baptized cannot without grave inconvenience or danger come or be carried to the parish church or any other church having a right to a font, solemn Baptism can and must be conferred by the pastor in the nearest church or public oratory within the boundaries of the parish, even though the church or oratory in question has no font (c. 775; R.R.: II, C. I AD 44).

i) The baptismal font shall be set up in the baptistery. It shall be of the proper shape, solidly made, water-tight, becomingly adorned, provided with a lock and key, and surrounded with a railing. When closed up, it should be impervious to dust or anything else that would contaminate the baptismal water. It shall

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be adorned with a picture or statue of St. John baptizing our Lord, the picture or statue to be placed where it will appear to the best advantage (R.R.: II, C. I AD 46).

j) Concerning solemn Baptism in a private dwelling or domestic oratory, see n. 52 d.

351. ***Rites and Ceremonies of Baptism.*** Baptism is to be administered solemnly or in the manner prescribed in the approved books, unless private Baptism is licit (CC. 737, 2; 755, 1; R.R.: II, C. I AD 3, 26). By reason of the numbers to be baptized it is sometimes licit in administering Baptism according to the rite for adults to pluralize formulas or even to omit all non-essential ceremonies (R.R.: II, C. IV AD 53).

b) Private Baptism is licit in danger of death, in which case it shall be conferred as explained in n. 346 d. If death does not occur, the omitted ceremonies shall be supplied as soon as possible in the church (c. 759, 1, 3; R.R.: II, C. I AD 28). See n. 349 b.

c) Private Baptism is licit outside the danger of death, when a convert from heresy is to be baptized conditionally in adult age and provided that the local Ordinary permits the use of private Baptism; the ceremonies of solemn Baptism are in this case simply omitted (c. 759, 2, 3; R.R.: II, C. I AD 28). Private Baptism outside the danger of death is also licit, if the Baptism is being conferred conditionally and provided the solemn ceremonies were performed in the previous Baptism; in such cases, however, the Baptism may also be conferred solemnly (c. 760; R.R.: II, C. I AD 29).

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d) The solemn ceremonies are not omitted in a conditional Baptism, except as noted in the preceding paragraph (C. 760; R.R.: II, C. I AD 29).

e) For a grave and reasonable cause the local Ordinary can permit an adult to be baptized according to the rite prescribed for the Baptism of Infants (C. 755, 2; R.R.: II, C. I AD 26; N. 348 K–L).

f) If two or more christian names are taken by or given to the person to be baptized, it will be sufficient to pronounce all these names the first time the person is addressed, again in the act of baptizing, and finally upon dismissing the person at the end of the ceremony; on the other occasions, only the first name need be mentioned (EPH. LIT.: LVIII, P. 88 AD 28).

g) Where the local Ordinary has authorized the use of the English Supplement of the Ritual approved for the U.S.A. (S.R.C.: JUNE 3, 1954), a priest may follow the rites and ceremonies of Baptism as therein given provided that Baptism is being administered according to the rite for Infants; but he may also follow the rites and ceremonies as given in the Ritual proper. Apart from any indult, the questions in the rite must be asked in Latin; they may be repeated in the vernacular, while the responses may be given in the vernacular only; the vernacular may also be used for the *Pater* and *Credo*, except by the priest. Concerning Baptism at the Easter-Vigil Service, see n. 504 g.

h) The salt for Baptism must be blessed according to the special blessing given in the rite of Baptism; salt exorcised for the blessing of holy water cannot be used. Any blessed salt left over after a Baptism must

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either be kept for future Baptisms or be disposed of in the sacrarium; it is forbidden to give it away. The salt used must be clean, dry and well pulverized (R.R.: II, C. I AD 55).

i) In touching the ears and nostrils of the one being baptized, the use of saliva may be omitted as often as there is a reasonable cause for the sake of cleanliness or to guard against contracting or spreading disease; but everything else is done as prescribed (S.R.C.: JAN. 14, 1944; R.R.: II, C. II AD 13; C. IV AD 34; C. V AD 16; C. VI AD 32).

j) If two or more persons are to be baptized and if they are of both sexes, during the interrogation the males shall be at the minister's right and the females at his left. Those ceremonies which are to be performed for each person separately shall be performed for the males first. Prayers and the like which are to be said for all together shall be said in the plural; the masculine gender is to be used, except when those being baptized are all females (R.R.: II, C. II AD 28; C. IV AD 4, 5, 40).

k) If solemn Baptism is to be administered by a priest, he shall after washing his hands put on over his cassock the surplice and violet stole, the latter to be changed to a white stole after the anointing with the Oil of Catechumens; at the solemn Baptism of an adult he may also wear over the violet and white stole a violet and white cope. If possible, he shall be assisted by one or more clerics or servers in cassock and surplice. Though the ritual does not mention the biretta, it is fitting nevertheless that it be put on after

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the above vestments; it is taken off at the beginning of the ceremony (R.R.: II, C. I AD 67–68; C. II AD 17; C. IV AD 1, 37; EPH. LIT.: LVIII, P. 88, NOTE 6).

l) If solemn Baptism is to be administered by a deacon, he shall observe the same rites and ceremonies as are prescribed for a priest; the salt, however, and the baptismal water must have been blessed by a priest. He shall, moreover, wear the stole in the manner prescribed for a deacon (R.R.: II, C. II AD 27; C. IV AD 51; SEE N. 124 G).

m) Concerning the rite to be observed when solemn Baptism is administered by a Cardinal or a Bishop, see R.R.: II, c. VII.

n) The following articles are needed for the administration of solemn Baptism (R.R.: II, C. I AD 56–66):

1° The stocks or vessels containing the Oil of Catechumens and the Holy Chrism (see n. 110 h).

2° A small vessel or container with the salt to be blessed or already blessed, as explained above (h).

3° The shell or ladle for pouring the water on the head of the one to be baptized. It shall be of silver or other metal; it shall be polished and clean and may not be used for any other purpose.

4° A basin for catching the baptismal water after it has been poured, unless the font is provided with a receptacle to be used for this purpose and connected with the sacrarium (see n. 344 k).

5° Cotton-wool or similar material for wiping the places anointed with the sacred oils.

6° Two stoles, one violet and one white; a single

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stole, violet on one side and white on the other, is allowed (n. 124 j).

7° A small square or two of bread for removing the sacred oils from one's fingers, before washing one's hands after the ceremony; also a special vessel for washing one's hands which should not be used for any other purpose.

8° A white garment or cloth, to be placed on the head of the person baptized.

9° The wax candle, to be held lighted by the one baptized or by the sponsor. It is not prescribed that it be lighted throughout the ceremony (EPH. LIT.: LVIII, P. 91 AD 4).

10° The ritual book to be used for the ceremony, and the baptismal register.

Note: The white cloth and the wax candle may be supplied by the person to be baptized and returned to him after the ceremony, to be kept as a memorial or souvenir of his Baptism.

352. ***Reception of Converts.*** Before receiving a convert into the Church, an inquiry shall first of all be made as to whether the individual was previously baptized validly or not. If a careful investigation discloses that there was no Baptism or that a previous Baptism was certainly invalid, the individual shall be baptized unconditionally or absolutely. If after the investigation a probable doubt still remains as to the fact or the validity of a previous Baptism, the individual shall be baptized conditionally. If, finally, it

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is evident that the individual was previously baptized and that the Baptism was certainly valid, the individual cannot under any condition be rebaptized.

b) If the convert is to be baptized unconditionally or absolutely, nothing more is required in formally receiving him into the Church.

c) If the convert is to be baptized conditionally, the following procedure shall be observed in formally receiving him into the Church: Abjuration or Profession of Faith according to the prescribed formula; Conditional Absolution from excommunication, to be given by local Ordinary or his delegate in presence of at least two witnesses (c. 2314, 2) ; Conditional Baptism; Sacramental Confession and conditional Absolution.

d) If the convert was previously baptized and if the Baptism was certainly valid, the following procedure shall be observed in formally receiving him into the Church: Abjuration or Profession of Faith according to the prescribed formula; Absolution from excommunication, to be given by local Ordinary or his delegate in presence of at least two witnesses (c. 2314, 2); Ceremonies of solemn Baptism to be supplied, if they were omitted when Baptism was validly conferred (c. 759, 3) ; Sacramental Confession and Absolution.

e) The Abjuration or Profession of Faith is to be made in the United States according to the formula approved by the Holy Office and published in the " American Ecclesiastical Review " of May, 1942; this formula was promulgated by the Apostolic Delegate to the United States.

f) A priest, who has been given the faculty to receive

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the Abjuration or Profession of Faith and to absolve from the censure of excommunication in the external forum, shall vest in surplice and violet stole. For a reasonable cause he may allow the convert to make the Profession of Faith and to be absolved in a private place before a Crucifix (EPH. LIT.: LVIII, P. 94 AD 7). But ordinarily this shall be done publicly in church but without any special solemnity. The priest shall sit before the middle of the altar, unless the Blessed Sacrament is reserved at the altar in which case he shall sit before the altar on the Epistle side; on the altar there shall be at least two lighted candles. The convert shall kneel before the priest in the presence of at least two witnesses and shall read the Abjuration or Profession of Faith with his right hand on the Book of the Gospels or on the Missal; if the convert cannot read, it will be sufficient to repeat the words of the formula after the priest. Thereupon follows the absolution from excommunication, during which the convert shall remain kneeling; the priest remains seated while saying the *Miserere* or the *De profundis;* he stands for the *Kyrie eleison* down to the end of the oration; he sits while pronouncing the absolution and while imposing the penance. For the various formulas to be used during this whole ceremony, see R.R.: Supplementum ad usum Cleri U.S.A.

g) A convert who is to be baptized conditionally is permitted to confess his sins sacramentally before the Baptism and to receive conditional Absolution from them after the Baptism; but before pronouncing the words of Absolution, the priest shall elicit from the

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penitent a summary re-accusation of the sins that were specifically confessed before the Baptism. This procedure is advisable where there is reason to believe that the convert will require a rather considerable length of time for his confession (HOLY OFFICE: DEC. 2, 1874; SEE ASS: XXV, P. 454; COLL. PROP. FID.: N. 1426).

Note: Unless otherwise noted, the matters stated in the above paragraphs are based on the following responses of the Holy Office: July 20, 1859 (COLL. PROP. FID.: N. 1178); NOV. 20, 1878 (ASS: XI, P. 605); FEB. 21, 1884 (ASS: XVI, P. 415).

353. *The Recording of a Baptism.* Pastors have a strict obligation of making carefully and without delay the following entries into the baptismal register: the complete name of the one baptized; the name of the minister; the names of the parents; the names of the sponsors; the place and date of the Baptism (c. 777, 1).

b) When there is question of an illegitimate child, the name of the mother shall be recorded if her maternity is publicly known or if of her own accord she requests this in writing or in the presence of two witnesses. The name of the father shall be recorded if of his own accord he requests this of the pastor in writing or before two witnesses or if he is known to be the father from a public and authentic document. In all other cases the child shall be described in the baptismal register as the *filius*(*-a*) *patris ignoti* or as the *filius*(*-a*) *ignotorum parentum* (c. 777, 2).

c) If an individual was not baptized by his proper

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pastor or in his presence, the priest who did baptize shall forward all the requisite information to the proper pastor; the proper pastor is the pastor of the place where the baptized has his domicile (c. 778).

d) Except where the interests of another party are involved, a Baptism is sufficiently proved by the testimony of one credible witness or by the testimony under oath of the person baptized if he was baptized in adult age (c. 779).

e) The following facts, if and when they occur, shall also be noted in the baptismal register, and this information shall always be included in any transcript of the record: confirmation; marriage, except when there is a question of a *matrimonium conscientiae;* annulment of marriage; promotion to subdiaconate; solemn religious profession (cc. 470, 2; 1107; 1988).

SACRAMENT OF CONFIRMATION

354. ***The Recipient of Confimation.*** One not yet baptized cannot be validly confirmed (c. 786; R.R.: III, C. I AD 9).

b) One already confirmed cannot be validly confirmed again, unless there is a prudent doubt as to the fact or the validity of a previous confirmation in which case the Sacrament shall be conferred or reconferred conditionally (c. 732, 1–2; R.R.: III, C. I AD 2).

c) For the valid reception of the Sacrament there is required in those who have or once had the use of rea-

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son the intention of receiving it; this intention must be at least habitual and implicit (THEOL. MOR.: II, N. 89 AD II).

d) To be confirmed licitly and fruitfully, the recipient must be in the state of grace; he must moreover be sufficiently instructed, if he has the use of reason. Hence, when this Sacrament is conferred on those who are seriously sick, the minister shall instruct them in accordance with their understanding in those things which it is necessary to know; and he shall awaken in them a desire to receive this Sacrament and the strength it imparts to the soul (C. 786; R.R.: III, C. I AD 9).

e) No one may neglect to receive this Sacrament when given the opportunity, even though it is not necessary to salvation with a necessity of means; what is more, pastors shall see to it that the faithful approach it in due time (C. 787; R.R.: III, C. I AD 10).

f) Although the administration of the Sacrament of Confirmation is fittingly deferred in the Latin Church till a person is around seven years of age, it may nevertheless be conferred before that time if a person is in danger of death or if the minister should judge this to be expedient for just and grave causes. Hence, a prohibition of the local Ordinary against administering this Sacrament to children under ten years of age cannot be upheld (C. 788; R.R.: III, C. I AD 11; CODE COMM.: MARCH 26, 1952 AD III).

355. *The Minister of Confirmation.* Only Bishops are the ordinary ministers of Confirmation. Within

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his own diocese a Bishop legitimately confirms even externs, unless their proper Ordinary expressly forbids their Confirmation. Outside his own diocese a Bishop cannot confirm without at least the reasonably presumed permission of the local Ordinary, unless there is question of his own subjects whom he may confirm privately and without crosier and miter. A Bishop is obliged, especially at the time of the diocesan visitation, to confer this Sacrament on his subjects when they properly and reasonably ask for it (cc. 782, 1; 783, 1–2; 785, 1; R.R.: III, C. I AD 4).

b) Priests are the extraordinary ministers of Confirmation, provided that this faculty is given them either by law or by indult of the Holy See (c. 782, 2; R.R.: III, C. I AD 4).

c) The following have by law the privilege of confirming, even though they do not have the episcopal character: Cardinals, who however have the obligation of having recorded in the manner prescribed by law the name of the one confirmed; Abbots and Prelates *nullius* and Vicars and Prefects Apostolic, who however cannot use this faculty validly except within the limits of their proper territory and while in office (CC. 239, 1 AD 23; 294, 2; 323, 2; 782, 3; R.R.: III, C. I AD 4).

d) If a priest of the latin rite has by indult of the Holy See the faculty to confirm, he can validly confirm only the faithful of the latin rite, unless the indult expressly provides otherwise or unless there is question of an Oriental not confirmed after Baptism and now living outside the territory of a Patriarch of his own rite and under the jurisdiction of a latin Ordinary. If

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the faculty is given for a certain designated territory, he may also confirm externs while in that territory, unless their proper Ordinary expressly forbids their Confirmation. The recipient of an apostolic indult to confirm is obliged to administer the Sacrament, whenever those for whose benefit the faculty was granted properly and reasonably ask for the Sacrament (cc. 782, 4; 784; 785, 2; R.R.: III, C. I AD 4, 8; CONG. ECCL. ORIENT.: DECR. OF MAY 1, 1948; EPH. LIT.: LXIII, P. 81). Concerning priests who have the faculty to confirm in danger of death only, see n. 356.

e) A priest who is about to confirm in virtue of an indult of the Holy See shall remind those present that only Bishops are the ordinary ministers of Confirmation and that it is only by a special permission and delegation of the Holy See that the Sacrament is here and now about to be conferred (R.R.: III, C. II AD 1; C. III AD 1).

f) Priests of the oriental rite, who have the faculty or privilege of conferring Confirmation together with Baptism on infants of their own rite, are strictly forbidden to confirm infants of the latin rite (c. 782, 5; R.R.: III, C. I AD 4).

g) If an Ordinary cannot confirm because legitimately impeded or because he does not have the power to confirm, he is obliged to see to it that as far as possible his subjects receive the Sacrament from someone else every five years at least. An Ordinary who is gravely negligent in confirming his subjects either personally or by another is subject to the provision of C. 274 ad 4 (c. 785, 3–4).

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h) If a priest should dare to administer Confirmation without having the faculty either by law or by indult of the Holy See, he shall be suspended. If he has the faculty but presumes to transgress the limits assigned to its use, he is by that very fact deprived of the faculty (C. 2365; R.R.: III, C. I AD 6, 22).

356. ***Extraordinary Minister in Danger of Death.*** By a general indult of the Holy See the faculty of conferring the Sacrament of Confirmation in the cases and under the conditions specified below is given to the following priests exclusively (CONG. SACR.: DECR. OF SEPT. 14, 1946; R.R.: III, C. I AD 5):

1° Priests who are pastors of territorial parishes, to the exclusion therefore of pastors of certain families or persons merely.

2° Parochial vicars and vicars econome concerning whom see Cc. 471 and 472.

3° Priests to whom the full care of souls together with all the rights and duties of pastors and together with a determinate church has been exclusively and permanently committed in a certain territory.

b) The above-mentioned priests can validly and licitly confirm in their proper territory only and provided that there is question of one who is in a true danger of death because of a serious sickness whose only foreseeable outcome is death. This faculty is entirely personal and cannot be delegated. It is given however in favor of all the faithful living in the territory, not excepting those who have been withdrawn from parochial jurisdiction; it is given therefore in

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favor of seminaries, hospices, hospitals, and other religious institutes of all kinds and however exempt; it is also given in favor of the faithful of the oriental rites who are living outside the territory of a Patriarch of their rite and under the jurisdiction of a latin Ordinary. If any of the above-mentioned priests transgresses the limits here set down, let him understand that he acts sinfully and invalidly while he incurs the penalty described in n. 355 h (CONG. SACR.: DECR. OF SEPT. 14, 1946; R.R.: III, C. I AD 6; CONG. ECCL. ORIENT.: DECR. OF MAY 1, 1948).

c) The above faculty can be used both in the episcopal city and outside of it and whether the See is occupied or vacant, provided that the diocesan Bishop cannot be had or is legitimately impeded from conferring the Sacrament himself and provided that no other Bishop in communion with the Holy See is present and able without grave inconvenience to take the place of the diocesan Bishop (CONG. SACR.: DECR. OF SEPT. 14, 1946; R.R.: III, C. I AD 7).

d) One who has the above faculty should take care not to use it in the presence of heretics or schismatics and much less to let them act as servers during the ceremony (R.R.: III, C. II AD 1).

e) Those who have the above indult are obliged to use it, whenever those for whose benefit the faculty was given properly and reasonably ask to be confirmed (R.R.: III, C. I AD 8). The Sacrament is to be conferred gratis *quovis titulo* (CONG. SACR.: DECR. OF SEPT. 14, 1946).

f) What is noted in the preceding and following

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numbers must also be observed, except when what is stated does not evidently apply.

357. *The Sponsor at Confirmation.* According to a most ancient custom of the Church a sponsor is to be used at Confirmation, just as at Baptism, if one can be had (C. 793; R.R.: III, C. I AD 14).

b) A sponsor shall present one person only for Confirmation or at most two, unless for a just cause the minister decides otherwise (C. 794, 1; R.R.: III, C. I AD 15). For a just cause, therefore, the minister can permit one man to stand up for all of the male sex and one woman for all of the female sex (CONG. CONS.: JUNE 14 AND JULY 12, 1823).

c) There shall be only one sponsor for each person being confirmed (C. 794, 2; R.R.: III, C. I AD 15).

d) Validly to be a sponsor at Confirmation, the following requisites must be complied with (C. 795; R.R.: III, C. I AD 16):

1° One must be confirmed, have the use of reason, and intend to assume the office of sponsor.

2° One must not belong to any heretical or schismatic sect; one must not by a condemnatory or declaratory sentence be excommunicated or be infamous with infamy of law or be excluded from legitimate acts; one must not be a deposed or a degraded cleric in the sense of Cc. 2298 ad 10, 12; 2303–2304; 2305.

3° One must not be the father or the mother or the spouse of the person to be confirmed.

4° One must be designated to act as sponsor either

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by the person to be confirmed or by the latter's parents or tutors or, failing or refusing these, by the minister or by the pastor.

5° During the actual Confirmation one must either personally or by proxy physically touch the person being confirmed; by the actual Confirmation is meant the essential rite by which the Sacrament is conferred.

e) Licitly to be a sponsor at Confirmation, the following requisites must be complied with (C. 796; R.R.: III, C. I AD 17):

1° One must not be the baptismal sponsor, unless in the judgment of the minister there is a reasonable cause for using one and the same person or unless Confirmation is legitimately conferred immediately after Baptism.

2° One must be of the same sex as the person to be confirmed, unless for a reasonable cause the minister decides otherwise in particular cases.

3° One must be fourteen years of age, unless for a just cause the minister sees fit to require or permit otherwise.

4° One must not because of some notorious crime be excommunicated or be excluded from legitimate acts or be infamous with infamy of law, even though there has been no sentence.

5° One must not be under interdict or be infamous with infamy of fact or be otherwise publicly guilty of a crime.

6° One must know the rudiments of faith.

7° One must not be professed or a novice in any re-

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ligious institute, unless there is an urgent necessity and one has the express permission of at least the local Superior. The Sisters of Charity are permitted in pagan countries to act as sponsors at the Confirmation of women, provided that other qualified sponsors are not available (S.R.C. 3670, II).

8° One must not be in sacred orders, unless one has the express permission of one's proper Ordinary.

f) A valid Confirmation establishes a spiritual relationship between the person confirmed and the sponsor, with the result that the sponsor is obliged to regard the one confirmed as perpetually entrusted to him and to see to his christian education. This relationship no longer constitutes an impediment to matrimony (CC. 797; 1335; R.R.: III, C. I AD 18).

358. ***The Time and Place of Confirmation.*** In the Latin Church the Sacrament of Confirmation shall ordinarily be conferred when a person has come to the use of reason or when a person is about seven years of age, except as noted in n. 354 f; to defer it much longer is contrary to the mind of the Church (CONG. SACR.: DECR. OF SEPT. 14, 1946).

b) The Sacrament can be conferred at any time of the year; it is most fitting, however, to administer it during the week of Pentecost (c. 790).

c) The proper place for the administration of this Sacrament is the church. But it can be conferred in any becoming or decent place, if in the judgment of the minister there is a just and reasonable cause (c. 791; R.R.: III, C. I AD 13).

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d) A Bishop has the right to administer Confirmation anywhere within his diocese, even in places that are exempt (c. 792).

359. *Confirmation by a Priest.* When a person in danger of death is confirmed by a simple priest, the latter shall wear a white stole even if he has no surplice. When Confirmation is conferred by a priest outside the danger of death, he shall vest in surplice and white stole over which he may also wear a white cope (R.R.: III, C. II AD 1; C. III AD 1).

b) The Chrism to be used in conferring this Sacrament must have been consecrated on the preceding Holy Thursday by a Bishop in communion with the Holy See. It is never allowed to confer this Sacrament without Chrism or to receive the Chrism from a schismatic or heretical Bishop; Chrism consecrated previously to the preceding Holy Thursday can only be used in a case of necessity. If the supply of Chrism is low, it is allowed to add to it a lesser amount of unblessed olive oil; this may be done repeatedly (c. 781, 1; R.R.: III, C. I AD 3).

c) If an infant is to be confirmed, the sponsor shall hold it in his or her right arm, unless the infant is being confirmed in danger of death in which case the sponsor places his or her right hand on the right shoulder of the infant. If an adult is being confirmed, it is sufficient in every case for the sponsor to place his or her right hand on the right shoulder of the adult in question (R.R.: III, C. II AD 2; C. III AD 2; S.R.C. 2404, VI).

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d) If two or more persons are to be confirmed, they shall be present for the first imposition or extension of hands and they shall not depart until the entire rite has been finished (c. 789; R.R.: III, C. I AD 12).

e) Before saying the words: *N. Signo te signo Cru + cis,* the minister shall dip the tip of his right thumb in the sacred Chrism. He shall then say the above words, holding his right hand imposed on the head of the one being confirmed, and with the thumb of the same hand making the Sign of the Cross on the latter's forehead. He shall then continue with the words: *et confirmo te Chrismate salutis. In nomine Pa + tris, et Fi + lii, et Spiritus + Sancti;* as each Person of the Most Blessed Trinity is named, he shall make the Sign of the Cross with his right hand over the person being confirmed. The above is the essential rite of Confirmation. It is forbidden to perform the anointing by means of a brush or any other instrument (cc. 780; 781, 2; R.R.: III, C. I AD 1, 3; C. II AD 6; C. III AD 6). See n. 343 m.

Note: If Confirmation is permitted according to the English Supplement of the Ritual approved for the U.S.A., everything is said in Latin, though an English version of the prayers may be read before or after.

360. *The Recording of a Confirmation.* The proper pastor of the person confirmed shall record in a special book the name of the minister, of the one confirmed, of the parents, and of the sponsor, together with the date and place of the confirmation; this is required over and above the special notation to be made in the baptismal register as stated in n. 353 e (c. 798).

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b) If the proper pastor of the person confirmed was not present, the minister either personally or by another shall as soom as possible inform the pastor of the fact, adding all the data indicated above (c. 799).

c) If the person was confirmed in the circumstances explained in n. 356, the following notice shall be added in the Confirmation register: "Confirmatio collata est ex Apostolico indulto, urgente mortis periculo ob gravem confirmati morbum." If the minister was not the proper pastor of the person confirmed, the latter shall be notified as stated in the preceding paragraph (R.R.: III, C. I AD 19).

d) Whenever Confirmation is conferred by a simple priest in virtue of an indult of the Holy See, the priest shall send an authentic document on each case to the diocesan Ordinary (R.R.: III, C. I AD 20).

e) Except where the interests of another party are involved, a Confirmation is sufficiently proved by the testimony of one credible witness or by the testimony under oath of the person confirmed if he was confirmed in adult age (C. 800; R.R.: III, C. I AD 21).

SACRAMENT OF PENANCE

361. ***The Minister of Penance.*** Only those who have been ordained to the priesthood can be the ministers of the Sacrament of Penance. But for the valid absolution of sins there is also required in the minister

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either ordinary or delegated power of jurisdiction over the penitent (CC. 871–872; R.R.: IV, C. I AD 1).

b) Let every confessor remember that his office is equally that of judge and that of physician and that he has been constituted by God to be the minister both of His justice and of His mercy in order that as mediator between God and men he may consult the interests of the divine honor on the one hand and of the salvation of souls on the other (C. 888, 1; R.R.: IV, C. I AD 2).

c) In order that the confessor may judge rightly in the matter of the distinction of sins and in order that he may be able like a skilled physician to tend wisely the various diseases of souls and to apply suitable remedies, he shall strive to acquire all possible knowledge and prudence both from assiduous prayer to God and from approved authors, especially the Roman Catechism and the advice of prudent and expert men (R.R.: IV, C. I AD 3).

d) The confessor shall know and carefully observe the sins and censures reserved to the Apostolic See and to the Ordinary (R.R.: IV, C. I AD 4).

e) A priest shall show himself ready and willing to hear confessions whenever asked or called upon to do so (n. 343 e). If there is time beforehand, he shall first by pious prayer implore divine help to perform this ministry properly and holily (R.R.: IV, C. I AD 5).

f) While hearing a confession, a priest shall wear surplice and violet stole as explained in n. 124 i (stole) and in n. 131 f (surplice).

g) While the penitent is making his accusation, the

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confessor shall help him when necessary. Otherwise, he shall not interrupt him unless he is having difficulty in understanding what he is saying. He shall therefore refrain from commenting on or discussing the sins confessed until the confession is finished. His words and manner shall be kindly and calculated to instil courage and confidence in the penitent (R.R.: IV, C. I AD 15).

h) If the penitent has not declared necessary details concerning the number or species or circumstances of his sins, the confessor shall interrogate him prudently on these matters. But he shall altogether refrain from inquiring concerning the name of any accomplice of the penitent, from asking curious and useless questions about matters especially that pertain to the sixth commandment, and from imprudently interrogating the young about matters of which they are ignorant (C. 888, 2; R.R.: IV, C. I AD 16–17).

i) Having heard the penitent's confession, the confessor shall weigh the magnitude and multitude of the sins confessed. In accordance with their gravity and the condition of the penitent he shall as far as may be necessary correct and admonish him with paternal charity; he shall strive to move him to sorrow and contrition; he shall induce him to amend his ways and to lead a more holy life; and he shall suggest suitable remedies for the future (R.R.: IV, C. I AD 18).

j) Considering on the one hand the character and the number of the sins confessed and on the other hand the condition (sex, age, state of life, disposition) of the penitent, the confessor shall according to his lights

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and prudence impose on the penitent a salutary and fitting penance, which the penitent must willingly accept and personally perform. A very light penance shall not be imposed for serious sins. Neither shall the penance be merely a remedy and a medicine to guard against future sins but it shall also be a punishment for past sins (C. 887; R.R.: IV, C. I AD 19).

k) The confessor shall as far as possible impose penances that are opposed to the sins committed; thus, for sins springing from avarice or lust or pride or sloth he shall impose respectively almsgiving or a corporal penance or an act of humility or some exercise of devotion (R.R.: IV, C. I AD 20).

l) A public penance shall not be imposed for occult sins, however grave they may be (R.R.: IV, C. I AD 22).

m) A grave and laborious penance shall not be imposed on the sick, unless it is to be performed at a convenient time after getting well; in the meantime some prayer or light penance shall be imposed and accepted (R.R.: IV, C. I AD 26).

n) If there is no doubt about the dispositions of the penitent and if he asks to be absolved, absolution may neither be refused nor deferred (c. 886).

o) If a penitent is to be absolved, the confessor shall with joined hands and in a low voice say the *Misereatur tui.* Elevating his right hand and holding it towards the penitent, he shall then say the *Indulgentiam* and the *Dominus noster Jesus Christus te absolvat;* while saying *in nomine Patris, et Filii,* + *et Spiritus Sancti. Amen* at the conclusion of the latter prayer, he shall make a sign of the Cross toward the penitent. Joining

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his hands, he shall say the *Passio Domini nostri*. If the penitent is a cleric, the word *suspensionis* shall be inserted between *excommunicationis* and *et interdicti* in the *Dominus noster Jesus Christus te absolvat* (R.R.: IV, C. II AD 1–3). See n. 343 m.

p) Although the prayers added by the Church to the form of absolution are not necessary for the validity of the absolution, they shall nevertheless not be omitted without a just cause (C. 885; R.R.: IV, C. II AD 4); the prayers referred to are those that precede and follow the *Dominus noster Jesus Christus te absolvat*.

q) The short formula of absolution may only be used in danger of death if the case is one of grave and urgent necessity. The short formula is, as follows: *Ego te absolvo ab omnibus censuris, et peccatis, in nomine Patris, et Filii, + et Spiritus Sancti. Amen* (R.R.: IV, C. II AD 5).

r) If the confessor is a Bishop, he shall make a triple sign of the Cross over the penitent, while saying the words of absolution (R.R.: IV, C. II AD 3).

362. *The Penitent.* All mortal sins committed after Baptism and not yet directly remitted by the keys of the Church are necessary matter of the Sacrament of Penance. After a diligent examination of himself beforehand the penitent must therefore confess all such sins of which he is conscious; he must also explain any circumstance which would change the species of the sin (C. 901; SEE N. 361 H).

b) As sufficient but not necessary matter of the Sacrament of Penance are to be considered the following:

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venial sins committed after Baptism; mortal sins committed after Baptism and already directly remitted by the power of the keys (c. 902).

c) Those who cannot confess in any other way are not forbidden to confess through an interpreter, if they so wish and provided that abuses and scandals are avoided; the interpreter is bound by the seal of confession in the same way as the confessor (cc. 903; 889, 2).

d) The faithful are permitted to confess their sins to any approved confessor they wish, even to a confessor belonging to another rite (c. 905).

e) The faithful of both sexes, after they have come to the years of discretion or in other words to the use of reason, are obliged to confess all their sins sincerely at least once a year (c. 906). See n. 367 a.

f) The above precept is not satisfied by a sacrilegious confession or by one that is voluntarily null (c. 907).

g) The faithful shall be instructed to come to confession with due humility of mind and deportment; they shall be instructed to kneel before the priest and to begin with the Sign of the Cross (R.R.: IV, C. I AD 11). Where it is the practice to ask the priest's blessing ("Bless me, Father, for I have sinned"), such or any similar practice should be encouraged (EPH. LIT.: LVIII, P. 112 AD 2).

h) After making the sign of the Cross, the penitent shall inform the confessor as to the time of his last worthy confession, as to whether he performed the penance that was given, as to whether he has diligently

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examined his conscience, and as to his state in life (R.R.: IV, C. I AD 12).

i) Before beginning his confession proper, the penitent shall say the *Confiteor* either in Latin or in the vernacular; or he shall at least say the following: "I confess to almighty God, and to you, Father" (R.R.: IV, C. I AD 15).

363. *The Place of Confession.* A church or a public or a semi-public oratory is the proper place for hearing confessions (C. 908; R.R.: IV, C. I AD 7).

b) Confessionals for women shall always be set up in an open and conspicuous place; as a rule, this should be a church or a public oratory or (if it is destined for women) a semi-public oratory (C. 909, 1; R.R.: IV, C. I AD 8).

c) Confessionals for women, as well as confessionals erected in churches and in public oratories for penitents generally, shall be provided with a grating or screen between the penitent and the priest; the grating or screen shall be firmly secured and finely perforated (C. 909, 2; CODE COMM.: NOV. 24, 1920 IN AAS: XII, 1920, P. 576; R.R.: IV, C. I AD 8).

d) The confessions of women shall not be heard outside of a confessional, except in a case of sickness or of some other true necessity on which occasions the precautions prescribed by the local Ordinary shall be employed (C. 910, 1; R.R.: IV, C. I AD 9).

e) The confessions of men may licitly be heard in private dwellings also (C. 910, 2; R.R.: IV, C. I AD 9).

f) If for her peace of conscience any female religious

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approaches or calls for a confessor approved by the local Ordinary for the confessions of women whether religious or secular, her confession is valid and licit provided that it is made in a church or in a public or semi-public oratory or in a place legitimately set apart for women's confessions; the condition regarding the place is for validity. A place is legitimately set apart for women's confessions, if it is habitually so designated or if the designation is merely provisional or because of sickness or some other true necessity (c. 522; CODE COMM.: NOV. 24, 1920; DEC. 28, 1927 AD I; FEB. 12, 1935 AD II; SEE AAS: XII, 1920, P. 575; XX, 1928, P. 61; XXVII, 1935, P. 92).

Note: A priest traveling by water or by air and with faculties for confession from his proper local Ordinary or the Ordinary of the place of departure or of any place along the way can during the trip absolve anyone who confesses to him either on the ship or plane or (at any stop-over along the way) even off it (c. 883, 1–2; CODE COMM.: JULY 30, 1934; PIUS XII: DEC. 16, 1947).

SACRAMENT OF THE HOLY EUCHARIST

364. ***Minister of Holy Communion.*** Priests are the ordinary, and deacons the extraordinary, ministers of Holy Communion; deacons require a grave cause and the permission (legitimately presumed in a case of necessity) of the local Ordinary or pastor (c. 845, 1-2).

b) In a case of urgent necessity and provided that a

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priest of the other rite is not present, an oriental priest who uses leavened bread may distribute Communion in unleavened bread, while a latin priest or an oriental priest who uses unleavened bread may distribute Communion in leavened bread; but the distribution itself shall be performed in accordance with the proper rite of the minister (c. 851, 1–2; R.R.: V, C. I AD 14). See n. 182 h.

c) A priest of the latin rite may not distribute Holy Communion except under the species of bread (c. 852). Under no circumstances may such a priest distribute Communion under both species or under the species of wine only (THEOL. MOR.: II, N. 130 AD I).

d) A priest may administer Holy Communion to himself outside of Mass, provided that he is unable to say Mass, that there is no priest available from whom he can receive, and that he takes the necessary precautions to avoid causing scandal or wonderment. He may do so *ex sola devotione*, and not merely in a case of grave necessity. This opinion is considered sufficiently probable by St. Alphonsus (THEOL. MOR.: LIB. VI, N. 238); see also Wouters: Theol. Mor., II, n. 164; Gasparri: De Sancta Euchar., II, n. 1081; Noldin: De Sacr., n. 125; Capello: De Sacr., I, n. 337.

365. *Subject of Holy Communion.* Anyone who is baptized and is not prohibited by law can and must be admitted to Holy Communion (c. 853; R.R.: V, C. I AD 8).

b) Communion shall not be given to children who because of their tender age do not as yet have a knowl-

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edge of or a desire for this Sacrament (c. 854, 1; R.R.: v, c. I AD 11).

c) Communion can and must be given to children in danger of death, as long as they can distinguish the Body of Christ from common food and adore It reverently. But a fuller knowledge of christian doctrine and a more exact preparation are required on the part of children who are not in any danger of death; these must at least know those mysteries of faith which are necessary to salvation with a necessity of means, and their preparation shall be such that they will approach this Sacrament with a devotion appropriate to their years (c. 854, 2–3).

d) The decision as to whether children are sufficiently disposed to receive their first Communion rests with the confessor and with their parents or those who take the place of their parents. But the pastor has an obligation of vigilance in this matter lest children receive before coming to the use of reason or without being sufficiently disposed, and he may even examine them if he prudently judges this to be fitting; he shall also see to it that children who have come to the use of reason and who are sufficiently disposed shall be nourished with this divine food as soon as possible (c. 854, 4–5).

e) Public sinners, such as those who are excommunicated or under interdict or manifestly infamous, shall be refused Communion unless they are known to have repented and reformed and unless they have made satisfaction for the public scandal they have given (c. 855, 1; R.R.: V, C. I AD 8).

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f) If occult sinners occultly ask for Communion, they shall be refused unless it is known to the priest that they have turned from their sinful ways. But if they ask publicly for Communion and cannot be passed by without scandal, they shall not be refused (c. 855, 2; R.R.: V, C. I AD 9).

g) It is not permitted to give Communion to the insane, except if and while they have lucid intervals and provided that they desire It and that there is no danger of irreverence (R.R.: V, C. I AD 10). If there is no danger of irreverence, Viaticum can and must be given to those who, though now insane, were not always so afflicted during which time they lived christian lives (CAT. ROM.: II, C. 4, QU. 50).

h) No one whose conscience is burdened with mortal sin may receive Communion before first going to Confession, except if there is some urgent necessity with no confessor available in which case an act of perfect contrition before receiving is obligatory (c. 856).

i) No one may receive Communion after having already received It that same day, unless one is in danger of death or unless an irreverence to the Blessed Sacrament cannot otherwise be prevented (cc. 857; 858, 1).

j) All the faithful of whatever rite are permitted to satisfy their devotion by receiving Communion according to another rite. But for their Easter duty they are to be exhorted to receive according to their proper rite, while Viaticum must be so received except in a case of necessity when it is lawful to receive It according to any rite (c. 866, 1–3).

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k) The faithful shall be urged to receive Communion frequently and even daily, observing the norms set down in the decrees of the Holy See. They are also to be urged to communicate not only spiritually but also sacramentally, when assisting at Mass and properly disposed (c. 863).

l) Pastors shall frequently instruct their people concerning the preparation that should precede Communion and concerning the devotion and piety and modest deportment with which they should approach the holy table where they shall kneel on both knees and humbly adore and reverently receive the Sacrament, the men separated from the women as far as possible. They shall be instructed not to leave the church at once, after they have communicated; nor shall they talk or look around or clear their throat or begin reading from their prayerbook immediately on returning to their places lest any particle of the sacred Species should fall from their mouth. On the contrary they shall remain for awhile in devout prayer, giving thanks to God for this singular benefit and also for the most holy Passion of the Lord in memory of which this mystery of the Eucharist is celebrated (R.R.: V, C. I AD 3, 5; SEE AAS: XXXVI, 1954, P. 70).

Note: Concerning the communion-plate and the communion-cloth, see n. 109 and n. 143.

366. ***The Eucharistic Fast.*** No fast is required for the reception of the Eucharist in danger of death or in an urgent necessity of preventing an irreverence to the Blessed Sacrament (c. 858, 1). In all other cases it is

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strictly required that at the moment of receiving Holy Communion one should be fasting from solid food and from alcoholic drink for at least three hours and from non-alcoholic drink for at least one hour. It is, however, permitted to take water at any time and for any or no reason, since water does not break the eucharistic fast. This law is to be observed, at whatever time of the day or night Communion is received, even if this should be at midnight or in the first hours of the day (PIUS XII: MOTU PROPRIO *Sacram Communionem* OF MARCH 19, 1957 AD 2–3). Concerning celebrant of Mass, see n. 178 c–g. Concerning the sick, see below (d).

b) The "three hours" and the "one hour" specified in the above law must be computed according to the clock, that is, with mathematical precision. Any opinion, moreover, allowing for parvity of matter in this computation, cannot be considered solidly probable, so that to receive Holy Communion at any time before the "three hours" and the "one hour" have fully elapsed would constitute a mortal sin.

By "alcoholic drink" in the above law concerning the eucharistic fast before Communion is to be understood any and every beverage which contains alcohol. Hence, the term applies, not only to beer, wine, whiskey, liqueurs, rum, and similar drinks, but also to non-alcoholic beverages to which alcohol in any form has been added. This particular detail of the law does not admit of any *parum pro nihilo* interpretation.

c) The concession permitting water at any time and for any or no reason is to be understood as including carbonated water, chlorinated water, mineral waters,

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and any other kind of water, as long as the liquid in question is what people commonly call water.

The eucharistic fast is not broken by minute particles of food remaining in the mouth after eating, if these particles are swallowed after the manner of saliva (S.R.C.: JUNE 3, 1953 IN AAS: XXXXVI, 1954, PP. 69–70).

d) A person who is sick may before Holy Communion and without any limitation of time take non-alcoholic liquids and/or medicines, whether liquid or solid; but the medicines must be medicines in a true and proper sense, according to the above cited Motu Proprio *Sacram Communionem* ad 4. Hence, one who is sick is obliged to nothing more than the three-hour fast from solid food and from alcoholic drink.

To use the above concession, it is not required that a person should be confined to bed; this is stated expressly in the Motu Proprio *Sacram Communionem*. Hence, any real indisposition, even if temporary, which would make the fast before Communion difficult or which would ensue as a result of the fast, would be sufficient justification for using the concession.

Though alcoholic drinks are not included in the above concession in favor of the sick, medicines which contain alcohol as an ingredient but which are medicines in a true and proper sense are included; hence, such medicines may be taken by the sick any time.

e) Those who can observe the eucharistic fast according to what has hitherto been the ancient and venerable discipline of the Church are earnestly exhorted in the Motu Proprio *Sacram Communionem* to do so; nobody, however, is under any obligation to do so. According to this ancient and venerable discipline the fast

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would begin at midnight and would exclude the taking of water and the use of the concession in favor of the sick; it is however to be noted that, should one wish to receive Communion at midnight or within three hours after midnight, one would have to be fasting as stated above (a).

Those who make use of the mitigations and concessions granted by the Motu Proprio *Sacram Communionem* are expected to make compensation to the best of their ability by becoming shining examples of the Christian life, and principally by works of penance and charity (PIUS XII: MOTU PROPRIO *Sacram Communionem* OF MARCH 19, 1957 *in fine*). To make use of these mitigations and concessions, nobody's permission or approval is required.

367. ***Time and Place of Holy Communion.*** All the faithful of both sexes, once they have come to the years of discretion or in other words to the use of reason, must receive the Holy Eucharist once a year, at least during the Easter time, unless for a reasonable cause one is advised by his pastor or confessor to defer receiving It for a while (c. 859, 1). This obligation, as well as the obligation of annual Confession, must be announced to the faithful during Lent either by the pastor personally or by other preachers in his name (R.R.: V, C. III AD 1; SEE N. 362 E).

b) The time for the Easter Communion extends from Palm Sunday to Low Sunday. But where personal and local circumstances render this necessary, local Ordinaries are permitted to anticipate this time but

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not before the 4th Sunday of Lent and to prolong it but not after the feast of the most holy Trinity (c. 859, 2; R.R.: V, C. III AD 2). In the United States the time extends from the 1st Sunday of Lent to Trinity Sunday inclusively (S.C. PROP.: SEPT. 26, 1830; I CONC. BALT. PROV.: APPEND.). In Latin America the time extends from Septuagesima Sunday to the feast of SS. Peter & Paul (AAS: XXI, 1929, P. 556; XXXI, 1939, P. 224).

c) The precept of the Easter Communion still urges, if anyone for any reason has not fulfilled it during the prescribed time. The precept is not satisfied by a sacrilegious Communion (CC. 859, 4; 861; R.R.: V, C. III AD 2).

d) The faithful should be urged to fulfil the precept of the Easter Communion in their own parish; if they fulfil it in another parish, they should see to it that their proper pastor is informed of the fact that they have satisfied their obligation (C. 859, 3; R.R.: V, C. III AD 2). See n. 365 j.

e) The obligation of the young to fulfil the precept of the Easter Communion falls also and principally on those who have the duty of taking care of them; these are their parents, guardians, confessor, teachers, and pastor (C. 860; R.R.: V, C. III AD 3).

f) It is fitting that on Holy Thursday all clerics, including priests who do not celebrate Mass on that day, should receive the most holy Body of Christ at the solemn or conventual Mass (c. 862).

g) In danger of death, whatever may be the cause, the faithful are bound to receive the holy Viaticum,

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unless they received Communion the same day; but even then Viaticum is to be urged. The precept is not satisfied by a sacrilegious reception (cc. 861; 864, 1-2; R.R.: V, C. IV AD 1).

h) Communion and Viaticum are permitted every day, even Good Friday (c. 867, 1–2; S.R.C.: INSTR. OF NOV. 16, 1955 AD 19).

i) Viaticum is permitted any hour of the day or night, but Communion only during the hours when morning Mass may be said unless there is a reasonable cause for another hour (c. 867, 4–5; R.R.: V, C. I AD 17; N. 311 E–F). On Holy Thursday Communion may be given during or immediately after the principal Mass or other Masses permitted by the Ordinary, but it may be brought to the sick any time in the morning or afternoon. On Good Friday it is permitted only during the liturgical function, and on Holy Saturday only during or immediately after the Vigil Mass (S.R.C.: INSTR. OF NOV. 16, 1955 AD 18–19; FEB. 1, 1957 AD 11, 12, 19).

j) In distributing Communion during Mass the celebrant must stay within sight of the altar (c. 868; R.R.: V, C. I AD 18). See n. 239 c.

k) Holy Communion can be distributed wherever it is allowed to celebrate Mass, even in a private oratory, unless in particular cases the local Ordinary has forbidden it for just causes (c. 869; R.R.: V, C. I AD 19).

l) It is forbidden to distribute Communion at any time from an altar on which the Blessed Sacrament, even though veiled, is exposed either in the monstrance or in the ciborium; this applies to Communion during Mass, to Communion immediately before or after

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Mass, and to Communion outside of Mass. Concerning the obligation to omit or at least defer the Exposition where there is no other altar from which to give Communion, see n. 239 d.

368. *Communion outside of Mass.* It is very fitting that the faithful receive during Mass and from Hosts consecrated in that Mass (n. 239 e). Reasons however are sometimes not wanting, nor are they rare, for Communion before or after or outside of Mass or even during Mass but from Hosts of another Mass. In these circumstances the faithful participate in the sacrifice really and truly, while at the same time they are thus not seldom enabled to approach the table of eternal life more easily. But if in her maternal solicitude the Church thus strives to meet the spiritual needs of her children, they on their part should not easily neglect what is more in conformity with the Sacred Liturgy. Hence, as often as there is no reasonable difficulty against receiving during Mass and from Hosts consecrated in that Mass, they should do so and thus more clearly manifest the living unity of the Mystical Body (PIUS XII: *Mediator Dei*). See also n. 312 g.

b) For Communion outside of Mass a priest shall first wash his hands and then put on surplice and stole. The color of the stole may always be white; but the color proper to the Office of the day may also be used, except that on All Souls' day violet is to be used instead of black (R.R.: V, C. II AD 1; S.R.C. 2740, XII; 4289, II). See n. 132 1.

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c) Preceded by a cleric or server, the priest shall proceed to the altar with hands joined before his breast or carrying the burse with the corporal (R.R.: V, C. II AD 1). Concerning the burse and corporal, see n. 139 e–f.

d) Arrived at the altar, the priest removes and gives his biretta to the server, and makes with him a simple genuflection *in plano*. He thereupon ascends to the altar, spreads the corporal, opens the tabernacle, genuflects, takes out the ciborium, places it on the corporal. Kneeling at the Epistle corner, the server in the meantime recites the *Confiteor* in the name of the people. If there is no server or if the server does not know the *Confiteor*, it shall be recited by the priest himself who remains standing at the middle of the altar but shall bow profoundly; the *tibi Pater* and the *te Pater* are not omitted (R.R.: V, C. II AD 1; S.R.C. 3488, III; SEE N. 239 J).

e) The *Confiteor* being finished, the priest removes the veil and cover from the ciborium; the veil shall be placed outside and the cover inside the corporal. He shall then genuflect and with hands joined before his breast and with eyes cast down shall turn to say the *Misereatur* and the *Indulgentiam*. In making this turn, he shall withdraw a little to the Gospel side to avoid standing with his back to the Blessed Sacrament; he shall however face the people obliquely; in the direction namely of the server at the Epistle corner. During the *Misereatur* he shall keep his hands joined before his breast, while during the *Indulgentiam* he shall make a sign of the Cross over the comunicants;

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the plural forms of these prayers are to be retained, even if only one person is to receive (R.R.: V, C. II AD 2; S.R.C. 4193, IV AD 2).

f) After the *Indulgentiam* the priest returns by the same way to the middle, where he genuflects and takes the ciborium in his left hand. Taking one Host between the thumb and forefinger of his right hand, he holds It on a somewhat elevated plane over the ciborium but without elevating his hand which should rest lightly on the ciborium. He then turns and faces the people for the *Ecce Agnus Dei,* his eyes on the Host and the Host in the position just described; he remains at the middle of the altar, even if the Blessed Sacrament is on the altar behind him. Raising the Host aloft at the words *Ecce Agnus Dei* and then lowering It again over the ciborium is not according to the rubrics which do not prescribe any such gesture with the Host. The *Domine non sum dignus* is said three times; the masculine form *dignus* is to be retained, even when Communion is given to women exclusively (R.R.: V, C. II AD 3; EPH. LIT.: LV, P. 78 AD 5).

g) After the last *Domine non sum dignus* the priest shall descend the steps at the middle to where the communicants are kneeling, unless Communion is to be given to someone behind or at either side of the altar in which case it is not forbidden to descend by way of the steps on the Epistle or Gospel side (EPH. LIT.: LV, P. 78, NOTE 4).

h) If priests or other ordained clerics are to receive, they shall kneel on the steps of the altar or at least within the sanctuary and distinct from the laity (R.R.:

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V, C. II AD 4). For further details see n. 124 l and n. 186 r.

i) The distribution of Communion to the laity shall begin at the Epistle end of the rail; this shall be done, each time that a new line of communicants comes to the rail (R.R.: V, C. II AD 4; EPH. LIT.: LV, P. 79 AD 8).

j) The *Corpus Domini* shall be said for each communicant. A sign of the Cross over the ciborium with the Host and a profound bow of the head at the words *Jesu Christi* shall be made each time, the priest finishing the prayer as he lays the Host on the tongue of each communicant (R.R.: V, C. II AD 5; EPH. LIT.: LV, P. 78 AD 7).

k) It is permissible to divide Hosts, if necessary. But a Host should not be divided into more than two or at most three parts (S.R.C. 2704, I; THEOL. MOR.: II, N. 131 AD 1).

l) After returning to the altar and placing the ciborium on the corporal, the priest shall genuflect if there are any Hosts remaining. He shall then say the Antiphon *O sacrum convivium* and the Versicles *Panem de caelo, Domine exaudi,* and *Dominus vobiscum;* after the Versicles he shall say the Prayer *Deus qui nobis* with the long conclusion. The usual Responses to the Versicles and to the Prayer shall be made by the server. During Paschaltide and on the feast of Corpus Christi an *Alleluja* shall be added to the *O sacrum convivium* and to the *Panem de caelo* and the *Omne delectamentum;* during the paschal season, moreover, the Prayer *Spiritum nobis Domine* from the

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Postcommunion of Easter Sunday shall be said instead of the *Deus qui nobis* (R.R.: V, C. II AD 6–7).

m) While saying the above prayers, the priest shall carefully purify the communion-plate and his fingers into the ciborium; he shall then wash his fingers in the ablution vase on the altar and shall dry them with the purificator. Thereupon he shall cover and veil the ciborium and return it to the tabernacle; but before closing and locking the door to the tabernacle, he shall genuflect (R.R.: V, C. II AD 8; S.R.C. 3975, III; SEE N. 109 H).

n) After locking the door of the tabernacle, the priest shall bless those who have just received. Facing the tabernacle, he shall raise his eyes to the Cross and shall then say the first three words *Benedictio Dei omnipotentis* of the blessing; while saying these words, he shall extend, elevate, and join his hands and shall bow his head profoundly to the Cross. Without kissing the altar, he shall then turn and face the people; continuing with the words *Patris et Filii + et Spiritus Sancti*, he shall make a sign of the Cross over the communicants whereupon he shall join his hands before his breast and shall conclude with the words *descendat super vos et maneat semper;* the server shall answer *Amen* (R.R.: V, C. II AD 9; S.R.C. 2704, VI).

o) After the blessing the priest shall turn back to the altar by the same way. He shall then fold the corporal and place it in its burse whereupon he shall descend to the floor, genuflect, put on his biretta, and return to the sacristy. Concerning the key to the tabernacle, see n. 149 d (EPH. LIT.: LV, P. 82 AD 3–4).

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p) Every priest is permitted by law to distribute Communion outside of Mass, unless for just causes the local Ordinary has forbidden this in particular cases; a visiting priest, however, needs at least the presumed permission of the rector of the church (cc. 846, 2; 869).

q) If Communion is distributed outside of Mass by a deacon, he shall wear the stole in the manner proper to deacons; otherwise, he shall observe exactly the rite prescribed for priests and described in the foregoing paragraphs; he shall therefore give the blessing at the end (R.R.: V, C. II AD 10; EPH. LIT.: LV, P. 81 AD 5).

r) If Communion is distributed outside of Mass by a Bishop, he shall give the blessing at the end in the manner proper to Bishops; he shall therefore say the *Sit nomen Domini* and make a triple sign of the Cross over the communicants (R.R.: V, C. II AD 10).

Note: The English Supplement of the Ritual for the U.S.A. makes no special provision for Communion as treated here in n. 368 and in nn. 239 and 369.

369. ***Communion Before and After Mass.*** The distinctive feature of Communion before or after Mass is that it is distributed by the celebrant of the Mass while wearing all the vestments for Mass, the maniple included. In neither case does the celebrant retire between the two functions to the sacristy or even to the bench, so that in the case of Communion before Mass the Mass immediately follows and in the case of Communion after Mass the Mass immediately precedes the distribution.

b) Communion immediately before or after Mass is

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not permitted, if the Mass is celebrated with chant or if it is a conventual Mass (S.R.C. 4177, III; SEE C. 846, 1). Hence, if the celebrant of such a Mass wishes to distribute Communion before or after the Mass, he must do so according to the rite for Communion outside of Mass. This means that he must be wearing surplice and stole; there is nothing in the rubrics to justify the wearing of the amice, alb, and cincture in place of the surplice; see nn. 121 m and 368 b.

c) Unless the local Ordinary has for just causes forbidden it in particular cases, Communion immediately before or after Mass is permitted by law if there is a reasonable cause for not receiving during Mass and if the Mass is a non-conventual low Mass (cc. 846, 1; 869; R.R.: V, C. I AD 13, 18; C. II AD 11; S.R.C. 4177, III; SEE N. 368 A).

d) Communion immediately before or after Mass can be distributed at an altar other than the altar at which the Mass is said, if the Blessed Sacrament is not reserved at the latter altar and if the circumstances are as stated in the preceding paragraph; the celebrant in such a case can be permitted to stop at the Blessed Sacrament altar while on his way to or from Mass and from that altar to distribute Communion in his Mass vestments (S.R.C. 2740, XI).

e) The ceremonies to be observed in distributing Communion immediately before or after Mass are the same as prescribed for Communion outside of Mass and described in n. 368. If however the color of the vestments is black, all *Allelujas* and the blessing of the communicants at the end are omitted; but the oration

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Spiritum nobis Domine is not omitted during the paschal season (R.R.: V, C. II AD 13; S.R.C. 3177; 3792, X). The blessing following the distribution of Communion immediately before Mass is not omitted, merely because the communicants intend to remain for the entire Mass at the conclusion of which a blessing is to be given (S.R.C. 4257, VII).

Note: Concerning Communion during Mass, see n. 239.

370. *Communion of the Sick.* Pastors shall exhort the sick to receive Holy Communion, even when there is no question of danger of death or even of a very serious sickness; this is especially to be advised on the occasion of solemn feasts. Pastors shall not refuse to bring Communion to the sick, when reasonably requested to do so (R.R.: V, C. IV AD 3); see nn. 343 e and 366 e. Where the local Ordinary has authorized the use of the English Supplement of the Ritual approved for the U.S.A., a priest may give Communion to the sick either according to the rite therein described or according to the rite of the Ritual proper; the latter only is explained below (c–l).

b) The Blessed Sacrament may be brought to the sick for Communion only (R.R.: V, C. IV AD 5).

c) The sick-room in which Communion is to be given shall be clean and tidy. A table covered with a clean linen cloth shall be set up in the room and on this table shall be placed the following articles: a crucifix (customary, though not mentioned in the Ritual); two candlesticks with lighted beeswax candles; an ablution

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vase for the purification of the priest's fingers; a linen cloth to be placed at the time of Communion under the communicant's chin; a white stole, if the communicant is a priest or a deacon; a Roman Ritual, a purificator, a burse with corporal, holy water and sprinkler, unless these things are to be brought by the priest (R.R.: V, C. IV AD 10, 11; DE CARPO-MORETTI: N. 1036).

d) On entering the sick-room with the Blessed Sacrament the priest shall say *Pax huic domui* and those present shall respond *Et omnibus habitantibus in ea.* The corporal is then unfolded whereupon the priest shall place the ciborium or pyx upon it, genuflect, and lay aside the humeral veil if it is being worn. All having knelt down, he sprinkles the sick-person and the room with holy water and at the same time says the Antiphon *Asperges me* (even in the paschal season) together with the first Verse of the *Miserere* and the *Gloria Patri;* he then turns back to the Blessed Sacrament, genuflects, repeats the Antiphon *Asperges me,* and continues with the *Adjutorium nostrum* down to the Oration *Exaudi nos* inclusively. At this point he genuflects, goes over to the sick man, inquires if he wishes to confess, and dismisses everyone from the room if he does.

The priest returns to the table after the confession, genuflects, unveils and uncovers the ciborium or pyx; in the meantime the *Confiteor* is recited either by the sick man or by someone else in his name. The priest genuflects again and turns to say the *Misereatur* and the *Indulgentiam;* this is done as described in n. 368 e, except that the singular of the pronouns is used when

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only one sick person is to receive. He turns back by the same way, takes a Host from the ciborium or pyx, turns, says the *Ecce Agnus Dei* and the threefold *Domine non sum dignus*, and then gives the Host to the sick person to receive in Communion; all this is done as described in n. 368 f, j; but the sick person shall say the *Domine non sum dignus* with the priest, at least once.

After the sick person has received, the ciborium or pyx is replaced on the corporal. If the ciborium or pyx still contains a sacred Host, the priest shall genuflect and then cover and veil it. He next purifies the thumb and forefinger of his right hand in the ablution vase and dries them with the purificator; the water used is later to be disposed of in the sacrarium or in fire. Thereupon the *Dominus vobiscum* and the Oration *Domine sancte* are said, the words *accipienti fratri nostro* or *sorori nostrae* of the latter to be pluralized if two or more have received. If the ciborium or pyx contains a sacred Host, the priest shall genuflect, rise, take up the ciborium or pyx in both hands, turn towards the sick person, and bless him with the Blessed Sacrament in silence; the humeral veil shall be used, if the ciborium or pyx is to be brought back to the church publicly. If the ciborium or pyx is empty, the priest shall bless the sick person with his hand, saying: *Benedictio Dei omnipotentis, Patris, et Filii, + et Spiritus Sancti, descendat super te (vos), et maneat semper. Amen* (R.R.: V, C. IV AD 14–20, 22–23; S.R.C. 2089, VII).

e) Communion shall be brought to the sick publicly, unless there is a just and reasonable cause for bringing

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lt privately. The judge as to what is to be considered a just and reasonable cause in this matter is the local Ordinary and not the individual priest. But if the general experience and common opinion in the diocese or in a particular locality is that the private delation of the Blessed Sacrament does not involve anything unbecoming or improper, the local Ordinary should refrain from prescribing a public delation by rules that are too general or from requiring that his permission must be asked each time that a private delation is desired; otherwise, the sick would be deprived of the solace of frequent Communion (C. 847; R.R.: V, C. IV AD 6; CONG. SACR.: JAN. 5, 1928).

f) Publicly to bring Communion to the sick is a function reserved to the pastor of the place, as explained in n. 28 ad 2. But any priest may do so privately, as long as he has at least the presumed permission of the priest to whom the custody of the Blessed Sacrament has been entrusted. At the same time the reverence and respect due to this great Sacrament shall be attended to with all care for which reason the norms prescribed by the Holy See shall be observed (cc. 848, 1-2; 849, 1–2; R.R.: V, C. IV AD 7–8).

g) A priest who brings Communion to the sick publicly shall wear the cassock and over it a surplice and white stole; he may, but need not, wear a white cope also. Two candles shall be lighted at the altar beforehand. The priest shall take out the Blessed Sacrament from the tabernacle with the usual reverences; the Blessed Sacrament shall be carried in a small ciborium; a white humeral veil shall be used while car-

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rying the ciborium, which shall be covered with its own veil also.

The procession from the altar to the sick-room and back shall be led by a cleric or server in cassock and surplice carrying a lantern. After him shall come two other clerics or servers in cassock and surplice, the one carrying a holy water vessel with sprinkler and a burse with corporal and purificator, the other carrying a Roman Ritual and a small bell to be rung continuously during the procession. These shall be followed by clerics or laymen with lighted torches. Behind the torch-bearers shall come the canopy or ombrellino under which the ciborium is carried by the priest; the latter shall walk with uncovered head, holding the ciborium with both hands and at the height of his breast and reciting alternately with those near him the *Miserere* (Ps. 50) on the way to the sick-room and the *Laudate Dominum de caelis* (Ps. 148) on the way back together with other psalms and canticles. If women take part in the procession either with or without candles or torches, they must follow the priest; they may not go before him, either ringing the bell or carrying torches or the ombrellino. In the sick-room the priest and others shall do as noted above (d).

On returning to the church from the sick-room and setting down the ciborium with the Blessed Sacrament on the altar, the priest shall genuflect and rising shall say the *Panem de caelo* (with *Alleluja* added during the paschal season and the octave of Corpus Christi), *Dominus vobiscum*, and the Oration *Deus qui nobis*; this Oration is said with the short conclusion and does

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not change during the paschal season. The indulgences granted by the Holy See to those who accompany the Blessed Sacrament are then announced, whereupon the priest again covers the ciborium with the ends of the humeral veil and turns and blesses the people with it in silence. The Blessed Sacrament is finally returned to the tabernacle with the usual reverences (R.R.: V, C. IV AD 6, 10, 12–13, 23–26; S.R.C. 3322, I–II; 4127).

h) A priest who brings Communion to the sick publicly must ordinarily carry more Hosts in the ciborium than are needed; this is presupposed in the directions given in the preceding paragraph. But if the way is long or difficult or if the Blessed Sacrament cannot conveniently and with becoming honors be brought back to the church, the priest shall carry only as many Hosts as will be needed. In such a case, after giving the blessing as noted above in the last paragraph under d, the priest shall remove any sacred vestments; the lights shall be extinguished, the ombrellino closed up, and all shall go their separate ways (R.R.: V, C. IV AD 12, 23, 27).

i) When Communion is to be given to two or more sick persons who are in the same dwelling or hospital but in separate rooms, all the prayers of the Ritual from the *Pax huic domui* to the *Corpus Domini* inclusively and with the *Misereatur* and *Indulgentiam* in the plural shall be said in the first room. In each of the other rooms shall be said the *Misereatur* and *Indulgentiam* (both in the singular), the *Ecce Agnus Dei*, the *Domine non sum dignus* (once only), and the *Corpus Domini*. In the last room the Ritual prayers which

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follow the Communion shall be added, the Oration *Domine sancte* to be pluralized; here also shall be given the final blessing in the manner described above in the last paragraph under d (R.R.: V, C. IV AD 28; S.R.C.: JAN. 9, 1929). A table shall be set up in each room in the manner described above under c, except that the holy water and sprinkler will be needed in the first room only. The priest shall purify his fingers after each Communion, and he shall use the humeral veil in going from room to room if Communion is being brought publicly; while being transported from room to room, the ciborium shall also be closed and covered with its own proper veil.

j) If Communion is brought to a sick nun or sister in her own convent, it is permissible for one or more of the religious to carry lighted torches and to precede the priest to the sick-room; the ruling forbidding women to go before the priest while he is carrying the Blessed Sacrament applies to a public delation of the Blessed Sacrament along the streets.

k) When Communion is brought to the sick privately, only as many Hosts shall be carried as are needed. The pyx containing the Host(s) is carried in a burse which is suspended from one's neck; concerning this matter, see n. 105 d–e. The priest shall wear at least a white stole underneath his coat; where it is customary to wear the cassock in public, the surplice shall be put on after entering the sick-room. While carrying the Blessed Sacrament from the church to the sick-room, the priest should be accompanied by a cleric or by one of the faithful; no lights or bells, however, are

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used. In the sick-room everything shall be done as prescribed in the Ritual; concerning this matter, see above under d (R.R.: V, C. IV AD 30; CONG. SACR.: DEC. 23, 1912).

f) When Communion to the sick is administered by a deacon, he shall do so according to the rite prescribed for a priest and described in the preceding paragraphs (R.R.: V, C. IV AD 29).

371. *Holy Viaticum.* In danger of death, whatever may be the cause, the faithful are bound to receive holy Viaticum unless they have already received Communion that same day; in the latter case, however, the reception of Viaticum is strongly to be urged. The precept is not satisfied by a sacrilegious reception (c.c. 861; 864, 1–2; R.R.: V, C. IV AD 1). See n. 365 c, g, i, j.

b) The reception of holy Viaticum shall not be too long deferred. Those who have the care of souls shall be vigilant in seeing to it that the sick receive It while they are still in full possession of their senses (c. 865; R.R.: V, C. IV AD 2). See n. 343 e.

c) If a prudent confessor so counsels, holy Viaticum may be repeated on distinct days as long as the danger of death continues; this is not only licit but it is also fitting (C. 864, 3; R.R.: V, C. IV AD 1). See n. 502 j (the sacred triduum of Holy Week).

d) Those in danger of death from sickness are excused from the eucharistic fast if it would be inconvenient for them to have to fast before receiving. This applies to Viaticum of devotion as well as to Viaticum of

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precept. To obviate any scrupulosity in judging whether a dying person will or will not be inconvenienced by fasting, the presence of some inconvenience can generally be presumed. Those in danger of death from some external cause are excused from the eucharistic fast if it would be a grave inconvenience for them to have to fast before receiving; this would apply to soldiers before battle, to those condemned to death, and to similar cases (C. 858, 1; R.R.: V, C. IV AD 4; THEOL. MOR.: II, N. 159).

e) Publicly or privately to bring holy Viaticum to the sick is a function reserved to the pastor of the place, as explained in n. 28 ad 3. Where the local Ordinary has authorized the use of the English Supplement of the Ritual approved for the U.S.A., a priest may give Viaticum or Viaticum and Extreme Unction either as therein described or as described in the Ritual proper and explained below (f–g).

f) Holy Viaticum shall precede Extreme Unction, if both Sacraments are administered on the same occasion. The priest who is carrying the holy Viaticum to a sick person can also at the same time carry the holy Oil for the anointing, if the sick person is very near to death. If however it can be arranged, the holy Oil should be brought by another priest or by a deacon. The latter carry the Oil occultly, following the priest with the Viaticum, and wearing a surplice if Viaticum is carried publicly (R.R.: VI, C. I AD 2, 14).

g) Holy Viaticum is administered according to the rite prescribed for Communion to the sick and described in n. 370, except that instead of the formula

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Corpus Domini the priest shall say: *Accipe, frater (soror), Viaticum Corporis Domini nostri Jesu Christi, qui te custodiat ab hoste maligno, et perducat in vitam aeternam. Amen* (R.R.: V, C. IV AD 19).

SACRAMENT OF EXTREME UNCTION

372. ***Minister of Extreme Unction.*** This Sacrament is validly administered by anyone who is a priest but by a priest alone (C. 938, 1; R.R.: VI, C. I AD 6).

b) The ordinary minister of this Sacrament is the pastor of the place where the sick person happens to be, as explained in n. 28 ad 3 (C. 938, 2; R.R.: VI, C. I AD 6).

c) The obligation of the ordinary minister of this Sacrament to administer it is an obligation of justice; he may satisfy this obligation either personally or by another. In a case of necessity every other priest has an obligation in charity to administer it (C. 939; R.R.: VI, C. I AD 7). See n. 343 e.

d) A person can be validly anointed by two or more priests together, as is the practice in the Greek church. But this is not the practice in the Latin church, where the Sacrament is administered by only one priest; this discipline must be adhered to *sub gravi* (THEOL. MOR.: II, N. 541 AD QU. 1).

e) If a priest becomes incapacitated while administering this Sacrament, another priest shall take his place. The latter shall resume the rite where it was

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discontinued, unless more than a quarter of an hour has elapsed and only some of the anointings had been performed; in the latter case the anointings shall be repeated but under the condition: *Si capax es* (THEOL. MOR.: II, N. 541 AD QU. 2).

f) A priest cannot anoint himself (THEOL. MOR.: II, N. 541 AD QU. 3).

373. *Subject of Extreme Unction.* This Sacrament cannot be given except to those of the faithful who have or have had the use of reason and who are now in danger of death as a result of sickness or old age. The Sacrament, however, cannot be repeated in the same infirmity, unless the sick person first recovered from the danger and then relapsed either into the same or another danger of death (C. 940, 1–2; R.R.: VI, C. I AD 8). As long as these conditions are verified, the Sacrament is not to be refused, for the reason that the person has only a moment before been baptized, or for the reason that the person has not been confirmed or even made first Communion, or for the reason that the person is now unconscious or even violently insane, or for the reason that the danger of death is not imminent and urgent or painful and distressing (THEOL. MOR.: II, N. 544).

b) When one is in doubt as to whether the sick person has ever attained the use of reason or as to whether he is in a real danger of death or as to whether he is still alive, the Sacrament shall be administered under the condition: *Si capax es* or *Si vivis* (C. 941; R.R.: VI, C. I AD 9).

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c) This Sacrament shall not be conferred on those who contumaciously remain impenitent in what is manifestly mortal sin. If there is any doubt in this regard, the Sacrament shall be conferred conditionally (c. 942; R.R.: VI, C. I AD 10); the condition shall be: *Si capax es.* The question to be decided is whether the person concerned has the intention required for the valid reception of the Sacrament; Catholics can with greater or less probability be presumed to have the minimum requisite in this regard, unless up to the moment of losing consciousness or the use of reason they *positively* refused the Sacraments without giving any (even doubtful) sign of a change of heart (THEOL. MOR.: II, N. 545 AND N. 547 AD II).

d) The Sacrament shall be conferred absolutely on those who while in possession of their mental faculties asked for it at least implicitly or would have probably asked for it, even though in the meantime they lost consciousness or the use of reason (c. 943; R.R.: VI, C. I AD 11).

e) Although in itself this Sacrament is not necessary for salvation with a necessity of means, no one is permitted to neglect it; every effort and care shall be utilized, so that the sick receive it while they are still in full possession of their faculties. For this Sacrament was instituted by Christ Our Lord as a heavenly and salutary medicine for the benefit of the body as well as of the soul; besides, the grace received from this Sacrament will be the more abundant, the greater the faith and the piety of the recipient while being anointed (c. 944; R.R.: VI, C. I AD 1).

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374. ***Remote Matter of Extreme Unction.*** The remote matter of this Sacrament is the holy oil called *Oleum Infirmorum* or Oil of the Sick. To be certainly valid matter, this must be olive oil which has been blessed by a Bishop or by a priest who has obtained this specific faculty from the Holy See and which has been blessed with the formula proper to the blessing of Oil of the Sick (cc. 937; 945).

b) Oil which is not olive oil or which has not been blessed or which has been blessed by an unauthorized priest is not valid matter and cannot be used even in extreme necessity. Sacred Chrism and Oil of Catechumens are doubtfully valid matter and can only be used in a case of necessity when Oil of the Sick is not to be had, in which case the Sacrament must be conferred under the condition *Si haec materia valeat;* if Oil of the Sick is later obtained, the Sacrament shall be repeated under the condition *Si nondum es Sacramento refectus* (THEOL. MOR.: II, N. 536).

c) To be licit matter, Oil of the Sick that has been blessed by a Bishop must have been blessed on the preceding Holy Thursday; Oil of the Sick that has been blessed previously to that day can only be used in a case of necessity due to the fact that the new Oil has not yet been received; once the new supply has been received, the old must be burned (c. 734, 1; R.R.: VI, C. I AD 3).

d) If one's supply of Oil of the Sick which was received on the preceding Holy Thursday runs low, it is permitted to add to it a lesser amount of unblessed ol-

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ive oil; this may be done repeatedly (c. 734, 2; R.R.: VI, C. I AD 3).

e) The oil-stock to be used for the anointings should not be joined to any other, as explained in n. 110 h. See also n. 110 (*passim*).

375. ***Proximate Matter of Extreme Unction.*** The proximate matter of this Sacrament is the anointing of the sick person with the Oil of the Sick. The practice in the Latin church is to anoint the following parts of the body: the eyes; the ears; the nostrils; the mouth; the hands; the feet (c. 937; R.R.: VI, C. I AD 15; C. II AD 8–11).

b) An anointing of the reins is always to be omitted, nor is there at present any place or formula in the rite for such an anointing. The anointing of the feet can be omitted for any reasonable cause (c. 947, 2–3; R.R.: VI, C. I AD 15).

c) In a case of necessity it is sufficient to anoint one sense only or more correctly the forehead, using the short form noted below (n. 376 b) and omitting everything else; later, however, when the reason for the urgency has ceased, the individual anointings and the omitted prayers shall be unconditionally supplied provided that the sick person is still in the same danger of death (c. 947, 1; R.R.: VI, C. I AD 12, 20; HOLY OFFICE: JAN. 31, 1907; MARCH 9, 1917). A reason for urgency may be the excited state of the sick person, or the contagious character of his sickness, or the probability that he may otherwise die either because of his desper-

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ate condition or because of the great number to be anointed at the same time, and the like (THEOL. MOR.: II, N. 538 AD QU. 2).

d) Except in a case of grave necessity, all anointings must be directly and immediately performed by the hand of the priest and not by means of some instrument such as a brush. More properly the holy Oil is applied by the right thumb of the priest; dipping his right thumb into the holy Oil, the priest must lightly *rub* the oil in the form of a cross over the part to be anointed (C. 947, 4; R.R.: VI, C. I AD 15; C. II AD 8; THEOL. MOR.: II, N. 538 AD QU. 4).

e) If the sick person is missing any of the parts to be anointed, the part of the body nearest to it shall be anointed in its place and with the same formula of words (R.R.: VI, C. I AD 18). But this does not apply if the sick person is deprived of or impeded in the *use* of one of these bodily parts (THEOL. MOR.: II, N. 538 AD QU. 5).

f) The various parts to be anointed should be anointed in the order that they are mentioned in the Ritual; this pertains to the licit administration of the Sacrament. The common practice, though not prescribed in the Ritual, is to anoint the right eye before the left; the same order is followed in anointing the ears, nostrils, hands, and feet.

g) The eyes are anointed on the closed lids or at least on the eyebrows. The ears are anointed on the lobes. The nostrils are anointed on the side, though according to some, one anointing and that on the tip of the nose is all that is required. The mouth is anointed

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with one anointing over the compressed lips; if this cannot be done conveniently, it will be sufficient to anoint one lip only. The hands are anointed on the inside or on the palms, except that the hands of a priest are anointed on the back. The feet are anointed either on the instep or on the soles, depending on what the accepted practice is (R.R.: VI, C. II AD 8–11; S.R.C. 2743, I; THEOL. MOR.: II, N. 537 AD III; EPH. LIT.: LVIII, P. 120 AD 14).

376. *Form of Extreme Unction.* The form of this Sacrament, as it is conferred in the Latin church, is as follows: *Per istam sanctam Unctionem et suam piissimam misericordiam, indulgeat tibi Dominus quidquid per . . . deliquisti. Amen.* This form is repeated as each distinct faculty is being anointed, except that between *per* and *deliquisti* the particular faculty is to be expressly named. Hence, for the anointing of the eyes the word *visum* is to be inserted; for the anointing of the ears the word *auditum* is to be inserted; for the anointing of the nostrils the word *odoratum* is to be inserted; for the anointing of the mouth the words *gustum et locutionem* are to be inserted; for the anointing of the hands the word *tactum* is to be inserted; and for the anointing of the feet the word *gressum* is to be inserted (R.R.: VI, C. I AD 19; C. II AD 8–10).

b) When only the forehead is anointed in a case of necessity as explained in n. 375 c, the form is shortened as follows: *Per istam sanctam Unctionem indulgeat tibi Dominus quidquid deliquisti. Amen* (R.R.: VI, C. I AD 20).

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c) The form is said once only while the eyes are being anointed; care shall be taken not to finish the form before both eyes have been anointed. This rule and warning also apply while the ears, the nostrils, the hands, and the feet are being anointed (R.R.: VI, C. I AD 17).

377. *Rites and Ceremonies of Extreme Unction.* The sick-room shall be clean and tidy. A table covered with a clean white cloth shall be set up in the room and on this table shall be placed the following: a Crucifix (customary, though not mentioned in the Ritual); a wax candle, to be lighted and held near the priest while reading from the Ritual and while anointing; a dish, containing six small wads of cotton or similar material for wiping away the holy Oil from the places anointed; small squares of bread, a vessel of water, and a towel for removing the holy Oil from the fingers of the priest and for washing and drying his hands after completing the anointing; the Roman Ritual and also the holy water with sprinkler, unless these things are to be brought by the priest (R.R.: VI, C. II AD 1; EPH. LIT.: LVIII, P. 118).

b) Extreme Unction shall follow holy Viaticum if both Sacraments are given on the same occasion; in this case the *Pax huic domui* is not repeated before the anointing, so that the priest begins the administration of this Sacrament by presenting the Crucifix to the sick person to kiss. See also n. 371 f.

c) On entering the sick-room with the holy Oil, the priest shall say *Pax huic domui* and someone assisting

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shall respond with the usual *Et omnibus habitantibus in ea.* The holy Oil is then put down on the table and the priest puts on the violet stole and (if he is wearing the cassock) the surplice also. He thereupon presents a Crucifix to the sick person to kiss, after which he sprinkles holy water in the form of a cross on the sick person and around the room and on those in the room; during the sprinkling he says the Antiphon *Asperges me* down to *super nivem dealbabor* inclusively, but nothing more. At this point the priest inquires of the sick person if he wishes to confess, and dismisses everyone from the room if he does. If and to the extent that he judges fit, the priest shall then instruct the sick person concerning the power and the efficacy of this Sacrament and shall strive to inspire him with salutary thoughts and with the hope of eternal life (R.R.: VI, C. II AD 3–4).

d) The three Orations following the *Adjutorium nostrum* and the *Dominus vobiscum* may be omitted in whole or in part if time does not permit their recitation; otherwise, they are said, facing the sick person. The *Confiteor* is to be said after these Orations; it may be said in latin or in the vernacular by the sick person or by someone in attendance; otherwise, it is said in latin by the priest, and he shall add the *Misereatur* and the *Indulgentiam* which shall be said in the usual manner but in the singular number (R.R.: VI, C. II AD 5–6).

e) Before beginning the anointing, the priest shall exhort those present to pray while he is administering the Sacrament. In accordance with the circumstances of time and place and with the number and quality of

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those present he may suggest the Seven Penitential Psalms with the Litany of the Saints or any other prayer (R.R.: VI, C. II AD 7).

f) While saying the prayer immediately preceding the anointing proper, the priest shall hold his right hand extended above the head of the sick person; at the same time he shall make a triple sign of the Cross at the beginning of the prayer, as there noted (R.R.: VI, C. II AD 7).

g) If the priest is assisted by a cleric in sacred orders, the latter may wipe away the holy Oil from the places anointed, but only after the respective form has been completely recited; otherwise, this must be done by the priest himself. A distinct piece of cotton shall be used for the eyes, a distinct one for the ears, and so forth. The cotton thus used shall be brought back to the church and burned, the ashes to be consigned to the sacrarium (R.R.: VI, C. II AD 9).

h) The squares of bread and the water with which the priest cleanses his fingers and hands after the anointing proper shall later be consigned to the sacrarium or (if there is no sacrarium) to the fire (R.R.: VI, C. II AD 12).

i) If two or more persons are to be anointed on the same occasion, the priest shall present to each one in turn the Crucifix to kiss; this is done after putting on the violet stole and before the *Asperges*. The various prayers before and after the anointings shall be said once only but in the plural number; the anointings, however, with the respective forms shall be repeated for each person, and in such a way that the anointing

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of the first person shall be completed before beginning the second, and so on down the line (R.R.: VI, C. I AD 21).

j) A special indult granted to the United States permits the exclusive use of the English language in administering Extreme Unction, except for the prayer at the imposition of the right hand, the words of the anointings, and the prayers that follow; in the case of the exceptions Latin only may be used (S.R.C.: JUNE 3, 1954). See n. 371 e.

378. ***Apostolic Blessing for Moment of Death.*** Pastors and other priests have by law the faculty of bestowing upon the faithful who are sick and in danger of death the Apostolic Blessing to which is attached a plenary indulgence for the moment of death, provided that the formula given in the Ritual is used and that the Blessing has not already been bestowed in the same danger of death; this faculty not only may but shall be used (C. 468, 2; R.R.: VI, C. VI AD 2).

b) This Blessing is to be given to those of the faithful who, even though now unconscious or delirious or insane, asked for it while in full possession of their senses and mental faculties or would probably have asked for it or gave signs of contrition. It is to be refused, however, to those who are excommunicated and impenitent and to those who are dying in manifest mortal sin (R.R.: VI, C. VI AD 1).

c) The Blessing shall be given to children capable of committing sin, even though they have not yet made their first Communion (S.R.C. 2650, VI).

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d) It is the practice of the Church to give this Blessing as long as the person is sick enough to warrant giving him holy Viaticum and Extreme Unction. Hence, if a person has confessed and has received Viaticum and Extreme Unction, the priest shall conclude by giving the Apostolic Blessing (R.R.: VI, C. VI AD 1).

e) The Blessing cannot be repeated during the same danger of death, however protracted it may be, even though it was received in the state of mortal sin or even though the sick person has since fallen into mortal sin or has again been anointed. But if the person recovers and afterwards relapses into a new danger of death, the Blessing shall be repeated in order to gain the indulgence (CONG. INDULG.: JUNE 20, 1836 AD VII; SEPT. 24, 1838).

f) The conditions required for gaining the plenary indulgence attached to the Blessing are as follows (THEOL. MOR.: II, N. 1147):

1° The priest must give the Blessing according to the formula prescribed by Benedict XIV and given in the Roman Ritual (R.R.: VI, C. VI); otherwise, the indulgence cannot be gained (BENEDICT XIV: CONST. OF APRIL 5, 1747; CONG. INDULG.: FEB. 5, 1841 AD VIII; MARCH 22, 1879).

2° The sick person must go to Confession and Communion if this is possible; otherwise, he must be truly contrite. A special Confession and Communion are not required; the reception of Viaticum and the Confession preceding are sufficient.

3° The sick person must devoutly invoke the name of Jesus, vocally if possible, or at least in his heart.

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This invocation of the Holy Name is a condition *sine qua non*, if the sick person is conscious.

4° The sick person must be willing to accept death from the hand of God with resignation. This ready acceptance of death is enjoined in order that the sick person may be prepared and disposed to receive the full benefits of the indulgence granted.

g) The above conditions may be satisfied any time between the Blessing and the moment of death. The indulgence is not applicable to the Souls in Purgatory.

h) The priest wears a violet stole and (with the cassock) a surplice also (R.R.: VI, C. VI AD 2). If the use of the English Supplement of the Ritual is permitted, the Blessing (by itself or after Extreme Unction and Viaticum) may be given as therein described or as described below (i–q).

i) On entering the sick-room, the *Pax huic domui* shall be said by the priest. He shall then sprinkle holy water on the sick person and around the room and on those assisting in the sick-room; during the sprinkling he shall say the Antiphon *Asperges me* down to *et super nivem dealbabor* inclusively, but nothing more. If however the Blessing follows immediately upon holy Viaticum and Extreme Unction, the *Pax huic domui* and the sprinkling are omitted (R.R.: VI, C. VI AD 2; EPH. LIT.: LVIII, P. 121 AD 19).

j) After the *Asperges* the priest shall hear the sick person's confession, if he so wishes; otherwise, he shall urge him to elicit an act of contrition. If there is time, the priest shall speak to the sick person briefly concerning the efficacy and the power of the Blessing.

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Thereupon he shall exhort him to invoke vocally or at least in his heart the most holy name of Jesus, to suffer willingly the discomforts and pains of his sickness in atonement for his sins, and in a spirit of penance to offer himself to God by declaring himself ready and willing to accept with patience whatever it may please God to send him, including death itself. Finally, he shall console the sick man with pious thoughts and shall seek to animate him with the hope of obtaining from the divine mercy the remission of the temporal punishment due to sin and life everlasting (R.R.: VI, C. VI AD 3–4; SEE ABOVE UNDER F).

k) After the oration *Clementissime Deus* the *Confiteor* shall be recited by a cleric or by one of those assisting; or the priest himself shall say it if necessary. The latter shall thereupon say the *Misereatur* and the *Indulgentiam* in the usual manner and in the singular number. The *Confiteor* shall be said, even if the Blessing follows immediately upon holy Viaticum and Extreme Unction (R.R.: VI, C. VI AD 6; CONG. INDULG.: FEB. 5, 1841 AD VI).

l) The *Confiteor* together with the *Misereatur* and *Indulgentiam* having been said, the priest shall give the Blessing proper or the *Dominus noster Jesus Christus;* he shall conclude with the *Per sacrosancta* and with the *Benedicat te* (R.R.: VI, C. VI AD 6).

m) If the sick person is so near death that there is no time for the *Confiteor* or any of the other preliminary prayers, the priest shall straightway bestow the Blessing, using the formula *Ego facultate* and conclud-

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ing with the *Per sacrosancta* and with the *Benedicat te* (R.R.: VI, C. VI AD 7).

n) In a case of necessity it is sufficient to omit everything else and to say the following only: *Ego, facultate mihi ab Apostolica Sede tributa, indulgentiam plenariam et remissionem omnium peccatorum tibi concedo, et benedico te. In nomine Patris, et Filii, et Spiritus Sancti.* ℟. *Amen* (R.R.: VI, C. VI AD 7).

o) When the Blessing is given to two or more people at the same time, everything shall be said once only; the singular number, however, shall be changed to the plural (R.R.: VI, C. VI AD 8).

p) If the sick person is very near to death, the priest shall present to him the Crucifix to kiss and he shall so place it that during the prayers that follow the dying man may easily be able to look upon it. A blessed candle shall be lighted and with the greatest possible devotion the priest together with those assisting shall kneel and recite the Litany and other prayers given in the Ritual for the Commendation of a Departing Soul (R.R.: VI, C. VI AD 9; C. VII AD 2–7). If the sick person is not near enough to death to justify saying the above prayers at this time, the priest shall strictly enjoin those present to call him immediately, should the sickness take a turn for the worse (R.R.: VI, C. II AD 15).

q) If the sick person is in his last agony, the priest shall in a clear voice keep repeating the most holy name of Jesus and the other aspirations for one about to breathe his last which are given in the Ritual (R.R.: VI, C. VIII AD 1). After the sick person has breathed his

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last, the priest shall say the *Subvenite* and other prayers given in the Ritual (R.R.: VI, C. VIII AD 3). If these things need not be done immediately after the sick person has received the last Sacraments and the Apostolic Blessing, the priest shall strictly enjoin those present to call him immediately, should they notice that the sick man has entered upon his last agony.

SACRAMENT OF HOLY ORDERS

379. ***Terminology Explained.*** By *major* or *sacred* orders in the Code of Canon Law are to be understood the presbyterate, the diaconate, and the subdiaconate; by *minor* orders are to be understood the acolythate, the exorcistate, the lectorate, and the ostiariate (c. 949).

b) When the words *ordain, order, ordination,* and *sacred ordination* are used in law, they refer not only to episcopal consecration but also to the major and minor orders mentioned in the preceding paragraph and even to first tonsure, unless from the nature of the case or from the context some other meaning is indicated (c. 950).

380. ***Minister of Ordination.*** Consecrated Bishops are the ordinary ministers of sacred ordination. Extraordinary ministers are those who do not have the episcopal character but who by law or by a special indult of the Holy See have been given the power to confer certain orders (c. 951).

