

The
DOMINICAN CEREMONIAL
for
MASS AND BENEDICTION

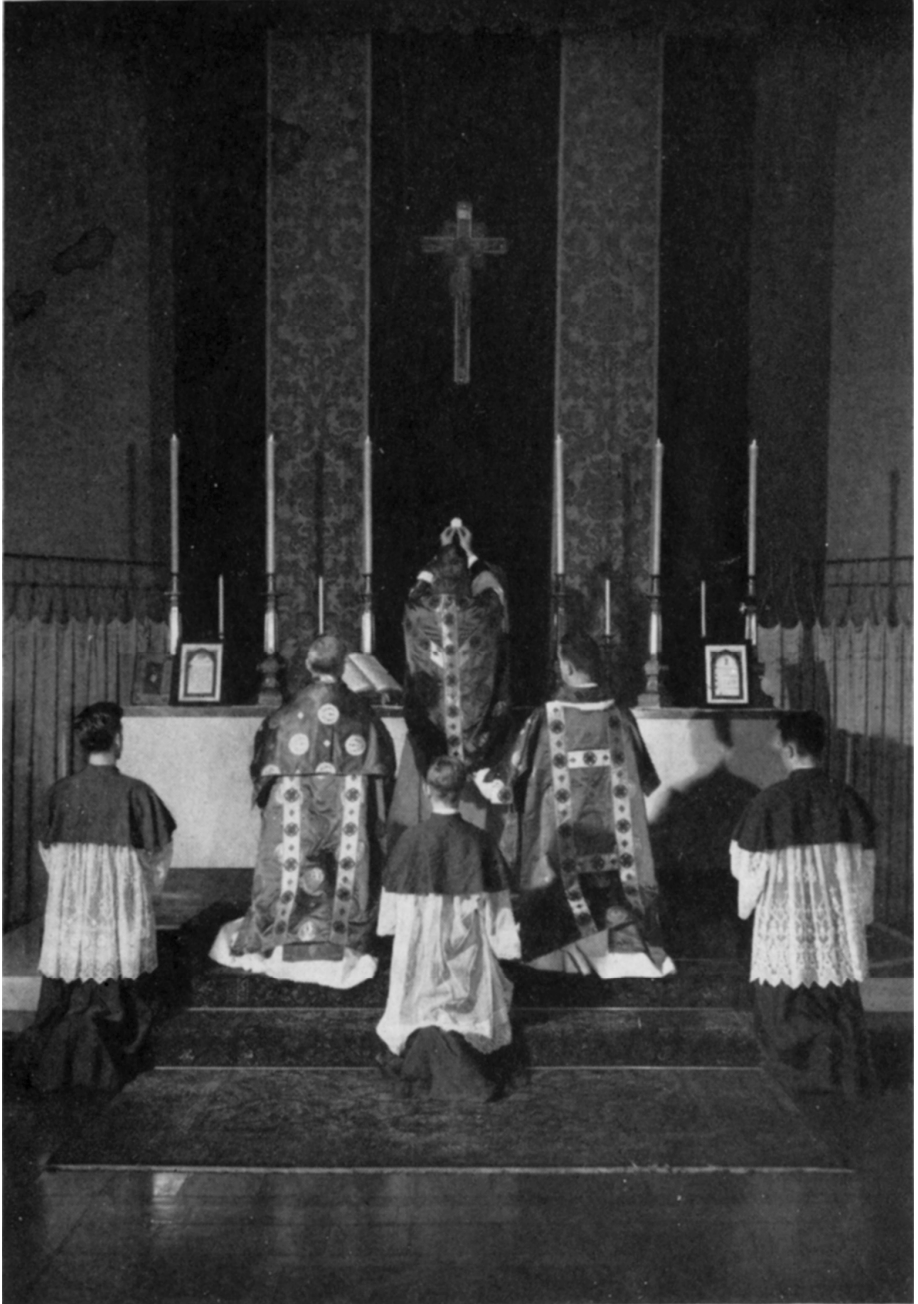
Compiled by
William R. Bonniwell, O.P.

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Position of Ministers at Elevation

The
DOMINICAN CEREMONIAL
for
MASS AND BENEDICTION

Compiled by
WILLIAM R. BONNIWELL, O.P.



New York
1946

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Sacerdos ne omittat ad Eucharistici Sacrificii oblationem sese piis precibus disponere, eoque expleto, gratias Deo pro tanto beneficio agere.

Summa pietas et debita gravitas a Fratribus adhibeantur in celebratione Missarum, curentque omnes Fratres servare uniformitatem in ritu, caeremoniis et rubricis.

—Dominican Constitutions (no. 583)

FOREWORD

St. Dominic, throughout his entire life, manifested a profound love of the sacred Liturgy. This deep predilection strongly influenced the Order he founded. Not only did his Order take extraordinary pains to secure and perfect a most befitting ceremonial for the liturgical worship of God, but, down through the ages, innumerable General Chapters have manifested an unvarying and sincere concern for the proper performance of the liturgical duties of the Brethren.

Nor is this conduct strange; for the Liturgy is nothing else than the Church at prayer. It is the official language and action of God's Church by which man addresses Almighty God in sacrifice, praise, propitiation, and supplication. For many centuries, learned and saintly men have carefully considered—from every possible angle—the best way in which to honor God. Their conclusions, adopted and solemnly approved by the Church, we call rubrics. This is why we should seek to carry out in every detail the rubrics in our public worship of God. For an individual to ignore any rubric, or to change it for his own personal ideas, would be an act of irreverence or presumption.

In the Dominican Order, our guide in the religious

FOREWORD .

ceremonies of the Church is the **Caeremoniale Ordinis Praedicatorum** and the pertinent decrees of the Sacred Congregation of Rites. Copies of the **Caeremoniale** have become very scarce; and while a Liturgical Commission at Rome has been at work for some years in preparing a new edition of the **Caeremoniale**, it may yet be several years before this work is finished and approved. Accordingly, so that the beautiful ceremonies of our venerable rite may not suffer in the interim, I have had this Cereimonial for Mass and Benediction prepared for the Brethren of the St. Joseph Province.

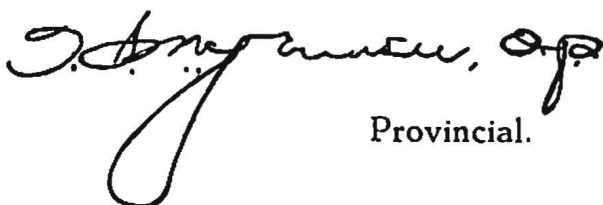
No rubrics have been inserted which do not enjoy the proper sanction. Where our **Caeremoniale** is vague or lacking, investigation was made first as regards the relevant decrees of the Sacred Congregation of Rites and then as regards the customs of the principal Provinces of the Order. When the manuscript was finished, it was submitted to a number of competent Fathers throughout the Province that by careful study they might ensure its accuracy. Hence, I have every reason to accept and approve of this Cereimonial.

