

THE
SACRED CEREMONIES
OF LOW MASS

By REV. FELIX ZUALDI, C.M.

Edited with Additions and Notes

BY THE

VERY REV. M. O'CALLAGHAN, C.M.

Revised Edition

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“Pia Mater Ecclesia Ritus quosdam in Missa instituit. Caeremonias item adhibuit . . . ex Apostolica disciplina, et Traditione quo et Majestas tanti sacrificii commendaretur, et mentes Fidelium per haec visibilia religionis, et pietatis signa ad rerum altissimarum, quae in hoc Sacrificio latent, contemplationem excitarentur.”—(*Ex. Conc. Trid. Sess. 22, c. 5.*)

“Recepti et approbati Catholicae Ecclesiae ritus, qui in minimis etiam sine peccato negligi, omitti aut mutari haud possunt, peculiari studio ac diligentia serventur.”—(*Roman Council held under Benedict XIII. in the year 1725.*)

“Decreta a S.R.C. emanata et responsiones quaecumque ab ipsa propositis dubiis scripto formiter editae, eandem habeant auctoritatem, ac si immediate ab Ipso Summo Pontifice promanarent, quamvis nulla facta fuerit de iisdem relatio Sanctitati Suae.”—(*From S.R.C. Decree approved of by His Holiness Pius IX., 23rd May, 1846. Cf. Codex Cc. 2, 818.*)

Can. 2.—Codex, plerumque, nihil decernit de ritibus et caeremoniis quas liturgici libri, ab Ecclesia Latina probati servandas praecipunt in celebratione sacrosancti Missae sacrificii, in administratione Sacramentorum et Sacramentalium aliisque sacris peragendis. Quare omnes liturgicae leges vim suam retinent, nisi earum aliqua in Codice expresse corrigatur.

C. 818.—Reprobata quavis contraria consuetudine, sacerdos celebrans accurate et devote servet rubricas suorum ritualium librorum, caveatque ne alias caeremonias aut preces proprio arbitrio adjungat.

EXTRACT FROM THE COUNCIL OF TRENT.

“What care is necessary that the Holy Sacrifice of the Mass may always be celebrated with profound reverence and special piety. This can be easily realized if we remember that in Holy Writ *he* is declared accursed ‘who doth the work of God negligently’ (Jer. xlvi. 10), and that undoubtedly no act can be performed by the faithful so sacred and so divine, so holy and awe-inspiring, as this Wonderful Mystery, in which the life-giving Victim is daily immolated by the Priest on our Altars, that we may be reconciled to the Eternal Father. Therefore every effort is to be made and all care taken that these sacred mysteries be performed with the greatest possible purity of heart and with a stainless conscience as well as with exterior piety and devotion.”

PREFACE TO XII EDITION.

THE version in English of Zualdi's *Sacred Ceremonies of Low Mass*, by the late Rev. M. O'Callaghan, C.M., has been for years considered the standard work for making up the Rites and Ceremonies of the Mass by Ecclesiastical Students and Priests alike. The promulgation, however, of the *Code of Canon Law*, and the appearance of the *Typical Edition of the Roman Missal*, especially the *Additiones et Variationes* appended to the *Rubricae Generales* and the *Ritus*, have called for a certain number of changes in this New Edition. But my aim has been to make only necessary changes. I verified, with the help of others, all the instructions in the old edition, and kept the same expression of them as heretofore, whenever I could. Numbers of these instructions have now even more authority than they had previously.

I trust, therefore, the work, as revised and improved, will be found as useful to the Clergy and Ecclesiastical Students as the old well-established edition, which secured for so many years the reverent and loving celebration of the great *Sacrifice of the Altar*.

J. S. SHEEHY, C.M.

ALL HALLOWS COLLEGE,

DUBLIN, *June 29th*, 1924.

The Feast of SS. Peter and Paul.

PREFACE TO XVI EDITION.

This edition of the Sacred Ceremonies of Low Mass has been carefully prepared. The Rev. E. Long, D.C.L. of St. Patrick's College, Maynooth, has read the work and made valuable suggestions for its improvement, which have been adopted. The Rev. Leo. O'Mahony, C.M., All Hallows College, has revised it. Some matters that are now unnecessary are omitted.

J. S. SHEEHY, C.M.

St. Joseph's, Blackrock, Dublin.
Feast of St. Vincent de Paul,
19th July, 1944.

AUTHOR'S INTRODUCTION.

THE august Sacrifice of the Mass comprises in itself all that is most sublime and sacred in our Holy Religion. All the sacrifices of the Old Testament were only shadows of that of the new, which, as St. Leo says, really offers to God what the Jewish sacrifices only promised. The offering should bear some proportion to the person to whom it is made; but since the ancient sacrifices were only weak and needy elements, they could in no way satisfy for man's debts to God and hence another sacrifice was required. The old victims were insufficient, the Levitical priesthood was impotent in the sight of God, therefore it was necessary, as the Fathers of the Council of Trent express it, that by the ordination of God the Father of Mercies, another Priest, according to the order of Melchisedech, our Lord Jesus Christ, should arise, who would consummate and bring to perfection all who were to be sanctified. Although Our Lord fully consummated the sacrifice by offering Himself to God the Father, and by dying on the altar of the Cross for our redemption yet His priesthood was not to expire with His death, but was to continue visible in His Church to the end of ages, as He Himself promised at His Last Supper when, instituting the Eucharistic Sacrifice, He gave the same Divine authority to the Apostles and to their successors. Every Priest can, therefore, say to himself when ascending the altar : I am no longer a mere man of clay, a weak creature—being identified with Jesus Christ through the power and the infinite value of the Victim I am about to offer. With what a high degree of virtue ought such a dignity be accompanied !

There are four kinds of worship given to God in the Sacrifice of the Mass. The first is called *Latreutic*, which is due to Him and can be given to His Infinite Majesty alone, and which is rendered by the Sacred Victim along with the adoration of the faithful, of the Saints, and of the Angelic Hosts, who, according to the opinion of the Fathers, reverently surround the altar. The second form of worship is termed *Eucharistic*, by which man raises his voice in perfect thanksgiving to his most generous Benefactor. In it the excess of the Divine Goodness invests us with the power of offering abundant satisfaction to Him; and the greatest advantage we derive from this benefit is, that we can thereby make an adequate return for what we have received from God. God delivers us from the abyss; we present to Him the Deliverer. He opens Heaven to us; we offer to Him the Heir. So much does the supreme goodness shine forth in the Holy Sacrifice of the Mass, that not only is our act of thanksgiving in keeping with the great benefits conferred upon us, but forms a return in some way suitable for the great love manifested in His conferring them upon us. We do this not merely once, as St. Gregory Nazianzen remarks, as when our Blessed Lord offered Himself in the Incarnation to His Eternal Father, but a thousand times, when we offer that Divine Son in the Mass, impassible and glorious as a worthy victim of thanksgiving. The third act of worship is *Propitiatory*—to appease the anger of God, to satisfy the demands of His justice, and to obtain the pardon of our sins. Man should appease the Lord to whom he has been ungrateful, and avert His anger lest he might be cast off for ever. All other creatures cried for vengeance against sinful man: Jesus Christ appeared and

immolated Himself upon the Cross; peace came upon the world, man's sins notwithstanding, and the unbloody Sacrifice of the Mass pours out on him the grace of repentance and reconciles him with Divine justice. The Sacrifice of Calvary supplied the treasures, that of the Mass distributes them. From the treasury, judge of the key; and if the Passion of Jesus Christ fits us for the benefits of Redemption, the Sacrifice of the Mass enables us to enjoy them, for St. Chrysostom says: "Tantum valet celebratio Missae quantum mors Christi in cruce," and the Church herself moreover assures us of it in these words: "Quoties hujus hostiae commemoratio celebratur, opus nostrae Redemptionis exercetur."

But the worship we render to God, as the Author of every good gift, is based upon our prayers, serving as we do a Lord who wishes us to pray to Him, uniting His own glory with our best interests. "Call upon Me," He says, "in the day of trouble; I will deliver thee, and thou shalt glorify Me." Prayer constitutes the fourth act of worship, called *Impetratory*, for the due rendering of which to God the Mass furnishes us with the best of all means of moving the Divine liberality in our favour. We are unworthy not only to be heard but even to ask, and consequently unworthy of receiving, from the very fact that we are obliged to ask. The Word of God prayed for us, and "was heard for His reverence." In the Mass He prays to the Father continually for us, in the same manner as He did, bathed with tears and blood, on the Cross, and we through Him are heard. On the altar the word of Salvation is raised, the life-giving Host is laid, and there is worked the most sublime miracle, ravishing in ecstasy of wonder earth and heaven. The Son of God, the invisible High Priest, the Holy Pontiff, just, innocent, separated from sinners, higher than the heavens,

and able to compassionate us in our infirmities, intercedes for us with unutterable groanings, and becomes our propitiation, our victim: and the Eternal Father, who promised to hear everyone invoking Him in the name of His Son, cannot refuse the Son Himself praying, and offering Himself for us. "O Father!" we may suppose Him to exclaim in the Mass, "O Father! wilt Thou not remember the sacrifice which I consummated on Calvary? Look down on the renewal of it, that Thou mayst bestow on My brethren the graces I gained by My death." Such is the excellence of the sacrifice of our altars. Would to Heaven that all the Priests going forth every day with joy to the mystic Calvary, animated with sublime sentiments of religion, and covered with the blood of Our Redeemer, would present themselves to the Father, uniting, as St. Gregory the Great remarks, by an interior and invisible sacrifice, their groans to those of the Victim who died for men, and showing themselves alive to their solemn office and to the wants of poor souls. Then would they, by the Mass, honour the majesty of God, thank Him for His benefits, appease His justice, and implore His mercy.

And since of all our functions, the Mass is the most holy and the most divine, fulfilling, as it does, the four great ends already mentioned, it appears very clear that no study or diligence should be omitted by the Priest in order that such a sacrifice may be celebrated with the greatest possible interior purity and exterior devotion, as the Council of Trent directs, declaring that the terrible anathemas fulminated by the Prophet against those who perform negligently the functions prescribed for divine worship apply rigidly to the ministers who celebrate Mass with irreverence. In order then that the Priest may avoid so great a fault, and the divine malediction consequent on

it, let us remind him in the Introduction to this work what he ought to do before celebrating, while celebrating, and after having celebrated. All may be reduced to these three points: 1st, Preparation; 2nd, Reverence and Exactness; 3rd, Thanksgiving.

1. The *Preparation* is remote and immediate; the remote consists in the pure and virtuous life which should be led by the Priest, in order that he may celebrate worthily. Therefore, his acts, his words, his thoughts should breathe of purity, that he may be fit to celebrate with proper dispositions. If he who handled the sacred vessels of old should be pure, how much more so must the Priest be, who bears in his hands and in his breast the Incarnate Word of God? This purity of life consists, first, in preserving himself undefiled from every sin, not only mortal, as he is necessarily bound to—but also, to secure greater purity, every deliberate venial sin, and even from every affection to venial sin; and secondly, it consists in applying himself most diligently and constantly to the acquisition of every virtue. “Qui justus est, justificetur adhuc, et sanctus, sanctificetur adhuc” (Apoc. xxii. 11).

For the immediate preparation, mental prayer is requisite. The venerable John of Avila prescribes an hour and a half; St. Alphonsus reduces the time of immediate preparation to half an hour, and even to a quarter; but he adds, indeed, a quarter of an hour is too little. The Passion of Jesus Christ should be the continual thought of the Priest. Having finished his meditation it is meet he should recollect himself for some time before proceeding to celebrate, and consider the great action he is about to perform. He should seriously ponder, says St. Augustine, these four thoughts: “Cui offeratur, a quo offeratur, quid offeratur, pro quibus offeratur.” On

entering the sacristy, he should say with St. Bernard: "Worldly affections and solitudes, wait here until I have celebrated Mass." The Priest should likewise consider that he is about to call from heaven to earth the Word Incarnate, to sacrifice Him anew to the eternal Father, to be fed with His sacred flesh; he should in fine, reflect upon his most serious responsibility in becoming at the altar the mediator between God and man.

2. *Reverence and Exactness.*—It is necessary in celebrating, to manifest all the reverence due to so great a sacrifice. This reverence means that due attention be paid to the words of the Mass, and that all the ceremonies prescribed by the Rubrics be exactly observed. As to the attention, the Priest sins by wilful distractions while saying Mass; and these wilful distractions, if occurring at the consecration of the sacred species, or during a notable portion of the Canon are, according to a large body of theologians, mortal sins. It is not considered possible that a Priest so acting could fulfil what is prescribed by the Rubric in these words: "Sacerdos maxime curare debet ut . . . distincte et apposite proferat . . . non admodum festinanter, ut advertere possit quae legit."

Exactness regards the fulfilment of the ceremonies enjoined by the Rubrics, in the celebration of the Divine Sacrifice. The Bull of St. Pius V., found in the beginning of the Missal, strictly commands that the Mass be celebrated according to the rite of the Missal, so that no wilful omission, even though it be trivial, of what is prescribed for the actual celebration of Mass, whether in word or in action, can be excused from the guilt of, at least, venial sin. It is commonly held this does not apply to what we have said of the preparation for the sacrifice and thanksgiving after it. Words half pronounced,

genuflections half formed, incomplete signs, and confused and hurried actions, may lead to grave sacrilege. There are some who hurry over the Mass in such a way that the interrogation might be put regarding them which Tertullian used for another purpose: "Sacrificat, an insultat?" Of such ministers it might be said they are not Priests but executioners, who insult the Passion of Jesus Christ; they are perfidious Jews, who, instead of pleading for pardon, bring upon their souls everlasting malediction. Add to this the scandal given by him who celebrates without devotion. The people respected our Divine Saviour in the beginning of His public life, but when they saw Him despised by the priests they lost all reverence for Him, and cried out for His death. The greater number of authors, including Benedict XIV., Clement IX., and other very learned Pontiffs, declare that the celebration of the Sacrifice of the Mass should not occupy more than half an hour, nor less than the third part of an hour. Such a space of time is prudently considered sufficient, both to secure a due and reverent celebration and to prevent weariness on the part of those assisting. Whoever fails herein merits reprehension; but he who gets through the Mass in a less space of time than a quarter of an hour is, as St. Alphonsus holds, guilty of mortal sin.

3. Fervour in *Thanksgiving* after Mass is a sure proof that the Priest has offered the Sacrifice with a heart animated with holy affections. If he has celebrated with the fire of the love of God it will not be easily extinguished in him. Every benefit claims its acknowledgment. Now, let us consider what gratitude is due to God by the Priest who has been just permitted to say Mass! "Oh! what an abuse and what a shame," cries out St. Alphonsus, "to behold so many Priests who, after having celebrated

Holy Mass, after having received from God the honour of offering to Him in sacrifice His own Divine Son, and after having been fed with His most Sacred Body, with tongues still purpled with His most Precious Blood, having hurried over some short prayers coldly and inattentively, commence immediately to discourse of useless things or of worldly business; or else go forth carrying about the streets Jesus Christ, who is still reposing in their breasts under the sacramental species." With such might we deal, as the Venerable John of Avila once did with a Priest who left the church immediately after having celebrated. He sent two clerics, bearing lighted torches, to attend him, and they, when asked by the Priest what they meant, replied: "We accompany the Blessed Sacrament which you carry in your breast." Alas! how sad; and yet this is the fittest and most precious time to treat of our eternal salvation and to gain new treasures of grace. This is the propitious hour in which we should present to our Saviour devout offerings and thank Him for the privileges just conferred.

After Communion, as St. Teresa says, let us not lose so good an opportunity of treating with God, since His Divine Majesty is not wont to reward sparingly him from whom He receives a hearty welcome. As long as the Sacramental Species remain every act of virtue possesses greater value and merit, because of the strict union which then exists between the soul and Jesus Christ, as He Himself declared: "*Qui manducat meam carnem et bibit meum sanguinem, in me manet et ego in illo.*" Therefore acts performed at this time have the highest degree of efficacy and value, for, says St. Chrysostom: "*Ipsa re nos in suum efficit corpus.*" Jesus places Himself in the soul as on a throne, and He seems to say to her, as He formerly did to the man born blind, "*Quid tibi vis*

faciam?" . . . Would it not then be most advisable that every Priest should entertain Himself with Jesus Christ for half an hour after Mass, says St. Alphonsus; or even for a quarter of an hour? The first portion of the time of thanksgiving should be devoted by the Priest to the recital, more with his heart than with his lips, of the customary prayers proposed by the Church, which are found in all Missals and Breviaries. The second part should be spent in loving communion with Jesus, in sentiments of adoration, of thanksgiving, of oblation, and of supplication. The Priest should pray for himself and for the Church; he should pray for all the people in general, and in particular for those of his own diocese, of his country; for his relatives; for the living and for the dead; for all the members of the Catholic Church; particularly for those under his own charge (parishioners, penitents, etc.); he should pray for all, that all may come to know, to love, and to serve God on earth, and so afterwards to glorify Him with the angels and saints in Heaven.

CONTENTS.

PREFACE TO TWELFTH EDITION	vii
PREFACE TO SIXTEENTH EDITION	viii
AUTHOR'S INTRODUCTION	ix

PART I.

GENERAL RULES REGARDING LOW MASS.

CHAPTER		PAGE
I	What the Priest should Know by Heart ...	1
"	II Different Tones of Voice	3
"	III Manner of Standing, Moving and Deporting Oneself	5
"	IV Kisses of certain Objects at Low Mass ...	7
"	V The Eyes	9
"	VI Genuflections	11
"	VII Bows	14
"	VIII Hands joined	19
"	IX Hands disjoined	21
"	X Hands Extended	23
"	XI Other Positions of Hands	25
"	XII Signs of the Cross	28
"	XIII Striking the Breast	31
"	XIV Turning to the People	32
"	XV Parts of the Mass that are Variable ...	33

PART II.

EXPLANATION OF THE CEREMONIES OF LOW MASS.

CHAPTER		PAGE
I	Preparation for Mass	49
"	II Coming from the Sacristy to the Altar ...	55
"	III Beginning of the Mass to the Introit ...	60
"	IV The Introit, Kyrie and Gloria	65
"	V The Prayers	70
"	VI The Epistle to the Offertory	73
"	VII The Offertory to the Canon	80
"	VIII The Canon to the Consecration	92

	PAGE
CHAPTER IX The Consecration to the Pater Noster ...	103
" X The Pater Noster to the Communion ...	109
" XI The Communion and the Prayers following it	123
" XII The Blessing and the Last Gospel	126
" XIII The Mass of the Dead	131
" XIV Low Mass in the presence of the Blessed Sacrament Exposed	138
" XV Low Mass in the presence of "Great Prelates"	142
" XVI Low Mass of Cardinals, Bishops, and Prelates	147
" XVII Votive Masses	151
" " Votive Mass of Christ the Eternal High Priest	159
Table for Low Votive Masses	160
" " Votive Mass of the Sacred Heart	161
" " Nuptial Mass	162
" " New Common of One or Many Pontiffs	164

APPENDICES.

Two Masses on the same day in different Places ...	166
Two Masses on the same day in the same Church ...	168
Midnight Mass at Christmas	170
Newly-Ordained Priest's First Mass	172
Masses by Strangers in a Church or Public Oratory ...	174
Defectus Missae	175
INDEX	177

PART I.

GENERAL RULES
REGARDING THE
CEREMONIES OF LOW MASS.
CHAPTER I.

WHAT THE PRIEST SHOULD KNOW BY HEART.*

1. The Prayer, *Da, Domine, virtutem, etc.*, which is to be said while washing the hands, and *Impone Domine, capiti, etc.*, with all the others to be recited while vesting.†

2. From *In nomine Patris, etc.*, at the beginning of the Mass to the Introit.

3. The *Munda cor meum, etc.*, and the *Dominus sit, etc.*, before the Gospel, and after it the *Per evangelica dicta, etc.*

4. The *Suscipe, sancte Pater, etc.*, at the offering of the Host, and the *Deus qui humane substantiae, etc.*

* Those about to be ordained Priests must not defer learning all they have to say by heart at Mass until they are practising the ceremonies, as they cannot expect to attend at the same time to two things requiring, each of them, the most serious application. In the first place, let them devote sufficient time to learn thoroughly the prayers to be committed to memory, and then make themselves masters of the general rules, as laid down in Part I. of this work. Let them repeat the prayers to themselves, until sooner or later they become familiar with them. Thus mastering what is more difficult and troublesome, they will be better able to learn the particular ceremonies when practising them.

† For these prayers, and the others to be mentioned, let us once for all refer the reader to Part II. of this book.

5. The *Offerimus tibi, Domine, etc.*, at the Offering of the Chalice. *In spiritu humilitatis, etc.*, *Veni Sanctificator, etc.*, and at least the first verses of the Psalm *Lavabo, etc.*

6. The *Suscipe, sancta Trinitas, etc.*, with the *Orate fratres ut meum, etc.*

7. In the Canon, from *Te igitur, etc.*, as far as the words *haec sancta sacrificia illibata, etc.*

8. After the *Quam oblationem, etc.*, from the words *benedictam, adscriptam, etc.*, with what follows, to *Haec quotiescumque*, after the Consecration inclusively.

9. In the *Unde et memores . . .* the words *Hostiam ✠ puram, etc.*

10. The *Supplices te rogamus* as far as the *Memento* of the Dead.

11. *Per quem haec omnia, etc.*, to the *Pater noster*.

12. In the *Libera nos, etc.*, from the words *Da propitius pacem, etc.*, to *Haec commixtio, etc.*, inclusively; and the *Agnus Dei, etc.*

13. The three Prayers before receiving, as the Priest must look at the Sacred Host while reciting them.

14. Before taking the Host to receive it, the *Panem coelestem, etc.*, with the rest as far as the ablution of the fingers inclusively.

15. The *Placeat tibi, etc.*, and the *Benedicat vos, etc.*

16. The Antiphon *Trium puerorum* and the Canticle *Benedicite*.

There are other things useful to know by heart, viz. : The *Gloria in excelsis, etc.*, the *Credo, etc.*, the Psalm *Lavabo*, and the Gospel of St. John, to avoid many inconveniences.

CHAPTER II.

DIFFERENT TONES OF VOICE.

§ I. Some portions of the Mass have to be read *secretly* (*Rub. Gen., tit. 16, n. 1*), so that the Celebrant hears them, unless indeed prevented by some physical inability or extrinsic impediment, but they should not be heard, even by those around the altar: other portions in a *moderate* and *somewhat raised* tone of voice, so as to be heard by the server and those around the altar, and other parts in a *clear* and *intelligible*, but moderate and grave voice, such as will excite devotion. See *Rub. Gen., Miss. Rom., tit. 16, n. 1*, where it is said: "In Missa Privata clara voce dicuntur Antiphona et Psalmus ad Introitum, . . . Credo, Offertorium."* The tones of the Mass are not all definitely stated in the Rubrics. These rules are the conclusions of Rubricists derived from the Rubrics to make the Rubrics clearer. The obligation, however, of varying the voice binds under pain of sin, at least venial, though some few falsely suppose that such Rubrics are not preceptive† (*Rub. Gen., tit. 16, n. 2*).

§ II. The following parts are to be said in a *clear* voice:—

The Antiphon <i>Introibo, etc.</i> and the Psalm <i>Judica, etc.</i> , with the Confession.	The Epistle or Prophecies with the Gradual, Verse, Tract, or Sequence.
The Introit.	The Gospel.
The <i>Kyrie eleison, etc.</i>	The <i>Credo</i> .
The <i>Gloria in excelsis, etc.</i>	The Offertory.
The <i>Dominus vobiscum</i> .	The Preface, <i>Per omnia, etc.</i> to <i>Sanctus</i> exclusively.
The first prayers or Collects.	The <i>Agnus Dei</i> .
The <i>Oremus, Flectamus genua, Levate, etc.</i>	

* See full list in *General Rubrics (tit. 16., n. 1)*.

† See S. Alphonsus, Quartus and Collet, as quoted by De Herdt, *Litur. Prax., Tom. I., tit. 16, n. 106*.

The <i>Per omnia, etc.</i> , with <i>Pater noster, etc.</i> , <i>Per</i> <i>omnia, etc.</i> , and <i>Pax</i> <i>Domini, etc.</i>	<i>Humiliate capita vestra</i> <i>Deo</i> , when it occurs.
The Communion.	The <i>Ite missa est, Bene-</i> <i>dicamus Domino</i> or <i>Re-</i> <i>quiescant in pace.</i>
The last Prayers or Post C O M M U N I O N S and	The <i>Benedicat vos, etc.</i> The last Gospel.

§ III. The following portions are to be said in a moderate voice (*elata aliquantulum voce*):—

1. The two words *Orate fratres.*
2. The *Sanctus* to the second *in excelsis.*
3. The three words *Nobis quoque peccatoribus.*
4. The four words only, *Domine non sum dignus*, thrice repeated. All other words are to be said in a low or *secret* voice as ordained by the Rubrics.

§ IV. In pronouncing the words, we must avoid:—

1. Precipitation, so that we may be able to attend to what we read and to the distinct pronunciation of it.
2. Excessive slowness, which would weary those present.
3. Too high or noisy a tone, which would disturb others celebrating (*Rub. Gen., tit. 16, n. 2*) Zualdi, revised edition by Capoferri. *Articulus 2.**

* We give the words so that they may be well weighed, and their teaching reduced to practice:—" *Sacerdos autem maxime curare debet, ut ea quae clara voce dicenda sunt, distincte et apposite proferat; non admodum festinanter ut advertere possit, quae legit; nec nimis morose, ne audientes taedio afficiat; neque etiam voce nimis elata, ne perturbet alios, qui fortasse in eadem Ecclesia tunc temporis celebrant; neque tam submissa, ut a circumstantibus audiri non possit, sed mediocri et gravi, quae et devotionem moveat, et audientibus ita sit accommodata, ut quae legentur, intelligant. Quae vero secreto dicenda sunt, ita pronuntiet, ut et ipsemet se audiat, et a circumstantibus non audiatur.*"

Davis *Moral Theology*, Vol. III, p. 145, says the clear tone may be moderated short of a whisper for any sufficient reason, e.g. when others are celebrating.

CHAPTER III.

MANNER OF STANDING, AND MOVING, AND OF DEPORTING ONESELF.

§ I. As to the mode of standing, the Rubric thus speaks: *Stans* (*Rit. Serv.*, *tit. 3, n. 1*) *Se erigens* (*tit. 8, n. 5*), *Stans erectus* (*tit. 8, n. 7*). Unless the Priest is directed to incline or make some other reverence, he will remain upright, not stooping, not leaning his body or head to either side. He must also avoid swinging the body to and fro, or leaning against the altar, or resting on it with his arms or elbows. Three times only does he rest his elbows on the altar: 1. At the Consecration of the Host (*tit. 8, n. 5*). 2. At the Consecration of the Wine (*tit. 8, n. 6*). 3. While consuming the Sacred Host (*tit. 10, n. 4*). He ought to do this becomingly, resting his arms somewhat upon the altar but not on the corporal.

§ II. With regard to his manner of walking, the Rubric says (*tit. 2, n. 1*): "Procedit autem oculis demissis, incessu gravi, erecto corpore." As to custody of the eyes, the Priest ought, all through the Mass, but particularly when he moves to and fro or about the altar, and when he turns towards the people, to observe it strictly by keeping his eyes cast down, so as to edify the faithful whose attention is so much directed towards him.

Gravity in walking and moving about must be attended to, not only coming to and from the altar, but also while celebrating—great composure, ascending and descending the altar steps, turning towards the people, going from

the middle to the side of the altar, and *vice versa*. He should not move sideways.

§ III. He must be equally on his guard against that slowness which fatigues, and that hurry which gives scandal. There are certain parts of the Mass where time is commonly wasted, and where delay adds nothing to solemnity and piety (e.g., fixing and veiling the chalice after ablutions). Everything must be done at the time and in the way prescribed. As the time for action is not to be anticipated, neither are the words to be disconnected from the actions which they should accompany (*Liguori, Cer., p. 1, c. 17, n. 3*). If he diligently observes this rule, it will preserve him from many faults and defects, into which not a few daily fall. And let it not be said that these are trifling matters unworthy of attention; for the Rites of the Church (as was wisely declared by the Roman Synod, 1725, *tit. 15, n. II*) “in minimis etiam sine peccato negligi, omitti, vel mutari haud possunt.” But as Mass should be celebrated with great devotion, it would seem impossible to say it in much less than half-an-hour.

CHAPTER IV.

KISSES OF CERTAIN OBJECTS AT LOW MASS.

§ I. Four things connected with the Mass must be kissed, viz. : Vestments, the Altar, the Missal, and the Paten. Regarding kisses, observe *in general* :

1. Whatever is to be kissed must be touched with the lips.

2. The kisses must not be audible.

§ II. The Amice, Maniple, and Stole are kissed on the cross in the middle, when vesting (*Ritus, tit. 1, n. 3*) ; it is not prescribed when unvesting, but it is laudable to do so, even at Masses of the Dead. The Chasuble is not kissed, though it has a cross on it.

§ III. The *kissing of the Altar* is to be done as follows :—

1. The altar is always kissed in the middle, and never at the sides ; and without twisting the body or turning the neck (*Rit., tit. 4, n. 1*).

2. When kissing the altar, the Priest should not stand too near it, but must first withdraw a little and then bend straight towards the Cross. Thus also should he do when he makes a profound bow near the altar, taking care to avoid all contortions of the body or neck.*

* Many kiss the altar, not in the middle, but at one side, to avoid fragments of the Host that may possibly be there ; and on the same principle numbers fear to open out the entire Corporal from the beginning of the Mass ; yet the Rubrics say : "Sacerdos ascendens super altare extrahit Corporale . . . quod extendit in medio altaris, osculatur altare in medio" (*Rit., tit. 11, n. 2, and tit. 4, n. 1*).

3. In the act of kissing the altar, he extends his hands on either side outside the Corporal, but not farther than such a position will require. After the Consecration his hands are kept on the Corporal, the thumb and first finger of each hand being kept united.

§ IV. *The kissing of the Missal :*

It is kissed after the first Gospel in Masses of the Living* only: and in this case the Priest, taking the Missal in both hands, raises it up somewhat, at the same time bending a little and kissing it at the first words of the Gospel he has just read, and not at *Initium* or *Sequentia*. The Missal is not kissed on Good Friday (In *Parasceve*).

§ V. *The kissing of the Paten :*

Only in the prayer *Libera nos, etc.*, at the words *da propitius, etc.*, he kisses it on the inner part towards the edge (*S.R.C. Decr. 1711, ad 5*), but not where the Host is to pass or rest.†

*Unless said in the presence of a greater prelate in his own diocese, i.e., Pope, Cardinal, Legate of Apostolic See, Patriarch, Archbishop, Bishop, in the places of their jurisdiction. See pp. 142-146, chap. xv.

†It is generally kissed at the upper part near the hand.

CHAPTER V.

THE EYES.

§ I. While celebrating, the eyes, as a rule, are to be cast down,* but when anything is to be read, they are to be kept fixed on the Book, although the Priest may know by heart what he reads.

§ II. He raises his eyes only nine times :

1. Before inclining to say *Munda cor meum* (*Rit. Serv., tit. 6, n. 2*).

2. Before the *Suscipe, sancte Pater*, at the offering of the Host (*ibid., tit. 7, n. 2*).

3. During the entire of the prayer *Offerimus*, at the offering of the wine (*ibid., n. 5*).

4. At the *Veni, Sanctificator* (*ibid.*).

5. Before the *Suscipe, sancta Trinitas* (*ibid., n. 7*).

6. At *Deo nostro* of the *Gratias agamus* of the Preface (*ibid., n. 8*).

7. Before *Te igitur*, at the beginning of the Canon (*ibid., tit. 8, n. 1*).

8. When saying the words *et elevatis oculis in coelum*, before the consecration of the Host (*ibid., n. 4*).

9. Before giving the blessing to the people, at *Benedicat vos omnipotens Deus* (*ibid., tit. 12, n. 1*).

The eyes must not be raised at any other part of the Mass. It is commonly taught, that when the eyes are raised, as above indicated, they are to be directed to the Cross which, according to the *Caeremoniale Episc.* (*lib. 1, c. 12, n. 11—S.R.C. Decr. 2960, ad 3*), ought to be higher than the candlesticks. If, however, it be lower, the eyes

* The Rubrics expressly prescribe this (i) when the Priest is going to the altar to say Mass (*Ritus, tit. 2, n. 1*), (ii) when he turns round to say *Dominus vobiscum* (*tit. 5, n. 1*), *Orate fratres* (*tit. 7, n. 7*), or to give the Blessing (*tit. 12, n. 1*).

are then to be directed towards heaven ; since at the words in Nos. 8 and 9 just given, the Rubric (*tit. 8, n. 4, and tit. 12, n. 1*) says that the eyes are to be raised to heaven. If Mass is said at an altar on which the Blessed Sacrament is exposed the eyes are to be directed to the Blessed Sacrament when they are raised, even though the Cross is on the altar (Zualdi, Capoferri. Artic. 5, 9, *also S.R.C. Decr. 2365, ad 1*). After the eyes have been raised, they ought to be immediately lowered again, unless during the *Offerimus*, as has been said.*

§ III. The eyes are to be *fixed on the Blessed Sacrament*.

1. At the elevation of the Host and Chalice, and as often as the Priest touches the Blessed Sacrament (*Rit. Serv., tit. 8, n. 5*).

2. At *Supplices te rogamus*, as it necessarily follows from the posture prescribed.

3. While making the *Memento of the Dead* (*Rit. Ser., tit., 9, n. 2*).

4. At the entire of the *Pater noster*, when read but not when sung (*ibid., tit. 10, n. 1*).

5. At the three prayers before Communion (*ib. n. 3*).

6. When any act is done in connection with the Blessed Sacrament.

* When the principal altar-piece is the Crucifixion, whether sculptured or painted, it is *not necessary* to have a cross between the candlesticks. A little cross over the tabernacle on its canopy or one upon the frame in front of it, though it have on it the figure of Our Lord Crucified will not be sufficient to fulfil the Rubrics (*Bened. XIV. in Constit. Accepimus*—*et S.R.C. 17 Sep., 1822*).

"Rubrica Missalis prescribit (*tit. 20*) ut super altare collocetur crux in medio: et S.R.C. ut crux collocetur inter candelabra: et Caerem. Episc. jubet 'ut crux ipsa tota candelabris supermineat cum imagine sanctissimi crucifixi (*lib. 1, c. 21, n. 11*). Nunquam ante tabernaculum sed potest collocari super tabernaculum non tamen in throno ubi exponitur SS. Eucharistiae Sacramentum sed poni potest ante vel post thronum." Vide *Decr. 3576*.

CHAPTER VI.

GENUFLECTIONS.

§ I. With regard to genuflecting on *one knee*, it is to be remarked :

1. The right knee must touch the ground, close to the left heel.

2. The body is not to be bent forward or sideways.

3. The right foot must not be dragged along the ground, nor put beyond the *predella*.

4. Having touched the ground with the right knee, the Priest must rise at once, but with gravity and becomingness. It is to be remarked that in prescribing the genuflections from the Consecration to the Communion, the Rubric does not make use of the simple word *genuflect*, as it does for *Flectamus genua* (*tit. 5, n. 4*) ; but ordinarily gives some words in addition, such as “ genuflexus Sacramentum adorat ” (*tit. 9, n. 3*), “ genuflexus eam adorat ” (*tit. 8, n. 5*), “ genuflexus sanguinem reverenter adorat ” (*tit. 8, n. 7*). Therefore the Rubric seems at least to insinuate that such genuflections are to be made with greater gravity, composure, and devotion, out of reverence for the Blessed Sacrament which is on the altar. I say *at least*, for some think that a bow of the head ought to accompany them, in conformity with the Rubrics already cited.

5. Except in the case just mentioned, no other reverence, or even inclination of the head, is to be combined with the genuflection, and to act otherwise would be incorrect.