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b) Without the permission of the Holy See no one is allowed to promote to a higher order anyone ordained by the Sovereign Pontiff (c. 952).

c) Episcopal consecration is reserved to the Roman Pontiff, so that no Bishop may raise anyone to the episcopacy unless he is first certain of the pontifical mandate. A Bishop who confers episcopal consecration contrary to this prohibition is *ipso iure* suspended until he has been dispensed by the Holy See; the one consecrated as well as the con-consecrators or any priests used in place of con-consecrators are similarly suspended (cc. 953; 2370).

d) The Consecrator at an episcopal consecration must be assisted by two other Bishops unless a dispensation in this matter has been obtained from the Holy See; the two Bishops in question are to be called and truly are con-consecrators (c. 954; PIUS XII: CONST. OF NOV. 30, 1944).

e) Every ordinand shall be ordained by his proper Bishop or with legitimate dimissorial letters from his proper Bishop, which law applies to first tonsure also. Unless impeded for a just cause, a Bishop shall ordain his own subjects himself; but without an apostolic indult a Bishop of the latin rite may not licitly ordain any of his subjects who belong to the oriental rite (c. 955, 1–2; CODE COMM.: FEB. 17, 1930 AD I).

f) The proper Bishop of secular ordinands, in as far as their ordination is concerned, is solely and exclusively the Bishop of the diocese in which the ordinand has a domicile. If the domicile is not also the domicile of origin, the ordinand must confirm with an oath his

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intention of remaining perpetually in the diocese, unless he has already been incardinated in the diocese by first tonsure, or unless he is being ordained for the service of another diocese as explained in n. 382 c, or unless he is a professed religious whose ordination is subject to the law for seculars (c. 956).

g) The proper Bishop for first tonsure is, as stated in the foregoing paragraph, the Bishop of the diocese in which the candidate has a domicile. But if the candidate received first tonsure for the service of another diocese, he is by that very fact incardinated in the latter diocese; as a result, the Bishop of the latter diocese has henceforth the sole and exclusive right of promoting him to orders or of giving him dimissorial letters, even though he has not yet acquired a domicile in the diocese in which he is incardinated (c. 111, 2; CODE COMM.: DEC. 7, 1931; JULY 24, 1939 AD I–II).

h) Vicars and Prefects Apostolic and Abbots and Prelates *nullius*, if they have the episcopal character, are in matters pertaining to ordination equivalent to diocesan Bishops. If they do not have the episcopal character, they can confer first tonsure and minor orders only; but this power cannot validly be used except while they are in office and within their proper territory in which case it can be used in favor of their own subjects and in favor of externs who have legitimate dimissorial letters (c. 957, 2; SEE CC. 294, 2; 323, 2). Concerning Pro-Vicars and Pro-Prefects Apostolic, see C. 310, 2.

i) Cardinals from their promotion in Consistory are given by law the power of conferring first tonsure and

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minor orders, even if they do not have the episcopal character; but the ordinand must have dimissorial letters from his proper Ordinary (c. 239, 1 AD 22).

j) Abbots regular *de regimine*, even if they do not have the episcopal character or a territory *nullius*, can confer first tonsure and minor orders, provided that the ordinand is subject to them by reason of at least simple profession and that they themselves are priests who have legitimately received the abbatial blessing; an ordination performed by them apart from these conditions is invalid unless they have the episcopal character, every privilege to the contrary being revoked (c. 964, 1).

k) Suspension *a divinis*, reserved to the Holy See, is *ipso facto* incurred by anyone presuming to receive orders from one excommunicated or suspended or interdicted after a declaratory or condemnatory sentence or from a notorious apostate or heretic or schismatic; should anyone in good faith be ordained by one of the above, he shall not exercise the order received until he has been dispensed (c. 2372).

381. ***Dimissorial Letters.*** The following, provided that they have at the time jurisdiction in the territory, can give dimissorial letters to secular ordinands (c. 958):

1° The proper Bishop whether consecrated or not, provided that he has taken possession of his See as prescribed by C. 334, 3.

2° The Vicar General, but not without a special mandate of the Bishop.

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3° The Vicar Capitular, but only with the consent of the Chapter and if the See has been vacant for at least a year; if the See has been vacant for less than a year, letters may only be given in favor of one obligated by reason of a benefice already received or to be received or by reason of an office which because of some diocesan need must be provided for without delay. The Vicar Capitular shall not give letters for one rejected by the Bishop.

4° Vicars and Prefects Apostolic and Abbots and Prelates *nullius;* these may give dimissorial letters for major orders also, even when they do not have the episcopal character. Pro-Vicars and Pro-Prefects Apostolic have the same faculties from the moment that they assume provisional rule of the territory, so that the See does not have to be vacant for at least a year (CODE COMM.: JULY 20, 1929 AD I; SEE C. 310).

b) One who can issue dimissorial letters to receive orders can also confer these orders himself personally, provided that he has the necessary power to do so (c. 959).

c) Dimissorial letters can be sent to any Bishop in communion with the Holy See, except that an apostolic indult is required to send such letters to a Bishop of a different rite from that of the ordinand (c. 961).

d) Any Bishop who has received legitimate dimissorial letters may licitly ordain the subject of another Bishop, provided that he has no doubt whatever concerning the authentic character of the letters and that the testimonial letters referred to in C. 994, 3 (n. 385 e) have been submitted if required (c. 962; SEE C. 960,

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2). Anyone ordaining the subject of another Ordinary without having received dimissorial letters from that Ordinary incurs *ipso facto* and for a year suspension from the collation of orders; this suspension is reserved to the Holy See (c. 2373 AD 1).

e) Dimissorial letters can be restricted or revoked by the one who granted them or by his successor; but they are not invalidated by the fact that he who granted them has since lost the right to issue such letters (c. 963).

f) Dimissorial letters shall not be granted until the testimonial letters have been received which are required by Cc. 993–1000 (see n. 385). A Bishop to whom dimissorial letters have been sent shall not confer the orders in question unless the testimonial letters referred to in C. 994, 3 (n. 385 e) have been submitted if required. If the ordinand named in the dimissorial letters has sojourned in the diocese of the ordaining Bishop long enough to be able to contract a canonical impediment, it pertains to that Bishop to make the required investigation directly (c. 960, 1–3; SEE CC. 962; 994).

g) Exempt religious cannot licitly be ordained by any Bishop without dimissorial letters from a proper major Superior; if the ordinand is under temporary simple vows, the proper major Superior can give dimissorial letters for first tonsure and for minor orders only (c. 964 AD 2–3).

h) The ordination of non-exempt religious is subject to the law for secular ordinands. Hence, a proper major Superior of such religious can give dimissorial let-

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ters in virtue only of some privilege or indult; but any and every indult to give dimissorial letters for major orders in favor of a religious in temporary vows is revoked (c. 964 AD 4).

i) If a religious Superior is empowered by law or by indult to issue dimissorial letters, these letters must not only testify to the fact that the ordinand has made religious profession and is assigned to a religious house under the Superior's jurisdiction but they must also testify concerning the matter of studies and other things required by law. Apart from these dimissorial letters the ordaining Bishop does not require any other letters concerning the ordinand (c. 995, 1–2).

j) Dimissorial letters issued by a religious Superior must be sent to the Bishop of the diocese where the religious house is located to which the ordinand is assigned. The letters can be sent to another Bishop in the following cases only: if the proper Bishop has given his permission; if he is of a different rite; if he is absent; if he is not going to ordain at the first opportunity that ordinations may be held according to C. 1006, 2 (n. 386 b); or if the See is vacant and if the present provisional incumbent does not have the episcopal character. When for any of these reasons the dimissorial letters are sent to a Bishop other than the proper Bishop, that reason must be vouched for in an authentic testimonial from the Curia of the proper Bishop to the Bishop receiving the dimissorial letters; if the latter Bishop ordains without such a testimonial, he incurs *ipso facto* and for a year suspension from the collation of orders, saving any legitimate privilege;

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this suspension is reserved to the Holy See (cc. 965–966; 2373 AD 4).

k) Religious Superiors shall not fraudulently evade the necessity of sending their subjects for ordination to the proper Bishop, either by assigning these subjects to some other house or by purposely deferring the granting of the dimissorial letters to a time when the Bishop is absent or to a time when he is not holding ordinations (c. 967).

l) Novices shall not be promoted to orders during the time of their novitiate (c. 567, 2).

382. ***Subject of Ordination.*** Only a baptized person of the male sex validly receives sacred ordination (c. 968, 1). If he has or ever did have the use of reason, he must also have at least an habitual intention of receiving the order in question; this is likewise required for validity (THEOL. MOR.: II, N. 580).

b) Licitly to receive sacred ordination, the ordinand must be in the state of grace which qualification is required *sub gravi* for the diaconate, presbyterate, and episcopate; he must also, according to the judgment of his proper Ordinary, have the qualifications required by the sacred canons; he must, finally, be free of any censure, irregularity, or other impediment (c. 968, 1; THEOL. MOR.: II, N. 580). Concerning qualifications required by the sacred canons, see n. 383. Concerning irregularities and other impediments, see n. 384.

c) No secular shall be ordained, who according to the judgment of his proper Bishop is not needed or cannot be used in the churches of the diocese. But a

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Bishop is not forbidden to ordain a subject in order that he may serve another diocese, the formalities of excardination and incardination having been duly observed (c. 969, 1–2; SEE N. 380 F).

d) A proper Bishop or a proper major Superior can for any canonical cause, even if occult, forbid a cleric promotion to orders, and this he can do extrajudicially; the cleric has the right of recourse to the Holy See and, if he is a religious who is being held back by his Provincial Superior, to the Superior General also (c. 970).

e) It is strictly forbidden to force anyone in any way or for any reason to enter the clerical state or to turn away from it anyone who is canonically fit. Anyone of whatever dignity who in any way forces a person to embrace the clerical state is *ipso facto* suspended, but the suspension is reserved to no one (cc. 971; 2352).

f) All aspirants to sacred orders are obliged to live in a Seminary throughout the entire course in sacred theology; but in particular cases and for a grave cause the Ordinary may take it upon his conscience to dispense in this regard. Aspirants to orders who are living legitimately outside a Seminary shall be committed to the care of a pious and qualified priest who shall watch over them and instruct them in piety (c. 972).

383. *Qualifications Required in Ordinands.* The investigation to be made by local Ordinaries before ordaining a secular candidate is set forth in an Instruction issued by the Congregation of the Sacraments on Dec. 27, 1930. Concerning religious ordinands, see In-

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struction issued by the Congregation of Religious on Dec. 1, 1931.

b) First tonsure and orders shall be conferred on such only as have the intention of receiving the presbyterate and who give a well-founded hope of becoming worthy priests. But if anyone who has already received one or more orders refuses to be promoted to the next order, such a one cannot be compelled to receive that order; neither can he be forbidden to exercise the order or orders already received, unless in the judgment of the Bishop there is a grave reason for such a prohibition or unless the cleric is canonically impeded (c. 973, 1–2).

c) A Bishop shall not confer sacred orders on anyone, unless from positive arguments he is morally certain of the ordinand's canonical fitness; otherwise, he not only sins most gravely but also runs the risk of sharing the responsibility for another's sins (c. 973, 3).

d) In order that any candidate may be ordained licitly, he must satisfy the following requirements (c. 974, 1):

1° He must have received the Sacrament of Confirmation; this is required before first tonsure (c. 993 AD 1).

2° He must have acquired the virtues appropriate to the order to be received.

3° He must have reached the canonical age. No age is specified in the general law for first tonsure or for minor orders, except that one may not be promoted to first tonsure before theology. One must have completed his twenty-first year before receiving the sub-

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diaconate, his twenty-second year before receiving the diaconate, and his twenty-fourth year before receiving the presbyterate (cc. 975; 976, 1). Only the Holy See can dispense in these matters. Anyone who maliciously receives an order before the canonical age is *ipso facto* suspended from the order received (c. 2374). Concerning the episcopate, see C. 331, 1 ad 2–3.

4° He must have the required knowledge. No one whether secular or religious may be promoted to first tonsure before having begun the course in theology. Saving the prescriptions concerning the canonical age, the subdiaconate may not be conferred earlier than around the close of the third year in theology; the diaconate may not be conferred except after the fourth year in theology has begun; the presbyterate may not be conferred except after the middle of the fourth year. The theological course must be made according to the prescriptions of C. 1365 and in a school established for this purpose, so that the course cannot be made privately (c. 976, 1–3). Concerning the episcopate, see C. 331, 1 ad 5.

5° He must have received the order preceding the one now to be conferred. Hence, to promote to an order one who has not received the preceding order is entirely forbidden. Anyone who maliciously receives an order without having received the order preceding it is *ipso facto* suspended from the order received (cc. 977; 2374). If anyone has been ordained according to the oriental rite and then obtains an apostolic indult to receive a higher order according to the latin rite, he must first receive according to the latin rite any lower

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orders which were not received according to the oriental rite (c. 1004).

6° He must observe the prescribed interstices. Hence, a higher order may not be received, until the prescribed interval of time has elapsed during which the ordinand may exercise the orders already received. The interval of time between first tonsure and the ostiariate and between one minor order and the next is left to the prudent judgment of the Bishop to determine. But unless in the judgment of the Bishop the good of the Church requires otherwise, an acolyte shall not be promoted to the subdiaconate nor a subdeacon to the diaconate nor a deacon to the presbyterate before at least one (ecclesiastical) year in the case of an acolyte and before at least three months in the case of a subdeacon and a deacon. Never, however, except by special permission of the Holy See, may minor orders and the subdiaconate or two sacred orders be received on the same day, every custom to the contrary being reprobated; neither is it licit to receive on the same day first tonsure and a minor order or to receive all minor orders on the same day (c. 978, 1–3). It is not forbidden to ascend to a higher order before having exercised the preceding order, as long as the prescribed interval has elapsed (THEOL. MOR.: II, N. 576).

7° He must have a canonical title, if there is question of a major order. He who promotes anyone to major orders without a canonical title incurs *ipso facto* and for a year suspension from the collation of orders, which suspension is reserved to the Holy See (c. 2373 AD 3). If without an apostolic indult anyone should

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knowingly promote or permit to be promoted to sacred orders a subject who had no canonical title, such a one and his successors are obliged to provide that subject, should he ever be in need, with what is necessary for his sustenance; this obligation shall last, until some other suitable provision can be arranged. If a Bishop should ordain anyone without a canonical title but on the condition that no demand for support shall ever be made on him, such a pact is null and void (c. 980, 2–3). For other legislation concerning the canonical title, see the following paragraphs.

e) A secular cleric shall be promoted to sacred orders on the title of his benefice or (if he has no benefice) on the title of his patrimony or a pension. This title must be truly secure and truly sufficient to provide the cleric with a suitable sustenance for the whole of his life; the norms to be followed in judging the security and sufficiency of a title shall be laid down by the Ordinary (c. 979, 1–2). If the cleric should ever lose his title, he shall provide another title for himself unless in the judgment of the Bishop his sustenance can be suitably provided for in some other way (c. 980, 1).

f) If a secular cleric has none of the titles mentioned above, he can be ordained on the title of the service of the diocese or (in places subject to the Sacred Congregation of Propaganda) on the title of the mission; he must then promise under oath to devote himself perpetually to the service of the diocese or of the mission under the authority of the local Ordinary. If an Ordinary has promoted any cleric to the priesthood on either of these titles, he must confer on him

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a benefice or an office or the like which will be sufficient to support him in a suitable manner (c. 981, 1–2).

g) A regular shall be promoted to sacred orders on the title of his solemn religious profession or, as it is called, on the title of poverty. A perpetually professed religious in simple vows shall be promoted to sacred orders on the title of the common table or of the Congregation or on some similar title, according as the constitutions of the institute may determine. Other religious, in what concerns their canonical title, come under the laws for seculars (c. 982, 1–3).

384. ***Impediments to Ordination.*** By an impediment is here meant an obstacle impeding the reception of first tonsure and of orders and impeding also the exercise of any orders already received. If an impediment is of its nature perpetual, it is called an irregularity; otherwise, it is called a simple impediment (cc. 968, 2; 983; 987).

b) Ignorance of an irregularity or of a simple impediment does not excuse from it (c. 988).

c) Irregularities and simple impediments are multiplied, if they proceed from different causes. But they are not multiplied, if they proceed from a repetition of the same cause; this however does not apply to the irregularity proceeding from voluntary homicide (c. 989).

d) In a doubt of law or in a doubt of fact no one is to be considered irregular or otherwise impeded, as long as the proper effort has been made to clear up the doubt. In a doubt of fact the Ordinary can dispense

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ad cautelam, provided that there is question of an impediment from which the Holy See is accustomed to dispense (c. 15).

e) Violation of an irregularity or a simple impediment does not induce a new impediment; it is however a grave sin and shall be seriously punished according to the circumstances of the case (c. 2374; THEOL. MOR.: II, N. 593 AD I).

f) All irregularities and simple impediments cease, if a dispensation has been received from a competent authority or if the cause has ceased. The irregularity of illegitimacy can also be taken away by legitimation or by solemn religious profession.

g) One's proper Ordinary can dispense from any irregularity arising from an occult delict, with the exception of the irregularity arising from voluntary homicide or from abortion and with the exception of an irregularity before a judicial forum. Every confessor has the same faculty both inside and outside confession, provided that the proper Ordinary cannot be reached and that the case is occult and urgent and liable to cause grave harm or infamy; but this faculty can only be used in order that orders already received may be exercised (c. 990, 1–2; THEOL. MOR.: II, N. 609). Apart from special indults and privileges, recourse must be had to the Holy See in all other cases; but if recourse in a particular case is difficult and if the delay would cause grave harm, the proper Ordinary can dispense from those irregularities and simple impediments for which a dispensation is usually granted by the Holy See (c. 81).

h) The only irregularities and simple impediments

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are those which are specified in the general law (cc. 983; 987).

i) The following persons are irregular *ex defectu* (c. 984):

1° Those who are of illegitimate birth whether the illegitimacy is public or occult, unless they have been legitimated or have made solemn religious profession.

2° Those afflicted with a corporal weakness or deformity, which would be sufficient to jeopardize from the standpoint of security or decorum their ministry at the altar. The defect must be more serious in order to impede the exercise of an order legitimately received; nor would even a very serious defect be an obstacle to those acts which can be duly performed. Concerning the application of this law to particular corporal defects, see Theol. Mor.: II, nn. 596–598.

3° Those who are or ever were epileptics, insane, or possessed by a devil. Those who become afflicted in any of these ways only after the reception of orders and who are now certainly delivered from the affliction can be permitted by their proper Ordinary to return to the exercise of orders already received.

4° Those who have successively and validly contracted two or more marriages.

5° Those who are infamous by law. Concerning these, see Theol. Mor.: II, n. 1096.

6° A judge who has sentenced anyone to death.

7° Anyone who has held the office of public executioner, and any subordinate who voluntarily and immediately assisted in putting a condemned person to death.

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j) The following persons are irregular *ex delicto*. The delict however must be a mortal sin; it must be committed after Baptism, except in the case of the second irregularity; whether public or occult, it must be external (cc. 985–986):

1° Those who were ever apostates from the faith, heretics, or schismatics. But even if a person was a member of a heretical sect in good faith, it is the common opinion that he should not be admitted to orders without a dispensation *ad cautelam* and for the external forum (THEOL. MOR.: II, N. 604).

2° Those who ever allowed themselves to be in any way baptized by non-catholics, unless the case was one of extreme necessity. The word *allowed* implies that Baptism in these circumstances was known to be forbidden; the word *non-catholics* refers to baptized persons living in heresy or schism (THEOL. MOR.: II, N. 605 AD 1).

3° Those who have ever dared to attempt marriage even in a merely civil ceremony, when they were in sacred orders or when either they or the woman were bound by the bond of a previous marriage or by religious vows even if only simple and temporary.

4° Those who have ever committed voluntary homicide (murder) or ever procured the abortion of a human fetus as well as all cooperators, provided that the effect followed. See Theol. Mor.: II, n. 606.

5° Those who have ever mutilated either themselves or others or who have ever attempted suicide. By mutilation is meant the culpable excision of a member of the body, which has a proper function not exercised by

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any other member; in the case of geminate members the excision of only one is sufficient to effect the irregularity (THEOL. MOR.: II, N. 606).

6° Clerics practising medicine or surgery without an apostolic indult, if their ministrations should bring about the death of the person treated (SEE C. 139, 2).

7° Those placing an act of orders reserved to one in sacred orders, provided that they have not received the sacred order in question or that they are forbidden to exercise the order by reason of a canonical penalty whether a medicinal or vindicative personal penalty or whether a local penalty. For applications of this law, see Theol. Mor.: II, n. 605 ad 3.

k) The following persons are *simply* impeded (c. 987):

1° The sons of non-catholic parents as long as the latter continue in their error. The word *non-catholics* refers to baptized persons living in heresy or schism (THEOL. MOR.: II, N. 607 AD I). The impediment is contracted, if only one parent is a non-catholic or if there is question of parents married with a dispensation from the impediment of mixed religion (CODE COMM.: OCT. 16, 1919 AD 13). If the parent or parents concerned died in heresy or schism, it is disputed as to whether the impediment ceases by reason of this fact of death (THEOL. MOR.: II, N. 607 AD I). See also Code Comm.: July 14, 1922 ad IX.

2° Men who are married (SEE CC. 132, 3; 1114).

3° Those holding an office or administrative post which is forbidden to clerics and of which an accounting must be rendered; the impediment ceases when all

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ties with the office or post have been severed and all accounts duly made.

4° Slaves in the strict sense of the word, until freed from their servitude.

5° Those obliged by civil law to ordinary military service, until the obligation has been complied with.

6° Neophytes, until in the judgment of the Ordinary they have been sufficiently tried.

7° Those who are infamous in fact, until in the judgment of the Ordinary the infamy has ceased (SEE c. 2293, 3).

385. *Prerequisites to Ordination.* Every candidate for orders, whether secular or religious, must either personally or through another notify the Bishop of his desire to receive orders; this must be done in sufficient time before the ordination is to take place (c. 992).

b) Secular ordinands and those religious ordinands who in matters pertaining to ordination come under the law for secular ordinands shall submit the following documents (c. 993; SEE N. 381 H):

1° A certificate of the last order received, or a certificate of Baptism and Confirmation if they are to be promoted to first tonsure (see nn. 382 a; 383 d ad 1, 5, 6).

2° A certificate testifying to the completion of the studies required by C. 976 for the order to be received (see n. 383 d ad 4).

3° A certificate from the Rector of the Seminary testifying to the moral probity of the ordinand. In the

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case of one legitimately living outside a Seminary, the certificate shall be drawn up by the priest to whose care the ordinand was committed (see n. 382 f).

4° Testimonial letters from the Ordinary of any place in which the ordinand lived long enough to be able to contract a canonical impediment, as explained below under c–e.

5° Testimonial letters from a proper major Superior, if the ordinand belongs to a religious institute. Concerning religious ordinands with dimissorial letters from a proper major Superior, see n. 381 i.

c) For soldiers a three-month sojourn in a place after puberty and for others a six-month sojourn is ordinarily to be considered long enough to be able to contract a canonical impediment to ordination; but the ordaining Bishop can, if he thinks it proper, demand testimonial letters for a shorter time spent in a place or for the time spent in a place before puberty (c. 994, 1).

d) If the knowledge or information which a local Ordinary has concerning an ordinand is not enough to enable him to testify that the latter contracted no canonical impediment while sojourning in his territory or if the ordinand moved about through so many dioceses that it would be impossible or extremely difficult to procure testimonial letters from each local Ordinary, the least to be done is to have the ordinand testify under oath that he contracted no canonical impediment in the place or places in question (c. 994, 2).

e) If after obtaining testimonial letters from a local Ordinary but before being ordained the ordinand

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should again sojourn in the same territory for the required time, new testimonial letters from the local Ordinary will be necessary (c. 994, 3; SEE N. 381, D, F).

f) Every candidate for orders, whether secular or religious, must be carefully examined beforehand in regard to the order to be received. Those to be promoted to sacred orders shall undergo an examination in sacred theology also. It is for the Bishops to determine the treatises of sacred theology to be covered in the examination and to determine by what method and before what examiners the examination shall be conducted (c. 996, 1–3).

g) Concerning the banns for candidates to sacred orders, see n. 28 ad 4. The banns shall be published either at Mass on a feast of precept or on some other day and at another hour if a greater number of people will then be present in the church; the local Ordinary may, instead of the above oral publication, order the names of the ordinands to be posted up at the doors of the church over a period of a few days in which case one of these days must be a feast day. If the ordination does not take place within six months after the publication of the banns, they shall be repeated unless the Ordinary dispenses from this obligation. All the faithful are obliged to make known to the Ordinary or to the pastor any impediments to sacred orders known to them and to do this before the ordination is to take place (cc. 998–999).

h) The Ordinary shall commission the pastor who publishes the banns, and anyone else if he deems it expedient, to make diligent inquiries of credible people

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concerning the morals and life of the ordinands; the testimonial letters, containing a report of these inquiries and of the banns, shall then be forwarded to the Curia. If he judges it necessary or useful, the Ordinary shall not omit to make his own private investigations also (c. 1000, 1–2).

i) Those to be promoted to first tonsure and minor orders shall make a retreat of at least three whole days. Those to be promoted to any sacred order shall make a retreat of at least six whole days; but if anyone is to be promoted to more than one major order within six months, the Ordinary can shorten the retreat before diaconate, not however to less than three whole days. If for any cause the ordination does not take place within six months after the completion of the retreat, the retreat must be repeated; if the ordination is deferred for less than six months, it is for the Ordinary to decide whether or not the retreat shall be repeated (c. 1001, 1–2).

j) Religious ordinands shall make the above retreat either in the house to which they are attached or in some other house, according as their Superior may prudently decide. Secular ordinands shall make it either in the Seminary or in some other pious or religious house designated by the Bishop. That the retreat was made shall be vouched for to the Bishop by the Superior of the house in which it was made; but in the case of religious this information shall be testified to by a proper major Superior (c. 1001, 3–4).

k) Those to be promoted to the subdiaconate shall in the presence of the local Ordinary or his delegate make

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a profession of faith according to the formula given at the beginning of the Code of Canon Law; to this shall be added the profession of faith and the oath against Modernism, as ordered by St. Pius X (c. 1406, 1 AD 7; HOLY OFFICE: MARCH 21, 1918).

l) Those to be promoted to sacred orders shall before each order and in the presence of their proper Ordinary or his delegate swear to and sign the declaration ordered by Pope Pius XI (THEOL. MOR.: II, N. 573, I AD 2).

386. *Time and Place of Ordination.* Episcopal consecration must be conferred during Mass on a Sunday or on the natal feast of an Apostle (c. 1006, 1).

b) Sacred orders must be conferred during Mass on any ember Saturday or on the Saturday before Passion Sunday. But for a grave reason the Bishop can confer sacred orders on any Sunday or on any feast of precept listed in C. 1247, 1 (c. 1006, 2–3; CODE COMM.: FEB. 17, 1918 AD III; MAY 15, 1936 AD II). Concerning Holy Saturday, see n. 387 s (Note).

c) First tonsure can be conferred on any day and at any hour. Minor orders can be conferred on any Sunday or on any feast of double rite, but in the morning only (c. 1006, 4). It is not therefore required that first tonsure and minor orders should be conferred during Mass; they may also be conferred immediately before Mass or apart from Mass, concerning which see P.R.E.: I, nn. 184–186.

d) What is prescribed according to the preceding paragraphs concerning the time when orders may be

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conferred must be observed, every custom to the contrary being reprobated; these prescriptions must also be observed when by apostolic indult a Bishop of the latin rite ordains a cleric of the oriental rite and conversely (c. 1006, 5). The privilege of receiving or conferring orders " extra tempora " can only be used on a Sunday or a day of precept; a grave cause is not required (VERMEERSCH-CREUSEN: EPITOME II, N. 269).

e) If an ordination must be repeated or a rite supplied, this can be done outside the prescribed times and secretly whether the ceremony is to be performed absolutely or conditionally (c. 1007).

f) A Bishop outside his proper territory cannot without the permission of the local Ordinary confer orders for which pontificals are required, saving the privilege given to Cardinals by C. 239, 1 ad 15 (c. 1008).

g) General ordinations shall be celebrated publicly and in the Cathedral, and the Canons of the Cathedral shall be invited and shall be present; but if they are celebrated in some other place of the diocese, they shall take place in the principal church and with the local clergy present (c. 1009, 1).

h) The Bishop is not forbidden, where there is a just cause, to hold particular ordinations in churches other than those mentioned above or even in the oratory either of his own residence or of the Seminary or of a religious house. First tonsure and minor orders can even be conferred in private oratories (c. 1009, 2–3).

387. ***Rites and Ceremonies of Ordination.*** In conferring any order, the minister must observe exactly

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the proper rites as described in the Roman Pontifical or in other approved ritual books of the Church; it is not allowed for any reason to omit any of these rites or to change the order of them (c. 1002).

b) In the collation of the diaconate the imposition of the hand of the Bishop on the head of the ordinand constitutes the matter of the Sacrament; the form is the "Preface" of which the following words (never to be sung) are for validity: *Emitte in eum, quaesumus, Domine, Spiritum Sanctum, quo in opus ministerii tui fideliter exsequendi septiformis gratiae tuae munere roboretur* (PIUS XII: CONST. OF NOV. 30, 1947 AD 5).

c) In the collation of the presbyterate the matter of the Sacrament is the first imposition of the hands of the Bishop which is done in silence, not however the continuation of this imposition by means of the extension of the Bishop's right hand, nor the last imposition which is accompanied by the words: *Accipe Spiritum Sanctum: quorum remiseris;* the form is the "Preface" of which the following words (never to be sung) are for validity: *Da, quaesumus, omnipotens Pater, in hunc famulum tuum Presbyterii dignitatem, innova in visceribus ejus spiritum sanctitatis, ut acceptum a Te, Deus, secundi meriti munus obtineat censuramque morum exemplo suae conversationis insinuet* (PIUS XII: CONST. OF NOV. 30, 1947 AD 5).

d) In the collation of the episcopate the matter of the Sacrament is the imposition of the hands of the Bishop-Consecrator; the form is the "Preface" of which the following words (never to be sung) are for validity: *Comple in Sacerdote tuo ministerii tui*

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summam, et ornamentis totius glorificationis instructum coelestis unguenti rore sanctifica (PIUS XII: CONST. OF NOV. 30, 1947 AD 5).

e) In the imposition of hands in the collation of the diaconate, presbyterate, and episcopate the hand or hands of the Bishop shall physically touch the head of the ordinand, though a moral touch is sufficient for validity (PIUS XII: CONST. OF NOV. 30, 1947 AD 6). By a moral touch is meant an extension of the hand or hands above the head of the ordinand without corporal contact; a physical touch is not incompatible with the wearing of gloves by the Bishop or of a toupee by the ordinand (EPH. LIT.: LXII, P. 267 AD III).

f) In the collation of the diaconate, presbyterate, and episcopate the giving of the instruments is not required for validity (PIUS XII: CONST. OF NOV. 30, 1947 AD 4).

g) The Mass of an ordination or of an episcopal consecration must always be celebrated by the one who performs the ordination or the consecration (c. 1003).

h) The vestments of those who are to be promoted to major orders shall be of the same color as the vestments of the ordaining Prelate; in a case of necessity, however, other colors may be used with the exception of black (S.R.C. 3832, VI; P.R.E.: I, P. 219 AD 47).

i) If the ordination takes place on one of the days designated by law (n. 386 b), the Mass celebrated on the occasion must always be the Mass of the Saturday, even if the Office is of a double of the first or second class (M.R.: ADD., I, 2, 5; S.R.C. 2473, II). Where there

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is an obligation to choir, this Mass must be said after None.

j) If the ordination takes place on a Sunday or on a day of precept (*extra tempora*), the Mass to be celebrated on the occasion shall be the Mass of the Office of the day. Where there is an obligation to choir, this Mass must be said after Terce.

k) To the principal prayer of the Mass, which is the prayer after the *Dominus vobiscum* or after the *Pax vobis* (S.R.C. 3592), shall be added under one conclusion the prayer for those being promoted to sacred orders; this prayer is given in the Missal among the votive Masses *ad diversa*. Special commemorations shall be made according to the rubrics.

l) The candle that is presented to the Bishop at the Offertory shall be lighted; in making the presentation, the hand of the Bishop is kissed, but not the candle. It is sufficient if only the first one of each group presents his candle to the Bishop (S.R.C. 2883, IV; P.R.E.: I, N. 138 AD 4).

m) Those promoted to the presbyterate concelebrate with the Bishop; each newly-ordained priest offers the Mass for his own intention (P.R.E.: I, N. 90).

n) Only those promoted to sacred orders receive the Pax directly from the Bishop. These kiss the altar before receiving the Pax, but only those promoted to the presbyterate place their hands on the altar while kissing it. Where the number of the ordained is large, it will be sufficient if only the first one of each group receives the Pax directly from the Bishop whereupon he returns to his place and gives it to the second one in

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his group and the second passes it to the third and so forth; after the first of the subdeacons gives the Pax to the second subdeacon, he shall give it to the first of the acolytes; the latter shall give it to the second acolyte and to the first exorcist, and so forth (P.R.E.: I, N. 114 AD 7; P. 225 AD 82).

o) Those promoted to the presbyterate receive Communion before the *Confiteor* is said; the Bishop does not say the *Misereatur* or the *Indulgentiam* or the *Ecce Agnus Dei* or the *Corpus Domini,* but the newly ordained do not omit to kiss his ring in the usual way before receiving (S.R.C. 2089, IV; 3721; P.R.E.: I, N. 115 AD 1).

p) In giving Communion to the other ordained, the *Confiteor* and other prayers are to be said beforehand; but the formula *Corpus Domini nostri Jesu Christi custodiat te in vitam aeternam* is said in place of the more usual one (*custodiat animam tuam*); before receiving the Host, the communicants answer *Amen* and kiss the ring of the Bishop (P.R.E.: I, N. 115 AD 2).

q) One promoted to a major order is obliged to receive Holy Communion at the Mass in which the order is conferred (C. 1005). Those promoted during Mass to minor orders and to first tonsure may, but need not, receive at the Mass (P.R.E.: I, N. 90).

r) Those promoted to the presbyterate are obliged to the celebration of the three votive Masses prescribed by the Bishop; these Masses shall be said as private votive Masses and on days when such votive Masses are permitted by the rubrics (S.R.C. 2802, IV). The ap-

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plication of these Masses is free. By the Mass *pro Defunctis* is meant the *Missa Quotidiana* (n. 299).

s) Those promoted to the subdiaconate and to the diaconate must say the Nocturn (antiphons and nine psalms of Matins without invitatory or hymn or lessons) imposed by the Bishop; the latter may impose the Nocturn of the current day or feast or any other Nocturn; if he merely says *Nocturnum talis diei*, the Nocturn of the current day shall be said (S.R.C. 4042, I; 4117; P.R.E.: I, N. 117 AD 6; P. 226 AD 89).

Note: It is no longer fitting to confer Tonsure or minor or major Orders during the Mass of the Easter Vigil, because of the time when this Mass must now be celebrated (S.R.C.: FEB. 1, 1957 AD 22). Practically, therefore, these things are forbidden on Holy Saturday (EPH. LIT.: LXXI, P. 86, FTNT.).

See Cc. 1010–1011 (records and certificates).

SACRAMENT OF MATRIMONY

388. ***Preliminary Notions.*** Christ our Lord has raised to the dignity of a Sacrament the matrimonial contract of two baptized persons, so that such a contract, if valid, is by that very fact a Sacrament (c. 1012, 1–2). It is the more common and more probable opinion that a valid marriage of two non-baptized persons becomes a Sacrament if and when both parties receive Baptism, a renewal of matrimonial consent being probably not necessary. As long as one party to a valid marriage is and remains unbaptized, the bap-

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tized party does not receive the Sacrament according to the more probable view (THEOL. MOR.: II, N. 628 AD QU. 2–3).

b) The primary end of matrimony is the procreation and education of children; the secondary end, mutual help and a remedy for concupiscence (c. 1013, 1). It cannot be denied that the primary end of matrimony is as stated; nor can it be taught that the secondary ends are not essentially subordinate to the primary end but equiprincipal and independent (HOLY OFFICE: APRIL 1, 1944).

c) The essential properties of marriage are unity and indissolubility. In a christian marriage these properties have a special firmness by reason of the Sacrament (c. 1013, 2).

d) In a doubt of law or of fact the validity of a marriage must be presumed until the contrary is proved, except in a case involving the privilege of the faith (cc. 1014; 1127).

e) A valid marriage between two baptized persons is said to be ratified (*ratum*), if it is not yet consummated. It is said to be ratified and consummated (*ratum et consummatum*), if the married couple have performed the conjugal act to which the matrimonial contract is by its very nature ordained and by which the spouses become one flesh (c. 1015, 1). A valid marriage that is ratified and consummated cannot be dissolved by any human power or by any cause except death (c. 1118). A non-consummated marriage between two baptized persons or between a baptized and a non-baptized person is dissolved by the law itself in

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the case of a solemn religious profession; it is also dissolved by a dispensation granted for a just cause by the Holy See at the request of both parties or at the request of one party only, even if in the latter case the other party is unwilling (c. 1119).

f) If a couple have been married and live together, the consummation of the marriage is presumed until the contrary is proved (c. 1015, 2).

g) A valid marriage between two non-baptized persons is called a legitimate (*legitimum*) marriage (c. 1015, 3). Such a marriage, even though consummated, is dissolved in favor of the faith by the Pauline privilege (c. 1120, 1). A valid marriage between a baptized and a non-baptized person has no special designation in the Code of Canon Law (THEOL. MOR.: II, N. 634, NOTE 2).

h) Until both parties have certain knowledge of its nullity, an invalid marriage is called a putative (*putativum*) marriage if it was celebrated in good faith by at least one of the parties (c. 1015, 4). But an invalid marriage cannot be regarded as having been celebrated in good faith, if it was not celebrated *coram Ecclesia* when this was required by law (CODE COMM.: JAN. 26, 1949; THEOL. MOR.: II, N. 634, I AD 3).

389. *Promise of Marriage.* A promise of marriage whether unilateral or bilateral is void in both the internal forum and the external forum, unless it is made in writing and signed on the one hand by the parties concerned and on the other by the pastor or Ordinary of the place or by at least two witnesses. If each or

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either party does not know how or is unable to write, this shall be noted in the document and another witness shall be added who shall sign the document together with the local pastor or Ordinary or the two witnesses; this is for validity (c. 1017, 1–2).

b) Any pastor or local Ordinary may witness the above document, provided that he does so in his own territory. All concerned must sign the document in one another's presence and on the same occasion. The designation of the year, month, and day is necessary for validity; the place shall also be specified *ad cautelam* (CONG. CONC.: MARCH 30, 1908 AD VII; JULY 27, 1908 AD I–II; THEOL. MOR.: II, N. 645 AD QU. 2). Concerning the wording of the document, see Theol. Mor.: II, n. 646.

c) Those forbidden to contract marriage because of some diriment or impeding impediment cannot make a valid promise of marriage until the impediment has ceased or a dispensation from it has been obtained (THEOL. MOR.: II, N. 643).

d) Legal action to enforce a promise of marriage is not permitted, even if the promise was valid and there is no just cause to excuse its non-fulfillment. For such cases the law merely allows action for the reparation of damages if any have been incurred by the innocent party (c. 1017, 3).

e) Concerning the causes which justly void a valid promise of marriage, see Theol. Mor.: II, nn. 651–662.

390. ***Prerequisites to the Celebration of Marriage.*** Before a marriage may be celebrated, it must be evi-

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dent that there is nothing in the way of its valid and licit celebration (c. 1019, 1).

b) In danger of death a sworn affirmation of the contracting parties that they have been baptized and are under no impediment is sufficient if other proofs cannot be had and if there are no indications to the contrary (c. 1019, 2). If there is no danger of death, the pastor who has the right to assist at the marriage shall proceed as noted in the following paragraphs.

c) Unless they were baptized in his own parish, the pastor shall require a certificate of Baptism from each party to the marriage; if there is question of a marriage to be contracted with a dispensation from the impediment of disparity of cult, the certificate shall be required of the Catholic party only (c. 1021, 1).

d) A certificate of Confirmation shall also be required of Catholics before marriage, unless they were confirmed in the parish of the pastor who has the right to assist at the marriage or unless the fact is attested to in the certificate of Baptism (CONG. SACR.: INSTR. OF JUNE 29, 1941; SEE NN. 353 E; 360 A). If they have not yet been confirmed and if without grave inconvenience they can receive this Sacrament before being admitted to marriage, they should do so (c. 1021, 2).

e) The pastor who has the right to assist at a marriage shall in sufficient time beforehand make a careful investigation as to whether there is any obstacle to the marriage (c. 1020, 1). He shall therefore know from the Code of Canon Law the impediments to marriage both impeding and diriment and what are the

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degrees of consanguinity and affinity (R.R.: VIII, C. I AD 2); see below nn. 391–394.

f) The pastor who has the right to assist at a marriage shall question the man and woman both and he shall question them carefully and even apart from each other with a view to discovering whether there is any impediment to the marriage, whether they (and especially the woman) are consenting freely to the marriage, and whether they are sufficiently instructed in christian doctrine unless inquiries on this point are evidently unnecessary because of the character of the persons concerned (C. 1020, 2; R.R.: VIII, C. I AD 1).

g) It is for the local Ordinary to particularize the norms according to which pastors shall conduct the above investigation (C. 1020, 3). The local Ordinary however shall himself draw up the questionnaire to be answered and signed by the contracting parties and others according to the form prescribed by the Congregation of the Sacraments in its Instruction of June 29, 1941; he may nevertheless omit or add such items as he may consider more in accord with any special circumstances existing in his diocese (AAS: XXXIII, 1941, P. 297).

h) If the above investigation reveals that the parties concerned are not sufficiently instructed in christian doctrine, this instruction shall be supplied before the marriage is celebrated. If it is refused, the pastor shall not therefore defer the marriage or refuse to assist at it on the ground that the parties are public sinners in the sense of C. 1066 (CODE COMM.: JUNE 2–3, 1918). See n. 392 l.

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i) The pastor who has the right to assist at a marriage shall see to it that the banns are publicly announced (c. 1022). Concerning this matter, see n. 395.

j) The investigations and the publication of the banns having been completed, the pastor shall not assist at the marriage until he has received all required documents and, unless a reasonable cause should dictate otherwise, until after a lapse of three days from the last publication of the banns (c. 1030, 1; R.R.: VIII, C. I AD 11).

k) Should a doubt arise about the existence of some impediment to a marriage, the pastor shall investigate the matter more accurately, interrogating under oath at least two witnesses worthy of credence unless there is question of an impediment the knowledge of which would bring infamy upon the parties to the marriage; if necessary, he shall also interrogate under oath the parties themselves. If the doubt arose before the banns were begun or finished, they shall not be postponed or stopped. But he shall not assist at the marriage without consulting the Ordinary, if in his prudent judgment the doubt persist (c. 1031, 1).

l) If an impediment to a marriage has been certainly discovered and if it is one that is occult (n. 391 e), the pastor shall not postpone or stop the publication of the banns; without naming the parties concerned, he shall apply to the local Ordinary or to the Sacred Penitentiary for a dispensation (c. 1031, 2 AD 1). If an impediment is public and certain and if it has been discovered before beginning the publication of the banns, they shall not be begun until the impediment is

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removed, even though he may know that a dispensation for the internal forum has been obtained; if the impediment is discovered after the first or second publication of the banns, the pastor shall finish them and bring the matter to the attention of the Ordinary (c. 1031, 2 AD 2).

m) The pastor shall not omit to instruct those about to be married concerning the sanctity of the Sacrament of Matrimony, concerning their mutual obligations to each other, and concerning their obligations to their children; this instruction shall be suited to the condition of the couple being married. He shall also strongly exhort them to make a diligent confession of their sins and devoutly to receive Holy Communion before celebrating marriage (c. 1033; R.R.: VIII, C. I AD 14). See n. 392 l.

n) A pastor shall not assist at the marriage of those who have no domicile or quasi-domicile in any parish or diocese or who have not been residing in any parish or diocese for a morally continuous month, except in a case of necessity and after obtaining the permission of the local Ordinary or of a priest delegated by him. It would seem to be best to apply for this permission after investigating the couple but before publishing the banns. The permission would seem to be required, if only one of the parties to the marriage is a *vagus* in the above sense (c. 1032; R.R.: VIII, C. I AD 13; THEOL. MOR.: II, N. 687).

o) A pastor shall earnestly exhort minors not to marry, if their parents are in ignorance of their plans to do so or if they are reasonably opposed to their

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getting married. If the minors in question refuse to heed his advice, the pastor shall not assist at the marriage without first consulting the local Ordinary (c. 1034; R.R.: VIII, C. I AD 15).

391. ***Impediments to Marriage.*** All who are not prohibited by law can contract marriage (c. 1035). Impediments to marriage are either impeding or diriment.

b) An *impeding* impediment is one which contains a grave prohibition to contract marriage but which does not invalidate a marriage that is contracted despite the impediment (c. 1036, 1). Concerning the impeding impediments in particular, see n. 392.

c) A *diriment* impediment is one which gravely prohibits marriage and is at the same time an obstacle to its valid celebration (c. 1036, 2). Concerning the diriment impediments in particular, see n. 393.

d) An impeding or a diriment impediment renders a marriage illict or invalid respectively, even if the impediment is unilateral only (c. 1036, 3).

e) An impediment is considered public, if it can be proved in the external forum; otherwise, it is occult (c. 1037). This norm is not the same as that for distinguishing between a public and an occult case, in so far as the impediment in an occult case need not of necessity be one that is occult according to the above definition but may also be one that is of its nature public the existence of which however is *de facto* known to no one or only to a few (CODE COMM.: DEC. 28, 1927 AD III; THEOL. MOR.: II, N. 778).

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f) Matrimonial impediments are either major or minor. The minor impediments are certain diriment impediments, as noted in n. 393; the other diriment impediments and all impeding impediments are major (c. 1042, 1–3). If a dispensation from a minor impediment has been granted, it is not invalidated by the fact that the petition suppressed facts that were pertinent and alleged motives that were false, even when the only reason mentioned in the petition was false (c. 1054).

g) Only the supreme ecclesiastical authority can authentically declare when the divine law renders marriage illicit or invalid. To the same supreme authority exclusively belongs the right to establish by universal or particular law other impeding or diriment matrimonal impediments for the baptized (c. 1038, 1-2).

h) Local Ordinaries can in an individual case and for a just cause forbid marriage to anyone actually in their territory and to their subjects even outside their territory, but for a time only and while the cause endures; only the Holy See however can add to the prohibition an invalidating clause (c. 1039, 1–2).

i) A custom introducing some new impediment or contrary to any already existing is reprobated (c. 1041).

392. ***Impeding Impediments to Marriage.*** The Impediment of Vow. — The following simple vows are impeding impediments to matrimony: a simple vow of virginity; a simple vow of perfect chastity; a simple

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vow not to marry; a simple vow to receive sacred orders; a simple vow to embrace the religious life. None of these simple vows invalidates a marriage, unless this has been specially prescribed by the Holy See (c. 1058, 1–2). See n. 393 f.

b) If any of the above simple vows is a public vow, dispensation from it is reserved to the Holy See; dispensation from a private vow is not so reserved, except when a private vow of perfect and perpetual chastity or a vow to enter a religious institute of solemn vows was made absolutely and after completing one's eighteenth year (c. 1309; SEE BELOW N. 394 G).

c) If a perpetually professed member of an order or of a religious congregation has simple vows and presumes to contract marriage even civilly, such a one incurs by that very fact excommunication reserved to the Ordinary; the same penalty is incurred by the other party who presumes to contract such a marriage (c. 2388, 2).

d) The Impediment of Legal Relationship. — Wherever legal relationship arising from adoption renders marriage illicit according to the civil law, such relationship is by canon law an impeding impediment (c. 1059). Where the civil law has no legislation on this matter, there is no canonical impediment (THEOL. MOR.: II, N. 702). See n. 393 m.

e) The Impediment of Mixed Religion. — The Church everywhere forbids most severely marriage between two baptized persons one of whom is a Catholic and the other a member of a schismatic or heretical or atheistic sect; if there is danger of perversion for the

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Catholic party and the children, such a marriage is forbidden by divine law (c. 1060; CODE COMM.: JUNE 30, 1934).

f) The Church does not dispense from the impediment of mixed religion: unless there are just and grave causes; unless the non-catholic party promises to remove from the Catholic party all danger of perversion and unless both parties promise to have all the children baptized and educated as Catholics. If these promises are not obtained, the dispensation from the impediment is invalid. There must be moral certitude that the promises will be fulfilled, and as a rule they must be made in writing and if possible in a form that will be upheld in the civil courts. The reference in the promises to the children is to those to be born after the celebration of the marriage; if any have already been born, the parents must be told of their grave obligation by divine law to have such children baptized and educated as Catholics (c. 1061, 1–2; HOLY OFFICE: JUNE 21, 1912; JAN. 14, 1932; JAN. 16, 1942).

g) After obtaining a dispensation from the impediment, the Catholic party to a mixed marriage has an obligation to strive prudently to bring about the conversion of the other party (c. 1062). A promise to this effect is not required as a condition for obtaining the dispensation.

h) Even though the Church has dispensed from the impediment of mixed religion, the parties to the marriage cannot either before or after the Catholic ceremony or personally or by proxy give or renew the

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matrimonial consent before one officiating formally as a minister of a non-catholic religion. If the pastor has certain knowledge that this prohibition is going to be or has been violated, he shall not assist at the marriage except for most grave reasons and then only after removing any scandal and consulting the Ordinary. This prohibition does not apply when the civil law requires a couple to appear before a non-catholic minister in the capacity of a civil official, so that the couple perform a civil act merely and for the sake of the civil effects of the marriage. In the above and in all other cases of marriage or attempted marriage before one officiating formally as a minister of a non-catholic religion Catholics by that very fact incur an excommunication reserved to the Ordinary (cc. 1063, 1–3; 2319, 1 AD 1; PIUS XII: MOTU PROPRIO OF DEC. 25, 1953).

i) Ordinaries and pastors of souls shall do all in their power to deter the faithful from mixed marriages. If they cannot prevent such marriages, they shall make every effort to keep them from being contracted contrary to the laws of God and the Church. After a mixed marriage has been celebrated whether in their own territory or elsewhere, they shall be vigilant in seeing to it that the promises made by both parties are faithfully kept (c. 1064).

j) The faithful shall also be warned against contracting marriage with those who are known to have given up the Catholic faith, even though they have not joined any non-catholic or atheistic sect, or who are known to be members of societies condemned by the

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Church. A pastor shall not assist at such marriages except after consulting the Ordinary. The latter can permit the pastor to assist at such a marriage, provided that there is an urgent and grave cause and that he prudently judges that sufficient provision has been made to protect the Catholic party from perversion and to bring up the children as Catholics (c. 1065, 1-2). There is question in such cases of a quasi-impediment only; a dispensation for the marriage is not therefore required (THEOL. MOR.: II, ANTE N. 699).

k) The preceding paragraph also applies to marriages with Catholics who are known to have joined the Communist Party. If they are also known to profess the materialistic and atheistic doctrine of Communism, the formal promises required for mixed marriages shall be demanded before permitting the marriage (Holy Office: Aug. 11, 1949). Being a member of the Communist Party and professing the materialistic and atheistic doctrine of Communism is not necessarily the same as being a member of an atheistic sect in the sense intended under *e*. Those who are known to be Communists but not members of the Party are, if Catholics, to be regarded as public sinners and to be treated as noted in the following paragraph (THEOL. MOR.: II, N. 704).

l) If a public sinner or one who is publicly known to be under some censure refuses to go to Confession and to be reconciled with the Church, the pastor shall not assist at his marriage unless there is a grave and urgent cause concerning which he shall, if possible, consult the Ordinary (c. 1066). But a dispensation

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is not required, since there is question of a quasi-impediment only (THEOL. MOR.: II, ANTE N. 699).

393. *Diriment Impediments to Marriage.* Impediment of Age. — A man cannot contract a valid marriage before completing his sixteenth year; a woman cannot contract a valid marriage before completing her fourteenth year. Although a marriage contracted after completing the afore-said age is valid, pastors of souls shall nevertheless endeavor to dissuade young people from marrying before the age that is usual according to the accepted practice of the place (c. 1067, 1–2; R.R.: VIII, C. I AD 1). See n. 390 o.

b) Impediment of Impotency. — Whether known to the other party or not and whether absolute or relative, antecedent and perpetual impotency on the part of either the man or the woman invalidates a marriage by the very law of nature. If the impediment is doubtful by reason of a doubt either of law or of fact, marriage is not therefore to be forbidden. Sterility does not render a marriage either invalid or illicit (c. 1068, 1–3).

c) Impediment of Marriage-Bond. — Anyone attempting marriage while bound by the bond of a previous marriage does so invalidly, saving the privilege of the faith. Even though a previous marriage was invalid or dissolved for any reason, it is not therefore licit to contract another marriage before the nullity or dissolution of the previous marriage has been certainly and legitimately established (c. 1069, 1–2).

d) Impediment of Disparity of Cult. — A marriage

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is invalid if contracted by a non-baptized person with a person baptized in the Catholic Church or converted to it from heresy or schism (c. 1070, 1); previously to May 19, 1918 the impediment existed between any baptized person and one not baptized. If in the case of a marriage already contracted there is a doubt about the existence of the impediment because of a doubt concerning the fact or the validity of Baptism of one party, then saving the privilege of the faith the marriage is to be presumed valid until it is certainly proved that the one party was baptized and the other was not (c. 1070, 2). What is said concerning mixed marriages in n. 392 e–i, shall be applied to marriages impeded by disparity of cult (c. 1071).

e) Impediment of Sacred Orders. — A marriage is invalid when attempted by a cleric in sacred orders. Should such a one presume to contract marriage even only civilly, he incurs by that very fact an excommunication simply reserved to the Holy See; the same penalty is incurred by the other party who presumes to contract marriage with him; if after being warned the cleric does not repent within the time given him by the Ordinary, he shall be degraded; he also by the very fact of attempting marriage and without any declaration loses all offices he may have and becomes irregular *ex delicto* (cc. 1072; 2388, 1; 188 AD 5; 985 AD 3).

f) Impediment of Vow. — A marriage is invalid when attempted by a religious in solemn vows or by a religious in simple vows which invalidate marriage by special prescription of the Holy See. If a religious

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with the solemn vow of chastity presumes to contract marriage even only civilly, such a one incurs by that very fact an excommunication simply reserved to the Holy See; the same penalty is incurred by the one who presumes to contract marriage with the religious; in the case of a religious with simple vows which invalidate marriage, the penalty is automatic excommunication reserved to the Ordinary (cc. 1073; 2388, 1–2). See n. 392 a–c.

g) Impediment of Abduction. — A man who abducts a woman cannot marry her validly, as long as she remains in his power. But if she consents to marry him after being separated from him and while in a safe and free place, the impediment ceases. The detention of a woman by force also nullifies marriage in the same way as abduction; by this is meant the forceful detention of a woman in the place where she lives or in a place to which she had freely gone, when this is done by a man with a view to marriage with her (c. 1074, 1–3; R.R.: VIII, C. I AD 4). It is the same whether the abduction or forceful detention is perpetrated by the man personally or through another and whether it is effected by physical or moral force (THEOL. MOR.: II, NN. 732–733).

h) Impediment of Crime. — Those who during the same legitimate marriage have consummated adultery together and who have mutually promised or who have (even civilly) attempted to marry one another cannot validly contract marriage with each other; this is a minor impediment (cc. 1075 AD 1; 1042, 2 AD 5; SEE N. 391 f). Neither can they validly contract marriage

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with each other, who during the same legitimate marriage have consummated adultery together which was followed by the crime of conjugicide on the part of one or the other (c. 1075 AD 2). Neither, finally, can they validly contract marriage with each other, who by physical or moral means have mutually cooperated in causing the death of the partner of one or the other, even without having committted adultery (c. 1075 AD 3). This impediment cannot be incurred before Baptism (THEOL. MOR.: II, NN. 737–738).

i) Impediment of Consanguinity. — Marriage is invalid between all blood-relatives, whether of legitimate or illegitimate birth, in any degree of the direct line and up to the third degree inclusively of the collateral line; the impediment in the collateral line is only multiplied as often as there are distinct common stocks. Marriage shall never be permitted if there is any doubt about the parties being blood-relatives in any degree of the direct line or in the first degree of the collateral line. Consanguinity in the third degree of the collateral line is a minor impediment (cc. 1076, 1–3; 1042, 2 AD 1; SEE N. 391 f). Concerning the manner of computing consanguinity, see C. 96, 1–3.

j) Impediment of Affinity. — Marriage is invalidated by affinity in any degree of the direct line, and up to the second degree inclusively of the collateral line; the impediment in the second degree of the collateral line is a minor impediment. The impediment of affinity is multiplied in either of the following ways: as often as the impediment of consanguinity from which it proceeds is multiplied; by successive marriages with

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blood-relatives of a deceased spouse (cc. 1077, 1-2; 1042, 2 AD 2; SEE N. 391 f). Concerning the source of affinity and the manner of computing it, see C. 97.

k) Impediment of Public Decency. — This impediment arises from an invalid marriage whether consummated or not, and from public or notorious concubinage. It annuls marriage in the first and second degree of the direct line between the man and the blood-relatives of the woman, and vice versa; in the second degree the impediment is a minor impediment (cc. 1078; 1042, 2 AD 3; SEE N. 391 f). The impediment does not cease with the death of the person who gave rise to it (CONG. CONC.: JULY 6, 1658). The impediment does not arise from a marriage that is invalid because contracted civilly only (CODE COMM.: MARCH 12, 1929 AD II) nor from a marriage invalid because of defect of consent, though in both cases the impediment is contracted if public or notorious concubinage is established (THEOL. MOR.: II, N. 767 AD QU. 1–2). Concerning the non-baptized, see Theol. Mor.: l.c. ad qu. 3.

l) Impediment of Spiritual Relationship. — Only that spiritual relationship annuls marriage which arises from Baptism and exists between the person baptized and the minister and between the person baptized and the sponsor; this impediment is a minor impediment (Cc. 1079; 768; 1042, 2 AD 4; SEE N. 391 f). Previously to May 19, 1918 the impediment also existed between the minister and the parents of the person baptized and between the sponsors and the parents; it also arose from Confirmation in the same way as from Baptism.

m) Impediment of Legal Relationship. — Legal re-

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lationship arising from adoption is by Canon Law a diriment impediment to marriage wherever according to the civil law this relationship renders a marriage invalid (c. 1080). See n. 392 d.

394. *Dispensation from Impediments.* No one below the Roman Pontiff can dispense from any impeding or diriment matrimonial impediment of ecclesiastical law, unless this faculty is granted by the common law or by special indult of the Holy See (c. 1040).

b) In a doubt of fact concerning the existence of an impediment of ecclesiastical law the local Ordinary can dispense from it, provided that it is an impediment from which the Roman Pontiff is wont to dispense; in a doubt of law the impediment does not bind (c. 15).

c) If each or either party to an invalid and consummated marriage is in grave danger of death from any cause, a local Ordinary can for their peace of conscience and, if necessary, for the legitimation of the offspring dispense his own subjects anywhere as well as anyone actually in his territory both from the prescribed form of marriage and from each and every impediment of ecclesiastical law whether public or occult or multiple, with the exception of the impediment arising from the sacred presbyterate or from affinity in the direct line; but any scandal must be removed, and the usual promises must be made under penalty of invalidity if a dispensation from the impediment of mixed religion or disparity of cult is needed (c. 1043).

d) If in the circumstances described in the preceding

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paragraph the local Ordinary cannot be reached, the same faculty is given to the local pastor and to any priest assisting at a marriage celebrated according to the extraordinary juridical form; it is also given to any confessor, but only for the internal forum and in the administration of the Sacrament of Penance. With the exception of the confessor, the above must at once inform the local Ordinary of any dispensation granted for the external forum and must record said dispensation in the matrimonial register. The local Ordinary is considered to be beyond reach, if he cannot be contacted except by telegraph or telephone (CC. 1044; 1046; 1098 AD 2; CODE COMM.: NOV. 12, 1922; SEE N. 397 L).

e) Local Ordinaries can dispense their own subjects anywhere as well as anyone actually in their territory from each and every impediment of ecclesiastical law with the exception of the impediment arising from the sacred presbyterate or from affinity in the direct line, if the impediment is discovered only after all arrangements for the marriage have been made and if it cannot without a probable danger of grave harm be postponed until a dispensation has been obtained from the Holy See; but any scandal must be removed, and the usual promises must be made under penalty of nullity if a dispensation from the impediment of mixed religion or disparity of cult is needed. It is not required that no one had knowledge of the impediment up to the time mentioned but only that the pastor or Ordinary had no knowledge of it. This same faculty is also given for the convalidation of a marriage already con-

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tracted, if the same danger would be present by having recourse to the Holy See (c. 1045, 1–2; CODE COMM.: MARCH 1, 1921).

f) If in the circumstances described in the preceding paragraph the case is occult so that recourse cannot be had to the local Ordinary or only at the risk of violating secrecy, the same faculty is given to the local pastor and to any priest assisting at a marriage celebrated according to the extraordinary juridical form; it is also given to any confessor, but only for the internal forum and in the administration of the Sacrament of Penance (c. 1045, 3). This faculty is not restricted to occult impediments but is given for occult cases, as explained in n. 391 e.

g) If recourse to the Holy See is difficult and if at the same time there would be danger of grave harm in delay, the local Ordinary can dispense from those impediments from which the Holy See is wont to dispense, even when it is not a case where all arrangements for the marriage have been made. But recourse to the Holy See is not considered difficult if without danger of grave harm in delay it is possible to have recourse to an Apostolic Delegate in communication with the Holy See. This faculty cannot be used when the impediment is a reserved vow, since in the circumstances here considered such a vow can only be dispensed from by the Holy See or in virtue of special faculties from the Holy See (c. 81; CODE COMM.: JULY 27, 1942 AD I; JUNE 26, 1947; JAN. 26, 1949; SEE N. 392 B).

h) Concerning general and particular apostolic in-

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dults to dispense from matrimonial impediments, see Cc. 1047–1057.

395. *The Banns of Marriage.* The banns of marriage are a public announcement by the pastor of the names of those about to be married. The obligation to do this is a grave one, but failure to do so would not invalidate a marriage (THEOL. MOR.: II, N. 674). See n. 390 i.

b) The announcement of the banns shall be formulated somewhat as follows: "Be it known to all here present that N. (the son of N. and of the parish of St. N.) and N. (the daughter of N. and of the parish of St. N.) intend to contract marriage with each other. If anyone knows of any impediment of consanguinity or affinity or spiritual relationship or any other impediment to this marriage, each and everyone is hereby for the first (or second, or third) time reminded of his or her obligation to make this known to the pastor or to the Ordinary of the place as soon as possible" (R.R.: VIII, C. I AD 8).

c) The banns of marriage shall be published by the proper pastor; if the man and woman belong to different parishes, the announcement shall be made in each of them. If each or either party has after puberty lived in another place for six months or more, the pastor shall bring the matter to the attention of the Ordinary who, as he sees fit, shall either require the banns to be published in that place or shall order other proofs or arguments to be collected concerning the free status of the party in question; a man is considered to have

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reached puberty after completing his fourteenth year, a woman after completing her twelfth year. If there is a suspicion that an impediment was contracted in any place after a stay of less than six months, the pastor shall consult the Ordinary who shall not permit the marriage until the suspicion has been dispelled in the manner just explained (cc. 1023, 1–3; 88, 2; R.R.: VIII, C. I AD 7).

d) The banns shall be published during Mass on three successive days of precept whether Sundays or feasts; instead of at Mass, they may also be published at some other divine service which the people attend in large numbers. Instead of having the banns read out as above, the Ordinary can for his own territory have the names of the contracting parties posted publicly on the doors of the parish church or some other church for a space of at least eight days, but so that two days of precept occur during this period (cc. 1024–1025; R.R.: VIII, C. I AD 6).

e) The banns shall not be published for marriages to be contracted with a dispensation from the impediment of disparity of cult or mixed religion unless the local Ordinary in his prudence sees fit to permit this; but scandal must be removed, the apostolic dispensation from the impediment must have been obtained, and all mention of the religion of the non-catholic party must be omitted (c. 1026).

f) All the faithful are obliged before the celebration of a marriage to reveal to the pastor or to the local Ordinary any impediments to the marriage they may know of (c. 1027).

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g) It is left to the prudent judgment of the local Ordinary to dispense his subjects for a legitimate cause from the publication of the banns in whole or in part, even when they have to be made in another diocese. If there are several proper Ordinaries, the right to dispense belongs to the one in whose territory the marriage is to be celebrated; but if the marriage is to be celebrated outside the territory of all of them, any one of them has then the right to dispense (c. 1028, 1-2; R.R.: VIII, C. I AD 9). Concerning the matter of a legitimate cause, see Theol. Mor.: II, n. 684.

h) If a pastor other than the one who must assist at a marriage has published the banns or conducted other investigations, he must at once and in an authentic document inform the latter concerning the outcome (c. 1029; R.R.: VIII, C. I AD 10). See n. 390 j.

i) If a marriage is not celebrated within six months after the publication of the banns, these must be repeated unless the local Ordinary decides otherwise (c. 1030, 2; R.R.: VIII, C. I AD 11).

396. *Matrimonial Consent.* The consent of the contracting parties to a marriage, when legitimately manifested between legally unimpeded persons, is what constitutes marriage; this consent cannot be supplied by any human power. Matrimonial consent is an act of the will by which each party gives and receives a perpetual and exclusive right over the body for the performance of acts which of themselves are ordained to the procreation of children (c. 1081, 1–2).

b) In order that matrimonial consent can be had, the

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contracting parties must at least be not ignorant of the fact that marriage is a permanent society between a man and a woman for the purpose of procreating children. This ignorance is not presumed after puberty (c. 1082, 1–2). Concerning the age of puberty, see n. 395 c.

c) An error regarding the identity of a person renders marriage with that person invalid. An error regarding a quality in a person, even if it is the reason for the contract, does not invalidate marriage with that person except in the following cases: if the error regarding the quality in question amounts to an error regarding the person; if a person who is free contracts marriage with a person who is erroneously thought to be free, whereas he or she is a slave in the proper and strict sense of the word (c. 1083, 1–2).

d) A simple error regarding the unity or indissolubility or sacramental dignity of marriage, even if it is the reason for the contract, does not vitiate matrimonial consent (c. 1084).

e) Knowing or thinking that one's marriage is invalid does not necessarily exclude matrimonial consent (c. 1085).

f) Internal consent is always presumed to be in agreement with the words or signs used in the celebration of marriage. But if each or either party by a positive act of the will excludes marriage itself or all right to the conjugal act or some essential property of marriage, the contract is invalid (c. 1086, 1–2).

g) A marriage is invalid that is entered into because of violence or grave fear that is unjustly inflicted by

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an agent from without, with the result that one is forced to choose marriage in order to free oneself from the violence or fear; it is not necessary that the grave fear should be inflicted in order to extort matrimonial consent. No other kind of fear, even if it is the reason for the contract, nullifies a marriage (c. 1087, 1-2; S. R. ROTA: DEC. 5, 1933).

h) To contract marriage validly, the contracting parties must be present either personally or by proxy. They shall express their consent by words; the use of equivalent signs is not licit, if they are able to speak (c. 1088, 1–2; R.R.: VIII, C. II AD 2).

i) In order that marriage by proxy may be valid, the proxy must have a special mandate to contract marriage with a certain specified person. The mandate must be signed by the *mandans* and by the pastor or the Ordinary of the place where the mandate is given; instead of the local pastor or Ordinary, it may be signed by a priest delegated by either of them or by two witnesses; if other formalities are prescribed by diocesan statute, they must be observed. If the *mandans* does not know how or is unable to write, it is required for validity to note this in the mandate and to add another witness who shall sign the mandate. If the *mandans* revokes the mandate or becomes insane before the proxy contracts the marriage in the name of the *mandans*, a contract of marriage is invalid, even though the proxy or the other contracting party was ignorant of the changed situation. A proxy must carry out his mandate personally under penalty of invalidity (c. 1089, 1–4). See below (k).

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j) Marriage can also be contracted through an interpreter (c. 1090). See below (k).

k) A pastor shall not assist at a marriage to be contracted by proxy or through an interpreter, unless there is a just cause and unless there are no grounds for doubting either the authenticity of the mandate or the reliability of the interpreter; if there is time, he shall obtain the permission of the Ordinary (c. 1091).

l) Should a condition *de futuro* be added to the consent and not revoked, it shall be considered non-existent if it is necessary or impossible or indecent and not contrary to the substance of the matrimonial contract; if it is contrary to the substance of the contract, the marriage is invalid; if it is licit, it suspends the validity of the marriage. If a condition *de praeterito* or *de praesente* is added to the consent, the marriage is valid or not according as the condition refers to something that does or does not exist (c. 1092). Concerning the pastor and conditional marriages, see Theol. Mor.: II, n. 828, *Nota pro praxi.*

m) Even when a marriage was invalidly contracted by reason of a diriment impediment, the consent to the marriage is presumed to continue until its revocation can be proved (c. 1093); the same is true of a marriage invalid by reason of defect of form.

n) A marriage that is invalid because of defect of consent is convalidated if the party which did not consent consents, provided that the consent given by the other party has not been revoked. If the defect of consent was merely internal, it is sufficient if the party

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that did not consent consents now internally. If the defect of consent was external, the party that did not consent must manifest consent externally; this must be done in the form prescribed by law if the defect was public; if it was occult, it must be done in some other private and secret way (c. 1136).

o) Concerning the necessity of renewing consent in order to convalidate a marriage that was invalid because of a diriment impediment that has since ceased or been taken away by dispensation, see Cc. 1133–1135.

p) If the matrimonial consent of both parties was from the beginning naturally sufficient but inefficacious because of a diriment impediment of ecclesiastical law or because of a defect of form, the marriage can be sanated *in radice* provided that the consent has not been revoked; besides dispensing from a diriment impediment of ecclesiastical law if it has not already ceased, a sanation of a marriage *in radice* also dispenses the parties to the marriage from the necessity of renewing the consent while by a fiction of law it makes the canonical effects of the dispensation retroactive to the beginning of the marriage; this dispensation can be granted, even when one or both parties are ignorant of it. But if each or either party to a marriage has never given consent to it or has afterwards revoked it, such a marriage cannot be sanated *in radice*. But if the consent was wanting in the beginning and afterwards given, a sanation can be given from the moment the consent was made good. A sanation *in radice* can be given by the Holy See alone (cc. 1138–1141).

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397. ***Juridical Form in the Celebration of Marriage.*** Only those marriages are valid which are contracted before two witnesses and before the pastor or the local Ordinary or a priest delegated by either of them; this law is to be understood according to the rules and apart from the exceptions stated in the following paragraphs. Although assistance at marriages is a non-jurisdictional act, it is nevertheless subject to the provisions of C. 209, according to which in common error or in a positive and probable doubt of law or fact the Church supplies jurisdiction for both the external and the internal forum (C. 1094; CODE COMM.: MARCH 26, 1952).

b) Those who are heretics or excommunicated or infamous may not licitly be used as witnesses to a marriage except for a grave cause and provided that scandal is removed; otherwise, anyone may validly and licitly be a witness to a marriage who has the use of reason and is capable of bearing witness at the time (THEOL. MOR.: II, N. 831 AD QU. 3).

c) The two witnesses with the pastor or local Ordinary or delegated priest must be physically present while the marriage is being celebrated; hence, to witness a marriage by telephone or over the radio or on television is not enough (THEOL. MOR.: II, N. 831 AD QU. 4).

d) The following are local Ordinaries who have therefore by law the right to assist at marriages in their respective territories (c. 198, 1–2): residential Bishops and their Vicars General; Abbots and Prelates *nullius* and their Vicars General; Administrators and

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Vicars and Prefects Apostolic, as well as their interim successors as determined by the law or by approved constitutions.

e) The following are pastors who have therefore by law the right to assist at marriages in their respective territories (c. 451, 1–2): priests who have been given title to a parish together with the care of souls to be exercised under the authority of the local Ordinary; quasi-pastors or those who preside over quasi-parishes, which are those divisions of vicariates or prefectures apostolic to which a special rector has been assigned; parochial vicars, if they have been invested with full parochial power (THEOL. MOR.: II, N. 831 AD QU. 2); personal pastors, those namely referred to in C. 216, 4.

f) A pastor and a local Ordinary *validly* assist at a marriage (c. 1095, 1): only after taking canonical possession of their benefice or after entering upon their office and provided that they are not by a condemnatory or declaratory sentence excommunicated or under interdict or suspended from office; only within the limits of their territory, where however they validly assist even at the marriages of those not their subjects and even if the particular place is exempt; provided that they are not under compulsion or grave fear when asking for and receiving the consent of the contracting parties. Personal pastors without territorial limits assist validly at the marriages of their subjects anywhere; this right may be exclusive or cumulative, depending on the ruling of the Holy See (THEOL. MOR.: II, N. 833 AD II).

g) A pastor and a local Ordinary who can assist val-

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idly at a marriage can also delegate another priest to assist at the marriage within the limits of their territory. This permission must be given to a determinate priest for a determinate marriage, to the exclusion of all general delegations unless there is question of a vicar cooperator for the parish to which he has been assigned; otherwise, the permission is invalid. Before giving such permissions, everything should be done that the law prescribes for establishing the free status of the couple concerned (cc. 1095, 2; 1096, 1–2). By a pastor is here meant any of those referred to above under e (CODE COMM.: MAY 20, 1923 AD V). If a pastor or local Ordinary is by condemnatory or declaratory sentence excommunicated or under interdict or suspended from office, he cannot delegate (THEOL. MOR.: II, N. 835).

h) If a vicar cooperator has received from his pastor or local Ordinary general delegation to assist at marriages in the parish to which he is assigned, he can also subdelegate a determinate priest for a determinate marriage in the manner explained in the preceding paragraph. If a determinate priest has been delegated to assist at a determinate marriage and if he has received permission from the pastor or the local Ordinary to subdelegate, he may subdelegate another determinate priest to assist in his place at the same determinate marriage (CODE COMM.: DEC. 28, 1927 AD IV, DUB. I–II).

i) A pastor and a local Ordinary *licitly* assist at a marriage within the limits of their territory (c. 1097, 1): if it has been established in the manner prescribed by law that the parties to the marriage are free to

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marry; if the pastor or Ordinary has no reason to doubt that one or the other party to the marriage has a domicile or a quasi-domicile or has been residing for a morally continuous month within the limits of his territory, unless there is question of a *vagus* in which case an actual residence in the place is all that is required. If one or the other party to the marriage has not a domicile or a quasi-domicile or has not been residing for a morally continuous month within his territory, a pastor or a local Ordinary may not licitly assist at the marriage without the permission of the pastor or Ordinary who has the right, unless there is question of *vagi* without a residence anywhere or unless there is a grave necessity excusing one from requesting the permission.

j) Every marriage shall as a rule be celebrated before the pastor of the bride, unless there is a just cause excusing from this obligation. But the marriages of Catholics of mixed rite shall be celebrated in the rite of the man and before his pastor, unless the matter is otherwise regulated by particular law or unless the man has a domicile or a quasi-domicile in oriental territory and consents to have the marriage celebrated in the rite of the bride and before her pastor (c. 1097, 2; AAS: XXXXI, 1949, P. 109). See below (m).

k) If a pastor assists at a marriage without a permission required by law, he has no right to the stole fees which must be remitted to the proper pastor in the case (c. 1097, 3).

l) If without grave inconvenience the pastor or local Ordinary or a priest delegated by either of them can-

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not be had or reached in order to assist at a marriage according to the ordinary juridical form as noted above, in danger of death the marriage is valid and licit if contracted in the presence of the two witnesses alone; it is also valid and licit outside the danger of death, provided that it is prudently foreseen that the above-mentioned situation will last for a month. If in either of these two cases some other priest is on hand and can be present, he must be called and must together with the two witnesses assist at the marriage, though the marriage is valid if contracted before the witnesses alone (c. 1098 AD 1–2). This is called the extraordinary juridical form and it can be used, not only if the pastor and others mentioned are physically absent and beyond reach, but also if they are physically present but prevented by some grave cause from assisting at the marriage. A priest who assists in accordance with the above is not required to ask and to accept the consent of the contracting parties (CODE COMM.: MARCH 10, 1928; JULY 25, 1931; THEOL. MOR.: II, N. 843).

m) The following are obliged to the juridical form of the celebration of matrimony that is stated and explained in the preceding paragraphs (c. 1099, 1): all who have been baptized in the Catholic Church or who have been converted to it from heresy or schism, as often as they contract marriage with each other and even if they fall away from the Church after Baptism or after conversion; all who have been baptized in the Catholic Church or who have been converted to it from heresy or schism, even if they afterwards fall away, as

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often as they contract marriage with non-catholics whether baptized or not and even after obtaining a dispensation from the impediment of mixed religion or disparity of cult; Orientals if they contract marriage with Latins who are bound to this form, even when the marriage is celebrated in the oriental rite and before a pastor of that rite (CODE COMM.: JULY 8, 1948; SEE ABOVE UNDER J).

n) Non-catholics whether baptized or not are nowhere bound to the Catholic form of marriage when they contract marriage among themselves, unless they were baptized in the Catholic Church or converted to it from heresy or schism (c. 1099, 2; PIUS XII: MOTU PROPRIO *Decretum Ne temere* OF AUG. 1, 1948).

o) During the period from May 19, 1918 to Jan. 1, 1949 exclusively, those born of even one non-catholic or apostate parent and reared from infancy in heresy or schism or infidelity or without any religion were not bound to the Catholic form of marriage when they contracted marriage with a non-catholic party, even though they had been baptized in the Catholic Church or even though their parents had before marriage promised to rear them as Catholics. This exemption was stated in C. 1099, 2 and clarified by the Code Comm. on July 20, 1929 ad 2; Feb. 17, 1930; July 25, 1931. This exemption was declared abrogated as of Jan. 1, 1949, so that anyone who was baptized in the Catholic Church and who contracted or will contract marriage on or after that date is obliged to the Catholic form of marriage (PIUS XII: MOTU PROPRIO *Decretum Ne temere* OF AUG. 1, 1948).

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p) The following are to be considered as having been baptized in the Catholic Church: those who have the use of reason and who ask or intend to be baptized in order to become members of the Catholic Church, notwithstanding a different but valid intention on the part of the minister; infants who according to even a merely interpretative intention are brought by one or both parents or by a guardian to be baptized in the Catholic Church, notwithstanding a different or a neutral intention on the part of the minister; infants who according to the intention of the minister are baptized in the Catholic Church (THEOL. MOR.: II, N. 722; N. 846 AD QU. 1).

398. ***Liturgical Form in the Celebration of Marriage.*** Outside a case of necessity, the rites prescribed in the approved ritual books of the Church shall be observed in the celebration of marriage; wherever other laudable customs and ceremonies are the common practice, they should be retained (C. 1100; R.R.: VIII, C. II AD 6). Concerning marriages between Catholics and non-catholics, see below (g).

b) If the marriage ceremony takes place immediately before a nuptial Mass and with the celebrant of the Mass officiating at it, the latter shall vest and everything shall be done as explained in n. 270 i. Otherwise, the priest who officiates at the marriage shall come to the altar in cassock, surplice, white stole, and biretta; he shall be preceded by at least one cleric or server in cassock and surplice and carrying the Ritual together with the holy water vase and sprinkler. They

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shall genuflect on reaching the altar, and the ceremony shall be performed as noted in the Ritual and explained in n. 270 i (R.R.: VIII, C. II AD 1).

c) If several couples are being married on the one occasion, the blessing of the rings and the following blessings shall be recited once only and in the plural; but everything up to the *Adjutorium nostrum* exclusively shall be repeated for each couple in turn (R.R.: VIII, C. II AD 5). Concerning the nuptial blessing when it is to be given to several couples at the same Mass, see n. 270 n.

d) Where an exhortation before and after the ceremony is customary, the practice shall be followed, even though no such a thing is mentioned in the Roman Ritual; the same remark is applicable also to the pledge of fidelity on the part of the bridegroom and bride after expressing their consent and during the giving of the ring. A double ring ceremony is allowed (S.R.C. 3531, IV), the formula of the blessing to be said once only, but in the plural.

e) Where the local Ordinary has authorized the use of the English Supplement of the Ritual approved for the U.S.A. (S.R.C.: JUNE 3, 1954), a priest may follow either the rites and ceremonies of marriage as therein described or as described in the Ritual proper and explained above (a–d); see n. 270 o.

f) If an indult has been obtained to give the nuptial blessing outside of Mass, the formula of the blessing given in the Missal with the Nuptial Mass cannot be used; but the special formula given in the Ritual (R.R.: VIII, C. III) must be used instead (S.R.C. 3016; 3226;

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3798, IV; 3922, VI). The rescript authorizing the English Supplement of the Ritual for the U.S.A. permits this blessing to be given entirely and exclusively in English, but the Supplement itself contains no such translation; it is doubtful if a translation approved by some local Ordinary would be sufficient.

g) In the celebration of mixed marriages the officiating priest shall ask and accept the consent of the contracting parties and shall pronounce them united in the bonds of matrimony; an exhortation before and after the ceremony is also allowed where customary, as is also a pledge of fidelity on the part of the bridegroom and bride after expressing their consent and while giving the ring. But all sacred rites are forbidden; hence, the priest may not wear surplice or stole, nor may he invoke the Most Blessed Trinity or make the sign of the Cross or use holy water or bless the ring or the married couple. If however it is foreseen that graver evils may perhaps follow from this prohibition, the Ordinary can permit one or the other of the usual ecclesiastical ceremonies. But permission for a Mass in conjunction with the marriage can never be given; this refers, not merely to the nuptial Mass, but to any Mass celebrated as a sort of complement to the marriage ceremony (CC. 1064 AD 4; 1102, 1–2; CODE COMM.: NOV. 10, 1925 AD VIII; R.R.: NORTH AMERICAN SUPPLEMENT; THEOL. MOR.: II, NN. 856–857).

399. *Time and Place of Marriage Ceremony.* Marriage can be contracted at any time of the year (c. 1108, 1; R.R.: VIII, C. I AD 19). But the marriage cere-

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mony may not be solemnized with a nuptial Mass and with the solemn nuptial blessing except at the times and in the circumstances indicated in n. 270 c. Pastors should urge their parishioners to solemnize their marriages in this manner; this may be done, even after a couple has been married a long time (c. 1101, 1; R.R.: VIII, C. I AD 16).

b) Marriages between Catholics shall be celebrated in the parish church; with the permission of the local Ordinary or of the pastor they may also be celebrated in some other church or in a public or semi-public oratory. They may not be celebrated in private dwellings or private oratories except in some extraordinary case, provided that there is a just and reasonable cause and that the permission of the local Ordinary, to be granted sparingly and prudently, is obtained each time. Neither may they be celebrated in the churches or oratories of Seminaries or of religious women except in an urgent necessity and with the permission of the Ordinary and provided that proper precautions are used (c. 1109, 1–2; R.R.: VIII, C. I AD 20; CONG. SACR.: INSTR. OF OCT. 1, 1949 AD I).

c) Mixed marriages shall not be celebrated in church, unless the Ordinary prudently judges that more serious evils may follow from this prohibition in which case he may, if he think it wise, dispense from this law; such a dispensation does not of itself include a dispensation from the prohibition stated in n. 398 g, nor does it of itself include permission for the wedding party to enter the sanctuary (c. 1109, 3; R.R.: VIII, C. I AD 20).

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400. *Marriage Record.* After a marriage has been celebrated, the pastor shall as soon as possible record in the marriage register the names of the contracting parties and of the witnesses, as well as where and when and before whom the marriage took place, and any other items noted in the ritual books or prescribed by the proper Ordinary; the pastor is obliged to do this, even if another priest was delegated by himself or by the local Ordinary to assist at the marriage (c. 1103, 1; R.R.: VIII, C. II AD 7).

b) Every marriage shall also be recorded where the names of the contracting parties are recorded in the baptismal register, as stated in n. 353 e. If the person married was baptized elsewhere, the pastor of the marriage shall either personally or through the Chancery send a notice of the marriage to the pastor of the Baptism, and the latter shall record the marriage in the baptismal register as explained (c. 1103, 2; R.R.: VIII, C. II AD 7).

c) As often as a marriage is celebrated as explained in n. 397 l, an assisting priest has the obligation to see to it that the marriage is properly recorded in the prescribed books. If no priest assisted at the marriage, the obligation devolves *in solidum* upon the witnesses and the contracting parties (c. 1103, 3).

d) A marriage of conscience is not to be recorded in the ordinary marriage and baptismal registers but in a special book to be kept in the secret archives of the episcopal Curia (cc. 379; 1107). Concerning marriages of conscience, see Cc. 1104–1107.

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Sixth Part

SACRED RITES: Miscellaneous Functions

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THE ASPERGES

401. *When Prescribed and Permitted.* The Asperges is proper to Sundays only. It is of precept in cathedral and collegiate churches after the choral recitation of Terce and before the conventual Mass. In Cathedrals where the divine Office is not recited in choir and in other churches the Asperges before the principal Mass is optional, except where by legitimate custom or particular law an obligation is imposed for parochial churches. The Asperges may not take place more than once in the same church on the same Sunday (S.R.C. 3268, 1; 4051, 1).

b) If the conventual or principal Mass in the Cathedral or elsewhere is to be solemnly celebrated by the Bishop of the diocese, the Asperges before the Mass is omitted, provided that the people were sprinkled by the Bishop as he entered the church.

c) Only the sprinkling of the altar is omitted, if the Blessed Sacrament is publicly exposed on the altar (S.R.C. 3639, II). But on Palm Sunday the Asperges is omitted entirely (O.H.S.I.: DOM. PALM., N. 1).

d) Where for want of a choir the principal Mass must be a low Mass, the Asperges may be held without chant; the verses and the oration should then be recited in a loud and distinct voice.

Note: Unless otherwise stated, the preceding and the following notes on the Asperges are taken from these sources and studies: M.R.: *Ordo ad Faciendam*

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Aquam Benedictam (before the *Benedictiones Diversae*); R.R.: ix, c. ii and c. iii, n. 1; C.E.: ii, c. xxxi, nn. 3–4; Eph. Lit.: lvi, pp. 49–55; Callewaert: nn. 267–270; De Carpo-Moretti: nn. 748–757.

402. *Blessing of the Water.* The Asperges shall be preceded by the blessing of the water according to the formula given in the Missal or Ritual, which is the customary formula for holy water. A fresh supply shall be blessed each Sunday, enough to refill the holy water fonts of the church and for the needs of the faithful in their homes; this is the common interpretation of the rubric of the Missal and Ritual, although according to one opinion the obligation to bless a fresh supply would not seem to be urgent unless the supply on hand is contaminated or about to fail.

b) The blessing of the water before the Asperges is omitted on Easter Sunday in those churches which have a baptismal font. The people are to be sprinkled instead with water that was taken before the infusion of the sacred Oils from the supply blessed on the preceding day for the baptismal font.

c) The water shall be blessed either in the church proper at the credence table or in the sacristy.

d) The blessing may be performed either by the celebrant of the Mass to follow the Asperges or by any other priest. The former shall wear the amice, alb, cincture, and a (crossed) stole of the color of the Mass; the latter shall wear a surplice and a violet stole (S.R.C. 1637, III).

e) The priest should recite the various exorcisms

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and blessings with his hands joined before his breast; the book should therefore be held by a server.

f) A fresh supply of salt need not be exorcised and blessed each time. If salt exorcised and blessed on a previous occasion is used, the priest shall begin with the *Adjutorium nostrum* and then proceed at once to the exorcism and blessing of the water (S.R.C. 2218, III).

g) After blessing the water, the priest shall take of the blessed salt in his closed right hand. He then says the prayer *Commixtio salis et aquae*, during which he drops the salt into the water in the form of three crosses; he traces the first cross with the salt while saying *Patris*, the second while saying *Filii*, and the third while saying *Spiritus Sancti*. If the blessed water is in more than one vessel, the above prayer and ceremony is repeated with each vessel; but the blessing of the water is recited once only.

403. ***The Asperges without Sacred Ministers.*** All customs to the contrary notwithstanding and no matter what dignitary may be present, the Asperges must be performed by the celebrant of the Mass to follow and by no one else (S.R.C. 595; 926, I; 1044; 1654; 1679; 2425, XI; 2684, XI; 3055; 3718).

b) The celebrant shall vest for the Asperges in amice, alb, cincture, a (crossed) stole and a cope of the color of the Mass, and biretta. The cope may be dispensed with, if one of the proper color is not to be had. The biretta is only worn from the sacristy to the altar (S.R.C. 1637, III).

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c) The celebrant is assisted by two servers, who throughout the ceremony remain at his right and left respectively. While he is walking or performing any action, they shall raise the edges of the cope. The one at the right acts as master of ceremonies, taking care of the celebrant's biretta and presenting to him and receiving back the card or book and the sprinkler; the one at the left carries the holy water vessel and the sprinkler. Candles are not carried for the ceremony. If only one server is available, his place is at the left of the celebrant except when actually ministering to him.

d) Holy water is not taken on entering the sanctuary from the sacristy. After the celebrant gives his biretta to the server after arriving at the altar, all genuflect *in plano*, rise, and kneel on the first step even during the paschal season; if the Blessed Sacrament is not reserved at the altar, the celebrant makes a profound bow of the body instead of genuflecting with the others *in plano*. From here on these notes are based on the supposition that the Blessed Sacrament is reserved at the altar.

e) After kneeling down on the lowest step, the celebrant is given the sprinkler and immediately intones the *Asperges me*. The choir complete the singing of the antiphon, continue with the first verse of the *Miserere* (Ps. 50) followed by the verse *Gloria Patri*, and conclude with a repetition (obligatory) of the antiphon *Asperges me*. On Passion and Palm Sundays the *Gloria Patri* is omitted, so that the first verse of the

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Miserere is immediately followed by a repetition of the *Asperges me* (S.R.C. 3402, V–VI).

f) From Easter Sunday inclusively to Pentecost Sunday inclusively the celebrant intones the *Vidi aquam* instead of the *Asperges me.* The choir complete the singing of this antiphon, continue with the first verse of the *Confitemini* (Ps. 117) followed by the verse *Gloria Patri,* and conclude with a repetition (obligatory) of the antiphon *Vidi aquam* (S.R.C. 3402, V–VI).

g) While intoning the *Asperges me* or the *Vidi aquam,* the celebrant sprinkles the altar three times, the first time in the direction of the middle of the altar, the second time in the direction of the Gospel corner, and the third time in the direction of the Epistle corner; this sprinkling is omitted as noted in n. 401 c. Remaining on his knees, the celebrant next sprinkles himself, which he does by touching his forehead with the sprinkler. He then rises and sprinkles the servers who remain kneeling.

h) After being sprinkled, the servers also rise and genuflect *in plano,* while the celebrant genuflects on the lowest step and returns the sprinkler to the server on his right. All then turn and go to the middle gates of the sanctuary rail. With his left hand on his breast and with a server at either side raising the edges of the cope, the celebrant there receives back the sprinkler, bows slightly to the people, and sprinkles them three times; the first time he sprinkles directly in front of him, the second time in the direction of those on the

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Epistle side, and the third time in the direction of those on the Gospel side. He bows again to the people, returns the sprinkler to the server, turns, goes back to the middle of the altar, genuflects as above with the servers, and remains standing till the end. When the choir has finished, the celebrant sings the versicles and the oration, adding the *Alleluja* as indicated during the paschal season (S.R.C. 2013, IV; 3621, IV).

i) Where the custom exists of going down the middle aisle of the church while sprinkling the people, the custom shall be retained; in this case the celebrant on leaving the sanctuary sprinkles continuously the people on the Epistle side, and while returning to the sanctuary those on the Gospel side. After turning around at the back of the church to start back, a genuflection does not seem to be required (S.R.C. 3114, II).

j) After intoning the *Asperges me* or the *Vidi aquam* and during the various aspersions described above, the celebrant shall in a low voice complete these antiphons and say as much of the *Miserere* or of the *Confitemini* as he can get in during the sprinkling; on returning to the altar, he shall say the *Gloria Patri* except on Passion and Palm Sundays and shall conclude with the repetition of the antiphon *Asperges me* or *Vidi aquam*. If he does not know the *Confitemini* by heart, it will suffice if he say the first verse only; he may not however substitute the *Miserere* (S.R.C. 3402, V–VI).

k) If during the aspersion the *Gloria Patri* is about to be sung by the choir, the celebrant shall interrupt the sprinkling, face toward the altar, and bow his head profoundly till the verse has been sung (S.R.C. 3722, III).