I take this opportunity to express my gratitude to Father Bonniwell, O.P., who, at my request, drew up this work. I also wish to thank Father W. F. Cassidy, O.P., who greatly assisted him, and also all the other Fathers who in various ways contributed to the completion of the book.

In presenting the Cereimonial to the Province, it is

FOREWORD

hardly necessary for me to recall to the Brethren the fact that the Church and the Church alone possesses the authority to change or to omit the rubrics she has laid down to safeguard Divine worship. I therefore wish to remind all the Fathers and Brothers of their grave obligation, first to know, and secondly to observe, in every detail, the sacred ceremonies of our rite. Nowhere does that obligation bind us more seriously than in the rubrics which pertain directly to the Liturgy of the Holy Eucharist.

A handwritten signature in cursive script, appearing to read "J. A. ... Provincial." with a large, decorative flourish at the end.

Provincial.

Feast of St. Pius V,
May 5th, 1946.

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DEFINITION OF TERMS USED

The reader is asked to bear in mind the following definitions, otherwise he incurs the risk of misunderstanding many rubrics in this Ceremonial. For example, the word "genuflection" in ordinary use may refer to the bending of one or two knees; but in this Ceremonial, the word is *always* used to mean the bending of *one* knee. Similarly, the word "kneel" in this book *always* means *both* knees.

These and similar ambiguous terms are made clear by the following definitions:

Genuflect: to bend only *one* knee (always the right knee). Cf., definition of **Kneel**.

Gradine: the shelf above the altar. Used to hold candlesticks, flowers, etc.

Gremial: an oblong, silk veil placed over the laps of the higher ministers when they sit down. (It is termed the "mappula" by our **Caeremoniale**; cf., 987).

Kneel: to place one's self on *both* knees. Cf., **Genuflect**.

Luna: the metal frame of gold or of gold plate, used to hold the large Host. (Various writers call it a pyx, a lunula, a lunette). Cf., **Theca**.

Minister: any of the (higher) ministers: celebrant, deacon or subdeacon.

Pax-tablet: a small plaque or tablet with a cross or the image of a saint on it. It is used for the "kiss of peace." (Our *Caeremoniale* calls it: "instrumentum pacis," "aliqua imago sacra," etc.; cf., 501, 941, 1038, etc.).

Predella: the platform on which the priest stands while saying Mass. (Various writers call it the platform, the foot-pace, the "suppedaneum").

Procession: used as meaning a Procession such as is held on Easter, Corpus Christi, etc.; or, as is held on a Sunday in honor of the Holy Name, or in honor of the Rosary, etc. It does *not* apply to the going down the aisle by the celebrant for the *Asperges* or to the passage of the ministers from the sacristy to the altar.

Sedilia: the bench near the altar for the ministers.

Theca: the small round metal case in which the luna is kept while in the tabernacle. (Various writers call it a pyx, a custodial.)

Top Step: in this book, it always means the first step below the predella—it never means the edge of the predella.

INTRODUCTION

GENERAL RUBRICS

INTRODUCTION

General Rubrics

To avoid endless repetition, certain general rubrics are here set forth; they will be seldom repeated. Hence the necessity of keeping them constantly in mind.

1. *Signs of the Cross*

a) **Blessing One's Self**

The minister places his left hand at the lowest part of the breast; the right hand, with the fingers extended and joined and the palm toward the minister, touches the forehead, breast, left shoulder and lastly the right shoulder.

In this book, the expression "he blesses himself" always means this manner of making the cross.

b) **Blessing Others or Blessing Some Object**

The left hand, unless otherwise occupied, is placed on the breast; the fingers of the right hand are extended and joined (except after the Consecration), and the hand is held sideways with the little finger toward the person or object to be blessed.

c) **From *Te Igitur* to the Consecration**

From the *Te Igitur* to the Consecration of the Host,

the priest makes the sign of the cross with the thumb and first two fingers extended and joined, the others turned in toward the palm.

d) From Consecration to the Ablutions

From the Consecration until the ablutions have been taken, the priest makes all signs of the cross with thumb and forefinger of his right hand held together and the last three fingers extended and joined.

e) Tracing Small Crosses

Unless his left hand is occupied, the minister places it on his breast and makes on the prescribed object a small sign of the cross with the front part of his right thumb, holding the other fingers extended and joined and pointing somewhat to the left.

All signs of the cross are made in the form of a Greek cross; that is, the two lines crossing each other are of equal length and at right angles to each other:

i) They are of equal length. The length is proportioned to the object being blessed. Thus, in blessing water in a cruet, the lines need not exceed a few inches, while in blessing the people, the cross should be of the same size as the cross with which the priest blesses himself.

ii) They are at right angles; therefore, they are not quasi-circles. After having made the direct line, the hand or thumb is returned to the middle of that line and then moved to the left to form the transverse line.

2. *Positions of the Hands*

During the Mass, the minister generally remains either with his hands joined or with them elevated.

a) **With Hands Joined** (*junctis manibus ante pectus*)

The hands are held palm to palm, the fingers extended and joined; the thumbs are crossed, the right thumb over the left. The hands so joined are held against the breast, with the fingers pointing somewhat upward. This is the standard position of the hands, to be kept at all times except when a special rubric directs otherwise.

b) **With Hands Elevated** (*manibus extensis et elevatis*)

With his elbows separated the width of his body, the celebrant holds up his hands with the fingers extended and joined; the hands are held a little beyond the shoulders, just enough to be visible from behind, while the finger-tips do not exceed the height of the shoulders. The palms do not face each other, as in the Roman rite; instead, they are turned to the front.

c) **From the Consecration of the Host to the taking of the ablutions**

When the celebrant places his hand (or hands) on the altar, he takes care to place them on the corporal; before and after this part of the Mass, he places his hands outside the corporal.

d) From the Consecration of the Host until the ablutions have been taken

The celebrant keeps joined the thumb and forefinger of each hand, except when he touches the Host. When he handles anything else (chalice, page of missal, pall, etc.), he takes the object between his forefinger and the middle finger, keeping his thumb and forefinger joined.

3. Tones of Voice

The *Caeremoniale* distinguishes three different tones of voice to be used in a Low Mass; the clear, the moderate and the low.

a) The clear voice (*vox clara et intelligibilis*)

This is a tone loud enough to be heard and understood by the friars in choir (*Analecta O. P.*, 1914, 323); or, in a parish church, by the people near the front of the church.

If several priests are saying Mass at the same time, they must soften their voices so as not to disturb one another. This modification, however, does not appear to apply to the celebrant of a Conventual or of a parish Mass.

b) The moderate voice (*vox mediocris*)

This is a tone loud enough to be easily heard and understood by all near the altar, namely, by those who are in the sanctuary.

c) The low voice (*vox secreta*)

This is a tone loud enough to be heard only by the one uttering it. It should not be audible to the server.