6. The Celebrant when at the altar, whether in the middle or at either side, must not hold his hands joined when genuflecting, but extended on the altar as will be explained in Chapter IX., unless when genuflecting just before the elevation of the Host (*Ritus Serv.*, tit. 8, n. 5).

7. If he is to make a genuflection while reading the Gospel, it must not be towards the centre of the altar, unless the Blessed Sacrament is exposed for public veneration, but towards the Book, which ought to be placed obliquely. When the Blessed Sacrament is exposed, the genuflection is then made to the centre of the altar (*S.R.C. Decr.* 3875, ad 4).*

8. Before genuflecting, when at the altar, the Priest should draw back the left foot a little, and then genuflect, to avoid striking the front of the altar with the left knee.

9. Whenever anything is to be done with the Blessed Sacrament, he must, ordinarily, make a genuflection beforehand, and another afterwards (*Certan.*, tit. 19, n. 45).

§ II. The *genuflecting on both knees* takes place :

1. Whenever, going to or from the altar, the Celebrant passes by where the Blessed Sacrament is exposed, or is being elevated, or administered to the faithful, or carried near him through the Church, or where Benediction is being given. With regard to these genuflections it is to be observed: 1. That if the Priest has the Chalice in his hands, he must first kneel, then uncover and adore, making a profound inclination of the head to the Blessed Sacrament, and finally cover before rising. If he is not holding the Chalice, he uncovers when he comes in sight of the Blessed Sacrament, and does not cover until he has gone out of sight of it. 2. That if he has the Chalice in his

* But in Mass before the Blessed Sacrament exposed, when saying *Flectamus genua*, the Priest must genuflect towards the Book (*S.R.C. Decr.* 2859).

hands, it is better not to place the Biretta on the Burse, but give it to the Server, or retain it himself in his right hand, turning the inner part towards his breast, and supporting with the side of the hand the Burse, lest it might fall. That he ought not to rise from his knees until the Blessed Sacrament has passed, or the Elevation or Benediction is finished and the Chalice or Monstrance replaced on the altar (*Rit. Miss., tit. 2, n. 1*). He need not wait until the Communion is over, especially if there be a large number of Communicants; in which last case, having adored the Blessed Sacrament on both knees, he will rise and proceed on his way (*S.C. of Rites, 5 July, 1698*). If he passes an altar where Mass is being celebrated, and it is between the Elevation and Communion, he need not go on two knees, but one knee. The Biretta is not removed. (*S.R.C. Decr. 1002, ad 14; Rit. Serv., tit. 2, n. 1*).*

2. In Low Masses when he reads the Passion, and comes to *Emisit spiritum*, or the other equivalent expressions he kneels towards the Book for a short time, say for the space of a *Pater noster*.

* If the priest passes an altar on which a relic of the True Cross is exposed, he should genuflect on one knee (*S.R.C. Decr. 2390, ad 7; 2722, ad 1 and 2; 3201, ad 7*.)

CHAPTER VII.

BOWS.

§ I. There are two kinds of bows or reverences of the body: *profound* and *moderate*.

The *profound* is made by bending the waist, so that, if standing, one could touch the knees with crossed hands (Mer. in Gavant., Tom. I.; p. 2, t. 2, n. 1, § 2).

The *moderate* is made by bending the head and to some extent, the shoulders (*Caerem., tit. 6, n. 16*).

Authors also distinguish three different degrees of head bow (profound, moderate, simple) according to the kind of worship (latria, hyperdulia, dulia) due to the object to which the reverence is made. The Rubrics themselves (e.g. *Rub. Gen. Missalis, tit. 17, n. 3; Caerem. Episc., tit. 2, n. 46*) indicate at least a two-fold distinction of head bows.

§ II. The *profound* inclination of the body is prescribed by the Rubric:

1. On arriving at the altar to say Mass, if the Blessed Sacrament is not there (*Rit. Cel., tit. 2, n. 2*).

2. On coming down from the altar, to begin Mass, if the Blessed Sacrament is not there, (*tit. 3, n. 1*).

3. On leaving the altar after Mass, if the Blessed Sacrament is not there (*Rit., tit. 12, n. 6*).

In these three cases the Priest assumes the upright position immediately after having inclined profoundly; but in the following three cases, on the contrary, he remains inclined:

1. From the beginning of the *Confiteor*, said by the Priest, till the Server commences his (*tit. 3, n. 7*).

2. At the *Munda cor meum*, and the entire of *Jube Domine, etc.* (*tit.* 6, n. 2).

3. At the *Te igitur*, in the beginning of the Canon, as far as the word *petimus* inclusively (*tit.* 8, n. 1).

§ III. He inclines moderately :

1. At *Deus tu conversus, etc.*, and at the versicles, to *Oremus* inclusive, that follow (*P.* 2, c. 3, n. 6), (*Rit. Serv.*, *tit.* 3, n. 10).

2. Having ascended the Altar, at *Oramus te, Domine, per merita sanctorum tuorum, quorum reliquiae, etc.* (*ibid.*, *tit.* 4, n. 1).

3. At *In spiritu humilitatis*, throughout (*ibid.*, *tit.* 7, n. 5).

4. At the entire of *Suscipe, Sancta Trinitas, etc.* (*ibid.*, n. 7).

5. From *Sanctus*—to *Benedictus, etc.*, exclusively (*ibid.*, n. 8).

6. During the two Consecrations.

7. At the *Agnus Dei* and the three prayers which follow the *Agnus Dei*, before receiving the Sacred Host (*ibid.*, *tit.* 10, nn. 2, 3).

8. During the *Domine non sum dignus* thrice repeated (*ibid.*, *tit.* 10, n. 4).

9. During the Consumption of the Sacred Host.

10. At the *Placeat tibi Sancta Trinitas*.

When prescribing the inclinations of numbers 3 and 4 the Rubric (*tit.* 7, n. 5, 7), adopts the expression "aliquantum inclinatus," which clearly indicates the moderate inclination; in the other cases, only the word *inclinat se*, or *inclinatus*, which authors more commonly explain as likewise implying the moderate inclination.

§ IV. The other inclinations enjoined by the Rubric are simple reverences, supposing a bow of the head, which

may be profound, moderate, or simple. With regard to these it is to be observed :

1. At the reading of the Gospel the head is to be inclined when necessary, to the Book, unless the Blessed Sacrament is exposed.

2. At other parts, even within the Canon (*S.R.C. 7 Sept.*, 1816), the Priest likewise inclines his head towards the Book, whenever the name *Maria* (B.V.M.) occurs, or that of the Saint the Mass of whose Vigil or Feast is said, or of whom there is a commemoration made, whether of a Feast or an Octave, and also at the name of the Pope, in his Collect or in the Canon. On other occasions, for instance at the name of *Jesus*, he inclines to the Cross, or to the Blessed Sacrament if publicly exposed (*Rit. Mis., tit. 5, n. 2*). But he does not incline his head, when the names of these Saints are found in the titles of the Epistle or Gospel (*Mer. in Gav., p. 2, tit. 5, n. 2*) or in the prayer *A cunctis*; unless the image of the Saint is exposed for veneration in the centre of the altar (*Decr. 3767, n. 25*).

3. Once only is there an inclination of the head at *Per eumdem Christum, etc.*, and that just precedes the *Nobis quoque peccatoribus* (*P. 2, c. 9, n. 4*).

4. At the name of the Blessed Trinity, and that of Jesus, it is proper that the head be inclined somewhat more than at the names of saints. “*Cum profert nomen Jesu vel Mariae, inclinet se, sed profundius cum dicit Jesu*” (*Caerem. Episc., tit. 2, c. 8, n. 46*).

5. When an inclination of the head is to be made, the eyes must not be previously raised, except at *Deo nostro* in the Preface (*P. I, c. 5, § II, n. 6*); and at the word *Deus*, when about giving the blessing to the people (*P. I, c. 5, § II, n. 9*).

6. We may, therefore, relying on the authority of the Rubrics and authors, classify the bows of the head thus :—

(a) The profound bow of the head is made :

- (1) To the Cross in the Sacristy, when the priest is going to say Mass.
- (2) When passing before the High Altar, if the Blessed Sacrament is not present, and when he changes the Book in the presence of the Blessed Sacrament exposed.
- (3) To the Cross when descending to begin Mass.
- (4) At the *Gloria Patri* (three times in the Mass, different times from the *Gloria in Excelsis*).
- (5) During the *Gloria in excelsis* (six times).
- (6) Whenever *Oremus* is said.
- (7) At the Holy Name.
- (8) During the Creed (three times).
- (9) At *Deo nostro* in *Gratias agamus* at the beginning of the Preface.
- (10) At each *Tibi gratias agens*, before each Consecration.
- (11) At each Consecration.
- (12) At *per eundem Christum* before *Nobis quoque*.
- (13) At *Deus* in the Blessing.
- (14) To the Crucifix of the Altar if the Priest himself has to transfer the Book for either Gospel.
- (15) To the Cross after Last Gospel, before descending the steps.
- (16) To the Crucifix in Sacristy, when he returns, having celebrated Mass.

(b) The moderate bow of the head is made :

- (1) At the name of the Blessed Virgin.

(2) At the name of the Saint whose Mass of Vigil or Feast is said, or of whom a Commemoration is made.

(3) At each *Memento*.

(c) The simple bow of the head is made :

(1) At the name of the reigning Pope in his Collect, or in the Canon.

(2) At the name of the Bishop of the Diocese (see *Decr. 2049 ad 3*), if *Bishop is present*, in his Collect, but not in the Canon.

7. See *Decree 4179, n. 1*. It is asked whether, at the double genuflection, one is bound to make a profound inclination of the whole body or only of the head. The reply is: *Inclinatio mediocris, id est capitis et modica humerorum inclinatio, quae in casu habetur ut profunda.*

CHAPTER VIII.

POSITION OF THE HANDS.

(A) HANDS JOINED.

§ I. *Joined at the breast:*

1. They are held before the breast (without resting against the Chasuble), joined palm to palm, with the fingers together, and straight, somewhat turned up, and not towards the ground; with the right thumb upon the left, in the form of a cross, before the Consecration; and after it, with the thumb and index finger of each hand joined together. (*Ordo et Ritus*, 3, n. 1. and *tit.* 8, n. 5.)

2. When the hands are not engaged they should always be kept joined before the breast.

3. It is to be specially observed that the hands are to be held joined before the breast (*not* resting on the altar) at the *Munda cor meum*, etc. (*tit.* 6, n. 2), at the *Sanctus*, etc. (*tit.* 7, n. 8), and at the first *Agnus Dei* in Masses for the Living, and at each *Agnus Dei* in Masses for the Dead (*tit.* 10, n. 2); and at the other times, as will be laid down.

§ II. *Joined on the altar:*

1. The hands must be joined on the altar, that the little fingers may not rest on the table of the altar, or the Corporal, but touch the front of the altar; the next fingers should be joined closely to them, and rest on the upper surface of the altar.

The hands when joined at Mass on the edge of the altar should be held in that way (*Rit.*, *tit.* 4, n. 1) not only

before, but also after the Consecration (*S.C.R., Decr., 2572, ad 21*). The hands are joined and laid on the altar at: *Oramus Te Domine* up to *quorum reliquiae* exclusively—*In spiritu humil.*—*Suscipe, S. Trinitas*—*Te igitur* up to *uti accepta habeas* exclusively—*Supplices te rogamus* up to *ex hac altaris participatione* exclusively—*Domine I. C. qui dixisti*, and the two following prayers before reception of Sacred Host—(*ibid., tit. 10, n. 4*)—*Placeat tibi.* (*Rit. 12*).

2. Whenever the Celebrant is in the middle of the altar, and bows *profoundly* or *moderately*, with his hands joined, he should rest his hands, as above, on the altar. The only three cases excepted are those in *n. 3* of the preceding section.

§ III. *Joined near the face:*

At each *Memento*, and also after the reception of the Sacred Host. It is not to be understood, says Merati (*in Gav., tit. 8, n. 3, § vii.*), that the hands are to be held as high as the eyes, or touching the face, the nose, or the mouth. It is sufficient that the tips of the fingers come near the mouth or chin, and it is not becoming they should be higher. The Rubric, indeed (*tit. 8, n. 3*), at the first *Memento*, allows the hands, if one wishes it, to be held at the height of the breast.

CHAPTER XII.

(B) HANDS DISJOINED.

§ 1. *Disjoined at the breast:*

1. It is supposed that the hands have been previously joined at the breast, before being disjoined, which the Rubric, in using the words " extendens . . . manus," clearly shows. Hence the hands must be joined before the *Credo* (*p. 2, c. 6, n. 7*), and the *Te igitur* (*p. 2, c. 8, n. 1*), and Blessing, because, at the beginning of the Creed and of the Canon, the Rubric (*tit. 6, n. 3*, and *tit. 8, n. 1*) says " extendens manus."

2. While being extended, they must neither be lowered nor raised, nor the palms turned up, but the hands should be placed in front of the breast, at either side (*Rit., tit. 5, n. 1*), so that the palm of one hand may exactly face that of the other, all the fingers being extended and joined, and the tips slightly turned upward.

3. After the Consecration of the Host, only the three fingers are extended, while the thumbs and index fingers should be kept joined till after the Ablution (*Rit., tit. 8, n. 5*).

4. The hands disjoined before the breast, must not be brought too near or kept at too great a distance, held too high or too low, just so that " summitas humerorum altitudinem, distantiamque non excedat " (*tit. 5, n. 1*).

§ II. *Disjoined on the altar:*

1. The hands having been disjoined are placed, as far as the wrists, upon the edge of the altar, but outside the

Corporal before the Consecration. And after the Consecration upon the Corporal, but towards the edge of it, through reverence for any fragments of the Sacred Host that may remain on it.

2. Whenever the right or left hand is placed on the altar, it should be fully extended, not on its edge, but with the palm laid on the altar, and with the fingers joined. After the Consecration, this must be done, so that the thumbs and index fingers may not touch the Corporal. It is a mistake to raise the fingers upwards when genuflecting.

CHAPTER X.

(C) HANDS EXTENDED.

§ I. The hands are *extended* (at height of shoulders without being lowered or raised) and *immediately rejoined*:

1. Whenever the Priest says *Oremus* (except immediately before the *Pater noster*) (*Rit. Serv., tit. 10, tit. 7, n. 1*).

2. Whenever the Priest says *Dominus vobiscum* towards the people.

3. At *Orate fratres* (*Rit. Serv., tit. 7, n. 7*).

§ II. The hands are held *extended* and at the *height and width of the shoulders*:

1. During the Prayers up to the conclusion; when the latter is *Per (eundem) Dominum*; the priest joins his hands when saying these words, but when the conclusion is *Qui vivis* or *Qui tecum* he joins them when saying *in unitate* (*Rit. Serv., tit. 5, n. 1*).

2. At the Preface during the words *Sursum corda*, and from *Vere dignum* to *Sanctus* exclusively.

3. During the Canon, except where otherwise directed.

4. During the *Pater noster* to the *Amen* inclusively.

§ II. The hands are *extended, raised to the height of shoulders, and joined before breast* (forming a kind of semi-circle).

1. At *Gloria in excelsis* (*Rit.*, *tit.* 4, *n.* 3).
2. At *Credo in unum Deum* (*Rit.*, *tit.* 6, *n.* 3).
3. At *Veni sanctificator omnipotens aeterne Deus* (*Rit.*, *tit.* 7, *n.* 5).
4. At *Te igitur*, at the beginning of the Canon (*Rit.*, *tit.* 8, *n.* 1).
5. At *Benedicat vos omnipotens Deus* (*Rit.*, *tit.* 12).

CHAPTER XI.

(D) VARIOUS OTHER POSITIONS OF THE HANDS.

§ I. The hands *on the Missal*:

1. During the reading of the Epistle and what follows viz., the Gradual, Tract, Versicles, Sequence, the Priest places his hands, one on each side of the Missal, or touches it with the palms of his hands, or holds the Book (*Rit., tit. 6, n. 1*).*

2. On saying *Initium* or *Sequentia S. Evangelii, etc.*, he separates his hands, and places the left upon the Book; then, with the extremity of the right thumb, he makes a small sign of the Cross on the Book, at the beginning of the Gospel to be read, and taking the left hand from the Book, and placing it on his breast, he makes, with his right thumb, three other signs of the Cross, viz. : on his forehead, mouth and breast. It is to be observed that the right hand when used in making the sign of the Cross, as well as the left when placed on the Book or breast, must be extended with the *palm* of the hand towards the Book or the Priest.

3. The hands are used raising and holding the Missal when kissing it after the Gospel (*p. 1, c. 4, s. 4*).

4. For turning the leaves when he is in front of the Missal, the two hands are employed; but, when at the middle of the altar, only the left (if found sufficient) is

* In practice it seems best either to place one's hands on the edges of the leaves, or, better still, to hold the Missal at the edge of the cover; otherwise the pages of the Missal soon become very soiled—E.D.

used, the right being placed, palm downwards, on the altar; and, after the Elevation, the Priest takes the leaf or margin ribbon, between the forefinger and the middle finger of the left hand, or, better still, between the middle and ring finger. In turning a large number of leaves together, the aid of both hands will be required, to prevent noise, or injury to the Missal.

5. He closes the Book always with the right hand, holding it with the left, and turning the opening of the Missal to the centre of altar; which must be also attended to even when closing the Book after the last Gospel. The server is not allowed to open the Missal at the beginning of Mass, as the opening of it "ad Sacerdotem spectat, qui representat Agnum aperientem librum" (*S.R.C. Decr. 2572, ad 5*).

§ II. The hands in reference to the *Host* and *Chalice*:

1. In order to take up the Host with ease, let the forefinger of the left hand be pressed lightly on its nearer edge, for then, with the forefinger and thumb of the right hand, it can be taken hold of above at the opposite edge.

2. Before the Consecration of the Host, after having taken it into the right hand, as has been said, it is held also by the thumb and forefinger of the left hand, at the lower edge, the other three fingers of each hand being extended and joined together.

3. The Priest, after the division of the Sacred Host into two equal parts, whether he places it on the Paten or holds it in his fingers, should arrange it so, that it may appear round: having finished *Domine non sum dignus*, he will place the parts together one upon the other, so that he may receive them with facility.

4. Every time he covers or uncovers the Chalice, he should place his left hand on the foot of the Chalice; and

he must not draw or throw off the Pall, but raise it a little with his right hand, to avoid the danger of an accident.

5. In raising the Chalice, as well as in signing himself with it, he should grasp it firmly, that there may be no risk of its falling.

§ III. *Corresponding* motions of the hands :

When one hand is engaged the other is *ordinarily* placed under the breast, if the action is connected with the Priest himself ; on the altar, if the action regards the altar, etc., but it is never to be held suspended in the air.

CHAPTER XII.

ON SIGNS OF THE CROSS.

1. The Priest, when he is to make the sign of the Cross upon himself, standing quite erect, extends the left hand under the breast with the fingers joined together, while with three fingers of the right hand he touches his forehead, breast, left and right shoulders, the palm of the right hand being turned towards him, and the fingers joined (*Rit. Mis., tit. 3, n. 5*). After the Consecration, he signs himself with only the three fingers which did not touch the Sacred Host, taking care that the thumb and index finger do not rub against the Chasuble.

2. After the sign of the Cross is formed, the right hand is not to be placed on the breast again; nor need hands be joined except what follows requires it.

3. When anything is to be blessed, he turns the little finger of the right hand towards it, and with the hand opened and the five fingers extended and joined, he makes the sign of the Cross (*Rit., tit. 3, n. 5* S.R.C., 1711, ad 6*). The left hand is extended *under the breast* at the blessing of the people; *on the altar* at the beginning of the Introit of the Mass of the Dead, and in blessing the *Oblata*, including both species; and holds *the knob of the Chalice*, at the blessing of the water.

4. At the blessing of the *Oblata*, the sign of the Cross must not be represented by a rapid circular sweep of the

* The more distinguished Rubricists teach that when the direct line is made, the hand is brought back to the centre before it is moved to the left to make the transverse line. This holds also for the lines mentioned in No. 4.

hand, nor by a mere movement of the fingers, but in straight lines. Nor is it to be formed by four points, but by lines on the same level and of the same length, the one direct and the other transverse; the *direct* taking in the Chalice and the Host, and the *transverse* right between them both. When making the sign of the Cross over both Chalice and Host, the direct line is begun from the middle of the Pall, and the transverse line is made at the edge of the Pall near the Host.* In making the cross over the Host by itself, the hand is not to be lowered, but kept at the same height as when making it over the Chalice, in order to avoid the danger of striking the Chalice with the tips of the fingers.

5. The crosses must be formed in straight lines of the same length and breadth, even when made with the Host, Chalice, or Paten over the Corporal. The length of the lines depends on the object being blessed. The lines must not be so short as to make it impossible to distinguish the cross; nor so long as to exceed the measurements of the object.

6. In forming the cross over the mouth of the Chalice with the particle of the Host, or with the entire Host, we must not move merely the thumb and index finger, but the whole hand.

7. The *Ritus Celebrandi* (tit. 7. n. 5) prescribe as a general rule, that before blessing anything the hands must be joined; and this holds unless the left be engaged, as, for instance, when the Celebrant blesses the water.

8. The lines of the cross when the Priest makes it upon himself with his hand or with the Paten, or when he blesses the people, should extend from the forehead to

* To secure accuracy the Greek form of making the cross should be used, as Zualdi's New Edition suggests. See note previous page.

the breast, and from one shoulder to the other. The other crosses are about a span* in length, except those made with the Host over the Chalice, which ought not to exceed the diameter of the mouth of the Chalice; and excepting, also, those formed with the thumb upon missal, altar or chart, the forehead, mouth and breast, at the beginning of the Gospel, which are the smallest of all. With regard to these last, it is to be remarked that those are very much in fault who make them without dividing the crosses, by drawing, in a winding way, a line from the forehead to the breast. In *P. I, c. II. § I, n. 2*, other remarks are to be found upon these crosses made at the Gospel.

9. The words to be used, while making the cross, are to be distributed according to the action to be performed. Nor ought this to be condemned as too strict, for we have, on the part of the Church herself, an example in the *Caeremoniale Episcoporum, I. c. 25, n. 5*, where, at the *Adjutorium nostrum, etc.*, it prescribes as follows: *tangens se in unoquoque verbo, videlicet, dum dicit: Adjutorium, in fronte; nostrum, infra pectus; in nomine, in sinistro humero; Domini, in dextero.* And so we have, in the Second Part of this work, following in such footsteps, distributed the words and arranged the actions (*P. 2, c. 3, n. 5; c. 4, n. 4; c. 6, n. 6 and 8, and c. 7, n. 13*).

10. Whenever a cross (✠) is noted in the Missal the words or syllable which immediately precede it are said while making the direct line of the cross; those that follow, while making the transverse line.

*The *palmus* is the same as the English measure of a span, which is equal to nine inches.—ED.

CHAPTER XIII.

STRIKING THE BREAST.

The Priest strikes his breast ten times with the right hand :

During the *Confiteor* (at the *mea culpa, etc.*, three times) all the fingers being joined together and extended, and holding in the meantime the left hand under his breast.

Once at *Nobis quoque peccatoribus*.

Thrice at *Agnus Dei, etc.*, in Mass for the Living, namely, twice at the *miserere nobis*, and once at *dona nobis pacem*.

Three times at *Domine non sum dignus, etc.*—once at each repetition.

It is to be remarked :

(1) That, after the Consecration, the breast is struck with only the three fingers that have not touched the Host, and that the finger and thumb that are joined should not touch the Chasuble.

(2) That at the *Nobis quoque*, and at the *Agnus Dei*, the left hand is to be extended on the Corporal.

(3) That it is not prescribed by the Rubric, but by Rubricists, that at the *Agnus Dei*, and at the *Domine non sum dignus*, the right hand is to be laid on the Corporal, or, at least, moved slowly towards the Corporal, while the above words are said, and brought back again to the breast in time for the next repetition.

(4) In general, that the breast is not to be struck affectedly or noisily, but gently and devoutly.

CHAPTER XIV.

TURNING TO THE PEOPLE.

1. The Celebrant always turns to the people by his right, and back again to the altar by the same side. At the *Orate fratres*, however, and when he has given the Blessing at the end of Mass, he turns by his right, and completes the circle. (*Rit. Serv., tit. 7, n. 7*).

2. He turns to the people, and back again to the altar, with his hands joined, and with his eyes cast down; and not in a hurried manner, but composedly.

3. When turning, he does not pause facing the people, or bow his head to them, or bend his body, as some do, especially at the *Orate fratres*, and the *Ite missa est*.

4. At the *Dominus vobiscum*, *Orate fratres*, and *Ite missa est*, he faces the people, turning his back completely to the middle of the altar. Before descending the steps, in the act of facing the Epistle corner, he returns from the middle of the altar, somewhat towards the Gospel side, to avoid turning his back to the Cross or to the Blessed Sacrament.

5. He must take care, when turning round, or moving, not to press the sacred vestments against the altar, or lean against it.

CHAPTER XV.

THE PARTS OF THE MASS THAT ARE VARIABLE.

We mean by *parts* of the Mass that are *variable*, those which, in certain circumstances, are said, and, in others, entirely omitted, or replaced according to the requirements of the season and the Rubric, but we do not mean parts that can be omitted at each one's pleasure.

§ I. The Psalm *Judica*, etc.

Is omitted: (1) In Masses of the Dead; (2) in Masses *de Tempore* of the Sunday or Ferial, said from Passion Sunday to Holy Thursday inclusively; it is said on Holy Saturday (*Rit., tit. 3, n. 6*); and it is said in Masses of the Saints and Votive Masses, which are celebrated within the above-named Passion Time.

At the Introit of Masses of the Dead, the Priest makes the sign of the Cross over the Book, not on himself (*P. 2, c. 13, n. 2*). In Paschal Time *Alleluia* twice is added to the Introit, once to the Offertory and Communion, when not already there.

§ II. The *Angelical Hymn*:

(a) The Hymn *Gloria in excelsis* is

(1) Said at Mass every time that the *Te Deum* is recited at Matins, except in the Mass of Holy Thursday and that of Holy Saturday, in which the *Gloria in excelsis* is said, although the *Te Deum* is not said in the Matins; on FERIA Secunda et Tertia Rogationum (Monday and Tuesday after the Fifth Sunday after Easter) if the Mass *Exaudivit* (Mass of the day) is said, the *Gloria in excelsis*

is not said, though the *Te Deum* is said in the Office.

(2) The *Gloria* is also said in the Masses of Sundays, which have been anticipated on Saturday or postponed with their Office; also in the Masses of any feasts which are said within the simple octave of such feasts; and in any other Masses celebrated *ritu festivo* in accordance with *Addit. et Variat. in Rub. Miss., tit. 2, n. 3-9, and tit. 3, n. 1-5*, provided they do not require violet vestments.

(b) The *Gloria in excelsis* is omitted :

(1) In the Masses of Sundays which are resumed within the week, unless (a) within an octave privileged for the universal Church; (b) in Paschaltide; (c) in the Mass of the Sunday of the octave of Christmas resumed after Jan. 1st, and in the Mass of the Sunday within the octave of Epiphany resumed after Jan. 13th.

(2) The *Gloria* is also omitted in Votive Masses although celebrated in Paschaltide or within an Octave when the votive Mass is different from that of the Octave. From this rule are excepted Votive Masses of the Blessed Virgin, which are celebrated, even if her Office is not said, on Saturdays, and also Votive Masses of the Angels, and Masses which are solemnly celebrated *pro re gravi et publica simul causa*. In all these cases the *Gloria* is said, except the Mass is celebrated in violet vestments (*Rub. Gen., tit. 8, n. 4, S.C.R. Decr. 235, ad 10, 12; 1814, etc.*). The *Gloria* is also omitted in the Mass of the Rogations.

§ III. *The Prayers:*

1. Only one prayer is said on feasts of double rite, unless some commemorations are to be made (*Rub. Gen., tit. 9, n. 1, Addit. et Variat., tit. 6, n. 1*).

2. On semidoubles or simples a second and a third Prayer are added, which are regulated according to the time of the year, in the Rubrics. One of these is omitted

if there is any commemoration to be made; and both if there are two commemorations. In Passion Time and within the Octave of Easter and Pentecost, one prayer is said suitable to the time. This is also omitted if there is any commemoration.

3. These prayers are omitted on Palm Sunday and the Vigil of Pentecost, or on any Sunday if there is a commemoration of an Octave, and in all Masses in which there is a commemoration of a double or of any of the Votive Masses mentioned in *Addit. et Variat. tit. 2, n. 4-9*, and *tit. 4, n. 1-3*.

4. In Votive Masses celebrated on Semi-Doubles and Simples *pro re non gravi, or pro privata causa*, two prayers are likewise said according to the Rubrics, as we have mentioned in connection with ordinary Masses of Semi-Double and Simple Rite; a commemoration of the Offices of the day, however, is put in the second place, unless there is prefixed to it a commemoration inseparable from the Mass. (*Rub. Gen. Addit. et Variat., tit. 6, n. 1*).

5. In a Low non-conventual Mass of Simple Rite—apart from major privileged Ferials—whether the Mass be of the occurring Office or an ordinary Votive Mass, other prayers are added *ad libitum celebrantis*: provided (1) these prayers be said after the prayers prescribed by the Rubrics and by the Ordinary; (2) that they make, with the prescribed prayers, an uneven total; (3) that with the prescribed prayers the total does not exceed seven; (4) the prayer for the Dead be chosen only outside Paschaltide and be put in the second last place; (5) they be omitted when a double or a semi-double is commemorated; (6) finally, the order laid down in the new Rubrics, in which the prayers are to be said, must be strictly observed (*Addit. et Variat., tit. 6, n. 6*).

6. On the Anniversary Day of a Priest's own Ordination, calculating from a fixed day of the month, not from a feast, every priest, except in Masses for the Dead, may add the prayer *pro seipso sacerdote*, after those prescribed by the Rubrics. But if this day falls on the Vigils of the Nativity or Pentecost, Palm Sunday, or on Doubles of the First Class, the prayer can be read on the nearest subsequent day which is not a Double of the First Class (*Rub. Gen. Addit. et Variat., tit. 6, n. 3*).

7. When it happens at Mass that the two prayers to be said are alike, the second is to be re-placed by another from the Common (*Rub. Gen., tit. 7, n. 8*). The same is to be said of the *Secret* and *Postcommunion*. We have an example of the change to be made if the Vigil of an Apostle occurs on the Feast of a Confessor Pontiff, when the Mass *Statuit* is said.

8. Prayers prescribed by the Ordinary are omitted :

(a) On Doubles of the First Class and Second Class.

(b) On Sundays of the First or Second Class, unless the first of these prayers be selected in place of the *ad libitum* one assigned for the period of the year.

(c) On privileged Vigils, e.g., those of Christmas, Epiphany and Pentecost.

(d) Within privileged Octaves, v.g., Christmas, Epiphany, Easter, Ascension, Corpus Christi, Pentecost, Sacred Heart.

(e) In privileged Ferials, v.g., Ash Wednesday, and the Monday, Tuesday, and Wednesday of Holy Week.

(f) In Solemn Votive Masses *pro re gravi et publica simul causa*, or celebrated *ad instar solemniium*.

(g) When in Masses, there are already four prayers prescribed by the Rubrics (*Rub. Gen., Addit. et Variat., tit. 6, n. 4*).

They are also omitted in private Masses, if after the

three prayers prescribed by the Rubrics there is added a prayer of the Blessed Sacrament, when publicly exposed; or prayers *pro Papa* or *pro Episcopo* in their respective anniversaries of their election or consecration or coronation (*S.R.C. Decr. die 21a Jun., 1912 ad 8*); or the prayer *pro seipso sacerdote* on the anniversary of his own ordination.

9. With regard to those prayers ordered by the Bishop, we must carefully note the following :

(a) There never are to be more than two.

(b) They are never to be said under the same conclusion as the prayer of the Mass, but always in the last place, after the prayers prescribed by the Rubrics.

(c) For the prayer *ad libitum*, according to the season of the year, one of them may be substituted.

(d) If the prayer prescribed by the Bishop be either *pro Papa* or *contra persecutores Ecclesiae*, on days on which either one or the other is ordered by the Rubrics, both precepts are fulfilled by saying one prayer.

(e) If these prayers are ordered *pro re gravi*, they are omitted on Doubles of the First Class, on Palm Sunday, on the Vigils of Christmas and Pentecost; if they are expressly ordered, even on Doubles of the First Class, they are omitted on Christmas Day, the Epiphany, Easter, Ascension Thursday, Pentecost Sunday, Trinity Sunday, Corpus Christi, the Feast of the Sacred Heart of Jesus, the Feast of Christ the King, and the last three days of Holy Week. (*Addit. et Variat., tit. 6, n. 4*).

(f) In saying these prayers, except the prayer for the Dead—which is always in the second last place—the one *pro re gravi*, if it is to be said, is placed first; if there are two *pro re gravi* or two *pro re non gravi*, the order in the litanies is followed if it is the prayer of some mystery or saint; next, if these prayers are taken from the Votive

Masses, or the prayers found in the end of the Missal, the order of the Missal is followed with respect to both (*Rub. Gen., Addit et Variat., tit. 6, n. 4, 5*).

The Conclusion of Prayers:

1. Prayers said within the Mass itself always end with a long conclusion :

(a) If the prayer is directed to God the Father, with no mention of the Son, the conclusion will be, *Per Dominum nostrum J. C. Filium tuum: qui tecum vivit et regnat in unitate Spiritus Sancti Deus: per omnia saecula saeculorum, Amen*; if there be a mention of the Son—even implicitly, such as in the words *Dei Genitrix Maria*—at the beginning or in the middle of the prayer, the conclusion will be: *Per eundem Dominum, etc.*; while if there is mention of the Son at the end of the prayer, the conclusion will be: *Qui tecum vivit et regnat in unitate Spiritus Sancti Deus: per omnia saecula saeculorum, Amen.*

(b) If the Prayer is directed to God the Son, the conclusion will be: *Qui vivis et regnas cum Deo Patre in unitate Spiritus Sancti Deus: per omnia saecula saeculorum, Amen*; and if there is mention of God the Father in the prayer, the conclusion will be: *Qui vivis et regnas cum eodem Deo Patre, etc.*

(c) If mention of the Holy Ghost be directly (cf. *S.R.C., 12th Nov., 1831, ad 45, n. 2682*) made in the prayer, the word *eiusdem* is added in the conclusion; i.e., *in unitate eiusdem Spiritus Sancti, etc.* (*Rub. Gen. 9, 17*).

2. When more than one prayer occurs, *Oremus* is said (except in the Secrets) before the first and (ordinarily) the second prayer; and before no other, while only the first and last of the prayers have a distinct conclusion (*Rub. Gen. 7, 7*). (An exception to this rule is the *oratio*

super populum, which is said after the Postcommunion prayers in the Ferial Masses of Lent. This prayer is treated as entirely distinct, and therefore the preceding prayer has its proper conclusion; while the *oratio super populum* has its own distinct introduction, *Oremus. Humiliate capita vestra*, and its own conclusion.) (*Ritus*, II, 2).

3. In the case of several prayers said under one conclusion, the conclusion will be that proper to the last prayer, no account being taken of the preceding prayers. (*S.R.C.*, 15th Sept., 1736, ad 6, n. 2326; 23rd May, 1835, x. 2724.)

§ IV. The *Sequentia*.

The *Sequentia*, which is prescribed on certain definite Feasts, is said, or omitted *ad libitum celebrantis* on days within the Octave, but not on the Octave day itself, except during the Octaves of Easter and Pentecost, during which the *Sequentia* is said every day. (*Addit. et Variat.*, tit. 7, n 2.) It is said at all sung Requiem Masses, and in those having only one prayer, whether said or sung, and at Conventual Requiem Masses. It is said also at Conventual and sung Masses during the Octave of the Feast for which it is prescribed.* The Masses of four Feasts have the *Sequentia*, viz., *Easter, Pentecost, Corpus Christi, Seven Dolours*, and the *Requiem Mass*. It is omitted in all Votive Masses, viz., of the *Blessed Sacrament* and *Seven Dolours* (*Dec.*, 1490, n. 2).