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l) The antiphons *Asperges me* and *Vidi aquam* are said entire before as well as after their respective psalms.

m) The celebrant shall lay aside the cope and put on the maniple and chasuble at the bench or in the sacristy according to the practice of the place. If he goes to the bench, he shall genuflect on the lowest step and the others *in plano* on leaving the altar and on returning to it. If he goes to the sacristy, all shall genuflect *in plano* on leaving the altar and on returning to it (S.R.C. 3108, XVI; 4198, III). Provided that he does not take the chasuble from the altar, the celebrant may also change his vestments at the foot of the altar; but this is not allowed if the Bishop of the diocese is present or if the Blessed Sacrament is exposed on the altar (S.R.C. 2027, III; 3110, IV).

404. ***The Asperges with Sacred Ministers.*** The sacred ministers shall vest for the Asperges as for the Mass to follow, except that they do not wear the dalmatic and tunic if the celebrant does not wear the cope as noted in n. 403 b.

b) The deacon and subdeacon remain throughout the ceremony at the celebrant's right and left respectively, raising the edges of the cope while he is walking or performing any action. Only the deacon may give anything to or receive anything from the celebrant.

c) On the way from the sacristy to the altar the celebrant with the deacon and subdeacon at his right and left shall be preceded by two acolytes carrying lighted candles, and the latter shall be preceded by a cleric or

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server carrying the holy water vessel and sprinkler. A master of ceremonies shall also be in attendance. After making the proper reverence at the altar steps with the others, the two acolytes shall go to the credence table on which they shall place their candlesticks with the lighted candles; they shall remain at the credence table during the rest of the ceremony.

d) In giving anything to the celebrant, the deacon shall kiss the object first and then the celebrant's hand; in receiving anything from him, he shall kiss his hand first and then the object. These kisses are omitted, if the Blessed Sacrament is exposed or if the Bishop of the diocese or a higher dignitary is assisting.

e) The celebrant must sprinkle the deacon and subdeacon. He is not permitted to present the sprinkler toward them, so that they may touch it and bless themselves (S.R.C. 2013, II–III).

f) Concerning the rubrics to be observed if the clergy are assisting in choir and especially if the Bishop of the diocese or a higher prelate is assisting in cope and miter or in cappa magna and biretta or in rochet and mozetta, the reader must refer to the sources and commentaries mentioned above (n. 401, Note).

PRIVATE EXPOSITION OF THE BLESSED SACRAMENT

405. ***Definition.*** Private exposition is the exposition of a closed and veiled ciborium containing the Blessed Sacrament; except if and when the faithful are

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to be blessed with it (n. 408 a), the ciborium is not removed from the tabernacle the door of which is merely opened.

406. *Liceity.* Private exposition or exposition with the ciborium is allowed for any just cause in any church or oratory in which the Blessed Sacrament is legitimately reserved; the permission of the Ordinary is not required (c. 1274, 1).

b) It is not allowed to expose the Blessed Sacrament privately or otherwise from the morning of Holy Thursday inclusively until the conclusion of the services of Holy Saturday, even where the functions proper to these days are not celebrated (S.R.C. 1190; 3312; 3660, I; 3716).

c) A priest is not permitted for the sake of his own private devotion to open the tabernacle in order to adore the Blessed Sacrament saying prayers of his own choosing, and then to close the tabernacle (S.R.C. 3832, II). What is here forbidden, it would seem, is to expose the Blessed Sacrament in the ciborium with nobody else in attendance (I.E.R.: XLV, 1935, P. 80).

d) It is not allowed to bless the people with the ciborium immediately after opening the tabernacle and then to close the tabernacle immediately after putting the ciborium back, so that properly speaking there is no exposition with prayers and hymns accompanying (S.R.C. 3402, I).

407. *Rite of Exposition.* There shall be at least four, but preferably at least six, lighted candles on the

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altar (n. 155 j). It is not allowed to illuminate the tabernacle with an electric light installed inside it (n. 147 k). See n. 154 b–c.

b) The officiating priest wears a surplice and white stole with or without a white cope; the biretta is also worn. To wear the amice, alb, cincture, and stole is forbidden, at least unless a cope is also worn. If the exposition follows immediately upon the conclusion of a Mass other than a Mass of Requiem so that the celebrant does not first retire to the sacristy, the latter retains the chasuble and other vestments; it is not prescribed that the maniple should be laid aside (S.R.C. 1744; 3697, XII; 3833, III; 3949, VIII).

c) The rules regarding the color of the antipendium and of the tabernacle veil are the same as for a public exposition; see n. 146 l (antipendium) and n. 148 k (tabernacle veil).

d) Unless the exposition follows immediately upon Mass or Vespers, the priest comes from the sacristy to the altar preceded by two acolytes with lighted candles. If incense is to be used, the candle-acolytes are preceded by a thurifer with the censer in his left hand. After giving his biretta to the server on arriving at the altar, the priest makes a simple genuflection *in plano* and kneels on the lowest step for a brief prayer. Without a reverence of any kind he then rises and goes up to the predella.

e) Having gone up to the predella, the priest opens the tabernacle door and at once makes a simple genuflection. He then rises and brings the ciborium forward to the edge of the tabernacle. The outer veil of

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the tabernacle shall be drawn aside, if it obstructs the view of the ciborium. If a curtain is hanging inside the tabernacle door (n. 147 j), it likewise shall be drawn aside or the ciborium shall be brought forward of it but without being taken out of the tabernacle. The ciborium must be left closed and covered with its own veil. It is strictly forbidden to place the ciborium on the throne or under a canopy or on top of the tabernacle or on the altar in front of the tabernacle, even when permission has been given by the Ordinary for a public exposition of the Blessed Sacrament (S.R.C. 2725, IV; 3394, I; 4096, VII; 4180, II).

f) After arranging the ciborium inside the open tabernacle, the priest shall make another simple genuflection whereupon he shall withdraw a little from the middle to the Gospel side and descend to the floor. If he is going to retire at once to the sacristy, he shall make a double genuflection *in plano* before leaving the altar. If there are prayers to be said, he shall kneel at once on the lowest step after descending to the floor. If the Blessed Sacrament is to be incensed, he shall make a double genuflection on the lowest step with a medium bow of the body whereupon he shall stand and put incense in the censer in the usual way; but an incensation of the Blessed Sacrament exposed in the ciborium is neither required nor forbidden (S.R.C. 2957; 4202, I).

g) One who is only a deacon may also expose the Blessed Sacrament in the ciborium; this he may do as the ordinary minister without any special reason or permission being required and even when a priest is

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present and available (c. 1274, 2; S.R.C. 4194, III). A deacon wears a surplice and a white (transverse) stole.

h) Concerning what is required or forbidden or permitted during an exposition with the ciborium, the rules for a public exposition are to be followed unless from the very nature of the case they do not apply; see n. 414.

408. *Rite of Benediction with the Ciborium.* Whereas Benediction with the Blessed Sacrament is obligatory at the conclusion of a public exposition or an exposition in the monstrance (S.R.C. 3713), it is optional at the conclusion of a private exposition or an exposition in the ciborium (S.R.C. 3650, I–II; 3875, III).

b) Only a priest can bless the faithful with the Blessed Sacrament at the end of an exposition whether public or private, this being forbidden to a deacon (c. 1274, 2; SEE N. 407 G). The rules in regard to the vestments to be worn are the same as for the exposition in the case of private exposition, except that while actually blessing the faithful the priest must hold the ciborium with and completely covered by the ends of a while humeral veil; the latter is worn over the surplice or cope or chasuble, as the case may be (S.R.C. 2786, I; 3582, I; 3780, I; 3833, III; 3888, III).

c) A burse containing a corporal shall be brought to the altar; this may be done by the officiating priest, unless he comes from the sacristy wearing a cope. The corporal is spread before the tabernacle by the priest, after he ascends to the predella to give the blessing. The color of the burse may be white, though it is pref-

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erable if it is the same as the color of the vestments (n. 139 e). Concerning the ornamentation of the corporal and of the burse, see respectively n. 138 e and n. 139 c.

d) If the Blessed Sacrament is to be incensed, this shall be done in the same way and at the same time as at Benediction following a public exposition. But this incensation is not required nor is it forbidden (S.R.C. 2957; 4202, I). Even if the Blessed Sacrament is incensed by the priest at the *Genitori*, an incensation by the thurifer during the actual blessing is not prescribed; it is however permitted where such is the local practice, though a special imposition of incense for this purpose is forbidden (S.R.C. 2956, IX; 3108, VI; 4179, V).

e) For Benediction with the ciborium the *Tantum ergo* followed by the verse *Panem de caelo* and the oration *Deus qui nobis* shall be sung as for Benediction with the monstrance. See n. 412 e–i.

f) Having received the humeral veil, the celebrant makes no reverence before rising to ascend the predella for the blessing (S.R.C. 4179, III AD 3). On the predella he makes a simple genuflection, spreads the corporal, takes the ciborium closed and veiled from the tabernacle, places it on the corporal, covers it with the left and the right ends of the humeral veil, takes it up with both hands at the node and under the veil, turns, and blesses the people in the same way as is done with the monstrance. He then turns back to the altar, replaces the ciborium inside the tabernacle or on the corporal according to others, makes a simple genuflection,

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withdraws a little from the middle to the Gospel side, descends to the floor, and kneels on the lowest step where without first making any reverence he gives up the humeral veil and recites the Divine Praises. He then ascends to the predella, makes a simple genuflection, replaces (if necessary) the ciborium inside the tabernacle, makes another simple genuflection, closes the tabernacle, folds the corporal, returns it to the burse, bows, and descends to the floor.

g) While the people are being blessed with the Blessed Sacrament, nothing shall be said by the celebrant or sung by the chanters or choir, notwithstanding a contrary custom (C.E.: II, C. XXXIII, N. 27; R.R.: X, C. V AD 6; S.R.C. 2464; 2722, III; 3058, II).

PUBLIC EXPOSITION OF THE BLESSED SACRAMENT

409. ***Definition.*** Public exposition is the exposition in a monstrance of the Blessed Sacrament unveiled but enclosed in the lunette, the monstrance ordinarily being placed on a specially erected throne.

410. ***Exposition Prescribed or Permitted.*** Where the October Devotions take place in the evening, they must be held before the Blessed Sacrament exposed in the monstrance; the permission of the local Ordinary is probably not required for this exposition, as explained in n. 602.

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b) Exposition in the monstrance is of obligation on the feast of Christ King, as explained in n. 609 c; the permission of the local Ordinary is probably not required for this exposition.

c) For the Act of Reparation and the other prayers to be said on the feast of the Sacred Heart exposition of the Blessed Sacrament in the monstrance is not required, except as a condition for gaining certain indulgences attached to this exercise (ENCH. INDUL.: N. 256); the permission of the local Ordinary is therefore required for exposition in the monstrance on this day. See n. 531 f.

d) Exposition of the Blessed Sacrament in the monstrance is allowed by law during Mass and at Vespers on the feast and throughout the octave of Corpus Christi in all churches and public oratories, in which the Blessed Sacrament is legitimately reserved; the permission of the local Ordinary is not required, though he retains the rights noted in n. 27 m (cc. 1191, 1; 1274, 1; CODE COMM.: JULY 14, 1922 AD X). Semi-public oratories do not seem to share in this privilege; it can however be extended to them by the local Ordinary, if they reserve the Blessed Sacrament (INSTIT.: II, N. 853). See n. 304 a.

e) Apart from the exceptions noted above, exposition of the Blessed Sacrament in the monstrance is not allowed except for a just and important cause, especially one of a public nature, and with the permission of the local Ordinary; this permission is required even in exempt churches; it is also required, if it is merely desired to give Benediction of the Blessed Sacrament

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in the monstrance (c. 1274, 1; CODE COMM.: MARCH 6, 1927 AD 3).

f) When the permission of the local Ordinary for exposition in the monstrance is required, the permission must ordinarily be an express permission; but a tacit or even a presumed permission is not excluded, especially if there is question of an occasion in which public exposition is usual (THEOL. MOR.: II, N. 176 AD III; INSTIT.: II, N. 853).

g) Public exposition or benediction may be held more than once in the same church on the same day, provided that the permission of the local Ordinary has been obtained if required (S.R.C. 3438, V).

h) It is a probable opinion that exempt religious do not need the permission of the local Ordinary, when the exposition is for the community and held in the oratory attached to the house or even in their churches when closed to the public (THEOL. MOR.: II, N. 176 AD III; INSTIT.: II, N. 853).

411. ***Rite of Exposition with the Monstrance.*** There shall be at least twelve lighted candles on the altar (n. 155 i); the Ordinary has the authority to require more, though it is not clear whether without a special indult he can permit less (S.R.C. 4257, IV). Concerning the quality of the candles, see n. 154 b, c. Concerning the use of other lights, see n. 31 k and n. 154 i, j.

b) Concerning the color of the antipendium and of the tabernacle veil, see respectively n. 146 l and n. 148 k. Concerning the lunette, see n. 106. Concerning

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the monstrance, see n. 108. Concerning the throne, see n. 151. Concerning the altar crucifix, see n. 152 l. Concerning the altar cards, see n. 158 d.

c) The burse containing the corporal may be brought from the sacristy to the altar by the one who is to officiate at the exposition, unless he is wearing a cope in which case these things shall be brought out beforehand together with the veiled monstrance; but the corporal may not be spread nor may the monstrance be unveiled except by the one who is to expose the Blessed Sacrament and at the time indicated below (g). The color of the burse may be white, though the same color as the vestments is preferable (n. 139 e); concerning the ornamentation of the corporal and of the burse, see n. 138 e and n. 139 c.

d) While one who is only a deacon may not give Benediction of the Blessed Sacrament in the monstrance, he may expose It and repose It; this he may do as the ordinary minister without any special reason or permission being required and even when a priest is present and available (c. 1274, 2). A deacon wears a surplice and a white (transverse) stole, when he officiates as the principal officiant at an exposition of the Blessed Sacrament in the monstrance.

e) A priest who exposes the Blessed Sacrament in the monstrance wears a surplice and a white stole with or without a white cope; the biretta is worn according to the rubrics. To wear amice, alb, cincture, and stole is forbidden, at least unless a cope is also worn. If the exposition immediately precedes a Mass other than one of Requiem, the celebrant exposes the monstrance in

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the chasuble and other vestments of Mass; he does the same if the exposition takes place immediately after Mass, provided however that he is not to remain at the altar until the benediction at the conclusion of the exposition in which case he must lay aside the maniple and chasuble and put on a cope of the color of the Mass (S.R.C. 1615, VI; 1744; 2067, V; 3175, III; 3697, XII; 3949, VII; CALLEWAERT: N. 339); see n. 123 k.

f) Unless the exposition immediately follows Mass or Vespers, a priest who is to officiate at the exposition comes from the sacristy to the altar preceded by two acolytes with lighted candles who in turn are preceded by a thurifer carrying the censer in his left hand. After giving his biretta to the acolyte at his right on arriving at the altar, the priest makes a simple genuflection *in plano* and kneels on the lowest step for a brief prayer. Without a reverence of any kind he then rises and goes up to the predella.

g) On the predella the priest spreads the corporal and unveils the monstrance whereupon he opens the tabernacle, makes a simple genuflection, takes the custodial or the lunette from the tabernacle (n. 107 b–c), places it on the corporal, and closes the tabernacle except as noted in the following sentence. He then sets the monstrance on the corporal but facing toward the Gospel side of the altar, opens it, opens the custodial, inserts the lunette in the monstrance, closes the monstrance, closes the custodial, and places it at the rear of the mensa on the Epistle side; but if the custodial is of the type noted in n. 107 b, it is returned to the tabernacle which is then closed. The priest next turns

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the monstrance so that it faces the people, makes a simple genuflection (S.R.C. 4141, VII), takes the monstrance with his right hand at the node, and sets it on the throne (using steps if necessary); he then makes another simple genuflection on the predella, withdraws a little from the middle to the Gospel side, and descends to the floor.

h) If the monstrance is not to be exposed on a throne or on a thabor but on the mensa of the altar as noted in n. 151 j, the priest shall make a simple genuflection after turning the monstrance so that it faces the people; he shall thereupon withdraw a little from the middle to the Gospel side and descend to the floor.

i) On descending to the floor after exposing the monstrance, the priest kneels on the lowest step and bows with a medium bow of the body. He then rises to his feet, withdraws a little from the middle to the Gospel side, makes a right quarter-turn so that he faces in the direction of the Epistle side, and without blessing it beforehand puts incense into the censer thrice. He thereupon turns back to the altar at the middle, kneels on the lowest step, receives the censer from the thurifer, bows with a medium bow of the body, incenses the Blessed Sacrament with three double swings, bows again with a medium bow of the body, and returns the censer to the thurifer; this incensation is obligatory (S.R.C. 4048, IX; 4179, VI; 4202, I).

j) When the priest who is to expose the Blessed Sacrament opens the tabernacle and genuflects, servers and others who are kneeling shall bow with a medium

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bow of the body where this is customary; otherwise, no reverence is made (S.R.C. 4179, II).

k) If an assistant priest or deacon exposes the Blessed Sacrament, he wears surplice and stole. The latter shall be the same color as the vestments of the celebrant. It may be worn throughout the entire function; if it is put on only when needed, it shall be kissed beforehand where such is the custom (S.R.C. 2990, I; 4268, VIII; CALLEWAERT: N. 347, NOTE 32). The assistant shall expose the monstrance as noted above (g–i), except that he shall not stand between the Blessed Sacrament and the celebrant while genuflecting but shall withdraw a little from the middle to the Epistle side; he shall join his hands before his breast while genuflecting, and not place them on the altar; he shall descend to the floor by way of the Epistle side. When thus assisted, the celebrant shall always wear a cope (CALLEWAERT: NN. 347–348).

l) If the Blessed Sacrament is to be exposed at an altar other than where It is reserved, It shall be transferred by a priest or a deacon wearing a surplice, a white stole, and a white humeral veil. It is carried, not in the monstrance, but in the custodial or lunette which shall be covered with the ends of the humeral veil. Two acolytes with lighted candles shall precede, and another server holding the umbella shall accompany or follow (S.R.C. 2669, II; 3576, XII; EPH. LIT.: LVI, P. 138, N. 268 AD 1–2). The Blessed Sacrament may not be publicly exposed except on an altar in the liturgical sense of the word, so that a mere table is not sufficient (S.R.C. 3599, I).

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m) Concerning various things to be observed during an exposition with the monstrance, see n. 414.

412. ***Benediction with the Monstrance.*** Benediction with the monstrance is a true liturgical function and must be performed as prescribed (R.R.: X, C. V AD 5). A different way may be allowed by the Ordinary if it has the sanction of immemorial tradition, though it is recommended that he prudently try to promote the Roman way (S.R.C.: SEPT. 3, 1958 AD 47).

Benediction is obligatory after public, not private, exposition (S.R.C. 3713). See n. 408 a.

b) Benediction, as distinct from Exposition, can be given by a priest only (c. 1274, 2). See nn. 408 b; 411 d.

c) The celebrant comes from the sacristy in surplice, white stole, and white cope (S.R.C. 2047, I; 2987; 3039; IV; 3319; 3333, I; 3697, XII). An alb instead of a surplice, though not expressly forbidden, is not customary at simple Benediction except if it is to follow immediately upon Mass in any color other than black; in this case the priest lays aside chasuble and maniple and puts on a cope of the same color or a white stole and white cope if the color of the Mass is not to be had (S.R.C. 1615, VI; 3175, III).

d) If the celebrant comes from the sacristy to the altar after the monstrance has been exposed, he shall be preceded by two acolytes with lighted candles who in turn shall be preceded by a thurifer carrying the censer in his left hand. The priest shall remove his biretta on coming within sight of the Blessed Sacra-

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ment. He gives the biretta to the server at his right on reaching the altar, makes a double genuflection in *plano*, and kneels on the lowest step. If the Blessed Sacrament is not yet exposed, everything is done as noted in n. 411 f–k.

e) Benediction, as distinct from Exposition, properly begins with the singing of the *Tantum ergo* and *Genitori* followed by the *Panem de caelo* and the *Omne delectamentum* and the oration *Deus qui nobis;* this is of precept (C.E.: II, C. XXXIII, NN. 25–27; R.R.: X, C. V AD 5; S.R.C. 2725, III; 3058, III; 3513). The celebrant and others with him are not required to recite the *Tantum ergo* in a subdued voice while it is being sung; singing it with the people would be a much better practice (EPH. LIT.: LVI, P. 141 AD 9).

f) All shall kneel during the singing of the *Tantum ergo* down to *Sensuum defectui* inclusively (S.R.C. 1583, VII); hence, incense may not be put into the censer during this time. All shall bow with a medium bow of the body during the singing of *Veneremur cernui* (n. 194 b). The practice of singing the Litany of the Blessed Virgin or anything else between the *Tantum ergo* and the *Genitori* is forbidden (S.R.C. 4213, II).

g) The celebrant bows with a medium bow of the body at the beginning of the *Genitori,* rises to his feet, withdraws a little from the middle to the Gospel side, makes a right quarter-turn so that he faces in the direction of the Epistle side, and without any blessing puts incense into the censer thrice. He thereupon turns back to the altar at the middle, kneels on the lowest step, receives the censer from the thurifer, bows

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with a medium bow of the body, incenses the Blessed Sacrament with three double swings, bows again with a medium bow of the body, and returns the censer to the thurifer (INSTR. CLEM.: XXIV). This incensation is obligatory, even if the incensation at the exposition was just completed (n. 411 i); but if no prayers were said between the latter incensation and the *Tantum ergo*, the imposition of the incense before the second incensation is omitted (S.R.C. 4048, IX; 4179, III AD 2; 4202, I).

h) It seems to be the accepted practice in many places for the celebrant to sing the *Panem de caelo*, though strictly it should be sung by two chanters (C.E.: II, C. XXXIII, N. 27; R.R.: X, C. V AD 5; S.R.C. 1265, VII). An *Alleluja* is added to this verse and to its response during Paschaltide and on the feast (from first Vespers) of Corpus Christi (S.R.C. 3983). The celebrant rises during the singing of the *Omne delectamentum*, but without making any reverence beforehand (S.R.C. 4179, III AD 1). Bowing his head profoundly, he sings the *Oremus* but without the *Dnus vobiscum* before it (S.R.C. 1265, VII; 1548). The oration *Deus qui nobis* is sung *recto tono*, with a single inflection of the voice at the end, and with the short conclusion (S.R.C. 2252; 3134; 3638, IV). See n. 414 d.

i) If an oration other than the *Deus qui nobis* is to be sung, it must be sung before the *Tantum ergo* except at the Forty Hours Devotion (S.R.C. 4058, I; 4194, X; 4198, X; 4350, II). But where it is the customary practice, the *Deus qui nobis* may be immediately followed by the recitation of the Divine Praises with the people

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in the vernacular; otherwise, the above oration must be immediately followed by the blessing of the people with the monstrance (S.R.C. 665; 2725, III; 3058, III; 3237, I; 3513).

j) The celebrant kneels on the lowest step after singing the oration, receives the humeral veil from one of the servers, rises, and ascends to the predella; neither the server before rising to go for the veil nor the celebrant before rising to ascend to the predella make any reverence, though the server must genuflect on one knee at the middle if he passes in front of the Blessed Sacrament (S.R.C. 4179, III AD 3, 5). On the predella the celebrant makes a simple genuflection and (if necessary) spreads the corporal. Using steps if necessary he takes the monstrance down from the throne, places it on the corporal but so that the front faces the people, makes a simple genuflection (S.R.C. 4141, VII), reverses the monstrance, covers his hands with the ends of the humeral veil, and takes up the monstrance with his right hand at the node and his left hand at the base. He holds the monstrance so that the Host is at about the height of his breast, makes a right half-turn, faces the people, and blesses them as explained in the following paragraph (k).

Note: It is more correct for the celebrant to receive the humeral veil after taking the monstrance down from the throne and while kneeling on the edge of the predella; but the above procedure may be retained where it is customary (EPH. LIT.: LVI, P. 142 AD 13).

k) The celebrant gives the blessing in silence and the

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singing also shall cease (S.R.C. 2464; 2722, III; 3058, II; C.E.: II, C. XXXIII, N. 27; R.R.: X, C. V AD 5); concerning the altar bell, see n. 160 l. The celebrant shall move neither his feet nor his body but his arms only. The center of the monstrance shall not be raised higher than one's head, nor shall the base of the monstrance be brought lower than just below one's breast; in tracing the Cross from left to right, the center of the monstrance shall be at about shoulder level and the line should be straight (not curved) and extend from the left to the right shoulder. The whole action should be performed smoothly and continuously but with gravity and devotion (S.R.C. 1563, II; EPH. LIT.: LVI, P. 142 AD 13).

l) After completing the sign of the Cross, the celebrant turns immediately back to the altar by way of the Gospel side; but it is also permitted to bring the monstrance back to its initial position before one's breast, to hold it there a moment, and only then to turn back to the altar by way of the Gospel side (S.R.C. 1563, II; EPH. LIT.: LVI, P. 142, NOTE 15). The celebrant thereupon replaces the monstrance on the corporal, makes a simple genuflection, withdraws a little from the middle to the Gospel side, and descends from the predella.

m) Where the Divine Praises are not customary or where they have been already said as noted above (i), the celebrant shall kneel on the edge of the predella to lay aside the humeral veil whereupon he ascends again to the predella to repose the Blessed Sacrament; he makes no reverence either after kneeling down or be-

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fore rising up (S.R.C. 4179, IV). Where the Divine Praises are customary or commanded and where they are said after the blessing, the celebrant on descending from the predella shall either kneel on the edge of the predella or he shall kneel on the lowest step. He shall then lay aside the humeral veil and say the Divine Praises with the people; he makes no reverence either after kneeling down or before rising to repose the Blessed Sacrament (S.R.C. 3237, I; 4179, IV).

n) On ascending to the predella to repose the Blessed Sacrament the celebrant makes a simple genuflection, turns the monstrance so that it faces the Gospel side though remaining on the corporal, places the custodial on the corporal, opens it, opens the monstrance, places the lunette in the custodial, closes the custodial and veils it, closes the monstrance and moves it off the corporal towards the Gospel side, opens the tabernacle, places the custodial inside, makes a simple genuflection, and closes the tabernacle; if the empty custodial had been returned to the tabernacle, the latter is opened after turning the monstrance to face the Gospel side (n. 411 g). The priest then folds the corporal, places it in the burse, veils the monstrance, makes a right half-turn, and descends in a straight line to the floor.

o) A triple blessing with the monstrance can be given by Bishops only. It may not be given by regulars, or by Abbots unless when legitimately exercising pontificals, or by Canons or other dignitaries (S.R.C. 1540; 1897; 1944; 2091).

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p) It is forbidden to give a double blessing with the monstrance in the churches of cloistered nuns, one blessing in the direction of the people and the other in the direction of the nuns' choir (S.R.C. 2499).

q) An incensation of the Blessed Sacrament by the thurifer during the actual blessing is not prescribed but is permitted where such is the practice, though a special imposition of incense after the *Deus qui nobis* is forbidden; the Blessed Sacrament shall be incensed with three double swings and with a medium bow of the body before and after (S.R.C. 2956, IX; 3108, VI; 4179, V; EPH. LIT.: LVI, P. 135 AD 16).

r) Something may be sung in latin or in the vernacular after the blessing or the Divine Praises; it is not required to wait until the Blessed Sacrament has been returned to the tabernacle. If the *Gloria Patri* is being sung while the celebrant is engaged on the predella, he shall pause and bow his head profoundly (S.R.C. 2791, II; EPH. LIT.: LVI, P. 142 AD 15).

s) The monstrance may be taken down from the throne before the blessing and the Blessed Sacrament may be reposed after the blessing by an assistant priest or deacon. In regard to vestments and the manner of genuflecting he shall observe what is stated in n. 411 k. He makes no reverence before rising to ascend to the predella, whichever of the above actions he is to perform (S.R.C. 4179, III AD 4). If he presents the monstrance to the celebrant before the blessing and receives it from him after the blessing, both remain standing except before and after the procession of the

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Forty Hours and on the feast of Corpus Christi; the celebrant however may himself take the monstrance from the altar and replace it on the altar (S.R.C. 3975, IV).

t) If the diocesan Bishop assists at Benediction of the Blessed Sacrament, a prie-dieu shall be prepared for him in the middle of the sanctuary; the celebrant however kneels at the middle of the altar, even though his back is to the Bishop (S.R.C. 2102, V). If the Bishop is wearing the rochet and the mozzetta, he is not attended by anyone at his right and left nor does he put the incense into the censer or perform the incensation (S.R.C. 2102, III–IV; 2106, I; 3110, XXI). But if he is wearing the cappa, he puts the incense into the censer standing at the prie-dieu and he incenses the Blessed Sacrament kneeling on the lowest step at the right of the celebrant who remains at the middle; the highest of the dignitaries present ministers to the Bishop at the imposition of the incense and at the incensation; during the incensation he kneels at the Bishop's right, which will be at the left of the deacon if the function is solemn (S.R.C. 2106, II–III; 3035, VI; EPH. LIT.: LVI, P. 136 AD 18–19).

u) Benediction with the monstrance may be repeated during the same Exposition, but not too frequently or without the permission of the Bishop and never during the Devotion of the Forty Hours; at each Benediction everything shall be done as is prescribed above for an ordinary Benediction, except that the Blessed Sacrament is not reposed until after the final Benediction (S.R.C. 3448, III).

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413. *With Sacred Ministers.* If solemn Exposition or Benediction of the Blessed Sacrament is held independently of any other function, the celebrant wears the amice, alb, cincture, crossed stole, and cope; the deacon and subdeacon vest as for solemn Mass but without maniples; the color of the vestments shall be white (S.R.C. 2528, I; 3201, VI; 3799, I; M.R.: R.G., XIX, 5).

b) If Exposition immediately precedes or follows a solemn Mass, the celebrant and sacred ministers officiate at the Exposition in their Mass vestments. If Exposition together with Benediction or if Benediction alone follows immediately upon a solemn Mass, the celebrant and sacred ministers shall then vest as noted in the preceding paragraph; but the color is the same as for the Mass, with the exception of the humeral veil which must always be white. It is understood that neither Exposition nor Benediction can ever be held in immediate connection with a Mass celebrated in black (S.R.C. 1744; 3175, III; 3302, II; 3333, I; 3697, XII; 3949, VII–VIII; N. 130 E).

c) If Exposition or Benediction immediately precedes or immediately follows sung Vespers, the celebrant shall vest as noted in n. 124 r. He may not however be assisted by sacred ministers in dalmatic and tunic but only by clerics in surplice with or without the cope as explained in n. 125 m and in n. 129 g; in such cases there shall be a priest in surplice and stole to expose and repose the Blessed Sacrament and to assist the celebrant before and after the blessing in the manner and according to the rubrics indicated in

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n. 411 k and n. 412 s. If however Exposition with Benediction or Benediction alone follows solemn Vespers but in such a way that the celebrant and his assistants in surplice and cope first retire to the sacristy, then the solemn Exposition or Benediction shall take place as noted above (a), in which case assistants in surplice and cope may not be used in addition to the sacred ministers in dalmatic and tunic (S.R.C. 2562; 4179, VIII; 4268, VIII).

d) If solemn Exposition with Benediction or if solemn Benediction alone is to take place after Compline in choir, the Exposition or Benediction shall be treated as an entirely separate function; the celebrant and sacred ministers shall therefore vest for the Exposition or Benediction as noted above under a (S.R.C. 3799, I).

e) At solemn Exposition and Benediction the deacon shall expose and repose the Blessed Sacrament and shall assist the celebrant before and after the blessing in the manner and according to the rubrics indicated in n. 411 k and n. 412 s, unless there is an assistant priest or deacon in surplice and stole; in the latter case the deacon vested in the dalmatic may nevertheless, but need not, assist the celebrant with the monstrance before and after the blessing, so that the assistant in surplice and stole exposes and reposes the Blessed Sacrament and brings the monstrance down from the throne before the blessing.

414. ***During Exposition of the Blessed Sacrament.*** The *O Salutaris*, the *Ave verum*, the *O sacrum con-*

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vivium, or any similar hymn is not prescribed at the opening of an Exposition; but the practice is to be retained, unless the Bishop disapproves (S.R.C. 3110, XIV; EPH. LIT.: LVI, P. 140).

b) All stand for the singing before the *Tantum ergo* of the *Te Deum*, *Magnificat*, *Benedictus*, *Regina coeli*, *Nunc dimittis*, *Veni Creator*, or any liturgical hymn, except for those parts for which the rubrics prescribe a genuflection, as v.g. the first strophe of the *Veni Creator Spiritus* and of the *Ave maris stella*, the strophe *O Crux Ave* of the *Vexilla Regis*, and the verse *Te ergo* of the *Te Deum* (S.R.C. 4224; NOV. 27, 1946). While hymns in the vernacular are permitted during Exposition, verbal translations of liturgical texts like the above are forbidden (S.R.C. 3537, III; 4235, VII–VIII; 4268, X).

c) If sung in connection with a procession, the *Te Deum* is concluded with all the versicles and the three orations of the Ritual (R.R.: X, C. XIII). Otherwise, it is concluded with the one oration *Deus cuius misericordiae* preceded by the versicles *Benedicamus Patrem*, *Benedictus es Dne in firmamento*, and *Dne exaudi*. The *Te Deum* with its versicles and orations must be completed before the *Tantum ergo* (S.R.C. 2956, III; 4198, X–XI). See n. 412 i.

d) If an oration is sung before the Blessed Sacrament exposed, it must be sung in the manner prescribed for any oration outside of Mass or the canonical Hours. The short conclusion therefore shall be used, and this shall be the conclusion proper to the last oration if more than one are sung in immediate succession; the

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oration shall be sung *recto tono* and with a single inflection at the end, this inflection to be used at the end only of the last oration if more than one oration are sung in immediate succession (S.R.C. 2252; 3134; 3528; 3638, IV; C.E.: I, C. XXVII, N. 3). See n. 412 h.

e) The *Dnus vobiscum* is never used before any oration recited or sung during Exposition; this also holds good for the *Dne exaudi,* unless it is expressly prescribed as in the case of the *Te Deum* (S.R.C. 1265, VII; 3751, I–III; 4081, VII).

f) It is permitted to recite in the vernacular and with the people responding any prayer that is approved for public use and not excepted in the following paragraph, such as the Rosary, the various Litanies given in the Ritual, the various approved acts of reparation or consecration, and the like (S.R.C. 3157, VIII; 3530, II; 3537, I–II; 3820, I; 4268, X; C. 1259, 2). See n. 27 g.

g) The Office of the Dead cannot be sung or recited in choir during an exposition of the Blessed Sacrament (S.R.C. 3479, II). The *De profundis* or the *Miserere* with the verse *Requiem aeternam* and the oration *Fidelium* or *Deus veniae* may be sung or publicly recited during an Exposition, where this is an established practice; but the practice may not be introduced where it does not exist (S.R.C. 2856; 3616; 3748, II). Concerning the liceity of Masses of Requiem where the Blessed Sacrament is exposed, see n. 282 ad 1.

h) Unless forbidden by particular law, a sermon may be preached while the Blessed Sacrament is exposed; but the preacher may not wear the biretta, and

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the monstrance or ciborium must be hidden from the view of the faithful by a veil or a banneret unless there is question merely of a short fervorino on the Blessed Sacrament (S.R.C. 2769, II; 3599, II; 3728; INSTR. CLEM.: XXXII).

i) The clergy and the faithful are permitted to sit down during Exposition of the Blessed Sacrament, provided that this is done without scandal or irreverence (S.R.C. 3408, III; 3442, III). See n. 132 g. Concerning double genuflections, see n. 191 b ad 1–4.

j) The Blessed Sacrament while exposed shall not be left without adorers. Clerics adoring within the sanctuary shall wear surplices; if they are priests or deacons, they shall wear a white stole also (S.R.C. 2079, XVIII; 2709, II; 3940, IV; INSTR. CLEM.: IX).

k) It is most fitting that a priest or at least a cleric should have charge of the candles and of the altar generally during Exposition; the wearing of the surplice is obligatory. If these services around the altar must be performed by a lay brother or a layman, he must not enter the sanctuary without cassock and surplice (INSTR. CLEM.: VII).

l) The paschal candle may not be lighted during Exposition of the Blessed Sacrament, unless the Exposition is held in immediate connection with some other function (Mass or Vespers) during which the lighting of the candle is allowed (S.R.C. 3479, III; 4383, I–II).

m) It is not permitted to take up a collection while the Blessed Sacrament is exposed, unless this is done near the door and without noise (S.R.C. 3157, X).

n) Concerning Mass and Communion during Exposi-

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tion of the Blessed Sacrament, see n. 304 c (Mass) and n. 239 d (Communion).

o) Concerning the altar crucifix and other images during Exposition of the Blessed Sacrament, see respectively n. 152 l and n. 166 g–h. Concerning the veneration of relics of the Saints, see n. 171 f. See also n. 411 a–b.

FORTY HOURS' DEVOTION

415. *Definition.* The Forty Hours' Devotion essentially and properly consists in a continuous or uninterrupted public Exposition of the Blessed Sacrament over a period of three days, beginning around noon of the first day and ending around noon of the third day; the Devotion is then said to be conducted according to the Clementine Instruction (ENCH. INDUL.: N. 169 A).

b) Where in the judgment of the local Ordinary the Exposition may be discontinued or interrupted during the hours of the night, it is then said to be after the manner of (*ad instar*) the Clementine Exposition. In such cases the Exposition is begun in the morning or around noon of the first day and is terminated around noon or in the evening of the third day; a temporary reposition takes place in the evening of the first and second days, the Exposition being resumed the following morning (ENCH. INDUL.: N. 169 B).

c) It is not required that the Blessed Sacrament should be exposed for precisely forty hours; the num-

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ber is to be computed morally, not mathematically (INSTR. CLEM.: XII, 1).

416. ***When Prescribed and Permitted.*** In all parochial and other churches in which the Blessed Sacrament is habitually reserved (nn. 25–26), the Devotion of the Forty Hours shall be held with the greatest possible splendor every year on days determined with the consent of the local Ordinary (c. 1275; S.R.C. 2123, XI). What is here prescribed is the Devotion as defined in n. 415 a; the consent of the local Ordinary in determining the days is required whatever may be the character of the church (INSTIT.: II, N. 855).

b) Where because of special circumstances the above prescription cannot be complied with without grave inconvenience and with the reverence due to so great a Sacrament, the local Ordinary shall see to it that at least for several consecutive hours on certain determined days the Blessed Sacrament is exposed in a more solemn manner than usual (c. 1275). What is here prescribed is the Devotion as defined in n. 415 b. There is question here only of churches in which the Blessed Sacrament is habitually reserved.

c) Permission to discontinue the Exposition during the hours of the night and therefore to celebrate the Devotion after the manner of the Clementine Exposition was given by the Sacred Congregation of Propaganda to the diocese of Baltimore on Dec. 10, 1857 and extended to all dioceses in the United States on Jan. 24, 1868 (ACTS OF II PLEN. CONC. BALT.: P. CXLIX).

d) The Forty Hours' Devotion is also of obligation

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in public oratories in which the Blessed Sacrament is habitually reserved (nn. 41–42). It is not prescribed by any general law in semi-public oratories; but if the Blessed Sacrament is habitually reserved in a semi-public oratory (n. 48), the Devotion may be held there with the permission of the local Ordinary (n. 410 e).

417. *Miscellaneous Observations.* The norms for the celebration of the Devotion of the Forty Hours are given in the Instruction promulgated by Clement XII on Sept. 1, 1731. The text of this Instruction is added as an Appendix to vol. III of the *Decreta Authentica* of the S.R.C. A Commentary on the Instruction by Gardellini is given on pp. 3–138 of vol. IV; this is followed on pp. 139–151 by an Index to the Instruction and Commentary both.

b) The above-mentioned Clementine Instruction is of strict precept in Rome. Outside of Rome its observance is not obligatory, though strongly recommended; but any departures from it must be approved by the local Ordinary and must not be contrary to the general laws of the Church (S.R.C. 2403; 3332, I–III; VOL. IV, P. 6 AD 9).

c) The Devotion of the Forty Hours must cease entirely from the morning of Holy Thursday to the morning exclusively of Easter Sunday (S.R.C. 1190).

d) The antipendium on the altar of Exposition must be white, even though this is not the color of the Office of the day or the color proper to the opening or closing Mass. The canopy over the throne and the canopy for the Procession as well as the veil on the

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tabernacle must also be white (INSTR. CLEM.: V, 3; XVIII, 6–7; N. 146 L; N. 148 K).

e) The Exposition must be held at the main altar, an exception being allowed in favor of the patriarchal basilicas only (INSTR. CLEM.: III).

f) If the Devotion of the Forty Hours opens on All Souls' day, the Exposition shall follow the Office and Masses proper to this day; but it shall be held as a separate and distinct function and without the Mass of the Blessed Sacrament. If the Devotion closes on All Souls' day, the Reposition without the Mass of the Blessed Sacrament shall be celebrated as a separate and distinct function before the Office and Masses proper to All Souls. If the Devotion is in progress on All Souls' day, the *Pro Pace* Mass may not be celebrated and the Masses proper to All Souls are said in violet vestments and at an altar other than the altar of Exposition (S.R.C. 4331 AD IV; 4351; M.R.: ADD., X, 1); if the Exposition was suspended the previous night and has not yet been resumed, the Mass of the day is said in black vestments (S.R.C. 3177).

g) On days other than All Souls' day Masses of Requiem, whether in black or in violet vestments, are strictly forbidden where the Devotion of the Forty Hours is in progress. The prohibition extends from the moment the Devotion begins to the moment it is brought to a close, and it is to be observed even if the Exposition is suspended during the hours of the night; it does not however extend to a basement church if the Exposition is in the upper church, and vice versa. The prohibition includes funeral Masses. Hence, if a

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body must be buried before the Exposition can be concluded, the body may be brought to the church and the Absolution pronounced over it; but even this must be done without chant or solemnity and as far away from the altar of Exposition as possible (S.R.C. 2943, I; 3357; 4235, VII; N. 282 AD 1).

h) If the Devotion is to open or close on Palm Sunday and if the Procession of Palms is also to be celebrated, the Exposition or Reposition is held as a distinct function after or before the principal Mass and without a Mass of the Blessed Sacrament; if it is the second day of the Devotion and if the latter is being conducted as noted in n. 415 a, the Exposition should (with the permission of the local Ordinary) be discontinued during the time of the principal Mass. These rules hold also for Candlemas day and for Ash Wednesday.

i) It is not permitted, except in a case of true necessity, to celebrate any Masses at the altar of Exposition other than the Mass of the Blessed Sacrament at the opening and close of the Exposition (INSTR. CLEM.: XII, 1–7).

j) It is not allowed to interrupt the Exposition in order to give Benediction, if the Devotion is conducted as described in n. 415 a (S.R.C. 3448, III; N. 412 U). But if the Devotion is conducted as described in n. 415 b, Benediction with the monstrance is given each evening before the Blessed Sacrament is reposed (S.R.C. 3438, IV).

k) All the altars in a church are privileged during the Forty Hours' Devotion, even where with the ap-

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proval of the local Ordinary the Exposition is suspended during the hours of the night (c. 917, 2; ENCH. INDUL.: N. 169 A–B; S.R.C. 4268, I–III).

l) The following indulgences, applicable to the Souls in Purgatory, may be gained by those who recite the Our Father, the Hail Mary, and the Glory be to the Father five times in a church in which the Devotion of the Forty Hours is in progress and who say an additional Our Father, Hail Mary, and Glory be to the Father for the intentions of the Pope: a plenary indulgence once each day on the usual conditions of Confession and Communion, the Confession to be made on the day itself of the visit or within the octave preceding or following, and the Communion to be received on the vigil of the day or within the octave following; a partial indulgence of fifteen years for each visit. These indulgences may be gained, even if with the approval of the local Ordinary the Exposition is suspended during the hours of the night (c. 931, 1; ENCH. INDUL.: N. 169 A–B; S.R.C. 4268, I–III).

m) The sacred Host that is exposed during the Devotion of the Forty Hours shall be consecrated at the opening Mass. It shall be consumed at one of the Masses celebrated on the day after the Devotion has been terminated (INSTR. CLEM.: XIX, 2; XXXI, 24).

n) The oration of the Blessed Sacrament shall be said as a votive collect in any Mass which is sung or read at the altar of Exposition (S.R.C.: June 2, 1955 AD IX). It is not said at any other altar; neither is it ever added in a Mass of All Souls' day or in a Mass in honor of or containing a special commemoration of

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the Blessed Sacrament or an identical Mystery (n. 212 a). See n. 211 b, d, h.

o) Concerning other things that are required or forbidden or permitted during the Exposition of the Forty Hours' Devotion, see n. 414. See n. 155 h (number of candles).

418. *The Opening Mass.* Where the Exposition of the Forty Hours' Devotion is to continue without interruption (n. 415 a), it shall be opened with a Mass of the Blessed Sacrament celebrated as a solemn votive Mass with sacred ministers or at least as a high Mass. The formula of the Mass is given in the first series of votive Masses at the back of the Missal; the Mass of Corpus Christi with the Sequence is only used when the Exposition opens on the feast of Corpus Christi (INSTR. CLEM.: XV, 1–5; S.R.C. 1332, VII; APRIL 27, 1927).

b) Where with the approval of the local Ordinary the Exposition of the Forty Hours' Devotion is to be suspended during the hours of the night (n. 415 b), the above Mass may but need not be celebrated unless the celebration is ordered by the local Ordinary or is the general practice in the diocese according to a custom of one hundred or even of forty years (S.R.C. 2814, III; 4268, I–III; EPH. LIT.: LII, P. 156; LIV, P. 125). Where the solemn votive Mass is not celebrated, it will be sufficient to open the Devotion without any Mass immediately preceding; but the Host for the Exposition shall be consecrated that day.

c) The solemn votive Mass of the Blessed Sacrament is prohibited on the days and in the circum-

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stances noted in n. 251 h and in n. 266; when thus prohibited, the Mass is commemorated according to the norms stated in n. 267. Otherwise, the solemn votive Mass is celebrated according to the rules given in n. 268 (S.R.C.: APRIL 27, 1927 AD I–II; JAN. 11, 1928).

d) On Jan. 14, 1858 the Holy See granted to the diocese of Baltimore an indult in virtue of which the solemn votive Mass of the Blessed Sacrament may be celebrated without chant in those churches of the diocese where a high Mass is out of the question for want of a choir to sing it; the low Mass is said with two servers and with four lighted candles on the altar. The *Credo* is omitted.

e) Where the solemn votive Mass cannot be celebrated with chant and where no indult has been given to celebrate it without chant, the Mass of the day occurring shall be said; but if private votive Masses without chant are permitted (n. 259), the Mass of the Blessed Sacrament may be said according to the norms given in n. 260. The Host for the Exposition shall be consecrated in the Mass and shall be exposed in the manner explained in the following paragraph.

f) Six lighted candles shall be on the altar from the beginning of the Mass to the Consecration inclusively; fourteen more shall be lighted between the Consecration and the Communion (n. 304 d). The Host to be exposed during the Forty Hours shall be consecrated in the Mass. After the celebrant has taken the Precious Blood, he or (at a solemn Mass) the deacon shall place the Host in the monstrance which shall be brought from the credence table shortly before by the master of

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ceremonies or by the subdeacon. The monstrance with the sacred Host shall be placed on the corporal where it shall remain unveiled until the end of the Mass (INSTR. CLEM.: XIX, 2; S.R.C. 2990, II). From this point on the Mass is celebrated according to the rubrics for a Mass of Exposition (n. 304). If Communion is to be distributed, this shall be done after the Host has been exposed in the monstrance.

419. *The Opening Procession.* The opening Mass shall be immediately followed by a Procession of the Blessed Sacrament, the celebrant going to the bench after the last Gospel to lay aside the chasuble and maniple and to put on a cope of the color proper to the Mass; a deacon and subdeacon shall lay aside their maniples only. Before returning to the altar, the celebrant shall put incense into the two thuribles to be used during the Procession; the incense is not blessed. Concerning the rubrics to be observed in going from the altar to the bench and from the bench to the altar, see n. 191 b ad 4 (INSTR. CLEM.: XIX, 11; S.R.C. 1615, VI; 3697, XII).

b) On returning to the altar from the bench the celebrant incenses the Blessed Sacrament with three double swings, bowing with a medium bow of the body before and after. He then receives the white humeral veil, rises but without any reverence beforehand, goes up to the predella, makes a simple genuflection, reverses the monstrance, covers his hands with the ends of the humeral veil, takes up the monstrance with his right hand at the node and his left hand at the base,

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faces the people, and intones the *Pange lingua* unless this is done by the chanters. During the Procession the celebrant walks under a canopy or an umbella, clerics with torches at either side but not under the canopy. The celebrant is preceded by the two thurifers, they by the clergy carrying lighted candles, and the clergy by a cross-bearer in surplice accompanied by two acolytes with lighted candles. If lay societies of men take part in the Procession, they with their banner leading the way shall precede the cross-bearer (EPH. LIT.: LVI, PP. 129–130).

c) After the Procession returns to the sanctuary, the celebrant goes up to the predella and places the monstrance on the corporal. He thereupon makes a simple genuflection, withdraws a little to the Gospel side, turns, descends to the second step, kneels on the edge of the predella, and lays aside the humeral veil. He then rises, goes up to the predella, makes a simple genuflection, sets the monstrance on the throne (using steps if needed), makes another simple genuflection on the predella, withdraws a little to the Gospel side, descends to the floor, and kneels on the lowest step but without making any reverence. The *Tantum ergo* is then begun by the choir. At the *Veneremur cernui* the celebrant bows with a medium bow of the body. At the *Genitori* he bows with a medium bow of the body, rises, puts incense into the censer thrice, kneels again, bows with a medium bow of the body, incenses the Blessed Sacrament in the usual way, bows with a medium bow of the body, and returns the censer to the thurifer.

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d) If the celebrant is assisted by sacred ministers, the Procession is begun in the following manner. On receiving the white humeral veil the celebrant rises but without any reverence beforehand, ascends the steps, kneels on the edge of the predella, covers his hands with the ends of the humeral veil, receives the monstrance from the deacon, rises, goes up to the predella, turns and faces the people whereupon the chanters intone the *Pange lingua*. The deacon rises with the celebrant after the latter has received the humeral veil, but goes at once to the predella where with hands joined before his breast he makes a simple genuflection a little to the Epistle side of the middle. He then takes up the monstrance, turns, places it in the hands of the kneeling celebrant, makes a simple genuflection, rises with the celebrant, turns with him to face the people, and at the same time crosses behind the celebrant to the latter's right. The subdeacon also rises with the celebrant and kneels with him on the edge of the predella. After the latter has received the monstrance from the deacon, he rises with him, goes with him to the predella, turns with him to face the people, and at the same time crosses behind him to his left (INSTR. CLEM.: XIX, 14–15). The sacred ministers walk under the canopy with the celebrant, raising slightly the edges of the cope.

e) If the celebrant is assisted by sacred ministers, the Procession is concluded in the following manner. On arriving back at the foot of the altar, the deacon kneels *in plano* on both knees and the celebrant standing gives him the monstrance. The celebrant then

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makes a simple genuflection whereupon both he and the deacon rise, the celebrant to kneel on the lowest step the deacon to ascend to the predella and to place the monstrance on the throne (using steps if needed). After kneeling on the lowest step, the celebrant lays aside the humeral veil. After placing the monstrance on the throne, the deacon makes a simple genuflection on the predella but a little to the Epistle side of the middle and with hands joined before his breast; he then descends to the floor and kneels on the lowest step at the right of the celebrant but without making any other reverence. The bow at the *Veneremur cernui* and the incensation at the *Genitori* are done as explained under c (INSTR. CLEM.: XXIV, 1–5).

f) Permission to omit the Procession if the pastor judges it opportune to do so was given by the Sacred Congregation of Propaganda to the diocese of Baltimore on Dec. 10, 1857 and extended to all dioceses in the United States on Jan. 24, 1868 (ACTS OF II PLEN. CONC. BALT.: P. CXLIX). Where there is no Procession, only one censer is needed. On returning to the altar from the bench after putting on the cope, the celebrant makes a double genuflection *in plano* and kneels for a moment on the lowest step; it is only at this point that incense is put into the censer whereupon the Blessed Sacrament is incensed and then placed on the throne. The *Pange lingua* is sung in the meantime down to the last strophe inclusively, with a bow at the *Veneremur cernui* and the incensation at the *Genitori* as explained above under c (INSTR. CLEM.: XIX, 19–20).

g) The Litany of the Saints is sung at the conclusion

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of the *Genitori*, the *Panem de caelo* with its response and oration being omitted. The invocations of the Litany are not repeated, except for the first five invocations which are always repeated when a Litany is sung. After the *Gloria Patri* of the psalm the celebrant shall remain kneeling and in the ferial tone shall sing the subjoined verses, the singers responding. He shall rise for the *Dnus vobiscum* and the five following orations which he shall sing in the ferial tone and with hands joined before his breast, the ministers kneeling and holding the book; at the conclusion of the orations he shall again kneel for the last three verses whereupon he shall pray a moment in silence and retire to the sacristy (INST. CLEM.: XXIV, 18–27).

420. *Mass Pro Pace.* Where the Exposition of the Forty Hours' Devotion is continuous or uninterrupted (n. 415 a), the Mass *Pro Pace* shall be celebrated as a solemn votive Mass on the second day of the Exposition; it shall be celebrated with sacred ministers or at least as a high Mass (INSTR. CLEM.: XIII, 1; XV, 1). The Mass is given in the second series of votive Masses at the back of the Missal.

b) Where with the approval of the local Ordinary the Exposition of the Forty Hours' Devotion is suspended during the hours of the night (n. 415 b), the above Mass may but need not be celebrated unless the celebration is ordered by the local Ordinary or is the general practice in the diocese according to a custom of one hundred or even of forty years (S.R.C. 2814, III; 4268, I–III; EPH. LIT.: LII, P. 156; LIV, P. 125).

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c) The solemn votive Mass *Pro Pace* is prohibited on the days and in the circumstances noted in n. 266; when thus prohibited, the Mass is commemorated according to the norms stated in n. 267. Otherwise, the solemn votive Mass is celebrated according to the rules given in n. 268; the Mass shall be said in violet vestments, the votive Collect of the Blessed Sacrament is not added except as noted in n. 417 n, and the *Credo* shall be said (S.R.C.: April 27, 1927 AD III–IV; SEE N. 117 AD 6; N. 228 AD 7).

d) The Mass *Pro Pace* shall not be celebrated at the altar of Exposition or at an altar where the Blessed Sacrament is reserved for the Communion of the faithful, unless there is no other altar or unless there is some other real necessity or an immemorial custom to the contrary (INSTR. CLEM.: XII, 1–7; XIV, 1–2). This prohibition also applies to any Mass that is said in place of the Mass *Pro Pace*, when the latter is forbidden according to the rubrics (n. 266) or when the Bishop orders another Mass to be said instead as noted below (e).

e) Instead of the Mass *Pro Pace* the Bishop may order, if he so wishes, a votive Mass for some other necessity (INSTR. CLEM.: XIII, 1–3; S.R.C. 2723; 3049, IV AD 2).

f) Where the Devotion of the Forty Hours lasts for four days, it is for the local Ordinary to decide whether the Mass *Pro Pace* shall be celebrated on the second or third day (S.R.C. 2723).

g) On Jan. 14, 1858 the Holy See granted to the diocese of Baltimore an indult in virtue of which the sol-

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emn votive Mass *Pro Pace* may be celebrated without chant in those churches of the diocese where a high Mass is out of the question for want of a choir to sing it; the low Mass is said with two servers and with four lighted candles on the altar. The *Credo* is omitted.

h) Where the solemn votive Mass cannot be celebrated with chant and where no indult has been given to celebrate it without chant, the Mass of the day occurring shall be said; but if private votive Masses without chant are permitted (n. 259), the Mass *Pro Pace* may be said according to the norms given in n. 264.

421. *The Closing Mass.* Where the Exposition of the Forty Hours' Devotion is continuous or uninterrupted (n. 415 a), the Mass of the Blessed Sacrament shall be celebrated on the last day as a solemn votive Mass with sacred ministers or at least as a high Mass. The formula of the Mass is given in the first series of votive Masses at the back of the Missal; the Mass of Corpus Christi with the Sequence is only used when the Exposition closes on the feast of Corpus Christi (INSTR. CLEM.: XII, 1, 8; XV, 1–5; S.R.C. 1332, VII; APRIL 27, 1927).

b) Where with the approval of the local Ordinary the Exposition of the Forty Hours' Devotion was suspended during the hours of the night (n. 415 b), the above Mass may but need not be celebrated unless the celebration is ordered by the local Ordinary or is the general practice according to a custom of one hundred or even of forty years in the diocese (S.R.C. 2814,

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III; 4268, I–III; EPH. LIT.: LII, P. 156; LIV, P. 125). Where the solemn votive Mass is not celebrated, it will be sufficient to close the Devotion without any Mass immediately preceding.

c) The solemn votive Mass of the Blessed Sacrament is prohibited on the days and in the circumstances noted in n. 251 h and in n. 266; when thus prohibited, the Mass is commemorated according to the norms stated in n. 267. Otherwise, the solemn votive Mass is celebrated according to the rules given in n. 268; it shall be celebrated at the altar of Exposition and before the Blessed Sacrament exposed in the monstrance, so that from beginning to end the celebrant and sacred ministers shall observe the rules set down in n. 304 (S.R.C.: APRIL 27, 1927 AD I–II; JAN. 11, 1928). See n. 304 d (number of candles).

d) On Jan. 14, 1858 the Holy See granted to the diocese of Baltimore an indult in virtue of which the solemn votive Mass of the Blessed Sacrament may be celebrated without chant in those churches of the diocese where a high Mass is out of the question for want of a choir to sing it; the low Mass is then said with two servers and with four lighted candles on the altar. The *Credo* is omitted.

e) Where the solemn votive Mass cannot be celebrated with chant and where no indult has been given to celebrate it without chant, the Mass of the day occurring shall be said; but if private votive Masses without chant are permitted (n. 259), the Mass of the Blessed Sacrament may be said according to the norms given in n. 260.

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f) If the solemn Reposition is to take place in the evening and not immediately after the Mass, the celebrant of the Mass and the sacred ministers shall retire with the proper reverences to the sacristy after the last Gospel. See n. 412 c and n. 413 a.

g) If the Mass is to be immediately followed by the solemn Reposition, the celebrant goes to the bench after the last Gospel where he lays aside the chasuble and the maniple and puts on a cope of the color proper to the Mass; a deacon and subdeacon lay aside their maniples only. Concerning the rubrics to be observed in going from the altar to the bench and from the bench to the altar, see n. 191 b ad 4 (INSTR. CLEM.: XXX, 20; S.R.C. 1615, VI; 3697, XII).

422. *The Reposition.* On coming from the sacristy or the bench to the altar (n. 421 f–g), the celebrant makes a double genuflection *in plano* with the ministers whereupon he rises with them and kneels on the lowest step. The chanters at once begin the Litany of the Saints the invocations of which are not repeated, with the exception of the first five which are always repeated when a Litany is sung; at the verse *Peccatores* the candles of those taking part in the Procession are lighted; after the *Gloria Patri* of the psalm the celebrant remains kneeling and in the ferial tone sings the subjoined verses down to the *Dne exaudi* inclusively, the singers responding (INSTR. CLEM.: XXX, 20–21; EPH. LIT.: LVI, P. 131).

b) After the *Dne exaudi* the celebrant bows with a medium bow of the body, rises, turns, and puts incense

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into the two censers to be used in the Procession; he then kneels again on the lowest step, receives the censer from the thurifer, bows with a medium bow of the body, incenses the Blessed Sacrament with three double swings, bows again with a medium bow of the body, and returns the censer. Thereupon he receives the humeral veil, rises but without making any reverence beforehand, ascends to the predella, makes a simple genuflection, takes the monstrance down from the throne (using steps if necessary), places it on the corporal, makes another simple genuflection, reverses the monstrance, covers his hands with the ends of the humeral veil, takes up the monstrance with his right hand at the node and his left hand at the base, turns toward the people, and intones the *Pange lingua* unless this is done by chanters. The Procession follows.

c) During the Procession the celebrant walks under a canopy or an umbella, clerics with torches at either side but not under the canopy. The celebrant is preceded by two thurifers, they by the clergy carrying lighted candles, and the clergy by a cross-bearer in surplice accompanied by two acolytes with lighted candles. If lay societies take part in the Procession, they with their banner leading the way shall precede the cross-bearer.

d) After the Procession returns to the sanctuary, the celebrant goes up to the predella and places the monstrance on the corporal. He thereupon makes a simple genuflection, withdraws a little to the Gospel side, turns, descends to the floor, kneels on the lowest step but without making any reverence, and lays aside the

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humeral veil. The *Tantum ergo* is then begun by the choir. At the *Veneremur cernui* the celebrant bows and at the *Genitori* he incenses the Blessed Sacrament in the usual manner (n. 412 f–g). After the *Panem de caelo* and its response have been sung, he rises but without any reverence beforehand; he then sings in the ferial tone the five prescribed orations but without the *Dnus vobiscum* at the beginning (n. 414 d–e). At the conclusion of the orations he kneels for the last three verses whereupon he receives the humeral veil, gives Benediction, and reposes the Blessed Sacrament in the usual manner (n. 412 j–n).

e) If the celebrant is assisted by sacred ministers, the Procession is begun in the following manner. After the incensation at the conclusion of the Litany the deacon rises without any reverence beforehand, goes to the predella, makes a simple genuflection a little to the Epistle side of the middle and with hands joined before his breast, and takes the monstrance from the throne (using steps if needed). The celebrant in the meantime receives the humeral veil whereupon he with the subdeacon rises but without any reverence beforehand, ascends the steps, kneels on the edge of the predella, and covers his hands with the ends of the humeral veil. The deacon turns, places the monstrance in the hands of the celebrant, makes a simple genuflection toward the monstrance, and rises. The celebrant with the subdeacon also rises and steps up to the predella. As he turns to face the people, the deacon and subdeacon pass behind him to his right and left respectively. The sacred ministers walk under the can-

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opy with the celebrant, slightly raising the front edges of the cope (INSTR. CLEM.: XXX, 20–21).

f) If the celebrant is assisted by sacred ministers, the Procession is concluded in the following manner. On arriving back at the foot of the altar, the deacon kneels *in plano* on both knees and the celebrant standing gives him the monstrance. The celebrant then makes a simple genuflection toward the monstrance whereupon he and the deacon rise, the celebrant to kneel with the subdeacon on the lowest step and the deacon to ascend to the predella and to place the monstrance on the corporal on the altar table. The celebrant then lays aside the humeral veil while the deacon makes a simple genuflection on the predella a little to the Epistle side of the middle and with hands joined before his breast, descends to the floor, and kneels on the lowest step at the right of the celebrant and without any other reverence (INSTR. CLEM.: XXXI, 1).

g) Permission to omit the Procession if the pastor judges it opportune to do so was given by the Sacred Congregation of Propaganda to the diocese of Baltimore on Dec. 10, 1857 and extended to all dioceses in the United States on Jan. 24, 1868 (ACTS OF II PLEN. CONC. BALT.: P. CXLIX). Where there is no Procession, only one censer is needed. After the *Dne exaudi* at the conclusion of the Litany the chanters begin at once the *Pange lingua*, which is sung down to the *Genitori* inclusively. Incense is not put into the censer nor is the Blessed Sacrament incensed, except at the *Genitori* and as noted in n. 412 q.

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MEETING A FUNERAL AT DOOR OF CHURCH

423. *The Function in Question.* Ecclesiastical burial includes among other things the conveyance of the body of the deceased to the church where the funeral solemnities prior to interment are to be held (C. 1204; R.R.: VII, C. I AD 4). See n. 437 l Note.

b) The procedure to be observed in conveying the body of the deceased to the church of the funeral is divisible into the following four parts: 1) the procession to the place of the wake; 2) the sprinkling of the body with Holy Water and the recitation over it of the *De profundis* with the antiphon *Si iniquitates;* 3) the taking up of the body, the procession to the church of the funeral, and the recitation along the way of the *Miserere* with the antiphon *Exsultabunt;* 4) the entrance into the church proper, the recitation of the *Subvenite,* and the deposition of the body before the main altar outside the sanctuary (R.R.: VII, C. III AD 1–4).

c) Where a procession to the place of the wake and thence to the church of the funeral cannot be held, it will be sufficient to meet the funeral directly inside the entrance to the vestibule of the church and from there to conduct the body of the deceased into the church. This is allowed in rural parishes, if the home of the deceased is too far from the parish church (S.R.C. 3035, 1). For equally legitimate reasons the practice is the commonly accepted one in the United States and in

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certain other places in connection with the funerals of the laity (S.R.C. 3481, 1).

d) Since the above-mentioned practice is essentially the same function as the one described in the first two paragraphs (a–b), it is therefore subject to the same canons and rubrics to the extent that they are applicable.

424. ***The Officiating Priest.*** The right to meet a funeral at the door of the church ordinarily belongs to the proper pastor of the deceased, as long as the church of the funeral is located within his parish-territory and as long as the place of the wake is within what the local Ordinary has established to be a convenient walking distance to the church of the funeral; the proper pastor has this right, even though the church of the funeral is an exempt church and even though the place of the wake is outside his parish-territory. If the church of the funeral is an exempt church, the body of the deceased shall be conducted into the church by the proper pastor of the deceased but under the cross of the funeral church, while the rector of the latter church shall have the right to celebrate the funeral solemnities of the Office and Mass and Absolution (cc. 1218, 1–2; 1230, 1–3; 1232, 1).

b) The right to meet a funeral at the door of the church is regulated otherwise than as stated in the preceding paragraph, in the following cases: if the deceased is a male religious or a male novice or a man working for male religious and residing permanently in their house (c. 1221, 1–3); or if the deceased is a

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female religious or a female novice and not subject to the local pastor but to a chaplain (c. 1230, 5); or if the deceased was a resident of a Seminary (cc. 1222; 1368); or if the deceased is to be buried from a church outside his proper parish (cc. 1218, 1; 1230, 7).

c) Whoever has the right to meet a funeral at the door of the church has also a duty to do so, except in a grave case of necessity. One may exercise this right and satisfy this obligation either personally or through another (c. 1230, 1). Similarly, if one and the same person has the right to meet a funeral at the door of the church and the right to celebrate the other funeral solemnities in the church, he may exercise these rights in whole or in part either personally or through another or others.

425. ***Vestments of the Officiating Priest.*** He shall vest in surplice and black stole with or without the black cope. While proceeding to the door of the church and back again, he shall wear the biretta. He removes the biretta, while reciting the *De profundis* with its antiphon over the deceased. See n. 121 i.

b) The officiating priest may not wear the alb instead of the surplice; if he is to celebrate the funeral Mass afterward, he must retire to the sacristy after leading the body into the church and only then may he vest for Mass beginning with the amice (S.R.C. 3035, I; S.L.: IV, QU. 257 AD A). The only alternative is to appoint one priest to lead the body into the church and another to celebrate the Mass, since it is not required that one and the same priest should perform both functions (n

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424 c); in this way the celebrant of the Mass can be vested and ready to start as soon as the other priest returns to the sacristy.

426. ***Assistants to the Officiating Priest.*** The procession to the door of the church and back is led by the server who carries the holy water and sprinkler; he is followed by the crucifer and by the two acolytes with lighted candles; next come the regular clergy, then the secular clergy, and finally the officiating priest with the master of ceremonies at his left (S.L.: IV, QU. 257 AD A).

b) All the servers shall wear cassock and surplice. The surplice over their cassock or habit shall be worn by the clergy also, with the exception of those religious who are not obliged by this law. The clergy shall also carry the biretta, though they do not wear it while walking inside the church. Lighted candles are distributed to the clergy, when the officiating priest is about to sprinkle the deceased with holy water and to recite the *De profundis*.

c) A vested subdeacon may not be employed to act as cross-bearer. Neither may the officiating priest be assisted by sacred ministers, even when the funeral Mass for the deceased is to be a solemn Mass (S.R.C. 2915, VIII; 3066, II; S.L.: IV, QU. 257 AD A).

427. ***Order of the Ceremony.*** The four parts of the ceremony, indicated in n. 423 b, should be carried out as well as possible according to the rubrics of the Ritual.

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b) During the sprinkling of the body with holy water and during the recitation of the *De Profundis* all shall be standing still and with heads uncovered, the celebrant at the foot of the casket and the clergy lined up along either side with the highest in dignity nearest the celebrant. This part of the ceremony takes place in the vestibule of the church; or it can also take place outside the entrance to the vestibule or even at the open hearse. When the antiphon is repeated, the casket is lifted up to be carried or wheeled behind the celebrant into the church. Clerics are not allowed to act as pall-bearers for a lay person, no matter what the latter's dignity (c. 1233, 4) ; ecclesiastics in sacred vestments may not act as pall-bearers for a deceased priest, even to the extent of merely holding the edges of the pall (S.R.C. 3110, XV).

c) The *Miserere* with its antiphon should be terminated, when the celebrant passes from the vestibule into the church proper. If the distance to the entrance into the church proper is very short, it will be sufficient if the celebrant recites or the chanters sing no more than the first verse of the *Miserere* followed by the *Requiem aeternam* with the antiphon before and after. It is more important to start the *Subvenite* as the deceased is led into the church proper, especially since the *Miserere* is intended to be said only on the way to the church.

d) In placing the casket before the main altar outside the sanctuary, the deceased shall face toward the altar; but if the deceased is a priest, he shall face toward the people. Lighted candles (usually six in num-

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ber) shall be placed around the body at once. If the deposition of the body before the altar is not to be followed by any function just at that time, the celebrant shall stand at the foot of the casket and at the conclusion of the *Subvenite* shall say the prayers indicated in the Ritual (R.R.: VII, C. III AD 4); but these prayers are omitted, if the Divine Office or the Mass or an Absolution without a Mass is to follow immediately. Where the Absolution is performed apart from Mass, the celebrant may not be assisted by sacred ministers (S.R.C. 3066, II). See n. 153 k.

428. ***Miscellaneous Remarks.*** If Pious Unions, Confraternities, Archconfraternities, and Third Orders are officially represented in the above processions, they shall precede the cleric with the holy water and in the order indicated (R.R.: VII, C. III AD 1). Parish and similar approved lay societies, if officially represented, shall follow the casket, even if they proceed under a blessed banner (S.R.C. 4109). Individuals of the laity shall also follow the casket.

b) The pall with which the casket is to be covered must be black in color and any ornamentation must be restrained and moderate. Where it is customary to drape the caskets of the young with a white pall as a sign of their innocence, the pall should be bordered with black if death occurred after attaining the use of reason; a black cross running the length and breadth of the white pall is not allowed (S.R.C. 3035, XI; 3263; 4165, V).

c) It is not allowed to place a picture of the de-

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ceased on the casket (S.R.C. 3898). It is not however forbidden to adorn the casket with the coat of arms of the deceased or to place on it some mark indicative of his rank or dignity. Thus, the casket of a cleric is adorned customarily with a biretta, that of a deacon or priest with a biretta and a black or violet stole, that of a Bishop with a white miter, that of a Cardinal with the red hat or the red biretta, and that of the Sovereign Pontiff with the tiara (INSTIT.: II, N. 808 AD C).

d) Where it is customary at a military funeral to drape the casket with the national flag, the black pall covering the casket underneath should not be completely hidden from view.

e) If the deceased is a cleric, he shall be laid out wearing the cassock and whatever other clothing is ordinarily worn underneath. If he is in minor orders, he shall wear the surplice over the cassock. If he is a subdeacon, he shall be vested over the cassock in amice, alb, cincture, maniple, and tunic of violet color. If he is a deacon, he shall be vested over the cassock in amice, alb, cincture, violet maniple, violet (transverse) stole, and violet dalmatic. If he is a priest, he shall be vested over the cassock in amice, alb, cincture, violet maniple, violet (crossed) stole, and violet chasuble. All moreover shall be tonsured and shall be wearing the biretta (R.R.: VII, C. I AD 12–16).

f) Where it is the practice to use a vehicle in order to transport the deceased from their home to the church and from the church to the cemetery, this practice is licit; the pastor should then walk before the vehicle in sacred vestments and preceded by the proces-

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sional cross, unless there are other approved reasons for merely meeting the funeral at the door of the church or for not conducting the funeral processionally to the cemetery (S.R.C. 3212, I–II).

g) A pastor cannot without a just and grave cause approved by the Ordinary exclude pious sodalities or secular clerics or religious from assisting at any funeral solemnity to which the family or the heirs of the deceased have invited them, whether there is question of the services celebrated in the church proper or of the funeral procession from the home of the deceased to the church or from the church to the cemetery; but clerics attached to the church of the funeral should be the first to be invited by the family or heirs (c. 1233, 1).

h) Societies or insignia manifestly hostile to the Church may never be admitted to any of the solemnities offered for a person deceased (c. 1233, 2).

i) A priest who is conducting a body to a church or a cemetery may freely pass with stole and cross through the territory of another parish or diocese, nor is the permission of the pastor or local Ordinary required (c. 1232, 1).

OFFICE OF THE DEAD

429. ***The Office in General.*** When Matins or Lauds, or Vespers of the Office of the Dead are sung, the six high candles on the altar are lighted; these must be

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of common or unbleached beeswax (n. 154 d). The priest who presides wears the surplice, over which he may but need not also wear the black stole or the black cope or both; it is forbidden to wear the alb instead of the surplice or to be assisted by deacon and subdeacon in sacred vestments (S.R.C. 3029, IV–IX; 4054, VIII). On the way to choir the priest who is to preside is accompanied by the two chanters who shall also raise the front edges of the cope; they shall be preceded by the master of ceremonies, and he by two acolytes carrying lighted candles of common or unbleached beeswax.

b) The above solemnities may be observed even when the same Hours are only recited in choir or in common, especially if the occasion is solemn.

c) On All Souls' day the Office of the Dead is made up of Matins, Lauds, the minor Hours up to None inclusively, Vespers and Compline (n. 610 b). On all other occasions this Office has only Matins, Lauds, and Vespers, to be said in that order (S.R.C.: JUNE 16, 1956 AD 7 B; EPH. LIT.: LXX, P. 412).

d) The Office of the Dead is said under double rite on the following days: on All Souls' day, when it is said as the Office of the day; on the day of death or burial, when it is said with the body of the deceased physically or at least morally present (n. 288); on the 3rd, 7th, and 30th day after death or burial (n. 294); on the more convenient day after receiving notice of a death (n. 295); on the anniversary of a death or burial (n. 296); on a quasi-anniversary of a death (n. 297); on any day that the Office is said solemnly, that is,

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with chant and with the one presiding wearing the surplice and black cope with or without the black stole or at least the surplice and black stole (R.G.B.: II AD 4; CALLEWAERT: N. 325, NOTE 4).

e) The Office of the Dead is said under simple rite, whenever on days and occasions other than those mentioned in the preceding paragraph it is said with three Nocturns or with one Nocturn respectively (R.G.B.: III AD 4; IV AD 4).

f) The Office of the Dead for All Souls' day is as given for Nov. 2 in the Autumn Breviary. On all other occasions it is to be said as given at the end of the Breviary or as given in the Ritual (R.R.: VII, C. IV).

g) The verse *Requiem aeternam* is said instead of the *Gloria Patri* at the conclusion of the invitatory and of the psalms at all the Hours and in the responsories after the third, sixth, and ninth Lessons; it is said in the plural, even when the Office is being said for one person only.

h) Concerning the omission of the final Antiphon of the Blessed Virgin in the Office of the Dead, see n. 336 d. See also n. 30 l (organ prohibited); n. 146 j (color of antipendium); n. 148 i (color of tabernacle veil); n. 156 e ad 8 (flowers on altar forbidden).

430. ***When Prohibited.*** The Office of the Dead cannot be sung or recited in choir in the presence of the Blessed Sacrament exposed (S.R.C. 3479, II; 3582, IV).

b) The choral recitation or singing of the Office of the Dead is forbidden on the occasion of a funeral, if the day is one on which the funeral Mass is prohibited

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according to n. 290 d. The prohibition begins at the time of first Vespers but ends at the time of second Vespers; hence, if the body of the deceased is brought to the church in the afternoon or evening of the day in question, the Office of the Dead may be said publicly over it (CALLEWAERT: N. 322 AD A; SEE S.R.C. 4130, I; N. 177 E).

c) The choral recitation or singing of the Office of the Dead is forbidden on the 3rd, 7th, and 30th day after death or burial, if the day is one on which the corresponding Requiem Mass is prohibited according to n. 294. The rule is the same for Office of the Dead on the occasion of receiving news of a death and on the occasion of the anniversary of a death, the forbidden days to be found in n. 295 and n. 296 respectively (CALLEWAERT: N. 322 AD B).

d) The choral recitation or singing of the Office of the Dead on occasions other than those mentioned above is forbidden on the following days: doubles of the first or second class; Sundays; privileged ferias, vigils, and octaves (CALLEWAERT: N. 322 AD C).

431. ***Vespers of the Dead.*** Vespers of the Dead are never prescribed except in the Office of All Souls' day, when they are said as the Vespers on All Souls' day itself (n. 610 b). They may be said on other occasions, provided that they are said at a time of day that is proper to the Hour of Vespers; it is moreover fitting that Vespers of the Dead should not be said in choir unless Matins and Lauds of the Dead have preceded (CALLEWAERT: N. 321). See n. 429 c.

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b) The Hour is begun as noted in the Breviary; but the *Pater* and *Ave* are omitted (S.R.C.: MARCH 23, 1955 AD TIT. IV, 2).

c) The Prayers assigned to be said after repeating the Magnificat antiphon are never omitted, even though the recitation of Vespers is to be followed immediately by Matins; but the psalm *Lauda anima mea* is only said, when the Office of the Dead is being said under simple rite (n. 429 e).

d) If Vespers of the Dead are sung, all shall sit from the beginning of the first psalm to the beginning of the Magnificat exclusively. During the Magnificat all stand; there is no incensation. While the Magnificat antiphon is being repeated, all sit. During the Prayers all kneel, the celebrant kneeling either at his place in choir or on the lowest step of the altar. The celebrant rises for the *Dnus vobiscum* and the oration, kneeling again for the *Requiem aeternam* after the oration. All rise before the final *Requiescat in pace* (CALLEWAERT: N. 328; DE CARTO-MORETTI: NN. 152–153).

432. ***Matins of the Dead.*** The recitation of Matins and Lauds of the Dead is prescribed on the occasion of a funeral as part of the suffrages to be offered for the deceased in the church of the funeral and with the body physically or at least morally present (n. 427 d). If because of lack of time or because of a crowded schedule of funerals or on account of some other reasonable cause the three Nocturns and Lauds cannot be said, at least one Nocturn with Lauds or even without Lauds shall be said. But if for some reasonable cause

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not even one Nocturn without Lauds can be said, the other prescribed prayers and suffrages for the deceased shall not be omitted; the reference is to the Mass, the Absolution after Mass, and the services at the grave (R.R.: VII, C. III AD 4–5, AD 16–17; C. 1215).

b) The Hour is begun as noted in the Breviary; but the *Pater*, *Ave*, and *Credo* are omitted (S.R.C.: MARCH 23, 1955 AD TIT. IV, 2).

c) The invitatory is said, whenever the Office is said under double rite, even should only one Nocturn be read or sung (R.R.: VII, C. IV AD MAT.; SEE N. 429 D–E). A double genuflection is made while the words *Venite adoremus et procidamus ante Deum* are being sung by the choir, but a simple genuflection is made if these words are only recited; the antiphonaries make a simple genuflection after completing these words, whether they sing or merely recite them (R.G.B.: XXXVI, I AD B).

d) The three Nocturns are prescribed in the Office for All Souls' day. They are also prescribed when the Office is said in connection with the solemnities of a funeral, except as noted above (a); on other occasions the three Nocturns may but need not be said. Whenever the three Nocturns are not said, only one can be said; on the occasion of a funeral with the body at least morally present the one Nocturn must be the first Nocturn; on all other occasions the one Nocturn will be the first Nocturn on Sunday and Monday and Thursday, the second Nocturn on Tuesday and Friday, and the third Nocturn on Wednesday and Saturday; if on these other occasions a Mass of Requiem is also to be celebrated, the Nocturn chosen should be the

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one prescribed for the day on which the Mass is said, even though the Office is anticipated the evening before (B.R.: OFF. DEF. AD MAT.; R.R.: VII, C. IV AD MAT.; S.R.C. 3764, VI; 4095, II).

e) No Absolution or Blessing is to be given before the Lessons of the three Nocturns, nor is the *Tu autem Domine* or any other conclusion to be said at the end. No Title is to be read before the Lessons, except on All Souls' day before the Lessons of the second and third Nocturns.

f) The one presiding is not required to take the last Lesson. If he does take it, the choir is not required to stand; nor do the acolytes assist with lighted candles when the Office is sung (CALLEWAERT: N. 329; DE CARPO-MORETTI: N. 216).

g) Two responsories are given after the ninth Lesson. The first and shorter one is used when only the third Nocturn is said; the second and longer one is used when the three Nocturns are said.

h) Whenever Matins alone are said so that Lauds are entirely omitted, the Prayers indicated at the end of Lauds shall be said at the conclusion of the Nocturns or Nocturn of Matins; the *De Profundis* at the beginning of these Prayers after the *Pater noster* is only said, when the Office was said under simple rite; either the oration corresponding to the occasion or the oration corresponding to the quality of the person may be said; the *Requiem aeternam* and the *Requiescant in pace* are said after the oration, unless the Office is to be followed by its appropriate Requiem Mass or by an Absolution (R.R.: VII, C. III AD 5; VII, C. IV POST NOCTT.).

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i) If Lauds are to be separated from Matins, after the last responsory of Matins shall be said the *Dnus vobiscum*, the oration, the *Requiem aeternam* (in the plural), and the *Requiescant in pace;* the separation of Lauds from Matins is allowed in the private recitation of the Office of the Dead, nor is it forbidden in the public recitation except on All Souls' day (B.R.: NOV. 2 POST MAT.; R.R.: VII, C. IV POST MAT.).

433. *Lauds of the Dead.* The recitation of Lauds of the Dead is prescribed on the occasion of a funeral only, as explained in n. 432 a. In choir the Hour should normally be preceded, though not necessarily immediately, by Matins of the Dead with at least one Nocturn (n. 432 i).

b) The Hour is begun as noted in the Breviary; but the *Pater* and *Ave* are omitted (S.R.C.: MARCH 23, 1955 AD TIT. IV, 2).

c) The Prayers assigned after the Benedictus are always said, with the exception of the *De Profundis* after the *Pater noster* which is only said when the Office is said under simple rite; either the oration corresponding to the occasion or the oration corresponding to the quality of the deceased may be said; the *Requiem aeternam* and the *Requiescant in pace* are said after the oration, when the Office is to be followed at once by the corresponding Requiem Mass or by the Absolution. If Lauds are sung, the procedure is the same as explained in n. 431 d.

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THE ABSOLUTION OR LIBERA

434. *When Prescribed.* The Absolution is prescribed immediately after every funeral Mass, even if an Absolution was given the evening before after bringing the body to the church, or even if the procession to the cemetery is to be deferred until later in the day in which case the Absolution may not be omitted after the Mass though it may be repeated before the procession, or even if the body is to be brought before interment to the cemetery church in which case the Absolution may not be omitted in the funeral church though it may be repeated in the cemetery church. If the funeral Mass cannot be celebrated, the obligation of giving the Absolution in the funeral church and with the body at least morally present is not for that reason necessarily extinguished (C. 1215; R.R.: VII, C. III AD 7, 17; S.R.C. 3748, I; I.E.R.: XLVII, P. 639).

b) The oration *Non intres* is never said except at the one Absolution that is prescribed as noted above, even though Absolution with the body present is given at other times (S.R.C. 3575, I–II). *Oremus* is not said before this oration. It is to be said as given, so that the singular is not changed to the plural nor the masculine to the feminine even when the Absolution is for more than one or for a woman (R.R.: VII, C. III AD 7).

c) The oration *Deus cui proprium* is said as often as Absolution with the body at least morally present is repeated; no other oration may be said in its place; if the Absolution is for a bishop or a priest, the word

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episcopi or *sacerdotis* is added after the baptismal name of the deceased (R.R.: VII, C. III AD 10).

d) If on the occasion of a funeral the prescribed Absolution cannot be given with chant, it must be given without chant but with holy water and incense.

e) The singing of the *In paradisum* is begun, as soon as the *Deus cui proprium* in the Absolution following the funeral Mass is concluded; at the same time the procession to the place of interment shall also begin, this procession to be conducted as described in n. 438 d (R.R.: VII, C. III AD 11).

f) If the procession from the church of the funeral to the place of interment cannot be held immediately after the Absolution but must be deferred till later, the *Deus cui proprium* at the end of the Absolution shall be followed at once by the prayers assigned to be said at the grave from the *Ego sum* to the *Anima ejus;* these prayers shall be either sung or recited and shall be accompanied by the sprinkling of the body as prescribed in the Ritual; thereupon the celebrant and ministers shall return to the sacristy, saying the prayers noted in n. 437 k. Before beginning these prayers, the body may first be conducted to the vestibule of the church; but this is not required. The *In paradisum* would seem to be of obligation before the *Ego sum;* but there is good authority for omitting it where this is the practice. The above is of obligation, even if the whole service together with the Absolution is to be repeated later (R.R.: VII, C. III AD 11, 14, 15; S.R.C. 2696; S.L.: IV, QU. 274; EPH. LIT.: XLV, P. 71; LVI, P. 118 AD 9; I.E.R.: XLVII, P. 640). See also n. 438 j–k.

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435. *When Permitted.* An Absolution without the body either physically or morally present is permitted after any (even low) Mass of Requiem, provided that the Absolution is celebrated with chant. It is never obligatory in such cases unless prescribed by particular law or stipulated by the donor of the stipend (S.R.C. 1322, VI; 3369, II; 4215).

b) An Absolution without the body either physically or morally present is also permitted either after the Office of the Dead or simply as a function by itself, provided that the occurring Office is not a double of the first class and that the Absolution is celebrated with chant (S.R.C. 3780, VIII).

c) An Absolution without the body being either physically or morally present cannot be celebrated after a Mass of the day or after a votive Mass, unless the celebrant first retires to the sacristy and unless the Absolution is celebrated as a function entirely independent of and totally unrelated to the Mass before it; it is further required that the occurring Office is not a double of the first class and that the Absolution is celebrated with chant (S.R.C. 2186; 3014, I; 3201, VIII; 3722, I; 3780, VIII; 3942; 4183; 4215; 4270).

d) If an Absolution is celebrated without the body being either physically or morally present, the rite to be observed differs from the rite to be observed with the body present, as follows: the oration *Non intres* before the *Libera* is omitted; either the oration *Absolve quaesumus* or the oration corresponding to the occasion or the oration corresponding to the quality of the deceased may be said at the end of the Absolution; the

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Requiem aeternam and the following verses are said after the oration, with the exception of the final *Animae eorum* which is omitted if the Absolution is for All the Faithful Departed (R.R.: VII, C. V AD 4). Candlesticks (usually six) with candles of unbleached beeswax are placed around the catafalque. If the Absolution is to be preceded by a Requiem Mass for the deceased, the candles are lighted from the beginning of the Mass.

436. *The Celebrant.* An Absolution after a Mass of Requiem must be given by the celebrant of the Mass. Only the Bishop of the diocese has the right to give Absolution after a Mass of which he was not the celebrant; a titular bishop does not have this right, and it is the more probable view that he cannot be delegated to exercise this right in the name of the Ordinary. If the Bishop of the diocese is wearing the mozzetta while assisting at the Mass of Requiem, he vests for the Absolution by putting on the black stole and the black cope over the amice (R.R.: VII, C. III AD 7; C. V AD 1; C.E.: II, C. XI, N. 10; S.R.C. 3029, X; 3798, II; 4355, II AD 3; I.E.R.: XLVI, P. 429).

b) For an Absolution after a Mass of Requiem the celebrant of the Mass goes to the bench where he lays aside the chasuble and maniple and puts on the black cope; if he has no black cope, it will be sufficient merely to lay aside the chasuble and maniple. He does not wear the biretta while walking from the altar to the bench or from the bench to the altar; but he does wear it while proceeding from the altar to the coffin or cata-

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falque and from the coffin or catafalque to the altar and thence to the sacristy (R.R.: VII, C. III AD 7; C. V AD 1; SEE N. 132 K–L).

c) For an Absolution apart from a Mass of Requiem the celebrant vests in the surplice, black stole, and black cope; the alb with amice and cincture may not be worn instead of the surplice. The biretta is worn from the sacristy to the coffin or catafalque and back (CALLEWAERT: N. 248, NOTE 4; SEE N. 132 L).

d) The celebrant at an Absolution may not be assisted by sacred ministers, except when the Absolution follows immediately a solemn Mass of Requiem; the deacon and subdeacon at the Mass shall then be the deacon and subdeacon at the Absolution. After the Mass they go with the celebrant to the bench where they lay aside their maniples only; only the deacon wears the biretta from the altar to the coffin or catafalque and back, the subdeacon during this time being engaged with the cross (R.R.: VII, C. III AD 7; C. V AD 1; S.R.C. 3066, II).