The three tones of voice are used as follows:

a) **The clear voice** is used in a Low Mass for whatever is prescribed to be sung by choir or ministers in a Solemn Mass. In addition:

- i) In nomine Patris, etc. (at beginning of Mass).
- ii) Confitemini Domino quoniam bonus.
- iii) Nobis quoque peccatoribus.¹

b) **The moderate voice** is used for:

Confiteor (entire).
Misereatur vestri, etc.

¹ A detailed list of all that the priest says in a clear voice follows:

In nomine Patris, etc. (beginning of Mass).
Confitemini Domino quoniam bonus.
Officium (Introit).
Kyrie eleison (entire).
Gloria in excelsis (entire).
Dominus vobiscum. Every time it occurs, except at the last Gospel.
Flectamus genua.
Oremus and Oratio (or Orationes).
Prophecies or Lessons (before Epistle).
Epistle.
Responsory (Gradual).
Alleluia-verse.
Tract.
Sequence.
Gospel.

Credo.
Offertory-verse.
Preface (entire).
Sanctus, Sanctus, Sanctus, etc.
Nobis quoque peccatoribus (these three words only).
Per omnia saecula saeculorum (before the Pater noster).
Pater noster (entire—except the response: Amen).
Per omnia saecula saeculorum (before Pax Domini).
Pax Domini, etc.
Agnus Dei (entire).
Communion-verse.
Oremus and Postcommunion prayer (or prayers).
Humiliate capita vestra Deo.
Ite; Missa est (or Benedicamus Domino, or Requiescant in pace).

Absolutionem et remissionem, etc.

Adjutorium nostrum in nomine Domini.

Orate fratres (these two words only)

Blessing at the end of Mass

Last Gospel.

c) **The low voice** is used for the rest of the Mass.

The spoken tones at a Solemn Mass are the same as those at a Low Mass with this exception; while the choir is singing anything the celebrant would recite in the *clear voice* at a Low Mass (for example, the **Kyrie**), the priest lowers his voice so as not to disturb the singing.

4. The Reverences

The ministers show their reverence in three ways:

- a) by bowing or inclining;
- b) by genuflecting;
- c) by kneeling.

a) Bows or Inclinations

The bows of the ministers at the altar are not the same—despite the identity of names—as those used by the choir. Thus, a “profound bow” made by a minister at the altar and a “profound bow” made by a religious in choir, are quite different.

The bows or inclinations made by the ministers are of three kinds; slight, moderate and profound.



The Slight Bow



The Moderate Bow

i) **The Slight Bow (*paululum caput inclinat*)**

This is a small inclination of the head with only the slightest bending of the shoulders.

ii) The Moderate Bow (*inclinatio capitis, reverentia capitis, reverenter, etc.*)

This is made by bending to a moderate degree, the head, the shoulders and the body.

iii) The Profound Bow (*inclinatio profunda*)

The head and body are bent forward so far that it would be possible to touch the knees with the fingers.



The Profound Bow

b) *Genuflecting*

A genuflection is made by bending the right knee until it touches the floor near the heel of the left foot.

c) *Kneeling*

A minister kneels by bending the right knee until it rests on the floor near the heel of the left foot and then placing the left knee beside the right knee.

In the following pages, "kneeling" always means placing both knees on the floor, and "genuflection" always means bending only one knee to the floor.

Any exceptions and additions to the foregoing rules will be noted in their proper places.

5. *The Preparation of the Celebrant*

Since the priest, in saying Mass, fulfills the most exalted function God's minister can perform, he must scrupulously prepare himself, body and soul, for so sublime an office.

He must be free from censure, in the state of grace, and be fasting from midnight. Having said at least Matins of that day, he is required to prepare himself by fervent prayer so that he may celebrate as worthily as possible the Holy Sacrifice.

Even his appearance and attire should be beyond all criticism. The Sacred Congregation of Rites has declared (no. 3268) that the celebrant must wear during Mass the same kind of shoes which the clergy usually wear *in public*. Such a law is hardly necessary as no

priest of God would think of wearing slippers, sneakers, or the like, while offering up the Sacrifice of the Mass.

In America, where the religious habit is not worn in public, the clergy are required to wear black clothing; no other color is permitted. Therefore, even in summer, the suit which the celebrant wears under his habit must be black. White, or light-colored slacks are improper as well as undignified for so sacred a ceremony.

Finally, the priest must wear the entire white Dominican habit. The practice of laying aside the capuce when about to vest, has been repeatedly and strongly condemned by numerous General Chapters of the Order.

6. *The Server of the Mass*

The Church requires, under pain of mortal sin, a server for Mass. Since, in our houses, the individual religious cannot make private arrangements for a server, there rests a grave responsibility on the superior of the house to provide servers for all who say Mass at a reasonable time.

At a private Low Mass, only one server is allowed, unless the celebrant is a bishop.

For Masses that are not private, some exceptions are permitted. The celebrant may have two servers:

- a) at a Conventual or at a Community Mass;
- b) at a parochial Mass, if it is *pro populo*; or if it takes the place of a Solemn or High Mass; or if it is the principal Mass on a holy day of obligation; or if it is a special occasion, e.g., a General Communion.

PART ONE

THE LOW MASS

LOW MASS

CHAPTER ONE

The Vesting of the Celebrant

After the priest has completed his preparation for the Holy Sacrifice of the Mass, he takes the missal and marks the proper places. Then he washes his hands, saying:

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

He now prepares the chalice.¹ Wiping it carefully with a clean purificator, he places the purificator over the mouth of the chalice; over this, he sets the paten with a host. Over the paten, he places the pall and veil, and upon the veil the burse containing the corporal. The opening or mouth of the burse should be toward the priest when he is carrying the chalice.

The veil is arranged in such a way that it *completely*

¹In the Dominican rite, it is the celebrant—not the sacristan—who prepares the chalice for the Low Mass. In the Solemn Mass, it is the subdeacon.

conceals the chalice on one side; on the opposite side, the veil is folded back over the mouth of the burse.²

The priest is now ready to vest. He first draws the cowl over his head. He then blesses himself saying: **In nomine Patris, et Filii, et Spiritus Sancti. Amen.**

Taking the amice by the two upper corners, he makes with his thumb a cross in the center of the amice and leaning over, kisses it. The amice should cover the entire top of the head. While placing it on the head, the priest says:

Impone, Domine, capiti meo galeam salutis, ad expugnandos omnes diabolicos incursus. Amen.

He crosses the strings in front, passes them around his body under the arms and brings them again to the front where he ties them.

He next puts on the alb, saying:

Dealba me, Domine, et munda cor meum, ut in Sanguine Agni dealbatus, gaudiis perfruar sempiternis. Amen.

² Formerly, we did not use a chalice-veil; we adopted it in modern times (with its rubrics) from the Roman rite; hence there is no special "Dominican" way of arranging the veil.

The part of the chalice which is to face the people must be completely covered by the veil (S.R.C. 2313-2464). On the opposite side of the chalice, the veil is folded back so that the priest may see where to take hold of the chalice and also that he may carry it more safely.