§ V. *Jube, Domine, etc.*

In Masses of the Dead, the priest says *Munda cor meum*, as usual, but the *Jube, Domine* and the *Dominus sit, etc.*, are entirely omitted. After the Gospel the Priest does not kiss the Book, or say *Per evangelica, etc.*

* *Vide* Haegy, I., p. 234.

§ VI. The *Credo*.

The *Credo* is said in Festive Masses of Double or Semi-Double Rite, whenever it is in conformity with the Mass celebrated or with any of the occurring Commemorations (*Rub. Gen., Ad. et Var., tit. 7, n. 3*).

Therefore in particular it is said :

(1) On all Sundays, even those anticipated on week days or those postponed with their Office, and on the Vigil of *Epiphany*, even when any of these is only commemorated; not however in a private Votive Mass said by a privilege on a Sunday (*Rub. Gen., Addit. et Variat., tit. 7, n. 3, S.C.R. Decr. 1497, ad 1*), nor in the Rogation Mass said on the Feast of St. Mark, when it falls on a Sunday, since this Mass is Ferial (*S.C.R. Decr. 1801, 2572, ad 16; 3189, ad 2*).

(2) On Holy Thursday, on the Feast of Pentecost and its Octave, on all Feasts of Our Lord, the Blessed Virgin, St. Joseph, the Angels, Apostles and Evangelists, Doctors of the Church, All Saints, St. Mary Magdalen, the Dedication of all Churches, of the Most Holy Redeemer, and of the Apostles Saints Peter and Paul, and during their Octaves, although it be a Mass of another Saint.

(3) On the Feasts of the Titulars of one's Church—but the Church only; and of the principal Patrons of one's City, or State, Diocese, Province, and Nation (in the City, State, etc., respectively, only), and during their Octaves, and in the external Solemnities of these same Feasts. (*Rub. Gen., tit. II, Addit. et Variat., tit. 7, n. 3*).

(4) On the Feast of any Saint which is celebrated in a Church with special devotion, which brings large numbers to the Church (but in that Church only) (*Addit., etc., loc. cit, S.C.R. Decr. 1228*), also on Feasts that are of double rite—of saints of whom a remarkable relic is preserved in

a Church (where the Credo is said only in this Church).*

(5) On Secondary Feasts of Doctors, Principal Patrons, Holy Founders, etc., if these Feasts are of Double rite (*Addit. et Variat., tit. 7, n. 3*).

(6) On the Feast Day itself of the Dedication or Consecration of a Church, and its anniversary, and during their Octaves, but only in the Church itself; on the solemn consecration of the Altar, the blessing of a Foundation Stone, and the Solemn Blessing of any Church, in the Church itself.

(7) In the Solemn Votive Masses celebrated *pro re gravi, et publica simul causa*. (*Rub. Gen. et Variat., loc cit.*)

(8) At the Mass of the Creation and Coronation of the Pope, and the anniversary of both, as well as at the Mass of the anniversary of the Election and Consecration of one's own Bishop, but only when the Mass is a solemn one. (*Rub. Gen. et Addit. et Variat., tit. 7, n. 3*.)

(b) The *Credo* is omitted :

(1) In the Masses of Sundays resumed within the week, unless in the case of Sundays which occur in the privileged Octaves of the Universal Church and whose Masses are resumed within the Octave.

(2) On Feasts of other Saints, viz. : Martyrs, Virgins, Widows, Confessors (who are not Doctors), unless they are Titulars or Patrons, or unless there are remarkable relics of them preserved in the churches, or on their days of Special Devotion, when large numbers come to church, or the Credo is required by one of the Commemorations made in the Mass (it is put briefly thus: 'There is no Credo for M.C.V., i.e., for Martyrs, Confessors, Virgins,

* A remarkable relic is the whole body, or some important part of the body, head, leg, or entire arm, and not a small part (C.I.C., can. 1281, § 2).

Widows (Viduae); there is a Credo for D.A., i.e., for Doctors, Apostles.

(3) In Masses of Simple Rite, and in all ordinary Votive Masses, even though the Credo would be in accordance with any of the Commemorations made in the Mass (*Addit. et Variat., loc. cit.*).

§ VII. *Deus qui humanae, etc.*

It is only in Masses of the Dead that the blessing over the cruet of water is omitted, when saying the *Deus qui humanae, etc.* The *Gloria Patri* is omitted after the Psalm *Lavabo* in these Masses, but not replaced by *Requiem aeternam, etc.*; the same holds in Masses *de Tempore*, from Passion Sunday to Holy Saturday, exclusively, but not in those of the Saints, or in Votive Masses which may be celebrated in Passion Time.

§ VIII. *The Preface.*

1. Fifteen different Prefaces are found in the Missal at the present time, five *de Tempore* and eight Festal, one for Requiem Masses, and one Common. In practice the direction for the use of a Proper Preface will be given in the ORDO, otherwise the Common Preface is said.

2. In choosing the Preface to be said in the Mass on any particular day, the following order is observed :

- (i) The Preface proper to Mass celebrated.
- (ii) The Preface proper to chief occurring Office.
- (iii) The Preface proper to chief occurring Octave.
- (iv) The Preface of the season (*de Tempore*).
- (v) The Common Preface.

Accordingly :

(1*) If the Mass which is celebrated has a Proper Preface, that Preface is to be said (except within the Octave of Christmas, when the Feast of St. John occurs—

December 27th—the Preface of the Nativity is said). This is to be observed even though a commemoration be made of one or other office having a Proper Preface. (*Addit. et Variat.*, tit. 8, n. 2.)

(a) The Preface of the Blessed Trinity is regarded as the proper Preface for the Mass of the following Sundays—those of Advent, Septuagesima to Quinquagesima, after the Octaves of Epiphany and Pentecost (except the 2nd Sunday after Pentecost, if the Octave of Corpus Christi is commemorated, and the 3rd after Pentecost, if the Octave of the Sacred Heart is commemorated). The Preface of the Blessed Trinity is also regarded as proper to an anticipated Sunday; it is not said in a Mass of a Sunday resumed during the week. The Preface of Lent is proper to all Sunday and Ferial Masses from Ash Wednesday to the Saturday before Passion Sunday. The Preface of the Cross is considered proper to all Sunday and Ferial Masses from Passion Sunday to Holy Thursday. The Easter Preface is considered proper to the Sunday and Ferial Masses from Easter Sunday to the Vigil of the Ascension included; and the Ascension Preface from Ascension Thursday to the Friday after the Octave.

(b) If a Feast which has a Proper Preface enjoys an Octave, this Preface will be said each day within the Octave (even though the Octave is not commemorated in the Mass) (*Rub. Gen.* 12, n. 3), except the Mass of a Feast having itself a Proper Preface is said (cf. *ibid.*, n. 2), and on Sundays when the Octave is not that of a Feast of Our Lord.

(c) On the Octave day of a Feast, which has a Proper Preface and enjoys a Simple Octave, the Preface—though the Mass is only of Simple Rite—will be that of the Feast (*S.R.C.*, 18th Jan., 1918, ad 5). During the

Octave of Christmas the Preface of the Nativity is always said even though a Feast occurs which has a Proper Preface, *v.g.*, St. John, December 27th. (*Addit. et Variat., tit. 8, n. 2.*)

(2*) If the Mass has not a Proper Preface, then the Preface of the first commemorated Office that has a proper Preface is said. This holds, *e.g.*, for a private Votive Mass, said with a commemoration of the Office of the B.V.M. in Sabbato—(*S.C.R., 19th April, 1912, ad 11*—*cf. also S.C.R., 24th May, 1912, ad 6*). If more than one Office with a Proper Preface occurs, the Preface will be that of the one first commemorated (*S.C.R., 19th April, 1912, ad 13*).

(3*) If the Mass which is celebrated has no Proper Preface, nor is there a Preface proper to any commemorated Office, then the Preface proper to an occurring Octave (if any) is said, even though the Octave (common) be not commemorated. If several Octaves having a Proper Preface occur, then the Preface will be that of the higher (*dignior*) Octave (*cf. S.C.R., 19th April, 1912, ad 13*). If there be two commemorated Offices each having a Proper Preface, the Proper Preface of the first commemorated Office is said. If the commemorated Office has not a Proper Preface, the Proper Preface of the occurring Octave is said (if the Mass be said within a Common Octave) even though the Octave itself be not commemorated.

(4*) If the Mass has no Proper Preface to it, and no Office or Octave with a Proper Preface occurs, then the Preface *de Tempore* (if there be any, *i.e.*, in Lent, Passion Time and Paschal Time) is said (*cf. Rub. Gen. 12, 2, also Addit. et Variat., 8, n. 1*).

(5) If the Mass has no Proper Preface, and neither an Office nor an Octave, nor a season with a Proper

Preface occur, then the Preface will be the Common one.

Resumé:

(1) *On Sundays:* (a) *If the Mass of the Sunday is celebrated, the Preface will be de Tempore; otherwise the Proper Preface of an occurring Octave of a Feast of Our Lord; otherwise the Preface of the Trinity.* (b) *If the Mass of a Feast be celebrated, the Preface will be that proper to the Feast (e.g., of the Apostles); otherwise the Preface which would be said if the Mass of the Sunday were celebrated (cf. S.C.R., 22nd March, 1912 ad 6).**

(2) *On Feriols:* (a) *If the Mass of the Feria is celebrated, the Preface will be de Tempore (even though a Feast having a Proper Preface is commemorated); otherwise the Preface Proper to the Feast or Octave first commemorated; otherwise the Common Preface.* (b) *If the Mass of a Feast or Octave is celebrated, the Preface will be that Proper to the Feast or Octave; otherwise de Tempore; otherwise the Common Preface.*

(3) *In Votive Masses their Proper Preface is said, if they have one; otherwise it will be of the commemorated Feast, de Tempore, or the Common Preface, according to the requirements of the Rite.*

* For Sundays within the Octave of Christmas, the Epiphany and the Ascension, the proper Preface is of the Octave; likewise within the Octave of Corpus Christi, unless the commemoration of the Octave is omitted. For the Mass of Rogations even for *Litaniae Majores*, within the Octave of Easter, and for the Vigil of the Ascension, the Proper Preface is the Preface of Paschal Time *in hoc potissimum*. Lent, Passion Time, Paschal Time, Privileged Octaves, v.g., Christmas, Epiphany, Ascension, Corpus Christi, Pentecost, Sacred Heart, have Proper Prefaces, also Octaves of Greater Feasts of the Blessed Virgin, v.g., Immaculate Conception and Octave of Solemn Commemoration of St. Joseph. The Feast of the Dedication of a Church has no proper Preface, but does not admit the Preface of a commemorated Office or occurring Octave unless it be of some mystery of the Lord.

(4) Masses for the Dead have a Proper Preface.

§ IX. *Communicantes, etc.*

The prayer *Communicantes* of the Canon is proper on Holy Thursday, on the Feasts and throughout the Octaves of Christmas, Epiphany, Easter, Ascension and Pentecost, and also on the Vigils of Easter (on Holy Saturday) and Pentecost. The prayer *Hanc igitur* of the Canon is proper on Holy Thursday, on the Vigil, Feast, and within the Octave of Easter and Pentecost, also in the Mass at the Consecration of a Bishop. (*See Pontifical*).

The proper *Communicantes* and *Hanc igitur* are said throughout the above-mentioned Octaves, even though the Octave is not commemorated nor the Preface proper to it said. (*S.R.C., 16 June, 1663, ad. 3, n. 1265*).

§ X. *Agnus Dei, etc.*

In the Mass of Holy Saturday the *Agnus Dei* is not said. In Masses of the Dead only, the latter part of the *Agnus Dei* is changed; that is, the *miserere nobis* into *dona eis requiem*, and the *dona nobis pacem* into *dona eis requiem sempiternam*, although the Mass is celebrated for only one deceased person; the breast is not struck. In such Masses the first of the three prayers before the Communion of the Priest is to be omitted, and only the remaining two said.

§ XI. *Ite missa est.*

1. The *Ite missa est* moves with the *Gloria in excelsis*, and therefore is said every time that the latter is: otherwise the *Benedicamus Domino* is said. (*Rub. Gen. 13, 1*). Two *Alleluias* are added to *Ite missa est* during the Octave of Easter when the Mass of the Octave is said.

2. In Masses of the Dead, *Requiescant in pace* replaces the *Ite missa est*, and the Blessing of the people is omitted.

§ XII. *The Last Gospel.*

1. The Gospel of St. John, *In principio, etc.*, is to be recited at all the Masses unless it is otherwise ordered.

2. In strictly Votive Masses it is always said, unless the Gospel of the Feria or Vigil, or some definite commemorated Feasts must be said.

3. In each Mass in which a Commemoration of a Sunday is made, or of the Ferials of Lent, Passion Time, Quarter Tense, Rogation Monday, any Vigil, the Octave day of the Epiphany, or of a day within a privileged Octave of the First Order, there is always read in the end of the Mass the Gospel of the Sunday, Vigil, Feria, or Octave; provided that it is not the same as that read at the Mass—even in the opening words; not however in the case of the Mass of an impeded Sunday which is resumed during the week. If Christmas Eve falls on a Sunday, the Last Gospel is not of the Sunday.

But if a Feria and a Vigil, or two Vigils, occur at the same time, the Gospel of the first which is commemorated is said. If, finally, there is no Gospel of a Sunday, Feria, Vigil, or Octave, to be said, the Gospel of the Mass or Office commemorated in the first place among those which have a *strictly* proper one, is said at the end of the Mass. (By a *strictly* proper one is not meant one from the Common, or one from the Octave of the Feast commemorated). (*Rub. Gen., tit. 13, 2; Addit. et Variat., tit. 9, nn. 1-3.*) A recent Decree (*S.R.C., April 29th, 1922*) declares: (1) that the following Masses of Mysteries, Feasts, Persons of special dignity, have strictly Proper Gospels.

(a) Those of Our Lord, with the exception of the

Feast of the Dedication of a Church whose Gospel is :
Ingressus Jesus.

(b) Those of the B.V.M., except the Mass of the Assumption (*Intravit Jesus in quoddam castellum*).

(c) Those of the Holy Archangels, and Guardian Angels.

(d) Those of St. Joseph and St. John the Baptist.

(e) Those of the Twelve Apostles. The Gospel *Ecce nos reliquimus omnia*, which is read in the Mass of the Day within the Octave of SS. Peter and Paul is proper (July 3rd). It is only said on the first day on which the Octave is commemorated. St. Barnabas is reckoned as an Apostle. But the Gospel on his Feast is not regarded as strictly proper.

4. Likewise, according to the same Decree, Masses of the Holy Innocents, St. Mary Magdalen, St. Martha, the Commemoration of all the Supreme Pontiffs, and all Votive Masses, which are put in the First place in the new Missal, have Proper Gospels; but not those Votive Masses *ad diversa* which begin with the one *pro eligendo Summo Pontifice, etc.* (cf. *Acta Apost. S. Sedis*, n. 10, 8th June, 1922). Though St. Paul is reckoned as an Apostle the Gospels on his two Feasts, January 25th and June 30th, are not regarded as *strictly* Proper. (*Dec.* 4397, n. 1, 6th November, 1925).

5. At the end of the third Mass of Christmas Day, the Gospel of the Epiphany, *Cum natus esset* is said.

6. In private Masses of Palm Sunday, the Gospel of the *Blessing of the Palms* is said at the end.

PART II.

EXPLANATION

OF THE

CEREMONIES OF LOW MASS.

ACCORDING TO THE ROMAN RITE.

CHAPTER I.

THE PREPARATION FOR MASS.

1. The Priest about to celebrate, having confessed when necessary (*Con. Trid., Scss. 13, c. 7*), and said at least Matins and Lauds, should devote some time to prayer (*Rit. Serv., tit. 1. n. 1*), and, if time will permit, recite the Prayers and Psalms to be found, as a preparation for Mass, in the Missal; although they are not obligatory, they ought, as being the prayers of the Church, to be preferred to any other private devotion whatsoever.* In saying them, he will observe that the Antiphon *Ne reminiscaris* is to be said entire on Doubles and that an *Alleluia* is to be added to it in the Paschal Time. The devout protestation, *Ego volo celebrare Missam*, should not be omitted, for by reciting it (besides the Indulgences that can be gained), not only the making of the *Memento* of the living and of the dead is facilitated, so that those assisting at Mass will not be unduly

*A light reason excuses from the obligation of saying Matins and Lauds before Mass.

delayed, but the special application of the Sacrifice will be secured for the persons for whom we wish to offer it (*Rit. Serv., tit. 8, n. 3*).

2. Having made the above preparation, he takes the Missal, finds out, and looks over the Mass to be said* and the prayers prescribed; and arranges the registers of the Missal in their proper places, so as to avoid mistakes or loss of time at the altar (*Rit., tit. 1, n. 1*). He washes his *hands*, saying the prescribed prayer, *Da, Domine, etc.*

CUM LAVAT MANUS,
DICAT :

2. Da, Domine, virtutem manibus meis ad abstergendam omnem maculam, ut sine pollutione mentis et corporis valeam tibi servire.

3. He then prepares the Chalice, upon which he places the Purificator, the Paten with the Host, the Pall, the Veil and the Burse containing the Corporal. He will take care, 1°, that all are neat and clean; 2°,

*The Mass to be said is either of the Time or of the Saints. If of the Time, it is to be found in the Missal, before that of the Saints. If of the Saints, it will be either from the Proper or from the Common, or if new, may be found in the Supplement of the Saints; as a general rule, the Mass, whatever it may be, corresponds with the Office; but if a Priest celebrates in a church where the Office differs from his, he should conform to that Church. However, if the rite of the church is Semi-Double, he is free to say the Mass in keeping with his own Office. This holds for churches and public oratories.

See C.I.C., Canons 804, 808, 819, 820, 821. They answer questions regarding permission of strange priests asking to say Mass, the observance of the Fast from midnight, the liturgical language, the Mass to be said, the hour at which midnight Mass can be said on Christmas Night,, and on Preparation for Mass and Thanksgiving after Mass. See also further on in Appendices, No. V., p. 174, for a fuller explanation.

that the Host is not broken, but entire and round, and that it is free from little particles which, when there is need, he will remove, by running it lightly through his fingers; 3°, that the Burse, *within* which, and not outside upon it, is to be found the Corporal (*Rit. Miss., tit. 1, n. 1*), will be turned with its opening towards the Priest; 4°, that the front part of the veil will hang down in front from the Burse; 5°, and, finally, not to place upon the Chalice either his pocket-handkerchief, spectacles, the key of the tabernacle, or anything similar (*S.R.C., 1 Sept., 2118*).

ORATIONES DICENDÆ.

Cum Sacerdos induitur Sacerdotalibus Paramentis.

4. On coming to the vesting bench in the sacristy,* to put on the sacred vestments over the *Vestis talaris* (*Rit. Miss., tit. 1, n. 2*), and not over his ordinary coat, as some, by an unbecoming abuse, are found to do: the Celebrant lays aside

AD AMICTUM, DUM PONITUR
SUPER CAPUT, DICAT :

4. *Impone, Domine, capiti
meo galeam salutis ad
expugnandos diabolicos in-
cursus.*

*The sacred vestments cannot be placed on the altar at which he is about to celebrate, as it is only Bishops and Cardinals, and such personages, who have the singular privilege of vesting at the altar, as is declared by S.R.C., 7 July, 1612, in the following Decree: "Paramenta non debent sumi de altari pro celebratione Missarum, cum id competat tantum Episcopis." Even for Prelates inferior to Bishops, and who have the privilege of celebrating pontificaly, as the aforesaid Congregation of Rites has decided, 27 September, 1659: "Sacras vestas ex altari sumere non possunt, nisi pontificaliter divinis vacaturi."

[Gavantus remarks, that if there is no sacristy, or separate table, and, *through necessity*, the Priest has to vest on the altar, he is not to do so in the middle, but at the Gospel side].

his Biretta, or other such covering* but not upon the Chalice or upon the Missal; and makes the sign of the Cross, but not with the Amice. He then takes with both hands the Amice by its two upper corners and strings and kisses it in the middle where the cross is (*Ceremoniale Episc., B., cap. 9, n. 1*). If it is not there he should not form one with his thumb, contrary to the Rubric (*Rit. Miss., tit. 4, n. 1*). Passing the right hand over the left, he places the Amice on his head, extends it, and says *Impone, etc.* Then, continuing the prayer, he at once lowers and arranges it around his neck, so as to cover the collar all round, crosses the strings on his breast, passing the right over the left; and bringing them under his arms, he passes each to the other side behind his back, brings them in front, and ties them on the breast (*Rit. Miss., tit. 1, n. 3*).

5. Having placed the Alb over his head, the Priest puts his right arm into the right sleeve, and then the left arm into the other sleeve, drawing down the Alb, and arranging it all around; raising it up, if necessary, in front and at all sides, saying at the same time, *Dealba, etc.*

AD ALBAM, DUM EAM
INDUITUR :

5. *Dealba me, Domine,
et munda cor meum ut
in sanguine Agni deal-
batus, gaudiis perfruar
sempiternis.*

*The Pope, St. Zachary (chap. *Nullus de Cons. dist. 1*) prohibited Priests and other Ministers from serving at the altar with heads covered. From which it follows that the faculty of granting the use of the *zuccheto* or *berretino* is reserved to the Apostolic See: and so, the *S.R.C.*, 31 January and 24 April, 1626, decided. Whoever obtains permission, cannot, however, avail himself of it from the Preface till after the Communion, during which time he must remain with his head uncovered.

6. With his hands close to his sides, he receives the Cincture, which the server presents to him from behind, girds himself, and with the server's help, makes the Alb hang at an equal distance (about a finger's length) from the ground all round, taking care to conceal from view his ordinary dress—saying meanwhile, *Præcinge, etc.**

AD CINGULUM, DUM SE
CINGIT :

6. *Præcinge me, Domine, Cingulo puritatis, et extingue in lumbis meis humorem libidinis ut maneat in me virtus continentiae et castitatis.*

7. Having kissed the cross which is in the middle of the Maniple, he places it on his left arm, between the wrist and the elbow, saying: *Mercar, etc.*

AD STOLAM, DUM
IMPONITUR BRACHIO
SINISTRO :

7. *Mercar Domine, portare Manipulum fletus et doloris; ut cum exultatione recipiam mercedem laboris.*

8. He takes the Stole in his two hands, at some distance from the cross in the middle, which he kisses. He must not throw it over his head, as some do, a good way down the back,

AD STOLAM, DUM
IMPONITUR COLLO :

8. *Redde mihi, Domine, Stolam immortalitatis quam perdidisti in praevaricatione primi parentis et quamvis indignus accedo*

*The Cincture may be of the colour of the vestments (S.R.C., 8 June, 1709). It is customary to use it doubled, and with tassels at its ends. The part with tassels is to be held in the right hand, and let fall to its full length till fastening the Stole. It is better that the Cincture should be made of linen, rather than of silk (S.C.R., 2067, 22 January).

but arrange it with both hands between the neck and shoulders, so that it may not slip outside the Chasuble. He then crosses it on his breast, placing the left part under the right, and with the ends of the Cincture drawn one to one side, and the other to the other side, he fastens it to his waist, saying : *Redde, etc.*

9. Lastly, he puts on the Chasuble, saying, *Domine, etc.*, and takes care to arrange it around the neck and on both shoulders, and, likewise, before the breast, fastening it with the strings, which he passes to either side, under the Chasuble, behind his back, and ties inside on his breast.

AD CASULAM, DUM
ASSUMITUR :

9. *Domine, qui dixisti:
Jugum meum suave est
et onus meum leve: fac,
ut istud portare sic valeam
quod consequar tuam gra-
tiam. Amen.*

10. Clad with these vestments, and these only, the Priest is prepared to go to the altar; if he requires to use a pocket-handkerchief, it should be clean, and, if possible, white; it is usually drawn through the Cincture in such a manner that it will be entirely hidden from view.

CHAPTER II.

ON THE COMING FROM THE SACRISTY TO THE ALTAR.

1. When the Priest is vested he puts on his Biretta, keeping over his left ear the corner of it that has no raised peak.* Then taking with the left hand the Chalice by the knob, prepared as prescribed above in Part II., chap. I, n. 3, he extends the right hand over it, upon the Burse and Veil, and holds it in front of him, neither touching his breast nor far removed from it, and makes, with his head covered, a profound bow of the head to the Cross, or the principal image of the Sacristy, and proceeds, after the Server, to the altar with his eyes cast down, walking gravely and with becoming modesty, keeping erect, with his mind collected, and fixed on the thought of the great Mystery he is about to celebrate (*Rit. Miss., tit. 2, n. 1*).

2. Entering the Church, though the Rubric does not prescribe it, he takes holy water, as is universally and laudably done; but if it be inconvenient, he can abstain from doing so, as the *S.R.C.* declared 27 *March*, 1779, and 9 *April*, 1808 (*S.R.C., Decr., 2514, 4*).

3. If it happens that he passes by the High Altar, he makes, head covered, a profound inclination of the head; or, if the Blessed Sacrament is in the Tabernacle, a genuflection, bending his right knee to the ground (*P. I, c. 6, § 1*). Likewise, if he pass before any altar in which is exposed some remarkable Relic, and the feast of which

*It is by the opposite corner that he is to hold it when putting it on or taking it off—never by the front.—ED.

is actually being celebrated, or which on some other account is being publicly exposed, he makes a profound reverence, with his head covered (*P. I, c. 7, § 1*); but if it be the Relic of the Holy Cross, he makes a genuflection on one knee, with his head covered; thus the *S.R.C.*, 7 May, 1746.

4. When, with the Chalice in his hands, he passes by the Blessed Sacrament exposed, or during the Elevation, or the giving of Communion to the faithful, he must first kneel down on both knees, then uncover and adore the Blessed Sacrament; before rising up he puts on his Biretta (*S.R.C.*, 24 July, 1638), taking care, in the last two cases, not to rise before the Chalice or Ciborium is placed on the altar (*Rit. Miss.*, tit. 2, n. 1). When there are a good many to be communicated, the genuflection on two knees will be enough, without his remaining to the end (*P. I, c. 6, § 2*, and *S.R.C.*, 5 July, 1698).

5. The Priest vested for Mass, with the Chalice in his hands, must not salute anyone unless his own Bishop, or some other great Prelate or personage such as (according to *Certari*, tit. 1, n. 17, 18) great princes and magistrates—and the Choir; to all he will make a moderate inclination of the head, provided the Blessed Sacrament is not exposed. He will make a similar inclination to any Priest fully vested, whom he may meet going to or returning from the celebration of Mass. Each one passes the other on his right-hand side, and they proceed, each saluting the other, without uncovering. If the way be too narrow for both to pass conveniently, let him who is about to celebrate give precedence to him who has celebrated, and let the latter, without losing time in objecting, modestly accede. If the Priest who goes to or returns from the altar meets the Celebrant and ministers of High Mass, he ought to allow them to pass, saluting them with

moderate inclinations of the head, but without uncovering, as he carries the Chalice, while, on the other hand, they will uncover and salute him. Finally, should the Priest, perchance, go to or come from the altar, without the Chalice, he should proceed with his hands joined before his breast, and before making the above inclinations or genuflections, he will uncover, and, having made the due reverence, will put on his Biretta and proceed on his way.*

6. Having arrived at the altar, where he is to celebrate, he stops in the middle, in front of the steps, gives his Biretta to the Server, and makes a profound bow to the Cross (*P. I, c. 7, § 2*), or if the Blessed Sacrament is in the Tabernacle, he makes a genuflection on the ground, and *not* on the lowest step (*Rit. Miss., tit. 2, n. 2*). Then, commencing with his right foot, he ascends to the centre of the altar: having arrived there he places the Chalice towards the Gospel side, takes the Burse off the Chalice and holds it erect on the altar, with its opening towards the Epistle side; he presses it a little with his left hand, and draws out with his right hand the Corporal, and leaves it on the altar. With the right hand he places the Burse on the Gospel side, against the candlesticks, or the *gradus*, with its opening towards the middle of the altar, unless there is some design or figure upon it requiring another position.

7. Then, with both hands, he spreads out the Corporal fully in the middle of the altar, with the edge near the front of the table of the altar; but not in such a position that there will be any danger, when the Priest turns round

*If the Sacristy is behind the altar, and if there is a way both on the Gospel side and Epistle side, the Priest should approach the altar to begin Mass by the Gospel or right side, and should return to the Sacristy after Mass by the Epistle or left side (*Decree 3029*. Cf. *De Amicis*, i. 170, note 3, and *De Herdt*, i. 249).

to the people, of his drawing it out of its place, with the Chasuble or Maniple; he will not, if he can avoid it, place the inner part under the Chart, for evident reasons. The Corporal will be opened in such a manner that its last fold, which is next himself, will be the last opened and the first closed. Thus it should always be folded and unfolded, so that any particles of the Host that may have remained through inadvertence will be preserved, and that the portion of the Corporal upon which the Sacred Host rests may in a certain way, be kept more sacred and safe. And this should be observed, although a cross may not be found on its front fold. It is not prescribed that there should be a cross on the Corporal, nor is the altar kissed because of the cross on the Corporal.

8. Having spread out the Corporal fully,* he takes the Chalice with his left hand by the knob, laying the right upon the Veil above the Pall, and places it in the middle of the Corporal, on its second fold, at such a distance from the front edge that the altar can be conveniently kissed.† He will fully extend the two front corners of the Veil, taking care to hide the entire Chalice from view (*S.R.C.*, 12 Jan., 1668).

He then goes, with his hands joined at his breast, to the Epistle corner (*P. 1, c. 8, § 1*), opens the Missal himself (not permitting the Server to do so—*S.R.C.*, 7 Sept., 1816, *Decr.* 2572, 5), and arranges it on the cushion or stand (*Rit. Miss.*, *tit. 2, n. 4*). He finds out the Mass,

**S.R.C.*, 11 May, 1878.

†When he has particles to consecrate for the Communion of the people, he will place them, in case the Paten does not hold them all, on the Corporal in front of the Chalice, towards the Gospel side, but they must not be outside the altar-stone; or he will place them in a Ciborium, or in another Chalice, which he will put behind the Chalice of the Mass, covered with its own pall or with its own lid (*Rit. Miss. tit. 2, n. 3*).

and sees the registers are in their proper places. He then returns to the middle of the altar, takes care to see before coming down that the candles are lighting,* and makes a profound bow of the head† to the Cross (*P. 1, c. 7, §4, n. 6 (a) (3)*). He then faces towards the Epistle side (*P. 1, c. 3, § 1*), and draws back his right foot towards the Gospel side, that he may not turn his back unbecomingly, to the Cross, and descends in an oblique direction (*P. 1, c. 3, § 2*), with his hands joined, to the foot of the altar below the lowest step, that is, on the ground, to begin Mass (*Rit. Miss., tit. 2, n. 4*).

*At a priest's Private Mass only two lighted candles can be used, unless by a personal privilege from Rome. A third, if required for reading, is permitted in a simple form *not* in that of a *bugia*. (*S.R.C., Decr. 441; 1125*.)

In the case of *quasi* Parochial and Community Masses on great feasts in Seminaries, Colleges, Convents, etc., more than two are allowed. (*S.R.C., Decr. 3059, 9*.)

Candles lighted before a Statue or Reliquary during Mass are lawful, being there *ratione cultus non celebrantis* (*S.R.C., 10 September, 1701*).

†It is only on this occasion, and when, for want of a server, he has to remove the Missal for the Gospel, that such an inclination is prescribed by the Rubrics; but, however, Rubricists add that in Holy Week, when he passes the middle to read the Passion, he ought also to make one.

If celebrating in presence of the Blessed Sacrament exposed, he has to transfer the Missal from one corner of the altar to the other, he *bows his head* profoundly passing the Blessed Sacrament when carrying the Missal, but on returning to the centre he is to genuflect to It (*S.R.C., 1 February, 1907*).

CHAPTER III.

FROM THE BEGINNING OF THE MASS TO THE INTROIT.

1. Here he turns towards the centre of the altar, and, standing there, with his hands joined and head uncovered, he makes a profound reverence to the Cross, or, if the Blessed Sacrament is in the Tabernacle, a genuflection on the lowest step, without making any other inclination. He then rises and begins Mass by signing himself with the sign of the Cross (*P. I., c. 12, n. 1*), and saying: *In nomine Patris, etc.*

Then joining his hands again before his breast, he says, in the same tone of voice, the antiphon *Introibo* and the Psalm *Judica* alternately with the Server,* which Psalm is

*In their strictly private Masses, those not Bishops are allowed only one server. In Masses not strictly private and quasi-conventual, such as parochial, College or seminary Masses, or those of Communities and the like, two servers are tolerated on most solemn days (*S.R.C., 12 September, 1857*).

Priests should not say their words so fast that the server finds it difficult to reply.

—In a clear and intelligible voice (*P. I., c. II, § II*)—

I. P. In nomine Patris, et Filii, et Spiritus Sancti. Amen.

P. Introibo ad Altare Dei.

S. Ad Deum qui laetificat juventutem meam.

P. Judica me, Deus, et discerne causam meam de gente non sancta; ab homine iniquo et doloso erue me.

S. Quia tu es Deus fortitudo mea; quare me repulisti, et quare tristis incedo dum affligit me inimicus?

P. Emitte lucem tuam, et veritatem tuam; ipsa

never omitted unless in Masses of the Dead and those *de tempore*, from Passion Sunday inclusively to Holy Saturday exclusively. In the Masses in which it is omitted, the antiphon *Introibo* having been said and responded to, the Priest immediately adds, *Adju-torium, etc.*

On feasts of the Saints or in Votive Masses even *de Passione* or *de Cruce*, which may happen to be said in Passion Week, this Psalm is not to be omitted.

At the end of the Psalm, while saying the *Gloria Patri*, he bows his head profoundly (*P. I, c. 7, 6 (a), n. 4*), and at *Sicut erat* raises it to its ordinary position.

2. If, before the Priest begins Mass, the Elevation happen to take place at some neighbouring altar, whilst he arranges the Chalice or is opening the Missal, he will continue what he has begun, and then kneel on the predella: if he has descended to foot of altar before the Elevation begins, he should kneel on first step: but having once made the sign of the Cross to begin Mass, he will no longer pay any attention to what may take place at another altar up to the end of his Mass (*Rit. Miss., tit. 3, n. 4*). If after the Gospel of St. John, the Elevation is taking

me deduxerunt, et adduxerunt in montem sanctum tuum, et in tabernacula tua.

S. Et introibo ad Altare Dei; ad Deum, qui laetificat iuventutem meam.

P. Confitebor tibi in ci-thara, Deus, Deus, meus; quare tristis es, anima, mea et quare conturbas me?

S. Spera in Deo, quoniam adhuc confitebor illi; salutare vultus mei, et Deus meus.

P. Gloria, Patri, et Filio et Spiritui Sancto.

S. Sicut erat in principio, et nunc, et semper, et in saecula saeculorum. Amen.

place, he kneels until it is finished before beginning the *De profundis*.

3. After *Gloria Patri*, he repeats the antiphon, *Introibo, etc.* Then making the sign of the Cross with his right hand, he says the versicle *Adjutorium, etc.*, distributing the words so that when he says *Adjutorium*, the hand touches the forehead; when he says *nostrum*, the breast; when he says *in nomine*, the left shoulder; and when he says *Domini*, the right shoulder (*Cerem. Epis.*, l. 1, c. 25, n. 5), placing his left hand on his breast.

4. At the *Confiteor*, he bows profoundly (P. 1, c. 7, § II), and continues the inclination till the Server has finished the *Misereatur*.

At the words *vobis fratres*, and *vos fratres*, he does not turn to the Server, as is done at Solemn Masses.