437. ***Miscellaneous Remarks.*** If there is to be a sermon on the occasion of a funeral, it shall be preached after the Mass and before the Absolution. The preacher wears neither surplice nor stole over his cassock or habit. On coming from the sacristy he kneels before the altar and says a brief prayer. If a Bishop is present, he does not ask his blessing but bows profoundly to him or (if he is the Ordinary) genuflects; after ascending the pulpit he again makes a reverence to the Bishop whereupon he makes a sign of the Cross

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on himself and begins the sermon. The celebrant sits at the bench, having previously laid aside the maniple only; according to another view the celebrant lays aside the chasuble and maniple and puts on the cope before the sermon is begun (C.E.: I, C. XXII, N. 6; II, C. XI, N. 10; S.R.C. 2888, I–II; CALLEWAERT: N. 247; DE CARPO-MORETTI: N. 859).

b) In the procession from the altar to the coffin or catafalque the cleric with the censer and boat and the cleric with the holy water and sprinkler lead the way, followed by the crucifer between two acolytes with lighted candles; after a solemn Mass of Requiem the crucifer is the subdeacon vested as at the Mass but without the maniple. The crucifer is followed by the clergy, if they take part in the procession. After the clergy comes the celebrant with the master of ceremonies at his left, unless the Absolution is solemn in which case the master of ceremonies precedes the celebrant who is assisted at his left by the deacon vested as at the Mass but without the maniple (R.R.: VII, C. III AD 7; C. V AD 1).

c) During the Absolution the two clerics with the censer and holy water stand behind or at least near the celebrant and at his left. The crucifer with the candle-acolytes stands at the end of the coffin or catafalque opposite to the celebrant, facing him and with the cross facing him also. The celebrant faces the coffin or catafalque; his position is between the coffin or catafalque and the altar, except when the Absolution is for a priest physically or at least morally present in which case the position of the celebrant is between the

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coffin or catafalque and the door of the church. If the celebrant is assisted by sacred ministers, the deacon stands habitually at his left except as noted below (g) and the master of ceremonies stands at the right of the celebrant but somewhat behind him; otherwise, the master of ceremonies stands habitually at the left of the celebrant (R.R.: VII, C. III AD 7; C. V AD 1; S.R.C. 4034, III).

d) The choir shall not begin the singing of the *Libera*, until the celebrant and the crucifer have taken up their proper position at either end of the coffin or catafalque; on the occasion of a funeral, moreover, the singing of the *Libera* shall not begin, until the celebrant has finished the *Non intres* (R.R.: VII, C. III AD 8; S.R.C. 3108, IV; 3110, XVII).

e) When the position of the celebrant is between the coffin or catafalque and the altar, he shall stand a little toward the Epistle side so that he may see the cross held by the crucifer (R.R.: VII, C. V AD 1).

f) The celebrant stands with hands joined before his breast, except while putting incense in the censer or while sprinkling the coffin or catafalque or while incensing the same. The book is held before him by the deacon standing at his left; if there are no sacred ministers, this is done by the master of ceremonies likewise standing at his left. The *Libera* may but need not be read by the celebrant while it is being sung (R.R.: VII, C. III AD 7, 10).

g) The deacon stands at the right of the celebrant while ministering the boat at the imposition of the incense and when presenting him with the sprinkler and

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the censer; at other times he stands at the celebrant's left, even when receiving the latter's biretta at the beginning of the function and when returning it to him at the end. These same positions are taken by the master of ceremonies, if there are no sacred ministers.

h) The incense is blessed by the celebrant and with the usual formula, after it is put into the censer; at a solemn Absolution the deacon requests the blessing with the usual formula. When anything is presented to or received from the celebrant, neither the latter's hand nor the thing is ever kissed.

i) The celebrant must walk around the coffin or catafalque while sprinkling and incensing it, even when the Absolution is given without sacred ministers and *absente corpore* (S.R.C. 4034, IV). He sprinkles and incenses each side of the coffin or catafalque three times, the first time at the foot and the second time at the middle and the third time at the head (n. 199 q); he begins with the side that is on his right; as he passes in front of the crucifer, he makes a profound bow of the body to the cross; the deacon (master of ceremonies) accompanies him at his right, holding up the front edge of the cope and genuflecting to the cross when passing in front of it (R.R.: VII, C. III AD 10; C. V AD 2; C.E.: II, C. XI, NN. 18–19).

j) The celebrant makes a sign of the Cross over the coffin or catafalque while singing the *Requiem aeternam* after the oration, but not while singing the final *Anima ejus* (*Animae eorum*).

k) Unless the Absolution is for All the Faithful Departed, the celebrant on starting back for the sacristy

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shall say without chant the antiphon *Si iniquitates* down to the asterisk; with the accompanying clergy he shall then say the *De Profundis* and the entire *Si iniquitates* at the end. On reaching the sacristy but before unvesting, he shall conclude with the following prescribed prayers: the *Kyrie;* the *Pater noster;* the *Et ne nos;* the *A porta inferi;* the *Requiescant in pace;* the *Dne exaudi;* the *Dnus vobiscum;* the oration *Fidelium;* the *Requiem aeternam;* and the *Requiescant in pace* (R.R.: VII, C. III AD 15; C. V AD 3).

l) Where the local Ordinary has authorized the use of the English Supplement of the Ritual approved for the U.S.A. (S.R.C.: JUNE 3, 1954), the Absolution following a funeral Mass may be given either as therein described or as described in the Ritual proper and explained above (a–k). In neither case are the faithful allowed to say the *Pater* aloud and in the vernacular, while the coffin is being sprinkled.

Note: The above option also applies to the Meeting of a Funeral at the Door of the Church (nn. 423–428), to the Interment Service (n. 438), and to the rites and ceremonies in the Burial Service for Little Ones (nn. 439–442).

THE INTERMENT-SERVICE

438. ***The Function in Question.*** Ecclesiastical burial includes among other things the deposition of the body of the deceased in a place legitimately de-

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puted for the interment of the faithful departed (c. 1204; n. 286 a–b). Concerning the places in which the bodies of the faithful may legitimately be interred, see n. 89 c–j. See also n. 437 l Note.

b) Interment shall take place in the cemetery attached to the church of the funeral, except as indicated in n. 90 a. The service shall be carried out in the manner prescribed in the liturgical books, after the preceding funeral solemnities have been celebrated in the funeral church (c. 1231, 1).

c) The interment-service is divisible into the following four parts: 1) the procession with the body of the deceased from the church of the funeral to the place of interment; 2) the blessing of the grave; 3) the prayers for the deceased at the place of interment; 4) the return procession from the place of interment to the church (R.R.: VII, C. III AD 11–15).

d) The procession with the body of the deceased from the church to the grave shall begin, when the oration *Deus cui proprium* at the end of the Absolution is concluded (n. 434 e). The singing of the *In paradisum* shall begin at the same time also. While the procession is in progress, this antiphon may be repeated as often as necessary or it may be followed by the singing of other appropriate liturgical texts (e.g. the *Miserere*). The procession is led by the server with the holy water and the sprinkler, accompanied (if the grave is to be blessed) by a server with the censer; these are followed by the crucifer between two acolytes with lighted candles, the same as the crucifer and acolytes at the Absolution (n. 437 b); next come the regu-

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lar clergy, then the secular clergy, and finally the celebrant with the deacon (master of ceremonies) at his left. The body of the deceased is conveyed immediately behind the celebrant; concerning other participants, see n. 428 a. See also n. 121 j–k.

e) The grave shall be blessed only if this is required according to n. 88. The blessing is given as soon as the procession arrives at the place of the interment; it may not be given privately, that is, beforehand and apart from the interment-service. The blessing consists of the oration *Deus cujus miseratione,* to be changed as noted in the Ritual if the grave is intended for one person only; the celebrant thereupon puts incense into the censer thrice, blessing it with the usual formula; he next sprinkles three times and in the usual manner first the coffin and then the grave; finally, he incenses the coffin and the grave in the same way they were sprinkled. He does not walk around the coffin and the grave while sprinkling and incensing them but remains standing in the place noted in the following paragraph.

f) The prayers at the grave begin with the *Ego sum* before the Benedictus and end with the *Anima ejus.* They are said after the coffin has been laid in or alongside the grave, unless the grave must be blessed in which case they are said after the blessing. The celebrant with the master of ceremonies (deacon) at his left stands at the foot of the grave, facing the cross held at the head of the grave by the crucifer between the candle-acolytes; the clergy stand between the celebrant and the crucifer along either side of the grave;

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the servers with the holy water and censer stand behind and to the left of the celebrant. The latter keeps his hands joined before his breast while singing or reciting the prayers, the book to be held for him by the master of ceremonies (deacon); birettas are removed.

g) The celebrant and ministers together with the clergy return from the place of interment to the church in procession. On the way and in the sacristy the *De Profundis* and other prayers are said, as indicated in n. 437 k (R.R.: VII, C. III AD 15).

h) The priest who officiates at the church services for the deceased has the right and duty to accompany the body to the place of interment, as explained in n. 89 r. He shall be vested as at the Absolution preceding the interment-service, and he may have the assistance of sacred ministers only if he was so assisted at the Absolution (n. 436 b–d). Concerning other matters pertaining to the procession, see n. 428 b–i.

i) It is for the local Ordinary to decide when the body of a person deceased can conveniently be brought in sacred procession from the church of the funeral to the cemetery; where parishes belonging to different dioceses are involved, the decision shall be made by the Ordinary of the place where the death occurred (c. 1218, 2).

j) It may happen that the body of the deceased is to be brought from the funeral church to some other church from which it is to be led in sacred procession to the place of interment. In such a case the Absolution in the church of the funeral is to be concluded in the manner described in n. 434 f; the solemn interment

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service as well as an Absolution before it may always, however, be celebrated in the church from which the body is to be brought to burial (S.L.: IV, QU. 274 AD 2).

k) It may also happen that because of the distance involved or for other reasons a sacred procession from the church of the funeral to the place of interment is out of the question, so that the procession to the cemetery is nothing more than a cortege of vehicles of one kind or another. In such a case the Absolution in the church of the funeral is also to be concluded in the manner indicated in n. 434 f; but this does not mean that a priest may not or should not go to the grave or that the prayers from the *Ego sum* to the *Anima ejus* may not or should not be there repeated; if the grave must be blessed, this must be done before the *Ego sum* is said and with holy water and incense (S.L.: IV, QU. 274 AD 1 B, 3).

BURIAL OF LITTLE ONES

439. ***Miscellaneous Remarks.*** By little ones are here meant those who have died after Baptism but before coming to the use of reason. A person is not presumed to have come to the use of reason until after completing seven years; the insane who have never had the use of reason are in law likened to infants, no matter what their age (c. 88, 3). See n. 437 l Note.

b) A crown of flowers or of aromatic or sweet-smelling herbs shall be placed on the head of the deceased

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as a sign of the latter's carnal integrity and virginity (R.R.: VII, C. VII AD 1). The coffin shall be covered with a white, not a black, cloth. If the church bells are to be sounded, they shall not be tolled but shall be rung in a festive manner (R.R.: VII, C. VI AD 2).

440. *At the Door of the Church.* The body of the deceased may be conducted to the church from where it is waked. But it is here presumed that the funeral will be met at the door of the church, as in n. 423 c. The priest shall vest in surplice and white stole with or without a white cope; he may not wear the alb in place of the surplice, even if he is to celebrate Mass immediately afterward. The assistance of sacred ministers is also forbidden. The procession to the door of the church and back is led by the server with the Holy Water and sprinkler; he is followed by the crucifer between two acolytes with lighted candles; next come the regular clergy, then the secular clergy, and finally the celebrant with the master of ceremonies at his left.

b) At the door of the church the celebrant stands at the foot of the casket, sprinkles it three times and in the usual manner, and recites the *Laudate pueri Dnum* with the antiphon *Sit nomen Dni* before and after as noted in the Ritual. The body is then conducted into the church.

441. *Inside the Church.* The psalm *Dni est terra* with the antiphon *Hic* (*haec*) *accipiet* shall be recited

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or sung by the celebrant and others in the procession, while the body is being conducted down the aisle of the church. The body shall be deposited before the main altar but outside the sanctuary and facing the altar.

b) Standing at the foot of the casket and facing it, the celebrant shall then say the prayers from the *Kyrie eleison* down to the oration *Omnipotens et mitissime Deus* inclusively; while saying the *Pater noster* in silence, he sprinkles the casket three times in the usual manner but without walking around it.

c) If the celebrant does not accompany the funeral from the church to the grave or if he is not to accompany it in a sacred procession or if the procession is not to take place after completing the above oration, the psalm *Laudate Dnum de caelis* with its antiphon *Juvenes* shall be said immediately after the above oration and in the same place; this shall be followed by the prayers from the *Kyrie eleison* to the oration *Omnipotens sempiterne Deus* inclusively and by an imposition of incense in the censer and a sprinkling and incensation of the body in the usual manner; finally, the celebrant shall turn and walk toward the altar, saying the canticle *Benedicite* with its antiphon and with the concluding oration *Deus qui miro ordine.*

d) A Mass is not prescribed on the occasion of these funerals. If it is said, it must be as noted in n. 262 b. The above prayers from the psalm *Dni est terra* and its antiphon *Hic (haec) accipiet* shall be said after the Mass, so that the body is brought into the church in silence.

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442. *Procession to the Cemetery.* If the body is to be brought in procession to the cemetery immediately after the oration *Omnipotens* (n. 441 b), the psalm *Laudate Dnum de caelis* with its Antiphon is sung or said during the procession. The prayers from the *Kyrie* to the *Omnipotens* are said at the grave, whereupon incense is put into the censer three times and blessed in the usual way. Then the casket and grave are each sprinkled and incensed three times by the priest standing at the foot of the grave. In the return procession the *Benedicite* with its Antiphon is said, and on reaching the altar the priest concludes with the *Deus qui miro ordine.*

b) See n. 89 m (the graves of those who die after Baptism but before the age of reason).

SOLEMN SUNDAY VESPERS

443. *Miscellaneous Remarks.* The ancient and venerable custom of chanting Vespers with the people on Sundays and feastdays shall be maintained where it is observed; where it is not, it shall be introduced, as far as possible, at least several times a year. Local Ordinaries shall take care that this custom does not fall into disuse because of evening Mass. Hence, where the practice of chanting Vespers on Sundays and feastdays exists, it must be maintained, even if evening Mass is celebrated; the latter should not be to the detriment of the sacred functions and pious exercises

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with which the Christian people normally sanctify the feasts of the Church (S.R.C.: SEPT. 3, 1958 AD 45).

In seminaries, both diocesan and religious, the chanting of Vespers on Sundays and feastdays is of obligation (S.R.C.: SEPT. 3, 1958 AD 46; C. 1367, 3). See n. 342[2] f.

b) Solemn Vespers are sung Vespers, at which the celebrant presides in surplice and cope; on the greater feasts he may be assisted by two, four, or six clerics also in surplice and cope. The Vespers are said to be simple, if the celebrant presides in surplice only.

c) In parish churches in which there is no obligation to choir it is not required that the Vespers which are sung on Sundays and feastdays for the devotion of the people should conform to the current Office; hence Vespers on these occasions may be the Vespers of an ordinary Sunday in the year or taken from the Office of the Blessed Sacrament or from the common Office of the Blessed Virgin or from some other festive Office, provided that those obliged to the Divine Office recite the Vespers of the current Office privately (S.R.C. 3624, XII; APRIL 12, 1949; EPH. LIT.: LXIII, P. 326).

d) It is not permissible at sung Vespers to omit any of the psalms entirely or even any verses of the psalms (S.R.C. 3539, III). See n. 342[2] e.

e) The celebrant at solemn Vespers wears the surplice and over it a cope of the color proper to the Vespers being sung. Concerning the prohibition to wear the alb and the stole, see nn. 121 l; 124 q–r.

f) The celebrant at solemn Vespers is assisted by clerics in surplice. On the greater feasts these assist-

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ants may also wear the cope provided that they have received first tonsure, as explained in n. 129 g; but an assistant in surplice and cope may not expose the monstrance or take it down from the throne, if Exposition or Benediction is held in immediate connection with solemn Vespers (n. 413 c). Sacred ministers in dalmatic and tunic are strictly forbidden (n. 125 m).

g) At solemn Vespers there shall be at least four but preferably six lighted candles on the altar; two candles are permited for simple Vespers only (S.R.C. 3204; CALLEWAERT: N. 304).

h) The celebrant kneels on the lowest step while saying the *Aperi Dne* and the *Dne in unione.* The *Pater* and *Ave* before the *Deus in adjutorium* are omitted (n. 326 a–b).

i) The following parts are sung by the celebrant: the *Deus in adjutorium;* the Capitulum; the *Dnus vobiscum* before the first and after the last oration; the oration or orations with the *Oremus* before each; the *Fidelium animae* (n. 326 c ad 5).

j) The following parts may be intoned either by the celebrant or by the chanters: the antiphon before the first psalm; the hymn; the antiphon before the Magnificat; the antiphon *Haec dies* in the Vespers of Easter (CALLEWAERT: 309; S.R.C. 2956, IV).

k) All kneel during the singing of the first strophe of the *Veni Creator* and of the *Ave maris stella,* but only after the hymn has been intoned. All shall also kneel during the singing of the strophe *O Crux ave* of the hymn *Vexilla Regis* and during the singing of the strophe *Tantum ergo* of the hymn *Pange lingua;* but for

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the *Tantum ergo* this is required only if the Blessed Sacrament is exposed, unless it is customary to kneel even when the Blessed Sacrament is not exposed. At these times the celebrant kneels either at the bench or on the lowest step (S.R.C. 1280, II; 1583, VII; DE CARPO-MORETTI: NN. 36–37).

l) All make the sign of the Cross at the beginning of the Magnificat (S.R.C. 3127). The usual incensations during the Magnificat may not be omitted if the celebrant is vested in the cope over the surplice (S.R.C. 3009, V; 3410, IV; 3844, II). After ascending to the predella and before turning to put incense into the censer, the celebrant kisses the altar table at the middle. While the Magnificat is being sung, it is laudable but not prescribed for the celebrant and those with him to recite it in a low voice (CALLEWAERT: N. 312, NOTE 20).

m) If the altar before which solemn Vespers are sung is not the Blessed Sacrament altar, the celebrant on leaving the bench makes the proper reverence before the choir-altar but then goes immediately to the Blessed Sacrament altar since this altar must be incensed first and the choir-altar only second; the imposition of incense in the censer takes place at the Blessed Sacrament altar and is not repeated at the choir-altar. This incensation of the Blessed Sacrament altar can be omitted if the altar is too far away, provided however that the Blessed Sacrament is not exposed. If there is an altar dedicated to the Saint whose feast is being celebrated, that altar or the image of the Saint on it may also be incensed after the choir-

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altar provided that the Blessed Sacrament is not exposed in the church. On any altar that is incensed there must be at least four but preferably six lighted candles (S.R.C. 915, III; 1322, I; 2390, VI; 3110, VI; 3410, I; 3547; 3839, V).

n) On the more solemn feasts of the Saints the images of these Saints placed on either side near the altar may after the incensation of the altar be incensed with two double swings (S.R.C. 4044, III). See also n. 165 a–c and n. 171 o.

o) Concerning the final Antiphon of the Blessed Virgin, see n. 336 a–b.

p) All shall be seated after the first verse of the first psalm has been said as far as the asterisk. All shall likewise sit during the singing of the antiphon after the Magnificat and (if it is said entire) during the singing of it before the Magnificat also (C.E.: II, C. III, NN. 7, 10, 13; CALLEWAERT: N. 304 AD 1 C; AD 3, NOTE 12).

q) At solemn Vespers in presence of the Blessed Sacrament exposed a commemoration of the Blessed Sacrament is not prescribed, unless the Office requires it; the versicle *Fidelium animae* is not omitted (S.R.C. 3086, I).

THE WAY OF THE CROSS

444. ***Faculty to Erect Stations.*** The faculty to erect the Way of the Cross belongs properly to the Friars

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Minor of St. Francis, but not to the Conventuals or Capuchins (CONG. INDULG.: APRIL 3, 1731; DECR. AUTH.: N. 101 AD 1). This faculty is given to the Minister General and other Superiors of the Seraphic Order, and they in turn can delegate the faculty to any other priest of the Order. They cannot however delegate the faculty to a priest not of the Order in virtue of the Decree *Consilium suum persequens*, which was issued by the Sacred Penitentiary on March 20, 1933 and which went into effect on April 1, 1933 (AAS: XXV, 1933, P. 171).

b) All Cardinals from their promotion in Consistory have by law the faculty of erecting with a single blessing the Way of the Cross in any church, in any (even private) oratory, and in any other pious place; thus erected, the Stations have attached to them all the indulgences granted to this pious exercise (c. 239, 1 AD 6). By a single blessing is meant a single sign of the Cross over all fourteen crosses, while sayings the words: *In nomine Patris, et Filii, et Spiritus Sancti. Amen* (Hynes: Privileges of Cardinals, p. 99).

c) All Bishops whether residential or titular have by law the same faculty to erect the Way of the Cross as is given to Cardinals, except that Bishops must erect the Stations according to the rite given in the Ritual; Bishops have this faculty from the moment they receive the official notice of their election (c. 349, 1 AD 1).

d) Priests other than those referred to in the three foregoing paragraphs can validly erect the Way of the Cross, only if they have the faculty to do so in virtue of an indult from the Holy See; the power to

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delegate this faculty to priests other than the priests of their own Order was taken away from the Superiors of the Seraphic Order on April 1, 1933, as explained above (a). All petitions for this faculty shall be addressed to the Sacred Penitentiary and shall be accompanied by a letter of recommendation from the Ordinary (S. PENIT.: MARCH 20, 1933).

e) When the faculty to erect the Way of the Cross in a particular case is given by way of delegation, it is not required for validity that the delegation should be given in writing; but this was not the case prior to March 12, 1938 (S. PENIT.: DECREE *Iamdiu;* AAS: XXX, 1938, P. 111).

f) If an indult to erect the Way of the Cross excludes localities in which the Franciscans are established or to which they can easily be called, such a condition is for validity. By the locality is meant the respective city or town or village together with the suburban or adjacent localities (CONG. INDULG.: DEC. 14, 1857; DECR. AUTH.: N. 362 AD 1, 4).

g) If an indult to erect the Way of the Cross requires the permission of the local Ordinary before using the indult in a particular case, this is not for the validity of the erection. The reasonably presumed permission of the local Ordinary will suffice, if he cannot easily be reached. No permission is required, if the Stations are to be erected in a church or oratory or other place that is exempt (S. PENIT.: JAN. 16, 1936; MARCH 12, 1938; QUARTALSCHRIFT: 91, 1938, P. 546; AAS: XXX, 1938, P. 111).

h) If an indult to erect the Way of the Cross limits

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the faculty to churches or to public and semi-public oratories also, it cannot validly be used outside the places thus specified.

i) A priest who erects the Way of the Cross in any place shall draw up a document testifying to the fact and shall sign it with his own hand. The document shall specify the source of the faculty used and also the place where and the time or date when the erection took place; a formula for such a document is given in the Ritual (R.R.: IX, C. XI, 1 AD 5). This document is not required for the validity of the erection.

j) Where for any cause the Way of the Cross was invalidly erected prior to March 12, 1938, the defect was sanated as of that date by Pope Pius XI (S. PENIT.: MARCH 12, 1938).

445. ***Erecting the Way of the Cross.*** One who has the faculty to erect the Way of the Cross shall do so according to the rite given in the Ritual (R.R.: IX, C. XI, N. 1). A Cardinal however may erect the Way of the Cross with a single blessing over the fourteen crosses, as explained in n. 444 b.

b) A priest who erects the Way of the Cross vests in surplice and violet stole. He is assisted by at least one cleric or server in surplice, who shall minister at the proper time the holy water and the incense (R.R.: IX, C. XI, N. 1 AD 1).

c) The ceremony by which the Way of the Cross is erected must be performed in the place in which the fourteen crosses are to be set up. But a moral presence of the priest in the place is sufficient; hence, if

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the Way of the Cross is to be erected within the enclosure of nuns, the priest may bless the crosses standing at the grille (R.R.: IX, C. XI, N. 1 AD 5; DECR. AUTH.: N. 100 AD 8).

d) The ceremony or rite to be followed in erecting the Way of the Cross is divisible into the following parts:

1° A brief sermon from the predella of the altar on the excellence and the utility of the pious exercise of the Way of the Cross (R.R.: L.C., AD 1). This is omitted, if the circumstances do not call for a sermon.

2° The hymn *Veni Creator Spiritus* to be intoned by the priest kneeling on the lowest step and continued by the choir, after which the priest says the verse *Emitte* and (standing) the three orations *Deus qui corda, Defende quaesumus,* and *Actiones nostras* (R.R.: L.C., AD 1). If there is no choir to sing this hymn, the priest shall then recite it in its entirety.

3° The blessing of the pictures or images of the fourteen Stations, if pictures or images are to be used; otherwise, this part of the rite is omitted. The blessing consists of the verses *Adjutorium nostrum* and *Dnus vobiscum* and the oration *Omnipotens sempiterne Deus.* Incense is then put into the censer three times and blessed with the usual formula, whereupon the pictures or images are first sprinkled and then incensed in the usual manner but all together; the incensation can be omitted in a private oratory (R.R.: L.C., AD 2).

4° The blessing of the fourteen crosses, which blessing is the essential rite in the erection of the Way of the Cross. The blessing consists of the verses *Adjuto-*

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rium nostrum and *Dnus vobiscum* and the orations *Rogamus te, Benedic Dne Jesu Christe*, and *Sanctificentur haec signa;* during the last oration the crosses are sprinkled as each Person of the Blessed Trinity is invoked; there is no incensation. The crosses must be of wood, a special indult being needed for crosses of stone or metal (R.R.: L.C., AD 3; DECR. AUTH.: N. 270 AD 2; N. 442; AAS: XIII, P. 319).

5° A procession through the church, during which the hymns *Vexilla Regis* and *Stabat Mater* are sung and at the end of which the priest says the verse *Adoramus te* and the oration *Deus qui nos*. This part of the ceremony however is optional (R.R.: L.C., AD 4).

6° The setting up of the crosses and images in their respective positions either by the priest himself or by a layman respectably dressed. The priest kisses each cross and image before it is put in place; after each Station is set up, he reads the meditation and prayers corresponding to it. At the end of the fourteenth Station the *Te Deum* is sung and then concluded with the verse *Benedicamus Patrem* and the oration *Deus cujus misericordiae*. It is to be noted that the setting up of the crosses and images may privately or without ceremony be done by anyone either before or after the formal erection of the Stations, in which case this whole part of the rite may be omitted (R.R.: L.C., AD 5).

7° The blessing of those present with a Cross (R.R.: L.C., AD 5).

Note: The Crosses shall be so spaced that there is some little distance between one Station and the next.

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They may be placed either above or beneath the images or the latter may be omitted entirely; in any event the Crosses must be visible. If images are used, they may begin on either the Gospel or Epistle side; but care should be taken that the figures do not seem to advance backward (DECR. AUTH.: N. 194 AD 1; N. 332 AD 2; N. 442).

446. ***Indulgences of Way of the Cross.*** The following extraordinarily rich indulgences are granted to those of the faithful who make the Way of the Cross, provided that the conditions stated in the next number (n. 447) are observed (ENCH. INDUL.: N. 194):

1° A plenary indulgence each time that the Way of the Cross is made with at least a contrite heart.

2° A plenary indulgence, if Holy Communion is received on the same day that one has made the Way of the Cross with at least a contrite heart, or if Holy Communion is received within a month after having made the Way of the Cross ten times; the month in the latter case is to be computed according to C. 34, 3 ad 3–4.

3° A partial indulgence of ten years for each Station visited, if one began the Way of the Cross with the intention of finishing it but for some reasonable cause did not do so.

447. ***Conditions for Gaining Above Indulgences.*** The crosses of the fourteen Stations must be of wood (n. 445 d ad 4). They must have been blessed by one with the faculty to erect the Way of the Cross in

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this particular place (n. 444 a–d, f, h). They must have been blessed both in and for this particular place (n. 445 c). They must have been blessed according to the formula of blessing given in the Ritual, except in the case of a Cardinal (n. 444 b; n. 445 d ad 4).

b) If less than half of the crosses that were blessed when the Way of the Cross was legitimately erected in a place are later lost or destroyed, the indulgences are not lost and the missing crosses need only be replaced without any special blessing; but if half or more than half are missing, the Way of the Cross must be erected anew. If legitimately blessed crosses are temporarily removed and then later put back in the same place and either in the same position and in the same order or otherwise, the indulgences are not therefore lost (CORONATA: DE SACR., I, N. 504).

c) A person making the Way of the Cross must meditate, be it ever so briefly, either on the mystery assigned to the Station before him or on some other mystery of the Passion (CONG. INDULG.: APRIL 3, 1731 AD 6; DECR. AUTH.: N. 259).

d) A person making the Way of the Cross alone or privately must move from one Station to the next (DECR. AUTH.: N. 287). This is also required as a general rule when the Way of the Cross is made by a group of faithful either publicly under the leadership of a priest in surplice and violet stole and with clerics or servers assisting or privately but in common under the leadership of one member of the group who is not a priest; in such cases, therefore, the individual members of the group must move with the group from one

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Station to the next. Concerning the exceptions, see the following paragraph.

e) If the movement of a whole group from one Station to the next would give rise to a disagreeable disturbance, then in the case of a public exercise of the Way of the Cross it is sufficient if the movement from Station to Station be made by the priest and two clerics or chanters alone; in the case of a private but common exercise of the Way of the Cross by a group of religious brothers or by a group of religious sisters or by a group living a common life for the reasons stated in C. 929, it is sufficient if the movement from Station to Station be made by one member of the group. In all these cases the other members of the group remain in their places in the church or oratory, merely rising up and genuflecting at each Station and saying the customary prayers alternately with the one who is moving from one Station to the next (CONG. INDULG.: AUG. 6, 1757; FEB. 27, 1901; MAY 7, 1902; S. PENIT.: DEC. 14, 1917 AD VI; MARCH 20, 1946; AAS: XX, 1918, P. 31; XXXVIII, 1946, P. 160; EPH. LIT.: LXI, P. 23).

f) If a priest who is publicly conducting the devotion of the Way of the Cross would not be heard by the people because of the size of the church or for any other reason, it will then be sufficient if he with the servers merely moves from one Station to the next while another priest recites the usual prayers from the pulpit (CONG. DE PROP. FIDE: MARCH 1, 1884).

g) The visitation of the fourteen Stations must constitute a morally continuous act. This continuity is broken by a notable interruption; but to interrupt the

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Stations in order to go to Confession or Communion or even to hear Mass is not considered a notable interruption (CONG. INDULG.: DEC. 16, 1760).

h) No vocal prayers are required, but only a meditation at each Station on the Passion (CONG. INDULG.: APRIL 3, 1731 AD 6; JUNE 20, 1836 AD 2; JUNE 2, 1938). Vocal prayers however are customary, especially when the devotion is made publicly or in common.

448. *The Indulgenced Crucifix.* By an indulgenced crucifix is here meant a crucifix to which the indulgences of the Way of the Cross have been legitimately attached. A cross without the figure of the Crucified is not sufficient. The crucifix must be made of brass or any other material that is not fragile (CONG. INDULG.: SEPT. 16, 1859; DECR. AUTH.: N. 387; AAS: XXIII, 1931, P. 522).

b) The indulgences of the Way of the Cross are attached to a crucifix, only if it is blessed for this purpose by one who has been given this faculty by the Holy See. The following have this faculty: Superiors of the Order of Friars Minor and any other priest of that Order to whom a Superior has delegated this faculty; Cardinals and all Bishops both residential and titular (CC. 239, 1 AD 6; 349, 1 AD 1); any priest who has received an indult to this effect from the Holy See or who has been legitimately delegated by one with such an indult.

c) There is no prescribed formula of blessing by which the indulgences of the Way of the Cross are attached to a crucifix. A simple sign of the Cross is all

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that is required. It might be well to say at the same time: *In nomine Patris*, etc.

d) Only the following can gain the indulgences of the Way of the Cross attached to a crucifix: those traveling on board ship; those detained in prison; those who are sick; those living in infidel regions; those who are legitimately impeded from making the Way of the Cross in the ordinary form (ENCH. INDUL.: N. 194). By the legitimately impeded are meant those prevented by a moderately grave inconvenience.

e) Provided that they hold in their hand a crucifix to which the indulgences of the Way of the Cross are attached and provided that they at the same time piously meditate on the Passion of Our Lord, the above-named may gain a plenary indulgence each time that they devoutly and with a contrite heart recite twenty *Paters* with twenty *Aves* and twenty *Glorias* for the following intentions: one *Pater*, *Ave*, and *Gloria* for each Station; five in memory of the Holy Wounds of Our Lord; and one *Pater*, *Ave*, and *Gloria* for the intention of the Sovereign Pontiff. Another plenary indulgence may be gained if Holy Communion is received on any day on which these prayers are said or if Holy Communion is received within a month after having said these prayers ten times. If for any reasonable cause one cannot recite the prayers prescribed to gain a plenary indulgence, a partial indulgence of ten years may be gained each time that one *Pater* is said with one *Ave* and one *Gloria* (ENCH. INDUL.: N. 194).

f) If the above prayers are said by several in com-

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mon, it is sufficient if the indulgenced crucifix is held in the hand by one of the group only provided that the others meditate as prescribed and that they recite the prayers devoutly and with a contrite heart (CONG. INDUL.: JAN. 19, 1884).

g) If because of some impediment one is prevented from holding the indulgenced crucifix in the hand, it is sufficient to be carrying the crucifix in some way upon one's person during the recitation of the prescribed prayers (S. PENIT.: NOV. 9, 1933; AAS: XXV, 1933, P. 502).

h) Those who are sick and who because of their illness cannot without serious inconvenience or difficulty make the Way of the Cross in the ordinary form or even recite the twenty *Paters* with the twenty *Aves* and the twenty *Glorias* mentioned above can nevertheless gain the indulgences of the Way of the Cross on the following conditions: they must lovingly and with a contrite spirit kiss or at least look upon a crucifix blessed with the indulgences of the Way of the Cross and presented to them by a priest or by any other person; they must recite, if possible, some short prayer or ejaculation in memory of the Passion and Death of Our Lord (ENCH. INDUL.: N. 194).

BLESSING AFTER CHILD-BIRTH

449. ***Miscellaneous Remarks.*** If in accordance with the pious and praiseworthy custom a woman comes to the church after child-birth to give thanks to God for

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her preservation and to ask a blessing of the priest, she shall be blessed according to the rite and formula given in the Ritual (R.R.: VIII, C. VI).

b) Only a woman who is a Catholic and who has borne a child in lawful wedlock has a right to this blessing (CONG. CONC.: JULY 18, 1859; COLL. PROP. FIDE: N. 1177).

c) The blessing is not to be refused to a Catholic mother, whose child died without Baptism; in such cases the blessing is to be given exactly as in the Ritual (S.R.C. 3059, XVII; 3904).

d) The blessing is not restricted to any particular time after child-birth; nor is it limited to any particular time in the day.

e) The blessing may not be given except in a church or in a public oratory (R.R.: VIII, C. VI AD 5).

f) The parish priest must, any other priest may, give this blessing, if he is requested to do so (R.R.: VIII, C. VI AD 5; S.R.C. 3813, II).

g) The priest who gives this blessing wears a surplice and white stole. He is assisted by a server who carries the holy water sprinkler. The woman who is blessed holds a lighted candle in her hand during the whole ceremony (R.R.: VIII, C. VI AD 1).

h) The blessing is divisible into the following parts: 1) kneeling near the door either outside or inside the church and holding a lighted candle in her left hand the woman is thrice sprinkled with holy water by the priest, who then says the verse *Adjutorium* and the psalm *Dni est terra* with the antiphon *Haec accipiet* before and after the psalm; 2) placing the left end

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of his stole in the right hand of the woman the priest says the *Ingredere in templum Dei*, whereupon the woman rises up and (still holding the stole) follows the priest to the place before the altar where the blessing is concluded; 3) arriving before the altar the woman relinquishes the stole and kneels, whereupon the priest turns toward her and pronounces the blessing from the *Kyrie* to the end of the oration; 4) the priest concludes by sprinkling the woman and saying the *Pax et benedictio* (S.L.: IV, QU. 336 AD VI).

i) There is no special Mass that can be said on the occasion of this blessing. If therefore a Mass is requested, the Mass of the day must be said unless the rubrics allow private votive Masses on that day; in the latter case it is only fitting that a private votive Mass of the Blessed Virgin should be celebrated according to the norms stated in n. 252 and in n. 261 (EPH. LIT.: XXVI, P. 157).

JUBILEE OF A WEDDING

450. ***Miscellaneous Remarks.*** A special blessing of a couple on the occasion of the silver or golden jubilee of their wedding is now given in the Ritual (R.R.: APPENDIX, PARS II).

b) The blessing may be given by the parish priest or by any other priest. The ceremony consists of the following parts: 1) a short address to the jubilarians; 2) a Mass of thanksgiving; 3) the blessing of the jubilarians.

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c) The address is given by the celebrant of the Mass and immediately before the Mass. He is vested as for Mass (R.R.: L.C., AD 1).

d) The Mass of thanksgiving can be the votive Mass of the Blessed Trinity or a votive Mass of the Blessed Virgin with the thanksgiving oration added under one conclusion to the principal oration. The nuptial Mass cannot be said. But the Mass of thanksgiving has all the privileges of the votive nuptial Mass (R.R.: L.C., AD 1).

e) After the last Gospel of the Mass the celebrant lays aside the maniple, turns toward the jubilarians, and pronounces over them the blessing. The blessing consists of the psalm *Beatus quicumque* (Ps. 127) or the psalm *Laudate Dnum* (Ps. 116) with the antiphon *Ecce sic* before and after; thereupon follow the three verses *Mitte eis, Dne exaudi,* and *Dnus vobiscum* and the two orations *Praetende Dne* and *Omnipotens sempiterne Deus.* The hymn *Te Deum* is then sung or recited, followed by the verses *Benedicamus Patrem, Dne exaudi,* and *Dnus vobiscum* and by the orations *Deus cujus misericordiae, Deus qui corda,* and *Deus qui neminem.* The priest finally blesses the couple, sprinkling them and saying the *Benedictio Dei omnipotentis* and concluding with *Ite in pace et Dnus sit semper vobiscum. Amen* (R.R.: L.C., AD 2–6).

f) Where the local Ordinary has authorized the use of the English Supplement of the Ritual approved for the U.S.A. (S.R.C.: JUNE 3, 1954), the Wedding Jubilee may also be celebrated as therein described. This rite

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includes a formula for the renewal of the marriage promises, not given in the Ritual proper. This renewal and the blessing precede the Mass.

RELIGIOUS PROFESSION DURING MASS

451. ***The Rite.*** The Profession or Renewal of Vows by male or female religious may take place during Mass. The ceremony in this case shall be performed after all the prayers before the Communion of the faithful have been said down to the third *Domine non sum dignus* inclusively (S.R.C. 3836).

b) Those who are making a canonical Profession of Vows shall one by one approach and kneel before the celebrant at the time noted in the preceding paragraph. The latter shall stand turned towards them and holding the Host somewhat elevated above the ciborium. As each one approaches and kneels, he or she shall read aloud the formula of Profession and shall thereupon receive (S.R.C. 3836).

c) Those who according to a precept of their Rule are merely renewing the Profession of their Vows shall recite the formula of Renewal together, one religious taking the lead; in the meantime the celebrant shall stand turned toward the altar. Thereupon the religious shall approach one by one, kneel before the celebrant, and receive. If only a few are to renew their Vows, each one may kneel before the celebrant, read aloud the formula of Renewal, and receive (S.R.C. 3836).

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Seventh Part

SACRED TIMES: PROPER OF THE SEASON

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452. *The Simplified Rubrics.* On March 23, 1955 the Sacred Congregation of Rites promulgated certain changes in the rubrics of the Roman Breviary and of the Roman Missal with a view to their simplification. These changes were declared effective as of Jan. 1, 1956. Pontifical editors of liturgical books were at the same time strictly forbidden to incorporate these changes in any manner or form in future editions of the Breviary or Missal.

b) The changes in question are noted in this present work at the particular point where they properly apply. The following, however, is a recapitulation of those changes especially, which are more or less general in scope.

1° Simples — Feasts of Saints that were formerly celebrated under simple rite are reduced to the status of a mere commemoration without a historical Lesson; the Office of these Saints can no longer be said under simple rite. If one of these reduced simples is commemorated in the Office of a minor or simple feria, one may say either the Mass of the feria or the Mass of the Saint; the latter Mass is said in a festive manner (S.R.C.: MARCH 23, 1955 AD. TIT. II, N. 21, AD TIT. V, N. 5). The Saturday Office of the Blessed Virgin has not been reduced to a commemoration (S.R.C.: JUNE 2, 1955 AD VII).

2° Semidoubles — This rank and rite is now sup-

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pressed. Liturgical days formerly inscribed on the calendar under semidouble rite are henceforth to be celebrated under simple rite, with the following exceptions which are raised to double rite: the vigil of Pentecost; Sundays; days within the octaves of Christmas and Easter and Pentecost (S.R.C.: MARCH 23, 1955 AD TIT. II, NN. 1, 2, 5, 12, 13, 20).

3° Sundays of I Class — The following Sundays are to be celebrated under double rite of the I class and to be preferred in occurrence and in concurrence to every feast: the four Sundays of Advent; all the Sundays from the 1st Sunday of Lent to Low Sunday inclusively; Pentecost Sunday (S.R.C.: MARCH 23, 1955 AD TIT. II, N. 3). Further details are given in this book at the place where these Sundays are particularly treated.

4° Sundays of II Class — The following Sundays are celebrated under double rite of the II class: Septuagesima, Sexagesima, and Quinquagesima Sundays. Further details are given or indicated, where these Sundays are particularly treated.

5° Minor Sundays — All Sundays other than those of the I and II classes are minor Sundays. They are henceforth to be celebrated under double rite. If a feast of any title of the Lord or any mystery of the Lord occurs on one of these Sundays, the feast shall take the place of the Sunday, which shall be commemorated only (S.R.C.: MARCH 23, 1955 AD TIT. II, N. 7). Further details are given or indicated, where these Sundays are particularly treated.

6° Impeded Sundays — If a Sunday is impeded by a

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nobler occurring Office, neither the Office nor the Mass of the Sunday is to be anticipated or resumed (S.R.C.: MARCH 23, 1955 AD TIT. II, N. 6).

7° Privileged Vigils — The vigils of the Nativity of Our Lord and of Pentecost are the only ones that are privileged; they are not otherwise designated (S.R.C.: MARCH 23, 1955 AD TIT. II, N. 8). Further details are given or indicated, where these vigils are particularly treated.

8° Common Vigils — All common vigils have been suppressed, with the following exceptions: the vigils of the Ascension, the Assumption, St. John the Baptist, SS. Peter & Paul, and St. Lawrence (S.R.C.: MARCH 23, 1955 AD TIT. II, N. 9). If a common vigil occurs on a Sunday, it is not anticipated on Saturday but drops out that year (l. c., AD TIT. II, N. 10).

9° Octaves — All octaves, whether occurring in the universal calendar or in particular calendars, have been suppressed, with the exception of the octaves of Christmas, Easter, and Pentecost. All days within these octaves are elevated to double rite (S.R.C.: MARCH 23, 1955 AD TIT. II, NN. 11–13). Further details are given or indicated, where these octaves are particularly treated. Concerning the suppressed octaves of the Epiphany, the Ascension, Corpus Christi, and the Sacred Heart, see where these feasts are respectively treated.

10° First Vespers — The following only have a right to first Vespers: feasts of the first and second class; all Sundays; any feast of the Lord occurring on a minor Sunday. All other Offices begin with Matins, without

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even the possibility of a commemoration of first Vespers (S.R.C.: MARCH 23, 1955 AD TIT. IV, N. 11; JUNE 2, 1955 AD VI).

11° Dominical Prayers — These are entirely suppressed. Ferial Prayers are limited to the times mentioned in n. 338 a (S.R.C.: MARCH 23, 1955 AD TIT. IV, NN. 7–8).

12° Suffrage of the Saints — This as well as the Commemoration of the Cross have been suppressed (S.R.C.: MARCH 23, 1955 AD TIT. IV, N. 9).

SEASON OF ADVENT

453. *Miscellaneous Remarks.* The time here considered is the interval from the 1st Sunday of Advent to the vigil of Christmas inclusively. The earliest date for the 1st Sunday is Nov. 27, the latest date is Dec. 3.

b) The solemn nuptial blessing and therefore also the nuptial Mass are forbidden up to Christmas day inclusively, except as noted in n. 270 c. It is not however forbidden to contract and therefore to assist at marriages during this season (c. 1108, 1).

c) The Saturday Office of the Blessed Virgin is not said during Advent, since the ferial Office of Advent is to be said on a day of simple rite.

d) The seasonal verse *Qui venturus es in mundum* is said at Prime, as explained in n. 339 d. Concerning the final Antiphon of the Blessed Virgin, see n. 336 e ad l. Concerning the *Rorate* Mass, see n. 272.

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e) The following are forbidden during Advent: the playing of the organ (n. 30 i–j); the wearing of the dalmatic and tunic (n. 125 g); the veiling of the altar candlesticks (n. 153 i); flowers on the altar (n. 156 e ad 1–2). See n. 126 d–e (folded chasuble) and n. 127 f (broad stole).

454. *Sundays of Advent.* The four Sundays of Advent are of double rite of the first class and primaries of the Lord in the universal Church. Hence, they exclude even the commemoration of a solemn votive Mass and are preferred to every feast in occurrence and concurrence (S.R.C.: MARCH 23, 1955 AD II, 3; JUNE 16, 1955 AD 2). See nn. 266 b ad 1; 318 f; 320 c; 333 c; 334 a; 335 a.

b) Any feast of the first or second class occurring on these Sundays is transferred (n. 322 b). In the occurrence however of a feast of the first class on any of the last three Sundays, though the feast is transferred, the Masses on the Sunday may at the option of the celebrant be of the feast or the Sunday (see n. 277 h).

c) No occurring Offices shall be commemorated on these Sundays, except those noted in n. 209 e–f (Mass), n. 319 b (Vespers), and n. 324 b (Lauds). See nn. 209 g ad 2; 319 c ad 2; 324 c ad 2.

d) When the vigil of Christmas occurs on the 4th Sunday of Advent, the Office is arranged as follows. Vespers are the first Vespers of the Sunday. At Matins, the invitatory is *Hodie scietis* from the vigil; the hymn is the *Verbum supernum;* the antiphons, psalms, verses, lessons, and responsories of the first and

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second Nocturns, as well as the antiphons and psalms of the third Nocturn, are from the Office of the Sunday; the verse, lessons, and responsories of the third Nocturn are from the Office of the vigil, but without the Homily on the Gospel of the Sunday being read as the 9th lesson. At Lauds and the minor Hours everything is as prescribed for the Office of the vigil. The Office terminates with None (B.R.: RUBRIC BEFORE VIGIL).

The Mass is of the vigil, with a commemoration of the Sunday, with the *Alleluja* and verse after the Gradual, with *Credo*, and with the Common Preface (M.R.: MASS OF VIGIL); see n. 231 b.

e) Concerning the use of rose vestments on the 3rd Sunday and the days following, see n. 119 b.

455. ***Dominical Office in Advent.*** The Office of the Sundays of Advent is arranged, as follows:

1° First Vespers: psalms from Saturday Psalter; antiphons and capitulum from Lauds of the occurring Sunday (n. 333 d ad 3); hymn is the *Creator alme* of Advent; the verse is *Rorate* of Advent; the Magnificat Antiphon for the first three Sundays is proper, but for the 4th Sunday the Major Antiphon assigned to the occurring date is said (n. 460 b); oration is proper; concerning commemorations, see n. 319 b, c ad 2.

2° Saturday Compline: everything from the Saturday Psalter.

3° Matins: invitatory for 1st and 2nd Sundays is *Regem venturum*, but *Prope est* for 3rd and 4th Sun-

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days; hymn is the *Verbum supernum* of Advent; psalms from Sunday Psalter; antiphons and verse for each Nocturn, as noted in Sunday Psalter for Advent; lessons and responsories for each Nocturn from the proper; *Te Deum* is omitted.

4° Lauds: psalms from first set in Sunday Psalter; antiphons and capitulum from the Proper (n. 333 d ad 3); hymn is the *En clara vox* of Advent; the verse is the *Vox clamantis* of Advent; the Benedictus Antiphon is proper for each Sunday, except that *Nolite timere* is said on Dec. 21 and *Ecce completa* on Dec. 23; the oration is proper; concerning commemorations, see n. 324 b, c ad 2.

5° Prime: psalms as for normal Sunday Office (PSS. 117, 118, I AND 118, II); the antiphon is the first of the proper antiphons of Lauds (n. 333 d ad 3); the verse is as noted in n. 453 d; the short lesson is the *Dne miserere* of Advent.

6° Terce to None: psalms from Sunday Psalter; antiphons are the second, third, and fifth of the proper antiphons of Lauds (n. 333 d ad 3); capitulum to the end, from the Proper.

7° Second Vespers: psalms from Sunday Psalter; antiphons and capitulum from Lauds of the Sunday (n. 333 d ad 3); hymn is the *Creator alme* of Advent; the verse is the *Rorate* of Advent; the Magnificat Antiphon is proper for the first three Sundays, except that the Major Antiphon *O Sapientia* is said when the 3rd Sunday falls on Dec. 17; on 4th Sunday the Magnificat Antiphon is the Major Antiphon assigned to the oc-

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curring date (n. 460 b); the oration is proper; concerning commemorations, see n. 319 b, c ad 2.

8° Sunday Compline: everything from the Sunday Psalter.

456. *Dominical Mass in Advent.* Mass for each Sunday is proper, without *Gloria* but with *Credo.* Concerning special commemorations, see n. 209 e, f, g ad 2. The Preface is of the Trinity. *Benedicamus Dno* at the end. The color is violet, except that rose may be used on the 3rd Sunday.

457. *Ferias of Advent.* All the ferias of Advent are non-privileged major ferias; concerning the vigil of Christmas, see n. 461 a.

b) The ferial Office and Mass are said on all weekdays, that are not of minor double or higher rite. When impeded, the feria is commemorated at Mass and at Lauds and at Vespers; this commemoration is never omitted and has absolute precedence over every other occurring Office (nn. 209 e–f; 319 b; 324 b).

c) For the commemoration of a feria of Advent at Vespers the antiphon is as assigned in the Proper of the Season according to n. 334 i ad l; the verse is *Rorate;* the oration is from the preceding Sunday, even on an ember day.

d) For the commemoration of a feria of Advent at Lauds the antiphon is as assigned in the Proper of the Season according to n. 335 d ad l; the verse is *Vox clamantis;* the oration is from the preceding Sunday, except on an ember day when the oration is proper.

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e) For the commemoration of a feria of Advent at Mass the oration is from the preceding Sunday, except on an ember day when the oration is proper; on ember Wednesday and ember Saturday the first oration is the one to be used (n. 208 g). Concerning the last Gospel, see n. 242 b.

f) In the occurrence of an ember day of Advent on a feast of minor double or higher rite the Homily on the Gospel of the ember day is not read as the 9th Lesson of Matins, as explained in n. 342.

g) In the occurrence of an ember day of Advent on a double of the I or II class all (even conventual) Masses must be of the feast with a commemoration of the ember day (n. 280 c).

h) In the occurrence of an ember day of Advent on a feast of major or minor double rite, the conventual Mass must be of the ember day. Non-conventual Masses may be said: either of the feast with a commemoration of the feria; or of the feria, the feast to be commemorated according to n. 209 g (n. 280 b).

i) In the occurrence of a feria of Advent and of a feast of simple rite the Office shall be of the feria; the feast is commemorated at Lauds according to n. 324 b–c. The Mass, however, may be either of the feria or of the feast according to the norms given in n. 277 f.

Note: The above applies also to feasts formerly of simple rite but now reduced to a mere commemoration (n. 452 b ad 1).

j) There is no common vigil that can now occur in Advent (n. 452 b ad 8). Hence, the rubrics concern-

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ing the occurrence of a common vigil in Advent are to be considered abrogated.

458. ***Ferial Office in Advent.*** The Office of the ferias of Advent is arranged, as follows:

1° Matins: invitatory is *Regem venturum* up to Saturday before 3rd Sunday inclusively, but *Prope est* thereafter up to Dec. 23 inclusively; the hymn is the *Verbum supernum* of Advent; antiphons and psalms are from the occurring day of the week in the Psalter, the last three to be taken on Wednesdays from the second set; the verse is as noted for Advent in the Psalter for the occurring day; lessons and responsories are proper for each day; the *Te Deum* is omitted.

2° Lauds: psalms are from second set for the occurring day of the week in the Psalter; antiphons up to Dec. 16 inclusively are also from second set in Psalter, but from Dec. 17 to Dec. 23 inclusively proper antiphons are assigned in the Proper of the Season to the occurring day of the week (n. 333 d ad 1); capitulum, hymn, and verse are as noted for Advent in the Ordinarium; Benedictus Antiphon is as assigned to occurring day in the Proper of the Season, except that *Nolite timere* is said on Dec. 21 and *Ecce completa* on Dec. 23; concerning ferial prayers, see n. 338 a; oration is from the preceding Sunday, except on an ember day when the oration is proper; concerning commemorations, see n. 324 c.

3° Prime: psalms from the occurring day of the week in the Psalter, with the fourth psalm to be added; antiphon is the first of those proper to Lauds of the

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preceding Sunday, except that from Dec. 17 to Dec. 23 inclusively it is the first of those proper to Lauds of the occurring day (n. 333 d ad 1); the capitulum is *Pacem;* the verse is the *Qui venturus es in mundum* (n. 453 d); no ferial prayers (n. 338 a); short lesson is the *Dne miserere* of Advent.

4° Terce to None: psalms from the occurring day of the week in the Psalter; the antiphons are the second, third, and fifth of those proper to Lauds of the preceding Sunday, except from Dec. 17 to Dec. 23 inclusively when the second, third, and fifth of those proper to Lauds of the occurring day are to be used (n. 333 d ad 1); the capitulum and short responsory are as noted for Advent in the Ordinarium; no ferial prayers (n. 338 a); oration is the same as for Lauds.

5° Vespers: antiphons and psalms from the occurring day of the week in the Psalter; capitulum, hymn, and verse are as noted for Advent in the Ordinarium; the Magnificat Antiphon is as assigned for the occurring day in the Proper of the Season, except from Dec. 17 to Dec. 23 inclusively when the Major Antiphon assigned to the occurring date is said instead (n. 460 b); concerning ferial prayers, see n. 338 a; oration is from the preceding Sunday, even on an ember day.

6° Compline: everything from the occurring day of the week in the Psalter, but without ferial prayers (n. 338 a).

459. ***Ferial Mass in Advent.*** The ferial Mass in Advent is the Mass of the preceding Sunday, except

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on the ember days when the Mass is proper. Neither *Gloria* nor *Credo* can be said. Concerning special commemorations, see n. 209 g. Concerning seasonal commemorations, see n. 210 b. The *Alleluja* and following verse are omitted after the Gradual. The Preface is the Common Preface. *Benedicamus Dno* at the end. The color is violet, except that rose may be used on Monday, Tuesday, and Thursday after the 3rd Sunday.

460. *Dec. 17 to Dec. 23.* Private votive Masses and the daily (*quotidiana*) Mass of Requiem may not be said as low Masses during this time (M.R.: ADD., II, 1; III, 9).

b) Special Magnificat Antiphons, called "O" or Major Antiphons, are given in the Breviary after the 3rd Sunday of Advent. These are said in all dominical and ferial Offices from Dec. 17 to Dec. 23 inclusively, and they are said in their entirety before as well as after the Magnificat; the asterisk, therefore, in these Antiphons merely marks off the part that is preintoned (n. 334 a). If a feria is only commemorated, the Major Antiphon assigned to the occurring date is said for the commemoration (n. 457 c).

c) Special antiphons for Lauds and the little Hours are given in the Breviary immediately after the Major Antiphons, a set for each day of the week from Monday to Saturday inclusively. These are to be used from Dec. 17 to Dec. 23 inclusively, but only in the ferial Offices that are said during this time. If a particular set of antiphons cannot be used on the day of

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the week to which it is assigned because of the occurrence of a feast, it is omitted (nn. 333 d ad 1; 458 ad 2, 3, 4).

461. *Vigil of Christmas.* This is a privileged vigil. Concerning its occurrence on the 4th Sunday of Advent, see n. 454 d. Otherwise, the Mass and Office of vigil are always said (n. 320 i).

b) With the exception of funeral Masses which are permitted, all other Masses of Requiem are forbidden (M.R.: ADD., III, 5–9). See n. 266 b ad 2.

c) The playing of the organ (n. 30 i) and flowers on the altar (n. 156 e ad 1) are forbidden, but not the dalmatic and tunic (n. 125 g).

d) The vigil is a day of fast and abstinence, unless it falls on a Sunday in which case the obligation ceases that year (c. 1252, 2, 4). Any unauthorized practice of mitigating the fast and abstinence is an abuse (CONG. CONC.: NOV. 13, 1937).

e) The Mass of the vigil is proper. On a week-day it is said without *Gloria* and without *Credo* and without any commemoration after the principal oration (n. 209 g ad 2). A collect prescribed by the Ordinary of the place is omitted, unless it is prescribed even for doubles of the first class. The *Alleluja* and the following verse are omitted after the Gradual. The Common Preface is said. *Benedicamus Dno* is said at the end. The color is violet. If the Mass is sung, the solemn tone is used.

f) The Office of the vigil on a week-day is arranged, as follows:

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1° Matins: to be said under simple rite; the invitatory is proper; the hymn is the *Verbum supernum* of Advent; the antiphons and psalms are from the occurring day of the week in the Psalter, the last three to be taken on Wednesday from the first set; the verse, lessons, and responsories are proper; the *Te Deum* is omitted.

2° Lauds: to be said under double rite; the psalms are from the first set in the Sunday Psalter; the antiphons and capitulum are proper; the hymn is the *En clara vox* of Advent; the verse, Benedictus Antiphon, and oration are proper.

3° Prime: the psalms are from the Sunday Psalter as on feasts; the antiphon is the first of the proper antiphons of Lauds; the verse is the *Qui venturus es in mundum;* the short lesson is from None of the vigil.

4° Terce to None: the psalms are from the Sunday Psalter; the antiphons are the second, third, and fifth of the proper antiphons of Lauds; the capitulum to the end is proper; the oration is from Lauds.

CHRISTMAS TO EPIPHANY

462. *Miscellaneous Remarks.* The time here considered is the interval from the feast of Christmas (Dec. 25) to the Commemoration of the Baptism of our Lord (Jan. 13) inclusively.

b) The verse proper to Christmas is to be said at Prime up to Jan. 5 inclusively and the verse proper to

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Epiphany up to Jan. 13 inclusively, unless the principal Office has its own proper verse at Prime (S.R.C.: MARCH 23, 1955 AD TIT. II, NN. 14–16). See n. 339 d, f.

c) The hymn-conclusion proper to Christmas shall be used with hymns of the same meter up to Jan 5 inclusively and the hymn-conclusion proper to Epiphany up to Jan. 13 inclusively, unless the principal Office has its own proper conclusion to be used at all the Hours (S.R.C.: MARCH 23, 1955 AD TIT. II, NN. 14–16). See n. 329 d, f.

d) Concerning the Saturday Office of the Blessed Virgin, see n. 475. Concerning the final Antiphon of the Blessed Virgin, see n. 336 e ad 2.

463. ***Feast of Christmas.*** This is a feast of the Lord and a primary double of the first class in the universal Church. Concerning the octave of Christmas, see n. 465.

b) This feast excludes every solemn votive Mass and even a commemoration of such a Mass (M.R.: ADD., II, 3; V, 3). It also excludes the privileged votive Masses listed in n. 276 c; but when thus impeded, the first four of these are commemorated under one conclusion with the principal oration (M.R.: ADD., II, 7–9; V, 3).

c) The prohibition to solemnize marriages during Advent extends to Christmas day inclusively (n. 453 b). Should the local Ordinary give permission for the nuptial blessing (n. 270 c), the nuptial Mass shall be commemorated in the Mass of Christmas under one conclusion with the principal prayer; the nuptial bless-

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ing shall then be inserted in the Mass of Christmas in the manner prescribed for the nuptial Mass (n. 270 d–e).

d) If Dec. 25 falls on a Sunday, the Office and Mass of the Sunday are transferred in their entirety according to the rules set down in n. 469. But the obligation of the *pro populo* Mass attached to the Sunday is not transferred; the *pro populo* Mass for Christmas satisfies the obligation attached to the Sunday also (n. 308 f–g).

e) Every priest is permitted to celebrate the three Masses of the feast and to apply each of them in satisfaction of an obligation of justice (N. 310 E; CC. 806, 1; 824, 2).

f) A priest who says one Mass only must choose the first Mass if he celebrates at midnight, the second Mass if he celebrates at dawn or within an hour before dawn, the third Mass if he celebrates later in the day (S.R.C. 3354; 3767, XXI). Concerning Mass at midnight, see n. 464.

g) A priest who says two Masses only must choose the first and second if he celebrates between midnight and dawn, the second and third if he celebrates at dawn or later, the first and third if he celebrates at midnight and after dawn. Concerning Mass at midnight, see n. 464.

h) A priest who says the three Masses must follow the order of the Masses as given in the Missal, regardless of what time he begins (EPH. LIT.: XLVII, P. 73). But the celebrant of a conventual Mass after Prime or Terce must choose the second or the third Mass re-

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spectively, even if he has not as yet celebrated the Mass or Masses preceding.

i) A priest who because of poor health or because of failing sight has received the indult to celebrate daily the votive Mass of the Blessed Virgin may say this Mass three times on Christmas day (n. 309 d ad 2; see n. 178 h). There is no certain prohibition against saying these Masses at midnight in the circumstances described in n. 464 a–e.

j) Any collect prescribed by the local Ordinary is omitted on Christmas day (M.R.: ADD., VI, 4).

k) He who says more than one Mass must begin each Mass with the prayers at the foot of the altar, and at the end of each Mass must bless the people and read the last Gospel (M.R.: 1ST MASS OF FEAST). The Missal is closed after the Postcommunion of each Mass, with the exception of the third at which the last Gospel is proper (n. 242 b). Concerning the procedure to be followed at the Offertory if the chalice has been used at a previous Mass and has not yet been purified, see n. 229 f. Concerning the procedure to be followed in regard to the Ablutions if another Mass is to follow, see n. 240 b–e. Concerning the Leonine Prayers, see n. 243 h, i ad 8.

l) At the first Mass the *Communicantes* is said with the words *et noctem sacratissimam . . . qua*, at the second and third it is said with the words *et diem sacratissimum . . . quo*, no matter at what hour these Masses are celebrated. The commemoration of St. Anastasia is added in the second Mass, even where by reason of being the title of the church her feast is to

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be celebrated on Dec. 30 and even though Christmas is a double of the I class (S.R.C. 3876, II; NOV. 3, 1955 AD V; N. 209 G AD 2). See also n. 242 b.

m) While singing the *Et Verbum caro factum est* in the first Gospel of the third Mass, the deacon makes a simple genuflection toward the Book; the subdeacon and the acolytes holding the candles remain standing, but the celebrant and others assisting genuflect towards the altar. There is no genuflection, when these words are read by the celebrant before the singing of the Gospel (M.R.: R.G., XVII, 3–4; S.R.C. 4057, VI; n. 192 f).

n) Concerning the double genuflection while the choir is singing the *Et incarnatus est* of the *Credo* on Christmas day, see n. 191 c ad 9.

o) Concerning the incensation of the image of the Divine Infant when prominently exposed on the altar, see n. 165 c.

464. ***Christmas Midnight Mass.*** Only a conventual or a parochial Mass can be celebrated on Christmas at midnight, and no other without an apostolic indult (c. 821, 2). By a conventual Mass is meant the Mass that is celebrated immediately after the chanting of Matins and before Lauds in churches in which there is the obligation to choir. By a parochial Mass is probably meant a public Mass celebrated in the principal or in a succursal parochial church (J. O'CONNELL: VOL. I, P. 122 AD 19). The right to celebrate the midnight Mass includes also the right to distribute Communion at the Mass, unless for just causes the lo-

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cal Ordinary forbids this in particular cases (CODE COMM.: MARCH 16, 1936).

b) In all religious and pious houses which have an oratory together with permission to reserve the Blessed Sacrament there habitually, one and the same priest may on Christmas at midnight say the three Masses of the feast; or he may say only one of them, provided that he observe the prescriptions of the rubrics. Those who assist at any of these Masses satisfy the precept of hearing Mass and they may receive Communion (c. 821, 3). Religious may not extend this privilege to their churches (*ianuis apertis*), nor may the privilege be used in their oratories for the benefit of the faithful generally (HOLY OFFICE: NOV. 26, 1908; I.E.R.: XLVI, P. 539).

c) The extension of the above privilege to the churches of religious may be permitted by the local Ordinary in virtue of his quinquennial faculties; but the three Masses must be celebrated by one and the same priest.

d) On Christmas at midnight Cardinals may themselves celebrate, or they may permit to be celebrated in their presence, the three Masses of the feast; this privilge is also given to residential and titular Bishops, provided that they do not have to celebrate in the Cathedral (CC. 239, 1 AD 4; 349, 1 AD 1).

e) In churches and oratories other than those referred to in the foregoing paragraphs a Mass of the feast may be celebrated at midnight by apostolic indult or in virtue of a centenary or immemorial custom (Pius XII: Motu Proprio of Dec. 1, 1940 ad I). Con-

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cerning the votive Mass of the Blessed Virgin by a priest in poor health or with failing eyesight, see n. 463 i.

f) The first Mass of the feast cannot be celebrated at midnight in a Cathedral in which there is no Chapter obliged to choir, unless the Cathedral is also a parish church or has an apostolic indult (S.R.C. 3931).

g) The conventual Mass cannot be celebrated on Christmas at midnight, if Matins cannot be chanted immediately before it and Lauds said immediately after it; it must be celebrated in the early morning instead, with Matins and Lauds immediately before and after it; this rule applies only to churches in which there is an obligation to choir (S.R.C. 2676).

h) The midnight Mass may not be begun before midnight (S.R.C. 3448, XV; 3576, X). In the case of a conventual or a parochial Mass midnight is computed according to the common usage of the place; otherwise, it may be computed according to local time whether true or mean or according to any legal time whether regional or extraordinary. But one and the same time must be followed for the three Masses of the feast when celebrated at midnight by one and the same priest (c. 33, 1; CODE COMM.: MAY 29, 1947 AD II).

i) The celebrant of a midnight Mass and those who receive at it must be fasting from solid food and alcoholic drinks for three hours and from non-alcoholic drinks for one hour; see nn. 178 c; 366 a.

465. ***Octave of Christmas.*** This is one of the three octaves retained in the calendar by the General Decree

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of March 23, 1955. It is celebrated as at present noted in the Breviary and Missal, except that the days within the octave have been raised to double rite and that the three-oration limit must be observed (S.R.C.: OCT. 17, 1955 AD XII; NOV. 3, 1955 AD III).

b) The solemn nuptial blessing may be given from Dec. 26 on. Though the nuptial Mass is not forbidden by reason of the octave, it is nevertheless impeded on each day of the octave by reason of the rite of the occurring Office, except on Dec. 29 and Dec. 30 when these days do not fall on a Sunday or are not celebrated as doubles of the first or second class. If the nuptial Mass is impeded, it is commemorated in the Mass of the day under one conclusion with the principal oration and the nuptial blessing is inserted as in the nuptial Mass (n. 270 d–e).

c) The antiphons and psalms of the second Vespers of Christmas are said in the Vespers of every Office throughout the octave. This is to be observed even on Dec. 31, if on that day second Vespers must be said of an occurring double of the first class. But if (as is normally the case) the first Vespers of the Circumcision are said on Dec. 31, the antiphons and psalms are as specially assigned (B.R.: II VESP. OF DEC. 25 AND DEC. 31; NOT. IN TAB. CONC. AD 14). From the capitulum the Office during the octave is either of the current day with a commemoration of the following, or *vice versa*, as noted in the following numbers.

d) Solemn votive Masses and funeral Masses are not forbidden by reason of the octave. If a solemn votive Mass in honor of Christ our Lord is to be said

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up to Dec. 31 inclusively, the Mass *Puer natus* of Dec. 30 must be used, provided that the votive Mass is in honor of a Mystery which is identical with that of the Nativity or for which there is no special Mass (M.R.: 3RD MASS OF CHRISTMAS); concerning Mysteries identical with that of the Nativity, see n. 219 e. A solemn votive Mass of the Blessed Sacrament is not prohibited during the octave of Christmas by reason of identity of Mystery (EPH. LIT.: L, P. 255).

e) Private votive Masses and Masses of Requiem other than funeral Masses are forbidden during this octave.

466. *Feast of St. Stephen (Dec. 26).* This feast is celebrated in the universal Church under double rite of the second class. Except for the fact that its octave has been suppressed, this feast is not affected by any of the changes made in the rubrics by the Decree of March 23, 1955; the Office and Mass, therefore, are in all respects to be said as at present noted in the Breviary and Missal (nn. 452 b ad 9; 465 a).

b) At Vespers the antiphons and psalms are as noted in n. 465 c. From the capitulum the Office is of St. Stephen, with a commemoration of first Vespers of St. John and of second Vespers of the octave of Christmas (n. 318 j, k ad 6). Where however St. John is celebrated under double rite of the first class, the Office from the capitulum will be of St. John with a commemoration of the second Vespers of St. Stephen and of the octave of Christmas (n. 318 j).

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c) If Dec. 26 falls on a Sunday, the Office and Mass of the Sunday are transferred in their entirety according to the rules set down in n. 469. The obligation of the *pro populo* Mass is not transferred but is satisfied by the *pro populo* Mass for the feast of St. Stephen (n. 308 g).

467. *Feast of St. John (Dec. 27).* This feast is celebrated in the universal Church under double rite of the second class. Except for the fact that its octave has been suppressed, this feast is not affected by any of the changes made in the rubrics by the Decree of March 23, 1955; the Office and Mass, therefore, are in all respects to be said as at present noted in the Breviary and Missal (nn. 452 b ad 9; 465 a).

b) The Mass takes the Preface of the Nativity with its *Communicantes*. The color proper to the Mass is white, not red (M.R.: R.G., XVIII, 2; N. 114 AD 6).

c) At Vespers the antiphons and psalms are as noted in n. 465 c. From the capitulum the Office is of St. John, with a commemoration of the first Vespers of Holy Innocents and of the second Vespers of the octave of Christmas (n. 318 j). But where Holy Innocents is celebrated under double rite of the first class, the Office from the capitulum will be of Holy Innocents with a commemoration of the second Vespers of St. John and of the octave of Christmas.

d) If Dec. 27 falls on a Sunday, the Office and Mass of the Sunday are transferred in their entirety according to the rules set down in n 469. The obligation of

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the *pro populo* Mass is not transferred but is satisfied by the *pro populo* Mass for the feast of St. John (n. 308 g).

468. *Holy Innocents (Dec. 28).* This feast is celebrated in the universal Church under double rite of the second class. Except for the fact that its octave has been suppressed, this feast is not affected by any of the changes made in the rubrics by the Decree of March 23, 1955; the Office and Mass, therefore, are in all respects to be said as at present noted in the Breviary and Missal (nn. 452 b ad 9; 465 a).

b) The color proper to the Office and Mass is violet, when the feast is celebrated on a week-day and under double rite of the second class. The color is red, when the feast is celebrated on a Sunday or under double rite of the first class. Red is also used, whenever the Mass is celebrated as a votive Mass (nn. 115 ad 4; 117 ad 4).

c) When the feast is celebrated on a week-day and under double rite of the second class, the responsory after the 9th Lesson is read and the *Te Deum* is omitted. In the Mass the *Gloria* is omitted and also the *Alleluja* with its verse after the Gradual, in which case the Tract is said after the Gradual and the *Benedicamus Dno* at the end. The use of flowers on the altar and the wearing of dalmatic and tunic are not prohibited, even though the color is violet.

d) When the feast is celebrated on a Sunday or under double rite of the first class, the *Te Deum* is said; the responsory after the 9th Lesson is omitted and the

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responsory after the 8th Lesson is concluded as noted in the Breviary. In the Mass the *Gloria* is said and also the *Alleluja* with its verse after the Gradual, in which case the Tract is omitted after the Gradual and the *Ite Missa est* is said at the end. For a votive Mass of Holy Innocents the special rubrics given with the Mass should be consulted.

e) At Vespers the antiphons and psalms are as noted in n. 465 c. From the capitulum the Office is of Holy Innocents, with a commemoration of the first Vespers of St. Thomas and of the second Vespers of the octave of Christmas. But where St. Thomas is celebrated under double rite of the first class, the Office from the capitulum will be of St. Thomas with a commemoration of the second Vespers of Holy Innocents and of the octave of Christmas.

f) If Holy Innocents falls on a Saturday, at Vespers the Office from the capitulum will be of Holy Innocents with a commemoration of the first Vespers of the Sunday and of the second Vespers of the octave of Christmas; there is no commemoration of St. Thomas. Where St. Thomas is celebrated under double rite of the first class, the Office from the capitulum will be of St. Thomas with a commemoration of the first Vespers of the Sunday and the second Vespers of the octave of Christmas; there is no commemoration of second Vespers of Holy Innocents.

g) If Dec. 28 falls on a Sunday, the Office and Mass of the Sunday are transferred in their entirety according to the rules set down in n. 469. The obligation of the *pro populo* Mass is not transferred but is satisfied

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by the *pro populo* Mass for the feast of Holy Innocents (n. 308 g).

469. *Last Sunday of Dec.* This is the Sunday within the octave of Christmas; it follows Holy Innocents in the Breviary and Missal. It is a minor Sunday and of double rite (n. 452 b ad 5). Occurring on or between Dec. 25 and Dec. 28, it is reposed as noted below (S.R.C.: NOV. 3, 1955 AD III).

b) If this Sunday falls on or between Dec. 25 and Dec. 28, no notice is taken of it on that day since the entire Sunday Office with all its privileges even in concurrence is transferred to Dec. 30 as though it happened to fall on that day. But where Dec. 30 is occupied by a feast of nine lessons, the Office of the Sunday shall then be transferred to the least noble feast occurring on or between Dec. 29 and Dec. 31; where however all the feasts occurring on or between Dec. 29 and Dec. 31 are doubles of the first or second class, the Office of the Sunday shall then be merely commemorated on the least noble of them; if in applying these norms there should arise the necessity of deciding between feasts of equal nobility, the Office of the Sunday is then said or commemorated, as the case may be, on the first of these feasts to occur (B.R.: RUBRIC AFTER DEC. 28). The nuptial votive Mass and Masses of Requiem other than the daily (*quotidiana*) Mass of Requiem are not forbidden by reason of the reposed Sunday (S.R.C.: FEB. 1, 1935 AD I, VI). Concerning the obligation of the *pro populo* Mass attached to the Sunday, see n. 308 f–g.

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c) If this Sunday falls on or between Dec. 29 and Dec. 31, it is celebrated on that day with a commemoration of the occurring Offices according to the rubrics; the Sunday Office takes first and second Vespers; but in concurrence with a double of the first or second class the Sunday Vespers are merely commemorated, and even this commemoration is omitted in the first Vespers of the Circumcision (B.R.: NOT. IN TAB. CONC. AD 13). If the Sunday falls on or between Dec. 29 and Dec. 31 and if the day is a double of the first or second class, the Office of the Sunday is not transferred but is commemorated at both Vespers as well as at Lauds and in the Mass. See n. 342.

d) The lessons and responsories of the first Nocturn of the Sunday Office are those assigned to the current date.

470. ***Dec. 29 to Dec. 31.*** To these days are respectively assigned: the feast of St. Thomas, Bishop and Martyr (Dec. 29); the sixth day within the octave of Christmas (Dec. 30); the feast of St. Sylvester, Pope (Dec. 31). The Office and Mass are said on these days as noted in the Breviary and the Missal. On the feast of St. Sylvester the lessons of the third Nocturn, the oration (*Gregem*), and the Mass are from the Common of the Popes; the Preface is of the Nativity with its *Communicantes*.

b) If the last Sunday of December falls on or between Dec. 25 and Dec. 28, the Office of the Sunday is reposed to Dec. 30 except as noted in n. 469 b. If the Sunday falls on or between Dec. 29 and Dec. 31, the

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Sunday is celebrated on that day except as noted in n. 469 c.

c) The Scripture lessons assigned to these three days are to be read on their proper day together with the responsories assigned them; but the exceptions noted in the special rubric on Dec. 29 are to be strictly observed (S.R.C.: NOV. 3, 1955 AD III). See n. 340 a.

471. *Feast of Circumcision.* This is also the octave day of Christmas and is to be celebrated under double rite of the second class.

b) This feast is preferred in occurrence to every other feast, even a double of the first class (B.R.: NOT. IN TAB. OCC. AD 13). First Vespers are said, unless the feast is in concurrence with a double of the first class in which case first Vespers of the Circumcision are commemorated (n. 465 c). Second Vespers are said, unless the feast is in concurrence with a double of the first class in which case second Vespers of the Circumcision are commemorated; it is to be noted, however, that the feast of the Holy Name, whether celebrated under double rite of the first or second class, can never have first Vespers or even be commemorated when in concurrence with the feast of the Circumcision (B.R.: I VESP. OF HOLY NAME; S.R.C.: AUG. 10, 1945; EPH. LIT.: LXVII, P. 257).

c) When first Vespers of the Circumcision are said, second Vespers of the preceding are not commemorated unless that Office is a double of the second class; if the preceding Office is that of the last Sunday of December, it is not commemorated in first Vespers of the

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Circumcision (n. 469 c). When second Vespers of the Circumcision are said, first Vespers of the following are not commemorated unless that Office is a double of the second class; the feast of the Holy Name is not, however, commemorated as noted above (b).

d) No notice is taken of an occurring Sunday in the Office and Mass of the Circumcision; neither is any notice to be taken of a concurring Sunday in the second Vespers of Circumcision; concerning this first Sunday of January, see n. 472.

472. ***First Sunday of January.*** This is the Sunday between the Circumcision and the Epiphany. It can occur on or between Jan. 1 and Jan. 6 or it can be impeded on Jan. 7 by the Sunday after Epiphany. The Office and Mass of this Sunday were formerly celebrated on Jan. 5 in the Office and Mass of the vigil of Epiphany, which took its place. With the suppression of the vigil of Epiphany (n. 452 b ad 7), the Office and Mass of this Sunday were equivalently also suppressed. No commemoration of the Sunday, therefore, is made if it occurs on the feast of the Circumcision (Jan. 1) or of the Holy Name (Jan. 2–5) or of the Epiphany (Jan. 6) or of the Holy Family (Jan. 7).

b) If this Sunday falls on or between Jan. 2 and Jan. 5 and if on the same day there should occur a feast which is not of the Lord and in which no commemoration of a feast of the Lord is to be made but which is to be preferred to the feast of the Holy Name, in such a case a commemoration of the Sunday is made

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at both Vespers as well as at Lauds and in the Mass; the commemoration of the Sunday is taken from the Sunday within the octave of Christmas (B.R.: RUBRIC AFTER JAN. 1; S.R.C.: OCT. 17, 1955 AD V).

473. *Feast of the Holy Name.* This feast is assigned to the Sunday occurring between Jan. 1 and Jan. 6. It is celebrated under double rite of the second class without any commemoration of the Sunday (n. 472 a). See n. 232 d (Preface of Nativity).

b) If no Sunday occurs between Jan. 1 and Jan. 6, the feast is celebrated on Jan. 2. But if Jan. 2 is occupied by a feast of higher rite, the feast of the Holy Name is celebrated on Jan. 3.

c) The Office at the major Hours is said as noted in the Breviary; Compline is taken from the Sunday Psalter; but the antiphons and psalms from Prime to None are taken from the occurring day of the week in the Psalter; on a Sunday the psalms at Prime are those assigned for a dominical Office (nn. 331 d; 333 d).

d) When the feast is celebrated on Jan. 2, the Vespers on Jan. 1 are second Vespers of the Circumcision but without a commemoration of the Holy Name (n. 471 b).

e) When the feast is celebrated on Jan. 5, a commemoration of St. Telesphorus (Or. *Gregem*) is added at Lauds and in low Masses. Vespers will be the first of Epiphany with a commemoration of the Holy Name.

474. *Jan. 2 to Jan. 5 Inclusively.* Unless impeded by a feast, these days were formerly celebrated as the

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octave days of St. Stephen (Jan. 2), St. John (Jan. 3), Holy Innocents (Jan. 4), and as the vigil of Epiphany (Jan. 5). These octaves and this vigil are now suppressed (S.R.C.: MARCH 23, 1955 AD TIT. II, NN. 8, 11).

b) Unless a feast of simple or higher rite or a Saturday occurs, the Office and Mass on these days shall be of the current feria under simple rite. In the Office the antiphons and psalms at all the Hours and the nocturn-verse at Matins shall be from the occurring day of the week in the Psalter; the *Te Deum* is said and likewise the *Regi saeculorum* at Prime; the Lessons and responsories at Matins are from the occurring Scripture; everything else is said as on the feast of the Circumcision, ferial Vespers from the capitulum to be taken from second Vespers of feast. The ferial Mass is the Mass of the Circumcision, to be said with *Gloria* and the *Ite Missa est;* the *Credo* and the proper *Communicantes* of Christmas are omitted, but the Preface is the Preface of the Nativity. The color proper to the ferial Office and Mass is white (S.R.C.: MARCH 23, 1955 AD TIT. II, N. 14). See also n. 462 b–c.

c) The ferial Office is not impeded by St. Telesphorus on Jan. 5, this feast to be merely commemorated at Lauds. Concerning the Mass, see n. 280 d.

d) The ferial Office and Mass are not commemorated, when impeded by an occurring feast. The Preface of the Nativity without the proper *Communicantes* is to be considered a quasi-seasonal Preface during these days; it is to be used, unless the Mass has its own proper Preface (n. 231 a). See also n. 462 b–c.

e) A private votive Mass or the daily (*quotidiana*)

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Mass of Requiem may not be celebrated without chant on these days, even if the ferial Office is said (S.R.C.: MARCH 23, 1955 AD TIT. II, N. 14).

f) Concerning the First Thursday and the First Friday Mass on these days, see respectively n. 274 d ad 3 and n. 275 d ad 3.

475. *Saturday Office of BMV (Jan. 2–5).* In the absence of an occurring nine-lesson feast the Saturday Office of the Blessed Virgin shall be said when any of the days from Jan. 2 to Jan. 5 inclusively falls on a Saturday (S.R.C.: JUNE 2, 1955 AD VII). The impeded feria is not commemorated. The Benedictus Antiphon is *Mirabile* and the oration *Deus qui salutis.*

b) The Office and Mass are arranged as noted in n. 484 b–c.

476. *Feast of Epiphany.* This is a primary feast of the Lord, celebrated in the universal Church under double rite of the first class. The octave of the feast has been suppressed (S.R.C.: MARCH 23, 1955 AD TIT. II, N. 11).

b) The Office at Matins begins with the first antiphon and psalm of the first Nocturn; the *Dne labia,* the invitatory, the psalm *Venite,* and the hymn are omitted; concerning the omission of the *Pater, Ave,* and *Credo,* see n. 326 a. The third Nocturn begins with the antiphon *Venite adoremus* and Ps. 94; the antiphon is to be repeated during the psalm in the manner indicated in the Breviary; in the public recitation of the Office the antiphon is thus repeated by the an-

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tiphonaries and not by the choir; the antiphon *Homo natus* and Ps. 86 are not said in the third Nocturn on this day.

c) If this feast falls on a Sunday, the Sunday is not commemorated as noted and explained in n. 472 a.

d) If the feast falls on a Monday, a commemoration of the Holy Name shall be made at first Vespers (n. 473 e).

e) If the feast falls on a Saturday, a commemoration of the Sunday after Epiphany shall be made at second Vespers but without a commemoration of the Holy Family. If the feast of the Holy Family is impeded on the following day by a double of the first class, at second Vespers of the Epiphany the commemoration of the Sunday shall be followed by a commemoration of the first class double (n. 319 b, c ad 2).

f) The solemn publication of the dates of the movable feasts of the new year is of obligation in cathedral and collegiate churches. In other churches it is optional but laudable. The publication is made at the solemn Mass after the incensation of the celebrant at the end of the Gospel. A cleric in surplice and white cope chants the table of dates either from the pulpit or from where the Gospel is usually sung at a solemn Mass. The formula to be followed is given at the beginning of the fifth section of the Pontifical (C.E.: II, C. XV, N. 3; L. O'CONNELL: P. 494).

g) Though Epiphany is not a holyday of obligation in the United States, a funeral Mass is nevertheless forbidden (n. 290 d ad 1).

h) A solemn votive Mass can neither be celebrated

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nor commemorated (M.R.: ADD., II, 3; V, 3). This prohibition also applies to the privileged votive Mass of the First Thursday and of the First Friday of the month (nn. 274 d ad 1; 275 d ad 1).

i) The votive nuptial Mass is forbidden on this day. If the nuptial blessing is to be given, the nuptial Mass is commemorated in the Mass of the feast under one conclusion with the principal oration; the blessing is inserted as in the nuptial Mass (n. 270 d–e).

477. *Jan. 7 to Jan. 13 Inclusively.* These days were formerly celebrated as the octave of Epiphany. This octave is now suppressed (S.R.C.: MARCH 23, 1955 AD II, 11). See n. 462 b–c.

b) The days from Jan. 7 to Jan. 12 inclusively are now to be celebrated under simple rite as simple or minor ferias, unless the day is a Saturday or a feast of simple or higher rite. In the Office the antiphons and psalms at all the Hours and the nocturn-verse at Matins shall be from the occurring day of the week in the Psalter; the *Te Deum* is said and likewise the *Regi saeculorum* at Prime; the Lessons and responsories of Matins are from the occurring Scripture as explained below (c); everything else is said as on the feast of Epiphany; but the Office of Matins begins with the *Dne labia,* the invitatory *Christus apparuit,* and the hymn *Crudelis,* which parts were omitted on the feast (n. 476 b); from the capitulum Lauds are of the feast, except for the Benedictus-Antiphon which is proper; Vespers from the capitulum are from second Vespers of the feast, except for

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the Magnificat-antiphon which is proper; but on Jan. 12 it is taken from II Vespers of Jan. 6 (n. 334 i ad 4); see n. 462 b–c. The Mass is that of Epiphany with *Gloria* and Preface of Epiphany, without *Credo* and *Communicantes* of Epiphany. Color is white (S.R.C.: MARCH 23, 1955 AD II, 15; JUNE 2, 1955 AD II).

c) If any of the ferias from Jan. 7 to Jan. 12 inclusively occurs after the Sunday following Epiphany, the Lessons from the occurring Scripture are those assigned from the 1st Epistle to the Corinthians for the corresponding day of the week; the responsories are those of the suppressed octave of Epiphany, these being the responsories assigned to these Lessons when the latter are read before Jan. 14. If any of these ferias occurs before the Sunday following Epiphany, the Lessons from the occurring Scripture are those assigned from the Epistle to the Romans for the corresponding date, except when Jan. 12 falls on a Saturday in which case the Lessons of the *Initium* of the 1st Epistle to the Corinthians, assigned in the Breviary to the 1st Sunday after Epiphany, shall be read (S.R.C.: MARCH 23, 1955 AD TIT. II, N. 16).

d) If any of the days from Jan. 7 to Jan. 12 inclusively falls on a Saturday, the Saturday Office of the Blessed Virgin is to be said instead of the ferial Office, provided that no nine-lesson Office occurs (see n. 475 a). The Saturday Office and Mass are said as noted in n. 484 b–c).

e) A private votive Mass or the daily (*quotidiana*) Mass of Requiem may not be celebrated without chant from Jan. 7 to Jan. 12 inclusively, even when the

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ferial Office is said (S.R.C.: MARCH 23, 1955 AD TIT. II, N. 15).

f) On Jan. 13 is to be celebrated under major double rite the Commemoration of the Baptism of Our Lord Jesus Christ, except when Jan. 13 is a Sunday in which case the Commemoration of the Baptism is that year entirely omitted and the feast of the Holy Family is celebrated with a commemoration of the Sunday only. The Office of the Commemoration of the Baptism is the same as was formerly said for the octave day of Epiphany, except that it begins with Matins while for the minor Hours from Prime to None inclusively it takes the antiphons and psalms from the occurring day of the week in the Psalter. The Mass is the one formerly assigned to the octave day of Epiphany, to be said with *Credo* and Preface (but without *Communicantes*) of Epiphany. The color is white (S.R.C.: MARCH 23, 1955 AD II, 16; OCT. 17, 1955 AD XVI).

g) If the First Thursday (Saturday) or the First Friday falls on Jan. 7, the privileged votive Masses for these days are forbidden and the Mass of Epiphany without a commemoration is to be said instead (nn. 274 d ad 1; 275 d ad 1).

h) If any of the days from Jan. 7 to Jan. 13 inclusively falls on a Sunday, the Office and Mass shall be of the Holy Family as explained in n. 478.

i) The Preface (without the *Communicantes*) of Epiphany is to be considered a quasi-seasonal Preface during these days; it is to be used, unless the Mass has its own proper Preface (n. 231 a). See also n. 329 d, f and n. 339 d, f.

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478. *Feast of Holy Family.* This feast is perpetually assigned to the 1st Sunday after Epiphany and is celebrated under major double rite. The major Hours are said as noted in the Breviary; Compline is from the Sunday Psalter; the antiphons and psalms from Prime to None are from the Sunday Psalter, the psalms at Prime being those assigned for a dominical Office (n. 331 d). The Sunday is commemorated at both Vespers, at Lauds, and in the Mass (B.R.: ADD., V, 3; M.R.: MASS OF HOLY FAMILY).

b) If the 1st Sunday after Epiphany falls on Jan. 13, the Commemoration of the Baptism of our Lord is that year entirely omitted; the Office and Mass of the Holy Family are said as noted in n. 477 b. See n. 340 a.

c) If a double of the first class accidentally occurs on the 1st Sunday after Epiphany, the Office and Mass of the Holy Family are that year entirely omitted. The Sunday, however, is commemorated at both Vespers, at Lauds, and at the Mass; concerning the 9th Lesson of Matins see n. 342 (S.R.C.: MARCH 23, 1955 AD TIT. III, NN. 2 A, 4 A; B.R.: RUBRIC BEFORE I VESP. OF HOLY FAMILY).

d) If the 1st Sunday after Epiphany and therefore the feast of the Holy Family fall on Jan. 7, Vespers on Saturday are to be arranged as noted in n. 476 e. But if the Sunday and the feast fall on any day from Jan. 8 to Jan. 13 inclusively, Vespers on Saturday shall be first Vespers of the Holy Family with a commemoration of the Sunday (n. 452 b ad 10).

e) Concerning the Preface of the Mass of the Holy Family, see n. 232 c.

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SEASON AFTER EPIPHANY

479. ***Miscellaneous Remarks.*** The time here considered is the interval between Jan. 13 and Septuagesima Sunday. The earliest date for Septuagesima Sunday is Jan. 18, and the latest date is Feb. 21.

b) The *Alma Redemptoris* with the ℣. *Post partum* and the Or. *Deus qui salutis* is said as the final Antiphon of the Blessed Virgin up to Compline inclusively on Feb. 1. The *Ave Regina caelorum* is said as the final Antiphon from Compline inclusively on Feb. 2 to Compline inclusively on Wednesday of Holy Week (n. 336 e ad 2–3).

480. ***Sundays after Epiphany.*** The Sundays after Epiphany and before Septuagesima are minor Sundays of double rite; but the antiphons before the psalms and canticles at the major Hours may be read entire or as far as the asterisk only (nn. 318 h; 320 e; 333 c; 334 a; 335 a; 452 b ad 5).

b) In occurrence these Sundays are impeded by a double of the first or second class or by any non-classic feast of the Lord. When thus impeded, the Sundays are commemorated at both Vespers, at Lauds, and at Mass (n. 320 e); concerning the 9th Lesson of Matins, see n. 342. A feast of the Lord of major or minor double rite occurring on one of these Sundays acquires first Vespers (n. 452 b ad 10).

c) In concurrence these Sundays are impeded by a

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double of the first or second class or by second Vespers of a non-classic feast of the Lord; when impeded, the Sunday is commemorated (n. 318 h).