While girding himself with the cincture, he recites the prayer:

Praecinge me, Domine, cingulo puritatis et exstingue in lumbis meis humorem libidinis, ut maneat in me virtus continentiae et castitatis. Amen.

Having fastened the cincture, he should take care that the alb hangs evenly all around, to the height of about one inch from the ground.³

Picking up the maniple, the priest kisses it in the middle where the cross is and puts it on his left forearm, saying:

Merear, Domine, portare manipulum fletus et doloris, ut cum exultatione recipiam mercedem laboris. Amen.

He takes the stole in both hands, kisses the cross in the center and puts it about his neck; then he crosses the two halves of the stole (the right half over the left side); he secures the ends on either side by looping the cincture over them. While doing this, he says the prayer:

Redde mihi, Domine, obsecro stolam immortalitatis, quam perdididi in praevaricatione primi parentis: et quamvis indignus accedo ad tuum sacrum mysterium, merear tamen gaudium sempiternum. Amen.

³In the front of our missal are seventeen pictures illustrating the rubrics. Many of these pictures are incorrect in their details. The first picture (showing the vesting of the priest) and the last picture (showing him giving the blessing), are both wrong in representing the alb as being three or four inches above the ground.

Finally he puts on the chasuble, saying:

Domine, qui dixisti: Jugum meum suave est et onus meum leve: fac, ut istud portare sic valeam, quod consequar tuam gratiam. Amen.

He now takes the chalice by the node with his left hand and lays his right hand on the burse in such a way, however, that the thumb touches the chalice.⁴ With his head covered by cowl and amice, the priest makes a moderate bow to the cross in the sacristy and, following his server, proceeds with religious dignity to the altar.

By "religious dignity" is meant that the priest goes to the altar, walking at a moderate pace, without any suggestion of haste; that he is not gazing around the church but is keeping his eyes cast down.⁵ He should utilize these moments on his way to the altar to ask God most earnestly to make him worthy of the great act he is about to perform.

⁴ It is now permitted to carry the tabernacle key on top of the burse; but anything else is forbidden (e.g. eye-glasses, handkerchief, etc.). As regards a handkerchief, it is prudent to tuck it inside the alb, before leaving the sacristy; people are shocked when they see a priest at the altar pull up his vestments and habit in order to get his handkerchief.

⁵ Whenever the priest faces the people (except when he is preaching to them), he does not gaze at them but, to avoid distraction, he keeps his eyes cast down. He does this not only on his way from the sacristy to the altar but also at every *Dominus vobiscum*, at the *Orate fratres*, during the prayers for the Communion of the laity, at the *Ite*; *Missa est*, at the last Blessing, and upon his return to the sacristy.



Priest Leaves Sacristy for Altar

If the sacristy is behind the altar, the priest comes out on the Gospel side and returns to the sacristy by the epistle side.

On his way, the priest may pass, either in front of or at the side of:

- 1) an altar where the Blessed Sacrament is reserved; he should genuflect.
- 2) an altar where the Blessed Sacrament is exposed; with head uncovered, he kneels (i.e. both knees) for a moment only, and then continues on his way leaving head uncovered.
- 3) the high altar; if it has no tabernacle, he should bow moderately to the crucifix.
- 4) an altar where Mass is being said:
 - a) if it is before the Consecration or after the Communion, he makes no reverence whatever, unless it is the high altar;
 - b) if the Consecration is taking place, or if Communion is being distributed, he uncovers his head and kneels. If the former, then after the chalice has been replaced on the altar, he covers his head and continues on his way. If Communion is being given, after a moment's adoration, he arises and continues on his way with head uncovered.
 - c) from after Consecration to the Communion, he genuflects without uncovering his head.

CHAPTER TWO

Mass When Blessed Sacrament Is Not on Altar

When the priest arrives at the altar, he makes a profound bow. Then he ascends the steps, and, placing the chalice on the altar to the left, takes the corporal from the burse. The burse is placed on the Gospel side and the corporal is unfolded in the middle of the altar. Removing the veil, then the pall, the priest puts the paten with the host on the corporal. The purificator is now removed from the chalice and laid on the altar, along the right side of the corporal.

He takes the chalice in his left hand by the node and goes to the Epistle side. Here he receives in his right hand the cruet of wine from the acolyte and pours a little wine into the chalice to one side.

When the acolyte says **Benedicite**, the priest makes a small sign of the cross over the water, saying: **In nomine Patris, et Filii, et Spiritus Sancti**, and, taking the cruet allows a few drops of water to fall into the middle of the chalice. He returns to the middle of the altar, places the chalice on the corporal and wipes the inside of the chalice with the purificator. He replaces the paten and the host on the chalice, covers it with pall and veil and sets the chalice on the corporal in the middle of the altar.

Going to the missal, he opens it to the Mass to be said and returns to the middle.¹ With both hands he uncovers his head and adjusts the cowl and amice about his neck, saying in a low voice: **Actiones nostras, etc.**

He turns to the right, goes to the top step and then faces the altar. If the predella has no steps leading to it the celebrant stands on the floor.

Prayers at Foot of Altar

After a profound bow, the priest begins in the clear and intelligible voice: **In nomine Patris, et Filii, et Spiritus Sancti. Amen.** At the same time, he blesses himself; after which, he joins his hands. He continues: **Confitemini Domino quoniam bonus.**

Upon the response of the acolyte, the priest says in the moderate voice: **Confiteor Deo omnipotenti, etc.**

He does *not* strike his breast at **mea culpa** but keeps his hands joined; he remains profoundly inclined until he has finished **Absolutionem et remissionem, etc.**

If the server does not know the responses, the priest says the **Confiteor** only once, using the **Confiteor** said in the private recitation of Prime.

When the acolyte replies **Amen**, the celebrant stands erect and says: **Adjutorium nostrum, etc.** He does *not* bless himself at these words or at **Absolutionem, etc.**

¹The server is not permitted to open the missal (S.R.C. 2572.5).

He goes up to the altar, makes a profound bow, during which he says: **Aufer a nobis, etc.**

At **Per Christum**, he traces with his thumb a small cross at the middle of the altar and kisses it, resting his hands extended on the altar on either side of the corporal (See General Rubrics, p. 7). Then, standing erect, he blesses himself, saying: **In nomine Patris, et Filii, et Spiritus Sancti. Amen.**

Introit and Kyrie

Going to the missal, he begins the **Officium** or **Introit**. At the **Gloria Patri, etc.**, he turns a little toward the cross and makes a slight bow.

The **Kyrie eleison** is recited at the Epistle corner alternately with the acolyte. If the **Gloria in excelsis** is to be said, the celebrant goes to the middle to begin it. At the words **Gloria in**, he lays his hands extended on the altar: at **excelsis**, he elevates them; at **Deo**, he joins them, bowing his head moderately to the cross. Then, he returns to the missal from which he reads the rest of the hymn, taking care to bow his head moderately to the book at the words indicated in the missal.

The hymn finished (or, after the **Kyrie** has been said, if there is no **Gloria**), the celebrant turns to the people. In so doing, he pivots about in the same spot, so that his back will be directly in front of the missal.