At *Mea culpa, etc.*, he strikes his breast (but not in an affected way, nor with violence) three times with his right hand, holding his left hand below the breast

3. P. *Introibo ad Altare Dei.*

S. *Ad Deum, qui laetificat juventutem meam.*

P. *Adjutorium nostrum in nomine Domini.*

S. *Qui fecit caelum et terram.*

4. *Confiteor Deo omnipotenti, beatæ Mariæ semper Virgini, beato Michaeli Archangelo, beato Joanni Baptistæ, sanctis Apostolis Petro et Paulo, omnibus Sanctis, et vobis fratres: quia peccavi nimis, cogitatione, verbo, et opere; mea culpa, mea culpa, mea maxima culpa.*

Ideo precor beatam Mariam semper Virginem, beatum Michaelem Archangelum, beatum Joannem Baptistam, Sanctos Apostolos Petrum et Paulum, omnes Sanctos et vos

(P. I, chap. 13). He then joins his hands and continues *Ideo precor, etc.*

The Server having finished *Misereatur tui, etc.*, the Priest answers *Amen*, and then rises up; the Server will then say the *Confiteor*.

5. This being ended, the Celebrant says *Misereatur vestri, etc.*

Then with his right hand, signing himself with the sign of the Cross, he says *Indulgentiam, etc.*, so arranging the words that at *Indulgentiam* he touches his forehead; at *absolutionem*, his breast; at *remissionem*, his left shoulder; at *peccatorum nostrorum*, his right shoulder; and at *tribuat, etc.*, he joins his hands.

6. At the verse *Deus tu conversus*, and what

fratres, orare pro me ad Dominum Deum nostrum.

S. *Misereatur tui omnipotens Deus, et dismissis peccatis tuis, perducatur te ad vitam aeternam.*

P. *Amen.*

S. *Confiteor, etc.*, all as above; except, that at the words *vobis fratres*, and *vos fratres*, the Server says *tibi pater*, and *te pater*.

5. P. *Misereatur vestri omnipotens Deus, et dimissis peccatis vestris, perducatur vos ad vitam aeternam.*

S. *Amen.*

P. *Indulgentiam, absolutionem, et remissionem peccatorum nostrorum tribuat nobis omnipotens, et misericors Dominus.*

S. *Amen.*

6. P. *Deus, tu conversus vivificabis nos.*

follows, he remains moderately inclined, and with joined hands to *Oremus* inclusive. When he says *Oremus*, he extends and joins his hands. He then stands erect; and, keeping his hands joined, ascends to the middle of the predella (*P. I, c. 10, § 1, n. 1*).

S. *Et plebs tua laetabitur in te.*

P. *Ostende nobis, Domine, misericordiam tuam.*

S. *Et salutare tuum da nobis.*

P. *Domine, exaudi orationem meam.*

S. *Et clamor meus ad te veniat.*

P. *Dominus vobiscum.*

S. *Et cum spiritu tuo.*

P. *Oremus.*

—All up to this in the clear voice.

CHAPTER IV.

THE INTROIT, KYRIE ELEISON, AND GLORIA IN EXCELSIS.

1. The Celebrant, holding himself erect, and having his hands joined, says secretly the prayer *Aufer a nobis*, as he ascends the steps, beginning with the right foot to the middle of the altar, so that he may arrive there by the time he has finished the prayer.

He will keep about a foot from the altar on such occasions (especially when about to genuflect), and bowing moderately he will place his hands joined on the edge of the altar (*P. I, c. 8, §2*), in such a manner that the little fingers, which are joined and close to the others, will touch with their tips the front of the altar; saying, at the time, *Oramus te*, etc., secretly.

Continuing the same prayer, and extending his hands on the altar outside the Corporal he kisses the altar in the middle before he says *quorum reliquiae hic sunt*. (*P. I, c. 4, §3*, and *c. 9, § 2*.)

Then, he stands erect with hands joined before

—Secretly—

1. *Aufer a nobis, quaesumus, Domine, iniquitates nostras; ut ad Sancta Sanctorum puris mereamur mentibus introire. Per Christum Dominum nostrum. Amen.*

Oramus te, Domine, per merita Sanctorum tuorum, quorum reliquiae hic sunt, et omnium Sanctorum, ut indulgere digneris omnia peccata mea. Amen.

his breast during the remainder of the Prayer, and, without any reverence to the Cross he goes to the Missal at the Epistle corner. (P. 1, c. 3, § 2.)

2. And having come there, standing erect, he makes with his right hand the sign of the Cross on himself (P. 1, c. 12, n. 1) in the Masses of the Living (he makes the Cross in Masses of the Dead over the Book, his left hand resting on the altar) and, at the same time, begins the Introit: *Sacerdotes, etc.*, and while saying *Gloria Patri, et Filio, et Spiritui Sancto*, he inclines his head profoundly towards the Cross continuing to hold his hands joined.

The *Gloria Patri* in the Introit is omitted only in Masses of the Dead and in Masses *de tempore*, from Passion Sunday till Easter; but if the Mass of a Feast happens to be said in Passion Time, the *Gloria Patri* is not omitted.

It being finished, he repeats the Introit, without making the sign of the Cross, as far as the little verse taken from

INTROITUS

—In the clear voice.—

2. *Sacerdotes tui, Domine, induant justitiam et Sancti tui exultent: propter David servum tuum, non avertas faciem Christi tui.*

In Paschal time, he adds, *Alleluia, Alleluia, Ps. Memento, Domine. David: et omnis mansuetudinis ejus.*

V. *Gloria Patri, et Filio, et Spiritui Sancto; sicut erat in principio, et nunc, et semper, et in saecula saeculorum.*

Amen.

Sacerdotes tui, Domine, induant justitiam, et Sancti tui exultent: propter David servum tuum, non avertas faciem Christi tui.

the Psalm. If the Holy Name occurs in the Introit, some suggest that the Priest does not bow until he repeats it; *Stabant juxta Crucem Jesu*, in the Introit. Sept. 15th.

3. The Priest having finished the Introit, passes to the middle of the altar (*P. I, chap. 3, § 2*), and turned towards it, having his hands joined, says alternately with the Server, *Kyrie, etc.* (i.e., *Kyrie* twice, *Christe* once, and *Kyrie* twice: the Server says *Kyrie* once, *Christe* twice, and *Kyrie* once).

3. P. *Kyrie eleison.*
 S. *Kyrie eleison.*
 P. *Kyrie eleison.*
 S. *Christe eleison.*
 P. *Christe eleison.*
 S. *Christe eleison.*
 P. *Kyrie eleison.*
 S. *Kyrie eleison.*
 P. *Kyrie eleison.*

If there be no one to answer, the Priest may say all himself.

4. After the last *Kyrie*, when the *Gloria in excelsis* is to be said, he separates his hands in a straight line without placing them on the altar. He lifts them to the height of his shoulders (*P. I, c. 10, § 2*), and without raising his eyes he says, *Gloria in excelsis*, and at the word *Deo* re-joins his hands, making a profound inclination of

4. *Gloria in excelsis Deo, et in terra pax hominibus bonae voluntatis.*

Laudamus te. Benedictimus te. Adoramus te. Glorificamus te. Gratias agimus tibi propter magnam gloriam tuam. Domine Deus, Rex coelestis, Deus Pater omnipotens.

Domine Fili unigenite Jesu Christe, Domine

the head (*P. I, c. 7, § 6 (a) (5)*). He holds his head erect and keeps his hands joined at his breast to the end.

For the more exact observance of this, remark, that on saying *Gloria* he separates his hands: on saying *in excelsis*, he raises them to the height of his shoulders: on saying *Deo*, he rejoins them and bows his head profoundly (*Merati in Gav., q. 2, tit. 2, n. 3*).

He bows his head profoundly five other times: at *Adoramus te*, at *Gratias agimus tibi*, at *Jesu Christe* (occurring twice) (*P. I, c. 7, § 4, § 6 (a) (5)*), and at *Suscipe deprecationem nostram*.

When he says *Cum Sancto, etc.*, he will take care to make upon himself the sign of the Cross, thus dividing the words: saying *Sancto*, he touches his forehead; at *Spiritu*, his hand reaches his breast; at *in gloria*, he touches the left, and at *Dei Patris* the right shoulder. On saying *Amen*, without joining his hands he extends them on the altar and kisses it (*P. I, c. 9, § 2: Lig. Cer., p. I, c. 4, n. 7, and S.R.C., 12 Nov., 1831, Decr. 2682, 29*).

5. Having immediately joined his hands, and standing erect, he turns round by the Epistle

Deus, Agnus Dei, Filius Patris. Qui tollis peccata mundi miserere nobis. Qui tollis peccata mundi, suscipe deprecationem nostram.

Qui sedes ad dexteram Patris, miserere nobis, Quoniam tu solus Sanctus, tu solus Dominus, tu solus Altissimus, Jesu Christe, cum Sancto Spiritu, in gloria Dei Patris. Amen.

5. *P. Dominus vobiscum.*
S. *Et cum Spiritu tuo.*

side towards the people, with his eyes cast down; and, without leaning against the altar, he says, *Dominus vobiscum*, while opening and joining his hands (*P. I, c. 10, § 1, and c. 14*).*

If the *Gloria in excelsis* is not to be said, having finished the *Kyrie*, he kisses the altar, and says *Dominus vobiscum* as above.

*If the altar be so placed that the Celebrant is always facing the people, as in the case of the Basilicas and other very ancient churches, the Priest then does not turn round to the people to say *Dominus vobiscum*, as prescribed above, as he is already facing them. And the same is to be said of the *Orate fratres*, of the *Ite missa est*, and of the Blessing (*Rit. Miss., tit. 5, n. 3*).

CHAPTER V.

THE PRAYERS.

1. Having said *Dominus vobiscum*, he returns by the same way, and goes to the Missal. On reaching it he extends and joins his hands, and bows his head to the Cross while saying *Oremus*. He separates his hands (*P. 1, c. 9, § 1*), and recites the prayer, *Exaudi, etc.**

At the name of the Saint of the day, which is inserted at the letter *N.*, or of a saint whose commemoration is made the head is inclined to the Book (simple bow).

At the conclusion, *Per Dominum*, he joins his hands (*P. 1, c. 10, § 2, n. 1*), and at *Jesum* he inclines his head to the Cross (*P. 1, c. 7, § 4, n. 4*): he continues to keep his hands joined to the end.

*One must be on his guard when saying *Oremus* not to give a certain extra expression to the sound of the letter *O* by prolonging it.

OREMUS.

ORATIO.

1. *Exaudi, quaesumus, Domine, preces nostras, quas in beati N. Confessoris tui, atque Pontificis solemnitate deferimus; et qui tibi digne meruit famulari, ejus intercedentibus meritis, ab omnibus nos absolve peccatis. Per Dominum nostrum Jesum Christum Filium tuum, qui tecum vivit et regnat in unitate Spiritus Sancti Deus, per omnia saecula saeculorum.*

S. Amen.

2. Whenever there is more than one prayer (*P. I, c. 15, § 3*), *Oremus* is repeated before the second, with the same gestures as above: it is said only before the first and second.*

At the name *Maria* in the *A cunctis*, he bows his head towards the Missal† (moderate bow of the head). He does not incline at the other names.

Ad poscenda suffragia
Sanctorum.

ORATIO.

2. *A cunctis nos, quæsumus Domine, mentis et corporis defende periculis; et intercedente beata et gloriosa semper virgine Dei genitrice Maria cum beato Joseph, beatis Apostolis tuis Petro et Paulo, atque beato N. et omnibus Sanctis, salutem nobis tribue benignus et pacem; ut destructis adversitatibus, et erroribus universis, Ecclesia tua secura tibi serviat libertate.*

*When many prayers and prophecies are to be read, immediately after the *Kyrie* the Priest passes to the Epistle side, and after the *Oremus* says: *Flectamus genua*; and immediately laying his hands upon the altar, he genuflects and rises at once, the Server answering *Levate*; and he then proceeds to read the prayers holding his hands extended, as before described (*Rub. Miss., tit. 5, n. 4*). There is a distinct *Oremus* before the *Oratio supra populum*.

†In the prayer *A cunctis* at *N.* he inserts the name of the titular of the church (or titulars *æque principales*) in which he celebrates or of the solemnly blessed oratory; and if it has not got one, that of the Patron of the place, if it is customary to name him in the Office (Suffrage). In the interior oratory of a Seminary, the titular of the church or Principal Oratory of the Seminary is inserted in the prayer *A cunctis* (*Dec. 3804*). Cf. *S.R.C., Dec. 4194, n. 9*. If the titular is one of the Angels, or St. John the Baptist, they are to be named after the Blessed Virgin and before St. Joseph. See note next page for fuller statement. Regulars can, after the Titular or Patron, add the name of their Holy Founder; provided they do not omit the name of the Titular of the Church (*Dec. 3756*).

3. At the letter N., the name of the reigning Pope is inserted, and the Priest bows his head towards the book (simple bow). When he says *Per Dominum*, he acts as above (n. 1) remembering, as a general rule, that the *conclusion* is only put to the first and last prayer.

If the *conclusion* is *Qui tecum*, or *Qui vivis*, he joins his hands at the words *in unitate* (*Rit. Serv., tit. 5, n. 1*) without any inclination of his head to the Cross.*

Pro Papa.

ORATIO.

3. *Deus, omnium Fidelium Pastor et Rector, famulum tuum N. quem Pastorem Ecclesiae tuae pracesse voluisti, propitius respice da ei, quacsumus, verbo et exemplo, quibus praeest, proficere ut ad vitam una cum grege sibi credito, perveniat sempiternam. Per Dominum nostrum Jesum Christum Filium tuum, qui tecum vivit et regnat in unitate Spiritus Sancti Deus, per omnia saecula saeculorum.*

S. Amen.

[“In Oratione *A cunctis* adjiciatur semper post invocationem B. M. Virginis et ante quoscumque alios sanctos Patronos, exceptis Angelis et S. Joanne Baptista, commemoratio S. Joseph, per haec verba *cum Beato Joseph*” (*S.R.C., 22 April, 1871.*)—Ed.]

If the Titular is a Divine Person or a Mystery of Our Lord the word *atque Beato N.* are omitted from the prayer. The same is true if the Church has for Titular the Blessed Virgin (under any title), St. Joseph, or the Holy Apostles Peter and Paul. The names of the Holy Angels, and St. John the Baptist, if these are Titulars, are placed before the name of St. Joseph. In mentioning the names the order is: (1) Blessed Virgin, (2) Angels, (3) St. John the Baptist, (4) St. Joseph, (5) The Apostles Peter and Paul, (6) Martyrs, (7) Confessors, (8) Virgins and non-Virgins. If a Church or Oratory has several Titular Saints, all equally “principal,” all must be mentioned. But if one of them be more principal, it alone is mentioned.

*See Part I (c 15, § 3) for rules regarding the Prayers prescribed by the Rubrics and the Bishop, etc.

CHAPTER VI.

FROM THE EPISTLE TO THE OFFERTORY.

1. The prayers being said in the aforesaid manner, the Priest, in an intelligible and clear voice, reads the Epistle or the Prophecies, holding the Book or bookstand, as may be found more convenient, provided that the palms of the hands in some way touch the Missal (*Rit., tit. 6, n. 1*).

If, while reading the Epistle, or at any other time, he meets words at which a genuflection is to be made, as for instance: *In nomine Jesu omne genu flectatur, etc., Adjuva nos Deus, etc.*, he will place his hands *hinc inde* upon the altar, and he will bend his right knee (not both knees) to the ground, as this is more conformable to the Rubric, which only says *genuflectit*.

Lectio Epistolae beati Pauli Apostoli ad Hebraeos. Cap. 7, 23.

1. *Fratres; plures facti sunt Sacerdotes, idcirco quod morte prohiberentur permanere: Jesus autem eo quod maneat in aeternum, sempiternum habet sacerdotium. Unde et salvare in perpetuum potest accedentes per semetipsum ad Deum: semper vivens ad interpellandum pro nobis. Talis enim decebat, ut nobis esset Pontifex, sanctus, innocens, impollutus, segregatus a peccatoribus, et excelsior coelis factus: qui non habet necessitatem quotidie quemadmodum sacerdotes, prius pro suis delictis hostias offerre, deinde pro populi: hoc enim fecit semel seipsum offerendo Jesus Christus Dominus noster.*

S. Deo gratias.

2. The Priest, remaining in the same position, reads the entire of what follows; that is to say, the Gradual, with its versicle, two *alleluias*, and another verse, with an *alleluia*: and this holds for all the year, excepting special times, viz. :

3. After Septuagesima, the Gradual is said as far as *alleluia* exclusively; then omitting the two *alleluias*, and the verse with the other *alleluia*; in place of them he will say the Tract.

4. In Paschal time, he omits the Gradual, and says in its stead *alleluia* twice, the versicle, an *alleluia*, another verse and, finally, an *alleluia*.

Gradual.

2. *Sacerdotes ejus induam salutari, et sancti ejus exultatione exultabunt.*

V. Illuc producam cornu David, paravi lucernam Christo meo.

Alleluia, alleluia.

V. Juravit Dominus, et non poenitebit eum; tu es sacerdos in aeternum secundum ordinem Melchisedech. Alleluia.

Tract.

3. *Beatus vir qui timet Dominum: in mandatis ejus cupit nimis.*

V. Potens in terra erit semen ejus: generatio rectorum benedicetur.

V. Gloria et divitiae in domo ejus: et justitia ejus manet in saeculum saeculi.

In Paschal Time.

4. *Alleluia, alleluia.*

V. Juravit Dominus, et non poenitebit eum: tu es Sacerdos in aeternum, secundum ordinem Melchisedech, alleluia.

5. Having read the Epistle, and what follows, according to the time of the year, he leaves the Missal open, as it is to be removed to the other side, and he comes to the middle of the altar, where, raising his eyes to the Cross, and immediately lowering them, he inclines profoundly, keeping his hands joined between his breast and the altar, and not upon the altar, and says *Munda cor meum, etc.*

*V. Amavit eum Dominus, et ornavit eum; stolam gloriæ induit eum alleluia.**

—Secretly—

5. *Munda cor meum, ac labia mea, omnipotens Deus, qui labia Isaiaæ Prophetæ calculo mundasti ignito, ita me tua grata miseratione dignare mundare, ut sanctum Evangelium tuum digne valeam nuntiare. Per Christum Dominum nostrum. Amen.*

Jube Domine benedicere. Dominus sit in corde meo et in labiis meis, ut digne et competenter annuntiem Evangelium suum. Amen.

In Masses for the Living, *Jube Domine, etc. Dominus sit, etc., are added.†*

If the Server be not at hand, or be unable, the Priest himself will remove the Missal, and in that case, when passing the middle of the altar, he should incline his head to the Cross, and then place the Missal at the Gospel corner, in such a way that the opening of the Book may

*If a Votive Mass is said of a Saint which has not Gradual Tract, or Verse, as the case may be, *de Tempore*, they are to be taken from the common.

†He should say *Domine*, and not *Domne*, as the blessing is asked from God, and not from man; the latter is the case with the Deacon in Solemn Masses.

face towards the Epistle corner (*Rit.* 6, 1): and then, with his hands joined, he returns to the middle of the altar to say the *Munda cor meum* and the *Jube, etc.**

6. These prayers being said, he stands erect, and goes, with his hands joined, to the Gospel side, and if the Missal has not been properly placed, he turns it so that the opening may face somewhat towards the middle of the altar, and that he may be able conveniently to read from it: and, holding his hands joined at his breast, without leaning on the Missal or on the altar, he says, holding himself erect and facing the Book: *Dominus vobiscum.*

When the Server has replied, *Et cum spiritu tuo*, the Priest says, *Sequentia* or *Initium sancti Evangelii*; and in doing so separates his hands, makes the sign of the Cross with his right thumb

—In the clear voice—

6. P. *Dominus vobiscum.*

S. *Et cum spiritu tuo.*

P. ✠ *Sequentia sancti Evangelii secundum Matthaeum.*

(Matt, xxiv. 42.)

S. *Gloria tibi Domine.*

In illo tempore; dixit Jesus discipulis suis: Vigilate, quia nescitis qua hora Dominus vester venturus sit. Illud autem scitote, quoniam si sciret paterfamilias qua hora fur venturus esset, vigileret utique, et non sineret perfodi domum suam. Ideo et vos estote parati; quia qua nescitis hora, Filius hominis venturus est. Quis, putas, est fidelis servus et prudens, quem constituit Dominus

*When the Passion is to be read, he makes a reverence to the Cross when passing the middle of the altar. The *Munda cor meum* and *Jube Domine* are said before the last part of the Passion, which is the part to be kissed.—ED.

—the inner or soft part, not the nail—on the Book, at the beginning of the Gospel to be read, holding, at the same time, the left hand extended on the Missal (*S.R.C.*, 2572). He then raises the right hand, which he keeps extended, and makes with the inner part of the thumb the

s u u s *super familiam suam, ut det illis cibum in tempore? Beatus ille servus quem, cum venerit Dominus ejus, invenerit sic facientem. Amen, dico vobis, quoniam super omnia bona sua constituet eum.*

S. Laus tibi Christe.

sign of the Cross on his forehead, then on his mouth, and, finally, on his breast, saying the other words, and holding his left hand extended under his breast (*P. I, c. II, § I, n. 2, and c. 12*).

The sign of the Cross is thus combined with the words: at *Sequentia* or *Initium*, he signs the Book; at *S. Evangelii*, the forehead; (he says nothing while signing his mouth); and in saying *secundum* (*Matthaeum*), he signs his breast.

He joins his hands immediately, and the Server answers: *Gloria tibi Domine*; he then reads the Gospel, bowing his head at the name of Jesus (profound bow of head), or at that of Mary (moderate bow) or at that of the Saint whose feast is kept (simple bow), or of whom a commemoration has been made, towards the Book, or, if needs be, genuflects, but always towards the Missal (*P. I, c. 6, § I, n. 7, and c. 7, § 4, n. 1*), unless the Blessed Sacrament is exposed (*S.R.C., Decr. 3875, 4*). He does not bow the head, if the name occurs in the title, e.g., *secundum Lucam*.

7. The Gospel being ended, and the Server having responded *Laus tibi Christe*, the Priest

—Secretly—

7. Per evangelica dicta deleantur nostra delicta.

raises somewhat the Missal with both hands (*P. 1, c. 4, § 4*), and inclines a little, while kissing it at the first words of the text, saying at the same time, in a low voice, *Per evangelica, etc.*,* then he replaces the Book on the stand, which he removes with both hands somewhat towards the middle—near, but not upon the Corporal—so that he may read from it conveniently—and then joining his hands, he passes to the centre of the altar.

8. When the *Credo* is to be said (*P. 1, c. 15, § 6*), he extends his hands at once, and says *Credo*, elevating them immediately to the height of the shoulders, without raising his eyes or head towards the Cross, and he adds, *in unum Deum*, while joining his hands and bowing his head profoundly. Then holding his head erect, and joining his hands at his breast, he continues in that posture to the end (*P. 1, c. 7, § 6*).

At *Jesum Christum*, he bows his head profoundly to the Cross.

While saying, with much

8. *Credo in unum Deum, Patrem omnipotentem, factorem coeli et terrae, visibilia omnium et invisibilia.*

Et in unum Dominum Jesum Christum, Filium Dei unigenitum: Et ex Patre natum ante omnia saecula. Deum de Deo, lumen de lumine, Deum verum de Deo vero. Genitum, non factum, consubstantialem Patri, per quem omnia facta sunt. Qui propter nos homines, et propter nostram salutem, descendit de coelis.

Et incarnatus est de Spiritu Sancto ex Maria Virgine: et homo factus est. Crucifixus etiam pro

*The more exact adopt this method; first they say, *Per evangelica dicta*, then kiss the Missal, and afterwards repeat *deleantur nostra delicta*.—(*Merati, p. 2, t. 6, n. 2.*)

devotion, *Et incarnatus*, he extends his hands on the altar, one at each side (*P. I, c. 6, § 1, and c. 9, § 2*), genuflects with the right knee only (as was decided by S.R.C., 22 August, 1818), slowly beginning the genuflection at the words *Et incarnatus*, and completing it at the *Et homo factus est*. He says these words while his knee is on the "predella" or platform of the altar, but without stooping the head, as some erroneously do. He bows his head profoundly at the words *simul adoratur*, and while saying *et vitam venturi*, he makes the sign of the Cross, distributing the words thus: at *Et* he touches his forehead; at *vitam*, his breast; at *venturi*, his left, and at *saeculi*, his right shoulder. At the word *Amen*, he places his hands *hinc inde* on the altar.

nobis sub Pontio Pilato, passus et sepultus est. Et resurrexit tertia die secundum Scripturas. Et ascendit in coelum: sedet ad dexteram Patris. Et iterum venturus est cum gloria, iudicare vivos et mortuos: cujus regni non erit finis.

Et in Spiritum Sanctum Dominum et vivificantem qui ex Patre, Filioque procedit. Qui cum Patre et Filio simul adoratur et conglorificatur: qui locutus est per Prophetas.

Et unam, sanctam, catholicam, et apostolicam Ecclesiam. Confiteor unum baptismum in remissionem peccatorum. Et exspecto resurrectionem mortuorum. Et vitam venturi saeculi.

Amen.

CHAPTER VII.

FROM THE OFFERTORY TO THE CANON.

1. Having said the Creed, or if it is not to be said, when he has read the Gospel, the Celebrant kisses the altar, and turning to the people (*P. I, c. 14*), says *Dominus vobiscum* (*P. I, c. 10, § 1, n. 2*).

Having turned back to the middle of the altar by the same side, he says

Oremus, with the usual gesture of the hands, and inclination of the head to the Cross (*P. I, c. 10, § 1, n. 1*). Then holding the hands joined, as before, he reads the Offertory (*Rit., tit. 7, n. 1*).

2. Having said the Offertory, the Celebrant will take the veil off the Chalice with both hands; he folds it at once, or gives it to the Server to fold; and lays it, or sees that it is laid at his right side, outside the Corporal, but so near that he may place the Pall upon it, and find it at hand when he requires it. The veil should be so folded that the silk portion or outside of veil is uppermost.

The Priest will not permit the Server, though he be in *Sacris* to prepare the Chalice, pouring in the wine and water, etc., as is done by the minister at Solemn Masses, this being prohibited by a Decree of S.R.C., 7 Sept., 1816 (*Decr. 2572, 6*).

3. Laying his left hand upon the altar (*P. I, c. 11, § III*)

1. *P. Dominus vobiscum*
S. *Et cum spiritu tuo.*

OREMUS.

OFFERTORIUM. *Veritas mea, et misericordia mea cum ipso: et in nomine meo exaltabitur cornu ejus.*

In Paschal Time *Alluia* is to be added.

and taking, with his right, the Chalice by the knob, he places it outside the Corporal, towards the Epistle side. Then he raises, with his right hand (which he always uses covering and uncovering the Chalice), the Pall from over the Paten, and places it on the folded veil, with one end of it projecting, so that he may be able to catch hold of it more conveniently when it is required.* He takes with the same hand, between the thumb, index, and middle fingers, the Paten, with the Host; while with the same fingers of the left hand he takes hold of the Paten on the opposite side; and thus with both hands (with thumbs, index, and middle fingers

*If the Priest has to consecrate particles for the Communion of the faithful; for a few, say five or six, he will place them on the Paten beside or (as *Merati in Gav.*, p. 2, t. 7, n. 3, § 7, wishes) under the Host, and, after the Oblation, he will place them on the Corporal at the Gospel side, and at a little distance from the large Host. If they are in a Pyx or Ciborium, the Priest, before removing the Paten from the Chalice, will take the Ciborium in his right hand, and bring it near him towards the front part of the Corporal, a little to the right-hand side, and will uncover it without raising it up. Having made the usual oblation, he will cover it, and put it back to its place behind the Chalice, but within the Corporal (*Rit. Serv. lit.* 7, n. 3). It is to be remarked, moreover, that when offering and consecrating a number of particles, the intention ought not to be restricted to a certain number, but to avoid inconveniences and scruples the Priest will extend it to all the matter that is present. As regards the offering and consecrating of particles, Benedict XIV. may be referred to here (*De sacrosancto Missae Sacrificio*, lib. 3, cap. 18, n. 5): "Communis sententia est, et plerorumque firmata consensu non posse particulas consecrari cum Canon recitari incoeperit, etiamsi ageretur de consecranda particula, quae afferenda esset pro Viatico ad infirmum: eo enim casu parva quaedam detrahi posset particula ex Hostia Missae, et reservari pro infirmo," and having said that the particles should be offered with the Host of the Mass, he adds: "Facile quis intelligit, Missae ordinem perverti, si particulae accipiantur consecrandae Praefatione incepta: id porro si quando faciendum est, fieri non debet sine legitima causa, cujusmodi ea esset, si magna multitudo parata ad recipiendam Eucharistiam, sacramento careret." See Davis, *Moral Theol.*, vol iii., p. 127 for another opinion.

around the Paten, and all the other fingers extended and joined under the Paten), he holds it over the middle of the Corporal, at the height of his breast, and somewhat removed from it. Then he raises his eyes to the Crucifix, and immediately lowers them upon the Host, and says in a low voice, *Suscipe, etc.*

4. This prayer being ended, and not sooner, the Priest holding the Paten between his hands, lowers it to a proper distance (about four inches) from the Corporal, forms with it over the Corporal, but without touching it (*P. I, c. 12, n. 5*), the sign of the Cross, in straight and equal lines (about nine inches long)*; he then inclines the Paten towards the plane of the altar, allowing the Host to slip into the middle of the Corporal, on the front fold—the part next himself. He then rests his left hand on the altar, and, with the right, puts the Paten partly† under the Corporal, on the Epistle side, in such a way that he can easily draw it out at the proper time, but at such a distance from the edge of the altar that he may

4. *Suscipe, sancte Pater, omnipotens aeterne Deus, hanc immaculatam hostiam, quam ego indignus famulus tuus offero tibi Deo meo vivo et vero, pro innumerabilibus peccatis et offensionibus, et negligentis meis, et pro omnibus circumstantibus, sed et pro omnibus fidelibus christianis vivis atque defunctis, ut mihi et illis proficiat ad salutem in vitam aeternam.*

Amen.

*Here the Greek Cross would be preferable as Zualdi's New Edition suggests.—ED.

† "Aliquantulum" Rit. Cel. Miss (7, 3).

not be hindered from placing his hand there when necessary.

5. Next, with his hands joined, he passes to the Epistle corner, and takes the Chalice with his left hand, by the knob, wipes it,* inside and outside, at the edge, with the Purificator, which he holds in the other hand, putting the fingers, but not the thumb, into the cup; and now holding with the thumb of the left hand one end of the Purificator upon the knob of the Chalice, he will stretch the other end with his right hand in the direction of the cruets, to prevent any drops from falling on the foot of the Chalice, or upon the altar cloth. He takes the wine cruet in his right hand, and pours, *nihil dicens*, a proper quantity† into the Chalice. Having returned the cruet to the Server, and still holding with his left hand the Chalice and the Purificator, he makes with his right hand the sign of the Cross (to be omitted in Masses of the Dead), over the water cruet (*P. I, c. 12, n. 3*) and begins, *Deus qui humanae, etc.*: he then takes it with the ✠ *Deus qui humanae* right hand and pours *substantiae dignitatem mirabiliter condidisti, et mi-* the Chalice, while saying,

*The Chalice should be wiped carefully by the Priest, who ought to hold the cup rather than the knob, to avoid straining or breaking the Chalice. This remark applies also to the drying of the Chalice.

†We cannot precisely determine the exact quantity of wine to be poured into the Chalice, as it ordinarily must depend on the will of the Celebrant, who at one time may wish a little, and at another time more. Hence, the Rubric observes a wise silence on the point; but in order to keep all within just limits, it is settled as a general rule, that no matter who the Celebrant may be, he ought to put "vinum in Calicem (quod album esse debet quantum fieri potest) in quantitate decenti nimirum quae uno haustu sine interruptione a Sacerdote sumi posset." (*Merati in Gav., p. 2, t. 7, n. 4, § ix.*).

Da nobis per hujus aquae et vini mysterium.* After putting the water into the Chalice, and while continuing to say the prayer slowly, he takes the Purificator, and puts it tidily round the index finger of his right hand, and wipes from the Chalice any drops that may be separated from the body of the wine (S.R.C., 7th Sept., 1816, 2572, 14).

He places with his left hand the Chalice near the Corporal, and says the rest of the prayer slowly, so as to complete the wiping before he says the words *Jesus Christus*, at which he joins his hands, holding the Purificator between them and bows to the cross.†

Continuing the prayer he goes to the middle; and having arrived there he puts with his right hand the Purificator on that part of the Paten which is uncovered.

*Eugenius IV. in the Decree *pro Armenis*, and before him Honorius III. in the Chap. *Perniciosus*, followed by many Synodical Councils, ruled that the water put into the Chalice is to be a very small quantity, which indeed the learned Habert says, *de Euch.* 7: *etsi in praxi servari debeat, probandi tamen non sunt illi sacerdotes qui unam guttulam infundunt*; since one single drop can very easily remain on the side of the Chalice.

[The Sacred Congregation of Rites, 6th February, 1858, decided that the use of the small spoon is not prohibited: "*Usum parvi cochlearis non esse prohibitum*"—ED.]

†As to interrupting, etc., the Prayer and completing the wiping before bowing at *Jesus Christus*, the Rubrics are silent. Some cover the Paten immediately after the wiping. Others place the Purificator near the Corporal, and do not cover the Paten till they come to the middle.

rabilius reformasti: da nobis per hujus aquae et vini mysterium, ejus divinitatis esse consortes qui humanitatis nostrae fieri dignatus est particeps, Jesus Christus Filius tuus Dominus noster: qui tecum vivit et regnat in unitate Spiritus sancti Deus, per omnia saecula saeculorum.

Amen.

6. Having finished the Prayer and laid his left hand on the altar, he takes the Chalice by the knob with his right hand, so that the thumb may hold the front part and the other fingers the opposite side, and supporting with the left hand the foot, by placing his fingers

beneath it, he raises it with both hands in a straight line over the place which it is to occupy on the Corporal, taking care that the top of the Chalice be not higher than his eyes. While saying *Offerimus*, he looks up at the Cross during the whole Prayer (*Rit., tit. 7, n. 5*).

7. Which being ended, he makes with the Chalice (holding it as at first), a sign of the Cross of the prescribed dimensions* over the inner part of the Corporal, exactly above the second fold, without passing over the

Host (*P. I, c. 12 n. 5*). Then placing it in the middle of the Corporal, at a little distance behind the Host,† he covers it with the Pall (*P. I, c. 11, § 11, n. 4*).

6. Offerimus tibi, Domine, calicem salutaris, tuam deprecantes clementiam, ut in conspectu divinae Majestatis tuae, pro nostra et totius mundi salute cum odore suavitatis ascendat. Amen.

7. In spiritu humilitatis et in animo contrito suscipiamur a te, Domine, et sic fiat sacrificium nostrum in conspectu tuo hodie, ut placeat tibi, Domine Deus.

*The same as with Paten and Host, p. 82-84.

†If the size of the altar-stone permit it, a space of about three inches ought to be left between the Host and the Chalice for the purpose of collecting with more facility the fragments, and to prevent their being exposed to any irreverence. The Cross ought to be a Greek one (Zualdi New Edit.) which is made at *bene* ✠ *dic.*, as in *n. 8* next page.

And, then, with his hands joined as usual on the edge of the altar, and being inclined moderately, he goes on to say, *In spiritu, etc.*

8. Then raising himself, he separates his hands, and elevates them, looking up; and, immediately joining his hands and lowering his eyes (not his head), he says *Veni Sanctificator*; then making one sign of the Cross over both the Host and Chalice he says *benedic, etc.* (*P. I, c. 12, n. 3, 4, 7*), keeping his left hand on the altar.