481. *Anticipated Sunday.* The number of Sundays after Epiphany is six. If any of these Sundays are impeded by the advent of Septuagesima Sunday, they are resumed on the Sundays occurring between the 23rd and the 24th or Last Sunday after Pentecost; the order to be followed is described in n. 532 d–h.

b) Should there be no place among these Sundays after Pentecost for the first in order of the impeded Sundays after Epiphany, that Sunday is that year to be entirely omitted. The various rubrics regarding the anticipation of this Sunday on the Saturday before Septuagesima Sunday have been abrogated as of Jan. 1, 1956 (S.R.C.: MARCH 23, 1955 AD TIT. II, N. 6; SEE N. 452 B AD 6).

482. *Dominical Office and Mass after Epiph.* The Office of a Sunday after Epiphany is arranged, as follows:

1° First Vespers: everything from the Saturday Psalter *Per Annum*, with the exception of the oration which is proper; no more than one commemoration.

2° Saturday Compline: everything from the Saturday Psalter.

3° Matins: everything from the Sunday Psalter *Per Annum*, with the exception of the Lessons and responsories of each Nocturn which are proper; the *Te Deum* is said.

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4° Lauds: everything from first Lauds in the Sunday Psalter *Per Annum*, with the exception of the Benedictus-antiphon and oration which are proper; no more than one commemoration.

5° Prime: psalms as for normal Sunday Office (Pss. 117, 118, i, and 118, ii), under the antiphon given for Sundays *Per Annum;* short Lesson is *Dnus autem.*

6° Terce to None: everything from the Sunday Psalter *Per Annum*, with the exception of the oration which is proper.

7° Second Vespers: everything from the Sunday Psalter *Per Annum*, with the exception of the Magnificat-antiphon and oration which are proper; no more than one commemoration.

8° Sunday Compline: everything from the Sunday Psalter *Per Annum.*

Note: The Suffrage of the Saints (nn. 319 d; 324 d), the *Quicumque* (n. 332 b), and dominical prayers (n. 337) are suppressed as of Jan. 1, 1956.

b) The Mass for each Sunday after Epiphany is proper, to be said with *Gloria* and with *Credo* and with the Preface of the Trinity; no occurring Office to be commemorated in sung Masses, and no more than one in low Masses; a collect, *simpliciter* prescribed by local Ordinary, to be omitted. The proper color is green.

483. ***Ferial Office and Mass after Epiph.*** Between Jan. 13 and Septuagesima the ferial Office and Mass are said on week-days other than Saturdays, when no other Office occurs; concerning Saturdays, see n. 484.

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These are minor ferias of simple rite; when impeded, they are not commemorated.

b) The feasts of Saints, which prior to Jan. 1, 1956 were celebrated under simple rite, are reduced to the status of a mere commemoration without an historical lesson. The Office of these Saints can no longer be said under simple rite; the ferial Office is to be said instead, except on Saturdays when the Saturday Office of the BMV is to be said (n. 452 b ad 1); concerning the Mass, see n. 280 d.

c) A ferial Office cannot concur with either the preceding or the following Office, since a ferial Office begins where a preceding non-ferial Office ends, while it ends where a following non-ferial Office begins. If a ferial Office begins or ends with ferial Vespers, the latter are not properly the first or second Vespers of the ferial Office following or preceding but merely the ferial Vespers of the current day of the week (n. 318 c).

d) A ferial Office during this time is taken from the current ferial Psalter and from the Ordinarium as noted for an Office *Per Annum*, except for the oration which is from the preceding Sunday and except for the three Lessons and responsories of Matins which are from the occurring Scripture for the day in question. At Matins the nine antiphons and psalms are said without interruption, the last three to be taken on Wednesday from the first set; only the verse following the ninth psalm and antiphon is said, those following the third and sixth being omitted; the *Te Deum* is omitted. At Lauds the antiphons and psalms are those of the

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first set; the feast of a Saint reduced to a commemoration is commemorated. The Suffrage of the Saints (nn. 319 d; 324 d) and the dominical prayers (n. 337) are suppressed as of Jan. 1, 1956.

e) The ferial Mass is that of the preceding Sunday, to be said without *Gloria* and *Credo;* the Preface is the Common Preface and the *Benedicamus Dno* is said at the end; no occurring Office is commemorated if the Mass is sung, and no more than two can be commemorated if it is not sung. The proper color is green.

484. *Saturday Office of the BMV.* The Saturday Office of the Blessed Virgin is said on every Saturday during the season after Epiphany, unless a nine-lesson feast occurs (B.R.: SATURDAY BEFORE 2ND SUNDAY AFTER EPIPH.). It has not been reduced to a commemoration (S.R.C.: JUNE 2, 1955 AD VII).

b) The Saturday Office of the Blessed Virgin is a three-lesson Office of simple rite. Its first Vespers having been suppressed as of Jan. 1, 1956, it begins with Matins and ends with None. It is arranged, as follows:

1° Matins: invitatory and hymn are proper; the nine antiphons and psalms are from the Saturday Psalter and are to be said without interruption, only the verse following the ninth psalm and antiphon to be said and those following the third and sixth to be omitted; the absolution and benedictions are proper; the first and second Lessons with their responsories are from the occurring Scripture for the Saturday in

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question; the third Lesson is proper, as assigned for the current month; the *Te Deum* is said.

2° Lauds: antiphons and psalms are from the first set in the Saturday Psalter; from the capitulum to the end the Office is proper; the Benedictus-antiphon *Mirabile* and the oration *Deus qui salutis* are used up to the Saturday inclusively before the Purification, while the antiphon *Beata* and the oration *Concede nos* are to be used during the rest of the season and beyond it to the Saturday inclusively before Quinquagesima; no more than two occurring feasts can be commemorated.

3° Prime: to be taken from the Saturday Psalter *Per Annum;* the capitulum is *Regi saeculorum;* the verse in the short responsory is *Qui natus es de Maria Virgine;* the short Lesson is from None in the Proper; the doxology *Jesu . . . qui natus* is used to conclude the hymn of this and the following Hours to None inclusively.

4° Terce to None: antiphons and psalms from the Saturday Psalter; from the capitulum to the end everything from the Proper.

c) The Mass is the second of the Saturday Masses of the Blessed Virgin, if the Mass is said before Feb. 2; after Feb. 2 the third of the Saturday Masses is used. The Mass is said with the *Gloria* but without the *Credo;* the Preface is of the Blessed Virgin with the words *Et te in Veneratione; Ite Missa est* is said at the end; no occurring Office is commemorated if the Mass is sung, and no more than two can be commemorated if it is not sung. The proper color is white.

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Note: Concerning the prohibition of votive Masses of the Blessed Virgin, see n. 252 d.

THE PRE-LENTEN SEASON

485. ***Miscellaneous Remarks.*** The time here considered is the period of seventeen days from Septuagesima Sunday inclusively to the Tuesday inclusively before Ash Wednesday. At the earliest this interval is from Jan. 18 to Feb. 3 inclusively; at the latest it is from Feb. 21 to March 9 inclusively.

b) At the end of Vespers on Saturday before Septuagesima Sunday a double *Alleluja* is said after the verse *Benedicamus Dno* and after its response *Deo gratias*, even if Septuagesima Sunday is only commemorated at Vespers (B.R.: I VESP. OF SEPTUAGESIMA).

c) From the beginning of Compline on Saturday before Septuagesima Sunday until the end of Passiontide, *Alleluja* is always and everywhere omitted in Offices and Masses both of the season and of feasts (B.R.: I VESP. OF SEPTUAGESIMA).

d) From the beginning of Compline on Saturday before Septuagesima Sunday until the end of Passiontide, *Laus tibi Dne Rex aeternae gloriae* is said instead of *Alleluja* after the *Deus in adjutorium* at the beginning of the canonical Hours (B.R.: I VESP. OF SEPTUAGESIMA).

e) After the Gradual in Masses of feasts and in votive Masses the Tract is said instead of the *Alleluja* and the following verse. When the Mass of the Sun-

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day is said as a ferial Mass during the week, the Tract is omitted and only the Gradual is said (M.R.: TRACT OF SEPTUAGESIMA MASS; N. 223 H–I).

f) Concerning the final Antiphon of the Blessed Virgin, see n. 479 b.

g) The Saturday Office of the Blessed Virgin is said during this period according to the rules given in n. 484.

h) The use of dalmatic and tunic and the use of flowers are not forbidden during this season. Neither is it forbidden to play the organ, but other instruments are forbidden (n. 30 i). See n. 117 ad 1.

486. *Sundays of Pre-Lent.* These Sundays are three in number: Septuagesima, Sexagesima, and Quinquagesima. They are of double rite of the II class (S.R.C.: NOV. 3, 1955 AD I); but antiphons before psalms and canticles at the major Hours may be read entire or as far as the asterisk only (nn. 318 g; 320 d; 333 c; 334 a; 335 a; 452 b ad 4).

b) In occurrence these Sundays are impeded by a double of the first class. When thus impeded, they are commemorated at both Vespers, at Lauds, and at Mass (n. 320 d); concerning the 9th Lesson of Matins, see n. 342. The rubrics prescribing the resumption of the Mass of the impeded Sunday and the transfer of their first Nocturn Lessons and responsories have been abrogated as of Jan. 1, 1956 (nn. 281; 340 a; 341 b).

c) In concurrence also, these Sundays are impeded by a double of the first class only. When thus impeded, the Vespers of the Sunday are commemorated (n. 318 g).

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d) If a double of the second class occurs on one of these Sundays, it is transferred according to the rubrics (n. 322 b).

e) If the feast of the Conversion of St. Paul occurs on, or concurs with, Sexagesima Sunday, the mention of the Apostle in the oration of the Sunday does not prohibit the commemoration of this feast; the feast is celebrated on Jan. 25 (S.R.C. 4325, I; N. 219 c).

f) It is not forbidden to celebrate a solemn votive Mass on these Sundays. On the occasion of the Forty Hours, therefore, the prescribed solemn votive Masses are said with a commemoration of the Sunday.

487. ***Pre-Lenten Dominical Office.*** The Office of Septuagesima and of the two following Sundays is arranged, as follows:

1° First Vespers: everything from the Saturday Psalter *Per Annum*, with the exception of the capitulum and the Magnificat-antiphon and the oration which are proper; no more than one commemoration; before Septuagesima Sunday, see n. 485 b.

2° Saturday Compline: everything from the Saturday Psalter; before Septuagesima Sunday, see n. 485 c–d.

3° Matins: everything from the Sunday Psalter *Per Annum*, with the exception of the seasonal invitatory *Praeoccupemus* and the proper Lessons and responsories of each Nocturn; the *Te Deum* is omitted.

4° Lauds: antiphons are proper; psalms from the second set in the Psalter; the capitulum is proper; the

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hymn *Aeterne rerum* and the verse *Dne refugium* from the Psalter; the Benedictus-antiphon and oration are proper; no more than one commemoration.

5° Prime: antiphon is proper; four psalms (Pss. 92, 99, 118, i, and 118, ii); short Lesson is *Dnus autem.*

6° Terce to None: antiphons are proper; psalms from the Sunday Psalter; from the capitulum to the end everything is proper.

7° Second Vespers: everything from the Sunday Psalter *Per Annum,* with the exception of the capitulum and the Magnificat-antiphon and the oration which are proper; no more than one commemoration.

8° Sunday Compline: everything from the Sunday Psalter.

Note: The Suffrage of the Saints (nn. 319 d; 324 d) and the dominical prayers (n. 337) are suppressed as of Jan. 1, 1956.

488. *Pre-Lenten Dominical Mass.* The Mass of Septuagesima and the two following Sundays is proper, to be said without *Gloria* but with the *Credo* and the Preface of the Trinity; no occurring Office to be commemorated in sung Masses, and no more than one in low Masses; collect, *simpliciter* prescribed by local Ordinary, to be omitted; *Benedicamus Dno* at the end. The proper color is violet.

489. *Ferias of Pre-Lent.* The ferias of Pre-Lent are simple or minor ferias of simple rite. The ferial Office and Mass are said on week-days other than Saturdays, when no other Office occurs; concerning

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Saturdays, see n. 485 g. When impeded, these ferias are not commemorated.

b) The feasts of Saints, which prior to Jan. 1, 1956 were celebrated under simple rite, are reduced to the status of a mere commemoration without an historical Lesson. The Office of these Saints can no longer be said under simple rite; the ferial Office is said instead, except on Saturdays when the Saturday Office of the BMV is said (n. 452 b ad 1); concerning the choice of Masses, see n. 280 d.

c) A ferial Office cannot concur with either the preceding or the following Office, since a ferial Office begins where a preceding non-ferial Office ends, while it ends where a following non-ferial Office begins. If a ferial Office begins or ends with ferial Vespers, the latter are not properly the first or second Vespers of the ferial Office following or preceding but merely the ferial Vespers of the current day of the week (n. 318 c).

d) A special Magnificat-antiphon is given for each feria of Pre-Lent, with the exception of the Friday after Septuagesima and the Thursday and Friday after Sexagesima. If ferial Vespers are said on a day to which a proper Magnificat-antiphon is assigned, that antiphon shall be said; but for ferial Vespers on the Friday after Septuagesima or on the Thursday and Friday after Sexagesima the Magnificat-antiphon shall be taken from the occurring day of the week in the Psalter, the rubric prescribing the use of the last proper antiphon omitted having been abrogated (n. 334 i ad 2).

e) A ferial Office during Pre-Lent is taken from the

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current ferial Psalter and from the Ordinarium as noted for an Office *Per Annum;* the exceptions are the Magnificat-antiphon as noted above, the oration which is from the preceding Sunday, and the three Lessons and responsories which are from the occurring Scripture for the day in question. At Matins the nine antiphons and psalms are said without interruption, the last three to be taken on Wednesday from the second set; only the verse following the ninth psalm and antiphon is said, those following the third and sixth being omitted; the *Te Deum* is omitted. At Lauds the antiphons and psalms are those of the second set; the feast of a Saint reduced to a commemoration is commemorated. At Prime four psalms are said. The Suffrage of the Saints (nn. 319 d; 324 d) and the dominical prayers (n. 337) are suppressed as of Jan. 1, 1956.

f) The ferial Mass is that of the preceding Sunday, to be said without *Gloria* and *Credo;* the Preface is the Common Preface and the *Benedicamus Dno* is said at the end; no occurring Office is commemorated if the Mass is sung, and no more than two can be commemorated if it is not sung; the Tract is omitted and only the Gradual is read. The color is violet.

LENT AND PASSIONTIDE

490. ***Miscellaneous Remarks.*** The time here considered is the interval from Ash Wednesday to Holy Saturday inclusively. At the earliest this interval is

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from Feb. 4 to March 21 inclusively; at the latest it is from March 10 to April 24 inclusively.

b) The *Ave Regina caelorum* continues to be said as the final Antiphon of the Blessed Virgin up to Compline inclusively of Wednesday in Holy Week (n. 336 e ad 3).

c) Except on Ash Wednesday and the two days following and except on all Sundays, Vespers in choir must be said before the principal meal, whether the Office is of the season or of a feast. This must be observed even in churches where there is no obligation to choir, if the Vespers of a feast (e.g. St. Joseph) are sung *ex devotione* (B.R.: I VESP. OF QUADRAG. SUNDAY; S.R.C. 3675, II).

d) During Lent and Passiontide the *Angelus* is recited standing, not only from Saturday evening and throughout Sunday as at other times of the year, but from noon on Saturday (CONG. INDUL.: MAY 20, 1896).

e) The solemn nuptial blessing and therefore also the nuptial Mass are forbidden from Ash Wednesday up to and including Easter Sunday, except as noted in n. 270 c. It is not however forbidden to contract and therefore to assist at marriages during this period (c. 1108, 1).

f) The Saturday Office of the Blessed Virgin cannot be said during this whole period, since the ferial Office must be said on a day of simple rite.

g) The *Oratio super populum* is added in all ferial Masses after the conclusion of the last postcommunion oration from Ash Wednesday to Wednesday inclusively of Holy Week. Concerning this oration, see n. 241.

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h) Private votive Masses without chant are forbidden during Lent and Passiontide (n. 259 d ad 6). The daily (*quotidiana*) Mass of Requiem without chant is also forbidden, except as noted in n. 302 ad 6.

i) The following are forbidden during Lent and Passiontide: the playing of the organ (n. 30 i–k); the wearing of the dalmatic and tunic (n. 125 g); the veiling of the altar candlesticks (n. 153 i); flowers on the altar (n. 156 e ad 4–5). See n. 126 d–e (folded chasuble) and n. 127 f (broad stole).

491. ***Sundays of Lent and Passiontide.*** These six Sundays of Lent and Passiontide are of double rite of the first class and primaries of the Lord in the universal Church (S.R.C.: MARCH 23, 1955 AD II, 3; JUNE 16, 1955 AD 2). But antiphons before the psalms and canticles of the major Hours may be read entire or as far as the asterisk only. See nn. 318 f; 320 c; 333 c; 334 a; 335 a; 452 b ad 3.

b) In occurrence these Sundays are preferred to every feast, so that their Office and Mass are always said (n. 320 c). An occurring feast of the first or second class is transferred; every other occurring feast is entirely omitted, so that such feasts cannot even be commemorated (nn. 322 b; 324 c ad 2).

c) In concurrence these Sundays are preferred to every feast, so that the Vespers of these Sundays are always said (n. 318 f). A concurring double of the first class is commemorated; every other concurring Office is entirely omitted (n. 319 b, c ad 2).

d) These Sundays exclude even the commemoration

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of a solemn votive Mass (S.R.C.: JUNE 16, 1955 AD 2). On the occasion therefore of the Forty Hours Devotion both the prescribed votive Mass and its commemoration must be omitted, the Mass of the Sunday to be said instead. See nn. 11 g; 213 c; 214 e; 266 b ad 1; 267 a.

492. *Dominical Office in Lent and Passiontide.* The dominical Office is arranged, as follows:

1° First Vespers: antiphons (*Extra T.P.*) and psalms from the Saturday Psalter; the capitulum is proper; the hymn and verse as noted for Lent or Passiontide; the Magnificat-Antiphon and oration proper; only a concurring feast of the first class to be commemorated.

2° Saturday Compline: everything from the Saturday Psalter (*Extra T.P.*).

3° Matins: invitatory and hymn as noted for Lent or Passiontide in Sunday Psalter or in Ordinarium; antiphons (*Extra T.P.*) and psalms from Sunday Psalter; verse for each Nocturn as noted for Lent or Passiontide in Sunday Psalter; Lessons and responsories for each Nocturn proper; the *Te Deum* is omitted.

4° Lauds: antiphons proper; psalms from second set in Sunday Psalter; capitulum proper; the hymn and verse as noted for Lent or Passiontide in Sunday Psalter; the Benedictus-Antiphon and oration proper; no occurring Office to be commemorated.

5° Prime: antiphon is proper; four psalms (Pss. 92, 99, 118, i and 118, ii); the short Lesson is *Quaerite Dnum* (Lent) or *Faciem meam* (Passiontide).

6° Terce to None: antiphons are proper; psalms

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from the Sunday Psalter; from the capitulum to the end everything proper.

7° Second Vespers: the antiphons (*Extra T.P.*) and psalms from the Sunday Psalter; the capitulum is proper; the hymn and verse as noted for Lent or Passiontide in the Sunday Psalter; the Magnificat-Antiphon and oration proper; only a concurring feast of the first class to be commemorated.

8° Sunday Compline: everything from the Sunday Psalter (*Extra T.P.*).

Note: The *Gloria Patri* is omitted in Passiontide at the end of the invitatory, in the responsories of Matins, and in short responsories of minor Hours and Compline. A concurring feast of the I class is not commemorated in first Vespers of Palm Sunday. See nn. 319 d and 324 d and 337.

493. ***Dominical Mass in Lent and Passiontide.*** The Mass for each Sunday of Lent is proper, to be said without *Gloria* but with the *Credo* and the proper Preface of Lent; no occurring Office to be commemorated in either sung or low Mass; collect *pro re gravi,* prescribed by local Ordinary, to be omitted; *Benedicamus Dno* at the end. The proper color is violet, except that rose vestments may be used on the 4th Sunday.

b) The Mass for each of the two Sundays of Passiontide is proper, to be said without *Gloria* but with the *Credo* and the Preface of the Cross; the psalm *Judica* before the *Confiteor,* and the *Gloria Patri* in the Introit and at the end of the *Lavabo,* to be omitted; no occurring Office to be commemorated in either sung or

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low Mass; collect *pro re gravi,* prescribed by local Ordinary, omitted on Passion Sunday; every kind of collect, prescribed by local Ordinary, omitted on Palm Sunday (n. 216 e–f); *Benedicamus Dno* at the end; concerning the last Gospel on Palm Sunday, see n. 242 b. The proper color is violet.

494. *Ferias of Lent and Passiontide.* Ash Wednesday and all the ferias of Holy Week are privileged ferias. The Office of these ferias is preferred to every occurring feast; if a double of the first or second class occurs on one of these ferias, it is transferred; every other occurring feast is entirely omitted, so that such feasts cannot even be commemorated (nn. 320 h; 322 b; 324 c ad 2).

b) The ferias of Lent and Passiontide, other than Ash Wednesday and the ferias of Holy Week, are non-privileged but major ferias. If said in choir or publicly, the Office of such ferias is preferred in occurrence to a feast of simple rite only; if said privately when a feast occurs which is not a double of the first or second class, the Office on these days may be either of the feria or of the feast at one's option (n. 320 j). Concerning the Mass on these ferias, see n. 280 b–c.

c) If on any feria between Ash Wednesday and Palm Sunday the Office of an occurring feast is said according to the preceding paragraph, the Lessons and responsories of the first Nocturn are taken from the Common, unless other Lessons or responsories are specially assigned (nn. 340 c–e; 341 a); the special

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rubrics for the three days following Ash Wednesday are to be considered abrogated as of Jan. 1, 1956.

d) Whenever the Office of a feast is said in Lent or Passiontide, the feria is always to be commemorated at Lauds and Vespers (nn. 319 b; 324 b); concerning the 9th Lesson of Matins, see n. 342. The feria shall also be commemorated in any non-ferial Mass, even if the Mass of the feria is one of two or more different sung Masses (n. 209 f).

495. ***Ferial Office in Lent and Passiontide.*** The ferial Office on Ash Wednesday and on the three days following is arranged as for a ferial day in Pre-Lent (n. 489 e), except that the three Lessons and their responsories at Matins as well as the Benedictus-Antiphon and oration at Lauds and the Magnificat-Antiphon and oration at Vespers are all proper; ferial prayers are said on Wednesday and Friday only and at Vespers and Lauds only; no occurring Office is commemorated at Lauds on Wednesday, otherwise no more than two are allowed.

b) The ferial Office from Monday after the 1st Sunday of Lent to Wednesday inclusively of Holy Week is arranged, as follows:

1° Matins: invitatory and hymn as noted for Lent or Passiontide in the Ordinarium; the nine antiphons (*Extra T.P.*) and the psalms from the current ferial Psalter, the last three to be taken on Wednesday from the second set; the nocturn-verse as noted for Lent or Passiontide in the Psalter; the three Lessons and responsories proper; the *Te Deum* is omitted.

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2° Lauds: antiphons and psalms from second set in current ferial Psalter, except that in Holy Week antiphons are proper; the capitulum, hymn, and verse as noted for Lent or Passiontide in the Ordinarium; the Benedictus-antiphon (n. 335 d ad 2) and oration are proper; ferial prayers on Wednesdays, Fridays, and ember Saturday; no occurring Office to be commemorated in Holy Week, otherwise no more than two are allowed.

3° Prime: antiphon as noted for Lent or Passiontide in current ferial Psalter, except that in Holy Week it is the first of those proper to Lauds; four psalms; short Lesson as noted for Lent or Passiontide in Psalter or Ordinarium.

4° Terce to None: antiphon as noted for Lent or Passiontide in current ferial Psalter, except that in Holy Week it is the second, third, and fifth of those proper to Lauds; psalms from the current ferial Psalter; capitulum and short responsory as noted for Lent or Passiontide in Ordinarium; oration from Lauds.

5° Vespers: antiphons (*Extra T.P.*) and psalms from current ferial Psalter; the capitulum, hymn, and verse as noted for Lent or Passiontide in Ordinarium; the Magnificat-antiphon (n. 334 i ad 2) and oration are proper; ferial prayers on Wednesdays and Fridays only; no occurring Office to be commemorated in Holy Week, otherwise no more than two are allowed.

6° Compline: everything from the current ferial Psalter (*Extra T.P.*).

Note: The Suffrage of the Saints is suppressed as of

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Jan. 1, 1956 (nn. 319 d; 324 d). The *Gloria Patri* is omitted during Passiontide at the end of the invitatory, in the responsories at Matins, and in the short responsories of the minor Hours and Compline.

496. ***Ferial Mass in Lent and Passiontide.*** The ferial Mass for each day of Lent is proper, to be said without *Gloria* and without *Credo* but with the proper Preface of Lent; no occurring Office to be commemorated on Ash Wednesday or in sung Masses, otherwise no more than two are allowed; a collect, *simpliciter* prescribed by local Ordinary, to be omitted on Ash Wednesday, otherwise in sung Masses or if three orations have already been said; the *oratio super populum* and the *Benedicamus Dno* to be said at the end; concerning the double or simple genuflection at the words *Adjuva nos Deus* in the Tract, see respectively n. 191 c ad 8 and n. 192 d ad 3. The color is violet.

b) The ferial Mass for each day of Passiontide is proper, to be said without *Gloria* and *Credo* but with the Preface of the Cross and with the *oratio super populum* and the *Benedicamus Dno* at the end; no occurring Office to be commemorated in Holy Week or in sung Masses, otherwise no more than two are allowed; a collect, *simpliciter* prescribed by local Ordinary, omitted in sung Masses or if three orations have already been said; but in Holy Week every kind of collect omitted; the psalm *Judica* before *Confiteor*, and *Gloria Patri* of Introit and after the *Lavabo*, to be omitted; concerning the double or simple genuflection

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at the words *Adjuva nos Deus* in the Tract, see respectively n. 191 c ad 8 and n. 192 d ad 3. The color is violet.

Note: The Masses for the last three days of Holy Week are said according to their own proper rubrics.

497. *Ash Wednesday.* The ceremony of the Blessing and Imposition of Ashes is of obligation in collegiate and parochial churches only (S.R.C. 1326; 3813, I; 4076, II); see n. 27 d (use of Memoriale Rituum). The Blessing of Ashes is to be done before the principal Mass in the morning. But the local Ordinary may permit this to be repeated before an evening Mass this day, where an evening Mass before a great concourse of people is customary (S.R.C.: FEB. 5, 1958).

b) The ceremony may also be performed in churches other than the above and in public and semi-public oratories in which the Blessed Sacrament is reserved (S.R.C. 2098, I; 2123, V; CALLEWAERT: N. 402). No special permission is required, if the ceremony is performed according to the solemn (with sacred ministers) rite of the Roman Missal. But for the simpler rite of the Memoriale Rituum of Benedict XII an indult must be obtained from the Holy See (nn. 27 e; 43 d; 49 d).

c) The ashes are made from the burnt palm or olive or other branches that were blessed on Palm Sunday of the preceding year. They shall be finely powdered and dry, not moist and of a mud-like consistency. The vessel containing the ashes shall be of silver or other beautiful material and it shall be covered with a lid

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of the same material or with a violet veil. During the Blessing the vessel shall be placed on the altar at the right of the Book on the Epistle side (M.R.: ASH WEDNESDAY; C.E.: II, C. XVIII, N. 1; MEM. RIT.: II; S.R.C. 4130, III).

d) The celebrant vests in amice, alb, cincture, violet stole, and violet cope; if a violet cope is not available, it may be dispensed with in which case the celebrant should not be assisted by sacred ministers in folded chasubles. The sacred ministers vest in amice, alb, cincture, and (for the deacon) violet stole; they shall or may wear folded chasubles as explained in n. 126 d–e, but the dalmatic and tunic are strictly forbidden as noted in n. 125 k.

e) The number of candles to be lighted on the altar shall be the same as is required for the Mass following the Blessing and Imposition of the Ashes.

f) After coming to the altar and making a simple genuflection *in plano* to the Blessed Sacrament in the tabernacle, the celebrant with the sacred ministers at his right and left ascends to the predella; there he kisses the altar, the sacred ministers remaining standing. Without any reverence to the Cross all go to the Book at the Epistle side, where the ashes are to be blessed.

During the Blessing the sacred ministers stand on the predella at the right and left of the celebrant and with hands joined before their breast, the deacon raising the front edge of the cope when the celebrant performs any action with his right hand. The ashes are uncovered or unveiled by the deacon.

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g) The celebrant during the Blessing does not turn toward the people for the *Dnus vobiscum* but says it facing the Book and with hands joined before his breast; in this same position he also says the orations and the *Oremus* before them, though the customary bows of the head to the Cross are observed. While making the sign of the Cross over the ashes with his right hand, he places the left hand on the altar. After the fourth oration he puts incense into the censer three times and blesses it with the usual formula; he next sprinkles the ashes three times, saying at the same time the *Asperges me* down to *dealbabor;* he then incenses the ashes three times; the ashes are finally taken up by the deacon and all go to the middle for the Imposition.

h) On coming to the middle for the Imposition of the Ashes, all turn and face the people; at the same time the deacon and subdeacon change places. Here the celebrant receives ashes from the highest dignitary present, who must be in choral dress but without the stole (S.R.C. 2148, v); standing and saying the *Memento homo,* the latter places the ashes in the form of a cross on the bowed head of the celebrant who remains standing. The celebrant then places ashes on the head of the dignitary, who however receives them kneeling unless he is a prelate.

i) If there is no priest present to impose ashes on the celebrant in the manner described, the celebrant on coming from the Book to the middle shall impose the ashes on himself but without turning toward the people and without saying any words; he may not receive

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them from the deacon or subdeacon, whatever their personal status (M.R.: ASH WEDNESDAY).

j) The sacred ministers and tonsured clerics shall receive the ashes on the crown of the head, and they shall receive them kneeling at the altar. All others shall receive them on the forehead, and they shall receive them kneeling at the altar-rail unless they have a part in the ceremony in which case they shall receive them kneeling at the altar. The ashes are imposed in the form of a cross and with the formula: *Memento homo quia pulvis es et in pulverem reverteris*. During the Imposition the antiphons and the responsory given in the Missal shall be sung by the choir. At the end of the Imposition the celebrant washes his hands near the credence table, whereupon he returns with the sacred ministers to the Book for the *Dnus vobiscum* and the final oration.

k) After the above-noted final oration all shall descend to the bench where the celebrant shall remove the cope and put on the maniple and chasuble and where the sacred ministers shall put on their maniples. The Mass shall follow immediately; it is not allowed to retire first to the sacristy or to distribute Communion in between. The Mass must be celebrated by the priest who blessed the ashes, any custom to the contrary to be eliminated; only the Bishop of the diocese is allowed to bless the ashes without having to celebrate the Mass that follows; the sacred ministers must also be the same (S.R.C. 1252; 1333, XII; 2783, II; 3006, I; 2976, VIII; 3798, II).

l) A priest who assists at the Imposition of Ashes

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must wear surplice and violet stole. While the celebrant is imposing ashes, the deacon must remain at his right holding the vessel containing the ashes and raising the edge of the cope; the subdeacon must remain at the celebrant's left.

m) For the convenience of the faithful in the early hours of the morning it is permitted privately to bless ashes at that time apart from Mass, provided that new ashes are to be blessed and imposed later according to the regular rite and with Mass immediately following; for this blessing the priest wears surplice and violet stole, recites the *Dnus vobiscum* and the four orations given in the Missal, and then sprinkles (without incensing) the ashes; he may not however impose the ashes on himself (S.L.: IV, QU. 330; DE CARPO-MORETTI: N. 1233; CALLEWAERT: N. 411).

n) It is not permitted to give blessed ashes to the faithful to take home for the benefit of those unable to attend church; the rite of imposition requires that this be done by a priest (I.E.R.: XLVII, P. 527). Apart from the one case noted above (i), a priest may not impose ashes on himself (S.R.C. 2704, V).

o) The practice of imposing ashes on the faithful on the first Sunday of Lent at the end of the Mass or apart from Mass is permitted, provided that the ashes were blessed and imposed on Ash Wednesday according to the regular rite. With the permission of the local Ordinary this may also be done in non-parochial churches and oratories but under the above conditions (S.R.C. 4373; 4387, I).

p) A funeral Mass is not forbidden on Ash Wednes-

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day except in the situation described in n. 282 ad 3.

q) Vespers on this day are of the feria, unless a double of the I or II class is celebrated on Thursday (S.R.C.: OCT. 17, 1955 AD XV). See n. 417 h (Forty Hours) and n. 495 a (ferial Office).

498. *Passion Sunday.* This Sunday is celebrated under double rite of the I class and as a primary of the Lord in the whole Church. But antiphons before psalms of the major Hours need not be doubled. See n. 491 a–d.

b) From the first Vespers of Passion Sunday and thereafter in the seasonal Office of Passiontide the *Gloria Patri* is omitted at the end of the invitatory, in the responsories of Matins, and in the short responsories of the minor Hours and of Compline.

c) In all Masses of the season of Passiontide the psalm *Judica* is omitted before the *Confiteor* and the *Gloria Patri* is omitted in the Asperges and in the Introit and at the end of the *Lavabo*.

d) Crucifixes and other images of Our Lord throughout the church as well as images of Our Lady and the Saints shall be veiled in violet from the first Vespers of Passion Sunday; see nn. 152 n; 166 a–c.

e) Concerning the dominical and ferial Office during Passiontide, see n. 492 and n. 495 b. Concerning the dominical and ferial Mass, see n. 493 b and n. 496 b.

Note: The abbreviations *Decr.* and *Instr.* in nn. 499–504 refer respectively to the Decree and Instruction issued by the S.R.C. on Nov. 16, 1955.

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499. ***Mass during Holy Week.*** The O.H.S.I. now supplants the Roman Missal during all of Holy Week (S.R.C.: NOV. 30, 1955).

b) The above applies to all the Masses of Palm Sunday and to those of the three days following.

c) No commemoration or collect may be added in the Masses of Holy Week (nn. 209 g ad 2; 211 h).

d) Concerning the Passion, see nn. 186 p; 191 c ad 10; 225 e–f; 226 c–d.

e) Concerning the *Flectamus* and *Levate*, see nn. 192 d ad 1, f; 246 m. The *Levate* should be preceded by a brief pause for silent prayer.

f) The functions and Masses of Palm Sunday and of the last three days can be performed with sacred ministers in any church or oratory (public or semi-public). Dalmatic and tunic are worn (even on Monday, Tuesday, and Wednesday), except for the 1st and 3rd parts of the Good Friday service (S.R.C.: INSTR. OF NOV. 16, 1955 AD 4; MARCH 15, 1956 AD 1; FEB. 1, 1957 AD 1).

Where sacred ministers are not available, the above can be performed with simple rite. But there must be at least three servers on Sunday and Thursday and at least four on Friday and Saturday, and they must be thoroughly familiar with their duties; this twofold condition is strictly required and subject to the vigilance of the local Ordinary. In the O.H.S.I. the variations of the simple from the solemn rite are noted in italicized rubrics (S.R.C.: INSTR. OF NOV. 16, 1955 AD 3, 4; MARCH 15, 1956 AD 2; FEB. 1, 1957 AD 2).

If besides the celebrant another priest or a deacon is available, the above may be celebrated with semi-

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solemn rite. This priest or deacon, vested as a deacon, will then sing the Gospel, the Passion (the Christus part to be sung by celebrant), the Exsultet, Lessons, the *Procedamus*, *Flectamus* and *Levate*, the *Humiliate*, *Benedicamus Dno* or *Ite Missa est*, and similar parts proper to a deacon (S.R.C.: FEB. 1, 1957 AD 3).

g) The celebrant omits whatever a sacred minister or a lector must sing or read by virtue of his office in any Mass or liturgical function; this applies also to Masses on Monday, Tuesday, and Wednesday (S.R.C.: INSTR. AD 6).

h) The typical edition for the gregorian chants to be used in the O.H.S.I. and to be inserted in future editions of the Roman Gradual and Antiphonal was approved on Feb. 11, 1956. See n. 29 h (4th parag.).

i) Concerning the prohibition to play the organ in Holy Week, see n. 30 i–k.

j) Priests who have the care of two or more distinct parishes can with the permission of the local Ordinary binate on Holy Thursday and on Holy Saturday and can repeat the Liturgical Function of Good Friday, but not within the same parish; they must moreover observe the time-schedule prescribed for these Masses and functions in the *Ordo* (S.R.C.: MARCH 15, 1956 AD 6).

k) Those who follow a Latin rite other than the Roman are obliged only to the time-schedule prescribed in the *Ordo* (DECR. AD 1).

l) Regarding customary but extra-liturgical devotions, local Ordinaries and priests having the care of souls shall prudently strive to preserve such only as are judged conducive to solid piety and as will not

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interfere with the schedule of the prescribed liturgical functions (INSTR. AD 23).

500. ***The Office in Holy Week.*** From Palm Sunday to Holy Saturday the Divine Office is to be said as indicated in the typical edition of the *Ordo Hebdomadae Sanctae Instauratus*. This *Ordo* now supplants the Roman Breviary during Holy Week (S.R.C.: NOV. 30, 1955).

b) The above *Ordo* directs that the Office be said as given in the Roman Breviary, but with the following exceptions: it must be said according to the simplified rubrics decreed on March 23, 1955 and effective since Jan. 1, 1956; no occurring Office is commemorated, beginning with 1st Vespers of Palm Sunday (n. 492, Note); certain special provisions, cited below, must be observed during the last three days (DECR. AD 3, 5; INSTR. AD 5).

c) All the Hours for the last three days are begun as noted in the Breviary, except that no *Pater*, *Ave*, or *Credo* is said (S.R.C.: MARCH 23, 1955 AD IV, 2).

d) On Holy Thursday and Good Friday all the Hours are said as given in the Breviary, but with the following exceptions: Lauds, the minor Hours, and Vespers are concluded with the *Christus factus est*, the *Pater noster* (in silence), and the oration *Respice* (the *Miserere*, *Dnus vobiscum*, and *Oremus* to be omitted, and the *Qui tecum* to be said in silence); Compline is concluded with the *Nunc dimittis*, the *Christus factus est*, the *Pater noster* (in silence), and the oration *Visita* (the *Miserere*, *Dnus vobiscum*, and

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Oremus to be omitted, and the *Per Dnum* to be said in silence); see O.H.S.I.: *loco propr.*

e) On Holy Saturday the various Hours are said as in the Breviary, but with the following exceptions: Lauds and the minor Hours are concluded with the *Christus factus est*, the *Pater noster* (in silence), and the following oration: *Concede, quaesumus, omnipotens Deus: ut, qui Filii tui resurrectionem devota expectatione praevenimus; ejusdem resurrectionis gloriam consequamur* (the *Miserere, Dnus vobiscum*, and *Oremus* to be said in silence); Vespers are the same as on Holy Thursday, but the 1st antiphon is *Hodie afflictus sum valde sed cras solvam vincula mea*, the Magnificat-Antiphon is *Principes sacerdotum et pharisaei munierunt sepulchrum, signantes lapidem, cum custodibus*, and the Hour is concluded after the Magnificat-Antiphon with the oration of Lauds; Compline is the same as on Holy Thursday, but it is concluded after the third psalm with the *Nunc dimittis*, the *Pater noster*, and the oration *Visita quaesumus*, everything else to be omitted (O.H.S.I.: LOCO PROPR.).

f) In the private recitation of the Office of the last three days all the Hours are said according to the above norms (c–e); but Vespers are omitted on Holy Thursday and Good Friday and Compline on Holy Saturday by those who take part in the liturgical functions proper to these days (DECR. AD 5).

g) Where the Office of the last three days is said in choir or in common, the Hours are said according to the above norms (c–e); but Vespers are omitted on

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Holy Thursday and Good Friday and Compline on Holy Saturday, if the liturgical functions of these days are celebrated in the same place (DECR. AD 5).

h) Where the Office of the last three days is said in choir or in common, Matins and Lauds must be said at a fitting hour on the morning of the day in question; only in churches where the Mass of the Chrism is to be celebrated on Thursday morning for the blessing of the Oils, may Matins and Lauds of Thursday be anticipated publicly the evening before. The minor Hours for these days are said at a fitting hour in the morning. Vespers, when not omitted (g), are said in the afternoon. Compline, when not omitted (g), is said after the stripping of the altars on Thursday and after the Liturgical Function on Friday (DECR. AD 5).

i) Where Matins and Lauds are said in choir or in common on the morning of the last three days (h), the candles on the triangular stand are lighted and extinguished as noted in n. 154 h. There are no candles or candlesticks on the altar on Good Friday, but six and four on Thursday and Saturday respectively. These latter are extinguished one by one at the end of the last six or four verses of the Benedictus, first the one farthest from the Cross on the Gospel side, then the one farthest from the Cross on the Epistle side, and thus alternately from one side to the other. The lighted candle at the top of the stand is not to be removed or extinguished, so that the ceremony of concealing it behind the altar is to be considered abrogated; at the conclusion of the *Respice* all make the

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proper reverence to the altar and retire to the sacristy; it is no longer required that a noise at the conclusion of the oration be made with a clapper or books (EPH. LIT.: LXX, PP. 112, 422–423; ORDO PRO 1959, ROMA). See nn. 154 d, 155 n.

j) The one presiding at the public recitation of the Office of the last three days wears the surplice or rochet, as do the other chorists, but without stole or cope. On the way to choir he is preceded by the servers, but he himself precedes the other chorists; he does not have assistants, even while at the bench. On coming to the altar he bows profoundly to the Cross and the others genuflect; but on Holy Saturday he also genuflects (n. 152 m). See also nn. 325 b; 326 a.

k) The salutations usually made in choir are not omitted in Holy Week, except between the conclusion of the Good Friday function and the beginning of the Easter-Vigil services (S.R.C. 3029, II; 3059, XXVII).

l) The Blessed Sacrament is removed from the main altar, even on Thursday morning, if the Office of the last three days is said in choir or in common; the outside tabernacle veil is taken off and the tabernacle door is left open.

m) If a double of the first or second class occurs in Holy Week, its Office is transferred according to the norms given in n. 322 b; all other feasts are omitted entirely (n. 323 a).

501. ***Palm Sunday.*** This Sunday is designated in the *Ordo* of Holy Week as "Second Passion Sunday or Palm Sunday." See also n. 417 h and n. 538 f.

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b) The Procession of Palms is obligatory in collegiate and parochial churches; in other churches and in public and semi-public oratories it is desirable, if possible according to n. 499 f (S.R.C. 1326; 2098, 1; 2123, v; 3813, 1). See n. 499 j.

c) The Procession is to be held before the principal Mass in the morning; where there is obligation to choir, this shall be after Terce. But the local Ordinary may for pastoral reasons permit it before an evening Mass in churches where an evening Mass with a great concourse of people is customary, provided it was not held in the morning (S.R.C.: FEB. 1, 1957 AD 4).

d) The Asperges is omitted where the Procession is held (O.H.S.I.: DOM. PALM., n. 1).

e) For the Procession either palm or olive branches or branches of other trees may be used. In the oration of the blessing the celebrant shall accordingly say, either *hos palmarum ramos*, or *hos olivarum ramos*, or *hos arborum ramos*, or *hos palmarum et olivarum ramos*, or *hos palmarum* (*olivarum*) *et aliarum arborum ramos* (O.H.S.I.: DOM. PALM., N. 7).

f) It is not allowed to bless palms, unless the Procession and Mass are to follow. But enough branches are to be blessed before the Procession to provide blessed branches for those unable to be present for the Procession (S.R.C.: FEB. 1, 1957 AD 5, 7). Those who officiate at the Blessing and Procession must also officiate at the Mass following, according to the norms stated in n. 497 k.

g) The branches for the clergy and servers are given to them formally by the celebrant, after being

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blessed. This procedure can be followed in the case of the laity also. But the branches to be used by the latter may also be blessed while being held by them in their hands, the branches having been brought to church by the faithful themselves or given to them informally before the function begins; in this case there is no distribution to the faithful by the celebrant (INSTR. AD 7; O.H.S.I.: DOM. PALM., N. 11).

h) The ceremony has five parts: the Blessing; the Distribution; the Gospel; the Procession; the Mass. These five parts are described in detail below (l–p). In certain particulars these descriptions are merely interpretations of the official rubrics. A diversity of views in such matters can be expected.

i) VESTMENTS — For the pre-Mass ceremony the color is red. If it is solemn, the celebrant vests in amice, alb, cincture, stole, and cope; the deacon vests in amice, alb, cincture, stole, and dalmatic; the subdeacon vests in amice, alb, cincture, and tunic. If the ceremony is simple, the celebrant may dispense with the cope (O.H.S.I.: DOM. PALM., NN. 2–3).

For the Mass proper the color is violet. The vestments are put on at the bench, not in the sacristy.

j) SERVERS — The following are desirable both for solemn and simple ceremony: a thurifer; a server to carry holy water and sprinkler; two candle-acolytes; a master of ceremonies. In the absence of a special subdeacon as crucifer, the processional cross is carried by holy water acolyte. In the absence of sacred ministers, the celebrant is assisted at either side by candle-acolytes during Blessing and Distribution; they

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also minister water and towel for washing celebrant's hands after Distribution. See n. 499 f.

k) SANCTUARY — A table covered with a white cloth shall be set up inside the sanctuary, wherever it will most easily be seen from the church proper. On it are placed the branches to be distributed by celebrant after being blessed (g). The Book for the blessing is placed on table also; a stand for Book is not required, the Book to be held for celebrant by master (O.H.S.I.: DOM. PALM., N. 4).

If Passion is to be sung or read by special deacons or priests, three lecterns shall be in readiness and be set up (when needed) where Gospel at solemn Mass is usually sung.

The six high candles on altar shall be lighted. See also n. 156, Note.

The unveiled processional cross, to be used only for the Procession, is to be placed near credence table. The various things needed for Mass are placed on credence table.

l) THE BLESSING — The procession from sacristy is led by thurifer; behind him the candle-acolytes with lighted candles, the server with holy water, the master, and finally the celebrant with sacred ministers at either side and raising the edge of the cope. All make a simple genuflection to Bl. Sacr. in tabernacle. Celebrant then goes to table with palm branches, facing out toward people; deacon and subdeacon stand at his right and left. Candle-acolytes place candles on credence table, remaining there if ceremony is solemn; otherwise, they stand at right and

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left of celebrant. Thurifer and server with holy water stand behind celebrant and face people.

The Blessing consists of *Dnus vobiscum* and one oration, the latter to be sung in ferial tone and with joined hands and as noted above (e); the Book is held by master. The branches are then sprinkled with holy water, first those on the table and then those in the hands of the faithful (g); for the latter celebrant with assistants either goes to the gate or walks down through church proper. Incense is next put into censer in the usual way, and the branches are thereupon incensed in the same way they were sprinkled (O.H.S.I.: DOM. PALM., NN. 8–9).

m) THE DISTRIBUTION — After the incensation of the branches celebrant with assistants goes to altar, genuflects on lowest step, ascends to predella, turns, and begins distribution to clergy and servers. Thurifer retires toward credence table. Holy water acolyte carries the branches from the table and hands them up a few at a time to assistant (deacon or 1st acolyte) at left of celebrant; assistant passes them to celebrant one by one. Celebrant and sacred ministers take up a piece of palm for themselves at end of distribution without any formality as formerly and lay it on altar till the beginning of Procession (O.H.S.I.: DOM. PALM., NN. 10–11).

If branches are to be distributed to laity also, celebrant with assistants descends from predella; at foot of altar he turns, genuflects on lowest step, goes to gate, and from there distributes the branches (O.H.S.I.: DOM. PALM., NN. 10–11).

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After the Distribution celebrant with assistants goes to credence table and washes his hands. In the meantime the table for the branches is removed by sacristans from sanctuary (O.H.S.I.: DOM. PALM., N. 13).

n) THE GOSPEL — Celebrant with sacred ministers goes from credence table to foot of altar, genuflects on the lowest step, ascends to predella, and kisses the altar. Incense is then put into censer as for Gospel at solemn Mass. Deacon then descends, receives Book of Gospels, genuflects on lowest step, ascends to predella, places Book on the altar, kneels for the *Munda cor meum*, rises, takes the Book, kneels, says the *Jube Dne*, receives celebrant's blessing, rises, descends, genuflects on lowest step with subdeacon, and sings the Gospel in the usual place and manner. Celebrant stands at Epistle corner, kisses the Book and says the *Per evangelica dicta* at the end, but is not incensed (O.H.S.I.: DOM. PALM., 13–15).

If ceremony is simple, celebrant sings Gospel in the place and manner usual at a high Mass; see n. 225 d. The Book with stand is brought from credence table by a candle-acolyte, who also returns it to credence table after Gospel. Incense is not prescribed (O.H.S.I.: DOM. PALM., 13 A).

All hold branches during the Gospel.

o) THE PROCESSION — After Gospel celebrant goes to middle of predella and puts incense into censer in the usual way. Thurifer then descends and stands at gate facing altar. Crucifer with candle-acolytes holding lighted candles at either side stands in front of thurifer and faces altar also; concerning crucifer and

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cross, see above (j, k). Celebrant and sacred ministers take their palm from altar, turn, and face people. The *Procedamus* is then sung, by deacon if ceremony is (semi)solemn, by celebrant otherwise; the response is sung by all. Celebrant and ministers descend, turn, genuflect on lowest step, rise, put on birettas, and turn to begin Procession. Servers proceed as above indicated; after them the clergy; then celebrant with ministers; finally the laity. All carry blessed palm.

If it can be done, the Procession goes outside the church and takes as long a route as is feasible. If two churches are within convenient distance of each other, it is recommended to bless the branches in the secondary one and to lead the Procession thence to the principal one. The branches may also be blessed in the open, before some little shrine or before the processional cross; from this spot the Procession is led to the church, where the Mass is to be celebrated (S.R.C.: FEB. 1, 1957 AD 6; O.H.S.I.: DOM. PALM., N. 17).

When Procession returns to church, celebrant and sacred ministers genuflect on lowest step of altar, ascend to predella, turn, and face the people. With hands joined celebrant then sings *Dnus vobiscum* and in the ferial tone the concluding oration, the Book to be held for him by master. Celebrant and sacred ministers then turn to altar, genuflect, and go by short way to bench; all change to violet vestments; Mass follows immediately (O.H.S.I.: DOM. PALM., 16–23).

p) THE MASS — Celebrant and sacred ministers go from bench to foot of altar, genuflect on lowest step, and (omitting all the Prayers at the Foot of the

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altar) ascend at once to predella; celebrant then kisses the altar and (if Mass is solemn) proceeds at once with the incensation (O.H.S.I.: DOM. PALM., 2; ORDO MISSAE, N. 6). See n. 203 e.

If Passion is to be sung or read by special deacons or priests, they vest in amice, alb, cincture, and (transverse) violet stole (without maniple). See nn. 191 c ad 10; 225 e; 226 c–d.

During the singing or reading of the Passion by special ministers the celebrant and sacred ministers stand at their places at the bench, facing the ministers at the lecterns (see O.H.S.I.: RIT. PONT., MISSA PALM., N. 13).

The Mass is concluded with final blessing, after which all retire to sacristy. In Masses not preceded by Procession the Gospel of the Blessing of Palms is read as the last Gospel (O.H.S.I.: MISSA PALM., 18; SEE N. 242 B).

The Palms are laid aside after the Procession and are not to be held during the Mass (O.H.S.I.: DOM. PALM., 24).

Concerning the omission of the Passion in a bination Mass, see nn. 226 e; 310 f.

502. ***Holy Thursday.*** If a feast of precept falls on this or the two following days, the Office and Mass of the feast are transferred. But the obligation of abstaining from servile work and of hearing Mass is not transferred; the latter obligation, however, falls out on Good Friday and (if the Mass is at midnight) on Holy Saturday also (EPH. LIT.: LIII, P. 80).

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b) All Requiem Masses are forbidden on this and the two following days; an impeded funeral Mass cannot be celebrated earlier than Easter Monday, and not later than Easter Monday if the deceased must be buried before it. If a person must be buried on one of these three days, the body can be brought to the church when no public function is taking place; the Office and/or the Absolution and Procession to the cemetery may be celebrated but without sacred ministers and without tolling of bells (S.R.C. 3570, I; 3946; 4029, IV; 4130; NN. 121 K; 177 E; 288 C).

c) The Holy Water fonts shall be empty for the next three days (S.R.C. 2682, IV). But enough for various needs shall be reserved privately. See nn. 30 k; 406 b; 417 c; 538 g–i.

d) The new Oils shall be procured today from the Cathedral by the pastors themselves or by some other priest or at least a cleric. If there is no cleric to go for them, this may be done with the consent of the Bishop by a trustworthy layman; but it is forbidden to send the Oils by public carrier. The old Oils shall be burned in cotton and disposed of in the sacrarium; they may not be used except in case of necessity (C. 734, 1; S.R.C. 3879; HOLY OFFICE: MAY 1, 1901; JAN. 14, 1903). See n. 110 o, Note.

e) The only Mass to be celebrated in the morning is the *Missa Chrismatis* or the Mass for the Blessing of the Oils, concerning which see Instr. ad 21 and O.H.S.I.: *loco propr.* The evening Mass *In Cena Dni* followed by the Procession to the Repository is of obligation in collegiate and parochial churches; in

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other churches and in public and semi-public oratories where the Bl. Sacr. is reserved, it is optional; it must be a sung Mass and incense must be used. Clerics who are present should assist at it in choir, wearing choral dress and (if priests) the white stole also (O.H.S.I.: LOCO PROPR., 2–4). See n. 499 f.

f) Cardinals may celebrate a Mass on Holy Thursday evening or they may permit a Mass to be said in their presence; this will be the Mass *In Cena Dni.* Bishops both residential and titular also enjoy this privilege, unless they must celebrate in the Cathedral (CC. 239, 1 AD 4; 349, 1 AD 1).

g) All private Masses are forbidden by the general law; it is fitting that all priests should receive at the principal Mass (INSTR. AD 17).

h) The local Ordinary may allow one or even two low Masses in any church and public oratory, if this seems required in order that all the faithful may on this day be able to assist at Mass and to receive; for the same reason he may allow one (but only one) low Mass in any semi-public oratory. These Masses will be the Mass *In Cena Dni.* They shall be terminated in the usual manner, and not as the principal Mass. It is not required that a sung Mass followed by the Procession should also be celebrated in the church or oratory in question (INSTR. AD 17; O.H.S.I.: LOCO PROPR., 37; S.R.C.: MARCH 15, 1956 AD 4).

i) No evening Mass on Holy Thursday may be begun before 4 P.M. or after 9 P.M. without a special indult. Except when the evening Mass is celebrated by or for a Cardinal or Bishop (f), the common usage

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of the place must be followed in computing the hours of 4 and 9 P.M. (C. 33, 1).

j) Concerning Communion on Holy Thursday, see n. 367 h–i; immediately after the principal Mass means after the *Placeat* and before the Procession; immediately after any other Mass means before the celebrant retires to sacristy. Concerning Viaticum on last three days of Holy Week, see n. 367 h; this probably applies to Viaticum of devotion also.

k) Concerning the eucharistic fast to be observed by celebrant and others, see nn. 178 c–g; 366 a–e.

l) The liturgy of this day has four parts: the Mass (r); the Washing of the Feet (s); the Procession (t); the Stripping of the altars (u). See n. 501 h.

m) VESTMENTS — The color is white throughout. The sacred ministers wear dalmatic and tunic throughout. For the Procession celebrant lays aside chasuble and maniple and puts on cope; the sacred ministers also lay aside maniples; these changes are made at bench. A white humeral veil is also required for the Procession.

n) SERVERS — The following are desirable: two thurifers, the 1st for the Mass and both for the Procession; two candle-acolytes; a crucifer for the Procession (unless an extra subdeacon is available); two servers (in the absence of sacred ministers) to assist celebrant during Procession; at least four torch-bearers for the Procession; four canopy-bearers for the Procession; a master of ceremonies. See n. 499 f.

o) REPOSITORY — This is a chapel or altar *inside* the church or oratory, to which the small Hosts

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to be distributed on Good Friday are brought for reservation after the principal Mass of Holy Thursday. The place is adorned with lights and flowers and precious white hangings; but relics and images of our Lady and the Saints are forbidden, and in general a severity in keeping with the liturgy of the day is to be observed (INSTR. AD 8–9; EPH. LIT.: LXX, PP. 139–142).

The tabernacle must be large enough to hold the ciboria to be used the following day. It need not be immovably secured to the altar; otherwise, the rules given in nn. 147–150 shall be observed.

The candles on the altar of the Repository are not lighted until after the Communion of the principal Mass; the number of candles is not prescribed, but twenty or at least twelve would seem to be the minimum (n. 155 h–i).

Hosts for Viaticum are reserved outside the church as far as possible but in a secure place and with the usual marks of reverence.

Preparations shall be made in good time by pastors and rectors of churches to enlist as many of the faithful as possible for the public adoration at the Repository. The adoration begins after the Mass and must continue until midnight at least (INSTR. AD 2 B, 10).

p) SACRISTY — The canopy, torches, and unveiled processional cross are not needed till the end of the Mass; they are kept in the meantime in sacristy.

q) SANCTUARY — The tabernacle on the main altar shall be entirely empty. Only Hosts consecrated at the principal Mass may be given in Communion at that Mass and on the following day (O.H.S.I.: LOCO

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PROPR., 1). Hence, as many ciboria as are needed for this purpose shall be consecrated at this Mass.

The six high candles on the altar shall be lighted. Since the celebrant no longer consecrates a second large Host to be consumed the following day, the rubrics in the Missal concerning this Host and concerning a second chalice are to be considered as abrogated. See nn. 152 n and 166 d (white veil on cross).

If the Washing of the Feet is to be performed, twelve chairs shall be arranged on either side of the middle in the sanctuary or in the body of the church. A small table shall be set up near by and on it a pitcher of water, a basin, some towels, and a white apron for the celebrant (O.H.S.I.: LOCO PROPR., 16).

r) THE MASS — This is the same as in the Roman Missal. It is said with *Gloria* but without *Credo*, with a proper *Communicantes* and *Hanc igitur* and *Qui pridie*, and with the Preface of the Cross.

The following changes should be noted: *miserere nobis* (instead of *dona nobis pacem*) is the response to the third *Agnus Dei;* the prayer *Dne Jesu Christe qui dixisti* before Communion is omitted; the *Confiteor*, *Misereatur*, and *Indulgentiam* are omitted before the Communion of the clergy and faithful; *Benedicamus Dno* is said at the end; the Mass terminates with the *Placeat*, the final blessing and last Gospel to be omitted. See above (h).

The bells are rung and the organ played during the *Gloria*, whereupon they are silent until the paschal vigil as explained in n. 30 j–k and n. 177 d.

A homily on the institution of the Eucharist, the

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institution of the priesthood, and the commandment of the Lord on fraternal charity is eminently fitting after the Gospel of the principal and any other Mass (S.R.C.: FEB. 1, 1957 AD 10).

The sacred ministers, the clergy, and the servers receive at the predella and in the order named. They approach two by two or four by four, make a simple genuflection *in plano*, ascend, kneel on edge of predella, receive, descend two by two or four by four, and repeat genuflection *in plano*. Other priests may assist in distributing Communion either at the rail or in some other fitting place; but only Hosts consecrated at this Mass may be used. If a Bishop distributes Communion, the faithful do not kiss his ring (O.H.S.I.: LOCO PROPR., 29). See n. 143 f.

After Communion ciboria with Hosts for the next day are covered and veiled and left on the corporal; they are transferred to Repository after the Mass. During the rest of the Mass the rubrics proper to a Mass of Exposition are observed (O.H.S.I.: LOCO PROPR., 32–33).

s) WASHING OF FEET — This ceremony is performed, if it will be beneficial in a pastoral way. It takes place after the homily following the singing of the Gospel. Twelve laymen or clerics are chosen beforehand (INSTR. AD 2 B; O.H.S.I.: LOCO PROPR., 15). See above (q).

At the time indicated the sacred ministers or (at a high Mass) two of the older servers conduct the twelve, first before the main altar to which they make a simple genuflection, then before the celebrant seated

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at the bench to whom they bow profoundly, and finally to the places prepared for them. The sacred ministers then remove maniples, and the celebrant removes chasuble and maniple and puts on the apron (O.H.S.I.: LOCO PROPR., 17).

Celebrant kneels before each of the twelve in turn, pours water from a pitcher on his right foot, and dries the foot with a towel; deacon (or server) at celebrant's right ministers towel; subdeacon (or server) at celebrant's left holds up right foot; two servers in front of deacon minister pitcher and basin (O.H.S.I.: LOCO PROPR., 19).

After the washing celebrant washes hands at small table but says nothing. With ministers he resumes vestments, goes to foot of altar, and says concluding prayers. The twelve make reverence to altar and celebrant and retire (O.H.S.I.: LOCO PROPR., 20).

The above is followed for Mandatum outside of Mass, except that Gospel is sung at the beginning. The cope of celebrant is white, not (as formerly) violet (O.H.S.I.: LOCO PROPR., 21; RIT. PONT., C. IV, 2; C.E.: II, C. XXIV, N. 1).

t) THE PROCESSION — After *Placeat* celebrant and sacred ministers make a simple genuflection on predella and go by short way to bench, where maniples and chasuble are laid aside and cope put on. In the meantime the crucifer, 2nd thurifer, torch-bearers, and canopy-bearers come from sacristy and take up positions noted below.

Celebrant and sacred ministers go from bench to foot of altar, genuflect *in plano* on both knees, rise,

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put incense into two censers without any blessing, and kneel on lowest step; celebrant then incenses Bl. Sacr. on altar with one censer. He then assumes white humeral veil, ascends with sacred ministers to predella, makes a simple genuflection, rises, and is given one ciborium by deacon or (if alone) takes it from altar himself; the ciborium is then covered with ends of humeral veil by deacon or by celebrant himself, who then turns and descends to stand under canopy (O.H.S.I.: LOCO PROPR., 3).

The Procession is led by crucifer between acolytes with lighted candles; behind them follow the clergy with lighted candles, the two thurifers incensing Bl. Sacr. continuously, the torch-bearers on either side of canopy, and under canopy the celebrant with sacred ministers or (in their absence) with two servers at either side and raising the edge of cope (O.H.S.I.: L.C.).

At the Repository celebrant with the assistance (if needed) of deacon places the ciborium on altar and makes a simple genuflection; he then kneels on lowest step, lays aside veil, rises, puts incense into one censer, kneels, and incenses Bl. Sacr. The deacon or (in his absence) the celebrant then rises, ascends to predella, makes a simple genuflection, places ciborium in tabernacle, genuflects, closes and locks tabernacle, and descends. All remain kneeling in silent adoration for a brief interval; at a signal from master all then rise, make a double genuflection *in plano*, and retire by short way to sacristy (O.H.S.I.: LOCO PROPR., 4–5).

Only one ciborium may be carried in solemn Procession to Repository. If there are others, they are trans-

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ferred after the Procession but before the stripping of the altars. This is done by celebrant or any other priest or deacon, wearing surplice and white stole and humeral veil; he is preceded by two servers with lighted candles and walks under the ombellino (O.H.S.I.: LOCO PROPR., 6).

u) STRIPPING OF ALTARS — This takes place after Procession, celebrant and sacred ministers having retired to sacristy and put off white vestments; they retain amice, alb, and cincture, over which celebrant and deacon wear a violet stole. Celebrant bows profoundly before main altar and others genuflect *in plano* and stand. Celebrant says aloud the antiphon *Dividunt sibi* and adds the beginning of the Ps. (new version) *Deus meus Deus meus quare me dereliquisti;* the rest of psalm is recited by clergy present, while celebrant with sacred ministers strips the altars; in the absence of clergy celebrant himself recites the psalm before stripping altars. Only the veiled (in violet) Cross and the six (unlighted) candles are left on main altar. After the stripping, celebrant returns to foot of altar and repeats the antiphon (O.H.S.I.: LOCO PROPR., 5, 7). See nn. 144 h; 538 h.

Where there is no Repository, the Blessed Sacrament may be left in the tabernacle till midnight for the adoration of the faithful (S.R.C. 3842, 3).

503. ***Good Friday.*** This day is designated in the O.H.S.I. as the "Friday of the Passion and Death of the Lord." See nn. 502 a–c; 538 j–k.

b) The liturgical function of this day is of obliga-

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tion, wherever the Blessed Sacrament was solemnly transferred to the Repository after the principal Mass on Holy Thursday. It may be celebrated nowhere else (S.R.C.: MARCH 15, 1956 AD 3; FEB. 1, 1957 AD 14). See n. 499 j.

c) The function should be celebrated around 3 P.M. For pastoral reasons, however, it may be begun earlier or later, but not earlier than noon or later than 9 P.M. (S.R.C.: FEB. 1, 1957 AD 15).

d) Concerning Communion on Good Friday, see n. 367 h–i. Concerning Viaticum, see nn. 367 h; 502 j.

e) Concerning the eucharistic fast to be observed by celebrant and others, see nn. 178 c–g; 366 a–e.

f) The liturgical function of this day has four parts: the Lessons (l); the solemn orations or "Prayer of the Faithful" (m); the adoration of the Cross (n); the Communion service (o). See n. 501 h.

g) VESTMENTS — For the first three parts the color is black. For the fourth it is violet.

For the first part celebrant and sacred ministers vest in amice, alb, cincture, over which celebrant and deacon wear the stole. These are put on in sacristy.

For the second part the above vestments are retained, but over them at bench celebrant puts on the cope and sacred ministers dalmatic and tunic.

For the third part celebrant and sacred ministers merely lay aside the cope and dalmatic and tunic; this is done at bench.

For the fourth part celebrant lays aside black stole and puts on violet stole and chasuble; deacon lays aside black stole and puts on violet stole and dalmatic;

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subdeacon puts on violet tunic; these changes are made at bench.

A violet stole over surplice is to be worn by priests while receiving Communion (O.H.S.I.: LOCO PROPR., 31).

h) SERVERS — The following are desirable: an ordained lector (if available) for 1st Lesson, to be read otherwise by celebrant; two pairs of acolytes, the 1st pair for certain ministerial duties during entire function, the 2nd pair to carry lighted candles during 3rd and 4th parts; someone able to carry ombellino (4th part); a master of ceremonies (N.B.: no crucifer or thurifer is required). See n. 499 f.

i) SACRISTY — The following shall be kept in readiness until needed at beginning of 3rd part: the crucifix for solemn adoration, the cross to be of wood and rather large in size, the whole to be covered with an easily removable violet veil; two acolyte candlesticks, to be lighted when needed (O.H.S.I.: LOCO PROPR., 14). See n. 154 d.

j) REPOSITORY — This shall be lighted and decorated as on Thursday, the candles to be lighted at beginning of 4th part. The corporal shall be spread on altar. The key shall be at hand, also the ombellino and two lighted candlesticks for procession to main altar. See n. 154 d.

k) SANCTUARY — The altar must be entirely bare: without cross or candles or candlesticks or altar-cloths. All removable carpeting shall be removed from predella, altar steps, and floor. See n. 144 h.

The credence table must be without covering. On it shall be placed the following: one altar-cloth, large

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enough to cover the altar-table (2nd part); a missal-stand; a violet burse with corporal inside; ablution vase with purificator; the Book to be used by celebrant.

If 1st and 2nd Lessons are to be read by an ordained lector or by an ordained lector and subdeacon, a lectern shall be set out in middle of sanctuary when Lessons are about to be read. If there is no lector or subdeacon, these Lessons are read by celebrant standing at bench and the Book is held by master.

If Passion is to be sung or read by special deacons or priests, three lecterns shall be set up (when needed) where Gospel is usually sung at solemn Mass. If in absence of special ministers Passion is sung or read by celebrant, one lectern shall be set out (when needed) at same place.

l) FIRST PART — Procession from sacristy is led by clergy; behind them the two pairs of acolytes without candles or candlesticks, the lector (if available), the subdeacon, the deacon, the celebrant. Procession takes place in silence and without cross. All bow profoundly before altar; but celebrant and sacred ministers prostrate themselves on floor; during this prostration all others kneels at their respective places and remain profoundly inclined, praying in silence. At signal from master all kneel up straight; but celebrant stands up and in the same place sings in the ferial tone and with joined hands the oration *Deus qui peccati*, the Book to be held for him by master; the response *Amen* is sung by all (O.H.S.I.: LOCO PROPR., 4–6).

Celebrant with sacred ministers or 1st pair of aco-

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lytes on either side then goes to bench, whereupon 1st Lesson is read by lector from lectern or by celebrant standing at bench; the Lesson is read without title at beginning or *Deo gratias* at end and is followed by the responsory *Dne audivi* which is to be sung by chanters or recited by clergy; all sit during this time.

A second oration follows, for which all rise; it is sung with joined hands (except for the *Oremus* before it) and in ferial tone; the Book is held by the master; concerning *Flectamus genua* see n. 499 e. The oration is followed by a Lesson and a responsory, for which all sit. The Lesson is sung by subdeacon (solemn rite) or read by a lector or celebrant, without title or *Deo gratias;* the responsory is sung or recited as above (O.H.S.I.: LOCO PROPR., 7–9).

The above is followed by the Passion; see nn. 191 c ad 10; 225 f; 226 c–d. If Passion is sung or read by special ministers, they shall wear black stoles and be accompanied from sacristy by 2nd pair of acolytes but without candles.

m) SECOND PART — Celebrant and sacred ministers put on cope and dalmatic and tunic (g), while 2nd pair of acolytes spread cloth on the altar and place Book and stand in front of tabernacle. Celebrant then goes to foot of altar, bows profoundly, ascends to predella, kisses the altar, and begins the solemn orations; during this whole part he is assisted at either side by sacred ministers or by 1st pair of acolytes; they do not however kiss the altar with him (O.H.S.I.: LOCO PROPR., 12).

The introduction to each oration is sung with hands

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joined. The *Oremus* is sung in usual way, and the orations are sung in the ferial tone and with extended hands; concerning *Flectamus genua,* see n. 499 e (O.H.S.I.: LOCO PROPR., 13).

n) THIRD PART — Celebrant and assistants bow profoundly to altar and go by short way to bench, where cope and dalmatic and tunic are laid aside. Book and stand are removed from altar table by master.

If ceremony is solemn, celebrant and subdeacon remain standing at bench; deacon preceded by both pairs of acolytes goes to sacristy for Cross, bowing profoundly to altar if he passes the middle. Inside the sacristy deacon is given the veiled Cross and the 2nd pair of acolytes are given candlesticks with lighted candles. Preceded by 1st pair of acolytes and accompanied by 2nd pair, deacon proceeds toward center of sanctuary holding the Cross in front of him; at center of sanctuary he hands the Cross over to celebrant, who in the meantime has come with subdeacon from the bench. All now go to the foot of altar at Epistle corner, the celebrant with deacon and subdeacon and the 2nd pair of acolytes on either side (O.H.S.I.: LOCO PROPR., 14–15).

If ceremony is simple, the same procedure is followed as above, except that the Cross is brought from sacristy by celebrant (L.C., 15 A).

At Epistle corner all face the people; celebrant is assisted on right and left by sacred ministers or by 1st pair of acolytes, the 2nd pair with candles being at either side of entire group. Celebrant unveils, the top

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of Cross at Epistle corner *in plano*, the right arm at Epistle corner on predella, the whole Cross at the middle on predella. At each unveiling the *Ecce lignum Crucis* is sung by celebrant alone, the *in quo salus mundi pependit* is sung by celebrant with sacred ministers or alone; these words are sung a little higher each time, and the Cross is raised a little higher. The *Venite adoremus* is sung by all each time, after which all with the exception of celebrant kneel for a brief space (O.H.S.I.: LOCO PROPR., 16).

After third unveiling celebrant gives Cross to 1st pair of acolytes. These remain standing on predella at the middle and face out toward people, holding the Cross under each arm of it and with the foot of it resting on the predella but at an angle that will be convenient for the adorers; the 2nd pair of acolytes with lighted candles kneel on the Epistle and Gospel side of predella and face toward the Cross. In the meantime celebrant and sacred ministers go by the short way to bench; thence the celebrant goes alone to kiss the feet of the Crucified, making a simple genuflection three times on the way and kneeling on the edge of the predella or on step below to kiss the Cross; the same procedure is observed by sacred ministers and by clergy and servers, who approach two by two but kiss the feet of the Crucified one after the other; all remove their shoes for the adoration where this is customary or convenient (O.H.S.I.: LOCO PROPR., 17).

For the adoration by the laity the two pairs of acolytes take up a similar position as above but at the sanctuary gate and so that the feet of the Crucified

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can be kissed standing. The men first and then the women pass in single file before the Cross, making only one simple genuflection before kissing the Cross (O.H.S.I.: L.C., 18).

If it is foreseen that the adoration by the laity cannot because of their great number be carried out as above described or that the good order and devotion of the ceremony would suffer as a result, the celebrant shall take the Cross from the servers after the adoration by the clergy and servers. Standing on the predella, he shall briefly invite the faithful to adore the Cross and shall then hold It aloft that all may adore It in silence (S.R.C.: Feb. 1, 1957 AD 17).

At the end of the Adoration the four acolytes go to the altar and place the Cross on it at the middle and the lighted candles at either side of tabernacle. The Cross shall be placed high enough to be seen by the people, yet so that it will not obstruct celebrant during following part (O.H.S.I.: L.C., 20).

o) FOURTH PART — Celebrant and sacred ministers put on violet vestments (g). Deacon or (if ceremony is simple) celebrant receives violet burse from master, goes to foot of altar, genuflects on lowest step, ascends to predella, spreads the corporal, and goes down again to foot of altar. At the same time 1st pair of acolytes place the stand with open Book a little to Gospel side of middle and the ablution vase with purificator a little to Epistle side of middle (O.H.S.I.: LOCO PROPR., 21–22).

The Bl. Sacr. is next brought from Repository by deacon, if ceremony is solemn; in the meantime cele-

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brant and subdeacon remain standing at bench; but when deacon re-enters sanctuary, they and all others in sanctuary kneel down at their respective places. If ceremony is simple, Bl. Sacr. is brought from Repository by celebrant (O.H.S.I.: LOCO PROPR., 23).

The Procession to the Repository goes by the short way, the deacon (or celebrant) preceded by 2nd pair of acolytes and accompanied by master genuflecting to Cross on altar before starting. At the Repository all make a double genuflection *in plano;* deacon (or celebrant) then rises, ascends to predella, opens the tabernacle, genuflects on one knee, takes out one ciborium, kneels on edge of predella, receives the humeral veil, rises, genuflects on one knee, covers ciborium with ends of veil, and carries it under the ombellino and preceded by 2nd pair of acolytes with lighted candles (j) to the main altar. There he places ciborium on corporal, genuflects on one knee, kneels on edge of predella, gives up humeral veil, returns to predella, and remains at middle (if celebrant) or withdraws a bit to Epistle side (if deacon); in the meantime the two acolytes place their lighted candles on the altar next to the two already there and retire to credence table. If ceremony is solemn, celebrant and subdeacon come to foot of altar as deacon kneels to lay aside veil; they make a double genuflection *in plano,* ascend to predella, and genuflect on one knee with deacon (O.H.S.I.: LOCO PROPR., 23–26).

The *Oremus Praeceptis* down to *Pater noster* exclusively is recited by celebrant in a clear voice and with joined hands. Then follows the *Pater noster,* to be

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recited by celebrant with hands still joined but together with all the people; the latter must say it in Latin, according to the pauses noted in the Ordo, and down to *Amen* inclusively (O.H.S.I.: L.C., 26).

The *Libera nos* is then recited by celebrant alone, in a clear voice and with hands extended but without any sign of the cross at *da propitius pacem;* the *Amen* is said by all (O.H.S.I.: L.C., 27).

The *Perceptio Corporis* is said by celebrant with a medium bow of the body and with hands joined on the altar but in a low voice. He then uncovers the ciborium, genuflects, takes out a Host with his right hand, transfers It to his left hand, bows profoundly, says the *Dne non sum dignus* three times, and strikes his breast in the usual way. Signing himself with the Host in the usual way and saying the *Corpus Dni* in a low voice, he receives the Body of the Lord reverently and remains a while in silent meditation (O.H.S.I.: L.C., 28–30).

Communion to the faithful is next distributed. This is done according to the ordinary rubrics for Communion during Mass. Other priests may assist, the ciboria to be brought from the Repository with the usual marks of reverence (O.H.S.I.: L.C., 31–32). See n. 143 f.

After Communion celebrant purifies his fingers in ablution vase and places ciborium in tabernacle, saying nothing. The three concluding orations are then sung by celebrant in ferial tone and with hands joined. All then descend from predella, genuflect on one knee *in plano,* and retire to sacristy. Any ciboria in taber-

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nacle are brought privately but with usual marks of reverence to Repository, where a lamp is to be kept burning; the decorations for Holy Thursday are removed as far as possible. After the transfer of ciboria the main altar is stripped, except for unveiled Cross and four candles in their candlesticks; this is done privately (O.H.S.I.: LOCO PROPR., 34–38).

Note: Celebrant may purify an empty ciborium with water before concluding prayers.

504. *Holy Saturday.* The paschal vigil is obligatory in collegiate and parochial churches; in other churches and in public and semi-public oratories it is desirable, if possible according to n. 499 f. This holds whether the functions proper to Thursday or Friday were or were not celebrated (S.R.C.: MARCH 15, 1956 AD 5; FEB. 1, 1957 AD 20). See nn. 28 ad 8–9; 499 j; 502 a–c; 538 l–m.

b) The pre-Mass service shall be begun at an hour that will permit the Mass to start around midnight. It is fitting that this should be observed in the Cathedral especially and also in other churches, particularly those of religious, if it can be done without grave inconvenience. Assistance at this Mass satisfies the precept for Easter Sunday (S.R.C.: DECR. OF NOV. 16, 1955 AD 9; FEB. 1, 1957 AD 19, A, C).

The pre-Mass service may be begun at an earlier hour, but not before dusk and certainly not before sunset, so that the Mass will be finished before midnight. But for this grave reasons of a public and pastoral nature are required and also the permission of

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the local Ordinary. This cannot be given indiscriminately or in a general way to the whole diocese or region, but only to places and churches where there is a true necessity. Assistance at the Mass does not satisfy the precept for Easter Sunday (S.R.C.: FEB. 1, 1957 AD 19 B–C). See n. 180 b, i.

c) Concerning Communion on Holy Saturday, see n. 367 h–i. Those who receive before midnight may receive on Sunday morning also, but not those who receive after midnight. Concerning Viaticum, see nn. 367 h; 502 j.

d) Concerning the eucharistic fast to be observed by celebrant and others, see nn. 178 c–g; 366 a–e.

e) The celebrant of the midnight Mass may also celebrate on Easter morning; he may even binate and trinate, if he has the faculty to do so; the two ablutions of wine and of wine and water are taken at the midnight Mass (n. 310 a). But priests other than the celebrant may not communicate at the midnight Mass, if they wish to celebrate Mass on Easter morning. See n. 310 a.

f) If the local Ordinary celebrates the vigil Mass, he is not obliged to celebrate the solemn Mass on Easter also (INSTR. AD 21).

g) If Baptism is to be administered at the vigil service, the ceremonies up to the words *Credis in Deum* in the Baptism of Infants (R.R.: II, C. II. N. 17) and up to the words *Quis vocaris* in the Baptism of Adults (R.R.: II, C. IV, N. 38) may be performed in the morning at any opportune time (INSTR. AD 14).

h) Concerning ordinations, see n. 387 s, Note.

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i) Concerning the ringing of the bells at the *Gloria* of the Mass, see n. 177 d.

j) The Lenten fast and abstinence, which according to C. 1252, 4 ceases after midday of Holy Saturday, shall henceforth be observed until the midnight following (DECR. AD 10).

k) A priest blessing the table on Holy Saturday shall say *Principes sacerdotum et pharisaei munierunt sepulchrum, signantes lapidem, custodibus.* No response is added, but a *Pater* is said in silence by all. The priest then makes a sign of the cross on the table but without any words. The *Iube Dne* and *Tu autem* are omitted (O.H.S.I.: *in fine*).

The above verse is repeated in the grace after the meal. The *Miserere* without *Gloria Patri* is then said; afterwards a *Pater* in silence, and finally (without *Oremus* at the beginning and with the *per eundem Christum* to be added in silence at the end) the oration *Concede, quaesumus, omnipotens Deus* from Lauds (O.H.S.I.: *in fine*); see n. 500 e.

If the vigil service is anticipated and a repast is had after it but before midnight, the table is blessed as on Easter (O.H.S.I.: *in fine*).

l) The vigil service has nine parts: blessing of the fire (r); blessing of candle (s); procession and *Exsultet* (t); Lessons (u); 1st part of Litany (v); blessing of font (w); renewal of baptismal promises (x); 2nd part of Litany (y); Mass (z). See n. 501 h.

m) VESTMENTS — For the entire pre-Mass service, the color is violet, except that white is worn by the one who carries the candle in procession and sings the

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Exsultet (3rd part) and by the celebrant during the 7th and 8th parts. For the Mass the color is white.

For the 1st and 2nd parts celebrant and sacred ministers vest in amice and alb and cincture; over these celebrant wears stole and cope, the deacon stole and dalmatic, the subdeacon tunic. These are put on in sacristy.

For the 3rd part vestments are the same as above, except that deacon or (if ceremony is simple) celebrant changes to white stole and dalmatic. Change is made at rear, and violet vestments laid aside are to be brought to bench by a sacristan.

For the 4th to 6th parts vestments are the same as above, except that at the beginning of the 4th part deacon (or celebrant) resumes violet vestments laid aside for 3rd part. Change is made at bench.

For the 7th part vestments are same as above, except that celebrant changes to a white stole and cope. Change is made at bench.

For the 8th part vestments are same as above, if celebrant and sacred ministers must remain in absence of chanters to finish the Litany.

For the 9th part all put on vestments for Mass. Change is made in sacristy.

If ceremony is simple, celebrant may dispense with cope during the pre-Mass service.

n) SERVERS — The following are desirable: a thurifer; a crucifer (unless ceremony is solemn); two acolytes; one or more ordained lectors (if available) for Lessons, to be read otherwise by celebrant; a master of ceremonies. See n. 499 f.

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o) REAR OF CHURCH — Either in front of entrance or inside vestibule or inside church proper, depending on place most convenient for people, a table covered with a white cloth is to be set up and on or near it shall be placed the following: the Book for celebrant; the paschal candle, decorated with the various letters and numbers prescribed; the stylus for inscribing the above letters and numbers; candles for those taking part in procession, a special one to be reserved for celebrant; a taper for lighting paschal candle; a white stole and dalmatic; the holy water vessel and sprinkler and the salver with five grains of incense (though these may be carried from sacristy by 1st and 2nd acolyte); a brazier or pan of coals, to be lighted beforehand by fire struck from flint and to be placed on floor near table; tongs for transferring coals to censer.

p) SACRISTY — Where there is a baptismal font, a vessel filled with enough water for the font itself and for the needed supply of Easter water and appropriately adorned shall be in readiness. The following shall also be on hand: the new Oil of Catechumens and Sacred Chrism; a second but empty vessel, into which just before the infusion of the new Oils the water for the font is to be poured from first vessel; lemon and other cleansing materials for removing Oils from celebrant's fingers and for washing and drying his hands. The above are brought into sanctuary during first part of Litany and are placed on a table to be set up between bench and paschal candle (INSTR. AD 13; O.H.S.I.: LOCO PROPR., 20–21).

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q) SANCTUARY — Altar is covered with three cloths and on it are placed altar cross and six high candles, the latter to be lighted during second part of Litany. Tabernacle is empty and open. Altar front may be adorned with a violet over a white antipendium. Other things needed for Mass are brought out during second part of Litany. See n. 144 h.

In the middle of sanctuary on a line with the bench is placed a small stand for paschal candle, after it is brought into sanctuary. The more ornate stand for holding candle during paschal tide is at the Gospel side of sanctuary, the candle to be set on it during second part of Litany. A lectern shall be on hand, to be set up (when needed) between bench and candle; it is used for the *Exsultet* and is then covered with a white veil; it is used also for Lessons (but without veil), if read by lectors.

r) BLESSING OF FIRE — Procession from sacristy is led by thurifer (empty censer); behind him follow crucifer (subdeacon or server), 1st and 2nd acolytes without candles (o), clergy, celebrant with deacon at his left.

At rear of church celebrant stands at table prepared there and facing the crucifer. Deacon assists at celebrant's right, behind them the thurifer and two acolytes; if ceremony is simple, celebrant is assisted by master. Clergy line up, where most convenient.

The blessing is recited (not sung) by celebrant. He then sprinkles (saying nothing) the new fire with holy water, to be ministered by 1st acolyte. Thurifer having in meantime transferred one or more of blessed

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coals to censer, celebrant next puts incense into censer in the usual way and incenses the remaining coals three times (O.H.S.I.: LOCO PROPR., 3–4).

s) BLESSING OF CANDLE — Celebrant is given the stylus by deacon (or master). Master then holds candle erect with letters and numbers facing celebrant. With stylus the latter begins to cut into candle and to trace the cross, the letters *Alpha* and *Omega*, and the numbers of the current year; at the same time he says aloud the prescribed words as noted in the *Ordo*, the latter to be held for him by deacon or 1st acolyte (O.H.S.I.: LOCO PROPR., 5).

The five grains of incense (2nd acolyte) are here thrice sprinkled by celebrant with holy water (1st acolyte) and thrice incensed (thurifer) but without any words, provided the grains were not blessed the previous year. The grains are then set into the candle by celebrant in the order and with the words noted in the *Ordo*, the deacon (or 2nd acolyte) ministering the grains and the master still holding the candle (O.H.S.I.: LOCO PROPR., 6).

With taper lighted by 1st acolyte from blessed fire and presented to him by deacon (or 1st acolyte) celebrant next lights the paschal candle, saying the prescribed words and concluding with the oration *Veniat quaesumus* for the blessing of candle; the oration is recited and is preceded by *Dnus vobiscum* and *Oremus* (O.H.S.I.: LOCO PROPR., 7–8).

t) PROCESSION and EXSULTET — Paschal candle is given to 2nd acolyte by master to hold. Celebrant puts incense into censer and blesses it in usual

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way for the Procession; deacon lays aside violet stole and dalmatic and puts on white; 2nd acolyte then gives him lighted paschal candle; in the meantime unlighted candles are distributed by sacristans to clergy and to people. If ceremony is simple, celebrant changes from violet stole and cope to white (transverse) stole and dalmatic; he then puts incense into censer and receives lighted paschal candle from 2nd acolyte. Celebrant's small candle is held for him temporarily by 1st acolyte (O.H.S.I.: LOCO PROPR., 10).

The Procession is led by thurifer; then follow the crucifer (subdeacon or server), the deacon with lighted paschal candle, the celebrant with unlighted candle, the two acolytes with unlighted candles but without candlesticks, the clergy with unlighted candles, and the people with unlighted candles (O.H.S.I.: LOCO PROPR., 10).

The first *Lumen Christi* is sung near the back of church, the second in the middle, and the third at entrance to sanctuary. After each *Lumen Christi* all with the exception of thurifer and crucifer genuflect and answer *Deo gratias;* after the first *Deo gratias* celebrant's candle is lighted from paschal candle either by himself or (if he is carrying paschal candle) by 1st acolyte; after the second and third *Deo gratias* candles of clergy (servers) and of people are lighted from paschal candle either by acolytes or by someone from each group (O.H.S.I.: LOCO PROPR., 11).

After entering sanctuary, crucifer stands with cross on Gospel side of middle on a line with stand for paschal candle and bench. If ceremony is solemn,

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deacon places candle in stand and celebrant goes to bench; there celebrant with assistance of deacon puts incense in censer in usual way; deacon then receives Book, kneels before celebrant, and asks and receives his blessing as noted in *Ordo;* he then rises and goes to lectern accompanied by thurifer and master only, the acolytes remaining at credence table; before beginning *Exsultet,* deacon incenses Book and (walking around it) the candle also. If ceremony is simple, everything is done as above, except that celebrant takes the parts assigned to deacon; for the blessing he says (without kneeling) *Iube Domine* and the *Dnus sit in corde meo.* All stand during *Exsultet* and it is fitting that all hold their lighted candles in their hand (O.H.S.I.: LOCO PROPR., 12–13; INSTR. AD 12).

u) THE LESSONS — At conclusion of *Exsultet* deacon (or celebrant) resumes violet vestments previously laid aside. The Lessons are then read (not sung) without title at beginning or *Deo gratias* at end and either by ordained lectors or by celebrant; this is done at the same lectern as for the *Exsultet* but without veil. During reading all sit and listen, rising only after each Lesson or the canticle following it. Remaining at bench or at lectern, celebrant sings *Oremus* in usual way and the oration with hands joined and in ferial tone; concerning *Flectamus genua,* see n. 499 e (O.H.S.I.: LOCO PROPR., 14–17).

v) BEGINNING OF LITANY — This part ends with response to *Omnes Sancti et Sanctae Dei.* It is sung by two chanters, kneeling in middle of sanctuary; invocations are not doubled; responses are sung

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by all, who remain at their places but kneel. If there are no chanters or only women singers, the chanting is done by celebrant kneeling on lowest step at Epistle side (O.H.S.I.: LOCO PROPR., 18).

w) BLESSING OF FONT — This part is performed only where there is a font; it is not allowed to bless water for Easter only or to bless ordinary holy water at this time. Concerning the vessel of water, see above (p). See nn. 28 ad 9; 110 d.