With his hands elevated (see General Rubrics, p. 7), he says: **Dominus**. Then he joins his hands, saying: **vobiscum**. This manner of extending the hands is always



Position of Hands at the Oratio

observed except at the **Unde et memores**. He returns to the missal by the same way, that is, by turning to his left.

Orationes

With hands joined, the priest bows slightly to the cross and says: **Oremus**. While saying the **Oratio** (or **Collect**), he extends his hands in the manner described above. At **Per Dominum**, etc., he joins his hands and makes a slight bow to the cross. But if the **Oratio** concludes with **Qui vivis et regnas**, he joins his hands but makes *no* bow.

If there are any memories to be made, he says them in the same manner but he says **Oremus** only before the first one.

If **Flectamus genua** is said before an **Oratio**, he raises the front part of the chasuble with both hands and holds it against the edge of the altar; then he kneels. The acolyte answering, **Levate**, the priest arises and says the **Oratio**.

Epistle and Gospel

The **Oratio** (or **Orationes**) finished, the celebrant reads the **Epistle**, his hands crossed and resting upon the book or on the altar. Finishing the **Epistle** or the **Lesson**, he raises his hands and joins them. He then reads the **Responsory**, **Alleluia** or **Tract**, or **Sequence**, according

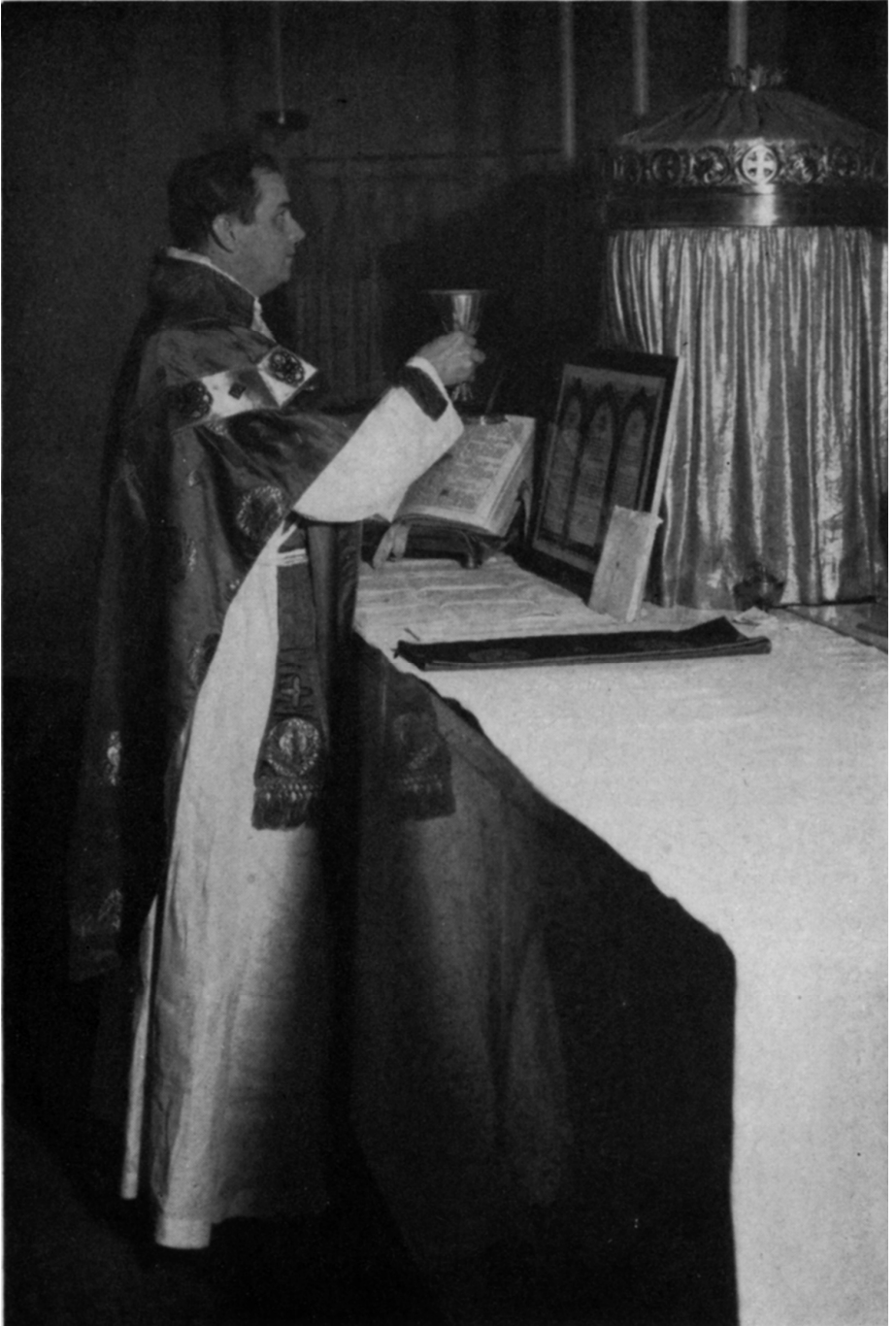
to the season. If there occurs any word calling for a genuflection, he genuflects resting his hands on the altar.

After the Alleluia (or Tract), he goes to the middle where he makes a moderate bow to the cross and says secretly: *Dominus sit in corde meo*, etc. Then he goes to the Gospel corner, places the missal in a somewhat diagonal position, and stands at a slight angle to the altar, facing the missal.

The celebrant, resting his hands joined on the missal, says *Dominus vobiscum*. At the words *Sequentia*, etc., he traces with his thumb a small cross on the book at the beginning of the Gospel and, at the response of the acolyte (*Gloria tibi, Domine*), he traces similar crosses on his forehead, mouth and breast; then he blesses himself.

Again resting his joined hands on the missal, he reads the Gospel. If a genuflection is called for, he rests his hands on the altar and bends the knee toward the book—a rule always to be observed when there is a genuflection during the Gospel. Whenever he pronounces the name of Jesus or of Mary, he bows his head. At the end of the Gospel, he blesses himself and again traces with his thumb a small cross on the missal at the beginning of the Gospel, saying: *Per Evangelica dicta deleantur nostra delicta*. Bending over the book he kisses the Gospel where he made the cross.² He now straightens the missal so that it is parallel with the front of the altar.

²He does not lift the missal, as secular priests do.



Maximum Height of Chalice at Offertory

Credo

He goes to the middle of the altar, rests his hands extended on it and says: **Credo**. At **in unum**, he raises his hands; at **Deum**, he joins them and makes a moderate bow to the cross. He returns at once to the Gospel corner where he reads the rest of the **Credo** in the book, while he holds his hands joined before the breast. At **Dominum Jesum Christum**, he bows his head moderately toward the book. At **descendit de coelis**, he goes to the middle and kneels for the words: **ET INCARNATUS EST DE SPIRITU SANCTO EX MARIA VIRGINE: ET HOMO FACTUS EST.**

While kneeling, he holds the chasuble against the altar's edge as was prescribed for **Flectamus genua**. He then returns to the book for the rest of the **Credo**. At **simul adoratur**, he bows his head moderately toward the book and at **Et vitam venturi saeculi. Amen** he blesses himself.