9. Having made the sign of the Cross over the *oblata*, he joins his hands again as usual, goes to the Epistle side of the altar, and outside the edge of the altar he washes the extremities of the thumb and forefinger of both hands (*Rit. 7, 6*), and then dries them, reciting at the same time the Psalm *Lavabo, etc.*, turning to the altar while finishing the wiping (*P. I, c. 3, § 1*).

8. *Veni sanctificator omnipotens aeterne Deus, et bene ✠ dic hoc sacrificium tuo sancto nomini praeparatum.*

9. *Lavabo inter innocentes manus meas et circumdabo altare tuum Domine.*

Ut audiam vocem laudis: et enarrem universa mirabilia tua.

Domine, dilexi decorem domus tuae: et locum habitationis gloriae tuae.

Ne perdas cum impiis, Deus, animam meam: et cum viris sanguinum vitam meam.

At the *Gloria Patri* he makes an inclination to the cross; and, while proceeding towards the middle of the altar, he completes *sicut erat, etc.*, having his hands joined.

The *Gloria Patri* is omitted in Masses of the Dead, and in Masses *de Tempore* from Passion Sunday inclusively, to Holy Saturday exclusively (*Rit. 7, n. 6*). But it is said in Votive Masses *de Cruce* or *de Passione*, celebrated within the above time.

10. Having arrived at the middle of the altar, he stands erect, and raises his eyes to the Cross, and immediately lowers them again: and placing his fingers as usual (*P. 1, c. 8, § 2*) upon the front of the table of the altar, and being moderately inclined he says the prayer *Suscipe, etc.*

In quorum manibus iniquitates sunt: dextera eorum repleta est muneribus.

Ego autem in innocentia mea ingressus sum: redime me, et miserere mei.

Pes meus stetit in directo, in ecclesiis benedicam te, Domine.

Gloria Patri, et Filio, et Spiritui Sancto.

Sicut erat in principio, et nunc, et semper, et in saecula saeculorum.

Amen.

10. *Suscipe, sancta Trinitas, hanc oblationem, quam tibi offerimus ob memoriam, passionis, resurrectionis, et ascensionis Jesu Christi Domini nostri: et in honorem beatæ Mariæ semper virginis, et beati Joannis Baptistæ, et sanctorum Apostolorum Petri et Pauli, et istorum et omnium Sanctorum: ut illis*

proficiat ad honorem, nobis autem ad salutem: et illi pro nobis intercedere dignentur in coelis, quorum memoriam agimus in terris. Per eundem Christum Dominum nostrum. Amen.

(Raising his voice a little.)

11. Having concluded this prayer, he extends his hands on the altar (*P. I, c. 9, § II*), kisses it, and joins his hands again, and turning towards the people, by the Epistle side (*P. I, c. 14, n. 1*) with his eyes cast down, he extends and joins his hands again, saying *Orate fratres*—in the moderate tone of voice*; then completing the circle he turns to the altar by the Gospel side, continuing secretly, *ut meum ac vestrum, etc.*, not waiting, as some do contrary to the clear meaning of the Rubric (*tit. 7, n. 7*) and that of the Ceremonial of Bishops (*lib. 2, t. 8, n. 66*) to say these latter words towards the people.

11. P. *Orate fratres.*
(Lowering his voice, he continues)

Ut meum ac vestrum sacrificium acceptabile fiat apud Deum Patrem omnipotentem.

S. *Suscipiat Dominus sacrificium de manibus tuis ad laudem et gloriam nominis sui, ad utilitatem quoque nostram, totiusque Ecclesiae suae sanctae.*

P. *Amen.*

*If the Server, for any reason, does not say the *Suscipiat*, the Priest will himself respond, changing the words *de manibus tuis* into *de manibus meis*; he will say *Amen* in secret at the end. *Rit. Serv. vii, n. 7.*

12. The Server having completely finished the *Suscipiat, etc.*, the Priest answers, in secret, *Amen*; and, holding his hands extended (P. I, c. 9, § 1), in the middle of the altar, without saying *Oremus*, he reads secretly the Secrets; which in number and order always correspond with the Prayers said before the Epistle. If there be only one, he will not finish the conclusion, but will stop after saying *Spiritus Sancti Deus*, find out the Preface, and say *Per omnia, etc.*, in the clear voice; and if there be more, he will complete the conclusion of the first, and answer *Amen* himself: and at the second conclusion, which should be that of the last Secret, as we have said of the Prayers (P. II, c. 5, n. 3), he will stop at the above-mentioned words, before beginning the Preface.

Secreta.

12. *Sancti N. Confessoris tui atque Pontificis, quaesumus, Domine annua solemnitatis pietati tuae nos reddat acceptos: ut per haec piae placationis officia, et illum beata retributio comitetur, et nobis gratiae tuae dona conciliet. Per Dominum nostrum Jesum Christum Filium tuum, qui tecum vivit et regnat, in unitate Spiritus sancti Deus, per omnia saecula saeculorum. Amen.*

Ad poscenda suffragia Sanctorum.

Secreta.

Exaudi nos, Deus salutaris noster: ut per hujus Sacramenti virtutem a cunctis nos mentis et corporis hostibus tuearis, gratiam tribuens in praesenti, et gloriam in futuro.

Secreta.

Pro Papa.

Oblatis, quaesumus Domine placare muneribus, et famulum tuum N. quem pastorem Ecclesiae tuae praeesse voluisti, assidua

protectione gubernata. Per Dominum nostrum Iesum Christum Filium tuum, qui tecum vivit et regnat in unitate Spiritus sancti Deus.

13. Before concluding the last Prayer, or Secret on saying *Per Dominum nostrum*, the Priest joins his hands, and keeps them joined to *tuum*; then disjoins them and places the right on the altar, and with the left finds out in the Missal the Preface to be said, and, if necessary, uses the right hand too for that purpose. He then extends both as usual on the altar and says *Per omnia, etc.*, and *Dominus, etc.* P.I. c. 9, § 11).

At *Sursum corda*, he raises his hands, extended at the height of his breast, with one palm opposite the other, and the fingers of each hand straight and touching each other.

On saying *Gratias agamus Domino*, he will join his hands; at *Deo*, raise his eyes to the Cross, and at *nostro* incline his head (*Rit. 7, n. 8*).

—In the clear voice.—

P. *Per omnia saecula saeculorum.*

S. *Amen.*

P. *Dominus vobiscum.*

S. *Et cum spiritu tuo.*

P. *Sursum corda.*

S. *Habemus ad Dominum.*

P. *Gratias agamus Domino Deo nostro.*

S. *Dignum et justum est.*

14. After the Server answers *Dignum, etc.*, the Priest will extend his hands, and hold them (as at the Prayers) continuing the Preface, common or proper, according to the time (*P. I, c. 15, § 8*), up to *Sanctus*, when he will join his hands and incline moderately, and say in the moderate tone of voice: *Sanctus, Sanctus, etc.*, taking care not to rest his hands on the altar. At *Benedictus qui venit* he stands erect and makes the sign of the Cross, distributing the words thus: at *Benedictus* he signs his forehead, at *qui venit* his breast, saying *in nomine Domini*, his left shoulder, and at *Hosanna in excelsis*, his right.

COMMON PREFACE.

14. *Vere dignum et iustum est, aequum et salutare, nos tibi semper et ubique gratias agere: Domine sancte, Pater omnipotens, aeternae Deus: per Christum* (he does not bow his head) *Dominum nostrum. Per quem majestatem tuam laudant Angeli, adorant Dominaciones, tremunt Potestates. Coeli coelorumque Virtutes, ac beata Seraphim, socia exultatione concelebrant. Cum quibus et nostras voces ut admitti jubeas deprecamur, supplici confessione dicentes:*

Sanctus, Sanctus, Sanctus Dominus Deus Sabaoth. Pleni sunt coeli et terra gloria tua. Hosanna in excelsis.

Benedictus qui venit in nomine Domini. Hosanna in excelsis.

CHAPTER VIII.

FROM THE BEGINNING OF THE CANON TO THE CONSECRATION.

1. When the Priest has finished the Preface, he places his right hand on the altar (*P. 1, c. xi, § 3*), and with his left finds out the Canon; he then joins* his hands before his breast, and extends and elevates them somewhat; he raises his eyes to the Cross, and immediately lowers them devoutly, joining his hands before his breast, and placing them in the usual way on the edge of the altar, and, profoundly inclined, he begins the Canon (*S.R.C., 7 September, 1816*), saying: *Te igitur, etc.* (*Decr. 2572, 19.*)†

After the word *petimus*, and before *uti accepta habeas*, extending his hands on the altar, he kisses it in the middle; then he raises and joins his hands before his breast.

When he says *Haec dona*, he makes three signs of the Cross, each extending both over the Host and Chalice (*P. 1, c. 12, n. 4*), saying at the first, *Haec dona*, at the second, *Haec munera*, at the third, *Haec sancta*

—Secretly—

Te igitur, clementissime Pater, per Jesum Christum Filium tuum, Dominum nostrum, supplices rogamus ac petimus.

Uti accepta habeas et benedicas:

*Haec ✠ dona,
Haec ✠ munera,*

Haec ✠ sancta sacrificia illibata.

*See *De Amicis*, p. 335, vol. ii., and *De Herdt*, i., 272.

†See *Cath. Encycl.*, vol. iii., 261, and *Gihl.*, p. 512, note 2. *Martinuc.* 355, note.

sacrificia illibata, and without rejoining his hands, he holds them in the usual way before his breast and continues: *in primis quae, etc.*

At the words *Papa nostro N.*, he mentions the name of the reigning Pope making at the same time a slight inclination of his head (simple bow) towards the Book.

At *Antistite nostro N.*, he mentions the name of the Bishop of the diocese in which he celebrates (although he may not be his own Ordinary),* but without bowing his head.

2. Upon saying *Memento, etc.*, he slowly raises, and joins his hands, holding them at

In primis quae tibi offerimus pro Ecclesia tua sancta catholica, quam pacificare, custodire, adunare, et regere digneris toto orbe terrarum: una cum famulo tuo Papa nostro N. et Antistite nostro N. et omnibus orthodoxis, atque catholicae et Apostolicae fidei cultoribus.

COMMEMORATIO PRO
VIVIS.

2. *Memento, Domine,*

*If he does not know, or does not recollect, the name of the Bishop, he will say only *et Antistite nostro*, renewing mentally the intention of praying for him. If he is celebrating in Rome, he will omit the words *et Antistite nostro N.*; the Pope being the Ordinary of Rome. The clause referring to the Pope or to the Bishop is passed over when their respective Sees are vacant. If the church *est nullius*, he must omit *et Antistite nostro N.*, as a church belonging to no particular diocese resembles a vacant See. Therefore Prelates inferior to the Bishop, such as Abbots, are not to be named, nor are the Archbishops and Patriarchs of the Province, since they are not Ordinaries in the dioceses of their suffragans. According to a decision of the S.R.C. (March 8th, 1919) the names of Vicars Apostolic and Prefects Apostolic may not be mentioned in the Canon. Regulars, in place of the Bishop of the diocese, cannot name their General, it being forbidden by S.R.C. 13 February, 1666. See Canon 315 with reference to mentioning the names here of Apostolic administrators permanently constituted.

the top of his breast, or near his face, not up so far as the eyes, nor touching his face, nor under his nose, and he makes a moderate bow of the head (without being bound, as some Rubricists prescribe, to fix his eyes on the Host, which is not yet consecrated), and prays in silence, mentally or verbally, renewing, for a short time, but not for a mere moment,* the application of the Sacrifice: † under the letters *N. N.* he makes commemoration of the living, recalling secretly, if he wishes, the names of those for whom he desires to pray;

famulorum, famularum-que tuarum N. et N.

Et omnium circumstantium quorum tibi fides cognita est, et nota devotio, pro quibus tibi offerimus, vel qui tibi offerunt hoc sacrificium laudis, pro se, suisque omnibus pro redemptione animarum suarum, pro spe salutis, et incolumitatis suae tibi-que reddunt vota sua aeterno Deo, vivo et vero.

*"Ergo et tu memento, ne Memento in Missa fiat in momento, sed cum aliqua mora" (*Gavani, p. 2, t. 8, n. 3*).

†The fruits of the Sacrifice are of three kinds: *general, special* or *mediate*, and *most special*. The *general* is that which belongs to all the faithful who are not separated from Catholic unity, and which, therefore, cannot be otherwise applied, as appears from the Canon, for the Priest must first offer the Sacrifice for the whole Church: *in primis quae tibi offerimus pro Ecclesia tua sancta, etc.* The *mediate* or *special* belongs to those for whom the Sacrifice is specially offered, either from a title of justice or of charity, or for some other motive, as it is instituted for the benefit of men, and should particularly benefit those for whom it is by name offered by the Priest, according to the power received in Holy Orders, of offering sacrifice: *pro quibus tibi offerimus, vel qui tibi offerunt.* The *most special* belongs to the Priest, inasmuch as he is the immediate offerer and minister of the Sacrifice: *pro innumerabilibus peccatis et offensionibus et negligentis meis—* he ought, according to the Apostle (Heb. v., 3), offer it for himself; *quemadmodum pro populo, ita etiam et pro semetipso offerre pro peccatis.* The general fruit extends to the entire Church, militant and suffering, and does not depend in any way on the

but it is not necessary to express the names (*Rit.* vii-3).

will of the Priest, nor can it be applied by him, as it is destined for each and every one of the faithful. The special fruit is, by the will and disposition of Christ, left to the free application and determination of the Priest, as dispenser of His mysteries, and of the faithful who offer the Sacrifice together with him, and give him as celebrant the *honorarium*, that one such portion may be applied entirely to them; but the value of the Sacrifice, according to the more common opinion of authors (*Bona de Sac.*, c. 1, § 4.), is not infinite *extensively*, that is as to actual application of merits, and therefore, the greater the number to whom it is extended, the less each one of them receives. The third fruit is exclusively the Priest's, as public minister, and is applied to him, and not being applicable to anyone else, is therefore not at his own free disposal. It is quite uncertain what is the nature and extent of the fruits which God wishes to confer on the faithful in general, or on this or that individual, in accordance with the intention of the Priest, or upon the Celebrant himself; and therefore, as to the second fruit, that the Priest may act safely and without scruple, it is enough for him to intend, according to his devotion or obligation, to apply to the souls for whom he celebrates as much of them as God has determined should be applied in that Sacrifice.

In order, then, not to fail in the application of the Sacrifice, it is to be noted, 1°, that a certain and fixed intention, at least virtual, is required, which ought to precede, or at least accompany, the Sacrifice; 2°, that if the Priest does not apply it to any one, or to one capable of being benefited by it, or having need of it, the fruit will remain in the treasury of the Church, and therefore it will be better to have the conditional intention, that if the Sacrifice cannot be of use to the person for whom it is offered, it may help some other person (substituted mentally instead), if no prejudice to the first or any other intention required by the first application be caused thereby; 3°, that as the essence of the Sacrifice consists, according to the more common opinion, in the Consecration, the Priest ought, before it, to have the application of its fruits made, and not after it, as it has then substantially passed away; and, therefore, Rubricists advise the Priest to form his intention before Mass, or at least at the *Memento for the living*, be the persons for whom he celebrates living or dead; 4°, that besides the application, he ought, at the the *Memento of the living*, to pray for them if they are living, or at the *Memento of the dead*, if they are dead; 5°, that if the Priest intends to offer the Sacrifice for many persons, he ought to express their names, and not merely think of them in *confuso*, as the Sacrifice produces its effect in accordance with the manner in which it is applied; it is better to mention them *nominatim*.

3. In the *Communicantes*,* at the name *Mariae*, he makes a moderate inclination of his head to the Missal; the simple one is to be made, should he meet the name of the Saint whose feast is celebrated, or of whom he is making a commemoration in the Mass (S.R.C., 7 September, 1816. Decr. 2572, 20).†

At *Jesu Christi*, he likewise inclines his head, but towards the Cross. When he says *Per eundem etc.*, he joins as usual his hands, but without bowing his head.

INFRA ACTIONEM.

3. *Communicantes, et memoriam venerantes, in primis gloriosae semper Virginis Mariae Genitricis Dei, et Domini nostri Jesu Christi, sed et beatorum Apostolorum, ac Martyrum tuorum Petri et Pauli, Andreae, Jacobi, Joannis, Thomae, Jacobi, Philippi, Bartholomaei, Matthaei, Simonis et Thaddaei: Lini, Cleti, Clementis, Xysti, Cornelii, Cypriani, Laurentii Chrysogoni, Joannis et Pauli, Cosmae et Damiani et omnium Sanctorum tuorum, quorum meritis, precibusque*

*On the five great Feasts of the year, which are marked in the Missal, the *Communicantes* is proper, so that on these occasions the Celebrant will discontinue reading from the Canon, to say the proper one, which he will find after its own preface. If, within the Octave of such a Feast, a Votive Mass, *pro re gravi*, is to be said which happens to have a proper preface of its own, as, for instance, within the Octave of Easter, the Mass *de Spiritu Sancto* or *de Beata Virgine*, the preface will be of the Holy Ghost or of the Blessed Virgin, but the *Communicantes* of the Octave (S.R.C., 1333 *ad* 8, and 1265 *ad* 3).

†The Church orders the Celebrant to make an inclination of the head at the names in the above prayer of some of the holy martyrs upon their feast days. This is the simple bow of the head. Those of the Apostles, being familiar, need not be noted here. After them come St. Linus, on 23 September; St. Cletus, on 26 April; St. Clement, 23 November; St. Xystus, on 6 August; SS. Cornelius and Cyprian, on 16 September; St. Lawrence, on 10 August, with a vig. and a simple oct.; St. Chrysogonus, on 24 November; SS. John and Paul, on 26 June; SS. Cosmas and Damian on 27 September.—ED.

concedas, ut in omnibus protectionis tuae muniamur auxilio. Per eundem Christum Dominum nostrum. Amen.

4. On beginning the *Hanc igitur*,* he separates his hands at the lower part, keeping them joined only by the thumbs, which are crossed, the right upon the left, not within the hollow of the hands but outside (*S.R.C.*, 4 Aug., 1663, *Decr.* 1275, 5), and spreads his hands over the *Oblata* in such a manner that the tips of the fingers will reach as far as the middle of the Pall, without however touching it. At the conclusion, *Per Christum, etc.*, he will rejoin his hands and draw them towards himself, saying *Quam oblationem, etc.*

4. *Hanc igitur oblationem servitutis nostrae, sed et cunctae familiae tuae, quaesumus Domine ut placatus accipias: diesque nostros in tua pace disponas, atque ab aeterna damnatione nos eripi, et in electorum tuorum jubeas grege numerari. Per Christum Dominum nostrum. Amen.*

5. At the words *benedictam, etc.*, he will place his left hand on the altar, and make with the right three crosses over the *Oblata*, i.e., over the

5. *Quam oblationem, tu, Deus, in omnibus quaesumus.*

bene ✠ dictam, adscriptam, ra ✠ tam, rati-

*The two Feasts of Easter and Pentecost have the *Hanc igitur* proper, therefore we will pass over the common one, which is in the Canon, and say after the *Communicantes*, which is also proper, the proper *Hanc igitur*, and then return to the Canon. In the Mass for Holy Thursday the special Rubric is to be followed.

Host and Chalice together saying at the first *benedictam*, at the second *adscriptam*, at the third *ratam*, and slowly bringing his hand towards the

onabilem, acceptabilemque facere digneris:

Ut nobis Corpus, et Sanguis qui fiat dilectissimi Filii tui Domini nostri, Jesu Christi.

Host, in the form of a little semicircle, he continues, *rationabilem, acceptabilemque facere digneris*; and when exactly over the Host, without lowering his hand, but drawing it somewhat towards himself, he will form, at the word *Corpus*, a cross over it only; at the word *Sanguis*, he will make another over the Chalice only; then raising up his hands, at once he will join them before his breast, and continue *fiat, etc., Domini nostri Jesu Christi*, bowing his head profoundly at that sacred name.

6. After this, "if necessary," says the Rubric (*tit. 8, n. 4*) he wipes his thumbs and forefingers on the Corporal, at each side, towards the edges of it, and says *Qui pridie quam pateretur*.^{*} Then with the forefingers and thumb of the right hand he takes the Host at the

Qui pridie quam pateretur, accepit panem in sanctas ac venerabiles manus suas, et elevatis oculis in coelum, ad te Deum Patrem suum omnipotentem, tibi gratias agens, bene dixit, fregit, deditque discipulis suis, dicens: Accipite, et manducate ex hoc omnes.

^{*}If there is behind the Chalice a Pyx with particles to be consecrated, before the Priest wipes his fingers on the Corporal, he places it, with his right hand near the Chalice, uncovers it, and says *Qui pridie, etc.*, and takes in his fingers the Host only. He then pronounces the words of consecration over both the Host and the particles. When the elevation of the Host is over, he places it on the Corporal, covers the Pyx, puts it behind the Chalice, where it has been, and then genuflects (*Rit., tit. 8, n. 5*).

According to some he does not cover the Ciborium until after genuflecting; this is the more convenient method to follow, and is laid down by the author. Thus De Herdt and Martinucci.—Ed.

side, pressing lightly with his left forefinger on its lower edge (which he will always do when taking up the Host), and then holds it on the other side with the left thumb and forefinger, extending and joining the other fingers, he stands straight, and, with the Host somewhat raised over the Corporal, he meanwhile says, *accepit panem in sanctas ac venerabiles manus suas*. At the words, *elevatis oculis, etc.*, he raises his eyes to heaven, and then lowers them. At *tibi gratias agens*, he makes a profound inclination of the head, and at *benedixit* he makes with the right hand the sign of the cross over the Host, which he holds between the thumb and forefinger of the left hand, taking it also with the right hand he continues *fregit . . . ex hoc omnes*.

7. Holding his hands so, and having finished the words, *fregit, etc.*, but not sooner, he leans becomingly, with his elbows on the front part of the altar, and inclines his head; then, over the Host which he holds in his hands (and, at the same time over the other particles to be consecrated), he pronounces secretly with particular attention, distinctness and reverence, the words of consecration, *HOC EST ENIM CORPUS MEUM*. saying *Hoc est, etc.**

8. After the consecration, standing, he holds the Sacred Host with his thumbs and index fingers, over the Corporal. He then withdraws from the altar his arms, but

*During these dread moments the Priest must take care not to touch the Corporal with his hands or maniple, nor to distort his head or mouth, not to stand awkwardly, and particularly not to raise his voice while pronouncing the sacred words of consecration, or pronounce them in a forced and revolting way, or blow, etc., upon the Host or into the Chalice.

keeps his hands on it up to the wrists, and genuflects to the ground on his right knee* to adore the Blessed Sacrament.

After adoring he gets up and raises the Host in a straight line over the Corporal, the lower parts of palms being close together (Callewaert Caeremoniale p. 126) with both hands so that it can be seen by the people, while continuing to keep his eyes upon it, as the Rubric requires† (*Rit.*, viii. 5).

On lowering the Host, he will, when it is near the Corporal, withdraw his left hand, resting it on the Corporal, and with the right hand, which holds the Host, he will lay it in its place, and make a genuflection.

9. The Celebrant, having made the genuflection, will rise, and uncover with his right hand the Chalice (the foot of which he will keep steady with the fingers of his left hand), taking the Pall between the forefinger and middle finger, or between the middle

*This genuflection should be made with more than ordinary reverence, and therefore, with a slight pause, as ought also the one after the consecration of the Chalice.

†The Priest will be careful to raise the Host in a straight line, and not over his head, or outside the Corporal, but perpendicularly over its own place; not too high, by stretching his arms beyond what is becoming, nor too low, by having his elbows bent. Neither is he to hold the Host motionless in the air, nor to move it so rapidly that the faithful have not time to see it or adore it. The same remarks apply to the elevation of the Chalice. From this time till the ablution of the fingers, he must not disjoin his thumbs and forefingers, unless to handle the Sacred Host; and, consequently, when turning the leaves of the Missal, he will take them between the forefinger and the middle finger of the left hand, or between the middle and the ring-finger. The hands are to be placed upon the Corporal, in the manner directed (*P. 1, c. 9, § 11*), but not when he rests them joined on the edge of the altar. In which case he must not imitate those Priests who place them upon the Corporal (which is forbidden by the *S.R.C.*), almost touching the Sacred Host, but he should place them so that the tips of the little fingers (*P. 1, c. 8, § II*) may touch the front of the altar.

finger and ring finger, and place it on the folded veil. He will after that say: *Simili modo, etc.*

When, after touching the Sacred Host, any little particles adhere to the fingers, he should purify them, as the Rubric directs, by rubbing them together over the mouth, but not at the edge of the Chalice* (*Rit., tit. 8, n. 7*).

Simili modo postquam coenatum est accipiens et hunc praeclarum Calicem in sanctas ac venerabiles manus suas, item tibi gratias agens, bene ✠ dixit deditque discipulis suis, dicens: Accipite, et bibite ex eo omnes.

At *accipiens* he takes the Chalice at the knob under the cup with both his hands, i.e., with the thumbs and index fingers joined before, and the others behind it, and raises the Chalice a little, and replaces it on the Corporal; and while still holding it he continues *in sanctas, etc.*

At the words, *tibi gratias agens*, he makes a profound inclination of the head to the consecrated Host.

When saying *Benedixit* he makes the sign of the Cross over the Chalice with his right hand (the thumb and forefinger being joined, and the other three fingers extended), continuing to hold the Chalice with his left hand, between the forefinger (the thumb being joined to it in front) and the middle finger, with the other fingers placed behind it in order to keep it steady: then holding it with both hands, as before described, he continues, *deditque, etc.*

*But as it is not so easy to know when particles are in reality adhering to the fingers, he may for greater caution purify them, whenever, after touching the Host, he has to perform any action about the Chalice.

A. M. D. G.

TERTIANSHIP

NEW ORLEANS PROVINCE

10. These words being said, and not sooner, he leans his arms on the altar, and supporting with the right hand, the Chalice by the knob, and with the three last fingers of the left hand beneath the foot, he takes care not to lean it towards himself with affectation, but keep it a little raised while he in-

clines his head, and pronounces devoutly* (as mentioned above *n. 7*) the words of consecration, saying *Hic est, etc.*

10. *HIC EST ENIM CALIX SANGUINIS MEI, NOVI ET ÆTERNI TESTAMENTI, MYSTERIUM FIDEI, QUI PRO VOBIS, ET PRO MULTIS EFFUNDETUR IN REMISSIONEM PECCATORUM.*

11. After the Consecration, he places the Chalice on the altar, and while saying in a low voice, *Haec quotiescumque, etc.,*

he genuflects and adores. Rising he takes the Chalice by the knob with his right hand, and its foot with his left hand, keeping his eyes fixed upon it, and raises it in a straight line over the Corporal, so that the people may see it. He then lowers it to its place on the Corporal, covers it with the Pall, and genuflects, taking care, as in such cases, that he does not touch the Host with the Maniple † (*Rit. Serv., tit. 8, n. 7*).

Haec quotiescumque feceritis, in mei memoriam facietis.

*"Distincte, attente, continue, et secreta." (*Rit. 8, 7*) Can. Miss.—Ed.

†As to the elevation of either the Host or Chalice, the Rubric directs that it should be done with all quietness and reverence (*Reverentier—Rit. 8, 5, 7*.)

CHAPTER IX.

THE CANON, FROM THE CONSECRATION TO THE PATER NOSTER.

1. Having adored the Blessed Sacrament, the Priest rises and stands erect, with his hands extended before his breast, and turned somewhat towards the Missal, he says, *Unde et memores, etc.*

At the words *de tuis donis etc.*, he joins his hands before his breast, then placing the left hand upon the Corporal, he forms with the right three crosses over the Host and

Chalice together, saying at the first one, *Hostiam puram*; at the second *Hostiam sanctam*; at the third *Hostiam immaculatam*; and drawing his hand towards himself, he forms another cross over the Host alone, saying *Panem sanctum vitae aeternae*; then, stretching

—Secretly—

1. *Unde et memores, Domine, nos servi tui, sed et plebs tua sancta ejusdem Christi Filii tui Domini nostri tam beatae Passionis, nec non et ab inferis Resurrectionis, sed et in celos gloriosae Ascensionis offerimus praeclarae majestati tuae de tuis donis ac datis.*

Hostiam ☩ puram, Hostiam ☩ sanctam, Hostiam ☩ immaculatam; Panem ☩ sanctum vitae aeternae, et Calicem ☩ salutis perpetuae.

2. Next holding his hands extended as before, he continues, *Supra quae, etc.*

2. *Supra quae propitio ac sereno vultu respicere digneris, et accepta habere, sicuti accepta habere dignatus es munera pueri tui justii Abel, et sacrificium Patriarchae nostri Abrahæ: et quod tibi obtulit summus sacerdos tuus Melchisedech, sanctum, sacrificium, immaculatam Hostiam.*

3. At the words *Supplices te rogamus*, he inclines profoundly, holding his hands joined and resting on the edge of the altar, and not within the Corporal (S.R.C., Decr., 2572, 21).

3. *Supplices te rogamus omnipotens Deus, jube hæc perferri per manus sancti Angeli tui in sublimi Altare tuum in conspectu divinæ majestatis tuæ: ut quotquot ex hac Altaris participatione sacrosanctum Filii tui Corporis et Sanguinis tui sumpturimus, omni benedictione celesti et gratia repleamur.*

At *ut quotquot ex hac Altaris participatione*, he places his hands, one on the right, and the other on the left side of the Corporal, and kisses the altar after the words *ut quotquot* in the middle, taking care not to touch the Host; and on rising, while saying *sacrosanctum Filii tui*, he joins his hands, places the left on the Corporal, and makes with the right one sign of the Cross over the Host alone, at *Corpus*; and immediately

Per eundem Christum Dominum nostrum. Amen.

after, another over the Chalice alone, at *Sanguinem, etc.*

Then placing his left hand under his breast, in such a way that the index and thumb will not touch the Chasuble, he will sign himself with the right, saying, *omni benedictione, etc.*; distributing the words thus: at *omni benedictione*, he places his hand on his forehead; at *coelesti*, on his breast; at *et gratia*, on his left shoulder, and at *repleamur*, on his right shoulder.

At *Per eundem, etc.*, he joins his hands at his breast.

4. When he says *Memento, etc.*, he separates his hands *slowly*, in a straight line, and joins them again at *in somno pacis*. Then he raises them to his face (*Rit. Serv., tit. 9, n. 2*), inclines his head moderately, and fixes his eyes on the Sacred Host while making a short commemoration of the dead, for whom he would pray.

4. *Memento etiam, Domine, famulorum famularumque tuarum, N. et N.* qui nos praecesserunt cum signo fidei, et dormiunt in somno pacis.*

Ipsis, Domine, et omnibus in Christo quiescentibus locum refrigerii, lucis et pacis, ut indulgeas, deprecamur.

Per eundem Christum Dominum nostrum. Amen.

After this commemoration, he raises his head, and holding his hands extended as before, continues, *Ipsis Domine, etc.*, and in the end, at *Per eundem*, he re-joins his hands, makes a profound inclination of the head (*Rit. Serv., tit. 9, n. 2*), although the name

*It is not here but after the words *in somno pacis* we are to recall the dead for whom we intend to pray.—ED.

of *Jesus* does not occur: (this is the only exception of the kind in the entire Mass)* (*Rit. Serv.*, ix., n. 2).

5. When saying in a somewhat elevated tone of voice, *Nobis quoque peccatoribus*, he lays his left hand on the Corporal, and strikes his breast lightly with the three last fingers of his right hand.† The other words, *famulis, etc.*, are recited secretly with the hands extended as usual. He joins them at the conclusion, *Per Christum, etc.*, at his breast; but does not

—In the moderate voice—

5. *Nobis quoque peccatoribus.*

—Continued in secret—

Famulis tuis, de multitudine miserationum tuarum sperantibus partem aliquam, et societatem donare digneris, cum tuis sanctis Apostolis et Martyribus:‡ cum Joanne, Stephano, Mathia, Barnaba, Ignatio, Alexandro, Marcellino, Petro, Felicitate, Perpetua, Agatha,

*According to the general rule, it is only at the word *Jesus* we bow, but we do so in this place too, as it is ordered by the Rubric. Gavantus (*P. 2, tit. 9, n. 2*) assigns as a reason for the reverence shown here, that great humility and profound abasement implied by the following words: *Nobis quoque, etc.*

†At this time, as well as at the *Agnus Dei* and the *Domine non sum dignus*, the Priest will take care to keep the last three fingers of his right hand so that the thumb and the index-finger may not touch the Chasuble; and to do this more easily he will strike his breast with the extremities of these fingers.

‡On the same principle as before, we furnish the dates of the above Saints' feasts, viz.: St. John the Precursor (*S.R.C.*, 27 March, 1824); his Nativity, 24 June, with vig. and oct., and his Decollation, 29 August; St. Stephen, Protomartyr, 26 December, with oct. and 3 August; St. Mathias, Apostle, 24 or 25 February; St. Barnabas, 11 June; St. Ignatius, Martyr and Patriarch of Antioch, 1 February; St. Alexander, M., 3 May, but in the Roman Ordo 11 May; SS. Marcellinus and Peter, Martyrs, 2 June; SS. Felicitas and Perpetua, Martyrs, 6 March; St. Agatha, V.M., 5 February; St. Lucy, V.M., 13 December; St. Agnes, V.M., 21 and 28 January; St. Cecily, V.M., 22 November; St. Anastasia, M., 25 December at second Mass.—ED.

say the *Amen*, since the two Prayers are connected in sense.

He continues and says *Per quem, etc.*, and at *creas* he disjoins his hands, and placing the left on the Corporal, he makes three crosses with his right hand over the Host and Chalice together saying, at the first cross, *Sanctificas*; at the second, *vivificas*; at the third, *benedicis, etc.*

He then uncovers the Chalice, genuflects (with the right knee), rises, takes, with the thumb and index-finger of the right hand, the Host, below the centre; and, holding the Chalice by the knob with the left hand, he forms, with the Host, the sign of the Cross three times over the Chalice, within the circumference of the cup from rim to rim, neither passing the edge of the cup, nor touching it with the Host; saying at the first cross, *Per ipsum*; at the second, *et cum ipso*; at the third, *et in ipso*; and immediately, while still holding the Chalice with the left hand, he forms two other signs of the cross, both in the same

Lucia, Agnete, Caecilia, Anastasia, et omnibus Sanctis tuis: intra quorum nos consortium non aestimator meriti, sed veniae, quaesumus largitor admitte.

Per Christum Dominum nostrum.

Per quem haec omnia, Domine, semper bona creas:

Sancti ✠ ficas, vivi ✠ ficas, bene ✠ dicis, et praestas nobis.

Per ip ✠ sum, et cum ip ✠ so, et in ip ✠ so, est tibi Deo Patri ✠ omnipotenti, in unitate Spiritus ✠ Sancti, omnis honor et gloria.

direction, over the Corporal, without exceeding its limits or passing above the left arm, between the nearer rim of the Chalice and his own breast, saying at the first, *est tibi Deo Patri omnipotenti*, and at the second, *in unitate Spiritus Sancti*.

He holds the Host straight over the Chalice, and there steadying his right hand, he raises the Host and the Chalice a little, in a straight line, and concludes by saying *omnis honor et gloria*.

Then, having laid the Chalice on the altar, and the Host in its usual place (*Rit. Serv., tit. 9, n. 3*), he purifies his fingers over the cup, joins his thumbs and forefingers, covers the Chalice, and genuflects.

CHAPTER X.

FROM THE PATER NOSTER TO THE COMMUNION.

1. The Celebrant, after the genuflection, rises, and places his hands, one on each side, on the Corporal, and says in a clear voice, with his eyes on the Missal, *Per omnia, etc.* The server having replied *Amen*, the Priest says *Oremus*, joining his hands and inclining his head towards the Blessed Sacrament. He then raises his head, keeps his hands joined, and continues the prayer up to the *Pater noster*, which he will say with his hands extended before his breast, and with his eyes fixed on the Host.*

The Server having answered *Sed libera nos a malo*, the Priest says secretly, *Amen*.