After water to be put into font has been separated from water to be used for Easter water and mixed with the Oils, it is carried in procession to the font. The vessel with the water is carried by acolytes, if it cannot be carried by deacon. The procession is led by thurifer, who is followed by crucifer, those carrying the baptismal water, the deacon, and celebrant; the paschal candle is not carried to font. After pouring water into font, celebrant with joined hands and in ferial tone sings *Dnus vobiscum*, *Oremus*, and the oration; he then incenses the font and all return in silence to sanctuary (O.H.S.I.: LOCO PROPR., 20–22).

x) BAPTISMAL PROMISES — Celebrant at bench puts on white stole and cope; there also he puts incense into censer in the usual way; accompanied by deacon and/or by thurifer, he goes before paschal candle and incenses it. While reading the vernacular version of the exhortation *Hac sacratissima nocte* and while eliciting from the faithful the renewal of their baptismal promises, celebrant stands beside candle or goes into pulpit. At the end he sprinkles all with Easter water or (where there is no font) with ordinary

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holy water. It is fitting that all hold their candles lighted in their hands during the renewal of the promises (INSTR. AD 12; O.H.S.I.: LOCO PROPR., 24–26).

y) LAST PART OF LITANY — Celebrant and ministers and servers retire to sacristy after renewal of baptismal promises. In the meantime the second part of Litany from *Propitius esto* to *Christe exaudi nos* is resumed by chanters; in the absence of chanters or if there are only women singers, the celebrant and sacred ministers must remain in sanctuary and celebrant chants this part of Litany as he did the first. During this part or (if celebrant must remain in sanctuary) right after it, the altar is prepared for Mass and celebrant and sacred ministers vest for it in sacristy; the lighted paschal candle is transferred to stand at Gospel side and the small stand is removed.

z) THE MASS — Chanters begin *Kyrie,* as celebrant comes from sacristy. Celebrant begins with incensation of altar, omitting prayers at foot of altar and *Kyrie* before it and the Introit after it. At intonation of *Gloria* images are unveiled and organ played (nn. 30 j; 166 a); concerning bells, see n. 177 d. The *Alleluja* after Epistle is sung three times by celebrant, each time on a higher note; all respond each time and in the same way. Incense is used at sung Gospel, if Mass is solemn; but candles and candlesticks are omitted.

Credo and Offertory-Antiphon are omitted, but not *Dnus vobiscum* and *Oremus*. The Preface, *Communicantes*, and *Hanc igitur* are proper. The *Pax*, *Agnus Dei*, and first Communion prayer are omitted. After

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the Ablutions the Communion-Antiphon is omitted and Lauds of Easter are sung in its place as noted in *Ordo*. *Ite Missa est* and its response are said with two *Allelujas*. The last Gospel is omitted, all retiring to sacristy after the blessing (O.H.S.I.: LOCO PROPR., 5–10).

505. *Lighting of Paschal Candle.* It is lighted at solemn Mass and Vespers: on Easter Sunday, Monday, Tuesday, and Saturday; on all Sundays and Holydays; on the feast of Ascension up to the Gospel of principal Mass inclusively; on other days before Ascension, where such is the custom (S.R.C. 235, XI; EPH. LIT.: LVII, P. 72 AD 3). The candle may never be lighted for Masses in black or violet vestments, except where this is customary in the case of a conventual Mass (S.R.C. 3697, XI); neither may it be lighted for Exposition of the Blessed Sacrament except in the circumstances noted in n. 414 l.

THE PASCHAL SEASON

506. *Miscellaneous Remarks.* The time here considered is the interval from Easter Sunday to Trinity Sunday exclusively. At the earliest this interval will extend from March 22 to May 17 exclusively; at the latest it will extend from April 25 to June 20 exclusively.

b) The *Regina caeli* is to be said as the final Antiphon of the Blessed Virgin from Compline inclusively

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on Holy Saturday to Compline inclusively on Friday after Pentecost. In choir the Antiphon is said standing (n. 336 c, e ad 4).

c) From Easter Sunday morning up to and including noon on the Saturday before Trinity Sunday the *Regina caeli* is said instead of the *Angelus* and it is said standing (ENCH. INDUL.: 331 B).

d) The antiphon *Vidi aquam* with the psalm *Confitemini* and with *Alleluja* added to the verse *Ostende* and to the response *Et salutare* is said instead of the *Asperges me* and the *Miserere* at the sprinkling of the people before the principal Mass on Sunday from Easter Sunday to Pentecost Sunday inclusively (n. 403 f, h). See also n. 402 b.

e) Concerning the prayers to be said during the paschal season after distributing Communion outside of Mass, see n. 368 l. Concerning Communion immediately before or after a low Mass of Requiem during the paschal season, see n. 369 e.

f) At Benediction of the Blessed Sacrament during the paschal season an *Alleluja* is added to the *Panem de caelo* and to the *Omne delectamentum* (n. 412 h).

g) The solemn nuptial blessing may be given from Easter Monday on (n. 490 e). Whenever the nuptial Mass is impeded during this season (n. 270 d), it is commemorated in the Mass of the day under one conclusion with the principal prayer and the nuptial blessing is inserted as in the nuptial Mass (n. 270 e).

h) The Saturday Office of the Blessed Virgin is said on every Saturday from the Saturday after Low Sunday to the Saturday inclusively after Ascension, unless

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a nine-lesson Office occurs. The Office is said as noted in n. 484 b, except that the Benedictus-Antiphon is *Regina caeli* and that the psalm-antiphons at all the Hours and the nocturn-verse are as noted in the Saturday Psalter for the paschal season. The Mass corresponding to the Office is the fourth of the Saturday Masses of the Blessed Virgin, to be said as noted in n. 484 c. See n. 452 b ad 1.

i) Two special Commons to be used during the paschal season are given in the *Pars Verna* of the Breviary, the one for the Office of Apostles or Evangelists and the other for the Office of Martyrs; these Commons are used even for one Apostle or one Martyr. If the Office of an Apostle or Evangelist occurs within the first or second week after the octave of Easter and if it takes the lessons of the first Nocturn from the occurring Scripture, the responsory *Pretiosa* is read instead of *Virtute magna* after the fifth lesson on Monday and Thursday and the responsory *Tristitia* is read instead of *Ego sum vitis* after the seventh lesson on Tuesday and Friday. If the Office of a Martyr or a Martyr-Pope occurs within the first or second week after the octave of Easter and if it takes the lessons of the first Nocturn from the occurring Scripture, the responsory *Tristitia* is read instead of *Ego sum vitis* after the seventh lesson on Tuesday and Friday.

j) In all Offices of feasts and of the season from Low Sunday to first Vespers exclusively of Trinity Sunday one *Alleluja* is to be added, unless already added in the Breviary, to the invitatory, to all antiphons when said entire, and to all verses and responsories with the

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exception of the verses after the responsories of the lessons of Matins and with the exception of the verses given in the Ordinarium without *Alleluja;* also to be excepted are the short responsories of the minor Hours and of Compline to which two *Allelujas* are added in the manner indicated in the Ordinarium or in the Psalter (B.R.: RUBRIC BEFORE LOW SUNDAY).

k) In all Masses of feasts from Low Sunday to the vigil of Pentecost exclusively two *Allelujas* are to be added, unless already added in the Missal, to the Introit before the psalm and one to the Offertory verse and to the Communion verse; to be excepted are the Masses of an Apostle (Evangelist) and of a Martyr, which add two *Allelujas* to the Offertory and Communion verses. Instead of the Gradual four *Allelujas* and two verses are said as explained in n. 223 g.

l) Concerning the psalm-antiphons in feast-day and seasonal Offices said during the paschal season, see n. 333 b, g. Concerning the verse in the short responsory of Prime, see n. 339 d, f.

m) In seasonal Offices from first Vespers of Low Sunday to the vigil inclusively of Ascension all hymns of the same meter are concluded with the paschal doxology: *Deo Patri sit gloria, Et Filio qui a mortuis,* etc. This conclusion is also used in Offices not of the season, provided that the principal Office does not have its own proper conclusion, as explained in n. 329 c, d, f.

507. ***Easter Sunday.*** This is a major Sunday. It is celebrated under double rite of the first class with an octave (n. 452 b ad 3, 9).

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b) A double of the first or second class occurring on this Sunday is transferred to the first day after Low Sunday that is free according to the rubrics (n. 322 b–c). Any other feast occurring on this Sunday is entirely omitted (nn. 319 c ad 2; 324 c ad 2).

c) The Office is proper throughout, with two *Alleluja*s after *Benedicamus Dno* at end of Lauds and Vespers. Participation in Easter-Vigil service satisfies for obligation of Matins and Lauds of Easter, as explained in O.H.S.I. (SABB. SANCT., 4).

d) The Mass is said as given in the Missal: with Sequence; Paschal Preface with the words *sed in hac potissimum die;* proper *Communicantes* and *Hanc igitur;* two *Allelujas* after *Ite Missa est* and its response. Any kind of Collect prescribed by the local Ordinary is omitted. See n. 402 b.

e) If Easter Sunday occurs on April 25, the feast of St. Mark is transferred as noted above for doubles of the second class. But the Litany of the Saints and the Rogation Procession and Mass are transferred to Easter Tuesday (M.R.: MASS OF ST. MARK; ROGATION MASS).

f) The prohibition to solemnize marriages during Lent and Passiontide extends to Easter Sunday inclusively (n. 490 e). Should the local Ordinary give permission for the nuptial blessing (n. 270 c), the nuptial Mass may not be celebrated but shall be commemorated in the Mass of Easter under one conclusion with the principal prayer; the nuptial blessing is inserted as in the nuptial Mass (n. 270 d–e).

g) A solemn votive Mass can neither be celebrated

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nor commemorated (nn. 266 b ad 1; 267 a). The privileged votive Masses, cited in n. 276 c, are also forbidden; but the first four, when impeded, are commemorated under one conclusion in the Easter Mass.

508. *Octave of Easter.* This is one of the three octaves retained in the calendar by the General Decree of March 23, 1955 (n. 452 b ad 9). Monday and Tuesday within the octave are doubles of the first class. Wednesday to Saturday, formerly of semi-double rite, are now of double rite (n. 452 b ad 2); concerning antiphons before psalms, see n. 333 c.

b) A double of the first or second class occurring during the octave is transferred to the first day after Low Sunday that is free according to the rubrics (n. 322 b–c). Any other feast occurring during the octave is entirely omitted, so that such feasts cannot be even commemorated (n. 320 f). But if the Major Litanies occur during the octave or are transferred to Easter Tuesday from Easter Sunday, they are commemorated in the Mass (S.R.C.: OCT. 17, 1955 AD XI; N. 279 H).

c) The Office during the octave is the same as on Sunday, with the exception of the following parts which are proper for each day: the verse and response before the Lessons of Matins; the Lessons of Matins and their responsories; the antiphons for the Benedictus and Magnificat; the oration. Vespers are always second Vespers of the octave (n. 318 i).

d) The Mass for each day of the octave is proper, with the following parts to be said as on the feast: the Sequence; the Preface; the *Communicantes* and *Hanc*

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igitur; the two *Allelujas* after the *Ite Missa est* and its response. See n. 228 ad 3 (*Credo*).

e) If any day of the octave occurs on April 25, the feast of St. Mark is transferred as noted above for doubles of the second class. But the Litany of the Saints and the Rogation Procession and Mass are not transferred (n. 516 a).

f) Funeral Masses are permitted, even on Monday and Tuesday. But all other Masses of Requiem are forbidden during the octave.

g) The solemn nuptial blessing may be given. But the nuptial Mass is forbidden throughout the octave and must only be commemorated in the Mass of the day under one conclusion with the principal prayer; the blessing is inserted as in the nuptial Mass (n. 270 d–e).

h) A solemn votive Mass is forbidden throughout the octave (S.R.C.: JUNE 16, 1956 AD 3); a commemoration of the impeded Mass is not forbidden (n. 267 b).

i) If the Rogation Mass is said during the octave, the two *Allelujas* are not added to the *Benedicamus Dno* or its response (S.R.C. 3764, XVIII).

509. *Low Sunday.* This is celebrated under double rite of the I class and as a primary of the Lord in the whole Church (S.R.C.: JUNE 16, 1956 AD 2).

b) In occurrence and concurrence this Sunday is preferred to every feast (nn. 318 f; 320 c).

c) A double of the first or second class occurring on this Sunday is transferred to the first free day following, according to the rubrics (n. 322 b). Every other

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occurring feast is omitted entirely, so that such feasts cannot be even commemorated either in the Office or in the Mass (nn. 209 g ad 2; 319 c ad 2; 324 c ad 2). If this Sunday falls on April 25, the feast of St. Mark is transferred; but the Major Litanies are commemorated at Mass (S.R.C.: OCT. 17, 1955 AD XI).

d) A double of the first class concurring with the second Vespers of this Sunday is commemorated (n. 319 b). A concurring double of the second class is not commemorated (n. 319 c ad 2).

e) The Office and Mass of Low Sunday are arranged as explained for the Sundays after Easter in n. 511 and n. 512, except that the matter of commemorations is regulated as noted above (c–d).

f) Since Low Sunday is a primary I class double of the Lord in the whole Church, it excludes even the commemoration of a solemn votive Mass (n. 267 a).

g) The solemn nuptial blessing is permitted. But the nuptial Mass is merely commemorated in the Mass of the Sunday under one conclusion with the principal prayer; the blessing is inserted as in the nuptial Mass (n. 270 d–e).

510. ***The 2nd to 5th Sundays after Easter.*** These four Sundays are minor Sundays of double rite; but antiphons before psalms and canticles at the major Hours may be read entire or as far as the asterisk only (nn. 318 h; 320 e; 333 c; 334 a; 335 a).

b) In occurrence these Sundays are impeded by a double of the first or second class or by any non-classic feast of the Lord. When thus impeded, the Sundays

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are commemorated at both Vespers, at Lauds, and at Mass (n. 320 e) ; concerning the 9th Lesson of Matins, see n. 342. A feast of the Lord of major double or minor double rite occurring on one of the Sundays acquires first Vespers (n. 452 b ad 10).

c) In concurrence these Sundays are impeded by a double of the first or second class or by second Vespers of any non-classic feast of the Lord. When impeded, the Sunday is commemorated (n. 318 h).

d) The Mass of an impeded Sunday is not resumed, as noted in n. 281. If the Lessons of the first Nocturn of the impeded Sunday are of an *Initium*, they are no longer to be transferred with their responsories but are that year omitted (nn. 340 a; 341 b).

e) A church dedicated in honor of the Good Shepherd shall celebrate its titular feast on the 2nd Sunday after Easter, the Office and Mass of this Sunday to be said under double rite of the first class (S.R.C. 4391). The psalms at Prime shall be said as on feasts and the short Lesson of Prime is taken from None. See n. 21 n.

f) If the 4th Sunday after Easter occurs on the day following the feast of SS. Philip & James and if in accordance with the special rubric of this feast the *Initium* assigned to the Sunday was read in the first Nocturn of the feast, the same *Initium* is to be repeated in the Office of the Sunday (n. 340 b).

511. *Office of 2nd to 5th Sundays after Easter.* The Office of these Sundays is arranged, as follows:

1° First Vespers: psalms from the Saturday Psalter,

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under only one antiphon as noted for T.P.; capitulum proper; hymn and verse as noted for T.P. in Saturday Psalter; the Magnificat-antiphon and oration proper; no more than one commemoration.

2° Saturday Compline: everything from Saturday Psalter, as noted for T.P.

3° Matins: invitatory and hymn as noted for T.P. in Sunday Psalter; psalms from Sunday Psalter; psalm-antiphon and verse for each Nocturn, as noted for T.P. in Sunday Psalter; Lessons and responsories of each Nocturn proper; *Te Deum* is said.

4° Lauds: psalms from first set in Sunday Psalter, under only one antiphon as noted for T.P. in Sunday Psalter; capitulum proper; hymn and verse as noted for T.P. in Sunday Psalter; Benedictus-antiphon and oration proper; no more than one commemoration.

5° Prime: psalms as for normal Sunday Office (Pss. 117, 118, i and 118, ii), under the antiphon noted for T.P. in Sunday Psalter; short responsory as noted for T.P. in Sunday Psalter; short Lesson *Si consurrexistis.*

6° Terce to None: psalms from Sunday Psalter, under antiphon noted for T.P. in Sunday Psalter; from capitulum to the end everything proper.

7° Sunday Vespers: psalms from Sunday Psalter, under only one antiphon as noted for T.P. in Sunday Psalter; capitulum proper; hymn and verse as noted for T.P. in Sunday Psalter; Magnificat-antiphon and oration proper; no more than one commemoration.

8° Sunday Compline: everything from Sunday Psalter, as noted for T.P.

Note: The Commemoration of the Cross (nn. 319 d;

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324 d) and dominical prayers (n. 337) are suppressed as of Jan. 1, 1956.

512. ***Mass of 2nd to 5th Sundays after Easter.*** The Mass for each Sunday is proper, to be said with *Gloria* and *Credo* and with the Paschal Preface (*in hoc potissimum*); no occurring Office to be commemorated in sung Masses, and no more than one in low Masses; concerning commemoration of Major Litanies, see n. 279 h; a collect, *simpliciter* prescribed by local Ordinary, to be omitted. The proper color is white.

513. ***Ferias and Vigils in Paschal Season.*** On Rogation Monday and on vigil of Ascension the ferial or vigil Office and Mass are said, unless an Office of double rite occurs; concerning Rogation Monday and the vigil of Ascension, see respectively n. 517 and n. 519.

b) On other ferias from Monday after Low Sunday to the vigil exclusively of Ascension the ferial Office and Mass are said, unless the day is a Saturday or unless an Office of simple or higher rite occurs. Such ferias are minor or simple ferias and are of simple rite; if impeded, they are not commemorated. Concerning Saturdays, see n. 506 h.

c) The feasts of Saints, which prior to Jan. 1, 1956 were celebrated under simple rite, are reduced to the status of a mere commemoration without an historical Lesson. The Office of these Saints can no longer be said under simple rite; the ferial Office is said instead, except on Saturdays when the Saturday Office of the

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BMV is said (n. 452 b ad 1); concerning the choice of Masses, see n. 280 d.

d) A ferial Office cannot concur with either the preceding or the following Office, since a ferial Office begins where a preceding non-ferial Office ends, while it ends where a following non-ferial Office begins. If a ferial Office begins or ends with ferial Vespers, the latter are not properly the first or second Vespers of the ferial Office following or preceding but merely the ferial Vespers of the current day of the week (n. 318 c).

e) The vigil of Ascension is the only common vigil that can occur during the paschal season (n. 452 b ad 8).

514. ***Ferial and Vigil Office in Paschal Season.*** Such an Office is arranged, as follows:

1° Matins: invitatory and hymn, as noted for T.P. in current ferial Psalter or in Ordinarium; nine psalms from the current ferial Psalter to be said without interruption, the last three to be taken on Wednesdays from first set; psalms to be said under the one antiphon noted for T.P. in ferial Psalter; nocturn-verse, as noted for T.P. after ninth psalm in ferial Psalter; Lessons and responsories from occurring Scripture, except on Rogation Monday and vigil of Ascension to which Lessons are assigned from a Homily; the *Te Deum* is said, except on Rogation Monday.

2° Lauds: psalms from the first set of the current ferial Psalter, to be said under the one antiphon noted for T.P.; capitulum, hymn, and verse as noted for T.P.

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in the Ordinarium; a special Benedictus-antiphon for each day in the Proper of the Season (n. 335 d ad 3); the oration is from the preceding Sunday, except on Rogation Monday and the vigil of Ascension for which the oration is proper; no more than two commemorations permitted.

3° Prime: everything from current ferial Psalter, with three psalms under the antiphon noted for T.P.; capitulum is *Regi saeculorum;* the short responsory as noted for T.P.; the short Lesson *Si consurrexistis.*

4° Terce to None: psalms from the current ferial Psalter, under the antiphon noted for T.P.; capitulum and short responsory as noted for T.P. in Ordinarium; oration is the same as for Lauds.

5° Vespers: psalms from the current ferial Psalter, under the one antiphon noted for T.P.; capitulum, hymn, and verse as noted for T.P. in the Ordinarium; a special Magnificat-antiphon for each day in the Proper of the Season, except that on Friday it is to be taken from second Vespers of the Sunday preceding (n. 334 i ad 3); oration from the preceding Sunday; no more than two commemorations.

6° Compline: everything from the current ferial Psalter, as noted for T.P.

Note: The Commemoration of the Cross (nn. 319 d; 324 d) and the dominical prayers (n. 337) are suppressed as of Jan. 1, 1956.

515. ***Ferial and Vigil Mass in Paschal Season.*** The ferial Mass of Rogation Monday is the Mass *Exaudivit* given in the Missal before the vigil of As-

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cension. It is said without *Gloria* and without *Credo* but with the Paschal Preface (*in hoc potissimum*); no occurring Office is commemorated in a sung Mass, and no more than two such commemorations are allowed in a low Mass; *Benedicamus Dno* at the end. The color is violet.

b) The above Mass is also said on Rogation Tuesday, if the ferial Office must be said on that day (n. 279 b).

c) A ferial Mass on other days is that of the preceding Sunday, to be said with *Gloria* but without *Credo;* no occurring Office is commemorated in a sung Mass, and no more than two such commemorations are allowed in a low Mass; the Paschal Preface (*in hoc potissimum*) is said; *Ite Missa est* at the end. The color is white.

d) The vigil Mass of Ascension is proper, to be said according to the directions given in the preceding paragraph.

516. ***Day of the Major Litanies.*** The Major Litanies are celebrated on April 25, even if the feast of St. Mark which is also assigned to this day must be transferred according to the rubrics (nn. 508 b; 509 c). The only exception is when Easter Sunday falls on April 25; the Major Litanies are then celebrated on April 27 or the following Tuesday, even though the feast of St. Mark must be transferred to the first day after Low Sunday that is free according to the rubrics (n. 507 c). The Litanies are called Major because they are to be celebrated with greater solemnity than

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on the three days before Ascension; on the latter days they are therefore called Minor.

b) Those who do not take part in the Rogation Procession on this day but are bound to the divine Office must recite the Litany of the Saints as given at the back of the Breviary and they must also add the prayers and orations following but without the penitential psalms. This Litany cannot be anticipated but must be said on the day itself. In choir it shall be said after Lauds and kneeling; but if Lauds are anticipated, it shall be said before Prime. If either in choir or privately it is said after Lauds, it shall follow immediately upon the *Benedicamus Dno* in which case the *Fidelium* is not said either before or after the Litany. The invocations are not duplicated when the Litany is said apart from the Procession, even if it is said in choir or by several together (B.R.: R.G., XXX, 3; XXXVI, 3; FEAST OF ST. MARK; RUBRIC BEFORE LITANY; S.R.C. 3011, II; 3580, IV; DE CARPO-MORETTI: N. 1851).

c) Where the Rogation Procession is customary on this day, neither the pastor nor anyone else can abolish the custom without the permission of the local Ordinary. All the clerics attached to the church must take part in the Procession; they may not leave it until the final prayers and orations have been concluded and any contrary custom must be eliminated (C. 1294, 1-2; S.R.C. 4251, IV).

d) The Procession may be held at any convenient hour in the morning, unless there is an obligation to

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choir in the church. In the latter case the Procession must begin after the *Benedicamus Dno* at the end of None, the *Fidelium* to be omitted entirely; but if the day is a double of the first class and if the Mass of this feast must be celebrated after the Procession (n. 279 d), the Procession shall then begin after Prime and Terce shall be recited at the end of the Procession before the Mass (B.R.: R.G., XXX, 3; S.R.C. 3006, III).

e) If the celebrant of the Procession is assisted by sacred ministers, he shall vest in amice, alb, cincture, violet stole, and violet cope. The sacred ministers shall vest in amice, alb, and cincture; over these the deacon shall wear a violet stole and a violet dalmatic, and the subdeacon a violet tunic. If there are no sacred ministers, the celebrant may vest as above or he may vest in surplice and violet stole with or without the violet cope. The color of the vestments must always be violet, even during the Easter octave (R.R.: X, C. IV AD 1; S.R.C. 1017). Concerning the biretta, see n. 132 k–l.

f) The clergy taking part in the Procession wear the surplice (R.R.: X, C. IV AD 1); concerning the biretta, see n. 132 h–i. The processional cross is carried by a cleric in surplice and accompanied by acolytes with lighted candles. Six candles are lighted on the altar.

g) After coming to the altar and making the proper reverence all stand while the antiphon *Exsurge Dne* is sung and repeated. Thereupon all kneel and the Litany is begun; each invocation of the Litany together with its response is first sung by two chanters and then

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repeated in its entirety by the others participating in the Procession. After the verse *Sancta Maria ora pro nobis* has been sung and repeated, all rise to their feet and make the proper reverence to the altar whereupon the Procession begins. If the Procession is held where there is only one priest and no chanters or choir to sing the Litany in the manner described, it is enough if during the Procession the celebrant merely recites the first part of each invocation and the people answer *ora* (*orate*) *pro nobis* (R.R.: X, C. IV AD 1–3; S.R.C.: FEB. 1, 1935 AD IV).

h) The Procession should normally start out from one church and end up at another where also the Mass shall be celebrated; but if it would be inconvenient to celebrate the Mass in the latter church, the Procession shall return to the former church and the Mass shall be celebrated there. The Procession may turn in at one or another church along the way, in which case the Litany is interrupted and the antiphon with the verse and oration in honor of the titular Saint of the church is sung; the Litany is resumed after leaving the church. If the way is long, the penitential or gradual psalms may be added to the Litany after it has been chanted as far as the prayers exclusively or the Litany may be repeated. Hymns of a joyous character may not be sung, though the church bells may be rung in a festive manner where customary (c. 1290, 1; R.R.: X, C. IV AD 4–5; S.R.C. 3043, I, III; EPH. LIT.: LVI, P. 162 AD 2).

i) Where by reason of the inclemency of the weather or for some other reasonable cause the Procession cannot leave the church, it may be held inside the church

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if the latter is spacious enough (S.R.C. 3069, I; 3580, IV; DE CARPO-MORETTI: n. 1851).

j) The Procession must be followed by the Rogation Mass, as explained in n. 279 c–d; the Rogation Mass must be arranged as noted in n. 279 a, f.

k) On this day of the Major Litanies the Mass *Exaudivit* must be commemorated in all Masses, with the exception of Masses of Requiem; the commemoration is not omitted in any sung or conventual Mass, even if the Mass *Exaudivit* is also said as a sung or conventual Mass (nn. 209 f; 279 h).

l) Except for the Litany of the Saints, the day of the Major Litanies is not noticed in the divine Office.

517. *Rogation Monday.* This is the Monday before the feast of Ascension. It is a non-privileged major feria and is of simple rite.

b) Rogation Monday is the first day of the Minor Litanies. The Litanies are called Minor because they are not to be celebrated with as great solemnity as on April 25, which is therefore called the day of the Major Litanies (n. 516 a).

c) Those who do not take part in the Rogation Procession on this day but are bound to the divine Office must recite the Litany of the Saints as explained in n. 516 b.

d) Where the Rogation Procession is customary on this day, neither the pastor nor anyone else can abolish the custom without the permission of the local Ordinary. All the clerics attached to the church must take part in the Procession; nor may they leave it before

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the final prayers and orations have been concluded, any custom to the contrary to be eliminated (c. 1294, 1–2; S.R.C. 4251, IV).

e) The Rogation Procession, if held, must be celebrated according to the norms set down in n. 516 d-i. It must be followed by the Rogation Mass as explained in n. 279 c–d; this Mass must be arranged as noted in n. 279 a, f.

f) Unless an Office of double rite occurs, the ferial Office and the ferial Mass are said as explained in n. 514 and in n. 515 a respectively.

g) If an Office of major double or minor double rite occurs on this day, the impeded ferial Office is commemorated at Lauds according to the rubrics (n. 324 c ad 4); concerning the 9th Lesson of Matins, see n. 342. If the impeding Office takes its first Nocturn lessons from the occurring Scripture, these lessons shall be provided as explained in n. 340 e. All non-conventual Masses may be either of the occurring Office or of the feria, at the option of the celebrant; but a conventual Mass must be the Mass of the feria (n. 280 b). See n. 279 c–f (Mass after the Procession).

h) If a double of the first class occurs on this day, the feria is not commemorated either at Lauds or in the Mass (nn. 209 g ad 2; 324 c ad 2). On a double of the second class the feria is commemorated at Lauds and in the Mass according to the rubrics (nn. 209 g ad 3; 324 c ad 3).

i) Private votive Masses and the daily (*quotidiana*) Mass of Requiem may not be said as low Masses on Rogation Monday. Other votive and Requiem

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Masses are not forbidden if the rite of the occurring Office permits, except in the circumstances noted in n. 279 c.

518. *Rogation Tuesday.* This is the Tuesday before the feast of Ascension. It is a minor or simple feria and is of simple rite. It is the second day of the Minor Litanies (n. 517 b).

b) Those who do not take part in the Rogation Procession on this day but are bound to the divine Office must recite the Litany of the Saints as explained in n. 516 b.

c) Where the Rogation Procession is customary on this day, neither the pastor nor anyone else can abolish the custom without the permission of the local Ordinary. All the clerics attached to the church must take part in the Procession; nor may they leave it before the final prayers and orations have been concluded, any custom to the contrary to be eliminated (c. 1294, 1-2; S.R.C. 4251, IV).

d) The Rogation Procession, if held, must be celebrated according to the norms set down in n. 516 d–i. It must be followed by the Rogation Mass as explained in n. 279 c–d; this Mass must be arranged as noted in n. 279 a, f.

e) The ferial Office and Mass are said on this day, if no other Office occurs (n. 513 b). The ferial Office and Mass are arranged as explained in n. 514 and in n. 515 b respectively.

f) If any Office of simple or higher rite occurs on this day, the ferial Office is not even commemorated. When

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the ferial Office is impeded, the Rogation Mass cannot be said except in connection with the Rogation Procession (n. 279 b).

g) When the ferial Office and Mass are impeded by the occurrence of an Office of simple or higher rite, the Rogation Mass must be commemorated according to the rubrics in n. 209 g; it is therefore omitted: on a double of the first class; in a solemn votive or a sung Mass; if it would be the third oration in a Mass of double rite of the second class; if it would be the fourth oration in any other Mass.

h) Votive and Requiem Masses are forbidden in the circumstances noted in n. 279 c. Otherwise, they are not forbidden if the rite of the occurring Office permits.

519. *Rogation Wednesday.* This is the Wednesday before the feast of Ascension. It is the vigil of Ascension, which is a common vigil and of simple rite. It is the third day of the Minor Litanies (n. 517 b).

b) Those who do not take part in the Rogation Procession on this day but are bound to the divine Office must recite the Litany of the Saints as explained in n. 516 b.

c) Where the Rogation Procession is customary on this day, neither the pastor nor anyone else can abolish the custom without the permission of the local Ordinary. All the clerics attached to the church must take part in the Procession; nor may they leave it before the final prayers and orations have been concluded, any custom to the contrary to be eliminated (c. 1294. 1–2; S.R.C. 4251, IV).

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d) The Rogation Procession, if held, must be celebrated according to the norms set down in n. 516 d–i. It must be followed by the Rogation Mass as explained in n. 279 c–d; this Mass must be arranged as noted in n. 279 a, f.

e) The vigil Office and Mass are said on this day, unless a feast of double rite occurs (n. 513 a). The vigil Office and Mass are arranged as explained in n. 514 and in n. 515 d respectively.

f) If an Office of major double or minor double rite occurs on this day, the impeded vigil Office is commemorated at Lauds according to the rubrics (n. 324 c ad 4); concerning the 9th Lesson of Matins, see n. 342. If the impeding Office takes its first Nocturn lessons from the occurring Scripture, these lessons shall be provided as explained in n. 340 e. All non-conventual Masses may be either of the occurring Office or of the vigil, at the option of the celebrant; but a conventual Mass must be of the vigil (n. 280 b). See n. 279 c–f (Mass after the Procession).

g) If a feast of double rite of the second class occurs on this day, the impeded vigil Office is commemorated at Lauds according to the rubrics (n. 324 c ad 3). Except for the Mass after the Procession (n. 279 c–f), all (even conventual) Masses must be of the feast with only a commemoration of the vigil as explained in n. 280 c.

h) If a feast of double rite of the first class occurs on this day, no notice of the vigil is taken either in the Office or in the Mass (n. 280 c).

i) Except for the Litany of the Saints, the Rogation

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day is not noticed in the divine Office. But the Rogation Mass must be commemorated according to the rubrics in n. 209 g; it is therefore omitted: on a double of the first class; in a solemn votive or a sung Mass; if it would be the third oration in a Mass of double rite of the second class or the fourth in any other Mass.

j) Private votive Masses and the daily (*quotidiana*) Mass of Requiem may not be said as low Masses on Rogation Wednesday. Other votive and Requiem Masses are not forbidden if the rite of the occurring Office permits, except in the circumstances noted in n. 279 c.

520. ***Feast of the Ascension.*** This is a feast of the Lord and a primary double of the first class in the universal Church; its octave has been suppressed (n. 452 b ad 9).

b) If another double of the first class or a double of the second class occurs on this day, it is transferred as explained in n. 322 b–c. If a feast of major double or lower rite occurs on this day, it is that year entirely omitted (n. 323 c).

c) A solemn votive Mass can neither be celebrated nor commemorated on this day. The day also excludes the privileged votive Mass that is said after the Blessing of the Corner-Stone of a new church, after the Consecration of a church, after the solemn Blessing of a church, and after the Consecration of a fixed altar; but these impeded votive Masses are commemorated in the Mass of the day under one conclusion with the principal oration (M.R.: ADD., II, 7–9; V, 3).

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d) The votive nuptial Mass is forbidden on this day. If the solemn nuptial blessing is to be given, the nuptial Mass is commemorated in the Mass of the day under one conclusion with the principal prayer and the nuptial blessing is inserted as in the nuptial Mass (n. 270 d–e).

e) If the feast falls on the first Thursday, the privileged votive Mass in honor of Christ Supreme and Eternal Priest can neither be celebrated nor commemorated; the Mass of the feast must be said instead (n. 270 d–e).

f) Every kind of collect prescribed by the local Ordinary is omitted in the Mass on this day (M.R.: ADD., VI, 4).

g) Every kind of Requiem Mass, the funeral Mass included, is forbidden on this day (M.R.: ADD., III, 4). See n. 430 b.

h) The paschal candle shall be extinguished after the Gospel at the principal Mass, and after the Mass it shall be removed with its stand from the sanctuary. The rubric prescribing that it be brought out again and lighted on the vigil of Pentecost has been abrogated (S.R.C.: INSTR. OF NOV. 16, 1955 AD 16).

521. ***Between Ascension and Vigil of Pentecost.*** The ferial days between the feast of Ascension and the vigil of Pentecost are to be celebrated under simple rite as simple or minor ferias of the paschal season, except on Saturday and except when a feast of simple or higher rite occurs (S.R.C.: MARCH 23, 1955 AD TIT. II, N. 17).

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b) In the ferial Office the antiphons and psalms at all the Hours and the nocturn-verse at Matins shall be from the occurring day of the week in the Psalter and as noted for the paschal season; the *Te Deum* is said and also the *Regi saeculorum* at Prime; the Lessons at Matins are from the occurring Scripture, with the responsories of the suppressed octave of Ascension; everything else is to be said as on the feast of the Ascension, ferial Vespers from the capitulum to be taken from second Vespers of the Ascension; Saints referred to in n. 452 b ad 1 shall be commemorated at Lauds; concerning the conclusion of the hymns and the verse in the short responsory of Prime, see respectively n. 329 d, f and n. 339 d, f.

c) The ferial Mass is the same as the Mass of Ascension, to be said with the *Gloria* and the Preface of Ascension, but without the *Credo* and the proper *Communicantes* of the Ascension; the color proper to the Mass is white (S.R.C.: MARCH 23, 1955 AD TIT. II, N. 17). Concerning the choice of Masses if a Saint is commemorated at Lauds, see n. 280 d.

d) On the Saturday after Ascension the Saturday Office of the Blessed Virgin is said unless a nine-lesson Office occurs. Concerning this Office and its Mass, see n. 506 h.

e) If the ferial Office is impeded, it is not commemorated. But concerning the commemoration of the ferial Mass in the Mass of a Saint whose feast has been reduced to a mere commemoration at Lauds, see n. 280 d.

f) The privileged First Thursday and First Friday

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Masses are forbidden and the Mass of the Ascension without a commemoration is said instead, if the First Thursday or the First Friday falls between Ascension and the vigil of Pentecost.

g) A private votive Mass or the daily (*quotidiana*) Mass of Requiem may not be celebrated without chant on any of these days, even if the ferial Office is said (S.R.C.: MARCH 23, 1955 AD TIT. II, N. 17).

h) Concerning the conclusion of the hymns and the verse in the short responsory at Prime if the ferial Office is impeded by an occurring feast, see respectively n. 329 d, f and n. 339 d, f.

i) The Preface of the Ascension is to be considered a quasi-seasonal Preface during these days; it is to be used, unless the Mass has its own proper Preface (n. 231 a). But the proper *Communicantes* is omitted.

j) The Novena in honor of the Holy Ghost must be celebrated publicly in all parochial churches and, if the local Ordinary so prescribes, in other churches and oratories also; this Novena must begin on the Friday following the feast of the Ascension (LEO XIII: ENCYCL. OF MAY 9, 1897; S.R.C. 4271, VI).

522. ***Sunday after Ascension.*** This was formerly the Sunday within the octave of Ascension. It is a minor Sunday and is celebrated under double rite (n. 452 b ad 5). See also n. 333 c.

b) The Office and Mass of the Sunday are said as noted in the Breviary and Missal, except that the octave of Ascension is not commemorated (S.R.C.: MARCH 23, 1955 AD TIT. II, N. 19). The Office is there-

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fore taken from the feast of Ascension and from the Proper of the Sunday; the Lessons of the first Nocturn are as noted in n. 340 b; the psalms at Prime are said as in the Office of feasts and the short Lesson is from None; concerning the conclusion of the hymns and the verse in the short responsory at Prime, see respectively n. 329 d, f and n. 339 d, f. The Mass is proper, to be said with the Preface but without the *Communicantes* of Ascension; the color is white (S.R.C.: JUNE 2, 1955 AD III).

523. *Vigil of Pentecost.* This is a privileged vigil, to be celebrated under double rite (n. 452 b ad 2, 7).

b) The Office begins with Matins, its commemoration at second Vespers of the preceding to be henceforth omitted; the Office is otherwise to be said as noted in the Breviary (S.R.C.: MARCH 23, 1955 AD II, 17 AND IV, 11). The hymn-conclusion and the verse at Prime, which are proper to the feast of Ascension, are used in the Office of the vigil (nn. 329 f; 339 f). See also n. 333 c (psalm-antiphons at major Hours).

c) An occurring double of the first or second class is transferred to the first day after Trinity Sunday, that is free according to the rubrics (n. 322 b–c). Any other occurring feast is to be entirely omitted both from the Office and from the Mass (nn. 209 g ad 2; 324 c ad 2).

d) The Mass of the vigil is proper. It is said with the *Gloria* and *Ite Missa est* and with the Preface (*hodierna die*) and *Communicantes* and *Hanc igitur* of Pentecost Sunday. No occurring Office is commemo-

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rated (n. 209 g). A collect prescribed by the local Ordinary is omitted unless prescribed even for doubles of the first class (n. 216 d–e). The Introit *Cum sanctificatus* is to be said in every Mass of the vigil, even in conventual and solemn and high Masses, as explained below (e). The *Credo* is not said. The color is red (n. 115 ad 1).

e) The Lessons or Prophecies, the Blessing of the baptismal font, and the Litany of the Saints are henceforth omitted on the vigil of Pentecost, the rubrics of the Missal prescribing these things having been abrogated; the Introit is now to be said in every Mass of the vigil (n. 204 d).

f) A funeral Mass is now permitted on the vigil of Pentecost without restriction, since the rubric in M.R.: Add., III, 12 no longer applies (n. 282 ad 3). But all other Masses of Requiem are forbidden on this privileged vigil.

g) If the solemn nuptial blessing is given on this day, the nuptial Mass may not be celebrated but must be commemorated under one conclusion with the principal oration of the Mass of the vigil; the nuptial blessing is inserted in the Mass of the vigil as in the nuptial Mass.

h) A solemn votive Mass can only be commemorated in the Mass of the vigil under one conclusion with the principal oration, but only if the celebration of the votive Mass is of obligation (n. 267 b).

524. ***Pentecost Sunday.*** This is a major Sunday of the first class. It is celebrated in the universal

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Church under double rite of the first class and with an octave (n. 452 b ad 3, 9).

b) If another double of the first class or a double of the second class occurs on this day, it is transferred to the first day after Trinity Sunday that is free according to the rubrics (n. 322 b–c). If a feast of major double or lower rite occurs on this day, it is in that year entirely omitted (n. 323 a).

c) Where the Office is said in choir on this day, all kneel during the first strophe of the hymn *Veni Creator Spiritus;* this hymn is said at both Vespers and at Terce.

d) The Mass is said as noted in the Missal: with Sequence; Pentecost Preface with the words *hodierna die;* proper *Communicantes* and proper *Hanc igitur.* Every kind of collect prescribed by the local Ordinary is omitted. Concerning the genuflection to be made in a sung Mass and in a low Mass at the words *Veni Sancte Spiritus* occurring after the Epistle, see respectively n. 191 c ad 8 and n. 192 d ad 3. The blessing of the people at the Asperges shall be performed with ordinary Holy Water (n. 523 e).

e) If the solemn nuptial blessing is given on this day, the nuptial Mass cannot be celebrated but must be commemorated in the Mass of the day under one conclusion with the principal oration and the nuptial blessing shall be inserted as in the nuptial Mass (n. 270 d–e).

f) A solemn votive Mass can neither be celebrated nor commemorated on this day. The day also excludes the privileged votive Mass that is ordinarily said on

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the following occasions: the Blessing of the Corner-stone of a new church; the Consecration of a church; the solemn Blessing of a church; the Consecration of a fixed altar. But these impeded privileged votive Masses are commemorated in the Mass of the day under one conclusion with the principal oration (M.R.: ADD., II, 7–9; V, 3).

525. *Octave of Pentecost.* This is one of the three octaves retained in the calendar by the General Decree of March 23, 1955 (n. 452 b ad 9). Monday and Tuesday within the octave are doubles of the first class. Wednesday to Saturday were formerly celebrated under semi-double rite but are now doubles (n. 452 b ad 2); see n. 333 c (antiphons before psalms).

b) A double of the first or second class occurring during the octave is transferred to the first day after Trinity Sunday that is free according to the rubrics (n. 322 b–c). Any other feast occurring during the octave is entirely omitted, so that such feasts cannot be even commemorated either in the Office or in the Mass (n. 323 a).

c) The Office during the octave is the same as on the feast, with the exception of the following parts which are proper for each day: the verses and responses before the lessons of Matins; the lessons of Matins and their responsories; the antiphons for the Benedictus and Magnificat; the oration. Vespers are always second Vespers of the current day (n. 318 i).

d) The Mass for each day of the octave is proper, with the following parts to be said as on the feast:

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the Sequence; the Preface; the *Communicantes* and *Hanc igitur*. A collect prescribed by the local Ordinary is omitted on Monday and Tuesday unless it is prescribed even for doubles of the first class; on Wednesday and the following days, only a collect *simpliciter* prescribed is omitted (n. 218 d–f).

e) The *Alleluja* at the end of the Sequence is omitted in the Mass on Saturday, as noted in the Missal (EPH. LIT.: LVIII–LX, P. 136).

f) At the Blessing of the Table at noon on the Saturday after Pentecost the verse *Edent pauperes* and the response *Et saturabuntur* are to be said, and not the *Spiritus Dni* and the *Et hoc quod continet* of Pentecost; at the grace following the repast the verse *Memoriam fecit* and the response *Escam dedit* are similarly to be said, and not the *Repleti sunt* and the *Et coeperunt* of Pentecost (EPH. LIT.: L, P. 160; LI, PP. 50–54).

g) The *Angelus Dni* is resumed in the evening of the Saturday after Pentecost, the *Regina caeli* being said up to noon inclusively (n. 506 c; EPH. LIT.: L, P. 160).

h) Funeral Masses are permitted on each day of the octave, even on Monday and Tuesday; but all other Masses of Requiem are forbidden (M.R.: ADD., III, 4, 5–9).

i) The solemn nuptial blessing may be given, but the votive nuptial Mass is forbidden; the Mass of the day shall be said instead, with a commemoration of the impeded nuptial Mass under one conclusion with the

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principal oration and with the blessing to be inserted as in the nuptial Mass (n. 270 d–e).

j) A solemn votive Mass is forbidden throughout the octave, and only a commemoration of it in a sung Mass of the day is permitted, as explained in n. 267 b.

SEASON AFTER PENTECOST

526. ***Miscellaneous Remarks.*** The time here considered is the interval from Trinity Sunday to the first Sunday of Advent exclusively. At the earliest this interval will extend from May 17 to Nov. 27 exclusively; at the latest it will extend from June 20 to Dec. 3 exclusively.

b) The *Salve Regina* is to be said as the final Antiphon of the Blessed Virgin from Compline inclusively on the Saturday before Trinity Sunday to Compline inclusively on the Friday before the 1st Sunday of Advent, except in the Office of All Souls' day in which no final Antiphon is said. In choir the final Antiphon is said kneeling, except after Compline on Saturdays and Sundays (n. 336 c, d ad 5).

c) The *Angelus Dni* is resumed in the evening of the Saturday before Trinity Sunday (n. 525 g).

d) The antiphon *Asperges me* with the psalm *Miserere* shall be resumed for the sprinkling of the people before the principal Mass on Sundays (n. 403 e–f).

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e) The Saturday Office of the Blessed Virgin is said on every Saturday throughout this season, unless a nine-lesson feast or an ember Saturday or a vigil occurs. The Office is said as explained in n. 484 b, except that the oration is always *Concede nos* with *Beata Dei Genitrix* as the antiphon for the Benedictus. The Mass is the fifth of the Saturday Masses of the Blessed Virgin, to be said as explained in n. 484 c.

527. ***Feast of the Blessed Trinity.*** This feast is perpetually assigned to the 1st Sunday after Pentecost (B.R.: ADD., V, 3). It is celebrated as a primary double of the first class.

b) If another double of the first class or a double of the second class occurs on this day, it is transferred according to the rubrics (n. 322 b–c). Every other occurring feast is entirely omitted, since such feasts cannot be even commemorated either in the Office or in the Mass (nn. 209 g ad 2; 319 c ad 2; 324 c ad 2).

c) The 1st Sunday after Pentecost is commemorated at both Vespers as well as at Lauds and in the Mass of the feast; concerning the 9th Lesson of Matins, see n. 342. The *Quicumque* is to be said in the Office at Prime (n. 332 b).

d) If the Lessons of the *Initium* assigned to the Monday after Trinity Sunday cannot be said on that day, they are that year to be omitted (n. 340 a).

528. ***Feast of Corpus Christi.*** This feast is celebrated on the Thursday after Trinity Sunday. It is a primary feast of the Lord, of double rite of the first

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class; it is no longer celebrated with an octave (n. 452 b ad 9).

b) Though not a holyday of obligation in the United States, a funeral Mass is nevertheless forbidden on this feast (n. 290 d ad 1).

c) The external solemnity of the feast must be transferred in the United States and celebrated on the following Sunday, as explained in n. 278 e.

d) An occurring double of the first or second class is transferred to the first day following, that is free according to the rubrics (n. 322 b–c). Any other occurring Office must be entirely omitted (nn. 209 g ad 2; 319 c ad 2; 324 c ad 2).

e) If the Blessed Sacrament is to be carried in procession immediately after the principal Mass, It may not be exposed before the Mass; a second Host shall be consecrated during the Mass and everything shall be done as explained in n. 418 f.

f) If the solemn nuptial blessing is to be given, the votive nuptial Mass may not be celebrated but must be commemorated in the Mass of the day under one conclusion with the principal prayer; the nuptial blessing is inserted as in the nuptial Mass itself (n. 270 d–e).

g) A solemn votive Mass can neither be celebrated nor commemorated on this day. The day also excludes the first four of the privileged votive Masses mentioned in n. 276 c; when thus impeded, these Masses are commemorated in the Mass of the day under one conclusion with the principal prayer (M.R.: ADD., II, 7–9; V, 3).

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h) Concerning the Preface in the Mass of Corpus Christi, see n. 232 d.

i) Concerning Exposition with the monstrance during Mass and at Vespers on the feast and during the (suppressed) octave, see n. 410 d.

j) Concerning the *Allelujas* to be added to the prayers following distribution of Communion outside of Mass and immediately before and after a low Mass, see respectively n. 368 l and n. 369 e.

k) Concerning the *Allelujas* to be added at Benediction of the Blessed Sacrament, see n. 412 h.

529. *Suppressed Octave of Corpus Christi.* All week-days that occur during the suppressed octave of Corpus Christi are to be celebrated under simple rite as simple or minor ferias *Per annum*, unless the day is a Saturday or a feast of simple or higher rite or a common vigil. When not impeded, the ferial Office and Mass are arranged as noted in n. 535, the Lessons from the occurring Scripture to be read with the responsories of the suppressed octave; otherwise, the ferial Office and Mass are not influenced by the suppressed octave (S.R.C.: MARCH 23, 1955 AD TIT. II, N. 18). When impeded, the ferial Office is not commemorated.

b) The Sunday after Corpus Christi is now the 2nd Sunday after Pentecost. It is a minor Sunday, to be celebrated under double rite. The color proper to the Sunday is green. Otherwise, the Office and Mass of the Sunday are said as noted in the Breviary and the Missal for the Sunday within the octave of Corpus Christi (S.R.C.: MARCH 23, 1955 AD TIT. II, N. 19). The

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Office is therefore to be taken from the feast of Corpus Christi and from the Proper of the Sunday, except that the octave of Corpus Christi is not commemorated; at Prime the psalms are said as in the Office of feasts, the verse in the short responsory is the *Qui natus*, and the short Lesson is from None; the hymns are concluded as on the feast of Corpus Christi. The Mass is proper, to be said with the *Credo* and the Preface of the Trinity (S.R.C.: JUNE 2, 1955 AD III). See also n. 528 c.

c) The Saturday Office of the Blessed Virgin is said as noted in n. 526 e.

d) If the First Thursday or the First Friday falls during this time, the privileged votive Masses for these days are not forbidden by reason of the suppressed octave of Corpus Christi.

e) A private votive Mass without chant or the daily (*quotidiana*) Mass of Requiem without chant is not forbidden by reason of the suppressed octave.

530. ***Corpus Christi Procession.*** Except where a different practice prevails by virtue of an immemorial custom or where in the prudent judgment of the Bishop local circumstances require otherwise, only one Procession of the Blessed Sacrament along the public streets shall be held on the feast itself of Corpus Christi in one and the same place and this Procession shall be conducted solemnly under the auspices of the church of highest dignity; all clerics and all male religious communities even if exempt and all lay confraternities of men shall take part in it, with the exception of regu-

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lars who live perpetually in strict enclosure or who live at a distance of more than three miles from the city (c. 1291, 1).

b) The other parishes and the other churches, even churches of regulars, may after the feast but within the octave each hold its own outdoor Procession of the Blessed Sacrament. Should there be several churches in the place, it belongs to the local Ordinary to designate the particular time or hour or route for each Procession (c. 1291, 2). Processions conducted by non-parochial churches shall be led by the rector of each church and not by the local pastor, since Corpus Christi Processions are not reserved to the latter (C.L.: p. 664).

c) A Procession of the Blessed Sacrament held on the feast or during the octave of Corpus Christi may take place either in the morning immediately after the principal Mass or in the afternoon (S.R.C. 3192, I; 3577, I).

d) If the Procession is held on the feast itself and immediately after the principal Mass, the Blessed Sacrament may not be exposed before the Mass but a second large Host must be consecrated in the Mass as explained in n. 528 h (R.R.: X, C. V AD 2). The same procedure may be followed during the octave, if the Procession is held immediately after Mass; but it is also licit to expose the Blessed Sacrament before the Mass, so that it is not necessary to consecrate a second large Host during the Mass (EPH. LIT.: XLIV, P. 521; XLVI, P. 292; LVI, P. 166, N. 283 AD 2).

e) If the Procession takes place immediately after Mass, the same celebrant and sacred ministers must

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officiate at both functions; only the Bishop of the diocese may officiate at the Procession without having to celebrate the Mass before it (C.E.: II, C. XXXIII, NN. 18–20; S.R.C. 1048; 2188, IV; 3300, II). Concerning the genuflection to be made on leaving the altar of Exposition for the bench in order to vest for the Procession as required, see n. 191 b ad 4. The incense is put into the thuribles, not before returning from the bench to the altar as on the occasion of the Forty Hours, but after returning and after genuflecting (EPH. LIT.: LVI, P. 166 AD 5).

f) The celebrant, even if not assisted by sacred ministers, vests in amice, alb, cincture, white stole, and white cope; the deacon and subdeacon vest as for solemn Mass, but without maniples. These vestments are worn whether the Procession is held in connection with Mass or apart from it (S.R.C. 3201, VI; 3577, I).

g) The crucifer accompanied by acolytes with lighted candles must walk immediately in front of the clergy; the thurifers immediately precede those carrying the canopy over the Blessed Sacrament. Members of lay religious institutes and of lay confraternities precede the crucifer. Individuals of the laity follow the canopy, the men separate from the women. Young boys and girls carrying or strewing flowers or dressed as angels and the like may take part in the Procession if the local Ordinary does not object; but their proper place is at the head of the Procession or at least ahead of the crucifer (S.R.C. 3324; 3935, I).

h) All taking part in the Procession and not minis-

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tering or officiating in some particular way must carry lighted candles; all proceed with uncovered heads (R.R.: X, C. V AD 4).

i) If priests or deacons or subdeacons take part in the Procession, they may vest respectively in the chasuble or dalmatic or tunic over the amice, alb, and cincture (S.R.C. 2362, 1). See n. 124 n.

j) Inside the church the canopy is held over the Blessed Sacrament by priests in surplices and white copes; outside the church it is held by laymen, the priests during this time walking in the Procession with the clergy (C.E.: II, C. XXXIII, NN. 5, 21; DE CARPO-MORETTI: NN. 1909; 1916).

k) The practice whereby the monstrance is carried by several priests in turn is an abuse and must be eliminated (S.R.C. 2399; 2835).

l) The Blessed Sacrament may not be borne along on a float whether horse-drawn or self-propelled, even if the celebrant holds the monstrance in his hands (S.R.C. 4839; EPH. LIT.: LII, P. 63).

m) It is not permitted to sing hymns in the vernacular (S.R.C. 3975, V AD 2). Nor is it allowed to carry in the Procession representations of the instruments of the Passion, statues of the Saints, or other objects of devotion (S.R.C. 2879; 3997). Concerning instrumental music outside the church, see n. 30 h.

n) It is permitted to stop the Procession at altars erected along the way and to give Benediction with the monstrance. But this should not be done more than once or twice and the altars shall be properly furnished and suitably decorated (C.E.: II, C. XXXIII, N. 22; S.R.C.

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2609; 3448, x). On these occasions and at the end of the Procession the deacon shall kneel on both knees at the foot of the altar and in this position take the monstrance from the celebrant who thereupon makes a simple genuflection before it; the deacon then places the monstrance on the corporal on the altar table, which should have at least a sacred stone (n. 411 i). Each Benediction must be preceded by the *Tantum ergo* with the verse *Panem de caelo* and the oration *Deus qui nobis* and by the usual incensation at the *Genitori* (S.R.C. 3621, III).

531. ***Feast of Sacred Heart.*** This is a primary feast of the Lord, celebrated under double rite of the first class; it is a feriated feast equivalently. It is assigned to the Friday before the 3rd Sunday after Pentecost.

b) An occurring double of the first or second class is transferred to the first day following, that is free according to the rubrics (n. 322 b–c); this holds, even if the occurring double of the first class is the feast of SS. Peter & Paul (June 29), the feast of the Sacred Heart being the nobler feast by reason of personal dignity (n. 320 n ad 6). A feast of major double or lower rite occurring on this feast is entirely omitted (nn. 209 g ad 2; 319 c ad 2; 324 c ad 2).

c) In the first Vespers of the feast a commemoration is made of St. John the Baptist or of SS. Peter & Paul, if either of these feasts was celebrated on the preceding day (n. 319 b).

d) Every kind of Requiem Mass is forbidden on this

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feast, except that in the United States funeral Masses are permitted (M.R.: ADD., III, 4; N. 290 D AD 1).

e) Every kind of collect prescribed by the local Ordinary is omitted from the Mass on this day (M.R.: ADD., VI, 4).

f) The public recitation of the Act of Reparation to the Sacred Heart and the public recitation or chanting of the Litany of the Sacred Heart are of obligation on this day in every church and in every public and semi-public oratory; the Act of Reparation is the prayer: *Most sweet Jesus whose overflowing charity for men* (PIUS XI: ENCYCL. OF MAY 8, 1928). Concerning the matter of a public Exposition of the Blessed Sacrament, see n. 410 c.

g) If the solemn nuptial blessing is given on this day, the nuptial Mass is to be commemorated in the Mass of the day under one conclusion with the principal prayer; the blessing is inserted as in the nuptial Mass itself (n. 270 d–e).

h) A solemn votive Mass can neither be celebrated nor commemorated on this day. The feast also excludes the first four of the privileged votive Masses mentioned in n. 276 c; when thus impeded, these Masses are commemorated in a Mass of the day under one conclusion with the principal prayer (M.R.: ADD., II, 7–9; V, 3).

i) The feast of the Sacred Heart was formerly celebrated with an octave. This octave is now suppressed (n. 452 b ad 9).

j) All week-days that occur during the suppressed octave of the Sacred Heart are to be celebrated under

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simple rite as simple or minor ferias *Per annum*, unless the day is a Saturday or a common vigil or a feast of simple or higher rite (S.R.C.: MARCH 23, 1955 AD TIT. II, N. 18). When not impeded, the ferial Office and Mass are arranged as noted in n. 535, the Lessons from the occurring Scripture to be read with the responsories of the suppressed octave; otherwise, these ferias are not influenced by the suppressed octave. When impeded, the ferial Office is not commemorated.

k) The Saturday Office of the Blessed Virgin is said on the Saturday after the feast, as noted in n. 526 e.

l) The Sunday after the feast of the Sacred Heart is now the 3rd Sunday after Pentecost. It is a minor Sunday, to be celebrated under double rite. The color proper to the Sunday is green. Otherwise, the Office and Mass of the Sunday are said as noted in the Breviary and Missal for the Sunday within the octave of Sacred Heart (S.R.C.: MARCH 23, 1955 AD TIT. II, N. 19). The Office is therefore to be taken from the feast of the Sacred Heart and from the Proper of the Sunday, except that the octave of the Sacred Heart is not commemorated; at Prime the psalms are said as in the Office of feasts, the verse in the short responsory is the *Qui corde fundis gratiam*, and the short Lesson is from None; the hymns are concluded as on the feast of the Sacred Heart. The Mass is proper, to be said with the *Credo* and the Preface of the Trinity but without any commemoration of the suppressed octave (S.R.C.: JUNE 2, 1955 AD III).

m) If the First Thursday (Saturday) occurs during

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the suppressed octave, the privileged votive Mass for this day is not forbidden by reason of the suppressed octave.

n) A private votive Mass without chant or the daily (*quotidiana*) Mass of Requiem without chant is not forbidden by reason of the suppressed octave.

532. *The 4th to Last Sunday after Pentecost.* These Sundays after Pentecost are minor Sundays of double rite; but antiphons before psalms and canticles at the major Hours may be read entire or as far as the asterisk only (nn. 318 h; 320 e; 333 c; 334 a; 335 a; 452 b ad 5).

b) In occurrence these Sundays are impeded by a double of the first or second class or by any non-classic feast of the Lord. When thus impeded, the Sundays are commemorated at both Vespers, at Lauds, and at Mass (n. 320 e); concerning the 9th Lesson of Matins, see n. 342. Concerning the restoration of first Vespers to a non-classic feast of the Lord occurring on one of these minor Sundays, see n. 452 b ad 10.

c) In concurrence these Sundays are impeded by a double of the first or second class or by second Vespers of a non-classic feast of the Lord; when impeded the Sunday is commemorated (n. 318 h).

d) The number of Sundays after Pentecost can be no fewer than 23 and no more than 28. If the number is just 23, see n. 533. If the number is more than 24, the Sundays after Epiphany, which were impeded by the advent of Septuagesima Sunday, are to be resumed on the Sundays following the 23rd after Pentecost; the order to be followed is as given below (e–h); in

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resuming these Sundays, the Office and Mass are said as given in the Proper of the Season after Pentecost and not as given in the Proper of the Season after Epiphany (B.R.: 23RD SUNDAY; M.R.: 23RD SUNDAY).

e) If the number of Sundays after Pentecost is 25, the 24th Sunday will be the 6th Sunday after Epiphany; the 25th Sunday will be the one given in the Breviary and Missal as the 24th and Last Sunday after Pentecost (B.R.: 23RD SUNDAY).

f) If the number of Sundays after Pentecost is 26, the 24th Sunday will be the 5th Sunday after Epiphany and the 25th Sunday will be the 6th after Epiphany; the 26th Sunday will be the one given in the Breviary and Missal as the 24th and Last Sunday after Pentecost (B.R.: 23RD SUNDAY).

g) If the number of Sundays after Pentecost is 27, the 24th and 25th and 26th Sundays will be respectively the 4th and 5th and 6th Sundays after Epiphany; the 27th will then be the Sunday designated in the Breviary and Missal as the 24th and Last Sunday after Pentecost (B.R.: 23RD SUNDAY).

h) If the number of Sundays after Pentecost is 28, the 24th and 25th and 26th and 27th Sundays will be respectively the 3rd and 4th and 5th and 6th Sundays after Epiphany; the 28th Sunday will then be the Sunday designated in the Breviary and Missal as the 24th and Last Sunday after Pentecost (B.R.: 23RD SUNDAY).

i) What is referred to in the Breviary as the first Sunday of the months from August to November inclusively is the Sunday which falls on the 1st day of the month or which falls on the day closest to the 1st

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day of the month. Hence, if the 1st day of the month is a Monday or a Tuesday or a Wednesday, the first Sunday of the month is the Sunday that precedes; but if the 1st day of the month is a Thursday or a Friday or a Saturday, the first Sunday is the Sunday that follows (B.R.: 1ST SUNDAY OF AUGUST).

j) The 1st Sunday of August cannot occur earlier than the 7th Sunday after Pentecost or later than the 11th Sunday after Pentecost. Hence, if any of these five Sundays falls on or between July 29 and August 4 which are the earliest and latest dates for the 1st Sunday of August, the parts of the Office assigned in the Breviary to the 1st Sunday and Week of August and to the Sundays and Weeks following are thenceforth to be used; the same parts assigned to the occurring Sunday and Week after Pentecost and to the Sundays and Weeks following up to the 11th Sunday and Week after Pentecost inclusively are that year to be omitted (B.R.: 7TH SUNDAY AFTER PENTECOST; SEE N. 334 D).

k) The 5th Sunday of August is omitted together with the Week following, if this Sunday should fall on or between August 29 and August 31; its place and the place of the 5th Week of August are taken by the 1st Sunday and Week of September, beginning with the Magnificat antiphon of first Vespers of the Sunday (B.R.: 5TH SUNDAY OF AUGUST; SEE N. 334 E).

l) If the 5th Sunday of September should fall on or between September 28 and September 30, its place and the place of the 5th Week of September are taken by the 1st Sunday and Week of October, beginning with the Magnificat antiphon of first Vespers of the

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Sunday; concerning the Scripture Lessons and their responsories assigned to the 5th Week of September, see n. 340 a (B.R.: 5TH SUNDAY OF SEPT.; SEE N. 334 F).

m) If the 5th Sunday of October would fall on or between October 29 and October 31, its place and the place of the 5th Week of October are taken by the 1st Sunday and Week of November, beginning with the Magnificat antiphon of first Vespers of the Sunday; concerning the Scripture Lessons and their responsories assigned to the 5th Week of October, see n. 340 a (B.R.: 5TH SUNDAY OF OCTOBER; SEE N. 334 G).

n) If the 2nd Sunday of November would fall on or after November 6, its place and the place of the 2nd Week of November are taken by the 3rd Sunday and Week of November, beginning with the Magnificat antiphon of first Vespers of the Sunday (B.R.: 2ND SUNDAY OF NOVEMBER; SEE N. 334 H).

533. ***Anticipated Sunday.*** If the number of Sundays after Pentecost is just 23, the Office and Mass of the 23rd Sunday after Pentecost are that year to be entirely omitted and the Office and Mass of the 24th and Last Sunday after Pentecost are said instead; the various rubrics regarding the anticipation of the 23rd Sunday after Pentecost on the day (Saturday) before have been abrogated as of Jan. 1, 1956 (n. 452 b ad 6; see n. 481).

534. ***Dominical Office and Mass after Pent.*** The Office of the 4th to the Last Sunday after Pentecost is arranged, as follows:

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1° First Vespers: everything from the Saturday Psalter, with the exception of the Magnificat-antiphon and the oration which are proper; no more than one commemoration.

2° Saturday Compline: everything from the Saturday Psalter.

3° Matins: everything from the Sunday Psalter, with the exception of the Lessons and responsories of each Nocturn which are proper; the invitatory *Dnum qui fecit* and the hymn *Nocte surgentes* are said up to the 5th Sunday of September inclusively; the invitatory *Adoremus Dnum* and the hymn *Primo die* are said from the 1st Sunday of October.

4° Lauds: everything from the Sunday Psalter, with the exception of the Benedictus-antiphon and the oration which are proper; the hymn *Ecce jam* is said up to the 5th Sunday of September inclusively; the hymn *Aeterne rerum* is said from the 1st Sunday of October; no more than one commemoration.

5° Prime: psalms as for normal Sunday Office (Pss. 117, 118, i and 118, ii).

6° Terce to None: everything from Sunday Psalter, with the exception of the oration which is proper.

7° Second Vespers: everything from the Sunday Psalter, with the exception of the Magnificat-antiphon and the oration which are proper; no more than one commemoration.

8° Sunday Compline: everything from the Sunday Psalter.

Note: The Suffrage of the Saints (nn. 319 d; 324 d),

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the *Quicumque* (n. 332 b), and the dominical prayers (n. 337) are suppressed as of Jan. 1, 1956.

b) The Mass for each Sunday after Pentecost is proper, to be said with *Gloria* and *Credo* and with the Preface of the Trinity; no occurring Office to be commemorated in sung Masses, and no more than one in low Masses; a collect, *simpliciter* prescribed by the local Ordinary, to be omitted. The proper color is green.

535. ***Ferial Office and Mass after Pent.*** A weekday between Trinity Sunday and the 1st Sunday of Advent is to be celebrated under simple rite as a minor or simple feria, unless the day is a Saturday or an ember day or a common vigil or a feast of simple or higher rite; an impeded minor feria is not commemorated. Concerning Saturdays, see n. 526 e.

b) The feasts of Saints, which prior to Jan. 1, 1956 were celebrated under simple rite, are reduced to the status of a mere commemoration without an historical Lesson. The Office of these Saints can no longer be said under simple rite; the ferial Office is to be said instead, except on Saturdays when the Saturday Office of the Blessed Virgin is said (n. 452 b ad 1); concerning the choice of Masses, see n. 280 d.

c) A ferial Office cannot concur with either the preceding or the following Office, since a ferial Office begins where a preceding non-ferial Office ends, while it ends where a following non-ferial Office begins. If a ferial Office begins or ends with ferial Vespers, the latter are not properly the first or second Vespers of

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the ferial Office following or preceding but merely the ferial Vespers of the current day of the week (n. 318 c).

d) The ferial Office and Mass during this time are arranged as explained in n. 483 d–e.

536. *Common Vigils after Pentecost.* If a common vigil occurs between Trinity Sunday and the 1st Sunday of Advent, its Office is said, unless the day is an ember day or a feast of double rite. Its Office is therefore preferred to the Office of a simple feria, the Saturday Office of the Blessed Virgin, and the Office of a feast of simple rite.

b) If a common vigil occurs on a Sunday, it is that year to be entirely omitted; the rubrics prescribing that such a vigil be anticipated on Saturday are to be considered abrogated as of Jan. 1, 1956 (S.R.C.: MARCH 23, 1955 AD TIT. II, N. 10).

c) The Office of a common vigil begins with Matins and ends with None. Except for the oration and the Lessons of Matins which are as assigned in the Proper and except for the responsories to the Lessons of Matins which are as assigned to the current feria in the Proper of the Season, everything is from the current ferial Psalter and from the Ordinarium. At Matins the nine antiphons and psalms are said without interruption, the last three to be taken on Wednesday from the second set; only the verse following the ninth psalm and antiphon is said, those following the third and sixth being omitted; the *Te Deum* is omitted. At Lauds the antiphons and psalms are those of the sec-

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ond set. At Prime four psalms are said. Concerning the omission of the Suffrage of the Saints and of the ferial prayers, see n. 324 d and n. 338 a.

d) The Mass of a common vigil is as assigned in the Proper. It is said without *Gloria* and without *Credo*, with the Common Preface and with *Benedicamus Dno;* no occurring Office is commemorated in sung Masses, and no more than two in low Masses. The color is violet.

e) If a common vigil is impeded by a double of the first class or by an ember day, no notice is taken of the vigil in the Office. On all other days on which a common vigil is impeded, it is commemorated at Lauds, the antiphon and verse to be taken from the current ferial Psalter; concerning the 9th Lesson of Matins, see n. 342. Concerning the Mass of an impeded common vigil, see n. 280 a–c.

f) The votive nuptial Mass is not forbidden by reason of an occurring common vigil. But a private votive Mass and the daily (*quotidiana*) Mass of Requiem may not be celebrated as low Masses (M.R.: ADD., II, 1–2; III, 9).

537. ***Ember Days of September.*** These occur on the Wednesday, Friday, and Saturday of the 3rd Week of September, which is to be reckoned from the 1st Sunday of the month as determined according to n. 532 k. The ember days are non-privileged major ferias.

b) The Office of these ember days is said, unless a nine-lesson Office occurs. When impeded, the ember

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day must be commemorated at Lauds and in the Mass and in the first place, as noted in n. 209 f and in n. 324 b; concerning the 9th Lesson of Matins, see n. 342. If an impeding nine-lesson Office is one that would ordinarily take its first nocturn Lessons from the occurring Scripture, these Lessons are to be provided as explained in n. 340 e.

c) The Office of an ember day in September begins with Matins and ends with None. Except for the Lessons of Matins and their responsories which are from the Proper of the Season and except for the Benedictus antiphon and the oration which are proper, everything is from the current ferial Psalter and from the Ordinarium. At Matins the nine antiphons and psalms are said without interruption, the last three to be taken on a Wednesday from the second set; only the verse following the ninth psalm and antiphon is said, those following the third and sixth being omitted; the *Te Deum* is omitted. At Lauds the antiphons and psalms are from the second set; ferial prayers are said (n. 338 a). Four psalms are said at Prime. If ferial Vespers and Compline follow, these shall be said as for an ordinary simple feria with the oration at Vespers from the preceding Sunday and without ferial prayers.

d) The Mass of an ember day in September is proper, to be said without *Gloria* and without *Credo* and with the Common Preface and *Benedicamus Dno;* no occurring Office is commemorated in a sung Mass, and no more than two in a low Mass. The color is violet.

e) If the Mass of ember Wednesday or ember Satur-

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day is commemorated, the first oration given after the Introit is used (n. 208 g).

f) Concerning the Mass of an impeded ember day, see n. 280 a–c.

g) The nuptial Mass is not forbidden by reason of an ember day; but private votive Masses and the daily (*quotidiana*) Mass of Requiem are forbidden as low Masses.

APPENDIX

538. ***Pastoral Directives for Holy Week.*** The following is a summary of the pastoral directives of the Decree and Instruction of Nov. 16, 1955.

b) Since the Restored Ordo of Holy Week has as its object to enable the faithful to assist at the functions of this week with greater ease and devotion and fruit, those whom it concerns shall know and observe well the regulations of the Holy See in regard to these functions (INSTR.).

c) Local Ordinaries shall see to it that their priests are properly acquainted not only with the ritual celebration of the new Ordo but also with its liturgical meaning and pastoral objectives (INSTR.).

d) Local Ordinaries shall see to it that the faithful are properly instructed during the season of Lent, so that they will understand the new Ordo and thus be enabled to participate intelligently in its celebration (INSTR.).

e) The faithful shall be urged to come to confession

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throughout the week but in good time. This should especially be emphasized where they have grown accustomed to crowd the confessionals on Holy Saturday evening and Easter Sunday morning. Priests shall be zealous in giving the people every opportunity for confession throughout the week but especially during the last three days (INSTR. AD 2 A).

f) PALM SUNDAY — This Sunday, the beginning of Holy Week, is characterized by the liturgical celebration of the triumphant entrance of our Lord as the Messianic King into the holy city of Jerusalem. The faithful shall be invited to be present in as great numbers as possible for the solemn Procession of Palms, in order to render a great public testimony of love and gratitude to Christ their King (DECR. AND INSTR.).

g) HOLY THURSDAY — The faithful shall be instructed concerning the great love with which Christ the Lord, "on the day before He suffered," instituted the sacrifice and the sacrament of the Eucharist and left it as a perpetual memorial of His Passion to be celebrated without cease by the ministry of His priests (INSTR. AD 2 B).

h) The faithful shall be exhorted to spend some time in adoration of the Blessed Sacrament after the evening Mass of this day. The public adoration at the Repository shall be prolonged to midnight at least, at which hour the liturgical commemoration of the institution of the Eucharist is succeeded by that of the Passion and Death of the Lord (INSTR. AD 2 B, 10).

i) Where the Washing of the Feet is performed after the Gospel of the principal Mass, the faithful

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shall be taught the profound significance of this sacred rite, which is a reminder of the commandment of the Lord on fraternal love. They shall be reminded to give fitting expression to the significance of this rite by abounding in works of Christian charity on this day (INSTR. AD 2 B).

j) GOOD FRIDAY — The faithful shall be given a right understanding of the unique liturgical function of this day, in which after sacred readings and prayers the Gospel narrative of the Passion of the Lord is solemnly chanted and petitions are offered for the needs of the entire Church and of the human race. During this function, moreover, all the members of the Christian family, both clerical and lay, most devoutly adore the holy Cross, the glorious trophy of our Redemption. Finally, in accordance with a practice once customary in the Church for many centuries, all who so desire and are rightly disposed can today receive in holy Communion the Body of the Lord, which on this day was given for us. The faithful shall be reminded to receive for this reason especially, that they may share more abundantly in the fruits of the Redemption (INSTR. AD 2 C).

k) The people shall be reminded with great insistence to remain piously recollected during this day and to keep most religiously the law of fast and abstinence (INSTR. AD 2 C).

l) HOLY SATURDAY — The faithful shall be diligently instructed concerning the singular character of the liturgy of today. For the Church this is a day of deepest mourning on which She remains close to the

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sepulcher of the Lord; there meditating on His Passion and Death, Her altars stripped so that Mass cannot be offered, She grieves and waits until the solemn night-watch in expectation of the Resurrection is over; then Her sorrow gives way to the great joy of Easter, an overflowing joy that spills over and inundates the days after Easter as well.

m) The aim of today's liturgy is to show in a dramatic and vivid way, how the death of the Lord became for us a source of life and grace. In the paschal candle we are shown a symbol of the Lord, who as "the light of the world" has by the illumination of His grace dispelled the darkness of our sins. In the *Exsultet* is sung the glorious splendor of the holy night of the Resurrection. In the great wonders which God wrought under the old dispensation and which are commemorated in the Prophecies read to us this night are to be seen so many luminous types or figures of the wonders of the new dispensation. The baptismal water is blessed, the water in which we were "buried with Christ" and died to sin and from which we rose with Christ that we might "walk in newness of life." By the solemn renewal of the promises of our baptism we pledge ourselves in the presence of all men to bear witness by our lives to the grace which Christ merited for us by His death and conferred on us in our holy baptism. Finally, in the Litany of the Saints we implore the intercession of the Church triumphant and then terminate the celebration with the Mass of the Resurrection (INSTR. AD 2 D).

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Eighth Part

SACRED TIMES: PROPER OF THE SAINTS

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539. ***Office of Nine-Lesson Feasts.*** On doubles of the first class the Office is to be said as heretofore (S.R.C.: MARCH 23, 1955 AD TIT. IV, N. 12 A). Hence the entire Office is said as noted in the appropriate Common and in the Proper of the feast. For further particulars, see n. 331 c (psalms at all the Hours); n. 333 e (psalm-antiphons at all the Hours); n. 340 c (Lessons of first Nocturn); n. 341 a (responsories to Lessons of first Nocturn).

b) On doubles of the second class and on feasts of major or minor double rite in honor of our Lord or the Blessed Virgin, the psalms for the major Hours are taken from the appropriate Common unless special psalms are assigned in the Proper; the psalms for the minor Hours are as given in the Psalter for the current day of the week, while the psalms for Compline are taken from the Sunday Psalter (n. 331 d). For further particulars, see n. 333 e (psalm-antiphons at all the Hours); n. 340 c–d (Lessons of first Nocturn); n. 341 a (responsories to Lessons of first Nocturn).

c) On all other nine-lesson feasts the Office at the various Hours is arranged, as follows:

1° Matins: invitatory and hymn from appropriate Common, unless otherwise indicated in the Proper of the feast; antiphons and psalms at all three Nocturns from current ferial Psalter, unless special ones are assigned in Proper of feast as noted in n. 331 e; on a

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Wednesday the last three antiphons and psalms from the ferial Psalter are those of the first set; the nocturn-verses are from the current ferial Psalter, unless special ones are assigned in the Proper of the feast; the Lessons and responsories of the first Nocturn are as assigned to the occurring day of the week in the Proper of the Season, as explained however in n. 340 e and n. 341 a; the Lessons and responsories of the second and third Nocturns are from the appropriate Common, unless otherwise indicated in the Proper of the feast; the *Te Deum* is said.

2° Lauds: antiphons and psalms from first set in current ferial Psalter, unless special ones are assigned in Proper of feast as noted in n. 331 e; everything from the capitulum to the end is from the appropriate Common, unless otherwise indicated in the Proper of the feast.

3° Prime: everything from the current ferial Psalter, except for the short Lesson which is the same as the capitulum of None.

4° Terce to None: antiphons and psalms from the current ferial Psalter; everything from the capitulum to the end from the appropriate Common, unless otherwise indicated in the Proper of the feast; the oration is from Lauds.

5° Vespers: antiphons and psalms from the current ferial Psalter, unless special ones are assigned in the Proper of the feast as noted in n. 331 e; everything from the capitulum to the end is from the appropriate Common, unless otherwise indicated in the Proper of the feast.

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6° Compline: everything from the current ferial Psalter.

540. *Office of Three-Lesson Feasts.* At Matins the invitatory and hymn are from the appropriate Common, unless otherwise indicated in the Proper of the feast; the nine psalms with their antiphons are from the current ferial Psalter and are said without interruption, the last three to be taken on Wednesday from the first set; only the verse following the ninth psalm and antiphon is said, those following the third and sixth being omitted; the Lessons and responsories are as indicated in n. 340 g and in n. 341 a; the *Te Deum* is said. At the other Hours the antiphons and psalms are from the current ferial Psalter, unless special ones are assigned for Lauds as noted for Aug. 3 in n. 331 e. At Prime the short Lesson is the same as the capitulum of None. At Lauds and from Terce to None, everything from the capitulum to the end is taken from the appropriate Common, unless otherwise indicated in the Proper of the feast.

Note: The Suffrage of the Saints and the Commemoration of the Cross (n. 324 d), as well as dominical prayers (n. 337), are suppressed as of Jan. 1, 1956.

JANUARY

Note: Concerning the days from Jan. 1 to Jan. 13 inclusively, see nn. 471–478.

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541. *Jan. 14.* — St. Hilary BCD — This is the first day after the suppressed octave day of Epiphany; the Lessons from the occurring Scripture are not to be read with the responsories proper to the suppressed octave (n. 477 c).

542. *Jan. 18.* — Chair of St. Peter at Rome — The Lessons and responsories of 1st Nocturn from proper (nn. 340 e; 341 a). The 9th Lesson begins with the words *O in nuncupatione* of the 8th. See n. 254 e.

b) The Chair of Unity Octave begins on this day and ends on the feast of the Conversion of St. Paul (Jan. 25). This is not an octave in the liturgical sense nor does it have any liturgical privileges by law or general indult, the eight days being rather an *octiduum*. There is no obligation to celebrate this octave, unless this is ordered by the local Ordinary. An indulgenced prayer or pious exercise for the octave is given in Ench. Indul.: n. 622.

543. *Jan. 20.* — SS. Fabian Pope & Sebastian MM — If St. Sebastian is the title of a church, his feast is separated from that of St. Fabian and is celebrated as a double of the first class. The Office is taken from the Common of a Martyr who was not a Bishop; the Lessons *Fratres: Debitores* from the Common of Martyrs with the responsories from the Common of a Martyr are read in the first Nocturn; the fourth and fifth Lessons are the fifth and sixth in the Proper of the feast, and the sixth is the one given as fourth in the Common of a Martyr; the Lessons of the third Noc-

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turn are from the third place in the Common of a Martyr; St. Fabian is not commemorated. The Mass is the third from the Common of a Martyr, to be said with *Gloria* and *Credo* and without any commemoration of St. Fabian.

544. *Jan. 21.* — St. Agnes VM — The Office at the major Hours is said as noted in the Proper of the feast (nn. 331 e; 340 e; 341 a). For the minor Hours and Compline the antiphons and psalms are from the current ferial Psalter; the short Lesson of Prime is the proper capitulum of None; from Terce to None the Office from the capitulum is from the Proper of the feast.

545. *Jan. 25.* — Conversion of St. Paul — The Office at the major Hours is said as noted in the Proper of the feast (nn. 331 e; 340 e; 341 a). For the minor Hours and Compline the antiphons and psalms are from the current ferial Psalter; the short Lesson of Prime is the proper capitulum of None; from Terce to None the Office from the capitulum is from the Proper of the feast.

b) A commemorated Office cannot take the 9th Lessons of Matins (n. 342). Hence, the rubric concerning the union of the 8th and 9th Lessons of St. Paul is to be considered abrogated.

c) If this feast occurs on or concurs with Sexagesima Sunday, a commemoration of the feast in the Office of the Sunday is not omitted as explained in n. 219 c and in n. 486 e.

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546. *Jan. 28.* — St. Peter Nolasco C — This feast was formerly celebrated on Jan. 31, to which date St. John Bosco is now perpetually assigned (S.R.C.: MARCH 25, 1936).

b) The feast of St. Agnes VM *secundo* cannot be commemorated except at Lauds and in the Mass.

547. *Jan. 30.* — St. Martina VM — This feast has three proper hymns, assigned as explained in n. 328 c. If any of these hymns cannot be said at its proper Hour, it is simply omitted (n. 328 e).

FEBRUARY

548. *Feb. 2.* — Purification of BMV — Celebrated under double rite of the second class; the Office at the major Hours and at Compline to be said as heretofore; from Prime to None the psalms and antiphons to be those assigned for the current day of the week in the Psalter (nn. 331 d; 333 e; 340 c; 341 a). Concerning final Antiphon of BMV, see n. 336 e ad 3. If feast occurs on a Sunday of Pre-Lent, see n. 486 d.

b) Feb. 2 is also Candlemas day. On this day candles are blessed, distributed, and carried in Procession as noted in the Missal before the Mass of the Purification. If the Purification must be transferred as noted above, the ceremony of the Blessing and Distribution and Procession of Candles is not transferred; in such a case this ceremony is immediately followed by

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the Mass of the occurring Office and in this Mass lighted candles are not held by anyone (M.R.: FEB. 2).

c) The Blessing of Candles followed by the Distribution and Procession is of obligation before the principal Mass in cathedral, collegiate, conventual, and parochial churches. The ceremonies shall be performed according to the solemn rite of the Roman Missal which requires the assistance of sacred ministers, except in those parochial churches where the simpler rite of the Memoriale Rituum of Benedict XIII is permitted as noted in n. 27 d.

d) The above ceremonies may also be performed in churches other than those mentioned and in public and semi-public oratories. No permission is needed, if this is done according to the solemn (with sacred ministers) rite of the Roman Missal. But for the simpler rite of the Memoriale an indult must be obtained from the Holy See as noted in n. 27 e; n. 43 d; n. 49 d.

e) The number of candles to be lighted on the altar for the Candlemas function shall be the same as is required for the Mass following. Flowers on the altar are forbidden before the Mass (n. 156 e ad 3). The altar shall be adorned with a violet over a white antipendium, the tabernacle with a violet over a white veil, and the missal-stand likewise with a violet over a white veil. The missal-stand shall be at the Epistle corner and with the Missal open upon it. The candles shall not be placed on the altar but on a table near the Epistle corner of the altar.

f) The celebrant vests in amice, alb, cincture, violet stole, and violet cope; the latter may be dispensed with

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if not available, in which case the celebrant shall not be assisted by sacred ministers in folded chasubles. The sacred ministers vest in amice, alb, cincture, and (for the deacon) violet stole; they shall or may wear folded chasubles as explained in n. 126 d–e, but the dalmatic and tunic are strictly forbidden as noted in n. 125 i, k. If the day is a Sunday and the Asperges is to take place, it shall be performed before the Blessing of the Candles.

g) After coming to the altar and making a simple genuflection *in plano* to the Blessed Sacrament in the tabernacle, the celebrant with the sacred ministers at his right and left ascends to the predella; there he kisses the altar, the sacred ministers remaining standing. Without any reverence to the Cross all go to the Book at the Epistle side where the candles are to be blessed. During the Blessing the sacred ministers stand on the predella at the right and left of the celebrant and with hands joined before their breast, the deacon raising the front edge of the cope whenever the celebrant performs an action with his right hand.

h) The celebrant during the Blessing does not turn toward the people for the *Dnus vobiscum* but says it facing the Book and with hands joined before his breast; in this same position he also says the orations and the *Oremus* before them, though the customary bows of the head are observed. While making the sign of the Cross over the candles, he places the left hand on the altar. After the fifth oration he puts incense into the censer three times and blesses it with the usual formula; he next sprinkles the candles three

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times, saying the *Asperges me* down to *dealbabor;* he then incenses the candles three times.

i) The candles are distributed as noted in the missal, deacon at celebrant's left and subdeacon at his right. In absence of a priest to give candle to celebrant, deacon places one on the altar from which it is taken by celebrant who kisses it and passes it to subdeacon to hold during the Distribution. Those to whom candles are given kiss first the candle and then celebrant's hand.

j) Celebrant washes his hands after the Distribution at credence table; he then returns to the Book where he says *Oremus* and the oration *Exaudi quaesumus;* if the time is after Septuagesima and not a Sunday, the deacon and subdeacon say the *Flectamus genua* and *Levate* respectively after the *Oremus*. Incense is then put into the censer and blessed in the usual way, the celebrant remaining at the Epistle side (S.R.C. 4198, I). After the *Procedamus in pace* at the middle of the altar the celebrant with the sacred ministers descends to the floor where turning they make a simple genuflection on the lowest step to the Blessed Sacrament in the tabernacle; they then put on their birettas and begin the Procession (S.R.C. 4198, II). The processional cross is carried by the subdeacon; the celebrant and the others in the Procession carry lighted candles unless otherwise engaged.

k) The Procession must be immediately followed by the Mass, the celebrant and sacred ministers going to the bench to vest for the Mass; in the meantime all violet coverings and veils are removed and flowers are

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put on the altar, unless the Mass to be celebrated should require otherwise. The same celebrant and sacred ministers must officiate at the Mass as at the Blessing; only the Bishop of the diocese is allowed to bless the candles without having to celebrate the Mass following (S.R.C. 2783, II; 2976, VIII). The celebrant shall hold his lighted candle during the singing of the Gospel by the deacon, receiving it from the master of ceremonies after signing himself at the *Sequentia* and returning it to him before kissing the Book; the chorists also shall hold lighted candles during the singing of the Gospel and from the Sanctus until the Communion inclusively of the celebrant; but see above (b). See n. 232 d (Preface).

l) A funeral Mass is not forbidden on the feast of the Purification except in the situation noted above in n. 282 ad 3.

m) Concerning the privileged votive Mass for the first Thursday (Saturday) and for the first Friday, see respectively n. 274 d ad 2 and n. 275 d ad 2. Concerning the Forty Hours Devotion and the ceremonies of Candlemas day, see n. 417 h.

549. *Feb. 3.* — St. Blase BM — The following is the formula to be used for the Blessing of Throats in honor of St. Blase: *Per intercessionem sancti Blasii, Episcopi et Martyris, liberet te Deus a malo gutturis, et a quolibet alio malo. In nomine Patris, et Filii,* † *et Spiritus Sancti.* ℟ *Amen* (R.R.: IX, C. III, N. 7; S.R.C. 4387, II). The response *Amen* should be made by the one receiving the blessing; but if the latter is not so

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instructed, the response is made by the priest (EPH LIT.: LI, P. 21).

b) While the above words are being said, two candles arranged in the form of a cross are held by the priest under the chin and against the throat of the one receiving the blessing; it is not required that the candles should be lighted (R.R.: IX, C. III, N. 7; S.R.C.: JAN. 16, 1936; MARCH 3, 1936 AD I C). It is not however forbidden to light the candles, though as a rule this would not be advisable except perhaps when the Blessing is given with more than usual care and solemnity and to clerics kneeling two by two on the edge of the predella; in other circumstances there is generally the danger of fire or at least the danger of rendering the faithful uneasy or of staining their garments and the vestments of the priest with dripping wax (EPH. LIT.: LI, PP. 21, 101, 162).

c) The two candles to be used in this Blessing must themselves be blessed according to the special formula given in the Ritual (R.R.: IX, C. III, N. 7); it is now no longer sufficient to use candles that were blessed on Candlemas day the day before (S.R.C. 4387, II).

d) If the two candles to be used are blessed apart from Mass, the priest shall wear surplice and red stole. The same vestments shall be worn for the Blessing of the throats of the faithful, if this is done apart from Mass.

e) If the two candles to be used are to be blessed on this day and immediately before or after Mass, the celebrant shall retain the vestments for Mass with the exception of the maniple; but if the Mass is not in

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honor of St. Blase or at least in red vestments, he shall lay aside the chasuble and stole also and put on a red stole over the alb. Before going to the Epistle corner to bless the candles, the celebrant shall kiss the altar in the middle; the clerics or sacred ministers assisting shall stand on the predella at his right and left; the candles shall be placed on a table near the altar. If this Blessing is given immediately after Mass, the Leonine Prayers are omitted (EPH. LIT.: LI, P. 22).

f) If the throats of the faithful are blessed immediately before or after Mass on this day, the celebrant must lay aside not only the maniple but also the chasuble so that while giving the Blessing he wears a red stole over the alb; this shall be observed even when the Blessing of the throats follows immediately upon the Blessing of the candles (EPH. LIT.: LI, P. 22).

g) If it is desired to bless both the candles and the throats of the faithful before Mass but with greater solemnity, the celebrant may do so wearing the amice, alb, cincture, red stole, and red cope; in this case he may also use incense besides Holy Water for the Blessing of the candles (EPH. LIT.: LI, PP. 22–23).

h) The Blessing of candles in honor of St. Blase and the Blessing of throats with these candles can be given on other days in the year also, provided that this is not done in connection with Mass; the Blessing of throats at any time on the Sunday following the feast is expressly allowed (S.R.C.: MARCH 3, 1936 AD I A, B; EPH. LIT.: LI, PP. 22, 162).

i) If the feast of St. Blase occurs on a week-day, the ferial Office is said with a commemoration of St. Blase

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at Lauds; concerning the choice of Masses, see nn. 280 d; 452 b ad 1.