Offertory-verse

After the **Credo** (or after the Gospel, if there is no **Credo**), he comes to the middle and turns to the people, pivoting about in the same spot. Opening and joining his hands, as before, he says: **Dominus vobiscum**, and returns to the altar by the same way. Opening and elevating his hands and making a moderate bow to the cross, he says: **Oremus**; at the last syllable of the word he joins his hands before his breast.

Going to the book, he reads the Offertory-verse and then returns to the middle, drawing the book nearer to the middle; it is left in a diagonal position. He uses both hands to lift the veil from the chalice. He folds the veil and lays it on the Epistle side of the altar. Placing his left hand on the altar (outside the corporal), he removes with his right hand the pall and places it either on the folded veil or—as is commonly done—upright against the center altar card. Having placed his hands on the altar on either side of the corporal, he says secretly: **Quid retribuam**, at these words elevating his hands. At **Domino pro omnibus, etc.**, he joins his hands.

Saying the words: **Calicem salutaris accipiam**, he takes with both hands the chalice with paten and host on it, his right hand holding the node and his left the base of the chalice.

Suscipe Sancta Trinitas

Elevating it above the corporal to the height of his breast, (the base of the chalice at the height of his breast) and with eyes raised to heaven, he says secretly: **Suscipe sancta Trinitas hanc oblationem, etc.**

At the word **ascendat**, he replaces the chalice in the middle of the corporal, the right hand completing the action. With the left hand, the celebrant removes the paten, and, holding it in both hands, lowers the host on to the corporal in front of the base of the chalice but in such a way that the host does not touch the chalice. He places the paten to the right, partly under the cor-

poral and partly over the purificator; after which, he covers the chalice with the pall. Joining his hands, he makes a moderate bow to the cross and goes to the Epistle corner where he washes his thumbs and forefingers, saying at the same time: **Lavabo inter innocentes manus meas, etc.** He does not continue the psalm further than the words: **et locum habitationis gloriae tuae.**

Having dried his fingers on the towel, he returns to the middle, where, profoundly inclined before the altar, he says: **In spiritu humilitatis, etc.** When he comes to the words: **Et placeat tibi, etc.,** he stands erect.

From now until the ablutions have been received, the priest should be careful neither to turn the leaves of the missal nor to touch anything with the thumb and forefinger of either hand as these are about to handle the Body of the Lord.

Orate Fratres

Turning to the people with his hands raised and extended he says in the moderate voice: **Orate fratres,** then joining his hands, he continues in the low voice, as he turns back to the altar, **ut meum ac vestrum pariter in conspectu Domini sit acceptum sacrificium.** He makes his turn by pivoting in the same place and turning to his right, so that he makes a complete circle.

He says: **Domine exaudi orationem meam, et clamor meus ad te veniat: Oremus,** keeping his hands joined before his breast. But he opens and extends his hands while he says the Secret. At **Jesum Christum,** in the

conclusion, he joins his hands and slightly bows his head to the cross. If there are any memories, he says, with hands joined, *Oremus*, before the first one only: but he opens his hands in the usual way for the prayer, and slightly bows his head to the cross at the last *Jesum Christum*.

Preface

After the Secrets have been said, except for the last termination, the priest rests his hands on the altar on either side of the corporal and begins in the clear voice: *Per omnia saecula saeculorum*. He says: *Dominus vobiscum*, with his hands still resting on the altar; but at *Sursum corda*, he raises and extends his hands. At *Gratias agamus Domino Deo nostro*, he joins his hands, makes a moderate bow to the cross and then extends them to their usual position. At the fourth word from the end of the Preface (generally the word is either *deprecamur* or *canimus*), he joins his hands, and keeping them joined recites: *Sanctus, Sanctus, Sanctus*, etc. He does not bow for these words but at *Benedictus* he blesses himself.

Te Igitur

With his hands joined, the celebrant, profoundly inclined, begins in the low voice *Te igitur*, etc.; at *uti accepta habeas*, he stands erect at the first word; at *benedicas*, he lays his left hand on the altar and with his right hand he makes over the host and chalice the

three crosses as marked in the missal. These crosses are made with only the first three fingers of the right hand. These three fingers are joined and extended while the last two fingers are bent in toward the palm. Having made the third cross at *Haec sancta sacrificia illibata*, he joins his hands before his breast and continues: *In primis quae tibi*, etc. After *Papa nostro*, he inserts the name of the reigning Pontiff; but if the Holy See is vacant, the foregoing words are omitted. After *Antistite nostro*, he supplies the name of the bishop in whose diocese he is celebrating; he does not insert the name of any other superior. If the See is vacant, the words are omitted. The words *Rege nostro* are omitted in America.

Memento Domine

In the *Memento Domine*, at the letters *N. et N.*, the priest lowers his eyes (but not his head). Here he is allowed a brief pause in which he recalls (mentally not verbally), those whom he wishes specially to commend to God.³

Communicantes

At *Communicantes*, the priest once more elevates and extends his hands. At the names of Mary and Jesus,

³Our *Caeremoniale* permits only "a brief pause"—not a prolonged one. The Church approves of the practice of making before Mass a detailed remembrance of all for whom we wish to pray; then, at the *Memento*, of summing up briefly our list "generaliter unico contextu."

he makes a moderate bow. At *Per eundem Christum*, he joins his hands and makes a moderate bow.

Hanc Igitur

He once more opens his hands and begins: *Hanc igitur oblationem*, etc. He does not join his hands at the termination: *Per Christum*, etc., nor does he bow.

Quam Oblationem

At the words: *Quam oblationem*, he lays his left hand on the altar; with his right hand, the thumb and first two fingers extended as before at *benedicas* of the *Te igitur*, he makes three crosses over the chalice and host at the words: *benedictam*, *adscriptam*, *ratam*; then he makes two more, one over the host (at the word *Corpus*), and one over the chalice (at the word *Sanguis*). At the concluding words of this prayer, *Jesu Christi*, he makes a moderate bow.

Qui Pridie

At *Qui pridie quam pateretur*, he wipes clean on the corporal the tips of his thumbs and forefingers. At *manus suas*, he presses down with the forefinger of his left hand the edge of the host so that the opposite edge being elevated, he can take hold of the host with his right hand. He uses, as usual, the thumb and forefinger to do this; then he takes hold of the host with the thumb and forefinger of the left hand.

At the words: *elevatis oculis*, he raises his eyes toward

heaven and immediately lowers them. At *benedixit*, letting go the host with his right hand, he makes the sign of the cross over it once⁴ with the right hand, with the thumb and first two fingers extended while the last two fingers are bent toward the palm.

At *accipite*, he takes hold of the host also with the thumb and forefinger of the right hand.