2. Then, with the right hand, without disuniting the thumb and the forefinger, he draws out the Paten from under the Corporal and steadying it with his

*This is understood to hold if he does not require to look at the Missal to sing the notes.

—In the clear voice—

1. P. *Per omnia saecula saeculorum.*

S. *Amen.*

P. *Oremus. Praeceptis salutaribus moniti, et divina institutione formati, audemus dicere:*

Pater noster, qui es in coelis: sanctificetur nomen tuum: adveniat regnum tuum: fiat voluntas tua sicut in coelo, et in terra. Panem nostrum quotidianum, da nobis hodie. Et dimitte nobis debita nostra sicut et nos dimittimus debitoribus nostris. Et ne nos inducas in tentationem.

S. *Sed libera nos a malo.*

P. *Amen.*

left hand he rubs it a little with the Purificator, which he afterwards leaves on the altar, at the Epistle side, a slight distance from the Corporal. He takes the Paten between the forefinger and the middle finger of the right hand, holds it under the palm of the hand, resting on its edge just outside the Corporal, with the concave part towards the middle of the altar and having his left hand laid on the Corporal, he

says: *Libera nos, etc.*

After saying the words *omnibus Sanctis*, the Priest, placing his left hand under his breast, will, with the Paten in his right hand, sign himself with the sign of the Cross as usual, touching the forehead, etc., with the Paten (Zualdi, Capof., p. ii., tit. 10, n. 2), saying *Da propitius, etc., da*, forehead; *propitius*, breast; *pacem*, left shoulder; *in diebus nostris*, right shoulder; and having thus signed himself, he will kiss the Paten, not in the middle, but at the edge, according

to the decree S.R.C., 24 July, 1683: it would be becoming not to kiss it where the consecrated Host is to pass over; and, therefore, according to St. Liguori (*Cer.*, p. i, c. 10, n. 3), it should be kissed at the upper edge next his hand.

—Secretly—

2. *Libera nos quaesumus, Domine, ab omnibus malis, praeteritis, praesentibus, et futuris: et intercedente beata et gloriosa semper Virgine Dei genitrice Maria cum beatis Apostolis tuis Petro et Paulo atque Andrea et omnibus Sanctis.*

Da propitius pacem in diebus nostris:

Ut ope misericordiae tuae adjuti, et a peccato simus semper liberi et ab omni perturbatione securi.

And continuing, *Ut ope, etc.*, he puts the Paten under the Host, making use of the forefinger of the left hand to bring the Host to the middle of the Paten, which he places on the Corporal somewhat to the Epistle side.

3. Having uncovered the Chalice and genuflected, he rises, and then moves the Host towards the right edge of the Paten, with the forefinger of the left hand. He takes it between the thumb and

3. *Per eundem Dominum nostrum Jesum Christum, Filium tuum. Qui tecum vivit et regnat. In unitate Spiritus Sancti Deus.*

forefinger of the right hand, and brings it over the mouth of the Chalice, where, with the assistance of the thumb and forefinger of the left hand, he breaks it reverently and by degrees, straight down the middle, commencing at the upper part, bending it two or three times backwards and forwards, taking care that no particles fly off behind the Chalice, and saying at the same time, *Per eundem Dominum nostrum Jesum* (inclining his head) *Christum, Filium tuum*. Having divided the Host, he lays down the part in his right hand on the Paten, and then with the forefinger and thumb of the right hand, he detaches, from the lower part of the remaining half of the Host (S.R.C., *Decr.* 1275, 6), a small particle, saying meantime, *Qui tecum vivit et regnat*, and no more. Having broken off this particle, he holds it by the same fingers of the right hand, over the Chalice, and places, with the left hand, the other part of the Host beside and joined to that already on the Paten while saying, *In unitate Spiritus Sancti Deus*.

He next takes hold of the knob of the Chalice with his left hand, while keeping the thumb and forefinger joined in front, and the other fingers holding it firmly behind, and says, in the clear tone of voice, *Per omnia, etc.*

The Server having answered *Amen*, the Priest makes, with the particle he holds in his fingers, three crosses over the Chalice from rim to rim, saying at the first, *Pax Domini*; at the second *sit semper*; at the third, *vobiscum*.

5. When the Server replies, *Et cum spiritu tuo*, the Celebrant lets the particle fall into the Chalice, saying secretly *Haec commixtio, etc.*; at *Jesu Christi* he inclines his head, and at the end, having said *Amen*, and not sooner (*Rit. Serv., tit.*

10, n. 2), he rubs the forefingers and thumbs over the Chalice, and, having joined them again, he covers the Chalice, and genuflects.

—In the clear voice—

4. P. *Per omnia saecula saeculorum.*

S. *Amen.*

P: *Pax ✠ Domini sit ✠ semper vobis ✠ cum.*

S. *Et cum spiritu tuo.*

—Secretly—

5. *Haec commixtio et consecratio Corporis et Sanguinis Domini nostri Jesu Christi fiat accipientibus nobis in vitam aeternam.*

Amen.

6. Then, rising, and with a moderate bow of the body towards the Blessed Sacrament, with his hands joined between his breast and the altar (without, however, touching the latter) he says, in the clear tone, *Agnus Dei, qui tollis peccata mundi*, and immediately

(in Masses of the Living, and not of the Dead), he rests his left hand on the Corporal, and strikes his breast with the right, that is, with the three fingers which did not touch the Host, saying *Miserere nobis*; without rejoining his hands he again strikes his breast at the second *miserere nobis*, and finally, when he says *dona nobis pacem*.* In Masses for the Dead, instead of *miserere, etc.*, the Priest says *dona eis requiem* twice, and *dona eis requiem sempiternam* once.

7. Then with a moderate bow of the body with his hands joined and resting as usual on the edge of the altar, and not on the Corporal, and with his eyes fixed on the Sacred Host (*Rit. Serv., tit. 10, n. 3 and 4*), he will recite secretly the prayers (in Masses of the Dead, only the last two of them), prescribed before the Communion. †

*When pronouncing these words the Priest may either rest his right hand on the Corporal, after each stroke, or move it slowly, so that he can say all the words.

†If the "Pax" is to be given with the Instrument used for that purpose, the Celebrant, after the first prayer, will kiss the altar in the middle, and the instrument of the "Pax" presented at his right by the Server kneeling, and will say, *Pax tecum*. and the server will reply, *Et cum spiritu tuo*. The priest then says the second and third prayers as usual.

—In the clear voice—

6. *Agnus Dei, qui tollis peccata mundi, miserere nobis.*

Agnus Dei, qui tollis peccata mundi, miserere nobis.

Agnus Dei, qui tollis peccata mundi, dona nobis pacem.

—Secretly—

Domine Jesu Christe, qui dixisti Apostolis tuis: Pacem relinquo vobis, pacem meam do vobis, ne respicias peccata mea, sed fidem Ecclesiae tuae: eamque secundum voluntatem tuam pacificare, et coadunare digneris. Qui vivis et regnas Deus, per omnia saecula saeculorum. Amen.

Domine Jesu Christe, Fili Dei vivi, qui ex voluntate Patris, cooperante Spiritu Sancto, per mortem tuam mundum vivificasti, libera me per hoc sacrosanctum Corpus et Sanguinem tuum, ab omnibus iniquitatibus meis, et universis malis, et fac me tuis semper inhaerere mandatis, et a te nunquam separari permittas. Qui cum eodem Deo Patre, et Spiritu Sancto vivis, et regnas Deus in saecula saeculorum. Amen.

Perceptio Corporis tui, Domine Jesu Christe quod ego indignus sumere praesumo, non mihi proveniat in iudicium, et condemnationem, sed pro tua pietate prosit mihi ad tutamentum mentis et corporis, et ad medelam percipiendam. Qui vivis et regnas cum Deo Patre in unitate Spiritus Sancti Deus, per omnia saecula saeculorum. Amen.

8. Having recited these prayers, he genuflects, and while rising, says:—

Panem coelestem accipiam et nomen Domini invocabo.

9. Then he gently moves, with the forefinger of the left hand, the two parts of the Host, towards the upper part of the Paten, takes them reverently with the usual fingers of the right hand (making use as well of those of the left for convenience and becomingness), and arranges them between the forefinger and thumb of the left hand, so that the

parts may not be lapped one over the other, but may form a circular figure. After that, he takes the Paten with his right hand, and places it under the Host, between the forefinger and middle finger of the left hand: holding his left hand in this way between his breast and the Chalice somewhat (about four fingers) above the Corporal, and inclining the body moderately but without leaning, if possible, his left arm on the altar, and without turning to either side, he says three times, in the moderate tone of voice (*Devote humiliter, Can. Miss.*), *Domine non sum dignus*, striking each time his breast with his right hand, and continuing secretly, *ut intres, etc.*

—In the moderate tone—
Domine non sum dignus.

—Secretly—

Ut intres sub tectum meum: sed tantum dic verbo, et sanabitur anima mea.

10. Having thrice pronounced these words, he stands erect, and takes between his right thumb and forefinger the two parts of the Host, and lays them together in such a way as conveniently to receive them, placing one part over the other with the aid of the forefinger and thumb of the left hand; and thus holding them in his right hand, makes with them the sign of the Cross, holding the Paten under them with his left hand, taking care, in making the cross, that the Host does not pass beyond the circumference of the

—Signing himself, he says
secretly—

10. *Corpus Domini nostri Jesu Christi custodiat animam meam in vitam aeternam. Amen.*

Paten, nor so high that the Host may be seen* by the people, and says, *Corpus, etc.*, inclining his head at *Jesu Christi* (*S.R.C., Decr. 2850, 1*).

Having thus signed himself, he inclines, leaning his arms becomingly on the altar, and reverently receives the Communion, without bringing his tongue farther than the edge of his lips.†

Having received the sacred species, he places the Paten on the Corporal on his right, without resting it on the foot of the Chalice,‡ purifies his forefingers and thumbs over the centre of the Paten, and then standing erect, with his thumbs and forefingers still united, he joins his hands near his face, and remains a short time meditating on the Most Holy Sacrament § (*Rit. Serv., tit. 10, n. 4*).

*The most correct practice is to draw the perpendicular line of the cross from about the level of the eyes down to the Paten, while saying, *Corpus Domini nostri Jesu Christi*; then to raise the right hand half way up the same line, saying, *custodiat animam meam*, and then form the transverse line (which we call the arm of the cross), saying, *in vitam aeternam. Amen*. The method suggested by De Herdt is: "Ita ut S. Hostia non egrediatur limites Patenae; adeoque crux ad summum ejusdem cum Patena magnitudinis tantum esse potest, tam quoad lineam rectam quam quoad transversam" (*Vol. 1. n., 265*).—Ed.

†As soon as he has taken the two parts of the Host, he will slightly and gently moisten them between his tongue and palate with saliva, and then, out of respect, he will swallow them without using his teeth (*Merati in Gav., p. 2, tit. 10, n. 4, § 13*). But if he cannot swallow them soon, he may use his teeth without scruple, says Certari (*Mis. Priv., tit. 10*); as the immaculate and impassable body of Our Lord cannot suffer from the teeth, which do not break the substance, but only the form and the accidents.

‡Haegy, I., 275.

§As a guidance to those giving Mission or First Communion *Fervorinos* at this part of the Mass, the following decree will be useful: "Utrum Sacerdos in Missa postquam se communicaverit priusquam Communionem adstantibus distribuat, possit sermonem ad populum habere? Affirmative, ab altari et de consensu Ordinarii." (*S.R.C., 12 September, 1857. No. 3059*).—Ed.

11. After a short meditation, lowering and separating his hands, he says, in a low voice, *Quid retribuam, etc.*, and in the meantime he uncovers the

—Secretly—

*Quid retribuam Domino
pro omnibus quae retri-
buit mihi?*

Chalice, placing his left hand on the foot of it, and genuflects. Then he rises, and takes with his right hand (between the middle and the forefinger) the Paten, at that part which has not been touched by the Host; gathers diligently the fragments which may remain on the Corporal, bringing the edge of the Paten—held almost level—three or four times slowly and lightly over its surface, and, if necessary, raising the Corporal a little at the side with his left hand.*

Having gathered the fragments of the Host, he will bring the Paten with his right hand over the Chalice, and hold the Paten between the middle finger and the forefinger of his left hand, near the part previously held by his right hand, with a barely perceptible inclination towards the Chalice: he will then, with the right thumb and forefinger, carefully purify it, causing the particles to fall into the Chalice, and he will rub his thumb and forefinger together over the centre and not at the edge of the Chalice (*Rit. Serv., tit. 10, n. 4*), so that no particle may remain attached; he will then rejoin them.

*He must not fail to use the Paten on the Corporal, whether he sees, or does not see, fragments (*Merati in Gav., p. 2, tit. 10 n. 1, § 15*). Should the Priest move the Chalice, that he may gather them, he will do so after having uncovered it and genuflected. Should he bring it near him to purify the Paten, he will do so with the left hand, having gathered the fragments before bringing the Paten over the Chalice.

12. This being done, the Priest places his left hand on the Corporal, holding still (between the forefinger and the middle finger) the Paten level with the altar; and, with the three fingers of the right hand, which are free, he takes the Chalice under the knob of the Cup, saying *Calicem salutaris, etc.*, up to *salvus ero*. Then he raises the Chalice steadily, and in a straight line, but so that the top of it may not be higher than his eyes, and forms with it the sign of the Cross, as he did with the Host, saying, *Sanguis, etc.*; and, inclining his head at *Jesu Christi*, according to the general rule (*S.R.C., Decr. 2850, 1*).

Calicem salutaris accipiam, et nomen Domini invocabo.

Laudans, invocabo Dominum, et ab inimicis meis salvus ero.

Sanguis Domini nostri Jesu Christi custodiat animam meam in vitam aeternam. Amen.

Having finished the sign of the Cross, he will raise up the Paten near his chin, and, standing erect, he will

NOTE.—The Rubric (*Ritus., tit. 10, n. 6*), reminds the Priest that if there are consecrated particles on the Corporal to be preserved for another time, or if there be another Host for Exposition of the Most Holy Sacrament, having genuflected, he must put them into the Pyx or Monstrance, and then purify the Corporal, putting the fragments into the Chalice; having received the Precious Blood and purified the Chalice, he will place the Pyx in the Tabernacle, and then purify his fingers with the usual ablution. But this is to be understood of a Pyx on the Corporal, not of one in the Tabernacle; in the latter case the consecrated particles should be put into the Pyx immediately after receiving the Precious Blood.

reverently receive the Most Precious Blood with the particle that was dropped into the Chalice (*Rit. serv.*, tit. 10, n. 5), remembering that it is more becoming to hold the Chalice all along to his lips, than to move it back and forward each time.

He will be on his guard against another fault, which is, while consuming the Precious Blood, to raise the foot of the Chalice as far up as to make it appear to those assisting as turned upside-down, which would partake of the unbecoming and ridiculous.* He will also take care not to withdraw the Chalice hastily from his mouth, to avoid running the risk of allowing any of the Precious Blood to fall. See note § page 116 on *Fervorinos*, and note on page 118.

Having received the Precious Blood,† he immediately lays down his left hand with the Paten between his fingers, near the middle of the Corporal, and says in secret, *Quod ore, etc.*, and mean-

—Secretly—

*Quod ore sumpsimus,
Domine, pura mente capi-
amus, et de munere tem-
porali fiat nobis remedium
sempiternum.*

*From a letter of St. Pius V., written to the Archbishop of Tarragona, dated the 8th January, 1571, and quoted by Benedict XIV. (*De Sac. Miss.*, l. 2, c. 21), we learn that the quantity of wine to be taken for the Purification should be at least equal to that which was consecrated, and that the Purification should be received at the same part of the Chalice as the Precious Blood. If, perchance, the quantity of wine at the Purification be less than that of the Precious Blood, he should move the wine round the inside of the Chalice till it passes over all the parts touched by the Precious Blood. If the particle of the Host that was put into the Chalice cling to the bottom or sides of the Chalice, he will bring it with the forefinger of the right hand to the edge of the Cup, and then, with his lips, receive it before taking the Purification, or along with the wine used for the Purification, which is the better way (*De Defectibus* 10, 8).

while, without stretching too far, he holds the Chalice towards the Epistle corner over the altar but not touching it (unless the Server be too small to reach the Chalice), that the Server may pour in wine for the Purification, which he receives at once, holding the Paten as before, under his chin (*Rit. tit. 10, n. 5*)*.

After the Purification he puts the Paten on the Corporal, towards the Gospel side, and placing over the Chalice his forefinger and thumb and holding it with the other fingers, he carries the Chalice towards the Epistle corner to receive the ablution, which (holding the Chalice for convenience sake, in front of the altar rather than upon it) he takes upon the fingers held somewhat inclined into the Chalice. Rubbing them together, he says, *Corpus tuum, Domine, etc.* †

Corpus tuum Domine, quod sumpsi, et Sanguis quem potavi, adhaereat visceribus meis; et praesta, ut in me non remaneat scelerum macula, quem pura et sancta refecerunt Sacramenta. Qui vivis et regnas in saecula saeculorum. Amen.

*Some, according to the teaching of some commentators on the Rubrics, have the habit of remaining in recollection for a little while after receiving the Precious Blood with the Chalice resting on the altar. Others, adhering to the text of the *Ritus, tit. 10, n. 5*, which makes no mention of such a pause, place at once, their left hand, with the Paten between the forefinger and the middle finger, on the Corporal, and say secretly, *Quod ore, etc.*, while reaching out the Chalice as above, towards the Epistle corner. The latter practice guards against singularity and is more conformable to the Rubric. *S.R.C., Resp. n. 2850, 2*.

†Observe—(1) That the Rubric on this occasion says *abluit pollices et indices*, not merely *extremitates pollicis et indicis*; and this under the apprehension that the Host may have touched more than the tips of his fingers. (2) That the other fingers, if the con-

Having received into the Chalice a small quantity of wine and a large quantity of water of the ablution of the fingers, making a sign to the Server (by raising the Chalice slightly with both hands) to cease pouring, and without taking his fingers from the mouth of the Chalice, the Celebrant moves the Chalice with his hands, and places it between the Corporal and the Purificator. Then he slightly shakes his fingers over the Chalice, and, taking up the Purificator with his right hand, he places it on the fingers of the left, which still remain on the Chalice, and then withdrawing them, he dries them with the Purificator, while going to the middle of the altar. Having come there, and having dried his fingers and thumbs—no longer kept joined, he folds the Purificator in the middle over the forefinger of the left hand. He next takes the Chalice with his right hand and receives the ablutions, keeping the Purificator under his chin as he previously did the Paten. He then places the Chalice in the middle of the Corporal, wipes his lips slightly with the Purificator, and also wipes with it the entire of the inside of the Chalice, to the very bottom, with the right hand, using the left meanwhile to turn the Chalice.

Finally, having laid the Chalice with his left hand outside the Corporal, towards the Gospel side, he spreads over it the Purificator, taking care not to fold it (as some do) on the Corporal or altar; he then puts the Paten on with his right hand, and over the Paten the Pall. He folds the Corporal with both hands beginning with the fold nearest to himself, which he places over the central fold; over this, he puts the back fold; then the right fold

secreted Host touched them, should be washed, as well as these. (3) In fine, that is a laudable practice to use, at the last ablution, but little wine and much water. But the wine must never be omitted.

over it, and finally the left over the right. He takes with his left hand the Burse and puts with his right hand the Corporal in it, and places the Burse with his right hand on the altar with its opening from him. (Aertnys—Dankelman C. II, Acta. VIII, n. 44.) He takes the Veil with both hands, and covers the Chalice down to the foot. On the Veil he lays the Burse. With his left hand over the knob, and with his right hand extended over the Burse to steady all, he places the Chalice, taking care that it is hid in front by the Veil, in the middle of the altar (*Rit. Serv., tit. 10, n. 5*; and *S.R.C., Decr. 1379*).*

*The following question was put to the S. C. of Rites:—“*An in missa privata permitti possit ministro, si fuerit Sacerdos vel Diaconus sive Subdiaconus, ut praeparet Calicem et ipsum extergat in fine post ablutionem, sicut in Missa solenni?*” The reply was *Negative*: 7th September, 1816.

CHAPTER XI.

THE ANTIPHON CALLED THE COMMUNION AND THE PRAYERS FOLLOWING IT.

1. The Priest, having thus arranged the Chalice, goes to the Missal, which has been removed to the Epistle side, finds out the text of the Mass he is saying, and, standing erect, with hands joined, he reads in a clear voice the Antiphon, called in Latin *Communio*, e.g., *Beatus servus, etc.*

Then he proceeds to the middle of the altar, kisses it, and turning to the people says, *Dominus vobiscum.*

Having returned to the Book he says *Oremus*, bowing towards the Cross, and reads the Prayers in the same way (as to the manner, number, and order) in which he said those before the Epistle.*

POSTCOMMUNIO.

OREMUS.

Deus fidelium remunerator animarum, praesta, ut beati N. Confessoris tui, atque Pontificis, cujus venerandam celebramus festivitatem, precibus indulgentiam

*If a commemoration was forgotten let the Secret and Postcommunion be inserted in their places if celebrant thinks of them, at the time of the Secret and Postcommunion, though the Collect is forgotten.—ED.

COMMUNIO.

—In the clear voice.—

1. *Beatus servus, quem cum venerit Dominus, invenerit vigilantem: amen dico vobis, super omnia bona sua constituet eum.*

P. *Dominus vobiscum.*

S. *Et cum spiritu tuo.*

consequamur. Per Dominum nostrum Jesum Christum Filium tuum, qui tecum vivit et regnat in unitate Spiritus Sancti Deus, per omnia saecula saeculorum.

S. Amen.

AD POSCENDA SUFFRAGIA SANCTORUM.

POSTCOMMUNIO.

OREMUS.

Mundet et munit nos, quaesumus Domine, divini Sacramenti munus oblatum: et intercedente beata Virgine Dei Genitrice Maria, cum beato Joseph, beatis Apostolis tuis Petro et Paulo, atque beato N. et omnibus Sanctis, & cunctis nos reddat et perversitatibus expiatis, et adversitatibus expeditos.

PRO PAPA.

POSTCOMMUNIO.

OREMUS.

Haec nos, quaesumus Domine, divini sacramenti perceptio protegat, et famulum tuum, N. quem pastorem Ecclesiae tuae praesse voluisti, una cum commisso sibi grege, salvet semper et munit. Per Dominum nostrum Jesum Christum Filium tuum, qui tecum vivit et regnat in unitate Spiritus Sancti Deus, per omnia saecula saeculorum.

S. Amen.

Having finished the conclusion of the last Prayers* he closes the Missal (if there is not a special Gospel) in

*In Lent, from Ash-Wednesday to Spy-Wednesday in the Ferial Office, when the Priest has said the Prayers after the Communion, and finished the ending of the last, standing before the Book, he will say as usual *Oremus* and *Humiliate capita vestra Deo*, inclining his head (once for all) to the Cross, and then with his hands extended before his breast, and in the same tone of voice, he will add the Prayers, *Super populum*; after which he will go to the middle, kiss the altar, and, turning to the people, will say *Dominus vobiscum*, and the rest as usual. (Ab Appelttern, No. 217).

such a way that the opening of the Book be turned towards the middle of the altar.

3. He then goes to the middle of the altar, kisses it, and, turning to the people, says *Dominus vobiscum.*

P. *Dominus vobiscum.*

S. *Et cum spiritu tuo.*

If he has said the *Gloria in excelsis*, standing with his hands joined before his breast, and turned towards the people he immediately adds *Ite, missa est* (*Alleluia, Alleluia* being added within the Octave of Easter when Mass of Octave is said), and then turns back, by the Epistle side, to the middle of the altar.

P. *Ite, missa est.*

S. *Deo gratias.*

4. When *Benedicamus Domino* is prescribed, he will say it with his hands joined at his breast, but not until he shall have turned round to the altar, just after the *Dominus vobiscum*; he will act similarly when, in Masses of the Dead, he says the *Requiescant in pace.*

CHAPTER XII.

THE BLESSING AND THE LAST GOSPEL.

1. The Priest having turned to the altar, as above, inclines moderately, with his hands joined in front of the table of the altar, and resting on it, secretly says *Placeat, etc.* Then, having kissed the altar, he stands erect, being still turned towards it, joins his hands, raises his eyes to heaven, extending, raising and then joining his hands he inclines his head, saying, *Benedicat vos omnipotens Deus.*

—Secretly—

1. *Placeat tibi, Sancta Trinitas, obsequium servitutis meae et praestitutum sacrificium, quod oculis tuae majestatis indignus obtuli, tibi sit acceptabile, mihiq; et omnibus, pro quibus illud obtuli, sit, te miserante, propitiabile. Per Christum Dominum nostrum. Amen.*

—In the clear voice—

P. *Benedicat vos omnipotens Deus:*
Pater, et Filius, ✠ et Spiritus Sanctus.
S. Amen.

And immediately, with his hands joined at his breast, and with his eyes cast down, he turns round to the people as usual by the Epistle side; and having his left hand laid under his breast, he gives the blessing with his right extended (*Rit. Ser., tit. xii.*), the little finger being turned towards the people, making a single sign of the Cross towards the people; at the vertical straight line he says *Pater et Filius*, then he raises his right hand to his breast, and saying *et Spiritus Sanctus*, he makes the transverse line from the left shoulder to the right.

The Server answers *Amen*, and the Priest having joined his hands, completes the circle towards the Gospel side. When he comes to the corner of the altar he stands sideways (*i.e.*, obliquely) (D. 3792, 5) and says, *Dominus vobiscum*.

The server answering, *Et cum spiritu tuo*.

P. *Dominus vobiscum*.

S. *Et cum spiritu tuo*.

2. With his left hand resting on the Missal when used, or altar, he makes on it with his right thumb a small sign of the Cross, the fingers being extended. He then moves both his hands together, the left to be laid under his breast, the right to sign his forehead, mouth, and breast with the sign of the Cross, while saying, *Initium sancti Evangelii, etc.*, or *Sequentia, etc.* Having joined his hands, and the

Server having answered, *Gloria tibi Domine*, he reads the last Gospel in the same manner as he did the

P. *Initium sancti Evangelii secundum Joannem*.

S. *Gloria tibi Domine*.

first, observing, if he does not use the Book, that the cross should be made on the altar or on the chart.* When he genuflects, he does so towards the corner of the altar, not towards the centre, at the words *Et Verbum caro factum est*, or at other words requiring a genuflection, which

*Though the *Rit.*, tit. xii., gives the alternative only of signing "the altar or book," it is to be observed that the Missal (Gen. Rub., tit. xx.) does not suppose *side* charts as the Gospel of St. John was formerly recited from memory, and that as these are now used instead of the Missal, it appears proper that there should be another alternative, that of signing the Gospel chart or the altar, when it can be easily done. Several Rubricists, Baldes, De Herdt, Gavant, Merat, Caval, and others, hold this opinion. In signing the chart the left hand is to be laid on the altar. If the Blessed Sacrament is exposed, the priest does not sign the altar but himself. (Callewaert. *Caer.* p. 143 in note).—ED.

occur in some Gospels read during the year. If the Blessed Sacrament is exposed, he genuflects towards it at *Verbum caro, etc.*

On rising he continues to the end, he does not kiss the chart or the Book.*

✠ *Initium sancti Evangelii secundum Joannem.*

In principio erat Verbum, et Verbum erat apud Deum, et Deus erat Verbum. Hoc erat in principio apud Deum. Omnia per ipsum facta sunt; et sine ipso factum est nihil quod factum est. In ipso vita erat, et vita erat lux hominum: et lux in tenebris lucet et tenebrae eam non comprehenderunt. Fuit homo missus a Deo, cui nomen erat Joannes. Hic venit in testimonium, ut testimonium perhiberet de lumine; ut omnes crederent per illum. Non erat ille lux, sed ut testimonium perhiberet de lumine. Erat lux vera, quae illuminat omnem hominem venientem in hunc mundum. In mundo erat, et mundus per ipsum factus est; et mundus eum non cognovit. In propria venit, et sui eum non receperunt. Quotquot autem receperunt eum, dedit eis potestatem filios Dei fieri, his qui credunt in nomine eius. Qui non ex sanguinibus, neque ex voluntate carnis, neque ex voluntate viri, sed ex Deo nati sunt. ET VERBUM CARO FACTUM EST, et habitavit in nobis: et vidimus gloriam ejus, gloriam quasi Unigenti a Patre, plenum gratiae et veritatis.

S. Deo gratias.

*Should the Priest forget that the Gospel is proper, if he adverts to his mistake before finishing the Gospel of St. John he ought to get the Server to transfer the Missal, and read the proper one; if not till he goes down to the foot of the altar, some say he ought to read it in the Sacristy before unvesting, unless his doing so should cause great surprise; but once he is unvested he is not bound to read it.—ED.

3. The Gospel being over,* the Priest goes to the middle of the altar. He takes the Chalice with his left hand, the veil falling down in front, and keeping his right extended upon the Burse, then makes (according to the opinion of some Rubricists) a profound bow of head to the Cross † and turning sideways towards the right, he descends the steps till he arrives in *plano*. Having turned

*"Si aliud Evangelium e Missali legerit non osculabitur textum et postquam legere desierit manu dextra librum claudet." Martinucci, vol. I xviii. "In qualibet missa in qua facta fuerit commemoratio de Dominica licet anticipata vel etiam quoad officium reposita, de Feria majori habente propriam missam, aut II. Rogationum, de Vigilia quacunquē de Die Octava Epiphaniae, et de ipsa Octava privilegiata I, ordinis, semper legitur evangelium de Dominica, Feria, Vigilia, aut Octava in fine, dummodo hoc idem non sit ac evangelium quod lectum fuerit in missa" (Zualdi). See p. 1, c. xv. § xii.

†This reverence is *not* prescribed by the Missal nor mentioned by the best Rubricists. See Decree 3637.

In Ireland the *De Profundis* after Low Mass by ancient custom is alternately recited by the Priest and Server at the foot of the altar. When the same Priest says more than one Mass and that consecutively with the previous one, the *De Profundis*, with the Prayer *Fidelium* followed by *Requiem aeternam* and *Requiescant in pace* is said only after the last of his Masses. The prayers prescribed by the Pope to be said after Mass may be said in the vernacular; as the prayers after Mass are supposed to be said with hands joined, this seems to imply that the Chalice should be left on the altar until the prayers have been said; if the Priest without leaving the altar, says more than one Mass, the same rule is observed as for the *De Profundis*, etc., i.e., they are said only after the last Mass, if that Mass be a Low Mass.—Ed.

De Profundis and prayers after Mass are omitted (1) after any Mass that is sung; (2) after Low Mass if it be celebrated with some solemnity (extrinsic or intrinsic), *v.g.* Solemn Votive Mass or *ad instar solemn.* *v.g.* Exequial Low Mass, on occasion of a general Communion, ordination, religious profession or reception (clothing), Nuptial Mass, Priest's first Mass; but if Communion is to be given immediately after Mass, the prayers must be said before Communion is given (*Decr. 2 Junii*, 1916). Also if some function or pious exercise follows immediately upon the Low Mass, without the Celebrant's leaving the altar, *e.g.*, an Instruction, Benediction, Devotions.

towards the altar he makes a profound inclination, or, if the Most Holy Sacrament is in the Tabernacle, he makes a genuflection to the ground with his right knee, without inclining his head: he receives his Biretta from the Server, and having put it on he returns to the Sacristy in the manner in which he came out, but reciting to himself the Antiphon *Trium puerorum* (which he repeats entire on Doubles, adding to it *Alleluia* in Paschal Time), and the Canticle *Benedicite* (*Rit.* 12, 6).

Having come to the Sacristy, he makes, his head being still covered and the Chalice in his hand, a profound bow of the head to the Crucifix or other principal image, lays down the Chalice, takes off his Biretta, and bows to any Priest who may be vesting, and takes off the sacred vestments in the inverse order to that in which he put them on; first, therefore, the Chasuble; secondly, the Stole; thirdly, the Maniple; fourthly, the Cincture; and then the Alb, disengaging, in the first place, the left arm, then the head, and then the right hand. He is recommended to kiss the Cross of the Stole, Maniple and Amice, as he did in the beginning, though this is not prescribed by the Rubrics. The vestments should be neatly laid aside, and not carelessly thrown off.

4. Finally, having washed his hands (which practice, though not prescribed by the Rubrics, is a very laudable one, and suggested by all Rubricists), he retires to a suitable place, in which he will return fervent thanks to God for the ineffable favour just conferred upon him (*C.I.C.*, *Can.* 810).

“Be neither too slow nor too hasty in celebrating Mass, but follow the good general custom of those with whom thou livest” (*Im. Xt.*).

CHAPTER XIII.

THE MASS OF THE DEAD.

In a private Mass of the Dead, the Priest is free to say, or not to say, the Psalms of the Preparation, as they do not form any part of the Mass or Office of the Dead; yet if he says them, the *Gloria Patri* at the end of the Psalms, and the *Alleluia* (in Paschal Time), are not to be omitted. The same is to be said of the Thanksgiving. He should not omit, according to the opinion of Rubricists, the kissing of the sacred vestments, with their corresponding Prayers, or any of those things prescribed in Masses for the Living, with the exception of the following :—

1. After the Antiphon *Introibo* of the Confession, the Priest omits the Psalm *Judica, etc.*, and says at once *Adjutorium, etc.*, at which he signs himself, and then continues the rest as usual (*Rit., tit. 13, n. 1*).

2. At the *Introit*, instead of making the sign of the Cross on himself, he makes it over the Book (without touching it), with his right hand extended, as when blessing something; placing his left, at the same time, open on the altar, according to the Decree of the Sacred Congregation of Rites (*n. 2572, 25*). He does not say *Gloria Patri, etc.*, but after the little verse of the Psalms, he repeats *Requiem aeternam, etc.*

3. He does not say *Gloria in excelsis, etc.*, nor the *Alleluia, etc.*; and before reading the Gospel he recites

in the middle, profoundly inclined, *Munda cor meum, etc.*, but omits *Jube Domine, etc.*, *Dominus sit, etc.* After the Gospel he does not kiss the Book nor say *Per evangelica dicta, etc.*, nor the *Credo* (*Rit., tit. 13, n. 1*).

4. He does not bless the water before putting it into the Chalice, but he says *Deus qui humanae, etc.*, and omits the *Gloria Patri, etc.*, after the Psalm *Lavabo*: but must not put *Requiem aeternam, etc.*, in its place (*Rit., tit. 13, n. 1*). The Special Preface of Masses of the Dead is always said.

5. At the *Agnus Dei*, being moderately inclined, with his hands joined between his breast and the altar, not touching either, and without striking his breast, in place of *miserere nobis*, he says *dona eis requiem*; and at the third *Agnus Dei*, he adds, *dona eis requiem sempiternam*; and this although he is offering the Mass for only one person.

6. He does not say the first of the three prayers before the Communion, nor does he give the Pax. Holy Communion may be given in Black Vestments.

7. At the end of the Mass, in place of *Ite missa est*, or *Benedicamus Domino*, he says, turned towards the altar, *Requiescant in pace*, although he has celebrated for only one person.

8. At the end, after the *Placeat, etc.*, having kissed the altar without saying *Benedicat vos, etc.*, or blessing the people, he proceeds to recite as usual the Gospel *In principio, etc.*, which he never omits, and for the rest acts as in Masses of the Living. These Masses for the Dead are always said in Black Vestments, except in very exceptional cases, viz., on Nov. 2nd, when the Blessed Sacrament is publicly exposed, and the Requiem Mass is on a side Altar, when purple or violet vestments are used.