550. *Feb. 5.* — St. Agatha VM — The Office at the major Hours is said as noted in the Proper of the feast (nn. 331 e; 340 e; 341 a). For the minor Hours and for Compline the antiphons and psalms are from the current ferial Psalter; the short Lesson of Prime is the proper capitulum of None; from Terce to None the Office from the capitulum is from the Proper of the feast.

551. *Feb. 11.* — Our Lady of Lourdes — If the proper hymns for Matins, Lauds, and second Vespers cannot be said at these Hours, they shall be omitted (n. 328 c, e). The Office at the major Hours is said as noted in the Proper of the feast; Compline is taken from the Sunday Psalter; the antiphons and psalms from Prime to None are taken from the current ferial Psalter (nn. 331 d; 333 e; 340 d; 341 a). See n. 342, Note.

552. *Feb. 12.* — The Seven Holy Founders — The feast has three proper hymns, assigned as noted in n. 328 c. If any of these hymns cannot be said at its proper Hour, it is simply omitted (n. 328 e).

553. *Feb. 22.* — Chair of St. Peter at Antioch — The Lessons of the first Nocturn are proper; concerning them and their responsories, see n. 340 e and n. 341 a. The antiphons and psalms at all the Hours are taken from the current day of the week in the Psalter (n. 331 b). See nn. 254 e; 342, Note.

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554. *Feb. 23.* — St. Peter Damian BCD — The vigil of St. Matthias has been suppressed (n. 452 b ad 8); the various rubrics in the Breviary and Missal concerning this vigil are to be considered abrogated.

555. *Feb. 24.* — St. Matthias Ap. — In a leap year this feast is celebrated on Feb. 25. The feast is celebrated under double rite of the second class; the Office at the major Hours and at Compline is to be said as heretofore; from Prime to None the psalms and antiphons are to be taken from the occurring day of the week in the Psalter (nn. 331 d; 333 e; 340 c; 341 a). Concerning the occurrence of the feast during Pre-Lent or Lent, see nn. 342 (Note); 486 c–d; 491 b–c.

556. *Feb. 27.* — St. Gabriel of the Sorrowful Virgin — In a leap year this feast is celebrated on Feb. 28. If the feast occurs during Lent, the Lessons of the first Nocturn are taken from the second place in the Common of a Confessor; this is in accordance with the rule given in n. 340 c. See also n. 342, Note.

557. *Feb. 25–29.* — Leap Year — Feasts which in a common year have as their proper day Feb. 24, 25, 26, 27, or 28 are celebrated in a leap year on Feb. 25, 26, 27, 28, and 29 respectively (n. 322 f). In a leap year therefore St. Matthias is celebrated on Feb. 25 and St. Gabriel on Feb. 28. See also n. 213 e (anniversary dates of Pope); n. 214 g (anniversary dates of Bishop); n. 308 a ad 3 (*pro populo* Mass on feast of St. Matthias).

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MARCH

558. ***March 19.*** — St. Joseph — The title *Patron of the Universal Church* is to be added to *Spouse of the BMV*, as the designation of this (the principal) feast of St. Joseph (S.R.C.: APR. 24, 1956). A titular or patronal feast of St. Joseph may be celebrated today or on May 1. See nn. 564; 565.

b) Concerning the *pro populo* Mass if March 19 is Good Friday, see n. 308 h.

c) Concerning a votive Mass of St. Joseph, see n. 250 h and n. 254 e.

559. ***March 22.*** — St. Isidore the Farmer C — By special indult this feast is celebrated under major double rite and with a special Office and Mass in all the dioceses of the United States (S.R.C.: JUNE 20, 1947); this feast is not celebrated by those who follow a calendar or ordo other than that of the diocese, unless this has been particularly prescribed or permitted by the Holy See (n. 317 f).

b) On Feb. 22, 1947 Pope Pius XII constituted St. Isidore the heavenly Patron of the National Catholic Rural Life Conference of the United States.

560. ***March 24.*** — St. Gabriel the Archangel — The Office at the major Hours is said as noted in the Proper of the feast (nn. 331 e; 340 e; 341 a). For the minor Hours and for Compline the antiphons and psalms are

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from the current ferial Psalter; the short Lesson of Prime is the proper capitulum of None; from Terce to None the Office from the capitulum is from the Proper of the feast. The Blessing for the 8th Lesson at Matins is *Cujus festum*, the formula *Quorum festum* being used only for the two feasts of St. Michael on May 8 and Sept. 29 and for the feast of the Guardian Angels on Oct. 2 (S.R.C. 1885, II).

561. *March 25.* — The Annunciation — All, the celebrant and sacred ministers included, shall kneel while the choir is singing the *Et incarnatus est* of the *Credo* on this day, as explained in n. 191 c ad 9.

b) If this feast occurs on or between Palm Sunday and Low Sunday, it is transferred to the first day after Low Sunday that is free according to the rubrics (n. 322 b–c); in this case the Office and Mass are said as noted for the paschal season. But an indulgence attached to this feast is not transferred with the feast but remains attached to March 25, even when Good Friday occurs on this date (c. 922; S. PENIT.: FEB. 18, 1921). Concerning the *pro populo* Mass when March 25 is Good Friday, see n. 308 h.

562. *Feast of Seven Dolors.* This feast is celebrated under major double rite on the Friday after Passion Sunday. If a nobler office occurs on this day, the Seven Dolors is commemorated according to the rubrics. If Seven Dolors is celebrated under double rite of the first class and is impeded by a nobler occurring Office. it is celebrated on the Saturday after Passion

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Sunday; but if the Saturday is already occupied by a double of the first or second class, Seven Dolors must then be transferred to the first day after Low Sunday that is free according to the rubrics, in which case it is celebrated with paschal rite (S.R.C. 4343, II).

b) The feast has three proper hymns, assigned as explained in n. 328 c and omitted as explained in n. 328 e. The 9th Lesson begins with the words *Hujus itaque* of the 8th. The Office of the Major Hours is said as noted in the Proper of the feast; Compline is taken from the Sunday Psalter; the antiphons and psalms from Prime to None are taken from the current ferial Psalter (nn. 331 d; 333 e; 340 d; 341 a).

APRIL

563. ***April 25.*** — St. Mark Ev. — The Major Litanies are celebrated on this date, as explained in n. 516.

564. ***Solemnity of St. Joseph.*** This feast, formerly celebrated on Wednesday before the 3rd Sunday after Easter, has been suppressed in favor of the new feast on May 1; the title *Patron of the Universal Church* has been transferred to March 19 (S.R.C.: APR. 24, 1956).

MAY

565. ***May 1.*** — St. Joseph the Worker — The feast is a secondary double of the first class, without feriation;

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the *Credo* is added in the Mass, and the words *Et te in Solemnitate* are said in the Preface (S.R.C.: NOV. 3, 1955 AD X–XI; APR. 24, 1956). The External Solemnity of the feast may be celebrated with one sung and one low Mass in the U.S.A. and possessions on Labor Day for a ten-year period, provided a double of the I class does not occur; on a double of the II class the one sung Mass is all that is allowed (S.R.C.: FEB. 25, 1956).

b) Concerning SS. Philip & James, see n. 569.

566. ***May 3.*** — Finding of the Holy Cross — This is a double of the second class; the Office at the major Hours and at Compline is said as heretofore; from Prime to None the psalms and antiphons are taken from the occurring day of the week in the Psalter (nn. 331 d; 333 e; 340 c; 341 a).

b) If the Title of a church is the Holy Cross, its titular feast is celebrated as a rule on the feast of the Exaltation of the Cross (Sept. 14), unless it is known to have been dedicated expressly in honor of the Finding of the Cross (EPH. LIT.: XXXIII, P. 265).

c) See nn. 582 b; 599 c, if Title of church refers to the Passion or the Crucifixion.

567. ***May 6.*** — St. John Before the Latin Gate — The Lessons of the first Nocturn are to be chosen according to the special rubric in the Proper; concerning these Lessons and their responsories, see n. 340 e and n. 341 a. The antiphons and psalms at all the Hours are taken from the current day of the week in the

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Psalter (n. 331 b). If this feast is followed on the next day by the Sunday after Ascension, the Lessons of the first Nocturn in the Office of the Sunday are as noted in n. 340 b. See n. 254 d.

b) A commemorated Office cannot take the 9th Lesson (n. 342). Hence, the rubric concerning the union of the 8th and 9th Lessons of St. John is to be considered abrogated.

568. ***May 8.*** — Apparition of St. Michael — The Office at the major Hours is said as noted in the Proper of the feast (nn. 331 e; 340 e; 341 a). For the minor Hours and Compline the antiphons and psalms are from the current ferial Psalter; the short Lesson of Prime is the proper capitulum of None; from Terce to None the Office from the capitulum is from the Proper of the feast. The Blessing for the 8th Lesson at Matins is *Quorum festum*, since this feast is in honor of St. Michael and all the angelic choirs (S.R.C.: DEC. 12, 1917).

b) A commemorated Office cannot take the 9th Lesson of Matins (n. 342). Hence, the rubric concerning the union of the 8th and 9th Lessons of St. Michael is to be considered abrogated.

569. ***May 11.*** — SS. Philip & James App. — Formerly celebrated on May 1, this feast has been reposed to May 11 as its proper date (S.R.C.: APR. 24, 1956; n. 321 a); the *pro populo* Mass is to be said on this day also (n. 308 a ad 3). If one of these Apostles is the Title of a church or the principal Patron of a place, his

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feast is celebrated under double rite of the first class; the feast of the other Apostle retains its rite as a double of the second class but is transferred from May 11 to the first day following, that is free according to the rubrics (n. 322 b–c).

b) Where the feast of St. Philip is celebrated apart from that of St. James, the oration is said as in the Proper but in the singular number and without any mention of St. James; the Lessons and responsories of the first Nocturn are to be taken from the Common; the fourth Lesson is the fourth Lesson of the Proper, but the fifth and sixth Lessons are the fourth and fifth in the Common; the Mass is said as given in the Proper, except that the oration is said as noted above.

c) Where the feast of St. James is celebrated apart from that of St. Philip, the oration is said as in the Proper but in the singular number and without any mention of St. Philip; the Lessons and responsories of the first Nocturn are said according to the special rubric in the Proper; the fourth and fifth Lessons are the fifth and sixth in the Proper, but the sixth is the fourth in the Common; the Mass is the Mass *Protexisti* from the paschal Common of Martyrs, but with the Gospel *Ecce nos* from the Common of Abbots and with the oration as noted above.

d) For the commemoration of one of these Apostles in the Office of the other, the oration is probably to be taken from the paschal Common of a Martyr, the designation *Martyr* to be changed to *Apostolus*.

e) When the feast of these Apostles or the feast of one of them is celebrated under double rite of the sec-

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ond class, the Office at the major Hours and at Compline is to be said as heretofore; but from Prime to None the psalms and antiphons are to be taken from the occurring day of the week in the Psalter (nn. 331 d; 333 e; 340 c; 341 a).

f) If this feast or the feast of St. James is followed on the next day by the 4th Sunday after Easter, the Lessons of the first Nocturn in the Office of the Sunday are as noted in nn. 340 b; 510 f.

g) Concerning the formula for a votive Mass, see n. 254 e.

570. ***May 18.*** — St. Venantius M — This feast has three proper hymns, assigned as explained in n. 328 c; if any of these hymns cannot be said at its proper Hour, it is simply omitted (n. 328 e). If this feast occurs after Trinity Sunday so that the Office is read from the *Pars Aestiva* of the Breviary, the hymn for Matins begins with the strophe *Athleta Christi.*

571. ***May 25.*** — St. Gregory VII — The oration *Deus in te sperantium fortitudo* is proper and to be retained; but the secret and postcommunion prayers of the Mass are to be taken from the first place in the Common of Popes. For the commemoration of St. Urban I the oration is the *Gregem tuum* from the first place in the Common; the secret and postcommunion prayers are from the second place in the Common (EPH. LIT.: LVI, P. 19; N. 218 D).

572. ***May 30.*** — St. Joan of Arc — This feast, which is proper to certain places only, has four proper hymns,

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assigned as explained in n. 328 d; if any of these hymns cannot be said at its proper Hour, it is simply omitted (n. 328 e).

573. *May 31.* — Queenship of Mary — Instituted by Pius XII on Oct. 11, 1954, this feast is celebrated in the universal Church under double rite of the second class and with a proper Office and Mass. The Office at the major Hours is said as noted in the Proper of the feast; Compline is taken from the Sunday Psalter; the antiphons and psalms from Prime to None are from the occurring day of the week in the Psalter (nn. 331 d; 333 e; 340 c; 341 a). The feast has the rank of a secondary feast (S.R.C.: OCT. 17, 1955 AD XXVI; NOV. 3, 1955 AD XII).

b) The Act of Consecration of the Human Race to the Immaculate Heart of Mary shall be renewed yearly on this day by order of Pius XII (ENCYC. *Ad Coeli Reginam*, OCT. 11, 1954 IN AAS: 46, 1954, P. 638).

c) The feast of Our Lady Mediatrix of All Graces, formerly celebrated on this date but by special indult only, has been suppressed. Churches dedicated under this Title shall henceforth celebrate their titular feast on the feast of the Queenship of Our Lady and under this new Title.

d) The feast of St. Angela Merici has been reposed to June 1. The feast of St. Petronilla remains assigned to May 31; it is reduced to the status of a mere commemoration.

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JUNE

574. *June 1.* — St. Angela Merici V. — Formerly celebrated on May 31, this feast is henceforth to be celebrated on June 1 as its proper date (n. 573 d).

575. *June 11.* — St. Barnabas Ap. — The Lessons of the first Nocturn are proper and therefore to be preferred to the occurring Scripture (nn. 340 e; 341 a). The antiphons and psalms at all the Hours are taken from the current day of the week in the Psalter (n. 331 b). See n. 228 a ad 5 (*Credo* to be added in Mass).

576. *June 23.* — Vigil of St. John the Baptist — This is one of the five common vigils retained by the Decree of March 23, 1955 (n. 452 b ad 8). Concerning this vigil, see n. 536.

577. *June 24.* — Nativity of St. John the Baptist — This feast is to be celebrated under double rite of the first class, but without an octave (n. 452 b ad 9). The *Credo* is henceforth to be added in the Mass (n. 228 a ad 2).

b) The feast is to be transferred, if it occurs on the feast of Corpus Christi or on the feast of the Sacred Heart (nn. 528 d; 531 b).

c) See n. 254 d (formula for votive Mass) and n. 278 d (transfer of external solemnity to 4th Sunday of June).

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578. *June 26.* — SS. John & Paul MM — The Office at Lauds and Vespers is said as noted in the Proper of the feast (n. 331 e). For Matins and the minor Hours with Compline the antiphons and psalms are from the current ferial Psalter. See n. 21 i.

579. *June 28.* — St. Irenaeus BM — Where the collect *Pro pace* is prescribed by the local Ordinary, it is omitted if St. Irenaeus is at least commemorated (n. 216 k).

b) The vigil of SS. Peter & Paul is one of the five common vigils retained by the Decree of March 23, 1955 (n. 452 b ad 8). Concerning this vigil, see n. 536.

580. *June 29.* — SS. Peter & Paul App. — Where St. Peter alone is the Title of a church or the principal Patron of a place, the Office and Mass are to be said as noted in the Breviary and Missal for today's feast.

b) The feast is not of precept in the United States. But if the feast occurs on a week-day, the external solemnity is transferred to the following Sunday as explained in n. 278 e.

c) The feast is transferred, if it occurs on the feast of the Sacred Heart (n. 531 b).

d) Concerning the formula for a votive Mass and the orations to be said, see n. 254 e and n. 263 b.

581. *June 30.* — Commemoration of St. Paul — The Office at Matins and Lauds is said as noted in the Proper of the feast (nn. 331 e; 340 e; 341 a). For the minor Hours the antiphons and psalms are

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from the current ferial Psalter; the short Lesson at Prime is the proper capitulum of None; from Terce to None the Office from the capitulum is from the Proper of the feast. See also nn. 228 a ad 5; 254 e; 263 b.

b) Where St. Paul is the Title of a church or the principal Patron of a place, the feast of the Commemoration of St. Paul and not the feast of SS. Peter & Paul must be celebrated as the titular or patronal feast; the feast is then celebrated under double rite of the first class; first and second Vespers of the feast are said entire and according to the special rubrics given in the Proper, with a commemoration of St. Peter at first Vespers and of St. Peter and of the Precious Blood at second Vespers; only a commemoration of St. Peter is to be made in the Mass (S.R.C. 3114, 1; EPH. LIT.: XLIII, P. 574; LIX, P. 63).

JULY

582. *July 1.* — The Most Precious Blood — This feast is celebrated in the universal Church under double rite of the first class but as a secondary feast. It takes Vespers in concurrence with the feast of the Visitation. It does not however exclude funeral Masses, since it is a secondary and not a primary feast (M.R.: ADD., III, 4; EPH. LIT.: LXI, P. 45).

b) If the Title of a church refers in some way to the Passion or the Crucifixion of our Lord, the titular feast may be celebrated on this feast or on the feast of the

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Finding of the Holy Cross on May 3 or on the feast of the Exaltation of the Holy Cross on Sept. 14 (EPH. LIT.: LXVII, P. 257). When celebrated as a titular feast, the feast of the Precious Blood is a primary double of the first class.

c) Concerning the Preface, see n. 232 b. Concerning the transfer of the external solemnity, see n. 278 d.

583. *July 2.* — Visitation of BMV — This feast is a double of the second class. The Office at the major Hours and at Compline is to be said as heretofore; from Prime to None the psalms and antiphons are to be taken from the occurring day of the week in the Psalter (nn. 331 d; 333 e; 340 c; 341 a).

584. *July 3–6.* Since the Octave of SS. Peter & Paul has been suppressed (n. 452 b ad 9), the rubrics in the Breviary and Missal concerning this octave are to be considered abrogated. On July 4 and July 6 occurring on a week-day, the ferial Office is to be said as explained in n. 535.

585. *July 16.* — Commemoration of BMV of Mt. Carmel — The Office at the major Hours is to be said as heretofore (nn. 331 d; 333 e; 340 d; 341 a); Compline is taken from the Sunday Psalter; from Prime to None the antiphons and psalms are from the occurring day of the week in the Psalter. The *Credo* is added in the Mass (n. 228 a ad 4).

586. *July 22.* — St. Mary Magdalen — The Lessons and responsories of the first Nocturn are as assigned

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in the Proper (n. 340 e). The feast has three proper hymns, assigned as explained in n. 328 c; if any of these hymns cannot be said at its proper Hour, it is simply omitted (n. 328 e). The *Credo* is not to be added in the Mass (n. 228).

AUGUST

587. ***Aug. 1.*** — St. Peter's Chains — The Office at Lauds and Vespers is said as noted in the Proper (n. 331 e). For Matins and the minor Hours with Compline the antiphons and psalms are from the current feria (S.R.C.: OCT. 17, 1955 AD XVIII). The Lessons and responsories of the first Nocturn are from the Proper (nn. 340 e; 341 a).

588. ***Aug 2.*** — St. Alphonsus Mary de Liguori BCD — On April 26, 1950 the Sovereign Pontiff Pius XII constituted St. Alphonsus the heavenly Patron of all Confessors and Moralists.

589. ***Aug. 3.*** — The Finding of St. Stephen — This is to be celebrated as a three-lesson feast of simple rite (n. 452 b ad 2). At Matins the antiphons and psalms are from the occurring day of the week in the Psalter; the first and second Lessons and their responsories are as given in the Proper of the feast (nn. 340 g; 341 a); the third Lesson is the contracted historical Lesson. At Lauds the antiphons are proper; the psalms are

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from the Sunday Psalter; the Office from the capitulum is from the Proper (n. 331 e). From Prime to None the antiphons and psalms are from the occurring day of the week in the Psalter.

590. *Aug. 5.* — Our Lady of the Snows — This is not a feast of the Lord, since the object of the feast is the Title and not the Dedication of the Liberian Basilica; hence in the occurence of the feast on a minor Sunday it is not to be preferred to the Sunday (S.R.C. 4338; NOV. 15, 1956 AD I; EPH. LIT.: LXXI, P. 54).

b) The Office at the major Hours is said as heretofore; Compline is taken from the Sunday Psalter; the antiphons and psalms from Prime to None are taken from the occurring day of the week in the Psalter (nn. 331 d; 333 e; 340 d; 341 a).

591. *Aug. 9.* — St. John Mary Vianney C. — This is also the vigil of St. Lawrence, one of the five common vigils retained by the Decree of March 23, 1955 (n. 452 b ad 8); concerning this vigil, see n. 536.

592. *Aug. 14.* — Vigil of the Assumption — The fast and abstinence of this vigil have been transferred to Dec. 7 (CONG. CONC.: JULY 25, 1957). Concerning the vigil, see nn. 452 b ad 8; 536.

593. *Aug. 15.* — The Assumption of the BMV — A new Office and a new Mass for the feast were approved and declared obligatory on April 27, 1951 and on Nov. 1, 1950 respectively; the Mass and Office formerly in

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use have been suppressed. Concerning the octave of this feast, see n. 452 b ad 9.

b) If a church is dedicated in honor of the Blessed Virgin but under a Title for which there is no special feast, the titular feast is celebrated on the feast of the Assumption (n. 21 n).

594. *Aug. 22.* — Immaculate Heart of Mary — This feast with its proper Office and Mass was promulgated for the universal Church on May 4, 1944; it is celebrated under double rite of the second class. The rubrics referring to the octave of the Assumption are to be regarded as abrogated, the octave of the Assumption having been suppressed.

b) The Office at the major Hours and at Compline is to be said as heretofore; from Prime to None the antiphons and psalms are taken from the occurring day of the week in the Psalter (nn. 331 d; 333 e; 340 c; 341 a).

c) Concerning the use of the Mass of this feast to say a votive Mass, see n. 252 a.

595. *Aug. 29.* — Beheading of the Baptist — The Office at Lauds and Vespers is said as noted in the Proper (n. 331 e). For Matins and the minor Hours with Compline the antiphons and psalms are from the current feria (S.R.C.: OCT. 17, 1955 AD XVIII). The Lessons and responsories of the first Nocturn are from the Proper (nn. 340 e; 341 a). See n. 254 d, regarding the formula to be used for a votive Mass in honor of St. John the Baptist.

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SEPTEMBER

596. *Sept. 3.* — St. Pius X PC — This feast with its proper Office and Mass was promulgated for the universal Church on March 1, 1955. It is to be celebrated under double rite.

597. *Sept. 8.* — Nativity of BMV — This feast is a double of the second class; its octave has been suppressed (n. 452 b ad 9). The Office at the major Hours is said as heretofore; Compline is taken from the Sunday Psalter; the antiphons and psalms from Prime to None are taken from the occurring day of the week in the Psalter (nn. 331 d; 333 e; 340 c; 341 a).

b) Where St. Hadrian is celebrated under double rite of the first class as the Title of a church or the principal Patron of the place, the feast of the Nativity of our Lady is reposed according to the norms given in n. 321 b (S.R.C. 3431, PARS II, V).

c) If the Saturday Office of the Blessed Virgin is said according to the rubrics on the Saturday following the feast, it shall be said as indicated in n. 526 e; the special rubrics regulating this Office within the (suppressed) octave of the Nativity of our Lady have been abrogated (S.R.C.: NOV. 15, 1956 AD III).

598. *Sept. 9.* — St. Peter Claver C — By special indult this feast is celebrated in all the dioceses of the United States; it is celebrated under double rite. The

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feast is not celebrated by those who follow a calendar or ordo other than that of the diocese, unless this has been particularly prescribed or permitted by the Holy See (n. 317 f).

b) On July 7, 1896 Pope Leo XIII constituted St. Peter Claver the heavenly Patron of the Negro Missions (AMER. ECCL. REVIEW: 1897, P. 532).

599. *Sept. 14.* — Exaltation of Holy Cross — The feast is celebrated under major double rite; the Office at the major Hours and at Compline is said as heretofore; the psalms and antiphons from Prime to None are taken from the occurring day of the week in the Psalter (nn. 331 d; 333 e; 340 c; 341 a).

b) If the Title of a church is the Holy Cross, its titular feast is to be celebrated as a rule on this day, unless it is known to have been dedicated expressly in honor of the Finding of the Cross on May 3 (EPH. LIT.: XXXIII, P. 265).

c) If the Title of a church refers in some way to the Passion or the Crucifixion of our Lord, the titular feast may be celebrated on this day or on the feast of the Finding of the Cross on May 3 or on the feast of the Precious Blood on July 1 (EPH. LIT.: LXVII, P. 257).

600. *Sept. 15.* — Seven Dolors of BMV — The feast is a double of the second class. The Office at the major Hours is said as noted in the Proper; Compline is from the Sunday Psalter; the antiphons and psalms from Prime to None are taken from the occurring day

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of the week in the Psalter (nn. 331 d; 333 e; 340 c; 341 a).

b) The special rubrics referring to the octave day of the Nativity are to be regarded as abrogated, since this octave has been suppressed.

c) Concerning the transfer of the external solemnity, see n. 278 d.

601. *Sept. 29.* — Dedication of St. Michael — The Blessing for the 8th Lesson at Matins is *Quorum festum*, since this feast is in honor of St. Michael and all the angelic choirs (S.R.C. 1885, II; DEC. 12, 1917). Concerning a votive Mass of St. Michael, see n. 253 ad 2–3.

OCTOBER

602. *October Devotions.* These devotions consist of five decades of the Rosary, the Litany of the Blessed Virgin, and the prayer *To thee O blessed Joseph.* These prayers are of obligation from Oct. 1 to Nov. 2 inclusively in every cathedral and parochial church, in every public oratory dedicated to the Blessed Virgin, and in other churches and oratories if designated by the Ordinary. The devotions shall be held either in the morning during the celebration of Mass or in the evening before the Blessed Sacrament exposed in the monstrance (LEO XIII: SEPT. 1, 1883; AUG. 30, 1884; AUG. 15, 1889; PIUS X: OCT. 4, 1903; PIUS XI: SEPT. 29, 1937; S.R.C.: AUG. 20, 1885; JAN. 16, 1886; AUG. 26,

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1886; SEPT. 11, 1887; JULY 4, 1947). Where the devotions are held in the evening, the Blessed Sacrament must be legitimately reserved there as a condition for public exposition; the permission of the local Ordinary is probably not required for the exposition; but his permission is required to substitute a private for a public exposition, if the latter would be too much of a financial burden (S.R.C. 3650, IV; 3666; INSTIT.: II, N. 853; EPH. LIT.: LXIII, P. 235).

603. *Oct. 2.* — Guardian Angels — The Office at the major Hours is said as noted in the Proper of the feast; for the minor Hours and for Compline the antiphons and psalms are from the occurring day of the week in the Psalter; the short Lesson of Prime is the proper capitulum of None; from Terce to None the Office from the capitulum is from the Proper of the feast (nn. 331 e; 340 e; 341 a). The Blessing for the 8th Lesson is *Quorum festum* (S.R.C. 1885, II).

b) A commemorated Office cannot take the 9th Lesson of Matins (n. 342). Hence, the rubric concerning the union of the 8th and 9th Lessons of the Guardian Angels is to be considered abrogated.

604. *Oct. 20.* — St. John Cantius — This feast has three proper hymns, assigned as explained in n. 328 c; if any of these hymns cannot be said at its proper Hour, it is simply omitted (n. 328 e).

605. *Oct. 24.* — St. Raphael — The Office at the major Hours is said as noted in the Proper of the feast; for the minor Hours and for Compline the antiphons

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and psalms are from the occurring day of the week in the Psalter; the short Lesson of Prime is the proper capitulum of None; from Terce to None the Office from the capitulum is from the Proper of the feast (nn. 331 e; 340 e; 341 a). The Blessing for the 8th Lesson is *Cujus festum*, the formula *Quorum festum* being used only for the two feasts of St. Michael on May 8 and Sept. 29 and for the feast of the Guardian Angels on Oct. 2 (S.R.C. 1885, II).

606. *Oct. 28.* — SS. Simon & Jude App. — If one of these Apostles is the Title of a church or the principal Patron of a place, his feast is celebrated under double rite of the first class; the feast of the other Apostle retains its rite as a double of the second class but is transferred to the first day following, that is free according to the rubrics (n. 322 b–c).

b) Where the feast of St. Jude (Thaddeus) is celebrated apart from that of St. Simon, the Office and Mass are the same as the Office and Mass for both Saints in the Breviary and Missal; the oration, however, is said in the singular and without any mention of St. Simon; in the 4th Lesson, moreover, St. Jude is mentioned first.

c) Where the feast of St. Simon is celebrated apart from that of St. Jude, the Lessons and responsories of the first Nocturn are taken from the Common; the oration is the same as in the Proper, except that it is said in the singular and without any mention of St. Jude; otherwise, the Office and Mass are said as in the Breviary and Missal.

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d) For the commemoration of one of these Apostles in the Office of the other, the oration is probably to be taken from the Common of a Martyr, the designation *Martyr* to be change to *Apostolus*.

e) When the feast of these Apostles or the feast of one of them is celebrated under double rite of the second class, the Office at the major Hours and at Compline is said as heretofore; but from Prime to None the antiphons and psalms are taken from the occurring day of the week in the Psalter (nn. 331 d; 333 e; 340 c; 341 a).

f) Concerning the formula for a votive Mass, see n. 254 e.

607. *Oct. 31.* — Vigil of All Saints — The vigil has been suppressed (n. 452 b ad 8). The fast and abstinence were declared suppressed by Congregation of Rites (NOV. 15, 1956 AD II; EPH. LIT.: LXXI, P. 54).

608. *Mission-Sunday.* The Second Last Sunday of October has been designated by Pope Pius XI as Mission-Sunday, the promulgation however of this being left to the prudent judgment of the local Ordinary. Where this promulgation has been made, this Sunday shall be observed as a day of special prayer and propaganda for the Church in mission-lands; the oration *Pro Propagatione Fidei* shall be added in all the Masses on this day as a collect prescribed by the Ordinary *pro re gravi;* the preaching on this Sunday shall concern, though not necessarily exclusively, the missionary work and needs of the Church with a view es-

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pecially to getting the faithful to interest themselves in the work of the Society of the Propagation of the Faith and to be enrolled among its members; a plenary indulgence applicable to the Souls in Purgatory is granted to all who receive Communion on this Sunday and pray for the conversion of infidels (S.R.C.: APRIL 14, 1926; AAS: XIX, 1927, P. 23).

b) The designation of this Sunday as Mission-Sunday does not prejudice the right of the local Ordinary to designate some other day in the year for the purpose explained in n. 271 a (S.R.C.: APRIL 14, 1926).

609. *Feast of Christ King.* This feast is perpetually assigned to the last Sunday of October and is a primary double of the first class. In the concurrence of this feast with All Saints which is a feriated feast and therefore nobler, Vespers will be of the following (S.R.C.: OCT. 17, 1955 AD XXII).

b) Every kind of collect prescribed by the local Ordinary is omitted from the Mass of this day (M.R.: ADD., VI, 4).

c) The public recitation of the Act of Consecration of the Human Race and of the Litany of the Sacred Heart is of obligation on this feast in all parochial churches, this function to be held in presence of the Blessed Sacrament exposed in the monstrance (Pius XI: Encyc. *Quas primas* of Dec. 11, 1925; S.R.C.: April 28, 1926). The permission of the local Ordinary is probably not required for this public exposition. The Act of Consecration to the Sacred Heart is to be said according to the formula: *Most sweet*

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Jesus, Redeemer of the human race (AAS: XVII, 1925, P. 542 FF; ENCH. INDUL.: N. 271).

NOVEMBER

610. ***Nov. 2.*** — All Souls' Day — All Souls' day is to be celebrated on Nov. 2, except only when Nov. 2 is a Sunday. If Nov. 2 is a Sunday, All Souls' day is transferred to Nov. 3; the Office of the Sunday shall then be said on the Sunday. Whether celebrated on Nov. 2 or on Nov. 3, All Souls' day has the liturgical privileges of a primary double of the first class in the universal Church; its Office must therefore always be said; no other Office can be transferred or reposed to it; any other Office occurring on it must be entirely omitted, if it cannot be transferred according to the rubrics (B.R.: ADD., IV, 6; V, 4; S.R.C. 4341; SEE NN. 320 M; 322 D; 323 A).

b) The Office begins with Matins and ends with Vespers and Compline, the two latter Hours being the same as were formerly said on the day before (S.R.C.: NOV. 3, 1955 AD IX). But in concurrence with a double of the I or II class, Vespers of All Souls are probably omitted in the first case and only commemorated in the second (EPH. LIT.: LXX, P. 46). See nn. 318 e; 429 c.

c) Every priest is permitted on this day to say the three Masses of Requiem given for it in the Missal. He may apply one of these Masses for whomsoever he wishes and in return for a stipend; he may not how-

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ever take a stipend for either of the other two, which he must respectively apply for all the Faithful Departed in Purgatory and for the intention of the Sovereign Pontiff (M.R.: ADD., III, 1; S.R.C. 4331, 1).

d) A priest is not obliged to say the three Masses permitted on this day. If he says one Mass only, he shall say the first of the three Masses; this he may apply for whomsoever he wishes and in return for a stipend. If he says two Masses only, he shall say the first and second of the three Masses except as noted below (e); he may apply one of these two Masses for whomsoever he wishes and in return for a stipend, but for the other he may not take a stipend and must apply it for all the Faithful Departed in Purgatory (S.R.C. 4342). On Oct. 15, 1915 the Congregation of the Council forbade the taking of an offering for more than one Mass on Nov. 2, even if it is given by reason of an extrinsic title; but this latter prohibition is to be considered abrogated by C. 824, 2 (CODE COMM.: DEC. 13, 1923; SEE N. 310 E).

e) For a high or a solemn Mass on this day the celebrant shall use the first of the three Masses given in the Missal, in which case he may anticipate the second and third. Should one and the same priest celebrate two or three sung Masses on this day, the first Mass shall be used each time provided that each Mass is celebrated in a distinct church. But if in either of the above cases the first of the three Masses of this day is to be sung later in the same church as a conventual Mass or has already been sung there for any reason, the celebrant of a sung Mass shall then use the

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second of the three Masses given in the Missal; if the second Mass has also already been sung in the same church, he shall then use the third Mass (M.R.: ADD., III, 1; S.R.C. 4331, III; MARCH 3, 1936 AD XI; EPH. LIT.: LI, P. 166 AD XI). Concerning a funeral Mass on All Souls' day, see n. 287 c.

f) If a priest has been given an apostolic indult to celebrate every day the daily (*quotidiana*) Mass of Requiem because of poor health or failing sight, he may on All Souls' day celebrate this Mass thrice, as explained in n. 309 e ad 4. See n. 178 h.

g) Concerning the procedure to be followed at the Offertory if one or two Masses have already been said and if the chalice is not purified, see n. 229 f. Concerning the procedure to be followed in regard to the Ablutions if one or two Masses are still to be said, see n. 240 b–e.

h) For the distribution of Communion outside of Mass on this day the color of the stole may be either white or violet, as explained in n. 368 b. Concerning the color of the stole at a sermon on this day, see n. 124 t.

i) Concerning the Devotion of the Forty Hours and All Souls' day, see n. 417 f. Concerning the prohibition of the nuptial blessing and the nuptial Mass on this day, see n. 270 c. See also n. 266 b ad 5 (prohibition of Solemn Votive Masses); n. 274 d ad 8 (prohibition of First Thursday Mass); n. 275 d ad 9 (prohibition of First Friday Mass).

j) A plenary indulgence for the Souls in Purgatory may be gained by any of the faithful from noon on

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Nov. 1 to midnight on Nov. 2, as often as they visit a church or a public or (if they may legitimately use it) a semi-public oratory in suffrage for the Poor Souls, provided also that having gone to Confession and Communion they say at each visit six *Paters* and six *Aves* and six *Glorias* for the intention of the Sovereign Pontiff; this *toties quoties* plenary indulgence may also be gained from noon on the following Saturday to midnight on the following Sunday, but only by those who did not gain it on the preceding Nov. 1 and 2; in those years that All Souls' day is celebrated on Nov. 3, the indulgence can only be gained from noon on Nov. 2 to midnight on Nov. 3 or on the following Sunday as explained above (ENCH. INDUL.: N. 590). Concerning the indulgence of the privileged altar on All Souls' day and during the octave, see n. 82 k.

k) Concerning sung Masses of Requiem requested by the faithful during the seven days following All Souls' day, see n. 297 h.

611. ***Nov. 11.*** — St. Martin BC — The Office at the major Hours is said as noted in the Proper of the feast (nn. 331 e; 340 e; 341 a). For the minor Hours and for Compline the antiphons and psalms are from the occurring day of the week in the Psalter.

612. ***Nov. 22.*** — St. Cecilia VM — The Office at the major Hours is said as noted in the Proper of the feast (nn. 331 e; 340 e; 341 a). For the minor Hours and for Compline the antiphons and psalms are taken from the occurring day of the week in the Psalter.

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613. *Nov. 23.* — St. Clement I PM — The Office at Lauds and Vespers is said as noted in the Proper of the feast (n. 331 c). For Matins and the minor Hours with Compline the antiphons and psalms are taken from the occurring day of the week in the Psalter.

614. *Nov. 29.* The Vigil of St. Andrew has been suppressed (n. 452 b ad 8). The special rubrics, therefore, regarding this vigil are to be considered abrogated. If this is a week-day, the ferial Office shall be said with a commemoration of St. Saturninus. Outside of Advent one has the option of saying either the ferial Mass or the Mass of St. Saturninus, as explained in n. 280 d and in n. 452 b ad 1.

DECEMBER

615. *Dec. 7.* — St. Ambrose BCD — The vigil of the Immaculate Conception has been suppressed (n. 452 b ad 8). The fast and abstinence of Aug. 14 have been transferred to this date, as noted in n. 592.

616. *Dec. 8.* — The Immaculate Conception — The octave of this feast has been suppressed (n. 452 b ad 9).

b) If this feast occurs on the 2nd Sunday of Advent, it shall be transferred to the day following. On the Sunday, however, a priest is free to celebrate either the Mass of the Sunday or the Mass of the impeded feast, as explained in n. 277 h (n. 454 b).

c) In concurrence with the 2nd Sunday at Advent, the Vespers will be of the Sunday with a commemora-

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tion of the Vespers of the Immaculate Conception (n. 454 a).

617. *Dec. 13.* — St. Lucy VM — The Office at Lauds and Vespers is said as noted in the Proper of the feast (n. 331 e). For Matins and the minor Hours with Compline the antiphons and psalms are taken from the occurring day of the week in the Psalter.

618. *Dec. 18.* — The Expectation of the Bl. Virgin — This feast can be celebrated by special indult only. The doxology *Virtus, honor, laus, gloria* is used to conclude hymns of the same meter; the verse *Qui venturus es in mundum* is to be used in the short responsory of Prime. If Dec. 18 is also ember Wednesday, the ember day is commemorated at Lauds and at Mass.

619. *Dec. 20.* The vigil of St. Thomas has been suppressed (n. 452 b ad 8). The Office and Mass on a week-day shall be of the feria.

620. *Dec. 22.* — St. Frances Xavier Cabrini V — By special indult this feast is to be celebrated under double rite of the second class and with a special Office and Mass in all the dioceses of the United States (S.R.C.: June 11, 1948). In occurrence or concurrence with the 4th Sunday of Advent, see n. 454 a–c. This feast is not celebrated by those who follow a calendar or ordo other than that of the diocese, unless this is permitted or prescribed by the Holy See (n. 317 f).

621. *Dec. 17–31.* See nn. 460–470.

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Ninth Part

INDULGENCES

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622. ***Miscellaneous Remarks.*** All shall greatly esteem indulgences. By an indulgence is meant the remission before God of the temporal punishment due to sins which have already been forgiven. This remission is granted by ecclesiastical authority from the treasury of the Church (c. 911).

b) An indulgence is applied to the living by way of absolution, the Church offering to God a certain measure of satisfaction from Her spiritual treasury and declaring the person concerned to be thereby absolved from a part or all of the temporal punishment due to his sins. An indulgence is applied to the deceased by way of suffrage, the Church offering to God a certain measure of satisfaction from Her spiritual treasury and asking God to remit in return a part or all of the temporal punishment due to the sins of the soul concerned (c. 911; THEOL. MOR.: II, N. 1110 AD III).

c) To the Roman Pontiff has been committed by Christ our Lord the dispensation of the entire spiritual treasury of the Church. Others can grant indulgences by ordinary power, only if this faculty is granted them expressly by law (c. 912). Cardinals can grant indulgences of 300 days according to the norm of C. 239, 1 ad 24, Metropolitans indulgences of 200 days according to the norm of C. 274 ad 2, residential Bishops indulgences of 100 days according to the norm of C. 349, 2 ad 2, Abbots and Prelates *nullius* indulgences of 100

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days according to the norm of C. 323, Vicars and Prefects Apostolic indulgences of 100 days according to the norm of C. 294 (S. PENIT.: JULY 20, 1942).

d) No one below the Roman Pontiff can give to another the power to grant indulgences, unless he has this faculty by an express indult from the Holy See. No one below the Roman Pontiff can grant indulgences applicable to the Souls in Purgatory. No one below the Roman Pontiff can add to an indulgence granted by the Holy See to an object or act of piety or to a sodality, unless new conditions to be fulfilled are prescribed (c. 913 AD 1–3).

e) Those who have asked and obtained from the Sovereign Pontiff grants of indulgences for all the faithful are obliged to bring to the Sacred Penitentiary authentic copies of these grants; such a grant is otherwise null and void (c. 920).

f) New indulgences which have not been promulgated at Rome may not be publicly announced without first consulting the local Ordinary, even if the indulgences have been granted to the churches of regulars (c. 919, 1).

g) If a book, pamphlet, leaflet, or the like contains grants of indulgences, it may not be published without the leave of the local Ordinary. But the express permission of the Holy See itself is required to print and publish in any language the following: an authentic collection of prayers and pious works to which indulgences have been attached by the Holy See; a list of the apostolic indulgences; a summary of grants of indulgences, whether compiled in the past but never

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approved or whether compiled now for the first time (cc. 919, 2; 1388, 1–2).

h) Those who traffic in indulgences are *ipso facto* excommunicated, the excommunication being simply reserved to the Holy See (c. 2327).

i) No one gaining an indulgence can apply it to another who is living. All indulgences granted by the Roman Pontiff are applicable to the Souls in Purgatory, unless the contrary is evident (c. 930).

j) An indulgence attached to an article of devotion is only lost if the article is sold or is destroyed (c. 924, 2).

k) If a church is totally destroyed but rebuilt within fifty years under the same title and in the same or almost the same place, indulgences attached to the church remain in force (cc. 75; 924, 1).

l) A plenary indulgence attached to feasts of our Lord and of our Lady is understood to be granted to those feasts only which are in the calendar of the universal Church. A plenary or partial indulgence attached to the feasts of the Apostles is understood as granted to their natal day (day of death) only. Unless expressly stated otherwise in the decree, a plenary indulgence granted "daily and in perpetuity" or "daily but for a time" to those visiting a particular church or public oratory can be gained on any day but only once a year by the same individual (c. 921, 1–3).

m) If the Office and Mass of a feast but not its External Solemnity are perpetually transferred, the indulgences attached to the feast are transferred also. The indulgences attached to a feast are also trans-

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ferred, if the External Solemnity of the feast but not its Office and Mass is perpetually or temporarily transferred. These rules also apply to indulgences attached to devotions celebrated in connection with the transferred feast or attached to prayers of three or seven or nine days before or after the feast or during its octave (c. 922; N. 562 B).

n) If an indulgence is attached to a pious exercise when performed publicly for a designated month and if it is deemed opportune to conclude the exercise on a particular feast day which is not the last day of the month but which will give the faithful a favorable opportunity to go to Confession and Communion or which has some other praiseworthy advantage, it is then allowed to begin the exercise on any day either of the month in question or of the preceding month provided that the exercise is performed for a space of thirty days (S. PENIT.: MARCH 10, 1941).

o) Pious exercises are said to be performed publicly when they are performed in common in a church or in a public or (by those indicated in n. 623 e) a semi-public oratory; in other cases they are said to be performed privately (ENCH. INDUL: PRAENOT. AD 7).

623. *The Gaining of Indulgences.* A person is incapable of gaining an indulgence for himself unless he is baptized, not excommunicated, in the state of grace at least at the completion of the prescribed works, and a subject of the one granting the indulgence. In order that one who is capable may actually gain it, he must have a least a general intention of gaining it and he

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must perform the enjoined works at the time and in the manner prescribed in the grant (c. 925, 1–2).

b) A plenary indulgence is understood to be granted in such a way that, if a person cannot gain it fully, he can gain it partially in accordance with his dispositions (c. 926).

c) Unless it should appear otherwise from the tenor of the concession, indulgences granted by Bishops can be gained by anyone actually in their territory at the time but only by their proper subjects outside of their territory (c. 927).

d) Unless it is otherwise expressly stated, a plenary indulgence can be gained once only on the same day, even though the prescribed work is performed oftener. Unless the contrary is expressly stated, a partial indulgence can on the same day be gained as often as the prescribed work is repeated (c. 928, 1–2).

e) If a visit to an undetermined church or public oratory is prescribed for gaining an indulgence, a visit to a semi-public oratory will suffice for the following provided that the oratory is one in which they can satisfy the precept of hearing Mass: the faithful of both sexes who for reasons of perfection or instruction or education or health live a common life in a house connected with the oratory and established by the proper Ordinary and not connected with a church or public oratory; those who live in the house as servants (c. 929).

f) If a visit to a church or an oratory is prescribed, this condition is satisfied by coming to the church or oratory with at least a general or implicit intention of honoring God in Himself or in His Saints and by say-

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ing the particular prayer prescribed or, if no particular prayer is prescribed, by saying any oral or mental prayer that one's piety and devotion may suggest (S. PENIT.: SEPT. 20, 1933).

g) If a visit to a church or an oratory is prescribed to gain an indulgence attached to a determined day, the visit can be made any time from noon of the preceding day to midnight of the day itself (c. 923).

h) If Confession is prescribed as a condition for gaining an indulgence, it can be made within the eight days immediately preceding the day to which the indulgence is attached; Communion, if required, can be received on the day immediately preceding the day; both Confession and Communion can be made within the subsequent octave of the day. If Confession and Communion are required in connection with a pious exercise of three days or a week or longer, they can also be made within the octave immediately following the close of the exercise (c. 931, 1–2).

i) If one is accustomed to go to Confession at least twice a month or to receive Communion daily in the state of grace and with a right and pious intention, he can without a special Confession gain all the indulgences for which a special Confession would otherwise be required; this holds, even if one is legitimately impeded from going sometimes to Confession twice a month or if one abstains from Communion once or twice a week. But this concession does not apply to the indulgences of the Ordinary and Extraordinary Jubilee or to indulgences granted after the manner of a Jubilee (c. 931, 3).

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j) If Confession is required for gaining an indulgence, this condition must be satisfied even if one is not conscious of any mortal sin; for such a person, however, absolution is not required (CONG. CONC.: MAY 19, 1759; AUG. 20, 1822).

k) An indulgence cannot be gained for a work to which one is obliged by some law or precept, unless it is otherwise expressly stated in the concession; but one who performs a work imposed in Confession as a penance and to which an indulgence is attached can by the same work satisfy the penance and gain the indulgence (c. 932). The Easter Communion of precept can similarly be applied where Communion is required for gaining an indulgence, unless there is question of a Jubilee indulgence (CONG. CONC.: DEC. 15, 1841; MAY 10, 1844).

l) One and the same object or place can be enriched with more than one indulgence on various titles; but more than one indulgence cannot be gained by one and the same work to which various indulgences are attached on various titles, unless the work in question is Confession or Communion or unless in a particular case it is otherwise expressly stated (c. 933).

m) If for the gaining of an indulgence a prayer for the intention of the Sovereign Pontiff is in general prescribed, a mental prayer will not suffice; but the vocal prayer said can be freely determined unless a special prayer is assigned; one *Pater*, *Ave*, and *Gloria* will be sufficient, though these prayers are not prescribed (c. 934, 1; S. PENIT.: SEPT. 20, 1933). To gain a *toties quoties* plenary indulgence for which a visit to a church

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or public oratory is required, six *Paters*, *Aves*, and *Glorias* for the intention of the Pope are required and sufficient at each visit (S. PENIT.: JULY 5, 1930).

n) If a special prayer is prescribed for the gaining of an indulgence, it can be said in any language provided that the fidelity of the translation is vouched for in a declaration of the Sacred Penitentiary or of one of the Ordinaries of the place where the language in question is the vernacular language; but an indulgence ceases completely, if an indulgenced prayer is *substantially* changed by any addition or subtraction or interpolation (c. 934, 2; S. PENIT.: NOV. 26, 1934). If the *Hail Mary* is prescribed for the gaining of an indulgence, it may be recited by both Latins and Orientals according to the text used in the Latin rite or according to any of the approved texts of the Oriental rites; this however does not apply to a public recitation in regard to which no change should be introduced (CONG. ORIENT.: APRIL 22, 1944; AAS: XXXVI, 1944, P. 245).

o) If a prayer is prescribed for the gaining of an indulgence, it is sufficient to recite it alternately with a companion or to follow along mentally while it is being recited vocally by another (c. 934, 3). But indulgences attached to invocations and to so-called ejaculatory prayers can be gained by anyone at any time by even only a mental recitation of them (S. PENIT.: DEC. 7, 1933).

p) If on account of some manual work or for some other reasonable cause a person is impeded from satisfying the condition of holding in his hands beads or a

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crucifix which have been blessed for the purpose of gaining the indulgences of the Rosary or of the Way of the Cross, these indulgences can nevertheless be gained provided that during the recitation of the required prayers one is carrying in some way on his person the said beads or crucifix (S. PENIT.: NOV. 9, 1933; N. 448 e–g).

q) For those who are legitimately impeded from performing pious works prescribed for the gaining of indulgences, these works can be commuted to others by confessors (C. 935). This holds, even if the work in question is a visit to a determined church or oratory (CODE COMM.: JAN. 19, 1940). Confessors can use this faculty even outside of Confession, provided that here and now they can validly and licitly hear the Confession of the person concerned (THEOL. MOR.: II, N. 1127).

r) Mutes can gain the indulgences attached to the recital of public prayers, if together with the other faithful praying in the same place they devoutly raise their mind and heart to God; if there is question of private prayers, it is sufficient if they recite them mentally only or if they express them with signs or if they read them with their eyes (C. 936).

s) If an indulgence is said to be granted under the "usual conditions," the following are the conditions meant: Confession; Communion; a visit to a church or to a public or (for those indicated in n. 623 e) a semi-public oratory; prayer for the intention of the Sovereign Pontiff (ENCH. INDUL.: PRAENOT. AD 4).

t) Indulgences granted by a general decree of the

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Pope can be gained by those also who belong to the Oriental rites; but indulgences granted in favor of Orientals expressly can be gained by them only (EPH. LIT.: LVIII, P. 25 FF).

PARTICULAR INDULGENCES

624. ***For January.*** This month is dedicated to the Holy Name of Jesus. To those of the faithful who during this month perform devoutly some special devotion to the Most Holy Name of Jesus the following indulgences are granted: an indulgence of seven years once every day of the month; a plenary indulgence under the usual conditions, if this devotion is performed daily throughout the month (ENCH. INDUL.: N. 118).

b) A plenary indulgence is granted to those of the faithful who on the feast of the Holy Name of Jesus and out of devotion visit some church or public or (as noted in n. 623 e) semi-public oratory and pray for the intention of the Sovereign Pontiff; the prescribed conditions are Confession and Communion (ENCH. INDUL.: N. 120).

625. ***For March.*** This month is dedicated to St. Joseph. To those of the faithful who during this month or (if impeded during March) during any other month devoutly assist at some public pious exercise in honor of St. Joseph the following indulgences are granted: an indulgence of seven years once every day of the month;

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a plenary indulgence if they assist as above for at least ten days in the month, confess their sins, receive Communion, and pray for the intention of the Sovereign Pontiff (ENCH. INDUL.: N. 466).

b) To those of the faithful who during the month of March privately honor St. Joseph with some prayers or with some pious devotion the following indulgences are granted: an indulgence of five years once every day of the month; a plenary indulgence under the usual conditions if they do this every day throughout the entire month, provided that there is no public exercise in his honor or (if there is) that they are legitimately impeded from assisting at this exercise (ENCH. INDUL.: N. 466).

c) To those of the faithful who before the feast of St. Joseph devoutly assist at a public novena in his honor the following indulgences are granted: an indulgence of seven years each day; a plenary indulgence if they assist at these novena devotions for at least five days and if they confess their sins, receive Communion, and pray for the intention of the Sovereign Pontiff (ENCH. INDUL.: N. 467).

d) To those of the faithful who before the feast of St. Joseph make a private novena in his honor with the intention of completing it the following indulgences are granted: an indulgence of five years once each day; a plenary indulgence under the usual conditions if they complete the novena, provided that there is no public novena during this time in his honor or (if there is) that they are legitimately impeded from assisting at it (ENCH. INDUL.: N. 467).

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626. ***For May.*** This month is dedicated to the Blessed Virgin. To those of the faithful who during this month devoutly assist at some public pious exercise in honor of the Blessed Virgin the following indulgences are granted: an indulgence of seven years once each day; a plenary indulgence if they assist as above for at least ten days in the month and if they confess their sins, receive Communion, and pray for the intention of the Sovereign Pontiff (ENCH. INDUL.: N. 325).

b) To those of the faithful who during the month of May privately honor the Blessed Virgin with prayers or with some pious devotion the following indulgences are granted: an indulgence of five years once each day; a plenary indulgence under the usual conditions if they do this every day throughout the entire month, provided that there is no public exercise in Her honor or (if there is) that they are legitimately impeded from assisting at it (ENCH. INDUL.: N. 325).

627. ***For June.*** This month is dedicated to the Sacred Heart of Jesus. To those of the faithful who during this month or (according to the prudent judgment of the Ordinary) during some other month devoutly assist at some public pious exercise in honor of the Sacred Heart the following indulgences are granted: an indulgence of ten years each day of the month; a plenary indulgence if they assist as above for at least ten days in the month and if they confess their sins, receive Communion, and pray for the intention of the Sovereign Pontiff (ENCH. INDUL.: N. 253).

b) To those of the faithful who during the month of

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June privately honor the Sacred Heart with prayers or some other pious devotion the following indulgences are granted: an indulgence of seven years once each day of the month; a plenary indulgence under the usual conditions if they do this every day throughout the entire month, provided that there is no public exercise in honor of the Sacred Heart or (if there is) that they are legitimately impeded from assisting at it (ENCH. INDUL.: N. 253).

c) If the month dedicated to the Sacred Heart is solemnly celebrated with a sermon each day of the month or with spiritual exercises for eight days and with at least two sermons each day and if this takes place in a church or in a public or (for those indicated in n. 623 e) a semi-public oratory, the following indulgences are granted: a *toties quoties* plenary indulgence at each visit on the closing day of the month to those who attended the sermons and prayers for at least ten days or who made the entire eight day retreat performing various devotions during it, provided that they also go to Confession and receive Communion and at each visit say six *Paters*, *Aves*, and *Glorias* for the intention of the Pope; an indulgence of 500 days to those who performed some pious work in order that the public devotions might become more widely known or better attended; a plenary indulgence to those who receive Communion during the month on condition that they go to Confession, visit some church or public oratory, and pray for the intention of the Pope; a personal privileged altar on the concluding day of the month to the preachers and to the rectors of the churches and ora-

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tories where the public devotions are held (ENCH. INDUL.: N. 253).

628. *For July.* This month is dedicated to the Most Precious Blood. To those of the faithful who during this month devoutly assist at some public pious exercise in honor of the Precious Blood of our Redeemer the same indulgences are granted as noted in n. 627 a (ENCH. INDUL.: N. 217). To those who during this month privately honor the Precious Blood with prayers or some other pious devotion the same indulgences are granted as noted in n. 627 b (ENCH. INDUL.: N. 217).

629. *For September.* This month is dedicated to the Sorrows of the Blessed Virgin. To the faithful who during the month of September honor our Sorrowful Mother with prayers or some other pious devotion the following indulgences are granted: an indulgence of five years once each day of the month; a plenary indulgence under the usual conditions if they do this every day throughout the entire month (ENCH. INDUL.: N. 381).

b) A plenary indulgence once a day throughout the year is granted to those who recite the Seven Dolor Rosary in the presence of the Blessed Sacrament reserved in the tabernacle or exposed; the prescribed conditions are Confession and Communion (S. PENIT.: JAN. 15, 1954). It is not required that the Rosary should be specially blessed.

630. *For October.* This month is dedicated to the Most Holy Rosary of the Blessed Virgin. To those of

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the faithful who in the month of October publicly or privately recite piously at least five decades of the Rosary the following indulgences are granted: an indulgence of seven years each day; a plenary indulgence if on the feast of the Holy Rosary and throughout the octave they do as noted above and if they also confess their sins, receive Communion, visit some church or public oratory; a plenary indulgence if after the octave of the feast of the Holy Rosary they recite at least five decades of the Rosary for at least ten days and if they also go to Confession, receive Communion, and visit some church or public oratory (ENCH. INDUL.: N. 398).

631. *For November.* This month is dedicated to the Souls in Purgatory. To the faithful who in the month of November assist the Souls in Purgatory with prayers or other pious exercises the following indulgences are granted: an indulgence of three years once each day of the month; a plenary indulgence under the usual conditions if they perform the same work every day for the entire month (ENCH. INDUL.: N. 589).

b) To those of the faithful who in the month of November devoutly assist at some public pious exercise in suffrage for the Souls in Purgatory the following indulgences are granted: an indulgence of seven years once each day of the month; a plenary indulgence if they assist as noted for at least fifteen days in the month and if they also go to Confession, receive Communion, and pray for the intention of the Pope (ENCH. INDUL.: N. 589).

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c) To the faithful who during the octave of the Commemoration of All Souls visit a cemetery with piety and devotion and say either an oral or mental prayer for the departed a plenary indulgence applicable only to the Souls in Purgatory is granted under the usual conditions; this indulgence may be gained once each day during the octave. On any other day in the year an indulgence of seven years may be gained once a day for the same visit and prayer; the indulgence is applicable only to the Souls in Purgatory (ENCH. INDUL.: N. 592).

d) Concerning the *toties quoties* indulgence on Nov. 2, see n. 610 j. Concerning the privileged altar during the octave of the Commemoration of All Souls, see n. 82 k.

632. ***For December.*** This month is dedicated to the Immaculate Conception. To the faithful who in this month of December perform some exercise of piety in honor of the Immaculate Conception the following indulgences are granted: an indulgence of five years once each day of the month; a plenary indulgence on the usual conditions, if they perform this exercise every day for the entire month (ENCH. INDUL.: N. 364).

633. ***Portiuncula Indulgence.*** This indulgence may be gained in the following churches and oratories: the churches and public oratories of the three Franciscan Orders; churches and oratories which prior to July 10, 1924 had been given this privilege *in perpetuum*, all privileges given *ad tempus* or *ad beneplacitum* being

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abrogated as of that date; churches and oratories which since July 10, 1924 have requested and obtained from the Sacred Penitentiary this specific privilege (s. PENIT.: JULY 10, 1924).

b) Any petition for this privilege must be sent to the Sacred Penitentiary and must be recommended by the local Ordinary. If the privilege is desired for a cathedral or parochial church, the Ordinary need only testify to that fact. If it is desired for any other church or oratory, the Ordinary of the place must vouch for the fact that the privilege will be fitting and advantageous to the faithful which will be the case especially in large parishes; it is no longer required that to receive this privilege a church or oratory should be approximately two miles (3 kilometers) or more distant from any other church or oratory already possessing this privilege. Petitions should not be sent later than May 31, if it is desired to begin using the privilege the same year; telegrams will not be honored (s. PENIT.: JULY 10, 1924; MAY 1, 1939; MONIT. ECCLES.: LI, 1939, P. 175).

c) If for any special reason this privilege is given to a semi-public oratory, it is to be understood as favoring those only who belong to the community or group for whose benefit the oratory was erected (s. PENIT.: JULY 10, 1924 AD VI).

d) This indulgence is attached to Aug. 2. Unless Aug. 2 is a Sunday, the local Ordinary or the pastor or the rector of the church may transfer the day to the following Sunday if for a just cause he judges this to be expedient (s. PENIT.: JULY 10, 1924 AD VII). See also n. 623 g.

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e) The faithful, who on the day indicated in the preceding paragraph visit a church or oratory which has been given the privilege of the Portiuncula Indulgence, can gain a plenary indulgence for each visit; the conditions are Confession, Communion, and at each visit the recitation of six *Paters, Aves,* and *Glorias* for the intention of the Sovereign Pontiff (ENCH. INDUL.: N. 698). See also n. 623 q.

f) The Portiuncula Indulgences may but need not be applied to the Souls in Purgatory; they may also therefore be gained for oneself.

634. ***The Papal or Apostolic Blessing.*** A plenary indulgence under the usual conditions is given to those of the faithful who piously and devoutly receive the Blessing of the Sovereign Pontiff when given by him personally *Urbi et Orbi;* this holds, even if the Blessing is given by radio (ENCH. INDUL.: N. 695).

b) Bishops in their proper diocese have by law the faculty of giving the Papal Blessing with a plenary indulgence three times a year, once on Easter Sunday and the other two times on two solemn feasts to be designated by them. The Blessing must be given according to the formula given in the Pontifical and at the conclusion of the solemn Mass, in which case the customary absolution and blessing after the Gospel is omitted; the Blessing can be given, even if the Bishop only assists at the Mass. The plenary indulgence is gained by those present in the church and under the usual conditions (C. 914; P.R.: IV SECT., N. 8; S.R.C. 2682, XIV; 2931; S. PENIT.: JULY 20, 1942).

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c) Abbots and Prelates *nullius* and Vicars and Prefects Apostolic have by law the faculty of giving the Papal Blessing with a plenary indulgence twice a year within their own territory, even if they do not have the episcopal character; the two times are Easter Sunday and another solemn feast of their own choosing. The Blessing is given according to the formula of the Pontifical at the conclusion of the solemn Mass; it is given by them, even if they only assist at the Mass. The plenary indulgence can be gained under the usual conditions by all who are present (c. 914; S. PENIT.: JULY 20, 1942; EPH. LIT.: LXI, P. 113 AD II).

d) The formula of the Papal Blessing given in the Pontifical shall also be used by Cardinals, whenever outside of Rome they are permitted to give the Apostolic Blessing (S.R.C.: JUNE 23, 1944).

e) Regulars who have the privilege of giving the Papal Blessing with a plenary indulgence shall use the formula of the Roman Ritual (R.R.: IX, C. X, N. 1). They cannot however use this privilege except in their own churches and in the churches of nuns or tertiaries legitimately aggregated to their Order; but even this is forbidden if the Bishop gives the Blessing in the same place and on the same day. The plenary indulgence attached to the Blessing is granted under the usual conditions to all who are present to receive the Blessing (c. 915; EPH. LIT.: LXI, P. 113 AD II).

f) The formula of the Papal Blessing cited in the preceding paragraph shall also be used by any other priest whether secular or religious who has been given the privilege of imparting this Blessing with a plenary in-

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dulgence on a certain day or days or in a designated place; but this Blessing cannot be given if the Bishop gives it in the same place and on the same day. The plenary indulgence is gained under the usual conditions by those who are present to receive the Blessing. The priest giving it shall wear surplice and white stole (R.R.: IX, C. X, N. 1; S.R.C.: MARCH 12, 1940).

g) The faculty of giving the Papal Blessing in the City of Rome is given to no one because of the presence there of the Pope himself (S.R.C.: JUNE 23, 1944).

h) If missionary priests or any other priest has been given the faculty of giving the Papal Blessing with a plenary indulgence at the end of a mission or retreat or even a single sermon and if according to the tenor of the indult the Blessing is to be given with a Crucifix and according to the prescribed rite and formula, they shall make a single sign of the Cross with a Crucifix over the people and say at the same time: *Benedictio Dei omnipotentis, Patris, et Filii,* † *et Spiritus Sancti, descendat super vos, et maneat semper.* ℟. *Amen* (R.R.: IX, C. X, N. 2; S.R.C. 4265, III; EPH. LIT.: LXI, P. 114). The above does not apply to clerical religious institutes which have received from the Holy See another or a proper rite and formula; but this may not be used except for the occasions specified.

i) Concerning the Apostolic Blessing for the moment of death, see n. 378.

635. *Other Plenary Indulgences.* Concerning the plenary indulgence of the privileged altar, see nn. 81–84. Concerning the plenary indulgences of the Way of

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the Cross, see nn. 446–447. Concerning Crucifixes blessed with the indulgences of the Way of the Cross, see n. 448.

636. *Articles of Devotion.* Concessions granted to pious associations in virtue of which priest members were empowered to bless articles of devotion and to attach indulgences to them were revoked on April 1, 1933, so that thereafter such faculties can only be obtained directly from the Sacred Penitentiary. But privileges of this kind granted to religious institutes were declared to remain in force, but in such a way that they can be communicated only to priests belonging to the institute in question (S. PENIT.: MARCH 20, 1933). If a cleric was enrolled in one of the above pious associations before April 1, 1933 but received the priesthood only after, such a one cannot claim any of the faculties referred to. If a priest was enrolled in one of these associations before April 1, 1933 but was approved for Confessions only after, he retains the faculties referred to with the exception of the faculty to attach to any object of devotion the Apostolic Indulgences and the plenary indulgence for the moment of death (S. PENIT.: MARCH 2, 1937).

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ALPHABETICAL INDEX

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ALPHABETICAL INDEX*

A CUNCTIS: 23 *a–e*; 47 *d*; 64 *g*; 210 *a–b*; 218 *c*; 219 *b*.

ABBOT: oration for, 285 *d*; orders, 380 *j*.

ABBOT NULLIUS: churches, 8 *a, c*; fixed altars, 65 *a, c*; sacred stones, 75 *d*; chalices, 95 *c*; patens, 99 *f*; bells, 176 *e*; Bl. Sacr., 25 ad 2; funeral church, 28 ad 7; burial-place, 31 *d*, 89 *c*; oratory, 56 *a*; portable altar, 80 *e*; privileged altar, 82 *h*; cemeteries, 85 *c, e*; in Canon, 233 *f*; oration for, 285 *d*; Mass *pro populo*, 308 *b*; confirmation, 355 *c*; orders, 380 *h*; dimissorials, 381 *a* ad 4; indulgences, 622 *c*. See Local Ordinary.

ABJURATION OF HERESY: formula, 352 *e*; rite, 352 *f*.

ABLUTION VASE: 159 *a–c*.

ABLUTIONS: position of priest, 186 *t*, 240 *a*; when binating, without interruption, 240 *b*, with interruption, 240 *c* (one method), 240 *e* (another method); wine by mistake, 240 *d*.

ABSOLUTION (LIBERA): prescribed, 434 *a*; permitted, 435 *a–b*; forbidden, 435 *c*; the celebrant, 436 *a–d*; from altar to catafalque, 437 *b*; position of participants, 437 *c*; the choir, 437 *d*; the rite, 437 *e–k*; the vernacular, 437 *l*.

ABSOLUTION, Sacramental: by a priest, 361 *o–p*; by a bishop, 361 *r*; short form, 361 *q*.

ACCIDENTS: with Host, 183 *a–m*; with Chalice, 185 *a–p*.

AD LIBITUM ORATION: suppressed, 210 *a–b*; optional votive collects, 217 *a–g*.

ADJUVA NOS DEUS: 191 *c* ad 8, 192 *c* ad 3, 496 *b*.

ADMINISTRATOR APOSTOLIC: oratory, 56 *a*; portable altar, 80 *e*; anniversaries, 214 *j*; in Canon, 233 *f*; Mass *pro populo*, 308 *b*. See Local Ordinary.

ADULTS, Baptism Of: 348 *a–m*; infant baptism, when licit for adults, 348 *k–l*, 351 *e*; private baptism outside danger of death, 351 *c*; ceremonies of solemn baptism, 351 *a*, *f–n*, 504 *g*.

ADVENT, Ember Days Of: see Advent, Ferias Of.

ADVENT, Ferias Of: 457 *a–j*; Office, 458; Mass, 459.

ADVENT, Season Of: see Table of Contents, 453–461.

ADVENT, Sundays Of: 454 *a–e*; Office, 455; Mass, 456.

ADVENT, Vigils In: abolished, 452 *b* ad 8, 457 *j*.

AGATHA ST.: 250 *d*, 550.

AGNES ST.: 544, 546 *b*.

AGNUS DEI: 194 *c* ad 6, 244 *a*, 246 *h*, 284 *c*.

AIRPLANE: faculties for confession, 363 (Note).

* Marginal numbers are cited.

www.obrascatolicas.com

ALB: 121 *a–m;* at Communion, 369 *b;* at services for the dead, 425 *b*, 429 *a*, 436 *b–c*, 438 *h;* at Vespers, 443 *e*.
ALCOHOL: 178 *c, d, f,* 184 *b–j* (*passim*), 366 *a–e*.
ALL SAINTS, Vigil Of: suppressed, 452 *b* ad 8, 607; fast, 607.
ALL SOULS' DAY: 610 *a–k*.
ALLELUJA: with psalm-antiphons, 333 *g;* Vespers before Septuagesima, 485 *b;* during Pre-Lent and Lent in Office and Mass, 485 *c–e;* during paschaltide in Office and Mass, 506 *j–k;* at Benediction, 412 *h*, 506 *f*, 528 *k;* after Communion, 368 *l*, 369 *e*, 370 *g*, 506 *e*, 528 *j;* in Office of Easter, 507 *c;* in Mass of Easter, 507 *d*, 508 *d, i;* in the *Vidi aquam*, 403 *h*, 506 *d*.
ALMA REDEMPTORIS: during Advent, 336 *e* ad 1, 453 *d;* during Christmastide, 336 *e* ad 2, 462 *d;* during Exposition 414 *b*.
ALPHONSUS ST.: 588.
ALTAR: location of, 54 *b*, 63 *a–c*, 76 *g; versus populum*, 63 *a*, 71 *b;* cloths, 135 *a–i*, 183 *l*, 185 *p*, 136 *a–d* (chrismale), 137 *a–d* (vesperale); canopy, 145 *a–f;* cards, 158 *a–d*. See Table of Contents, 58–84.
AMBRY: for sacred oils, 110 *m–n*.
AMEN: after the Pater, 326 *d;* in form of baptism, 345 *b*.
AMICE: 120 *a–k*.
AMPLIFIERS: 30 *h*, 31 *m*, 173 *b*.
ANASTASIA ST.: 463 *l*.
ANDREW ST.: suppressed vigil, 452 *b* ad 8, 614.
ANGELA MERICI ST.: 573 *d*, 574.
ANGELS: relative dignity, 23 *d*, 318 *k* ad 6, 320 *n* ad 6; votive Masses of, 253, 262, 441 *d*.
ANGELUS: clapper, 160 *m;* during Lent, 490 *d;* during paschaltide, 506 *c;* after paschaltide, 525 *g*, 526 *c*.
ANNE ST.: 250 *d*.
ANNUNCIATION: the *Credo*, 191 *c* ad 9; on Good Friday, 308 *h;* feast of, 561 *a–b*.
ANTHONY ST.: secret-prayer, 220 *f*.
ANTICIPATED SUNDAY: 452 *b* ad 6, 481 *a–b*, 533.
ANTIPENDIUM: 146 *a–l;* Holy Saturday, 504 *q;* Candlemas, 548 *e*.
ANTIPHON: psalm, 333 *a–g;* Magnificat, 334 *a–o;* Benedictus, 335 *a–j;* final, 336 *a–e*.
APERI DOMINE: 325 *a–b*.
APOSTATES: marriage with Catholics, 392 *j*.
APOSTLES: relative dignity, 23 *d*, 318 *k* ad 6, 320 *n* ad 6; votive Mass, 254 *e*.
APOSTOLIC BLESSING AT DEATH: by whom, 378 *a;* to whom, 378 *b–e;* the indulgence attached, 378 *f–g;* the rite, 378 *h–l;* short forms, 378 *m–n;* plural form, 378 *o;* afterwards, 378 *p–q*.

www.obrascatolicas.com

ARCHANGELS: relative dignity, 23 *d*, 318 *k* ad 6, 320 *n* ad 6; votive Mass, 253, 262.
ARCHBISHOP: churches, 8 *f*; fixed altars, 65 *e*; incensation, 199 *l*; kissing of Gospel, 201 *d*; anniversary, 214 *b*; low Mass *coram*, 306 *n*; indulgences, 622 *c*. See Local Ordinary.
ARCHITECTURE: churches, 3 *a–b*, 31 *h*.
ART, Sacred: diocesan committee of, 3 *b*, 29 *r*.
ARTICLES OF DEVOTION: 622 *j*, 623 *l*, *p*, 636.
ASCENSION: vigil, 452 *b* ad 8, 513 *a*, *c*, 514, 515 *d*, 519 *a*, *e–h*; feast, 520 *a–h*; octave, 452 *b* ad 9, 520 *a*; the days between Ascension and Vigil of Pentecost, 521 *a–j*; Sunday after, 522 *a–b*.
ASH WEDNESDAY: 490 *c*, *e*, *g*, 494 *a*, 495 *a*, 496 *a*, 497 *p–q*. See Ashes.
ASHES, Blessed: how prepared, 497 *c*; blessing obligatory, 497 *a*; blessing optional, 497 *b*; rite, 497 *d–j*; Mass, 497 *k*; assistant priest, 497 *l*; private blessing, 497 *m*; taking home, 497 *n*; on 1st Sunday of Lent, 497 *o*; after low Mass, 243 *f*.
ASPERGES: prescribed and permitted, 401 *a–d*; blessing of water beforehand, 402 *a–g*; without sacred ministers, 403 *a–m*; with sacred ministers, 404 *a–f*.
ASPERSION: baptism by, 344 *j*.
ASSISTANT DEACON: pontifical functions, 120 *j*, 124 *k*, 125 *e*, 199 *n*; Exposition, 411 *k*, 413 *e*; Benediction, 412 *s*, 413 *e*.
ASSISTANT PRIEST: solemn Mass, 120 *j*, 199 *n*, 201 *f–h*, 246 *e–f*; first Mass of a priest, 120 *k*, 307 *c–d*; Mass at sea, 179 *g*; Communion, 239 *s*; Mass of a blind priest, 309 *c*; Exposition, 411 *k*, 413 *e*; Benediction, 412 *s*, 413 *e*; distribution of ashes, 497 *l*.
ASSUMPTION: vigil, 452 *b* ad 8, 536; 592; feast, 593 *a*; octave, 452 *b* ad 9, 593 *a*; title of a church, 21 *n*, 593 *b*.
ASTERISK: in psalm-verse, 331 *k*.
ATHANASIAN CREED: 332 *a–b*.
AVE MARIA, The: suppressed in Office, 326, 623 *n*.
AVE REGINA CAELORUM: from Feb. 2 to Holy Week, 336 *e* ad 3, 479 *b*, 485 *f*, 490 *b*.
AVE VERUM, The: at Exposition, 414 *a*.

BALDACHIN: 145 *e*.
BANNERS: in church, 31 *i–j*; at funerals, 428 *d*.
BANNS: of marriage, 28 ad 5, 395 *a–i*; of ordination, 28 ad 4, 385 *g–h*.
BAPTISM: matter, 344 *a–k*; form, 345 *a–e*; minister, 28 ad 1°, 346 *a–f*; of infants, 347 *a–n*; of adults, 348 *a–m*; sponsors, 349 *a–j*; time, 350 *a–d*; place, 350 *c*, *e*, *g*, *h*, *i*; reception of converts, 352 *a–g*; record of, 353 *a–e*.

www.obrascatolicas.com

BAPTISM, Conditional: 345 *d*, 347 *c–h*, 348 *d*, 351 *c–d*, 352 *a*, *c*.
BAPTISM, Private: 346 *d–e*, 349 *b*, 351 *a–d*.
BAPTISM, Solemn: 346 *a–c*, 351 *a–l*; ceremonies of, 351 *f–n*.
BAPTISM IN CATHOLIC CHURCH: 397 *p*.
BARNABAS ST.: *Credo* 228 *a* ad 5; Office, 575.
BASE: fixed altar, 60 *a–j*.
BASEMENT: of church, 32 *a–c*.
BASILICA: consecration, 7 *b*.
BEATIFICATION: solemnization of, 273 *a–h*.
BEATIFIED, The: title of church, 20 *d*, of fixed altar, 64 *e*; image, 162 *g*, 163 *j*; relic, 169 *b–c*, 171 *a–b*; votive Mass, 255 *a–b*.
BEESWAX: 150 *a–b*, 154 *b–c*; common or unbleached, 154 *d*, 284 *a*, 429 *a*, 435 *d*.
BELLS, Altar: material requirements, 160 *a–e*; at low Mass, 160 *f–h*; at sung or pontifical Mass, 160 *i*; parts of Mass, 160 *j–k*; at Benediction, 160 *l*; Holy Week, 160 *m*.
BELLS, Church: obligation, 173 *a–c*; material requirements, 174 *a–d*; blessing of, 175 *a–e*; consecration of, 176 *a–g*; use of, 33 *b*, 37 *e–f*, 177 *a–h*, 439 *b*; bell ringer, 177 *b*.
BENEDICAMUS DNO: at Mass, 206 *d*, 246 *w*, 508 *i*; at Office, 485 *b*, 507 *c*.
BENEDICTION: with ciborium, 408 *a–g*; with monstrance, 412 *a–u*.
BENEDICTUS: when sung, 244 *a*, *d*; voice-tone, 198 *d*; solemn Mass, 246 *g*, *i*; the canticle during Exposition, 414 *b*.
BENEDICTUS-ANTIPHON: 335 *a–j*.
BICHLORIDE OF MERCURY: uterine Baptism, 344 *h*.
BINATION: when licit, 178 *n*, 310 *a–d*, 311 *e*; stipend, 310 *e*, 463 *e*, 610 *c*; on Palm Sunday, 226 *e*, 310 *f*, 501 *p*; at Offertory, 229 *f*; at Ablutions, 240 *b–e*.
BIRETTA: material requirements, 132 *a–b*; various norms, 132 *c–e*; inferior ministers, 132 *f*; Bl. Sacr. exposed, 132 *g*; for clerics in choral dress, when forbidden and when prescribed, 132 *h–i*; for clerics in sacred vestments, when forbidden and when prescribed, 132 *k–l*; special cases, 132 *j*, *m–r*; preaching, 132 *s*; apart from sacred functions, 132 *t*.
BISHOPS: consecration of churches, 8 *a*, *d–f*, 11 *a*, of fixed altars, 65 *a*, *e*, of sacred stones, 75 *a*, of chalices, 95 *c*, of patens, 99 *f*; funeral church of religious, 27 *c*, 90 *b*; reconciliation of blessed churches, 36 *b–c*, of simply blessed cemeteries, 93 *f*; privileged altar, 83 *d*; domestic oratory, 44 *d*, 56 *a*; portable altar, 80 *c*; solemn blessing of cemetery, 85 *c*; blessing of ciboria and similar vessels, 101 *d* ad 1, 105 *c*, 106 *d*, 107 *e*, 108 *d*, 110 *k*; blessing of vestments, 111 *e*, *f*, *h* ad 1; blessing of linens, 133 *e* ad 1; blessing of images, 162 *i–j*; maniple, 123 *g*; stole,

www.obrascatolicas.com

124 *e*; morse on cope, 129 *d*; candles at Mass, 155 *a*, *c*, *d*; altar cards, 158 *c*; ewer and basin, 161 *g*; pectoral cross, 169 *d*; Mass at sea, 179 *f*; ordo for Mass, 181 *a*; servers at low Mass, 186 *f*; incensation, 199 *l*; vestments from altar, 202 *a*; *oratio imperata* in another diocese, 216 *b*; oration for, when deceased, 285 *c*; funeral Mass, 287 *a*, *c*; low Mass of, 305 *a–i*; Baptism, 351 *m*; Confirmation, 355 *a*, *e*; Confessions, 361 *r*; Communion, 368 *r*; Ordinations, 380 *a*; episcopal consecration, 380 *c–d*; Benediction, 412 *o*; coffin, 428 *c*; Way of the Cross, 444 *c*; indulgenced crucifix, 448 *b*; midnight Mass at Christmas, 464 *d*; Mass on Holy Thursday, 502 *f*; in Canon, 233 *e*. See Bishops Residential; Local Ordinary.

BISHOPS, Residential: consecration of Cathedral, 7 *b*, 12 *b*, *g*, 13 *b*, *d*; title of Cathedral, 21 *b*, *l*, 22 *b*; Bl. Sacr. in Cathedral, 24 *f*, 25 ad 1; last Sacraments, 28 ad 3; funeral church, 28 ad 7; sacred music, 29 *e*, *t–v*; burial-place, 31 *d*, 89 *c*; interdict, 37 *b*, 91 *a*; domestic oratory, 44 *d*, 56 *a*; sepulcher of fixed altars, 69 ad 4–5, 70 *i*; sacred stones, 75 *a*, *e*; chalices, 95 *c*; patens, 99 *f*; church bells, 176 *e*; portable altar, 80 *e*; privileged altar, 82 *h*; kissing of Gospel, 201 *d*; collect on anniversaries, 214 *a–j*; name in Canon, 233 *d–e*; votive Mass for Pope, 276 *e*, and for self, 276 *b*; anniversary and quasi-anniversary Masses for deceased predecessor(s) 283 *b*; low Mass *coram*, 306 *a–m*; Mass *pro-populo*, 308 *b*; ordo for Mass, 181 *a*, for Office, 316 *b*; Confirmation, 355 *a*, 358 *d*; Ordination, 380 *c–g*, 381 *j–k*, 382 *d*; dimissorials, 381 *a* ad 1; Benediction, 412 *t*; Libera, 436 *a*; blessing of ashes, 497 *k*, of palms, 501 *f*, and of candles, 548 *k*; Asperges omitted, 401 *b*; regulation of Corpus Christi processions, 530 *a–b*; indulgences, 622 *c*. See Bishops; Local Ordinary.

BLACK: 118 ad 1–2.

BLASE ST.: blessing of throats, 549 *a–i*.

BLESSED SACRAMENT, Benediction Of: with ciborium, 408 *a–g*; with monstrance, 412 *a–u*; with sacred ministers, 413 *a–e*.

BLESSED SACRAMENT, Exposition Of: with ciborium, 405 (definition), 406 *a–d* (liceity), 407 *a–h* (rite); with monstrance, 409 (definition), 410 *a–h* (prescribed or permitted), 411 *a–m* (rite); during Exposition, 414 *a–o*.

BLESSED SACRAMENT, Procession Of: opening of Forty Hours, 419 *a–g*; close of Forty Hours, 422 *a–g*; public delation of Communion to sick, 370 *f–h*; on Holy Thursday, 502 *t*; on Good Friday, 503 *o*; Corpus Christi, 530 *a–n*.

BLESSED SACRAMENT, Reservation Of: various rules, 24 *a–m*; in churches, 25 ad 1–5, 26 ad 1–3; in public oratories, 42 *a–f*; in semi-public oratories, 48 *a–g*; in private oratories, 51 *a–d*;

www.obrascatolicas.com

when to be discontinued, 33 *b* (violation), 39 *e* ad 1 (reduction).
BLESSED SACRAMENT ORATION: at Mass, 209 *g* ad 5, 211 *c–d*, 212 *a–c*, 417 *n*, 420 *c*.
BLESSED TRINITY: feast, 527 *a–d*.
BLESSED VIRGIN: preface, 250 *g*; votive Mass, 252 *a–e*, 261; final antiphon, 336 *a–c*. See Annunciation, Assumption, Expectation, etc.
BLESSINGS: of churches, 6 *a*, 14–17; oratories, 41 *a*, 46 *a*, 53 *a*; cemeteries, 85–88, 89 *d*; ciboria and similar vessels, 101 *a*, 105 *c*, 106 *d*, 107 *e*, 108 *d*, 110 *k*; vestments, 111 *a–h*, 120–132; linens, 133 *a–c*, 135–143; bells, 175 *a–e*; reserved to pastor, 28 ad 8, 9; apart from Mass, 124 *s*.
BLOOD, Precious: feast, 582 *a–c*; freezing of, at Mass, 185 *l*; vomiting of, 185 *m*; spilling of, 185 *n–p*; other accidents, 185 *a–k*; month of, 628. See Wine, Accidents With.
BLUE: 113 *b*, 128 *c*.
BOW: body, 193 *a–c*, 194 *a–c*; head, 195 *a–c*, 196 *a–c*, 197 *a–f*.
BREAD, Altar: requirements, 182 *a–o*.
BREVIARY: Roman, 315 *a*, *c*; others, 315 *b*, *c*.
BROAD STOLE: 127 *a–g*.
BROADCAST: radio, 31 *n*, 198 *b*, *d*; television, 31 *n–o*.
BURGLAR-ALARMS: 24 *c*.
BURIAL: in a church, 31 *d*, 33 *g* ad 4, 34 *c*. See Funeral, Interment.
BURSE: for corporals, 139 *a–h*, 202 *d*; for sick-calls, 105 *d–e*, 147 *l*.

CAECUTIENTIUM, Missale: 178 *h*, 309 *a–e*.
CANDLEMAS: 548 *a–m*.
CANDLES: material requirements, 154 *a–e*; in what order lighted, 154 *f*; in what order extinguished, 154 *g*; tenebrae candles, 154 *h*, 500 *i*; paschal candle, 154 *c*, 504 *o*, *q*, *s*, *t*, *x*, *y*, 505; low Mass, 155 *a–e*; sung Mass, 155 *f–g*; Forty Hours, 155 *h*, 418 *f*; public Exposition, 155 *i*; 411 *a*; private Exposition, 155 *j*, 407 *a*; relics, 155 *k–m*, 170 *f*, 171 *j*; other lights on altar, 154 *i–j*; votive, 31 *a*, 154 *b*, *c*.
CANDLESTICKS: on altar, 153 *a–k*; around catafalque, 435 *d*.
CANON: name of Pope, 233 *c*; name of Bishop, 233 *d–f*; Saints in, 197 *a–c*, 235 *d*, 237 *c*.
CANONIZATION: solemnization of, 273 *a–h*.
CANOPY: 145 *a–f*, 417 *d*, 419 *b*, *d*, 422 *c*, *e*, 502 *i*, 503 *d*, 530 *j*; over a sacred image, 164 *a*; over a relic of the Cross, 170 *d*; over a relic of a Saint, 171 *h*.
CARDINALS: consecration of churches, 8 *a*, *b*, *f*, of fixed altars, 65 *a–b*, of sacred stones, 75 *b*, of chalices, 95 *c*, of patens, 99 *f*,

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of church bells, 176 *c*; solemn blessing of churches, 15 *b*, of cemeteries, 85 *c–d*; blessing of ciboria and similar vessels, 101 *d* ad 1, 105 *c*, 106 *d*, 107 *e*, 108 *d*, 110 *k*, of vestments, 111 *h* ad 1, of linens, 133 *c* ad 1; funeral church, 28 ad 7; burial-place, 31 *d*, 89 *c*; domestic oratory, 44 *d*, 56 *a*; portable altar, 80 *e*; privileged altar, 83 *d*; authentication of relics, 168 *a*; Mass at sea, 179 *f*; ordo for Mass, 181 *a*; incensation, 199 *l*; kissing of Gospel, 201 *d*; oration for, when dead, 285 *c*; funeral Mass, 287 *a*, *c*; low Mass *coram*, 306 *n*; Baptism, 351 *m*; Confirmation, 355 *c*; Ordinations, 380 *i*; coffin, 428 *c*; Way of Cross, 444 *b*; indulgenced crucifix, 448 *b*; midnight Mass at Christmas, 464 *d*; Mass on Holy Thursday, 502 *f*; indulgences, 622 *c*.

CARILLONS: 173 *c*.

CARPETING: 144 *e–i*, 284 *a*, 503 *k*.

CATAFALQUE: see Absolution (Libera).

CATECHUMENS: Christian burial, 89 *n*.

CATHEDRAL: consecration, 7 *b*; consecration-feast, 12 *b*, *g*, 317 *b*, 318 *k* ad 2, 320 *n* ad 2; consecration-anniversary, 13 *b*, *d*, *j*, 317 *b*, 318 *k* ad 2, 318 (Note), 320 *n* ad 2; titular feast, 21 *b*, 22 *b*, 317 *b*, 318 *k* ad 2, 320 *n* ad 2; Bl. Sacr., 24 *f*, 25 ad 1; sacred music, 29 *k*; midnight Mass at Christmas, 464 *f*; feast of Epiphany, 476 *f*; holy oils, 110 *a*, 502 *d*; blessing of candles, 548 *c*. See Church.

CECILIA ST.: feast, 612.

CELEBRET: 178 *j–l*.

CEMETERY: solemn blessing, 85 *a–j*; simple blessing, 86 *a–f*; cemetery-extension, 87 *a–b*; individual grave, blessing of, 88 *a–e*; burial in a blessed cemetery, 89 *a–s*; choice of, 90 *a–c*; under interdict, 91 *a–e*; violation of, 92 *a–i*; reconciliation of, in general, 93 *a–c*, if solemnly blessed, 93 *d–e*, if simply blessed, 93 *f*; holy water in rite of reconciliation, 93 *g*; desecration of, 93 (Note).

CEMETERY CHURCH: 27 *f*.

CEMETERY ORATORY: public oratory, 43 *e*; semi-public oratory, 49 *e*; private oratory, 50 *b*, 54 *a–e*.

CERE-CLOTH: 136 *a–d*.

CHAINS, St. Peter's: feast of, 587.

CHAIR OF ST. PETER: at Rome, 542 a; at Antioch, 553.

CHAIR OF UNITY OCTAVE: 542 *b*.

CHALICE: material requirements, 94 *a–h*; consecration, 95 *a–g*; handling, 96 *a–e*; desecration, 97 *a–d*; how and when brought to altar, at low Mass, 202 *c–d*, at solemn Mass, 246 *c*, at high Mass, 248 *a*; bination rubrics, at Offertory, 229 *f*, at Ablutions, 240 *b–e*; veil of, 98 *a–g*, 202 *c*.

CHANT: 29 *a–s*. See Sacred Music.