The Consecration of the Host

The priest does not lean on his forearms as secular priests do for the Consecration but he stands almost erect with his body only slightly bent forward. He pronounces the words of Consecration secretly, attentively, without interruption and with the utmost reverence: **Hoc est enim Corpus meum.**

When these words have been uttered, holding the Host in the same manner as before and still keeping It over the corporal, between the thumb and forefinger of each hand, the other fingers extended and joined at the tips, he genuflects. Then, arising and following the Host with his eyes, he reverently raises it above his head so that It may be seen and adored by the people. Lowering It in a reverent manner to the corporal, he withdraws first his left hand and then with his right hand lays the Host on the corporal.

He now joins together the thumb and forefinger of both hands and, except when he has to touch or handle

⁴The *Caeremoniale* says: "simul signo Crucis signet" The "simul" is a typographical error for "semel."



Position at Consecration of Host

the Host, keeps them so joined until he has received the ablutions.

After he has reverently laid the consecrated Host on the corporal, the celebrant places his hands upon the right and left of the corporal. Then he genuflects, and, without making any pause, rises.



Position at Consecration of Chalice

Consecration of the Chalice

At *Simili modo*, he uncovers the chalice. Lightly striking the thumbs and forefingers of both hands on the rim of the chalice, he says: **Hunc praeclarum**. At the words: **sanctas ac venerabiles manus suas**, he takes hold of the chalice by the node with his right hand and by the base with his left. At **item tibi gratias agens**,

he raises the chalice a few inches and immediately sets it down, raising and lowering his eyes in unison with the raising and lowering of the chalice.

At *benedixit*, having placed the last three fingers of his left hand on the base of the chalice to steady it, he makes with the last three fingers of his right hand a cross over the chalice from lip to lip. At *accipite*, he takes the chalice in his right hand, the thumb and forefinger (joined together) in front of the node, the other three behind it. He tilts the chalice slightly toward himself and places the last three fingers of the left hand under its base while the thumb and forefinger joined together rest on the base of the chalice. He keeps the chalice in this position.

Again it should be noted that the priest does not lean over the altar, resting on his forearms as do secular priests. Instead, he stands almost erect, with his head bowed. He pronounces the words of Consecration secretly, without interruption and with the greatest attention and reverence: **Hic est enim Calix Sanguinis mei, etc.** Having finished in *remissionem peccatorum*, he replaces the chalice on the altar, genuflects, rises, and, keeping his eyes fixed on the chalice, elevates it. In the elevation, he holds the chalice as before, namely, the node in his right hand and the base in his left. The **Caeremoniale** states that the base of the chalice should not be raised higher than the priest's head; the rule commonly followed is to elevate the base to the level of the eyes. Lowering the chalice to its place on the corporal, he says:



Maximum Elevation of Chalice

Haec quotiescumque feceritis, in mei memoriam facietis. He then covers it with the pall (using his right hand to do so), genuflects and arises.⁵

Unde et Memores

At the words: **Unde et memores**, he extends his arms more than usual but to a moderate distance.

Concerning this rubric, the following should be noted:

- 1) he does not raise his hands higher than his shoulders;
- 2) he does not hold his hands in the usual attitude of prayer, i.e., with the hands just visible from behind;
- 3) he does not stretch out his arms to their full extent.

Instead, he is directed to hold the arms at a "moderate" distance. Since the word "moderate" means in precise language midway between extremes, the priest should hold his hands not more than midway between the usual attitude of prayer and fully outstretched arms.

⁵The **Caeremoniale** does not direct that a pause be made either at the above genuflections or at the elevations of the Host and the chalice. The phrase "genuflexus adorat" merely means that the priest shows his interior adoration by making a genuflection. Nowhere do the rubrics state that he should interrupt his genuflection by keeping the knee on the floor for a prolonged pause. Nor should a pronounced pause be made when the Host or the chalice is elevated. Most certainly the ceremony should not be done hurriedly, and just as certainly the reverent priest will carefully avoid anything savoring of a theatrical display of piety.



Extension of Arms at Unde et Memores

At the words: *ac datis*, he places his left hand on the corporal with the last three fingers of that hand holding firm the base of the chalice;⁶ with his right hand (the last three fingers extended) makes three crosses over the Host and the chalice, at *Hostiam puram*, at *Hostiam sanctam* and at *Hostiam immaculatam*. Then he makes

⁶ Whenever the priest makes the sign of the cross over the chalice, or removes the pall from or replaces it on the chalice, he places the last three fingers of his left hand on the base of the chalice.

another cross over the Host only, at the word: **Panem**, and a cross over the chalice only, at **Calicem**.

Supra Quae Propitio

With his hands raised and elevated in the usual way, he says the prayer: **Supra quae propitio ac sereno vultu**, etc.

Supplices Te Rogamus

At the first word of this prayer, the priest crosses his arms on his breast, the right arm over the left, and makes a profound bow. He remains in this position until he comes to the words: **ut quotquot**, when he begins gradually to rise; and at the word **altaris**, he kisses the right side of the corporal, his arms still being folded. He then stands erect, places his left hand on the base of the chalice and with his right hand blesses the Host at **Corpus** and the chalice at **Sanguinem**. At **Benedictione**, he places his left hand on the lower part of his breast and with his right hand blesses himself, without however, actually touching himself. In making this sign of the cross, he has his last three fingers extended and his thumb and forefinger joined. At **Per eundem**, he joins his hands.

Memento Etiam Domine

With his hands still joined, he says: **Memento etiam**, etc., and at the letters: **N. et N.**, he briefly recalls the memory of the dead, his eyes fixed on the Sacrifice. (See the **Memento** at the beginning of the Canon).

Then, opening his hands, he says the remainder of that prayer: **Ipsis, Domine, etc.** At its conclusion: **Per eundem, etc.**, he joins his hands.

Nobis Quoque Peccatoribus

He says these first three words in the clear voice, at the same time he lightly strikes his breast with the last three fingers of his right hand; after which, he continues the prayer in the low voice with hands extended and elevated as before.

Per Quem Haec Omnia

At **bona creas**, he lays his left hand on the base of the chalice and with the three last fingers of his right hand, he three times signs the whole Sacrifice, (i.e. the Host and the chalice), at **sanctificas**, at **vivificas**, and at **benedicis**. He then uncovers the chalice. When he has said: **praestas nobis**, he genuflects and at once arises. With the forefinger of the left hand, he lightly presses down the edge of the Host and thus is enabled to take hold of the Host with the thumb and forefinger of the right hand.

Per Ipsum Et Cum Ipso

Placing the last three fingers of his left hand on the base of the chalice, he makes five crosses with the Host. The first is at **Per·!·Ipsum**; this is made over the cup of the chalice, from lip to lip. The second is at **Cum·!·Ipso**; this is also from lip to lip but slightly below the rim of the cup. The third is at **In·!·Ipso**; this is made more

deeply inside the cup. The fourth is at **Deo Patri**†**omnipotenti**, in front of the cup of the chalice, over the corporal. The priest then withdraws his left hand from the base of the chalice and at **Spiritus**†**Sancti** makes the fifth cross at the base of the chalice. Then, making a slight bow to the Host, he replaces It on the corporal. He does not raise It, as secular priests do, at **omnis honor et gloria**. Holding the thumb and forefinger of the right hand over the cup of the chalice, he lightly strikes them against the rim. He then covers the chalice with the pall and genuflects.