9. As a general rule Private Requiem Masses without singing are forbidden (a) on Doubles; (b) on Sundays (*licet anticipatis vel etiam quoad officium repositis*); (c) on all Vigils privileged and common; (d) on privileged Ferials and Octaves; (e) during Lent, except on the first free day of each week; (f) on the Ferials of Quarter Tense and on Rogation Monday; (g) on Simple Octave days, and on the Ferials of the Greater Antiphons (*Dec. 17th-23rd*); (h) when the Blessed Sacrament is publicly exposed (*Addit. et Variat, tit. 3, n. 12*); (i) a Priest who is bound to a Conventual or Parochial Mass, and cannot get a substitute, cannot say a Private Mass for the Dead.

10. Exceptional Private Requiem Masses (Private Masses *pro die obitus*) are permitted—unless on Doubles of the First Class, or on Sundays or Holidays of Obligation (even suppressed), or within the Octaves Christmas, Epiphany, Easter, Ascension, *Corpus Christi*, and Sacred Heart (Privileged Octaves), or on the Vigils of Christmas, Epiphany, or Pentecost, or on Ash Wednesday, or within Holy Week, or during Solemn Exposition of the Blessed Sacrament, or on day of Conventual Mass, where there is only one Priest available, or in Churches having only one Mass if there is a Procession: (see *New Missal Addit. et Variat. on Requiem Masses*)—but on the following conditions:—

(a) If said in the Church or Oratory *where* the remains of the deceased are actually or morally present, unburied or not buried more than two days.

(b) If offered for the deceased in question.

(c) If in a Church or Public Oratory, but only on the day of the Solemn Requiem Mass, or *Missa Cantata* when the funeral rites are carried out.

(d) If, in the case of a Private Oratory, the presence, actual or moral, as above, of the body, and the performance of some funeral rites are supposed.*

11. Ordinary Private Mass of the Dead or *Missa quotidiana* can be celebrated on Semi-doubles, Simple, Ferials (or Feriae), but not on any Vigils, nor on a *Feria* with a Sunday's Office, resumed for the first time. It is said, *can* be celebrated, for the Rubrics (*tit. 4, n. 3*), treating of the celebration of Votive Masses (among which are included Masses for the Dead), remark, *Id vero passim non fiat, nisi rationabili de causa. Et quoad fieri potest, Missa cum Officio conveniat.** In Lent a private Mass of the Dead is allowed only once a week on the first free day.

12. There are six Requiem Masses given in the Missal. The first three are said on All Souls' Day and the first of these three Masses is also used for the Pope, a Cardinal, a Bishop, and a Priest, with the Prayers proper for each one, on the occasion of the death or burial, and on their Anniversaries. The Mass ("*In Die obitus*") is for others on the day of death or burial, and for the 3rd, 7th and 30th days, but with the prayers prescribed. The next ("*In Anniversario*") is for their Anniversaries. The last Mass ("*In Missis Quotidianis*") is to be used ordinarily.

13. Only one prayer is said on the day of the Commemoration of All Souls, on the day of the Deposition

*Some of the Days on which one Mass is permitted are (a) the 3rd, 7th, 30th, or the Anniversary from the day of death or burial, or the most convenient day, *post acceptum mortis nuntium*—this Mass is forbidden on days mentioned above; (b) in exceptional cases one Mass for the Dead may be offered for a deceased poor person where there are funeral rites, even though the body be absent and buried. (*Addit. et Var., tit. iii. 6.*)

(that is, of the death or burial), and that of the Anniversary: also on the *third, seventh, and thirtieth* days from the Deposition (*Rub. Gen., tit. 5, n. 3*).

14. In the *Missa quotidiana*, whether it be read or sung, the *first* Prayer is to be for the person or persons for whom the Mass is said. If the name is not known *Deus veniae largitor* is used. If the Mass be applied for the Dead in general, the Prayers in the Missal are used.* A varied selection of Prayers is to be found after this Mass in the Missal. As the *second* prayer is *ad libitum*, any one of these prayers may be used; but the last must be "*Fidelium Deus.*" (*Addit et Variat., tit. 3, n. 10*).

If the Mass is read, other Prayers may be inserted before the "*Fidelium Deus*" if the total number be always kept uneven. (*Rub. Gen. Miss., tit. 5, n. 4, and tit. 9, n. 12.*)

15. The "*Dies irae*" must be said when only *one* Prayer is prescribed, or whenever the Mass is sung: at other times the Priest is free to say it or not (*Rub. Gen., tit. 5, n. 5*).†

*See Zualdi—*Capoferri*, p. 179, n. 2 a. Si missa celebretur pro Defunctis non designatis, vel si designatio ignoretur—uti si missa applicanda sit non pro defunctis sed pro vivis, aut ignoretur utrum missa applicanda sit pro vivis vel pro defunctis; pro omnibus aut pro aliquibus defunctis, etc., prima oratio erit Deus veniae largitor.

†(a) "An in oratoriis privatis et semipublicis dici possunt Missae de Requie, omnibus et singulis diebus, exceptis festis de praecepto et duplicibus Imae Classis et diebus ipsa duplicia Imae Classis excludentibus, ab obitu usque ad sepulturam, quandiu nempe corpus praesens est in domo? 'S.R.C.' *Affirmative* in oratoriis privatis dummodo cadaver sit adhuc physice praesens in domo; *Negative* in oratoriis semipublicis quae locum tenent ecclesiae. 10th Nov., 1906."

(b) By a special Rescript (*Ex Rescrip. S.C. Prop.*, 29 June, 1862), in Ireland, when a Solemn Mass cannot be celebrated, *ob inopiam sacerdotum*, one private *Missa exequalis* is allowed, if the body be present, except on Doubles of the 1st and 2nd Class, Holi-days of Obligation, privileged Ferials, Vigils, and Octaves.

16. Juxta Constit. Apost. Benedict XV., sub die 10 Aug., 1915, *die Commem. Omn. Fidelium Defunct.* (Nov. 2) tres Missae ab unoquoque sacerdote celebrari possunt. 1^{ma} de Commem. Omn. Fidel Defunct. 2^{da} de Anniversaria cum *Sequent.* et Or. *Deus indulgent.* suppressis verbis, *Quorum anniversarium*; 3^{tia} Quotidiana cum *Sequent.* et Or. *Deus veniae largitor*, sed in hoc Or. loco verborum, *Nostrae Congregationis* dicit: *Ut animae famulorum, famularumque tuarum*, in *Secreta*; loco *fratrum propinq.* dicitur *omnium fidelium defunctorum*, et in *Post Com.*, *famulorum famularumque tuarum*. Unam ex his tribus missis cuicumque maluerit applicare potest sacerdos, et stipem percipere, sed tenetur, nulla stipe percepta, applicare alteram in *Suffrag.* omnium Fidel. defunct., et tertiam ad mentem *Sum. Pontificis*.*

17. The Absolution follows the Exequial Mass. These special points should be noted:—

I. After the ordinary Exequial Mass, the Absolution follows; the following are said:—(a) *Non intres*; (b) *Libera me*, etc.; (c) *Kyrie eleison*, etc., *Pater noster* (aspersion and incensation of catafalque), conclusion of *Pater noster*, *VV.* and *RR.*; (d) Prayer *Deus cui proprium* (in every case with designation as Priest or Bishop when necessary after *famuli tui*); (e) Conclusion of prayer immediately followed by *In paradisum*, (*Requiem aeternam*, etc., being omitted); (f) *Ego sum*, *Benedictus*, etc.; *VV. RR.*, *Fac quaesumus*, sign of the Cross at *Requiem aeternam* follows—chanters say *Requiescat in pace*—and then Celebrant, says: *Anima ejus*,

*See note Zualdi, p. 179—Animadvertendum est quod ad calcem Missae quotidianae, sublata est rubrica: “Epistolae et Evangelia superius posita in una Missa pro defunctis, dici possunt etiam in alia Missa similiter pro defunctis.

etc. : *Si iniquitates* and *De Profundis*, on returning to the Sacristy, and prayer *Fidelium*, etc., are said by Celebrant in Sacristy. If funeral takes place at once, Blessing of grave, if required, is performed; (g) *Ego sum; Benedictus*, etc.; (h) *Kyrie, Pater noster* (coffin aspersed) *VV. RR.*, followed by Prayer *Fac, quaesumus Domine*; (i) *Si iniquitates: De Profundis*; Prayer, *Fidelium*, etc. (Cf. *Rit. Rom.*, tit. vi., c. 5).

II. On other occasions the following are said—(a) *Libera me*; (b) *Kyrie, Pater noster* (aspersion and incensation), *VV. RR.*; (c) Prayer *Absolve quaesumus* (short conclusion) or the prayer which was said at the Mass, or other suitable prayer; (d) *Requiem aeternam* by Celebrant, *Requiescat in pace* (by chanters), *Anima ejus, etc.*, by Celebrant, who makes the sign of the Cross a second time; (e) *Si iniquitates*, and *De Profundis*, are said returning to Sacristy: and the prayer *Fidelium, etc.*, is said (in Sacristy).

III. After the Exequial Mass no Priest other than the Celebrant can perform the Absolution. But the Ordinary or a Cardinal can do so (*Decr.* 3029 *ad* 10; 3798 *ad* 2).

IV. The so-called Gregorian Masses must by all means be celebrated on thirty consecutive days to satisfy the obligation of the Gregorian privilege. On those days on which the Office permits, the Requiem Mass should be celebrated, not necessarily, but it is laudable to do so. (*C.S. Abb. December 12, 1912—A.A.S.*, vol. 1, p. 32.)

CHAPTER XIV.

LOW MASS IN PRESENCE OF THE BLESSED SACRAMENT EXPOSED.

Generally speaking, on altars where the Blessed Sacrament is exposed, it would be becoming not to celebrate Low Mass, as we are informed by the Ceremonial of Bishops (*lib. 1, c. 12, n. 9*). Moreover, it may be observed that this discipline is most ancient in the Church, and the custom of the Patriarchal Basilicas of Rome and of the better regulated Churches is in accordance with it. Nevertheless, when there is at least a reasonable cause for celebrating on such altars, all the special ceremonies, which we will now proceed to mention, should be observed with exactness.*

1. Before arriving at the altar, the Priest takes off his Biretta and gives it to the Server, while still *in plano* he genuflects on both knees, making also a profound inclination of the head. (*S.R.C., Decr. 2390 ad 4; 2427 ad 10; 2682 ad 47, 49; 3434 ad 6.*) Having ascended the altar, he places the Chalice upon it in the ordinary manner, and then arranges the Chalice. He next proceeds to the Epistle side, finds the Mass, returns to

*It is forbidden unless there are no other altars for the celebration of Mass, and that there is a necessity for doing so, such as fulfilling the precept of hearing Mass (*S.R.C., 1406, 1421 (5), 3448 (1), 3214 (2 & 3), 3614 (4), etc., and 17 April, 1919, Acta 1919, p. 246*). It is expressly prohibited to administer Communion to the faithful on such altars (*S.R.C., 3448, ad 1; 8482; 3525 ad 4; and 4353; See Zualdi—Capoferri, p. 94, for explanation and exception*).

the middle, genuflects, and having retired somewhat, with his back towards the Gospel corner so as not to turn it to the Blessed Sacrament, he descends *in plano*, genuflects again on one knee on the first step before the middle of the altar, and begins Mass without further inclination of the head.

2. Having finished the *Confiteor*, he ascends to the platform without genuflecting; but having arrived there he makes a genuflection *before* commencing *Oramus te Domine, etc.*; after this Prayer he kisses the altar, genuflects, and goes to the Epistle corner to read the *Introit*.

3. *General Rule.* As often as the Priest proceeds from the middle to either side of the altar he should genuflect; and in like manner, whenever he comes from the side to the middle of the altar, he genuflects; observing, however, that when leaving the middle he first kisses the altar, or performs any other action prescribed, and then genuflects. Whereas, when he returns to the middle, he first of all genuflects and then kisses the altar, or performs any other action following an inverse order to that observed in the former case.* When there is no server, if he has to remove the book, passing the centre, he makes a profound inclination of the head, but does not genuflect (*S.R.C., Decr. 4198, ad 12*).

4. In turning towards the people, he never turns his back to the Blessed Sacrament, and, therefore, in saying *Dominus vobiscum*, he retires a little, with his side towards the Gospel corner, and, only half facing the people, says *Dominus vobiscum* (he acts *in the same way* whenever he turns towards the people), after which he

*For genuflections see *S.R.C.*, 12 Nov., 1831, *ad 49, n. 2682*.

turns back again on his left to the altar, without completing the circle.

5. In going to wash his hands, the Priest, after genuflecting, descends *in plano* (S.R.C., Decr. 2682, 48) by the steps at the side, near the Epistle corner; and, keeping turned towards the altar (i.e., turning by his left), he moves round so as to face the people, having, at the same time, his right side towards the Epistle corner. Here he washes and dries his hands; then ascends to the altar, finishes the Psalm in the usual place, returns to the middle of the altar, and there genuflects.

6. The *Orate fratres* is said like the *Dominus vobiscum*, without completing the circle, so that the Priest may not turn his back to the Blessed Sacrament; all the rest, as far as the Communion, proceeds as the ordinary Masses. At the *Sanctus*, and at the Elevation, the Server does not ring the bell (S.R.C., 3157, 10, and 3448, 2).

7. After the first purification, he places the Chalice upon the Corporal, genuflects, and taking the Chalice as usual to the Epistle side he there purifies his fingers. (Cf. Aertnys—Dankelman Compen. Sac. Liturg., p. 45, n. 4.)

8. The Priest then continues the Mass, observing the already prescribed rules and genuflections in turning at the *Dominus vobiscum* and the *Ite missa est*. If he is to say *Benedicamus Domino*, he first turns to the altar, after the *Dominus vobiscum*, and genuflects.

9. Having finished the *Placeat tibi, etc.*, he kisses the altar, says *Benedicat vos omnipotens Deus*, and, instead of the usual inclination, he genuflects, and half turned towards the people, gives the blessing; then, without completing the circle, or genuflecting anew, having turned

towards the Gospel corner, he says *Dominus vobiscum*, and reads the Last Gospel, making the sign of the Cross on the Book or chart, if convenient, and on himself, but not on the altar, as the Rubric of the Missal prescribes for Holy Thursday. When, however, any special Last Gospel is to be read from the Missal, he signs the Book and himself also, as authors commonly teach. At the *Verbum caro, etc.*, as on any other occasion, he genuflects, turned, however, somewhat towards the Blessed Sacrament (*Merat.*, P. 2, *tit.* 14, *n.* 16).

10. Finally, the Priest returns to the middle of the altar, genuflects, descends in the usual manner *in plano*, there genuflects and says the usual prayers after Mass, the *De Profundis*, and the Pope's prayers. Then he rises, ascends to the predella without genuflecting, takes the Chalice, descends the steps, receives his Biretta, and keeping it before his breast genuflects on both knees; when out of sight of the Blessed Sacrament puts on his Biretta, and proceeds to the Sacristy; which order should be always observed when he has the Chalice in his hands.

All these ceremonies should be observed, even when the Blessed Sacrament is exposed, veiled or enclosed, in the Pyx, as has been declared by the Sacred Congregation of Rites, 22 *December*, 1752.

CHAPTER XV.

LOW MASS IN PRESENCE OF "GREAT PRELATES."

Under the name of *Great Prelates* come Cardinals in any part of the world, Patriarchs and Archbishops throughout their Provinces, Bishops in their Dioceses, Nuncios and Apostolic Legates in the place of their Nunciature or Legation; in like manner, Abbots who are consecrated, or who enjoy the privileges of those consecrated, in their Monastery or Church. Other Prelates are not regarded as *Great Prelates*; and even those above-mentioned are not considered as such, when they proceed *incognito*, and not wearing the dress proper to their rank. In the presence, however, of one's own Bishop, or Archbishop, even outside his Diocese or Province, in private Oratories, the same ceremonies should be observed as are prescribed for the place of their jurisdiction.

1. The Bishop or Prelate, according to the Ceremonial (*lib. I, c. 30, n. 1*), should hear the Mass upon a kneeling-stool placed before the middle of the altar or on the Epistle side, in order that the Celebrant may commence Mass at the Gospel side. But if the Bishop, on account of the convenience of the position, or from any other cause, remains at the Gospel side, then the Celebrant can begin Mass at the Epistle side, or in the middle of the altar, without danger of turning his back to the Bishop.

2. Before the arrival of the Prelate, the Priest, already vested, should, if time permits, be at the altar in *plano*, on the Gospel side, with his face turned towards the Epistle corner, and having his hands joined. The Chalice

and the Missal should have been previously arranged in the usual manner on the altar.

3. When the Prelate arrives, the Celebrant salutes him with a profound reverence; and, after receiving the signal to begin Mass, salutes him again, turns a little towards the altar, makes a profound inclination in this position to the Cross, or genuflects to the Blessed Sacrament, and commences Mass (*Rit., tit. 3, n. 2*). The custom, however, has been introduced, that after saluting the Prelate, without waiting for any signal, he commences Mass forthwith.

4. If the Priest comes to the altar after the Bishop, he salutes him as above, whether he has the Chalice in his hand or not; then, in the middle of the altar he makes a bow or genuflection, ascends, arranges everything as usual on the altar, returns to the Gospel side *in plano*, and having made an inclination to the Prelate and then to the Cross, or genuflected to the Blessed Sacrament, he commences Mass.

5. At the *Confiteor*, instead of saying *et vobis, fratres, . . . et vos, fratres, . . .* he turns and bows to the Prelate, saying *et tibi, Pater . . . et te, Pater* (*Rit., tit. 3, n. 8*). And if there are more Prelates than one, *et vobis, Patres . . . et vos, Patres*.

6. Having said *Oremus* after the *Confiteor*, the Priest salutes the Prelate, ascends to the middle of the altar, and continues the Mass as on ordinary occasions (*Rit., tit. 3, n. 11*).

7. After reading the Gospel, the Celebrant does not say *Per evangelica dicta*, nor does he kiss the Book, which is carried by the Server in Cotta to the Prelate to be kissed.*

*In Masses for the Dead the book is not carried to the Prelate to be kissed.

After this, and not previously, the Server closes the Book, genuflects to the Prelate, and carries it to the altar (*Caer. Epis., l. 1, c. 30*).

8. If amongst the Prelates there is one superior in dignity to the others, the Book is carried to be kissed by him alone; and if there are several of equal dignity, none of them should kiss it, nor does the Celebrant even in this case kiss it. When the Book has been carried back to its place, the *Credo* or *Dominus vobiscum* is said.

9. After the offertory of the Host and before that of the Chalice, the Prelate should not bless the water, but the Celebrant does so, making as usual the sign of the Cross, saying *Deus qui humanae, etc.* (*Caer. Epis., tit. 1, c. 30, n. 3*).

10. After the *Agnus Dei*, except in Masses for the Dead, on the conclusion of the first of the three Prayers before the Communion, the Celebrant kisses the middle of the altar, then the *Instrumentum Pacis*, presented to him by the Server kneeling at his right, that is, in *Cornu Epistolae*, and says *Pax tecum*, while the Server answers *Et cum spiritu tuo* (*Rit., tit. 10, n. 3*). Then the Server carries it, with its veil, to be kissed by the Prelate; or, if there are more Prelates than one, he presents it first to the highest in dignity, then to the others in due order, saying to each *Pax tecum*, to which they answer *Et cum spiritu tuo*. He makes the prescribed reverence after they have kissed it, and not previously (*Caer. Epis., l. 1, c. 30, n. 3*). In the meantime the Celebrant continues the other prayers.

11. In giving the Blessing, he says *Benedicat vos omnipotens Deus*, and after making a reverence to the Cross, he turns to the Prelate, inclines profoundly (as if asking permission to bless), and, raising his right hand, blesses

the people, saying *Pater, et Filius et Spiritus Sanctus*, taking care to make the sign of the Cross towards that part where the Prelate is *not* (*Rit., tit. 12, n. 3*); and if the Prelate is before the middle of the altar, the Blessing is given towards the Gospel side.

12. After the last Gospel, the Celebrant descends the steps and says the usual prayers after Mass, the Pope's prayers being said on his knees, then turns and makes a profound reverence to the Prelate, on whose departure the Celebrant takes the Chalice and retires to the Sacristy.

13. If, however, the Prelate remains, the Celebrant goes to the centre of the altar, takes the Chalice and descends *in plano*: then makes a profound inclination to the Cross, or genuflects to the Blessed Sacrament, makes a profound reverence to the Prelate, and finally puts on the Biretta and withdraws to unvest.

14. If the Mass is celebrated in presence of a Bishop, or other Prelate, outside the place of his jurisdiction, the Celebrant proceeds as if he were not present, except that : first, in coming to the altar and leaving it he makes the proper reverence to the Prelate; the *moderate*, with head covered, when he carries the Chalice, or the *profound*, with the head uncovered, when he has not the Chalice. Secondly, he gives him, at the proper time, the *Instrumentum, Pacis* to be kissed. Thirdly, at the conclusion of the last Gospel, he makes a profound reverence to him from the altar, before he (the Prelate) departs from the Church.

15. Finally, if the personages assisting are secular princes of high distinction, the ceremonies are the same as those observed in presence of Great Prelates, with the

following exceptions. First, the Celebrant does not bow to them at the *Confiteor*, but says *vobis, fratres . . . et vos, fratres*, as on ordinary occasions. Secondly, after the first Gospel they receive the Missal to kiss; not, however, the one from the altar, which only the Celebrant kisses, but another provided for the purpose, and they receive the Pax.* Thirdly, the Celebrant does not make a reverence to them before giving the Blessing, which he pronounces over them and the people without any distinction.

*Hagy, I. P. 300.

CHAPTER XVI.

SPECIAL CEREMONIES OF THE LOW MASS OF CARDINALS, BISHOPS AND PRELATES.

General Remarks.

1. The Canon and *Bugia* (Candle) are used at the Preparation and Thanksgiving as well as during Mass.

2. It is only in Masses of the Living that Cardinals and Bishops should permit the ring, instead of the hand, to be kissed by Chaplains or Servers when receiving anything from them, or giving them anything. In Masses of the Dead these kisses are omitted by the attendants, as likewise in Masses celebrated in presence of the Most Holy Sacrament exposed, except when receiving the Paten and the Chalice for the Offertory, and the Paten at the *Libera nos, etc.* It is left to the prudent judgment of the Bishop whether the ring is presented to the communicants or not. When presented, it is kissed by the communicants before they receive the sacred particles.

3. The Biretta is always taken off and put on by the Prelate himself (*Decret. S.R.C.*).

4. The hands are washed three times:—(1) Having finished the preparation and laid aside the Cross and the Mantelletta or Mozetta; (2) after the Offertory at the Lavabo, etc*; (3) having received the ablution before the

*The fourth washing of the hands after unvesting is not in keeping with the *Cerem. Episc.*, lib. 1, cap. 29, n. 1 and 10, and lib. 2, cap. 8, n. 80.

Communio. The Biretta is kept on the head during the first washing of the hands. The Ceremonial of Bishops prescribes (*lib. 1, c. 29, s. 15*) "*Semper in lotione familiaris aliquis ministrat aquam et pelvim, Capellani vero mantile.*" The duty of vesting and unvesting, as likewise of turning over the leaves, pointing out the prayers, covering and uncovering the Chalice, belongs to the Chaplains.

5. The preparation for Mass, followed at the end, by the Prayers for Vesting (unless one prefers to say the latter by heart, when actually putting on the Vestments) are said kneeling at a *prie-dieu* arranged for the purpose. But the prayer *Mercar Domine, etc.*, must be said, in any case, even in Masses of the Living, before beginning Mass.

6. Having to celebrate Mass at an altar where the Blessed Sacrament is exposed, it is not lawful to vest or unvest at the altar, but in the sacristy, or at a credence table, at a distance from the altar. The Celebrant having made his preparation, rises, and having put on his Biretta, approaches the altar, where, having given the Biretta to the Chaplain, he makes a profound reverence to the Cross, and, if the Most Holy Sacrament is present, having taken off the Biretta, he genuflects on the ground. He then leaves aside the Cross, which he kisses when presented to him by the Chaplain. Whenever put on or taken off, the Cross is kissed, before putting on and after it is taken off. He is then disrobed of the Mantelletta or Mozetta, and puts on the Biretta. Having washed his hands, he takes off the Biretta and is then vested. He takes care not to omit the usual kisses of the Sacred Vestments. The Stole of Cardinals and Bishops is not crossed upon the breast, but is left hanging. The Cross is taken before the Stole; the Maniple in Masses of the Living after the *Indulgen-*

tiam, in Masses of the Dead after the Cincture. When not celebrating before the Blessed Sacrament exposed, the *berrettino** may be used by whoever has the privilege, from the beginning of the Mass to the Preface exclusively, and from the first ablution after receiving the Precious Blood until the end of the Mass. When the *Gloria in excelsis Deo* is said at Mass, Cardinals and Bishops say after it (instead of the *Dominus vobiscum*) *Pax vobis*. At the end of the Gospel, in Masses of the Living, the Missal is kissed as usual when presented by the Chaplain. A Chaplain pours wine and water into the Chalice, and the Celebrant, in Masses of the Living, blesses the water as usual, saying: *Deus qui humanæ substantiæ*, after the Chaplain says: *Benedicite Pater Reverendissime*. At the Canon, after the words *una cum famulo tuo Papa nostro N.*, Cardinals and Bishops, whenever they celebrate, add *et me indigno servo tuo*, without naming the Bishop of the Diocese in which they celebrate. At the Ablutions, the Celebrant having wiped his lips with the Purificator, leaves it on the Chalice, which will be then dried by the Chaplain. In Masses of the Living, after the *Placeat tibi Sancta Trinitas*, the Celebrant, standing upright, says: *Sit nomen Domini benedictum*, making the sign of the Cross on his breast with the thumb of his right hand, then making the usual sign of the Cross from his forehead to the breast, etc., he says *Adjutorium nostrum in nomine Domini*; and lastly he raises his eyes to the Cross, extends his hands, and joining them again before his breast, inclines his head, saying, *Benedicat vos omnipotens Deus*, and having turned towards the people he blesses them, first, towards the Epistle side, then in the middle, and finally towards the Gospel side, forming each time a cross with his hand extended. If Mass is celebrated in pre-

*Commonly called *succhetto*.—Ed.

sence of a Cardinal or of a Legate or Apostolic Nuncio in the place of his legation or embassy, or in the presence of a Patriarch, and Archbishop in his province, an inclination of the head is made to him, and the Blessing at the end of the Mass is not given in the direction in which such a Dignitary is presiding, but is finished before reaching it. After the last Gospel he inclines to the Cross from the same side without returning to the middle and descends to the foot of the altar, where, having made a profound reverence (or a genuflection if the Most Blessed Sacrament is present), he unvests, commencing by taking off the Maniple, after Masses of the Living. Prelates, who have the privilege of saying private Masses *more Episcoporum*, should put on the Maniple along with the other Sacred Vestments, should not give the ring (although they wear it) to be kissed, and at the end of the Mass must give the Blessing like an ordinary Priest.

The Generals of Religious Orders by custom can use the *bugia*.

CHAPTER XVII.

VOTIVE MASSES.

I.

SOLEMN VOTIVE MASSES.

1. A Votive Mass is one that does not correspond with the Office of the day; hence a Mass for the Dead is a Votive Mass; but some say it is not a Votive Mass.

It is called Votive because it is celebrated *ex voto*, or out of devotion, either of the Celebrant, of him who commands or permits it, or of one who gives the stipend.

2. Votive Masses may be Solemn, Private, or Privileged. A Solemn Votive Mass (*pro re gravi*) is one which is celebrated by the command or with the consent of the Ordinary—to be obtained in every case—with a large gathering of the faithful. The Mass to be celebrated is found in the Missal under the heading “Votive Masses,” or from the Proper or Common of the Saints, provided these can be used as Votive Masses.

3. A Solemn Votive Mass is always of double rite. It may be sung or read. It admits only the Commemoration, of a Feast of the Second Class, a Sunday, a Major Ferial, or of a privileged Octave. Also a Feast of Our Lord, Rogation Days, or Vigil of Epiphany. The Collect prescribed by the Ordinary (*pro re gravi*); and the Collect

prescribed to be said even on Feasts of the First Class (*etiam in duplicibus Primae Classis*) must be said on the days on which they are allowed.

4. A Solemn Votive Mass is prohibited on (a) Sundays of the First Class; (b) Doubles of the First Class; (c) Ash Wednesday and during all Holy Week; (d) Vigils of Christmas and Pentecost; (e) All Souls Day; (f) In Cathedral and Collegiate Churches where there is the obligation of the Conventual Mass which cannot be said by another Priest; (g) in those Churches where there is only one Mass, v.g., on February 2, if there is the Blessing of the Candles, and on the Days of the Major or Minor Litanies if the Procession takes place. A Solemn Votive Mass is permitted on all other days.

5. In the celebration of a Solemn Votive Mass (a) only one prayer is said; but the Commemoration already mentioned, if required, must be made; (b) the *Gloria in excelsis* is always said, except when violet vestments are worn; (c) the Sequence, if any, is always omitted; (d) the *Credo* is always said; (e) the Preface is that of the Votive Mass if it has a Proper one, even during a Privileged Octave. In a sung Mass, the festive (solemn) tone is to be used. If there is a Proper *Communicantes* during the Octave, this must be said in a Solemn Votive Mass, even though the Preface of the Octave has not been said. But if the Votive Mass has no Proper Preface, the Preface of the Sunday or of the Feast first commemorated, or of the Octave occurring, or of the Season, or the Common Preface, is said. (f) The Colour of the Vestments will be according to the quality of the Mass celebrated.

II.

PRIVATE VOTIVE MASSES.*

1. Private Votive Masses are prohibited; (a) on all double offices; (b) on all Sundays, *licet anticipatis vel primo resumendis*†: *vel quoad officium repositis* (Zualdi, *Appen. I., tit. I, n. 2, b.*); (c) during privileged Octaves; (d) the Ferials of Quarter Tense; (e) the Ferials of the Greater Antiphons (December 17th to 23rd inclusive); (f) the Ferials of Lent from Ash Wednesday to Spy Wednesday, inclusive; (g) Rogation Monday; (h) *Vigils* of Christmas, Epiphany, and Pentecost; (i) the Octave days of Simple Octaves, even though there be only a Commemoration in the Office; (j) in Churches having only one Mass on Rogation Tuesday, if there is a Procession, and where the Conventual Mass must be said when no other Priest can be found to say it. Also Votive Masses of a Mystery or Saint are forbidden on the day on which the Feast of its Octave falls. But *within* the Octave, the Mass of the Octave can be said *more votivo* and with the *Gloria in excelsis* (*S.C.R., Dec. 3922, III.*) and *Credo*. In the Missal (New and Typical) the lists of Votive Masses are found after the *Commune Sanctorum*. Proper Masses *de Tempore* cannot be said as Votive Masses. The Votive Mass of B.V.M. will be one of those in the Missal *Juxta temporum varietatem*. The Masses of the *Seven Dolours* or of the *Immaculate Conception* can be said as Votive Masses; but of other Feasts of B.V.M. the proper Masses can be said only within their Octaves. Apart from special privilege the proper Masses which are found in the section "Pro aliquibus locis" cannot be said as Votive Masses unless they are in

* *Addit, et Variat., tit. ii., n. 1 et 10.* † *Quia impeditis.*

the diocesan calendar. If the Proper Mass is not in the diocesan calendar the corresponding Mass in the *Commune Sanctorum* must be said as the Votive Mass.

2. Although the Priest, on any day of the week which is not a Double, can say a private Votive Mass, according to his devotion, yet he should not ordinarily do so without a reasonable cause, since the Mass should correspond as much as possible with the Office (*Rub. Gen., tit. 4, n. 3 et Addit, et Variat., tit. 2, n. 1*). When, however, he does celebrate a Votive Mass, the following rules should be observed:—

3. In the end of the Missal will be found the appropriate Mass. For those Saints for whom no special Votive Mass is assigned; that given for the day of their feast is to be said, *Commemoratio* being introduced into the Prayer instead of the *Natalitia* or *Festum*. If the Priest wishes to say a Votive Mass *pro gratiarum actione* he may select the Votive Mass *de Trinit.*, *de Sancto Spir.*, or *de B.V.M.*, or of any Saint in the Martyrology, and with the first Prayer join under one conclusion *Deus cuius misericordiae*, etc.

4. As to the *Alleluia* in Paschal Time, two are said at the end of the *Introit*, one at the end of the Offertory, and one at the end of the Communion or *Communio*: but they are not to be added where found already. The Gradual or Tract, if there is no proper one, is to be taken from the Common.

5. The *Gloria in Excelsis* is said in the Masses of the Blessed Virgin *in Sabbato*, and in those of the Angels, or of that Saint of whom there is mention made in the

Roman Martyrology on that day, although his Office is not said. It is said in a Votive Mass of the Nativity and also during the Octave of the same Mystery of Our Lord or of the same holy Person (Aertnys-Dankelman, p. 99). In other Masses it is not said, even in Paschal Time, or when the Office of the same occurs within an Octave (*S.C.R., Dec. 3922, ad 3, Rub. Gen., tit. 8, n. 4*).

6. Three or five Prayers are said, or even seven at the option of the Priest. The *second* will always be that of the Office of the day. The *third* and the *fourth* will be those which should be said on that day as *second* and *third*, in conformity with the Office. The *fifth* will be that which, in accordance with the Office of the day, should be the *fourth*; and if this or some other is not assigned by the Rubric of the Missal, one is selected at the option of the Celebrant. Besides the Prayers prescribed by the Rubric, which should not be omitted for others, the Collects prescribed by the Ordinary should be said, although they may constitute an even number, since it is not necessary that *they* should make up an odd number, as has been declared by the Sacred Congregation of Rites (2 December, 1684, *Rub. Gen., Addit. et Variat., tit. 6, n. 1*).

7. In Votive Masses of the Blessed Virgin, the *second* Prayer ought to be always that of the Office of the day, and the *third* that of the Holy Ghost; unless any commemoration occurs of a Feast of a simple rite, when it is said in the third place; that of the Holy Ghost being omitted. On Saturdays, however, when the Office is *de B.V.M.*, the *second* will be *de Spiritu Sancto*, and the

third pro Ecclesia or *pro Papa* (*Rub. Gen., tit. 9, n. 15*).*

8. In the Votive Mass of St. Joseph, spouse of B.V.M., if the Prayer *A cunctis* is said the name of the Saint is omitted from the Collect and Post-communion. In the Votive Masses of the Holy Apostles Peter and Paul, when the Prayer *A cunctis* occurs, the Prayer *Concede nos* is said in its place, in order to avoid mentioning their names a second time (*Rub. Gen., tit. 9, n. 15*).

9. When the Commemoration of a Saint is made, it should be in the *second* place, while the Prayer which

*According to a Decree of the S.C.R., January 12th, 1921, Priests with bad sight are granted certain privileges. The conditions laid down are not merely directive, they bind in conscience. A Priest entirely blind, unless he gets a special indult, must abstain from saying Mass; and when he gets an indult to say Mass, when he is completely blind, he is bound *sub gravi* to have another Priest to assist him. Priests therefore, with *bad sight* can, by this Indult, read a Votive Mass of the Blessed Virgin, or a *Requiem* Mass instead of the Mass of the day. They should observe:

1. That the former is always to be the *fifth* Mass of the Votive Masses of the Blessed Virgin, no matter what period of the year it may be. If the sight is not so bad that the Priest can read the other Votive Masses, according to the season of the year, he may do so, and according to the Time, and as to the latter that they are *free* to say it, on all *simple ferials* and semi-doubles. Also the Votive Mass can be said three times on Christmas Day. On All Souls' Day, the three Masses may be said as in *Missis quotidianis*.