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CHASUBLE: 128 *a–n;* Exposition with ciborium, 407 *b;* Benediction with ciborium, 408 *b;* Exposition with monstrance, 411 *c;* Benediction with monstrance, 412 *c.*
CHILD-BIRTH, Blessing After: 52 *g,* 449 *a–i.*
CHIMES: 160 *d,* 173 *c.*
CHOIR: 29 *j–o;* assistance in, 245 *a–g;* Mass in, 248[2].
CHOIR DIRECTOR: 29 *m.*
CHRISMALE: 136 *a–d.*
CHRISTMAS: vigil of, 452 *b* ad 7, 454 *d,* 461 *a–f;* feast of, 463 *a–o;* midnight Mass, 464 *a–i;* octave of, 452 *b* ad 9, 465 *a–e.*
CHURCH, Oration For: 210 *a–b,* 218 *c.*
CHURCH, Religious: permission, 2 *a–b;* construction and repair of, 3 *a–b;* blessing of corner-stone, 4 *f;* consecration-anniversary and similar proper feasts, 13 *c;* under care of one religious exclusively, 21 *h;* Bl. Sacr. in, 25 ad 5, 26 ad 3; funeral services, 27 *c;* midnight Mass on Christmas, 464 *c;* Mass on Holy Thursday, 502 *h;* Exposition without permission of local Ordinary, 410 *h.*
CHURCHES: see Table of Contents, 1–39.
CHURCHING: 52 *g,* 449 *a–i.*
CIBORIUM: material requirements, 100 *a–d;* when required, 100 *e–g;* blessing of, 101 *a–d;* care of, 102 *a–c;* purification of, 103 *a–i;* veil of ciborium, 104 *a–e.*
CINCTURE: 122 *a–h.*
CIRCUMCISION: feast, 471 *a–d.*
CIVORY: 145 *b.*
CLAPPER: 160 *m.*
CLEMENT I ST.: feast, 613.
CLERICS: funeral of, 428 *e.*
CLOTH OF GOLD: vestments, 113 *c;* antipendium, 146 *h.*
CLOTH OF SILVER: vestments, 113 *d;* antipendium, 146 *h.*
COADJUTOR: with right of succession, 214 *h.*
COFFIN: ornamentation of, 428 *b–d.*
COLLECTS: see Oration; Commemorations; Votive Collects.
COLLEGE: ecclesiastical, 42 *f,* 44 *b,* 48 *f.*
COLORS: for vestments, 113 *a–g,* 387 *h;* white, 114; red, 115; green, 116; violet, 117; black, 118; rose, 119; antipendium, 146 *g–l;* lining material, 128 *c;* lace-backing, 121 *d;* Bl. Sacr. throne, 151 *e;* altar boy cassocks, 186 *v.*
COMMEMORATIONS, Seasonal: abolished, 210 *a–b.*
COMMEMORATIONS, Special: at Mass, 209 *a–g;* in sung Masses, 209 *f;* at Vespers, 319 *a–d;* at Lauds, 324 *a–d.*
COMMENTATOR: 312 *e.*
COMMITTEE DIOCESAN: of sacred art, 3 *b,* 29 *r;* of sacred liturgy, 3 *b,* 29 *r;* of sacred music, 3 *b,* 29 *d, e, m, r,* 30 *e, n.*

www.obrascatolicas.com

COMMUNICANTES: when proper, 235 *a–c*; from Jan. 2 to Jan. 5 inclusively, 474 *b*; from Jan 7 to Jan. 13 inclusively, 477 *b*; between Ascension and Vigil of Pentecost, 521 *c*, *i*, 522 *b*; the Saints referred to in, 235 *d*.
COMMUNION: altar, 27 *d–j*; minister, 364 *a–d*; recipient, 365 *a–l*; fast, 366 *a–c*, 464 i; time, 311 *f–g*, 367 *a–i*, 464 *a*; place of, 239 *c*, 367 *j–l*; reservation of Hosts, 182 *k–o*, 238 *a–d*; during Mass, 239 *a–t*, 270 *m* (nuptial Mass), 387 *o–q* (Mass of ordination); before or after Mass, 369 *a–e*; outside of Mass, 368 *a–r*; of the sick, 370 *a–l*; Viaticum, 371 *a–g*; as condition for an indulgence, 623 *h*, *i*, *k*.
COMMUNION CLOTH: 143 *a–g*.
COMMUNION PLATE: 109 *a–j*, 139 *h*.
COMMUNION PRAYERS: at Mass, 194 *c* ad 7.
COMMUNION–VERSE: choir, 244 *a*, *e*; solemn Mass, 246 *i*; Allelujas, 250 *b–c*.
COMMUNISM: a quasi-impediment to marriage, 392 *k*.
COMPLINE: beginning of, 326 *b* ad 3; end of, 326 *a*, *c* ad 6, 336 *a*; no *Preces*, 337, 338, *a*; in Holy Week, 500 *d–e*.
CONCEDE NOS: 210 *a–b*.
CONCELEBRATION: 178 *q*; 236 *g*, 387 *m*.
CONCLUSION: long, 220 *a–g*; short, 221 *a–c*; orations under one conclusion, 209 *e*, 222.
CONCURRENCE: 318 *a–k*.
CONDITIONS, Usual: for gaining an indulgence, 623 *s*.
CONFESSION: as condition for an indulgence, 623 *h–j*.
CONFESSIONAL: 363 *b–d*.
CONFIRMATION: recipient of, 354 *a–f*; minister of, 355 *a–h*; extraordinary minister of, in danger of death, 356 *a–f*; sponsor at, 357 *a–f*; time of, 354 *f*, 358 *a–b*; place of, 358 *c–d*; rite, when administered by a priest, 359 *a–e*; recording of, 353 *e*, 360 *a–e*.
CONFITEOR: at Mass, 193 *c* ad 3, 203 *f–i*, 246 *h*, *p*; before Communion, during low or high Mass, 239 *j*, during solemn Mass, 246 *u*, 284 *e* ad 8; before Communion, outside of Mass, 368 *d*, before or after Mass, 369 *e*, to the sick, 370 *d*, 371 *g*; before confession, 362 *i*.
CONSECRATION: of churches, 7–13; of public oratories, 41 *a*; of semi-public oratories, 46 *b*; private oratories, 53 *a*; of fixed altars, 65–68, 70; of sacred stones, 75–77, 79; of cemeteries, 85 *a*; of chalices, 95 *a–g*; of patens, 99 *f*; of church bells, 176 *a–g*; of the Mass, 236 *a–m*, 160 *j–k*, 191 *c* ad 2, 5; episcopal, 380 *c–d*.
CONSENT, Matrimonial: 396 *a–p*.
CONVERSION OF ST. PAUL: the feast, 219 *c*, 545 *a–c*.
CONVERTS, Reception Of: 351 *c*, 352 *a–g*.

www.obrascatolicas.com

COPE: 129 *a–i;* at a wedding, 270 *i,* 398 *b;* solemn Baptism of an adult, 351 *k;* Confirmation by a priest, 359 *a;* public delation of Communion to sick, 370 *g.*
CORNER-STONE: of a church, 4–5.
CORPORAL: 138 *a–l.*
CORPUS CHRISTI: feast of, 528 *a–k;* suppressed octave of, 452 *b* ad 9, 529 *a–e;* Procession, 28 ad 9, 530 *a–n;* transfer of external solemnity, 278 *e,* 528 *c;* Sunday after, 529 *b.*
CO-TITLE: of a church, 19 *a–d,* 22 *a–e.*
CREDO: of Mass, 227 *a–d* 228 *a–c;* sung Mass, 244 *a,* 246 *k, t,* 248 *f, g;* the *Et incarnatus est,* 191 *c* ad 9, 463 *n,* 561 *a* (sung Mass), 192 *d* ad 7 (low Mass); solemn Mass, 246 *i–j,* 247 *c;* in the Office, 326.
CROSS: on walls of church, 7 *c, h,* 11 *h,* 13 *k,* 39 *e* ad 5; on table and base of fixed altar, 59 *h,* 60 *i;* on sacred stone, 72 *b;* on a corner-stone, 4 *b;* solemn blessing of cemetery, 85 *i;* provisional burial, 89 *f;* on chalice, 94 *h;* on paten, 99 *c;* ciborium, 100 *d;* monstrance, 108 *b;* amice, 120 *c;* maniple, 123 *c;* stole, 124 *c;* broad stole, 127 *d;* chasuble, 128 *e;* corporal, 138 *d;* purificator, 141 *c;* tabernacle, 147 *g;* Stations, 444 *b,* 445 *d* ad 4, 7 (Note), 447 *a–b;* blessing of a Cross (not a Crucifix), 152 *c;* suppressed commemoration of, 319 *d,* 324 *d,* 452 *b* ad 12.
CROSS, Sign Of: 187 *a–k.*
CRUCIFIX, Altar: 152 *a–l;* how reverenced, 152 *m;* veiling of, 152 *n,* 166 *a, d;* unveiling of, 166 *a,* 503 *n.*
CRUCIFIX, Indulgenced: 448 *a–h.*
CRUETS: 161 *a–g.* See Finger Towel; Lavabo.
CRYPTS: under churches, 31 *d, g,* 32 *a–c,* 89 *c.*
CURATES: 9 *b, f–g,* 12 *c,* 13 *c;* 21 *c, f;* 66 *b–c;* 397 *h.*
CUSTODIAL: 107 *a–h,* 411 *g,* 412 *n.*
CYMBAL, East Indian: 160 *c.*
CYRIL ST.: 342 (Note); and St. Methodius, 328 *b.*

DALMATIC: 125 *a–n.*
DAWN: computation of, for Mass, 180 *c–d.*
DE PROFUNDIS: during Exposition, 414 *g;* at Matins and Lauds of the Dead, 432 *h,* 433 *c;* after the Absolution, in church, 437 *k,* at cemetery, 438 *g.*
DEACON: consecration of church, 10 *a;* unpurified chalice, 96 *b;* stole, 124 *g, h;* folded chasuble, 126 *g–h;* broad stole, 127 *a–g;* after the Epistle, 246 *q;* the Pax, 201 *g–h;* Confiteor before Communion, 246 *u;* the *Humiliate capita,* 246 *v;* solemn Baptism, 346 *e,* 351; private Baptism, 346 *d–e;* Communion outside of Mass, 368 *q;* Communion to sick, 370 *l;* ordination penance, 387 *s;* coffin, 428 *c;* Corpus Christi, 530 *i.*

www.obrascatolicas.com

DEBT: on a church, 7 *e*.
DECEMBER: Dec. 17–23, 460 *a–c*; Dec. 29–31, 470 *a–c*; last Sunday of, 469 *a–d*; indulgences, 632.
DEDICATION: of churches, 6 *a–d*, 14 *b*. See Blessings; Consecration.
DELEGATE, Apostolic; private oratory, 40 *d*, 41 *c*, 44 *d*; Mass at sea, 179 *f*; low Mass *coram*, 306 *n*.
DEO GRATIAS: after Epistle, 223 *c*, 244 *a*, 246 *q*; after last Gospel, 242 *a*.
DESECRATION: of churches, 38 *a–f*; of cemetery, 93 (Note); of sacred vessels, 97 *a–d*, 99 *h*, 101 *c*, 105 *c*, 106 *d*, 107 *e*, 108 *d*, 110 *k*; of sacred vestments, 112 ad 1–3.
DEUS CUI PROPRIUM: at a Libera, 434 *c*.
DEUS QUI DE BEATAE: 210 *a–b*.
DEUS QUI SALUTIS: 210 *a–b*; 336 *e* ad 2.
DEUS TU CONVERSUS: at Mass, 194 *c* ad 1.
DEUS VENIAE LARGITOR: 285 *h*, 297 *d*.
DIALOG MASS: 312 *o–p*.
DIMISSORIALS: 381 *a–l*.
DIVINE OFFICE: 342[2] *a–f*; obligation, 313 (choral recitation), 314 (private recitation); Breviary to be used, 315 *a–c*; ordo or calendar to be followed, 316 *a–h*; the Office in special cases, 317 *a–i*.
DNE EXAUDI: during Exposition, 414 *e*.
DNE IN UNIONE: 325 *a–b*.
DNE NON SUM DIGNUS: 244 *f*.
DNUS VOBISCUM: at Mass, before principal prayer(s), 208 *a*, *h*, before secret prayer(s), 230 *a*; in the Office, at Vespers, 334 *j*, at Lauds, 335 *e*; during Exposition, 414 *e*.
DOMINICAL PRAYERS: suppressed in Office, 337.
DYING, The: care for, 378 *p–q*.

EASTER: vigil of, 504 *a–z*; feast of, 507 *a–g* (402 *b*, 403 *f*, 506 *d*); octave of, 452 *b* ad 9, 508 *a–i*; 2nd to 5th Sundays after, 510–512; ferias and vigils after, 513–515.
ELECTRICITY: see Lighting, Electric.
ELEVATION: candle, 155 *e*; altar bell, 160 *j–k*; incensation, 191 *c* ad 2, 199 *c*, *d*.
ELIZABETH ST.: 328 *b*.
EMISIT SPIRITUM: genuflection, 191 *c* ad 10.
ENGLISH: use of, at marriages, 270 *o*, 398 *e–f*, at Baptism, 351 *g*, at Confirmation, 359 (Note), at Communion before or during or after or outside of Mass, 368 (Note), at Communion to sick, 371 *e*, last Sacraments, 377 *j*, 378 *h*, at funerals, 437 *l*, at wedding jubilee, 450 *f*.

www.obrascatolicas.com

EPIPHANY: suppressed vigil, 452 *b* ad 7, 474 *a*; feast of, 476 *a–i*; suppressed octave of, 452 *b* ad 9, 476 *a*, 477 *a–i*; Sundays after, 480–482; ferias after, 483 *a–e*; Saturday Office of Bl. Virgin, 484.
EPISTLE: 223 *a–d*; low Mass, 192 *d* ad 2; high Mass, 192 *e*, 198 *f*, 248 *b*; solemn Mass, 126 *i*, 191 *c* ad 3, 192 *f*, 246 *n*, *q*, 247 *d*; parts following, 223 *e–j*, 224 *a–h* (244 *g–h*, 191 *c* ad 8, 192 *d* ad 3, 192 *e–f*, 246 *k*, 248 *f*).
ET INCARNATUS EST: genuflection, sung Mass, 191 *c* ad 9, 202 *g*, 463 *n*, 561 *a*, low Mass, 192 *d* ad 7.
ET PROCIDENS ADORAVIT EUM: genuflection, low Mass, 192 *d* ad 4, high Mass, 192 *e*, solemn Mass, 192 *f*, 246 *n*.
ET PROCIDENTES ADORAVERUNT EUM: genuflection, low Mass, 192 *d* ad 5, high Mass, 192 *e*, solemn Mass, 192 *f*, 246 *n*.
ET VERBUM CARO FACTUM EST: genuflection, low Mass, 192 *d* ad 4, high Mass, 192 *e*, solemn Mass, 192 *f*, 246 *n*.
EUCHARISTIC HEART: Preface, 232 *a*.
EUGE SERVE: Benedictus-Antiphon of a Confessor and a Bishop-Confessor, 335 *i*.
EVENING MASS: 180 *h*, 275 *a*, 311 *a–h*.
EXALTATION OF CROSS: feast, 599 *a–c*.
EXERCISES, Pious: 27 *g*, 622 *n–o*.
EXHUMATION: 39 *e* ad 7, 89 *g*, 93 (Note), 288 *d*.
EXPECTATION OF BMV: feast, 457 *f*, 618.
EXPOSITION: Blessed Sacrament, with ciborium, 405–407, with monstrance, 409–411, 414; sacred images, 163 *a–k*; the true Cross, 170 *a–p*; relics of Saints, 171 *a–r*; Mass of, 191 *c* ad 1, 304 *a–o*.
EXSPIRAVIT: genuflection, 191 *c* ad 10.
EXTREME UNCTION: minister of, 372 *a–f*; recipient of, 373 *a–c*; remote matter of, 374 *a–e*; proximate matter of, 375 *a–g*; form of, 376 *a–c*; rites and ceremonies of, 377 *a–j*; last Blessing, 378 *a–q*.
EWER & BASIN: 161 *g*.
EYES AT MASS: 200 *a–d*.

FABIAN & SABASTIAN SS.: feast, 543.
FAITH, Profession Of: 352 *e–f*, 385 *k*.
FAST: before Mass, 178 *c–g*, 464 *i*; before Communion, 366 *a–e*, 464 *i*; before consecration of a church, 9 *a–c* (14 *g*, 66 *d*, 76 *c*); before solemn Baptism of an adult, 348 *i*.
FEB. 25–29: anniversaries of Pope, 213 *e*, of Bishop, 214 *g*; occurring feast, 322 *f*, 557.
FEET: washing of, 114 ad 11, 502 *s*.
FERIAL MASSES: when optional, 280 *a–d*.

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FERIAL PRAYERS: when said, 338 *a–e*.
FERIAL VESPERS: 318 *c*, 483 *c*, 489 *c*, 513 *d*, 535 *c*.
FERIAS: in Advent, 457–459 (319 *b*, 320 *k*, 324 *b*); Jan. 2 to Jan. 5 inclusively, 474 *a–f*; Jan. 7 to Jan. 13 inclusively, 477 *a–i*; in Pre-Lent, 489 *a–f*; in Lent and Passiontide, 494–496 (319 *b*, 320 *h*, *j*, 324 *b*); in Paschaltide, 513–515; between Ascension and Vigil of Pentecost, 521 *a–j*; after Pentecost, 535–537.
FERIATION: 318 *k* ad 4, 320 *n* ad 4.
FETUS: Baptism of, 344 *h*, 347 *d–f*; burial of, 89 *o*.
FIDELIUM: suppressed 211 *g*.
FINAL ANTIPHONS OF BMV.: 336 *a–e*.
FINDING OF HOLY CROSS: feast, 566 *a–c*. See Exaltation of Cross.
FINDING OF ST. STEPHEN: feast, 589.
FINGER TOWEL: 142 *a–e*.
FIRST FRIDAY: Mass, 275 *a–d*.
FIRST SATURDAY: Mass, 274 *a–d*.
FIRST THURSDAY: Mass, 274 *a–d*.
FIXED ALTAR: see Table of Contents, 58–70.
FLAGS: in church, 31 *i–j*; at funerals, 428 *d*.
FLECTAMUS GENUA: genuflection, low Mass, 192 *d* ad 1, high Mass, 192 *e*, solemn Mass, 192 *f*, 246 *m*; response to, 186 *o*; when said, 208 *h*; in Holy Week, 499 *e*.
FLOAT: in processions, 164 *c*, 530 *l*.
FLOWERS: 156 *a–e*.
FOLDED CHASUBLE: 126 *a–i*.
FONT: for Baptism, 28 ad 9, 350 *e–i*, 504 *p*, *w*; for Holy Water, 33 *b*, 402 *a–b*, 502 *c*.
FOOT OF ALTAR, Prayers At: 203 *a–i* (193 *c* ad 3, 194 *c* ad 1, 2, 201 *b*, 246 *h*).
FORTY HOURS: definition, 415 *a–c*; when prescribed and permitted, 416 *a–d*; various observations, 417 *a–o*; opening Procession, 419 *a–g*; Mass *Pro Pace*, Mass, 418 *a–f*; opening Procession, 422 420 *a–h*; closing Mass, 421 *a–g*; closing Procession, *a–g*.
FOUNDER, Religious: in the *A cunctis*, 23 *e*; feast of, 317 *d*.
FOUNDLINGS: Baptism of, 347 *h*.
FRANCES XAVIER CABRINI ST.: feast, 620.
FRANCIS ST., Stigmata Of: hymn, 327 *f*.
FUNCTIONS, Sacred: various rules, 27 *g–m*; in churches, 27 *a*; in public oratories, 43 *a*; in semi-public oratories, 49 *a*; in private oratories, 52 *a–g*; reserved to pastors, 28 ad 1–9.
FUNERAL CHURCH: 27 *c*, 28 ad 7, 43 *c*, 49 *c*, 289 *a–c*.
FUNERAL MASS: definition, 286 *a–c*; rite of, 287 *a–e*; presence of the body, 288 *a–d*; prohibited, 289 *a–d*.

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FUNERAL SERVICES: 28 ad 7. See Table of Contents, 423–442.

GABRIEL OF SORROWFUL MOTHER ST.: feast, 556, 557.
GABRIEL THE ARCHANGEL ST.: votive Mass, 253 ad 4; feast, 560.
GENUFLECTION: double, 191 *a–c;* simple, 192 *a–f.*
GLORIA IN EXCELSIS: 206–207; sung Mass, 244 *a,* 246 *k,* 248 *f;* solemn Mass, 246 *i–j.*
GLORIA PATRI: introit, 204 *e;* with psalms in Office, 331 *l,* 429 *g.*
GOLD: color of, 113 *b, c,* 128 *c,* 146 *h;* chalices, 94 *a–c e;* patens, 99 *a–c;* ciborium, 100 *a–c;* pyx, 105 *b;* custodial, 107 *d;* lunette, 106 *a–b;* monstrance, 108 *a.*
GONG: 160 *c.*
GOOD FRIDAY: 503 *a–o.*
GOOD SHEPHERD: title of church, 21 *n,* 510 *e.*
GOSPEL: first Gospel, 226 *a–j,* 246 *n, r* (solemn Mass), 186 *p* (server), 132 *m* (in the vernacular); last Gospel, 242 *a–b,* 463 *l,* 501 *p.*
GOTHIC VESTMENTS: 128 *d.*
GRADUAL: 223 *e–j,* 244 *a,* 246 *k,* 248 *f.*
GRAVE, Blessing Of: 88 *a–e.*
GREEN: 116.
GREGORIAN CHANT: 29 *b–c,* 342² *e.*
GREGORIAN MASSES: 303 *a–d.*
GREGORIAN WATER: 10 *c,* 35 *f–g,* 70 *i,* 73 *e.*
GREGORY VII ST.: feast, 571.
GUARDIAN ANGELS: votive Mass, 253 ad 5; feast, 603 *a–b.*

HALF-SILK: 128 *b.*
HANC IGITUR: 160 *j,* 235 *e.*
HANDS: joined, 188 *a–b;* extended, 189 *a–c;* elevated, 190 *a–e.*
HARMONIUM: 30 *d, i–m.*
HAT: in church, 27 *j.*
HEAD: profound bow of, 195 *a–c;* medium bow of, 196 *a–c;* simple bow of, 107 *a–f.*
HEARSE: funeral procession, 428 *f.*
HEMP: 135 *c,* 138 *c,* 140 *c,* 141 *b,* 143 *b.*
HERMENEGILD ST.: 328 *b.*
HIGH MASS: 248 *a–n* (155 *f–g,* 157 *c,* 209 *f,* 231 *a*).
HILARY ST.: 541.
HOLY FAMILY: feast, 478 *a–e.*
HOLY GHOST: 210 *a–b,* 250 *f,* 521 *j.*
HOLY INNOCENTS: feast, 468 *a–g.*
HOLY NAME OF JESUS: feast, 473 *a–e;* month, 624 *a–b.*
HOLY NAME OF MARY: transfer of external solemnity, 278 *d.*

www.obrascatolicas.com

HOLY ROSARY: external solemnity, 278 *d*; month, 630.
HOLY SATURDAY: 504 *a–z*.
HOLY SHROUD: vestments, 115 ad 3; relic of the Passion, 170 *a*.
HOLY THURSDAY: 502 *a–u*.
HOLY WATER: blessing of, 402 *a, d–g*; blessing of corner-stone, 4 *g–h*; consecration of church, 10 *c*; blessing of church, 16 *c*; reconciliation of church, 35 *f–g*, 36 *d*; reconciliation of cemetery, 93 *g*; presenting to local Ordinary, 124 *u*. See Font.
HOLY WEEK: 499–504 (7 *i*, 14 *f*, 67 *c*, 213 *c*, 214 *e*, 215 *c*, 216 *e–f*, 225 *d–f*, 226 *a*, *c–e*, 267 *a*).
HOMES: blessing of, 28 ad 8.
HOSPITAL: Communion, 370 *i*.
HOST: 24 *k–l*, 182 *a–o*; accidents with, at Mass, 183 *a–m*.
HUMERAL VEIL: 130 *a–g* (98 *f*, 99 *j*); with relic of Cross, 170 *g*; with relic of a Saint, 171 *k*.
HUMILIATE CAPITA, The: 241 *a–d*; solemn Mass, 246 *v*.
HYMNS: in Office, 327 *a–f*; proper hymns, 328 *a–e*; conclusion of hymns, 329 *a–i*; in vernacular, 29 *b*, *f*.

ILLUMINATION: see Lighting, Electric.
IMAGES: blessing of, 162 *a–k*; exposition of, 163 *a–k*; procession of, 164 *a–h*; incensation of, 165 *a–d*; veiling of, 166 *a–h*; precious, 39 *e* ad 6, 167 *a–b*; in church, 31 *f*.
IMMACULATE CONCEPTION: suppressed vigil of, 452 *b* ad 8, 615; feast of, 616; suppressed octave of, 452 *b* ad 9, 616.
IMMACULATE HEART: feast, 594 *a–c*; votive Mass, 252 *a*, *d*.
IMMERSION: Baptism by, 344 *j*.
IMMOVABLE ALTAR: see Table of Contents, 58–70.
IMPEDED FEAST: quasi-votive Mass of, 277 *a–h*.
IMPEDED OFFICE: 321–324 (209 *a–g*, 319 *a–d*).
IMPEDIMENTS, Marriage: in general, 391 *a–i*; impeding, 392 *a–l*; diriment, 393 *a–m*; dispensation from, 394 *a–h*.
IN NOMINE JESU: genuflection, low Mass, 192 *d* ad 2, high Mass, 192 *e*, solemn Mass, 192 *f*.
IN PARADISUM: after Libera, 434 *e–f*.
IN SPIRITU HUMILITATIS: at Mass, 194 *c* ad 3.
INCENSATION: at Mass, 199 *a–u*; of sacred images, 165 *a–d*; of relic of the Cross, 170 *h–j*; of relic of a Saint, 171 *l–o*.
INDULGENCES: various remarks, 622 *a–o*; gaining of, 623 *a–t*; for January, 624 *a–b*; for March, 625 *a–d*; for May, 626 *a–b*; for June, 627 *a–c*; for July, 628; for September, 629 *a–b*; for October, 630; for November, 631 *a–d*; for December, 632; consecration of a church, 8 *f*, of a fixed altar, 65 *e*; portiuncula, 623 *a–f*; papal Blessing, 634 *a–i*; Way of the Cross, 446–447; indulgenced crucifix, 448 *a–h*.

www.obrascatolicas.com

INFANT, Image Of: incensation, 165 *c*, 193 *m*, 463 *o*.
INFANTS, Baptism Of: 347 *a–n*; when licit for adults, 348 *k–l*, 351 *e*; ceremonies of, 351 *a*, *f–n*, 504 *g*.
INSANE, The: Baptism, 348 *e*; Confirmation, 354 *c–d*; Communion, 365 *g*; Extreme Unction, 373 *a*.
INSTRUMENTS, Musical: in church, 30 *a–n*.
INTERDICT: on church, 37 *a–i*; on cemetery, 91 *a–c*.
INTERMENT: in church, 31 *d*, 33 *g* ad 4; adults, 438 *a–k*; children, 439–442.
INTERNUNCIOS: private oratory, 40 *d*, 41 *c*, 44 *d*; low Mass *coram*, 306 *n*.
INTROIT: 204 *a–e*; choir, 244 *a–b*; solemn Mass, 246 *i*; votive Mass, 250 *d*; Alleluja, 250 *b–c*.
IRENAEUS ST.: 579 *a–b*.
IRREGULARITIES: of clerics, 384 *a–k*.
ISIDORE THE FARMER ST.: 208 *e*, 559 *a–b*.
ISTE CONFESSOR: hymn, 327 *e–f*.
ITE MISSA EST: 206 *d*, 246 *w*, 507 *d*, 508 *d*.

JAMES THE GREATER ST.: in the Canon, 235 *d*.
JAMES THE LESS ST.: in the Canon, 235 *d*; feast, 569 *a–g*; votive Mass, 254 *e*.
JANUARY: indulgences, 624 *a–b*; Jan. 2 to Jan. 5 inclusively, 474–475; first Sunday of, 472 *a–b*; Jan. 7 to Jan. 13 inclusively, 477 *a–i*; Jan. 14, 541.
JESU CORONA CELSIOR: hymn, 327 *f*.
JOAN OF ARC ST.: feast, 572.
JOHN ST.: in the Canon, 235 *d*; feast of, 467 *a–d*; votive Mass, 254 *d*.
JOHN BEFORE LATIN GATE ST.: feast, 567 *a–b*.
JOHN BOSCO ST.: feast, 546 *a*.
JOHN CANTIUS ST.: feast, 604 (328 *c*, *e*).
JOHN CHRYSOSTOM ST.: 208 *e*.
JOHN OF GOD ST.: 342 (Note).
JOHN THE BAPTIST ST.: feast of Nativity, 452 *b* ad 8, 576 (vigil), 577 *a–b* (feast), 452 *b* ad 9, 577 *a* (octave), 278 *d*, 577 *c* (external solemnity); feast of Beheading, 595; relative dignity, 23 *d*, 318 *k* ad 6, 320 *n* ad 6; votive Mass, 254 *d*.
JOHN & PAUL SS.: feast, 578.
JOSAPHAT ST.: 250 *d*.
JOSEPH ST.: March 19, 558 *a–c* (308 *h*, 502 *a*); May 1, 565 *a*; suppressed Solemnity, 558 *a*, 564; relative dignity, 23 *d*, 318 *k* ad 6, 320 *n* ad 6; votive Mass, 254 *e* (250 *h*); indulgences, 625 *a–d*.
JUBE DNE: 193 *c* ad 4, 225 *c–f*.
JUBILEE OF WEDDING: 450 *a–f*.

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JUDE ST.: feast, 606 *a–f;* votive Mass, 254 *e;* in Canon, 235 *d.*
JULIANA ST.: 328 *a.*
JULY: July 3 to July 6, 584; indulgences, 628.
JUNE: indulgences, 627 *a–c.*

KINGSHIP OF CHRIST: feast of, 609 *a–c.*
KISSES: at Mass, 201 *a–i;* by server, 186 *j;* Requiem Mass, 284 *b, e* ad 2, 3, 5, 7, 10; Mass of Exposition, 304 *e;* Mass *coram Episcopo,* 306 *k.*
KYRIE: 205 *a–b;* singing of, 244 *a,* 246 *k,* 248 *f;* solemn Mass, 246 *i–j.*

LABOR DAY: Mass of St. Joseph the Worker, 565 *a.*
LAST AGONY: assistance at, 378 *q.*
LAST BLESSING: see Apostolic Blessing At Death.
LATIN: 29 *c, h.*
LAUDS: beginning of, 326 *a, b* ad 2; end of, 326 *a, c* ad 2; psalms of, 331 *f–h;* commemorations at, 324 *a–d.*
LAUS TIBI CHRISTE: low or high Mass, 186 *p,* 244 *a;* solemn Mass, 244 *a,* 246 *r.*
LAVABO DISH: 161 *d–g.*
LEAP YEAR: 213 *c,* 214 *g,* 322 *f,* 557.
LENT & PASSIONTIDE: see Table of Contents, 490–505.
LEONINE PRAYERS: 243 *a–i.*
LESSONS: of 1st Nocturn, 340 *a–h;* 9th Lesson, 342. See Responsories.
LIBERA: see Absolution (Libera).
LIGHTING, Electric: in church, 31 *k;* on altar, 31 *k,* 154 *i–j;* in tabernacle, 147 *k;* for sanctuary lamp, 150 *g;* inside Bl. Sacr. throne, 151 *f;* before an image, 154 *i.*
LINENS, Sacred: blessing of, 133 *a–c;* desecration of, 134; altar cloths, 135 *a–i;* the chrismale, 136 *a–d;* the vesperale, 137 *a–d;* corporals, 138 *a–l;* corporal burse, 139 *a–h;* palls, 140 *a–l;* purificators, 141 *a–h;* finger towels, 142 *a–c;* the communion-cloth, 143 *a–g.*
LITANIES: Major, 209 *f,* 279 *a–h,* 516 *a–l;* Minor, 279 *a–h,* 517 *a–i* (Rogation Monday), 518 *a–h* (Rogation Tuesday), 519 *a–j* (Rogation Wednesday); forty hours, 419 *g,* 422 *a.*
LITTLE ONES, Burial Of: various remarks, 439 *a–b;* at door of church, 440 *a–b;* inside church, 441 *a–d;* cemetery, 442 *a–b.*
LITURGY, Sacred: diocesan committee of, 3 *b,* 29 *r.*
LOCAL ORDINARY: churches, construction, 2 *a–d,* 3 *a,* cornerstone, 4 *f,* provisional, 7 *e,* 14 *b,* consecration, 8 *a,* 9 *c,* blessing, 15 *a,* title, 19 *d,* use of, 31 *a–c,* 32 *c,* violation, 34 *c,* reconciliation, 35 *a–b,* reduction, 38 *b,* 39 *a–c;* fixed altars, title, 64 *b,* consecration, 65 *a–d,* inspection, 69 ad 4–5, 70 *i,* re-consecration,

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70 *c–f, i,* desecration, 7 *g;* portable altars, title, 74 *b,* 163 *i,* inspection, 78 ad 3–4, 79 *c,* use, 80 *d, m, f–k;* cemeteries, solemn blessing, 85 *c,* simple blessing, 86 *c,* blessing of a grave, 88 *a,* civilly owned, 89 *e,* exhumation, 89 *g,* inter-parochial, 89 *h,* private, 89 *j,* mausolea, 89 *l,* vigilance, 89 *s,* violation, 93 *c,* reconciliation, 93 *d,* desecration, 93 (Note); Bl. Sacr., churches, 26, public oratories, 42 *b–f,* semi-public oratories, 48 *b–g,* private oratories, 51 *a–d,* outside tabernacle, 24 *j;* Memoriale Rituum, 27 *c,* 43 *d,* 49 *d;* oratories, public, 43 *a,* semi-public, 45 *a–c,* 46 *a,* private, 52 *c–f,* 55 *a–e,* 57 *b–f, i–m;* blessing, sacred vessels, 101 *d* ad 2, 5 (105–110), sacred vestments, 111 *h* ad 2, 5 (120–131), sacred linens, 133 *e* ad 2, 5 (135–140); tabernacle, 147 *f,* 149 *h, j,* 150 *a, b, g, h;* divine services, 27 *g, l, m,* 28 ad 9, 29 *i, t, v,* 43 *f,* 49 *a,* 52 *c–g,* 530 *a–b;* sacred music, 3 *b,* 29 *r;* sacred images, 152 *a,* 162 *f,* 163 *a, b,* 167 *a;* relics, 168 *a, c, f,* 169 *b, e;* church bells, 174 *d,* 175 *d,* 176 *c,* 177 *a–c;* Baptism, 28 ad 1, 348 *g, k,* 350 *g,* 351 *c, e;* Confirmation, 354 *f,* 355 *g;* Communion, 367 *b, k,* 369 *c,* 370 *e;* Holy Orders, 28 ad 4, 384 *d,* 385 *g;* Matrimony, 28 ad 5–6, 389 *a–b,* 390 *g, k,* 391 *h,* 392 *i, j–l,* 394 *b, c, e, g,* 395 *g,* 397 (*passim*), 398 *g,* 399 *c; oratio imperata,* 216 *a–l;* evening Mass, 311.

LORD, OUR: preface, 232 *g;* votive Mass, 251 *a–h,* 260. See Corpus Christi, Holy Name, etc.

LOUDSPEAKERS: 30 *h,* 31 *m.*

LOURDES, Our Lady Of: feast, 551.

LOW MASS: prayers after, 243 *a–i;* of a Bishop, 305 *a–i; coram Episcopo,* 306 *a–p;* first after ordination, 307 *a–j.*

LOW SUNDAY: 509 *a–g.*

LUCY ST.: feast, 617.

LUNETTE: 106 *a–h.*

MAGNIFICAT: during Exposition, 414 *b.*

MAGNIFICAT–ANTIPHON: how said, 334 *a;* whence taken, 334 *b–n;* not used with Benedictus, 334 *o,* 335 *j.*

MANDATUM: see Feet, Washing of.

MANIPLE: 123 *a–l.*

MARCH: indulgences, 625 *a–d.*

MARK ST.: feast, 563.

MARRIAGE: 28 ad 6; jubilee of, 450 *a–f.* See Table of Contents, 388–400.

MARTIN ST.: feast, 611.

MARTINA ST.: feast, 547.

MARY MAGDALEN ST.: feast, 586.

MASS: celebrant of, 178 *a–l;* emergencies during, 178 *m–q;* place of, 179 *a–i;* time of, 180 *a–j;* calendar or ordo, 181 *a–l;* altar bread, 182 *a–o;* accidents with Host during, 183 *a–m;* altar

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wine, 184 *a–n;* accidents with Chalice during, 185 *a–p;* server, 186 *a–v;* various ceremonial actions, 187–201; satisfaction of precept, *27 b,* 43 *b,* 49 *b,* 54 *e,* 56 *e,* 57 *h,* 80 *l–m,* 179 *h,* 504 *b.*
MASS, Bination: 310 *a–h.*
MASS, Conventual: 248[2] *a–d,* 258 *c,* 259 *c,* 266 *a,* 270 *d–e,* 271 *c,* 272 *b, d,* 273 *b,* 274 *d,* 275 *d,* 277 *e, f, h,* 278 *a, d,* 282 ad *2,* 283 *b,* 308 *k.*
MASS, Dialog: 312 *a–d.*
MASS, Evening: 311 *a–h.*
MASS, Exequial: see Funeral Mass.
MASS, First Friday: 275 *a–d.*
MASS, First Thursday (Saturday): 274 *a–d.*
MASS, Funeral: see Funeral Mass.
MASS, Gregorian: 303 *a–d.*
MASS, High: 248 *a–n.* See Mass, Sung.
MASS, Low: various parts of, 202–243; of a Bishop, 305 *a–i;* *coram Episcopo,* 306 *a–p;* first after ordination, 307 *a–j.*
MASS, Nuptial: 270 *a–o.*
MASS, Pontifical: 109 *b,* 120 *j,* 123 *g–h,* 124 *k,* 125 *d,* 128 *i,* 155 *d,* 158 *c,* 160 *i,* 246 *e.*
MASS, Private Votive: definition, 257 *a–d;* with chant, 258 *a–d;* without chant, 259 *a–d;* of the Lord, 260; of Our Lady, 261; of the Angels, 262 *a–b;* of the Saints, 263 *a–c;* for various needs, 264 *a–c.* See Mass, Votive.
MASS, Privileged Votive: definition, 269 *a–b;* various Masses, 270–276.
MASS, Pro Populo: 308 *a–o.*
MASS, Propagation Of Faith: 271 *a–f.*
MASS, Quasi-Votive: 277–281.
MASS, Quotidiana Of Requiem: when used, 299; orations, 300 *a–d;* with chant, 301; without chant, 302; Gregorian Masses, 303 *a–d.*
MASS, Requiem: funeral, 286–290; on day of funeral, 291 *a–b;* on one day from death to burial, 292 *a–c;* on every day from death to burial, 293 *a–e;* on the 3rd, 7th, and 30th day after death, 294 *a–e;* after notification of a death, 295 *a–e;* on the anniversary of death, 296 *a–i;* on a quasi-anniversary of death, 297 *a–h;* in cemetery churches and oratories, 298; the daily (*quotidiana*) Mass of Requiem, 299–303.
MASS, Resumed: 281.
MASS, Rogation: 279 *a–h.*
MASS, Rorate: 272 *a–d.*
MASS, Solemn: rite, 246 *a–x;* genuflections of sacred ministers, 247 *a–k.* See Mass, Sung.
MASS, Solemn Votive: definition, 265 *a–g;* prohibited, 266 *a–b;* commemorated, 267 *a–b;* rite of, 268 *a–e.* See Mass, Votive.

www.obrascatolicas.com

MASS, Sub Dio: 80 *c*, 179 *h*.
MASS, Sung: parts sung, 244 *a–f*; clergy at, 245 *a–g*.
MASS, Transferred Solemnity: 278 *a–j*.
MASS, Votive: obligation, 249 *a–c*; changes in the formula, 250 *a–h*; of the Lord, 251 *a–h*; of Our Lady, 252 *a–e*; of the Angels, 253; of the Saints, 254 *a–h*; of the Beatified, 255 *a–b*; for various occasions and needs, 256 *a–e*.
MASS OF EXPOSITION: 304 *a–o*.
MASS ON BOARD SHIP: liceity, 80 *b*, 179 *f–g*; ordo or directory, 181 *l*; evening Mass, 311 *b*.
MATINS: before Mass, 178 *i*; how begun, 326 *b* ad 1; how ended, 326 *c* ad 1; hymn, 327 *a–c*; Lessons of first Nocturn, 340 *a–h*; Responsories to first Nocturn Lessons, 341 *a–b*; 9th Lesson, 342; Te Deum, 330 *a–c*; of the Dead, 432 *a–i*.
MATTHIAS ST.: vigil, 452 *b* ad 8, 554; feast, 555, 557.
MAY: indulgences, 626 *a–b*.
MEDIATRIX OF GRACES: 573 *c*.
MEETING FUNERAL AT CHURCH DOOR: the function in question, 423 *a–d*; officiating priest, 424 *a–c*; vestments of officiating priest, 425 *a–b*; assistants to celebrant, 426 *a–c*; order of ceremony, 427 *a–d*; various remarks, 428 *a–i*.
MEMENTO: of the living, 234 *a–c*; of the dead, 237 *a–c*.
MEMORIALE RITUUM: parochial churches, 27 *d*; non-parochial churches, 27 *e*; public oratories, 43 *d*; semi-public oratories, 49 *d*; private oratories, 52 *g*.
MEMORY: in confecting and conferring Sacraments, 343 *m*.
MENSA: of fixed altar, 59 *a–j*.
MICHAEL ST.: Apparition of, 568 *a–b*; Dedication of, 13 *a*, 601; votive Mass, 253 ad 3.
MIDDAY: computation of, for Mass, 180 *e–f*.
MIDNIGHT: computation of, for Mass, 464 *h*.
MISERERE: during Exposition, 414 *g*.
MISSAL: 157 *a–j*.
MISSION SUNDAY: 608 *a–b*.
MIXED MARRIAGE: impediment of mixed religion, 392 *e–i*; impediment of disparity of cult, 393 *d*; how and where celebrated, 398 *g*, 399 *c*.
MODERN SACRED MUSIC: 29 *b*, *e*.
MONSTRANCE: 108 *a–h*.
MONSTROSITIES: Baptism of, 347 *g*.
MONTH'S MIND MASS: 294 *a–e*.
MORSE: on cope, 129 *d*.
MOTION PICTURES: in church, 31 *e*.
MOUNT CARMEL: feast, 585.
MOVABLE ALTAR: see Table of Contents, 71–79.
MUNDA COR MEUM: 225 *a–f* (191 *c* ad 4).

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MUSIC, Sacred: see Sacred Music.
MUSLIN: 128 *b–c.*
MUTES: matrimonial consent, 396 *h;* indulgences, 623 *r.*

NAME, Baptismal: in oration for deceased, 285 *b;* forbidden names, 347 *m;* more than one, 351 *f.*
NAME, Religious: in oration for deceased, 285 *b.*
NATIVITY OF BL. VIRGIN: feast, 597 *a–b;* suppressed octave, 452 *b* ad 9, 597 *a;* Saturday Office within suppressed octave, 597 *c.*
NINE-LESSON FEASTS: 539 *a–c.*
NINTH LESSON: 342.
NOBIS QUOQUE: in the Mass, 198 *c,* 237 *c.*
NON INTRES: before a Libera, 434 *b,* 435 *d.*
NONE: beginning of, 326 *a, b* ad 2; end of, 326 *a, c* ad 4.
NOON: computation of, for Mass, 180 *e–f.*
NOVEMBER: indulgences, 631 *a–d.*
NOVENA: of Holy Ghost, 521 *j;* indulgences, 622 *m.*
NUNC DIMITTIS: during Exposition, 414 *b.*
NUNCIOS, Apostolic: oratory, 40 *d,* 41 *c,* 44 *d;* low Mass *coram,* 306 *n.*
NUPTIAL BLESSING: 28 ad 6, 270 *c–o.*
NUPTIAL MASS: 270 *a–o.*

O SACRUM CONVIVIUM: during Exposition, 414 *a;* after Communion, 368 *l,* 369 *e.*
O SALUTARIS: at Exposition, 414 *a.*
OBELISCUS: in psalm-verse, 331 *j.*
OCCURRENCE: 320 *a–n.*
OCTAVES: 452 *b* ad 9.
OCTOBER: devotions, 410 *a,* 602; indulgences, 630.
OFFERTORY: 229 *a–g;* choir, 244 *a, c;* solemn Mass, 96 *d,* 130 *f,* 246 *j,* 247 *d;* incensation, 191 *c* ad 1, 199 *c;* votive Mass, 250 *b–c.*
OFFICE: conclusion of, 336 *a–b.*
OFFICE OF THE DEAD: in general, 429 *a–h;* when prohibited, 430 *a–d;* Vespers, 431 *a–d;* Matins, 432 *a–i;* Lauds, 433 *a–c.*
OIL STOCKS: 110 *a–o.*
OILS, Sacred: Holy Thursday, 502 *d;* consecrating a chalice, 95 *d;* the Sacraments in general, 343 *p;* baptismal font, 344 *f,* 504 *w;* Confirmation, 110 *i,* 359 *b;* Extreme Unction, 371 *f,* 374 *a–d.*
OLIVE OIL: 150 *a–b.*
OMBELLINO: 370 *g–h.* 502 *t,* 503 *j, o.*
OMISSION: impeded Office, 323 *a–c.*
OMNIPOTENS: suppressed seasonal commemoration, 210 *a–b.*

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OPTIONAL COLLECT: 217 *a–g.*
OPTIONAL MASSES: 280 *a–d.*
ORAMUS TE DNE: 194 *c* ad 2.
ORATIO IMPERATA: 216 *a–l.*
ORATION, Principal: 208 *a–h.*
ORATION–CONCLUSION: long, 220 *a–g;* short, 221 *a–c.*
ORATIONS, Identical: textually identical, 218 *a–c;* of the same Person or Mystery, 219 *a–e.*
ORATORIES, Domestic: see Table of Contents, 50–57.
ORATORIES, Private: see Table of Contents, 50–57.
ORATORIES, Public: see Table of Contents, 40–43.
ORATORIES, Semi-Public: see Table of Contents, 44–49.
ORDERS: terminology, 379 *a–b;* minister, 380 *a–k;* dimissorial letters, 381 *a–l;* recipient of, 382 *a–f;* qualifications required in ordinand, 383 *a–g;* impediments, 384 *a–k;* prerequisites to ordination, 385 *a–l;* time of ordination, 386 *a–e;* place of ordination, 386 *f–h;* rites and ceremonies, 387 *a–s.*
ORDINATION: collect on anniversary, 215 *a–e;* first low Mass after, 307 *a–j;* irregularities, *ex defectu,* 384 *i* ad 1–7, *ex delicto,* 384 *j* ad 1–7; simple impediments, 384 *k* ad 1–7; banns, 28 ad 4, 385 *g–h.*
ORDO: for Mass, 181 *a–l;* for Office, 316 *a–h,* 317 *a–i.*
OREMUS: before principal prayer(s) 208 *a, h;* before special commemoration(s), 209 *c–d;* before prescribed votive collect(s), 211 *e;* before optional votive collect(s), 217 *d;* before secret prayer(s), 230 *a;* before oration *super populum,* 241 *b,* 246 *v;* before postcommunion prayer(s), 241 *d;* at Vespers, 334 *j;* at Lauds, 335 *e.*
ORGAN: 30 *a–e, i–m.*
ORGANIST: 29 *m,* 30 *f.*

PALL: 140 *a–l.*
PALM SUNDAY: 501 *a–p.*
PAPAL BLESSING: 634 *a–i.*
PARAFFIN: in candles, 154 *b.*
PARTICIPATION OF FAITHFUL: at Mass, 312 *a–p.*
PASCHAL CANDLE: beeswax, 154 *c;* Holy Saturday, 504 *o–z* (*passim*); during paschaltide, 505.
PASCHAL SEASON: see Table of Contents, 506–525.
PASSION, Votive Mass of: 115 ad 3, 117 ad 6, 156 *e* ad 8, 251 *d.*
PASSION SUNDAY: 498 *a–e.*
PASTORS, Parochial: consecration of church, 7 *b,* 9 *b, f,* 12 *c,* 13 *c;* titular of church, 21 *c, d, f, g;* reservation of Bl. Sacr., 24 *h,* 25 ad 4, 26 ad 2; reserved functions, 27 *a,* 28, 43 *a,* 49 *a;* Memoriale Rituum, 27 *d;* reconciliation of church, 36 *a;* con-

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secration of altar, 66 *b–c*; cemeteries, 89 *s*; sacred vessels, 101 *d* ad 3 (105–110); sacred oils, 110 *l*, *o*; sacred vestments, 111 *h* ad 3 (120–131); sacred linens, 133 *e* ad 3 (135–140); tabernacle key, 149 *c*, *f*; incensation, 199 *o*; installation, 265 *g*; Mass *pro populo*, 308 *b*, *i*, *l*, *m*; Sacraments, 343 *e*; Baptism, 346 *a*, *f*, 347 *m–n*, 350 *h*, 353 *a*; Confirmation, 355 *b*, 356 *a* ad 1, 360 *a–d*; Communion, 365 *d*, *l*, 370 *a*, *f*, 371 *e*; Extreme Unction, 372 *b–c*, 373 *e*; Matrimony, 389 *a–b*, 390 *c–o*, 392 *i*, *j–l*, 394 *d*, *f*, 395 *c*, *h*, 396 *k*, 397 (*passim*), 400 *a–d*; funerals, 89 *r*, 424 *a–c*, 428 *g–i*; Holy Thursday, 502 *e*; Holy Saturday, 504 *a*; Rogation Procession, 516 *c*, 517 *d*, 518 *c*, 519 *c*; Corpus Christi, 530 *a–b*.

PATRON: principal, 47 *d*, 277 *a*, 278 *a*, *c*, 317 *a*, *h*, 318 *k* ad 2, 320 *n* ad 2; minor, 317 *e*, *h*.

PAUL ST.: feast, 581 *a–b* (254 *e*, 263 *b*).

PAX: solemn Mass, 201 *f–h*; Mass of ordination, 387 *n*.

PAX–BREDE: 306 *b*, *k*.

PENANCE, Sacrament Of: minister, 361 *a–r*; the penitent, 362 *a–i*; place, 363 *a–f*; condition for indulgences, 623 *h–j*.

PENTECOST: vigil, 452 *b* ad 7, 523 *a–h*; feast, 524 *a–f*; octave, 452 *b* ad 9, 525 *a–j*; 4th to last Sunday after, 532–534; ferias and vigils after, 535–537; season after, 526–537.

PER EVANGELICA DICTA: at Mass, 226 *i*, 246 *r*.

PERCALE: 128 *b–c*.

PETER ST.: 254 *e*, 263 *b*, 580 *a*.

PETER & PAUL SS.: June 29, 580 *a–d* (254 *e*, 278 *e*, 531 *b*).

PETER CELESTINE ST.: 208 *e*.

PETER CLAVER ST.: feast, 598 *a–b*.

PETER DAMIAN ST.: suppressed vigil of St. Matthias, 554.

PETER NOLASCO ST.: feast, 546 *a–b*.

PETRONILLA ST.: feast, 573 *d*.

PEWTER: 94 *a*, 110 *b*.

PHILIP & JAMES SS.: feast, 565 *b*, 569 *a–g* (254 *e*).

PHOTOGRAPHERS: 31 *o*.

PIUS X ST.: feast, 596.

PLACEAT TIBI: at Mass, 194 *c* ad 9.

PLACES, Sacred: see Table of Contents, 1–93.

POLYPHONY, Sacred: 29 *b*, *d*.

POPE: anniversaries of, 209 *g* ad 5, 211 *c–d*, 213 *a–g*, 276 *a*; suppressed seasonal commemoration, 210 *a–b*.

PORTABLE ALTAR: privilege of, 80 *a–m*. See also Table of Contents, 71–79.

PREACHING: vestments, 123 *l*, 124 *t*, 128 *n*, 132 *s*; before Communion, 239 *f*; before Bl. Sacr. exposed, 414 *h*; at a funeral, 437 *a* (124 *t*); blessing of, 246 *s*.

PRECIOUS BLOOD: see Blood, Precious.

www.obrascatolicas.com

PREDELLA: 144 *a–i.*
PREFACE: 231–232; in sung Masses, 231 *a.*
PREFECT, Apostolic: Bl. Sacr., 25 ad 3; domestic oratory, 56 *a;* portable altar, 80 *e;* privileged altar, 82 *h;* consecration of, sacred stones, 75 *c,* chalices, 95 *c,* patens, 99 *f;* proper calendar, 181 *g;* anniversaries, 214 *j;* name in Canon, 233 *f;* Mass *pro-populo,* 308 *c;* Confirmation, 355 *c;* Ordination, 380 *h,* 381 *a* ad 4; indulgences, 622 *c.* See Local Ordinary.
PRELATE NULLIUS: see Abbot *Nullius.*
PRE-LENT: see Table of Contents, 485–489.
PRIEST WITH POOR SIGHT: 309 *a–e.*
PRIME: beginning of, 326 *a, b* ad 2; end of, 326 *a, c* ad 3; IV Ps., 331 *i; Quicumque,* 332 *b;* no *Preces,* 337, 338 *a;* verse, 339 *a–h.*
PRIVATE VOTIVE MASS: see Mass, Private Votive.
PRIVILEGED ALTAR: definition, 81 *a–b;* local privileged altar, 82 *a–k;* personal privileged altar, 83 *a–e;* general conditions, 84 *a–i.*
PRIVILEGED VOTIVE MASS: see Mass, Privileged Votive.
PRO PATRE ET MATRE: oration, 285 *e.*
PRO PLURIBUS DEFUNCTIS: oration, 285 *f.*
PRO POPULO, Mass: 308 *a–o.*
PRO QUACUMQUE NECESSITATE: votive Mass, 256 *c.*
PROCESSIONS: reserved to pastor, 28 ad 9; opening and close of Forty Hours, 419 *a–g,* 422 *a–g;* Communion of sick, 370 *f–h;* Corpus Christi, 530 *a–n;* Candlemas, 548 *a–m;* Palm Sunday, 501 *a–d, f, o;* Holy Thursday, 502 *t;* Good Friday, 503 *o;* Rogation, 516 *b–j,* 517 *c–e,* 518 *b–d,* 519 *b–d;* funeral, of adult, 428 *a–i,* 438 *c–k,* of a child, 442; the true Cross, 170 *g,* relic of a Saint, 171 *k;* with Bl. Sacr., 29 *l.*
PROJECTIONS, Slide: in church, 31 *e.*
PROPAGATION OF THE FAITH, Mass Of: 271 *a–f.*
PROPER FEASTS: 320 *n* ad 7.
PROXY: Baptism, 349 *g* ad 5; Confirmation, 357 *d* ad 5; Marriage, 396 *i, k.*
PSALM: 331 *a–l.*
PSALM-ANTIPHONS: 333 *a–q.*
PURIFICATION: feast, 274 *d* ad 2, 275 *d* ad 2, 548 *a;* preface, 232 *d.* See Candlemas.
PURIFICATOR: 141 *a–h* (159 *c*).
PYX, Sick-Call: 105 *a–f.*

QUASI-FIXED ALTAR: definition, 58 *b,* 71 *b;* title, 74 *b;* privileged, 82 *b,* 83 *b.*
QUEENSHIP OF BMV: feast, 573 *a–d.*
QUESTIONNAIRE: before marriage, 390 *g.*

www.obrascatolicas.com

QUICUMQUE: 332 *a–b*.
QUINQUAGESIMA SUNDAY: 486–488.

RADIO: 31 *n*, 198 *b*, *d*.
RAPHAEL ST.: feast, 605; votive Mass, 253 ad 6.
RECONCILIATION: of church, 34–36; of cemetery, 93 *a–g*. See Violation.
RECORDINGS: phonographic, 30 *h*, 31 *l*, 173 *b–c*.
RECORDS: dedication of church, 6 *b–c*; consecration of altar, 67 *h*; blessing of cemetery, 85 *j*, 86 *f*; Sacraments, 343 *s*; Baptism, 353 *a–e*; Confirmation, 360 *a–e*; Ordination, 387 (Note); Marriage, 400 *a–d*; Way of Cross, 444 *i*.
RED: 115 ad 1–7.
REDUCTION: churches, 39 *a–e*; cemeteries, 93 (Note).
REGINA CAELI: final Antiphon, 336 *e* ad 4, 506 *b*; and the *Angelus*, 506 *c*, 525 *g*, 526 *c*; during Exposition, 414 *b*.
RELICS, Sacred: authenticity, 168 *a–g*; care and custody, 169 *a–g*; of the Cross, 170 *a–p*; of the Saints, 171 *a–s*; feast, 172 *a–k*; in fixed altar, 9 *d–e*, 10 *b*, 66 *a*, 69 ad 4–5, 70 *d*, *i*, 171 *s*; in a sacred stone, 73 *a–b*, 78 ad 3–4, 79 *c–e*, 171 *s*; distinguished relics, 169 *c*.
RELIGIOUS MUSIC: 29 *b*, *g*.
RELIGIOUS PROFESSION: 265 *g*, 451 *a–c*.
REPOSITION: of Office, 321 *a–i*.
REPOSITORY: 502 *l*.
REQUIEM AETERNAM: instead of *Gloria Patri*, 331 *l*, 429 *g*.
REQUIEM MASS: prohibited, 282; obligation, 283 *a–d*; rite, 284 *a–c*; orations, 285 *a–h*. See Funeral Mass; Mass, Requiem.
REQUIESCANT IN PACE: at Mass, 206 *d*; solemn Mass, 246 *w*.
RESERVATION: see Blessed Sacrament, Reservation of.
RESPONSORIES: to Scripture Lessons, 341 *a–b*.
RETREAT: before ordination, 385 *i–j*.
RING: wedding, 270 *i*, 398 *d*.
RITUAL FOR SMALL CHURCHES: see Memoriale.
ROCHET: 343 *i*.
ROGATION: Mass, 279 *a–h*; Monday, 517 *a–i*; Tuesday, 518 *a–h*; Wednesday, 519 *a–j*; Major Litanies, 516 *a–l*.
ROMAN VESTMENTS: 128 *d*.
RORATE: Mass, 272 *a–d*.
ROSARY, Most Holy: feast, 278 *d*, 328 *d*; month, 630.
ROSE: 119 *a–b*.
RUBRICS, SIMPLIFIED: 452 *a–b*.

SACRAMENTS: 343 *a–s*. See Baptism; Confirmation, etc.
SACRED HEART: feast, 531 *a–h*; suppressed octave, 531 *i–n*; Sunday after, 531 *l*; month, 627 *a–c*.

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SACRED MUSIC: 29 *a–s*, 30 *a–n*. See Committee, Gregorian Chant, Hymns, Polyphony, Modern Sacred Music, Religious Music, Instruments.
SACROSANCTAE: suppressed, 336 *a*.
SAINTS: companion, 21 *i–j*, 172 *i*, 543, 569, 606; votive Mass, 254 *a–h*, 263 *a–c*. See Agatha St., Agnes St., Alphonsus St., etc.
SALUTATIONS: incensation, 199 *u*; Requiem Mass, 284 *e* ad 11; Mass of Exposition, 304 *f*; celebrant at bench, 132 *m*; Holy Week, 500 *k*.
SALVE REGINA: final Antiphon, 336 *e* ad 5, 526 *b*; during Exposition, 29 *x*, 414 *b*.
SANATIO IN RADICE: 396 *p*.
SANCTUARY LAMP: 150 *a–h*.
SANCTUS: celebrant, 194 *c* ad 5, 233 *a*; candle, 155 *e*; altar bell, 160 *j*; sacred ministers, 246 *g*, *i*; choir, 244 *b*, *e*, *h*.
SATURDAY OFFICE OF BMV: 452 *b* ad 1, 453 *c*, 462 *d*, 475 *a–b*, 477 *d*, 484 *a–c*, 485 *g*, 490 *f*, 506 *h*, 526 *e*, 529 *c*, 531 *k*.
SEASONS: Advent, 453–461; Christmas to Epiphany, 462–478; after Epiphany, 479–484; of Pre-Lent, 485–489; Lent and Passiontide, 490–505; Paschaltide, 506–525; after Pentecost, 526–537.
SEBASTIAN ST.: feast, 543.
SECRET–PRAYERS: 230 *a–c*.
SEMINARIES: 28 ad 3, 7, 29 *q*, 312 *k*, 342[2] *f*, 443 *a*.
SEPTEMBER: indulgences, 629 *a–b*; ember days, 537 *a–g*.
SEPTUAGESIMA SUNDAY: 486–488.
SEPULCHER: fixed altar, 61 *a–i*; sacred stone, 73 *a–c*.
SEQUENCE: 224 *a–h*, 244 *a*; solemn Mass, 246 *j*, *k*, *q*; high Mass, 248 *f*.
SERMON: see Preaching.
SERVERS: 186 *a–v*, 240 *a*.
SEVEN DOLORS OF BMV: 328 *c*, 562 *a–b*, 600 *a–c*.
SEVEN HOLY FOUNDERS: feast, 552.
SEXAGESIMA SUNDAY: 486–488.
SEXT: beginning of, 326 *a*, *b* ad 2; end of, 326 *a*, *c* ad 4.
SHIP: oratory, 40 *c*; Mass on, 80 *b*, 179 *f–g*, 311 *b*; ordo, 181 *l*; faculties for confession, 363 (Note).
SICK: Communion to, 28 ad 2, 366 *d*; Mass by, 178 *f*, *h*, *m*, *p*.
SILK: 128 *b*.
SIMON & JUDE SS.: feast, 606 *a–f*.
SINGING: 29 *a–s*.
SNOWS, Our Lady Of The: feast, 13 *a*, 590 *a–b*.
SOCIETIES, Condemned: banners, 31 *i–j*; marriage, 392 *j*.
SPERM: candles, 154 *b*.
SPONSORS: Baptism, 349 *a–j*; Confirmation, 357 *a–f*.

www.obrascatolicas.com

SPOON: water cruet, 161 *c*.
STATUES: see Images.
STEARINE: candles, 154 *b*.
STEPHEN ST.: feast, 466 *a–c*, 589.
STIPEND: bination, 310 *e*, 463 *e*, 610 *c*.
STIPES: fixed altar, 60 *a–j*.
STOLE: 124 *a–v*; broad stole, 127 a–g.
STRIPPING OF ALTAR: 502 *u*, 503 *o*.
SUBDEACON: holding paten, 99 *j*; folded chasuble, 126 *i*; humeral veil, 99 *j*, 130 *d–f*; Epistle, 246 *q*; Gospel, 246 *r*; Confiteor before Communion, 246 *u*; Office, 314 ad 1, 387 *s*; funeral at door of church, 426 *c*; Corpus Christi, 530 *i*; not in sacred orders, 96 *d*, 123 *i*, 246 *b*.
SUFFRAGE OF SAINTS: suppressed, 319 *d*, 324 *d*, 452 *b* ad 12.
SUNDAY: resumed Mass, 281; anticipated, 481 *a–b*, 533; of Advent, 454–456; last, of Dec., 469 *a–d*; first, of Jan., 472 *a–b*; after Epiphany, 480–482; of Pre-Lent, 486–488; of Lent & Passiontide, 491–493; of Paschaltide, 510–512; after Ascension, 522 *a–b*; after Corpus Christi, 529 *b*; after Sacred Heart, 531 *l*; after Pentecost, 532–534.
SUPER POPULUM: oration, 241 *a–d*, 246 *v*.
SUPPLICES TE ROGAMUS: 193 *c* ad 6.
SURPLICE: 131 *a–h*.
SUSCIPE SANCTA TRINITAS: 194 *c* ad 4.
SYLVESTER ST.: feast, 470 *a–c*.
SYNCHRONIZED MASSES: 178 *q*.

TABERNACLE: 24 *d*, *i*, 147 *a–n*; key, 149 *a–j*; veil, 148 *a–l*.
TABLE: of altar, 59 *a–j*.
TABLETS, Memorial: 31 *g*.
TALLOW: candles, 154 *b*.
TE DEUM: in Office, 330 *a–c*; during Exposition, 414 *b–c*; with procession, 414 *c*, *e*.
TELEVISION: 31 *n–o*.
TENEBRAE: 500 *i* (154 *d*, *h*).
TERCE: beginning, 326 *a*, *b* ad 2; end, 326 *a*, *c* ad 4; hymn, 327 *d*.
TERESA ST.: 328 *b*.
TESTER: 145 *f*.
THABOR: 151 *j*, 411 *h*.
THANKSGIVING: Mass of, 222, 256 *d*.
THOMAS ST.: 470 *a–c*, 619
THROATS, Blessing Of: 549 *a–i*.
THRONE: Bl. Sacr., 151 *a–j*.
TITLE: church, 18–23; semi-public oratory, 47 *a–d*; fixed altar, 64 *a–g*; movable altar, 74 *a–e*; religious institute, 277 *b*, 278 *b*, *c*, 317 *d*, 318 *k* ad 2, 320 *n* ad 2.

www.obrascatolicas.com

TOTIES QUOTIES: indulgences, 623 *d, m;* Way of Cross, 416 ad 1, 448 *c;* Portiuncula, 633 *c;* All Souls, 610 *j.*
TRACT: 191 *c* ad 8, 192 *d* ad 3, 192 *e–f*, 223 *e, i*, 244 *a.*
TRANSFER: Office, 322 *a–h.*
TRANSFIGURATION: preface, 232 *d.*

URBAN ST.: 571.
UTERINE BAPTISM: 344 *h*, 347 *b, e.*

VEIL: chalice, 98 *a–g*, 202 *c;* ciborium, 104 *a–e;* monstrance, 108 *e;* tabernacle, 148 *a-l.* See Humeral Veil.
VENANTIUS ST.: feast, 570.
VENI CREATOR SPIRITUS: conclusion, 329 *i;* during Exposition, 414 *b*, 524 *c.*
VENI SANCTE SPIRITUS: sung Mass, 191 *c* ad 8; low Mass, 192 *d* ad 3.
VERNACULAR: see English.
VESPERALE: 137 *a–d.*
VESPERS: 29 *l, w*, 121 *l*, 124 *q–r*, 319 *a–c*, 431 *a–d*, 443 *a–q.*
VESTMENTS: Roman, 128 *d;* deceased cleric, 428 *e.* See Table of Contents, 111–132.
VIATICUM: minister, 28 ad 3; 367 *h*, 371 *a–g*, 502 *i.*
VICAR APOSTOLIC: see Prefect, Apostolic.
VICAR GENERAL: new church, 2 *a;* consecration, of a church, 8 *a*, of an altar, 65 *a;* blessing of cemeteries, 85 c; relics, 168 *b, d;* church bells, 176 *e;* dimissorial letters, 381 *a* ad 2; evening Mass, 311 *a.* See Local Ordinary.
VIDI AQUAM: 403 *f, h, j, l*, 506 *d.*
VIGILS: common, 452 *b* ad 8; privileged, 452 *b* ad 7; optional Mass of a common vigil, 280 *a–d.*
VIOLATION: church, 33 *a–g;* cemetery, 92 *a–i.*
VIOLET: 117 ad 1–7.
VIOLIN: 30 *g.*
VISIT: indulgences, 623 *e, g, m, q.*
VISITATION OF BMV: feast, 583 (582 *a*).
VOICE TONES: at Mass, 198 *a–i.*
VOTIVE CANDLES: 31 *a*, 154 *b–c.*
VOTIVE COLLECTS: prescribed, 211–216; optional, 217 *a–g.*
VOTIVE MASS: see Mass.

WASHING OF FEET: 502 *s* (114 ad 11, 117 ad 7).
WATER: eucharistic fast, 178 *c, e, g*, 366 *c, e;* at Offertory, 184 *a, c, e*, 185 *k;* baptismal, 52 *d*, 344 *a–k.*
WAY OF THE CROSS: 444–448.
WEDDING, Jubilee Of: 450 *a–f.*
WHITE: 114 ad 1–11.
WINE: 184 *a–n;* accidents with, 185 *a–p.*

www.obrascatolicas.com

WITNESSES: at a marriage, 397 *b*.
WOMEN, Religious: Bl. Sacr., 25 ad 5, 26 ad 3, 42 *b–e*, 48 *b–e*, *g*, 149 *h*; Confession, 363 *f*; Communion, 370 *j*; ordo for Mass, 181 *h–k*.
WOOL: 128 *b–c*.

XYLOPHONE: 160 *d*.

YELLOW: vestments, 113 *b*; lining, 128 *c*.

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Canons	Paragraph References	Canons	Paragraph References
497, 2	2 *b*; 13 *c*	755, 1	351 *a*
514, 1–3	28 ad 3	755, 2	348 *k*; 351 *e*
522	363 *f*	756, 1–3	347 *l*
567, 2	381 *l*	757, 1	344 *a*, *b*
578 ad 2	314 ad 4	757, 2	344 *d*
609, 3	27 *m*; 43 *f*	757, 3	344 *c*
610, 1	313 ad 3	758	344 *j*
610, 3	314 ad 3	759, 1	28 ad 1; 346 *d*; 351 *b*
612	177 *c*	759, 2	351 *c*
682	343 *e*	759, 3	351 *b*, *c*; 352 *d*
731, 1	343 *a*	760	351 *c*, *d*
731, 2	343 *f*	761	347 *m*
732, 1–2	354 *b*	762, 1	349 *a*
733, 1	343 *b*	762, 2	349 *b*
733, 2	343 *c*	763, 1–2	349 *c*
734	343 *p*; 374 *d*; 502 *p*	764	349 *d*
735	110 *l*, *o*; 743 *p*	765	349 *g*
736	343 *r*	766	349 *h*
737, 1	345 *a*	767	349 *j*
737, 2	351 *a*	768	349 *e*; 393 *l*
738, 1–2	28 ad 1; 346 *a*	769	349 *f*
739	28 ad 1; 346 *a*	770	350 *a*
740	346 *b*	771	350 *c*
741	28 ad 1	772	348 *h*
742, 1	346 *d*	773	350 *e*
742, 2–3	346 *e*	774, 1	28 ad 9; 350 *f*
743	346 *f*	774, 2	28 ad 9; 350 *g*
744	28 ad 1; 348 *g*	775	350 *h*
745, 2 ad 1	347 *a*	776, 1 ad 1	52 *d*
745, 2 ad 2	348 *a*	776, 1 ad 2	52 *d*
746, 1	347 *b*	776, 2	52 *d*
746, 2–3	347 *c*	777, 1	353 *a*
746, 4	347 *d*	777, 2	353 *b*
746, 5	347 *e*	778	353 *c*
747	347 *f*	779	353 *d*
748	347 *g*	780	359 *e*
749	347 *h*	781, 1	359 *b*
750, 1	347 *i*	781, 2	359 *e*
750, 2	347 *j*	782, 1	355 *a*
751	347 *k*	782, 2	355 *b*
752, 1	348 *b*	782, 3	355 *c*
752, 2	348 *c*	782, 4	355 *d*
752, 3	348 *d*	782, 5	355 *f*
753, 1–2	348 *i*	783, 1–2	355 *a*
754	347 *a*; 348 *e*		

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Canons	Paragraph References
784	355 *d*
785, 1	355 *a*
785, 2	355 *d*
786	354 *a*, *d*
787	354 *e*
788	354 *f*
789	354 *d*
792	358 *d*
793	357 *a*
794, 1	357 *b*
794, 2	357 *c*
795	357 *d*
796	357 *e*
797	357 *f*
798	360 *a*
799	360 *b*
800	360 *c*
804, 1	178 *j*
804, 2	178 *k*
804, 3	178 *l*
806, 1	310 *a*; 463 *e*
806, 2	310 *b*, 311 *c*
807	178 *b*
808	178 *c*; 464 *i*
812	246 *e*
813, 1	186 *a*
813, 2	186 *d*
814	184 *a*
815, 1	24 *k*; 182 *a*, *h*
815, 2	184 *a*
816	182 *h*
820	56 *c*; 180 *a*
821, 1	4 *e*; 14 *f*; 67 *d*; 180 *b*; 311 *a*
821, 2	180 *b*; 464 *a*
821, 3	464 *b*
822, 1	80 *a*
822, 2	80 *d*
822, 3	80 *a*, *j*
822, 4	80 *m*; 293 *d*
823, 1	179 *i*
823, 2–3	179 *b*
824, 2	310 *e*; 463 *e*; 610 *d*
825 ad 4	310 *e*
833	249 *b*; 283 *c*
845, 1–2	364 *a*
846, 1	239 *b*; 369 *b*, *c*
846, 2	368 *p*
847	370 *e*
848, 1	28 ad 2; 370 *f*
848, 2	28 ad 2; 28 ad 3; 370 *f*
849, 1–2	370 *f*
850	28 ad 3
851, 1–2	364 *b*
852	364 *c*
853	365 *a*
854, 1	365 *b*
854, 2–3	365 *c*
854, 4–5	365 *d*
855, 1	365 *e*
855, 2	365 *f*
856	365 *h*
857	365 *i*
858, 1	365 *c*; 371 *d*; 464 *i*
859, 1	367 *a*
859, 2	367 *b*
859, 3	367 *d*
859, 4	367 *c*
860	367 *e*
861	367 *c*, *g*; 371 *a*
862	367 *f*; 502 *a*
863	365 *k*
864, 1–2	367 *g*; 371 *a*
864, 3	371 *c*
866, 1–3	365 *j*
867, 1–3	367 *h*; 500 *f*, *g*
867, 4–5	311 *f*; 367 *i*
868	239 *c*; 367 *j*
869	52 *c*; 239 *b*; 367 *k*; 369 *c*
871–872	361 *a*
885	361 *p*
886	361 *m*
887	361 *j*
888	361 *b*, *h*
889, 2	362 *c*
901	362 *a*

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Canons	Paragraph References	Canons	Paragraph References
902	361 *b*	939	372 *c*
903	362 *c*	940, 1–2	373 *a*
905	362 *d*	941	373 *b*
906	362 *e*	942	373 *c*
907	362 *f*	943	373 *d*
908	363 *a*	944	373 *e*
909, 1	363 *b*	945	374 *a*
909, 2	363 *c*	946	110 *b*, *e*, *l*, *o*
910	52 *f*; 363 *e*	947, 1	375 *c*
911	622 *a*, *b*	947, 2–3	375 *b*
912	622 *c*	947, 4	375 *d*
913, 1–3	622 *d*	949	379 *a*
914	634 *b*, *c*	950	379 *b*
915	634 *e*	951	380 *a*
916	82 *h*	952	380 *b*
917, 1	82 *k*	953	380 *c*
917, 2	82 *i*; 417 *k*	954	380 *d*
918, 1	82 *c*	955, 1–2	380 *e*
918, 2	84 *h*	956	380 *f*
919, 1	622 *f*	957, 2	380 *h*
919, 2	622 *g*	958	381 *a*
920	622 *e*	959	381 *b*
921, 1–3	622 *l*	960	381 *d*, *f*
922	622 *m*	961	381 *c*
923	623 *g*	962	381 *d*, *f*
924, 1	622 *k*	963	381 *e*
924, 2	622 *j*	964 ad 1	380 *j*
925, 1–2	623 *a*	964 ad 2–3	381 *g*
926	623 *b*	964 ad 4	381 *h*
927	623 *c*	965	381 *j*
928, 1–2	623 *d*	966	381 *j*
929	~~447~~ *e*; 623 *e*	967	381 *k*
930	622 *i*	968, 1	382 *a*, *b*
931	417 *l*; 623 *h*, *i*	968, 2	384 *a*
932	623 *k*	969, 1–2	382 *c*
933	623 *l*	970	382 *d*
934, 1	623 *m*	971	382 *e*
934, 2	623 *n*	972	382 *f*
934, 3	623 *o*	973, 1–2	383 *b*
935	623 *q*	973, 3	383 *c*
936	623 *r*	974, 1	383 *d*
937	374 *a*; 375 *a*	975	383 *d* ad 3
938, 1	372 *a*	976	383 *d* ad 3, 4; 385 *b* ad 2
938, 2	28 ad 3; 372 *b*		

www.obrascatolicas.com

Canons	Paragraph References	Canons	Paragraph References
977	383 *d* ad 5	1015, 1	388 *e*
978, 1–3	383 *d* ad 6	1015, 2	388 *f*
979, 1–2	383 *e*	1015, 3	388 *g*
980, 1	383 *e*	1015, 4	388 *h*
980, 2–3	383 *d* ad 7	1017, 1–2	389 *a*
981, 1–2	383 *f*	1017, 3	389 *d*
982, 1–3	383 *g*	1019, 1	390 *a*
983	384 *a*, *h*	1019, 2	390 *b*
984	384 *i*	1020, 1	390 *e*
985	384 *j*; 393 *c*	1020, 2	390 *f*
986	384 *j*	1020, 3	390 *g*
987	384 *a*, *h*, *k*	1021, 1	390 *c*
988	384 *b*	1021, 2	390 *d*
989	384 *c*	1022	390 *i*
990, 1–2	384 *g*	1023, 1–3	28 ad 5; 395 *c*
992	385 *a*	1024–1025	395 *d*
993	383 *d* ad 1; 385 *b*	1026	28 ad 5; 395 *e*
994, 1	385 *c*	1027	395 *f*
994, 2	385 *d*	1028, 1	28 ad 5; 395 *g*
994, 3	381 *d*, *f*; 385 *e*	1029	395 *h*
995, 1–2	381 *i*	1030, 1	390 *j*
996, 1–3	385 *f*	1030, 2	395 *i*
998, 1	28 ad 4; 385 *g*	1031, 1	390 *k*
999	385 *g*	1031, 2 ad 1	390 *l*
1000, 1–2	385 *h*	1031, 2 ad 2	390 *l*
1001, 1–2	385 *i*	1032	390 *n*
1001, 3–4	385 *j*	1033	390 *m*
1002	387 *a*	1034	390 *o*
1004	383 *d* ad 5	1035	391 *a*
1005	387 *q*	1036, 1	391 *b*
1006, 1	386 *a*	1036, 2	391 *c*
1006, 2	381 *j*; 386 *b*	1036, 3	391 *d*
1006, 3	386 *b*	1037	391 *e*
1006, 4	386 *c*	1038, 1–2	391 *g*
1006, 5	386 *d*	1039, 1–2	391 *h*
1007	386 *e*	1040	394 *a*
1008	386 *f*	1041	391 *i*
1009, 1	386 *g*	1042, 1–3	391 *f*
1009, 2–3	386 *h*	1042, 2 ad 1	393 *i*
1010–1011	387 (Note)	1042, 2 ad 2	393 *j*
1012, 1–2	388 *a*	1042, 2 ad 3	393 *k*
1013, 1	388 *b*	1042, 2 ad 4	393 *l*
1013, 2	388 *c*	1042, 2 ad 5	393 *h*
1014	388 *d*	1043	394 *c*

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Canons	Paragraph References	Canons	Paragraph References
1044	394 *d*	1094	397 *a*
1045, 1–2	394 *e*	1095, 1	28 ad 6; 397 *f*
1045, 3	394 *f*	1095, 2	397 *g*
1046	394 *d*	1096, 1–2	397 *g*
1047–1057	394 *h*	1097, 1	397 *i*
1054	391 *f*	1097, 2	28 ad 6; 397 *j*
1058, 1–2	392 *a*	1097, 3	397 *k*
1059	392 *d*	1098 ad 1–2	394 *d*; 397 *l*
1060	392 *e*	1099, 1	397 *m*
1061, 1–2	392 *f*	1099, 2	397 *n*, *o*
1062	392 *g*	1100	398 *a*
1063, 1–3	392 *h*	1101, 1	270 *f*; 399 *a*
1064	392 *i*; 398 *g*	1101, 2	28 ad 6; 270 *g*, 398 *g*
1065, 1–2	392 *j*	1102, 2	270 *c*; 398 *g*
1066	390 *h*; 392 *l*	1103, 1	400 *a*
1067, 1–2	393 *a*	1103, 2	400 *b*
1068, 1–3	393 *b*	1103, 3	400 *c*
1069, 1–2	393 *c*	1104–1107	400 *d*
1070, 1–2	393 *d*	1107	353 *e*; 400 *d*
1071	393 *d*	1108, 1	399 *a*; 453 *b*; 490 *e*
1072	393 *e*	1108, 2–3	270 *c*
1073	393 *f*	1109, 1	399 *b*
1074, 1–3	393 *g*	1109, 2	52 *e*; 399 *b*
1075 ad 1	393 *h*	1109, 3	399 *c*
1075 ad 2	393 *h*	1114	384 *k* ad 2
1075 ad 3	393 *h*	1118	388 *e*
1076, 1–3	393 *i*	1119	388 *e*
1077, 1–2	393 *j*	1120, 1	388 *g*
1078	393 *k*	1127	388 *d*
1079	349 *e*; 393 *l*	1133–1135	396 *o*
1080	393 *m*	1136	396 *n*
1081, 1–2	396 *a*	1138–1141	396 *p*
1082, 1–2	396 *b*	1143	270 *c*
1083, 1–2	396 *c*	1147, 3	101 *b*; 111 *c*; 133 *c*
1084	396 *d*	1148, 2	111 *a*; 133 *a*; 16 *a*, *b*; 175 *c*; 176 *b*
1085	396 *e*		
1086, 1–2	396 *f*	1150	95 *g*; 102 *a*; 111 *g*; 133 *d*
1087, 1–2	396 *g*		
1088, 1–2	396 *h*	1155, 1	8 *a*, *b*; 65 *a*, *b*; 85 *c*; 176 *e*
1089, 1–4	396 *i*		
1090	396 *j*	1155, 2	8 *a*; 65 *a*; 85 *c*; 176 *e*
1091	396 *k*		
1092	396 *l*	1156	4 *f*; 15 *a*; 35 *a*; 86 *c*; 93 *d*; 175 *d*
1093	396 *m*		

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Canons	Paragraph References
1157	8 *b*; 15 *b*; 65 *b*; 85 *d*
1158	6 *b*; 67 *h*; 85 *j*; 86 *f*
1159, 1	6 *c*
1159, 2	6 *d*; 38 *f*; 70 *a*; 79 *a*; 97 *d* ad 2; 112 ad 2; 134 ad 2
1161	1
1162, 1	2 *a*
1162, 2	2 *d*
1162, 3	2 *c*
1162, 4	2 *b*
1163	4 *f*
1164, 1	3 *a*
1164, 2	31 *h*; 32 *a*
1165, 1	6 *a*; 14 *b*
1165, 2	2 *d*; 7 *c*; 14 *b*, *e*
1165, 3	7 *b*
1165, 4	7 *c*; 14 *c*
1165, 5	7 *g*; 67 *c*
1166, 1	7 *i*
1166, 2	9 *a*
1166, 3	8 *f*; 65 *e*
1168, 1	18 *a*, *b*
1168, 3	20 *d*
1169, 1	173 *a*
1169, 2	175 *c*; 176 *a*, *b*
1169, 4	177 *b*
1169, 5	175 *d*; 176 *a*, *e*
1170	38 *b*
1171	27 *a*, *m*; 43 *f*
1172, 1	33 *d*, *g*; 92 *h*, *i*
1172, 2	33 *e*, *f*; 92 *f*, *g*
1173, 1	33 *b*; 92 *b*
1173, 2	33 *c*; 92 *c*
1174, 1	34 *a*; 93 *a*
1174, 2	34 *b*; 93 *b*
1175	34 *c*; 93 *c*
1176, 1	36 *a*
1176, 2	35 *a*; 93 *d*
1176, 3	35 *b*; 93 *d*
1177	35 *f*; 36 *d*
1178	31 *a*
1181	27 *h*
1185	177 *b*
1187	39 *a*; 93 (Note)
1188, 1	40 *a*
1188, 2 ad 1	40 *a*
1188, 2 ad 2	44 *a*
1188, 2 ad 3	50 *a*
1189	44 *d*
1190	50 *b*
1191, 1	41 *a*; 410 *d*
1191, 2	43 *a*
1192, 2	45 *b*; 54 *b*; 55 *b*
1192, 3	45 *c*
1192, 4	45 *b*
1193	49 *a*
1194	54 *b*, *c*; 55 *a*, *b*, *c*
1195, 1	52 *b*, *g*; 57 *c*, *d*
1195, 2	57 *e*
1196, 1	53 *a*
1196, 2	45 *c*; 46 *a*; 53 *a*, *c*
1197, 1 ad 1	58 *a*
1197, 1 ad 2	71 *a*, *b*
1197, 2	62 *b*, *c*
1198, 1	59 *a*; 72 *a*
1198, 2	59 *g*; 60 *a*
1198, 3	72 *d*
1198, 4	61 *a*, *f*; 73 *a*, *d*
1199, 1	67 *a*; 70 *a*; 76 *a*; 79 *a*
1199, 2	65 *a*; 75 *a*
1199, 3	67 *c*
1200, 1	69 ad 1; 70 *c*
1200, 2 ad 1	69 ad 2; 78 ad 1
1200, 2 ad 2	61 *f*; 69 ad 3, 4, 5; 78 ad 2, 3, 4
1200, 3	69 ad 3
1200, 4	38 *d*; 69 (Note); 78 (Note)
1201, 1	64 *a*; 74 *a*
1201, 2	64 *d*; 74 *b*
1201, 3	64 *b*; 74 *b*
1201, 4	64 *c*
1202, 1	67 *f*; 76 *f*
1202, 2	54 *b*; 63 *e*; 76 *g*
1203, 1–2	89 *a*
1204	89 *n*; 423 *a*

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Canons	Paragraph References	Canons	Paragraph References
1205, 1	85 *c*; 86 *b*, *c*; 88 *c*; 89 *d*	1247, 1	386 *b*
		1249	27 *b*; 43 *b*; 49 *b*; 54 *e*; 80 *l*, *m*; 179 *h*
1205, 2	31 *d*, *g*; 89 *c*		
1206, 1–3	89 *e*	1252, 2	461 *d*
1207	92 *b*, *c*, *h*, *i*; 93 *a*, *b*, *c*, *d*	1252, 4	461 *d*
		1259, 1	27 *g*
1208, 1	89 *h*	1262, 1	27 *i*
1208, 2	89 *i*	1262, 2	27 *j*
1208, 3	89 *j*	1263, 1	27 *k*
1209, 1	89 *l*	1263, 2–3	27 *l*
1209, 2	89 *k*	1264, 1	29 *a*, *g*
1209, 3	89 *m*	1265, 1	24 *a*, *d*; 25; 26; 42 *b*, *f*; 48 *b*, *f*
1210	89 *f*		
1211	89 *s*	1265, 2	26 (Note); 42 (Note); 48 (Note); 51 *a*
1212	89 *q*		
1213	89 *b*	1266	24 *m*
1214, 1–2	89 *g*	1267	48 *g*
1215	432 *a*; 434 *a*	1268, 1	24 *d*
1216, 1–2	28 ad 7	1268, 2	24 *e*
1218, 1–2	28 ad 7; 424 *a*, *b*; 438 *i*	1268, 3	24 *f*
		1268, 4	24 *h*
1218, 3	90 *c*	1269, 4	149 *c*
1219	28 ad 7	1269, 1	24 *i*; 147 *e*
1220	28 ad 7	1269, 2	147 *c*, *l*
1221	28 ad 7; 424 *b*	1269, 3	24 *j*; 150 *h*
1222	28 ad 7; 424 *b*	1270	100 *a*, *d*, *e*; 104 *a*
1223–1227	27 *c*; 90 *b*		
1228, 1	90 *b*	1271	24 *j*; 150 *a*, *c*
1228, 2	90 *b*	1272	24 *k*, *l*; 182 *k*
1229, 1	90 *b*	1274, 1	304 *a*; 406 *a*; 410 *d*, *e*
1229, 1–3	90 *c*; 424 *a*	1274, 2	407 *g*; 408 *b*; 412 *b*
1230, 1	424 *c*	1275	416 *a*, *b*
1230, 4	289 *c*	1277, 2	255 *a*
1230, 5	28 ad 7; 289 *c*; 424 *b*	1279, 1	163 *a*
1230, 7	289 *b*; 424 *b*	1279, 2	163 *b*
1231	89 *r*; 90 *a*; 424 *a*; 438 *b*	1279, 3	163 *c*
		1279, 4	162 *f*
1232, 1	428 *i*	1280	167 *a*
1232, 2	89 *r*	1281, 1	39 *e* ad 2, 6; 167 *b*; 169 *a*
1233, 1	428 *g*		
1233, 2	428 *h*	1281, 2	169 *c*
1233, 4	427 *b*	1282, 1–2	169 *b*
1239, 2	89 *n*	1283	9 *d*; 61 *b*; 168 *a*, *b*
1244, 2	9 *c*	1284	168 *c*

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Canons	Paragraph References
1285, 1	168 *d*
1285, 2	168 *e*
1286	168 *f*
1287, 1	171 *d*
1287, 2	170 *b*; 171 *d*
1287, 3	171 *a*
1288	169 *d*
1289, 1	169 *e*
1289, 2	169 *f*
1290, 1	516 *h*
1291, 1–2	28 ad 9; 530 *a*, *b*
1294, 1–2	516 *c*; 517 *d*; 518 *c*; 519 *c*
1296, 1	95 *g*; 102 *a*
1296, 3	94 *g*; 174 *a*
1304	101 *d*; 111 *h*; 133 *e*
1305, 1 ad 1	97 *d* ad 1; 101 *c*; 112 ad 1; 134 ad 1
1305, 1 ad 2	97 *d* ad 2, 3; 112 ad 2, 3; 134 ad 2, 3
1305, 2	94 *c*; 97 *a*; 99 *c*
1306, 1	96 *a*; 99 *g*; 138 *g*; 140 *i*; 141 *e*
1306, 2	138 *h*; 140 *j*; 141 *e*, *f*
1309	392 *b*
1335	349 *f*; 357 *f*
1368	28 ad 3; 424 *b*
1378	132 *b*
1388, 1–2	622 *g*
1406, 1 ad 7	385 *k*
1475, 1–2	314 ad 2
1507	343 *r*
1676	2 *c*
1988	353 *e*
2197	33 *d*; 92 *h*
2268, 1	37 *b*
2269, 1	37 *b*
2269, 2	37 *c*; 91 *b*
2270, 1	37 *g*; 270 *c*
2270, 2	37 *i*; 91 *e*; 270 *c*
2271	270 *c*
2272, 1	37 *h*; 270 *c*
2272, 2	91 *c*; 270 *c*
2272, 3 ad 1	37 *e*; 270 *c*
2272, 3 ad 2	37 *f*; 270 *c*
2273	37 *d*; 91 *d*
2275 ad 2	270 *c*
2291 ad 1	37 *b*
2293, 3	384 *k* ad 7
2298 ad 10, 12	349 *g* ad 2; 357 *d* ad 2
2303–2305	349 g ad 2; 357 *d* ad 2
2314, 2	352 *c*, *d*
2319, 1 ad 1	392 *h*
2321	310 *a*
2326	168 *g*
2327	622 *h*
2328	92 *e*
2329	92 *d*
2352	382 *e*
2364	343 *g*
2365	355 *h*
2370	380 *c*
2372	380 *k*
2373 ad 1	381 *d*
2373 ad 3	383 *d* ad 7
2373 ad 4	381 *j*
2374	383 *d* ad 3, 5; 384 *e*
2388, 1	393 *e*, *f*
2388, 2	392 *c*; 393 *f*

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