2. That this Votive Mass of the Blessed Virgin can be said on even privileged Sundays and on Doubles of the first class, and on festivals of the Blessed Virgin; that white vestments should be used, and that the *Gloria* is said; and also the *Credo* is said; 1° whenever like the *Gloria*, it is prescribed by the Ordo of the Church, in the Mass for the Day; 2° on the Jubilee Day of the Priest celebrating; regarding the Preface, usually the words *et te in Veneratione*, are said in the Preface of the B.V.M., except on a Feast or Octave Days of the B.V.M., when the words proper to the day are used. The second Prayer will be *De Spiritu Sancto*, and the third *De Ecclesia* or *Deus omnium*. There are some other conditions also for which see words of Decree (12th Jan., 1921).

should be ordinarily in the *second* is transferred to the *third* place.

10. The *Credo* is always omitted in all private Votive Masses; even *infra aliquam Octavam*, and those *de Sacramento* which are celebrated in the presence of the Blessed Sacrament exposed during the Forty Hours' Adoration (S.C.R., Dec. 1743, ad 3; 3922, § 3).

11. The proper Preface is said in those Masses which have one, omitting the words *hodierna die* in the Preface of the Holy Ghost, and adding the words *Et te in Veneratione* in the Prefaces of the Blessed Virgin and St. Joseph. In those which have no proper one, that of the office first commemorated, and having a proper Preface is said; or if there is no such Preface, then the Preface of a Common Octave or *de Tempore*; if these are not to be said, the common Preface is said. But if the Feast, the Octave of which is celebrated, has, besides the Preface, a proper *Communicantes* and *Hanc igitur*, they are to be said in the Votive Mass celebrated within that Octave, although the Preface of the Votive Mass be different from the Preface of the Octave (S.C.R., Dec. 1265, ad. 3).

3. Whenever priests say a Requiem Mass instead of the Votive B.V.M., they will be guided by the rules in the Ordo of the Church where they celebrate, i.e., when one Prayer is to be said according to the Ordo, they say only one, and three, when three are prescribed, *the ones*, to be said depending on the intentions of the Mass. Priests having this privilege are not bound to the *Dies irae*; but the choir must sing it if it is a sung Mass.

4. The newly-ordained Priest, who has to say the three Masses which are imposed upon him by the Bishop on the day of his ordination, viz., the first *de Spiritu Sancto*, the second *de B. Maria*, and the third *pro Fidelibus Defunctis*, should regulate them according to the rules given in Chapter XIII and in this. S.R.C., 11th April, 1840, n. 2, 802, ad 4.)

12. As the *Ite missa est*, according to the Rubric (*Gen. tit. 8, n. 3*), is said only in those Masses in which the *Gloria in excelsis Deo* is said, therefore it occurs only in Votive Masses for which the *Gloria in excelsis* is prescribed (see No. 5 of this chapter). Accordingly, when the *Gloria* is omitted, the *Benedicamus Domino* is always said. The Preface in a Private Votive Mass that is celebrated with chant, must be sung in the ferial tone. So, also the Prayers, Pater Noster, Benedicamus Domino, or *Ite missa est*.

13. In Votive Masses, for the Last Gospel, the Gospel of St. John, *In principio, etc.*, is always said, unless the Gospel of the Ferial, Octave, Vigil, or the strictly proper Gospel of a Commemorated Office must be said (*Rub., Gen., tit. 13, n. 2, et Addit. et Variat., tit. 9, n. 2 et n. 3*).

III.

PRIVILEGED VOTIVE MASSES.

1. A Privileged Votive Mass is one which is directly prescribed, or at least permitted by the Holy See. The reason for it need not be a grave one, nor a public cause, but simply that the Privileged Mass is becoming and opportune.

2. External Solemnities are occasions for this Mass, v.g., the Feast of a Titular, or the Holy Founder of a Religious Order or Congregation, if any of these Feasts is impeded on its proper day by the occurring of a higher Office.

3. On these occasions of Transferred Solemnity it is permitted to celebrate *one High Mass and one Low Mass only* on Minor Sundays, provided there is no impediment (*Addit. et Variat., tit. iv., 3*). Low Masses may be said

ad libitum of any Mystery, Saint, or Beatified one, on the day on which they are mentioned in the Martyrology, or in its appendix, approved for the respective Churches, provided Votive Low Masses are permitted on that day. These Masses may be said also on the days from December 17th to December 23rd (*Greater Antiphons*). These Masses are celebrated with Double rite. For the Votive Mass of the Sacred Heart on the First Friday of the Month, see p. 161.

4. The new Mass of Christ the Eternal High Priest, which may be said on the first Thursday (or on the first Saturday with the consent of the Bishop) is a privileged Mass on the same footing almost as the privileged Mass of the Sacred Heart on the first Friday. It has the *Gloria* and *Credo*, and white vestments are to be used. It may be a sung Mass or a low Mass. It is impeded on (a) doubles of the first and second class; (b) any feast vigil or octave of Our Lord (*S.R.C.* 4337); (c) on the Commemoration of All the Faithful Departed; (d) on the 2nd, 3rd, and 4th of January, when the Mass *Puer natus* is said; (e) on the Friday after the Octave of the Ascension (*S.R.C.*, 4366); (f) when there is only one Mass, and the obligation of a conventual or a Mass *pro populo* binds. When impeded, the Mass may be commemorated under one conclusion with the prayer of the day. This Solemn Mass of Christ the Eternal High Priest admits only the following commemorations: a greater ferial, an anticipated Sunday, the *oratio imperata pro re gravi*. The *Preces Leonis* may be omitted (*S.R.C.* 4366 and 3712). The Preface of the Cross is said. It may also be said as a Private Votive Mass when the Rubrics permit. For other Votive Masses see following pages.

I—TABELLA.

PRO MISSIS VOTIVIS PRIVATIS RECTE ORDINANDIS.

MISSÆ Votivæ	COLOR Param.	MISSA	<i>Gloria</i>	ORA- TIONES	PRÆ FATIO.
De SS. Trinitate (6)	Albus.	Propr.	Omitt.	Ut infra (1)	Propr.
De Spiritu sancto (6)	Rubeus.	Propr.	Omitt.	Ut infra (1)	Propr.
De SS. Sacra- mento.	Albus.	Propr.	Omitt.	Ut infra (1)	De Nativ. Dom.
De Passione Domini.	Viola- ceus.	Propr.	Omitt.	Ut infra (1)	De Cruce
De S. Cruce	Rubeus.	Propr.	Omitt.	Ut infra (1)	De Cruce
De SS. Corde Jesu	Albus.	Propr.	Omitt.	Ut infra (1)	Propr.
De Christo Summo et Aeterno Sacerdote	Albus.	Propr.	Omitt.	Ut infra (1)	De Cruce
De B. Maria V (6)	Albus.	Propr.	Omitt. nisi in Sabb. et infra Oct. de. B.V.M.	Ut infra (2)	Propr.
De Angelis.	Albus.	Propr.	Semper dicitur.	Ut infra (1)	Ut infra (7)
De Apostolis. Vel de aliis Sanctis.	Rubeus. Ut in festo	Propr. Ut in festo	Omitt.	Ut infra (3) (4)	Propr.
Pro quacumque necessitate.	Viola- ceus.	Propr.	Omitt.	Ut infra (1)	Ut infra (7)
Pro infirmis.	Viola- ceus.	Propr.	Omitt.	Ut infra (1)	Ut infra (7)
Pro sponsis præsentibus.	Albus.	Propr.	Omitt.	Ut infra (1)	Ut infra (7)
Pro Fidei Pro- pagatione.	Viola- ceus.	Propr.	Omitt.	Ut infra (1)	Ut infra (7)
Pro Defunctis.	Niger.	Una ex 3 prim. vel Quotid.	Omitt.	Ut infra (5)	Propr.

Nunquam dicitur *Credo*.

(1) Prima Oratio Missæ Votivæ de Officio diei currentis tertia quæ aliunde dicenda foret 2° loco in Missa de Officio nempe vel de Octava, vel de Feria majore, vel de Vigilia, vel de Simplici occurrente, vel *A cunctis*, vel alia de B.V.M. pro tempore respectivo. Si vero Missa pro Sponsis dicitur in Festo duplici, omittit. Or. de tempore.

(2) Prima Oratio Missæ Votivæ, secunda Officii diei currentis, tertia de Spiritu Sancto.

(3) In Votiva Omn. Apost. Orationes dicuntur ut supra (1) Sed pro Apost. SS. Petro et Paulo in Orat. *A cunctis*, omittit. mentio SS. App.

(4) Si Missa Votiva sit tantum de S. Petro, vel de S. Paulo, tunc 2a Orat. erit de S. Apostolo, de quo non dicitur Missa ut in eorum festis, 3a de Officio diei.

(5) In tribus primis Missis etiam lectis, nempe in Commemorat. Omn. fidelium Defuncti, in die vel pro die Obitus et in Annivers., unica semper dicitur Oratio; in Quotidianis autem sive cantatis sive lectis non minus quam tres, et in lectis plures ad libit. usq. ad septem, sed numero impares.

(6) Quando dicenda est Missa pro Gratiarum Actione, sumitur Missa Votiva de SS. Trinit., vel de Spiritu S. vel de B.V.M.; aut de aliquo Sancto canonizato in Martyrol. Rom. descripto; addito sub una conclusione Or. pro Gratiar. Actione.

(7) De Octava currente aut de Tempore, alioquin Communis. Si persolv. Off. B.V.M. in Sabb. dic. Præf. B.V.M. *Et Te in Veneratione*.

II.—TABELLA.

1. DE MISSA VOTIVA SS. CORDIS JESU. Hanc licet celebrare sive cantatam sive lectam, prima, cuiusvis mensis feria VI. in Ecclesiis et Oratoriis, ubi peculiaria exercitia pietatis in honorem divini Cordis, *mane, approbante Ordinario*. peraguntur. Missa dicenda erit *Cogitationes* ut in Festo (color *alb*).

Prohibetur :

(a) in festis Christi Domini;

(b) in festo Purificationis B.V.M.;

(c) in duplicibus I. classis;

(d) in vigilia Epiphaniae;

(e) feria VI. in Parasceve;

(f) infra octavas Epiphaniae, Paschatis, Ascensionis, Pentecostes et Corporis Christi;

(g) feria VI. post octavam Ascensionis si fiat Officium de ea. Hoc in casu tamen dicenda erit Missa de feria sexta post Octavam Ascensionis cum iisdem privilegiis Missæ votivæ solemnibus de Sacrat. Corde Iesu (*)

(h) in Commemoratione omnium Fidelium Defunctorum;

(i) diebus festivis, etiam suppressis, in Ecclesiis parochialibus unam tantum Missam habentibus.

(l) in Ecclesiis unam tantum Missam habentibus in die Litaniarum maiorum si fiat processio.

Haec Missa celebratur cum *Gloria*, unica oratione et *Credo*; attamen facienda est commemoratio feriae maioris, Dominicæ impeditæ primo resumendæ et Duplicis II. classis. Ad introitum vero, offertorium et communionem, *Alleluia*, extra tempus paschale, omittuntur. Ultimum Evangelium dicitur ut in Missis votivis (2).

II.—DE MISSA VOTIVA PRO SPONSIS.—Missa Votiva pro Sponsis cum propria benedictione permittitur quotidie per annum extra tempus clausum; nempe: a Nativitate Domini, exclusive ad feriam IV. Cinerum, exclusive; et a die Paschatis exclusive, ad primam Dominicam Adventus exclusive. Et etiam tempore clauso, quoties Ordinarius loci ex iusta causa benedictionem nuptialem permiserit.

Prohibetur tamen:

(a) diebus Dominicis et festivis de praecepto, etiam suppressis;

(b) in duplicibus I. et II. classis;

(c) in vigiliis Pentecostes, Nativitatis, Epiphaniae;

(d) infra octavas Epiphaniae, Paschatis, Pentecostes et Corporis Christi;

(e) in Commemoratione omnium Fidelium Defunctorum;

(f) diebus Rogationum, si fiat processio, in ecclesiis parochialibus unam tantum Missam habentibus;

(g) in feriis privilegiatis.

Haec Missa dicitur sine *Gloria* et sine *Credo*, cum *Benedicamus Domino* in fine et Evang. S. Ioannis aut de vigilia vel feria, vel officio commemorato (stricte proprio), si huius facta sit commemoratio. Tres dicuntur orationes: si vero celebratur in duplicibus, fiunt tantum commemoraciones occurrentes, et omittitur tertia oratio de tempore (*). In casibus exceptis, etiam tempore clauso, si intercedat Ordinarii permissio, dicitur Missa de die, et in ea additur oratio pro sponsis, sub unica conclusione cum prima, atque datur benedictio pro eis propria. Adverte tamen hanc benedictionem nunquam dari posse: 1° extra Missam, 2° si Missa aut commemoratio pro sponsis haberi nequeat; 3° si sponsi sint absentes, 4° si uterque vel alteruter iam benedictionem acceperit; servata tamen consuetudine si vigeat, benedictionis uti supra impertiendæ, si vir tantum hanc obtinuerit. Si vero nuptiae tempore clauso contractae fuerint, ac venia benedictionis ab Ordinario denegata fuerit, Missa cum propria benedictione differtur ad diem in qua Missa pro sponsis vel eius commemoratio permittitur.

III. Edito Decreto Urbis et Orbis diei 11 Martii, 1936, Unica Missa Votiva de Christo, Summo et Aeterno Sacerdote, singulis

primis feriis V cujusque mensis celebranda concedebatur. Notandum est :

- (1) Gloria et Credo (ex gratia) dicuntur.
- (2) Color vestimentorum adhibetur albus.
- (3) Impeditur (a) Duplicibus primae vel secundae classis; (b) Aliquo festo, vigilia, vel octava D.N.; (c) Commemoratio Omnium Fidelium Defunctorum; (d) Die II, III, IV Januarii. His diebus Missa *Puer natus* dicitur; (e) Feria sexta post Octav. Asc.; (f) Quando adest unica missa de obligatione, e.g. missa *Pro populo* vel conventualis.

IV. DE MISSA FESTI IMPEDITI, VEL COMMEMORATI, AUT CUIUSCUMQUE SANCTI, CUIUS MENTIO FIAT IN MARTYROLOGIO.—1. *De festis duplicibus* maioribus vel minoribus aut semiduplicibus quae perpetuo vel accidentaliter impediuntur dici possunt Missae privatae ad libitum sacerdotis; dummodo officium impediens non fuerit :

- (a) Duplex I. vel II. classis;
- (b) dominica quaevis, licet anticipata, vel, etiam quoad officium reposita;
- (c) octava privilegiata I. et II. ordinis; nempe Paschatis, Pentecostes, Corporis Christi et Epiphaniae.
- (d) dies Octava privilegiata III. Ordinis, nempe : Nativitatis et Ascensionis Domini;
- (e) feria aut vigilia privilegiata.

2. *De quovis officio ad Laudes commemorato, aut de Mystero, Sancto vel Beato cuius mentio fiat in Martyrologio, vel in eius appendice pro respectivis Ecclesiis adprobata, dici possunt ritu festivo Missae privatae singulis diebus in quibus non occurrat ;*

- (a) Officium duplex;
- (b) Dominica quaevis, etiam anticipata vel, licet quoad solum Missam, primo reposita;
- (c) Octava privilegiata;
- (d) Feria Quadragesimae a die Cinerum;
- (e) Quatuor temporum;
- (f) Feria II. Rogationum;
- (g) Quaelibet vigilia.

3. *In Feriis Quadragesimae, Quatuor Temporum, Fer. II Rogationum et vigiliis, si occurrat officium duplex aut semi-duplex Missae privatae dici possunt, ad libitum Sacerdotis de officio currenti vel feria aut vigilia. Prohibentur tamen Missae de feria aut vigilia, si occurrant :—*

- (a) Duplex I. et II. classis;
- (b) Octava privilegiata II. ordinis.

In Missa de officio diei fit commemoratio feriae aut Vigiliae, etc.; in Missa de feria aut Vigilia fit commemoratio officii diei.

MUTATIONES IN MISSALI ROMANO FACIENDÆ.

Novo Communi unius aut plurimorum Pontificum, Martyrum vel Confessorum, approbato, necessario variationes quædam in Missali et Breviario inserendæ sunt. Ut autem facilius hoc eveniat, Sacra Rituum Congregatio sequentia statuit :

IN MISSALI.

1. Si Missa sumenda sit de respectivo Communi : pro quocunque. Pontifice sumatur nova Missa : *Si diligis me.*
2. Pro sequentibus vero festis hæc adnotentur :
 - (a) Die 16 Januarii : in festo S. Marcelli I Papæ et Martyris : Missa : *Si diligis me*, præter primam orationem propriam.
 - (b) Die 12 Martii : in festo S. Gregorii I Papæ, Conf. et Eccl. Doct. : Missa *Si diligis me*, præter omnes orationes proprias et dicitur *Credo.*
 - (c) Die 11 Aprilis : in festo S. Leonis I Papæ, Conf. et Eccl. Doct. : Missa : *Si diligis me* et dicitur *Credo.*
 - (d) Die 17 Aprilis : in festo S. Aniceti Papæ et Martyris : Missa : *Si diligis me.*
 - (e) Die 22 Aprilis : in festo SS. Soteris et Caii Pont. et Mart. : Missa : *Si diligis me*, adhibito in orationibus numero plurali.
 - (f) Die 26 Aprilis : in festo SS. Cleti et Marcellini Pont. et Mart. : Missa : *Si diligis me*, adhibito in orationibus numero plurali.
 - (g) Die 5 Maii : in festo S. Pii V Papæ et Confessoris : Missa : *Si diligis me* : præter primam orationem propriam.
 - (h) Die 19 Maii : in festo S. Petri Cælestini Papæ et Confessoris : Missa : *Si diligis me*, præter primam orationem propriam.
 - (i) Die 25 Maii : in festo S. Gregorii VII Papæ et Confessoris : Missa : *Si diligis me*, præter primam orationem propriam.
 - (l) Die 20 Junii : in festo S. Silverii Papæ et Martyris : Missa : *Si diligis me.*
 - (m) Die 3 Julii : in festo S. Leonis II Papæ et Confessoris : Missa *Si diligis me.*
 - (n) Die 2 Augusti : in festo S. Stephani I Papæ et Martyris : Missa : *Si diligis me.*
 - (o) Die 14 Octobris : in festo S. Callisti I Papæ et Martyris : Missa : *Si diligis me*, præter omnes orationes proprias.
 - (p) Die 12 Novembris : in festo S. Martini I Papæ et Martyris : Missa : *Si diligis me.*

- (q) Die 19 Novembris: in festo S. Pontiani Papæ et Martyris: Missa: *Si diligis me.*
- (r) Die 23 Novembris: in festo S. Clementis I Papæ et Martyris: Missa de Communi unus Summi Pontificis præter Introitum et Epistolam propriam.
- (s) Die 11 Decembris: in festo S. Damasi Papæ et Confessoris Missa: *Si diligis me.*
- (t) Die 31 Decembris: in festo S. Silvestri Papæ et Confessoris: Missa: *Si diligis me.*

APPENDICES.

I.

APPENDICES.

TWO MASSES ON THE SAME DAY IN DIFFERENT PLACES.

When a Priest, with, of course, the due permission, says on the same day a second Mass at a different place, some rules were laid down for him by the S.R.C., 12th September, 1857, and 11th March, 1858, No. 5261.

1. Having received the Precious Blood in the first Mass with special care, and placed the Chalice on the Corporal, he covers it with the Pall, and, in the middle of the altar, joining his hands, he says, *Quod ore sumpsimus, etc.* Then he washes and wipes his fingers, a vase, etc., being prepared for the purpose, meantime saying *Corpus tuum.* He then uncovers the Chalice, and places the Purificator, Paten, Pall, and Veil on the Chalice, as usual, leaving the Corporal extended under the Chalice. Cf. Roman Ritual, typical edition, 1913, p. 9.*

2. After the last Gospel he uncovers the Chalice, and looks to see if there are any remains of the Precious Blood. If there are, he is bound, that he may complete the sacrifice, to receive them carefully. Then he himself

*Litterae locorum Ordinariis datae super jejunio ecclesiastico ante missam (S.C.S. Office, 22nd March, 1923, Declaratio of 16 Nov., 1923. *A.A.S.*, p. 152, p. 525, 1923). These should be consulted as to when the privilege may be used, and conditions.

pours into the Chalice as much water as he took wine in the beginning, and makes it flow round where the Precious Blood touched, and finally empties it into the vase prepared for the purpose; after his thanksgiving he pours the water of the ablution into the Sacarium,* unless he wishes to bring it carefully in some clean vessel (or flask) or to preserve it and consume it next day at the second purification. He finally wipes and arranges the Chalice as at an ordinary Mass, and conveys it in the usual way to the Sacristy.*

*The Instruction directs the Celebrant to leave the purification to be consumed at Mass on the following day, or to be absorbed in wool and burned, or to be left evaporate in the Sacarium, or to be poured into the Sacarium or piscina. (*Rom. Rit. and Appen. Instructio*, 1858.)

II.

TWO MASSES ON THE SAME DAY IN THE SAME CHURCH.

1. When one has to celebrate Mass twice in the same church, what is laid down for the three Masses of CHRISTMAS is to be observed, viz.: Having taken the Precious Blood at the first and second Masses, he will not purify the Chalice, nor wipe it with the Purificator, but he places it on the Corporal and covers it with the Pall. Then, with joined hands, he says in the middle of the Altar. *Quod ore sumpsimus, etc.* Next he purifies his fingers in a vessel set aside for the purpose, saying *Corpus tuum, etc.* Having removed the Pall, he will cover the Chalice in the usual way, viz.: with the purificator and paten, upon which he will lay a large Host, covering it with the Pall and Veil. (*Cfr.* Rubrics of the Missal on Christmas Day and All Souls' Day). Having finished Mass, and left the Chalice on the altar, the Priest retires to the Sacristy.

2. If there is reason for it, the Chalice can be removed to the Sacristy, and placed on a Pall or folded Corporal; or, if more caution is to be observed, it can be put, after the last Gospel, into the Tabernacle of the Blessed Sacrament, just as the Ciborium, not purified for some reason, is placed there. However, nothing in that case should be put into the Tabernacle except the Chalice, Paten, Pall, and Purificator without the Host. All this supposes that his Masses are not to follow consecutively.

3. At the next Mass, when, at the Offertory, the Priest uncovers the Chalice, retaining it on the Corporal towards the Epistle corner, he offers the Host; some Rubricists direct that the Paten ought to be wiped with the Purificator, lest it may have come into contact with the remains of the Precious Blood. He is not to wipe the Chalice before or after putting in the wine, etc., but, holding the Chalice a little above the Corporal, he puts in the wine and water, or he may place it on the inverted Pall. He then offers it in the usual way.

4. If the other Mass be a solemn one, with Deacon and Sub-deacon, the Chalice should be placed on the Credence on a folded Corporal, and the same precautions used, and if the first be solemn, the Sub-deacon removes the Chalice when drained, as above, of the Precious Blood, to the Credence, taking care to place it on a Pall or folded Corporal.

III.

MIDNIGHT MASS AT CHRISTMAS.*

1. In Parochial Churches, only one Mass—either Low or Solemn—is allowed on Christmas Night, and it should not begin before midnight. In a Convent or Monastery Oratory there may be one or three Masses at midnight on Christmas Eve, *i.e.*, one priest may say one, or three Masses in such places. Presence at one of these Masses fulfils the precept of hearing Mass on Christmas Day. Private Masses are strictly forbidden before the Aurora.

2. According to a decree of the “Commission for Interpreting the Code,” Holy Communion may be distributed at the above-mentioned Masses. The Commission bases its decision on Canons 846, § 1 and 867, § 4, which go to show that where Mass is permitted those present may *per se* receive Holy Communion. (Cf. Canon 821, § 3, for concession to pious institutions.—Vermeersch, *Epitome J.C.*, II. n. 97.) If only one Mass is said by a Priest on Christmas Day, it ought to be the one corresponding as nearly as possible to the time at which he may celebrate. The Purifications in the vase may be received by the Priest at his last Mass, along with the usual ablutions of the fingers, when he says, *Corpus tuum Domine*, or they may be absorbed with cotton, dried and burned to ashes,

*Cf. Code. *In nocte Nativitatis Domini inchoari media nocte potest sola Missa conventualis vel parochialis, non autem alia sine apostolico indultu* (Code, Can. 821, § 2). Also Can. 821, § 3. See *Ordo* for Christmas Day, and Capello, *De Sacramentis*, vol. i., p. 650.

and thrown into the Sacrament, or all at once the vase may be emptied direct into the Sacrament.

3. According to a Decree of S.R.C., 20th July, 1686, a genuflection is not to be made to a Chalice unpurified, as in the above case.

4. On Christmas Day, having taken the Precious Blood at the first and second Masses, he will follow what is laid down in Appendix I., No. 1, page 166. He must pay particular attention, when putting on the Veil of the Chalice and taking it off, not to let the Paten fall. It would appear becoming to wipe the Paten with the Purificator, before using it at the second and third Masses, out of respect to any portion of the Precious Blood adhering, perchance, to the back of it. (See Missal, edit. typ.) The Purificator should be placed on the Chalice.

5. After the consumption of the Precious Blood at the first and second Mass the Priest should purify his fingers in a special glass vessel, as described in Appendix I., No. 1. At the Offertory of the second and third Masses, he places the large particle on the Paten, placing the Chalice on the inverted Pall to his right; after offering the Host, he passes to the right, places Purificator on foot of Chalice, holding it with the forefinger and thumb of left hand on stem of Chalice, and pours in wine and water in usual manner, but does not wipe interior of Chalice with Purificator.

IV.

THE NEWLY-ORDAINED PRIEST'S FIRST MASS.

1. The newly-ordained Priest, having duly prepared himself by a course of spiritual exercises and a special review of his life, and having been fully initiated under the guidance of a Priest well versed in the rites and ceremonies, comes to the place where he is to vest and celebrate.

2. The altar and vestments should be arranged as on the occasion of a feast day of the first class. Two Acolytes in cotta, and the Assistant, vested in cotta, who may also wear a Stole of the colour of the day, if it be customary, at the Consecration and at the Communion—(Haegy I., p. 301), will await his coming. A cope may be used by the Assistant if he be one of the higher order of the clergy.*

3. All being ready, the second Acolyte carrying the book containing the *Veni Creator*, the verse and Prayer of the Holy Ghost; and the first Acolyte the Missal; the Celebrant having the Assistant at his right hand, walks last, with the Chalice in his hands. The Chalice and Missal being arranged, they all kneel on the lowest step and chant or recite the *Veni Creator, Emitte, Domine exaudi, etc.*, and then rising, the Celebrant says *Dominus vobiscum, Deus qui corda, etc.*

4. The Assistant always stands at the Missal, and inclines, genuflects, and signs himself with the Celebrant,

*There may be torches from *Sanctus* to the Priest's receiving the Chalice.

before rather than after him, but so as not to disturb or distract him.

He does not extend or raise his hands, or turn towards the people, or kiss the book or altar. Nor does he bless the people or do anything the Celebrant does, as Celebrant. If the Celebrant is straying, he, by some sign or word keeps him right. The Assistant kneels during the Consecration and Elevation.

5. At the Communion of the people the Assistant, if he thinks it useful, may hold the Paten at the right of Celebrant.*

6. After Mass, on returning to the Sacristy, the Celebrant blesses each of the three, saying, *Benedicat te omnip. Deus, Pater*, etc., and afterwards his relatives.

7. The three Votive Masses are to be said on semi-doubles or non-privileged ferials. The third for the Dead is to be the *Missa quotidiana*, with three prayers.

8. The new Priest should observe the Rubrics of the Missal to the letter. They are to be studied and consulted by him specially during the first months of his ministry, bearing in mind the instruction given to him by the Bishop: *Fili dilectissime diligenter considera Ordinem per te susceptum ac onus humeris tuis impositum; stude sancte et religiose vivere atque omnipotenti Deo placere ut gratiam suam possis acquirere, quam ipse per suam misericordiam concedere dignetur.*

*After the Last Gospel, if the *Te Deum* or the *Magnificat* is to be recited or sung, the Assistant presents the book to the Celebrant if he should wish to say or sing the versicles and prayer (Haegy I., p. 301).

N

V.

MASSES BY STRANGERS IN A CHURCH OR PUBLIC OR SEMI-PUBLIC ORATORY.

In the New Rubrics of the Missal (*Addit. et Variat.*, tit. 4, n. 6), there is the following regulation: "Omnes et singuli Sacerdotes tam saeculares quam regulares, Missas, etsi Regularium proprias, omnino celebrent juxta Kalendarium ecclesiae, vel oratorii publici in quo celebrant; exclusis tamen peculiaribus Ordinum et ecclesiarum ritibus. Idem servetur in oratorio semi-publico, sive in capella principali seminariorum, collegiorum, piarum communitatum hospitalium, carcerum, et similium. Si vero, juxta Kalendarium ecclesiae aut oratoriorum proefatorum, missae votivae vel aliae permittantur, easdem celebrare valeant, servatis tamen Rubricis et Decretis."

We give a brief explanation of this Rubric:—

1. According to it all priests saying Mass in a strange church must follow the *Kalendarium* or *Ordo* of that church, but is not bound to conform to the special rites of the Orders owning the churches.

2. By "all priests" are meant both seculars and regulars, except Cardinals and Bishops, who by the Code (Can. 239, § 1, n. 9 and 349, § 1, n. 1) are permitted to follow their own *Ordo* in all churches.

3. By "*aliena ecclesia*" is understood: 1°, a church properly so called; 2°, a public oratory; 3°, a semi-public oratory (including the private oratories of Bishops and Cardinals). In a seminary the principal oratory is semi-public; the others, if any, are also semi-public (Can. 1188). According to Canon 1188, 3°, oratories in a family residence are private.

4. By the "Mass" is meant all Proper Masses, even those of Regulars.

5. In every respect the priest should follow the *Ordo* of the strange church as if it were his own, viz., as to the rite of the Feast, the number and selection of the prayers, the Creed, Preface, etc. But he is not bound to follow the peculiar rites of Regulars and churches (e.g., the (Dominican Rite), (Addit. et Variat. in Rubr. Miss. Tit. iv. 6), or the Proper ecclesiastical rites of some churches, as *v.g.*, the Ambrosian Rite in the Diocese of Milan.

6. If in the *Ordo* of these strange churches, etc., Votive or other Masses are permitted he can celebrate them, observing, however, the Rubrics and Decrees.

7. In private oratories the priest follows his own *Ordo*. There are some days on which Mass is forbidden in Private Oratories: these are Christmas Day, the Feast of the Epiphany, Easter Sunday, Ascension Thursday, Whit Sunday, the Assumption B.V.M., the Immaculate Conception, Feast of SS. Peter and Paul, All Saints, the Sunday to which is transferred the External Solemnity of the Principal Patron of the place, the Sunday to which is transferred the External Solemnity of Corpus Christi, the Thursday, Friday, and Saturday of Holy Week (Brehm. Synopsis. Addit. et Var. p. 213. Edit. Typic, Miss. Roman.).

8. When a Church is entrusted to an Order, the Calendar of the Order is that of the Church for all celebrating in it, as the following decision shows:

"In Ecclesiis alicui Religiosae Familiae *concredit*, Sacerdotes exteri in illis celebrantes tenentur sequi Kalendarium ejusdem Familiae proprium, si habetur?" "Affirmative." (*S.C.R.*, 15 Dec., 1899. 4051). But if a Cathedral is confided to Religious, the Calendar of the Diocese must be followed. (*S.C.R.*, March 20th, 1915).

*For the Defectus Missae consult the Roman Missal.

LAUS DEO
ET BEATISSIMAE VIRGINI MARIAE SINE LABE
CONCEPTAE
BEATOQUE JOSEPHO SPONSO EJUS
AC SANCTO VINCENTIO A PAULO VIRO APOSTOLICO
CLERI UNIVERSI PATRONO AMANTISSIMO . .

INDEX.

(Abbreviations : N. = NOTE;

p. = PARAGRAPH)

	PAGE		PAGE
ABSOLUTION after Mass		CANDLES at Mass, TWO	
for the Dead	136	only	59
A cunctis at N.	72	— a third extra	59
After last Gospel, does		Canon, how it begins	92
Priest bow to Cross?	17	Cap necessary	55
Agnus Dei, when varied	46	Chalice, how wiped	121
Alb, how to put it on	52	Church, entering for	
Altar Chart, where signed	127	Mass	56
Antistite nostro, when		Ciborium, after conse-	
omitted, etc.	93	cration	98
BIRETTA or Cap	56, 57	Cincture, how put on	53
Bishop's Low Mass	147	— its material and	
— name and Pope's	93	colour	53
— Prayer	36	Collect, ordered and	
Blessing, how given	126	omitted	36
Book, removed by the		Collects etc. when for-	
Priest	76	gotten	123
Bows, how distinguished	14	Commemorations	35
Bows, before Mass	14	Common of One or Many	
Bows, moderate when	15	Pontiffs	164
Bows, when made or		Communicantes	96
omitted	16	Consecration of particles	
— at name of B.		— special advices	98
Trinity	16	Corporal, extended fully	
Breast, when struck	31	before Mass	58
Burse, nothing carried on		Council of Trent in-	
it	51	junction	vi
		Creed, rules for	40

	PAGE		PAGE
Cross, its position . . .	10	— how extended and joined	23
— never put on throne of B. Sacrament . . .	10	— various ways	25
— signs of, how made	28, 92, 107	Holy Water, to be taken	55
		Host and Cross	115, 116
		Humiliate	124
DATES of Saints' feasts			
in Canon	96, 106	INSTRUMENTUM Pacis N.	113
Dies irae	135	Ite Missa est, rules for	46
Duplicating	166		
EXCEPTIONAL Bow 105			
Eyes cast down	9	JOINING hands	68, 72, 92
— when raised	9	KISSED, what? how?	7
— when fixed on B. Sacrament	10	Kyrie, not answered	67
FERVORINOS	116	LAST Gospel, rules for	47
Fingers, part washed	116, 117	Low Mass at Exposition Altar	138
Forgotten Collects or Secrets	N. 123	Low Mass, and a Prelate presiding	142
Fruits of the Mass	N. 94		
GENERALS of Orders and bugia 150			
Genuflect, how	11	MANIPLE, where	53
Genuflection, two kinds	12	Mass, parts omitted	61
— during Gospel, how	12	— Preparation for	xiii, 49
— on both knees	12	— Thanksgiving after	xv
Gloria—Votive Mass?	152	— out of one's own Church	50, 174
		— before it, look at Ordo	50, 174
HANDS, how joined and when 19			
— not against Chasuble	19	— ends of	x
— how on the altar	19	— its fruits	N. 94
— at Mementos	20	Mass mementos	N. 95
— disjoined	21	— of the dead	105
		— bis in die	166
		— Midnight	170

	PAGE		PAGE
— of the Priesthood		SACRIFICE of Mass, its	
of Christ	159, 163	fruits N.	94, 95
Mea Culpa	62	Sacristy, if behind altar	57
Meditation at Altar	117	Saints in the Canon	96, 106
Mementos, time re-		Salutations, to and fro	56, 57
quired	94, 105	Server of Mass	58, 63
Missal, how divided	50	Should know by heart	1
NEWLY-ordained	172	Spectacles at Mass	51
New Priest's first Mass	172	Spoon	84
		Stole, allowed Chaplain	172, p. 2
ORATIO "Fidelium"	135		
Orate fratres, un-		TABLES for Votive	
answered	88	Masses	160, 161
Oremus	70	Thanksgiving	xvi
		Tones of voice	3, N. 4
PARTICLES for consecra-			
tion	58, 118	VEST, where	51
Particles clinging	119	Vestments	53, 54
Parts by heart	1, 2	Voice should be varied	3
Paten, where kissed	N. 8	Votive Mass pro sponsis	162
Pause, after receiving		Votive Mass of S. Heart	161
Chalice	119	— Christ, the Eternal	
		High Priest	159
QUANTITY of wine	83		
— of water	84	WASHING hands	130
		Water, how much, and	
RELIC, when exposed	55, 56	how	83
Requiems on Doubles	133	Wine, quantity of it	83
Rubrics of Mass pp.	1, 2	Wiping Chalice	83