Pater Noster

Placing his hands upon the right and left of the corporal, he says in the clear voice: **Per omnia saecula saeculorum**. Upon the acolyte's response, he continues: **Oremus. Praeceptis salutaribus, etc.** After **audemus dicere**, he raises his hands in the usual way and continues: **Pater noster, etc.** When the acolyte answers: **Sed libera nos a malo**, the priest says in the low tone: **Amen**.

Libera Nos Quaesumus

This prayer is said in the low voice, with hands extended and joined. At the name of Mary, the priest makes a moderate bow toward the missal. At **Da propitius pacem**, he lays his left hand on the corporal, takes the paten between the forefinger and middle finger of his right hand and signs himself with the paten, from forehead to breast to shoulders. He kisses the paten and lays it on the altar to his right, off the corporal.

At the words *et ab omni perturbatione*, he uncovers the chalice and genuflects. Lightly pressing the edge of the Host with the forefinger of the left hand, he picks up the Host by the thumb and forefinger of his right hand and steadies the base of the chalice with the last three fingers of his left hand. He raises the Host over the cup with his right hand, in such a way that the same hand holds also the cup. He now takes the left side of the Host with the thumb and forefinger of his left hand; and, beginning at the words: *Per eundem Dominum*, etc., he breaks the Host through the middle from top to bottom, dividing It into two parts. He takes care that his fingers do not touch the broken edges.

At *Qui tecum vivit*, etc., he places that half of the Host he has in his right hand, underneath and across the other half. With the thumb and forefinger of the right hand, he breaks off a part from the first half. Then holding the parts as if they were still joined, he says in the clear voice: *Per omnia saecula saeculorum*. The acolyte replies: *Amen*.

Pax Domini Sit Semper Vobiscum

As he says these words, the priest, holding in his left hand the two parts of the Host over the chalice, makes three crosses inside the chalice with the part of the Host he has in his right hand. In making these crosses he says: *Pax✠Domini sit✠semper vobis✠cum*.

Agnus Dei

Holding both hands over the chalice, in such a way

that the parts of the Host appear joined, he says in the clear voice: *Agnus Dei*, etc.

Haec Sacrosancta Commixtio

As he begins these words, he reverently lowers into the chalice the part of the Host he has in his right hand. He then strikes his fingers on the rim of the chalice and takes hold of the node by his right hand. After saying: *Amen*, he kisses the rim of the chalice.

Domine Jesu Christe

The priest says this prayer with all possible devotion and then prepares himself with a brief mental prayer. He is not permitted to recite, even in the low voice, any other prayers.⁷ He does not bow over the altar, laying his forearms on it, after the manner of secular priests.

On the contrary, he makes only a moderate bow or inclination while he holds the chalice as before in his right hand, and saying: *Corpus et Sanguis*, etc., he receives the Host in his mouth from his left hand. Then he holds thumb and forefinger of his left hand over the cup of the chalice and lightly strikes them against the rim. After which, he covers the chalice with the pall, joins his hands, and quietly remains a little while in meditating on the Blessed Sacrament.⁸

The priest next genuflects; then he uncovers the chalice.

⁷ Canon Law (Can. 818) forbids us to add ceremonies or prayers of our own choice. This prohibition does not exclude a brief mental prayer.

⁸ Rubricists suggest the length of a *Pater noster*.

Taking it by the node in his right hand and by the base in his left, without reciting any prayer, either in the low voice or aloud, he consumes the Precious Blood together with the part of the Host already in the chalice. As he lowers the chalice, he places his left hand on the corporal; he does the same after the second draught of the chalice.⁹

Purification of Chalice

He takes in his right hand the paten, with which he carefully collects any particles of the Host that may be on the corporal, meanwhile slightly raising the corporal with the left hand so that he may more easily gather the particles. Then, holding the paten in his left hand over the chalice, he passes the forefinger of his right hand over the paten in order to cause any particles on the paten to fall into the chalice. Replacing the paten on the altar, he strikes the thumb and forefinger of his right hand on the rim of the chalice and then drains the chalice.¹⁰

Using both hands to hold the chalice, he goes—without reciting any vocal prayers—to the Epistle side to receive the wine for the first ablution. He returns to the middle and drinks the wine. There is no rubric prescribing the tilting and revolving of the chalice, either

⁹ If Holy Communion is to be given to the server, it is done now.

¹⁰ To drain the chalice thoroughly, it is not necessary to tilt it much higher than horizontal. Turning the chalice almost upside down is hardly dignified.

at this or at the next ablution; however, it is quite universally done.

Having drunk the wine, the priest goes back to the Epistle corner where he receives the second ablution of water and wine.

Quod Ore Sumpsimus

Holding his thumbs and forefingers over the cup of the chalice, the wine and water are poured over his fingers into the chalice, while he says: **Quod ore sumpsimus, Domine, etc.**

He returns to the middle and places the chalice on the corporal. Taking the purificator, he dries his fingers. He retains the purificator in his left hand, but off the corporal, again drains the chalice, replaces it on the corporal and wipes his mouth with the purificator. Then he dries the chalice and covers it with purificator, paten, pall and veil.

Communion-verse

With his hands joined, he makes a moderate bow to the cross, and goes to the Epistle side where he reads the Communion-verse. Then he turns to the people and says: **Dominus vobiscum**, as he did before the first **Oratio** or **Collect**. At **Oremus**, he makes a slight bow to the cross, raises his hands as usual and recites the **Post-communion**, and the **Oratio super populum** if there is one.

As he concludes this prayer (immediately before the **Per Dominum**), he closes the book, unless a proper Gospel

is yet to be read. At **Per Dominum nostrum**, he joins his hands; and at **Jesum Christum**, he goes to the middle —if there is only one prayer. But if there is more than one prayer, the priest does not close the book or go to the middle until the **Jesum Christum** of the last prayer has been said.

At the middle, he turns to the people and extending his hands says: **Dominus vobiscum**. After the acolyte has replied, the priest with hands joined and still facing the people, says: **Ite; Missa est**. After which, he turns back to the altar by turning to his left.

If the **Gloria in excelsis** was not said, the priest does not say **Ite; Missa est**; instead, as soon as he has said **Dominus vobiscum**, he turns back to the altar, facing which he says: **Benedicamus Domino**.

Placeat Tibi

It is the general practice in the Order to say the **Placeat tibi** like the **Aufer a nobis** is said. The priest makes a profound bow toward the cross, with his hands joined; in this position he recites the **Placeat tibi**. After **propitiabile**, he places his hands on either side of the corporal and kisses the altar (without however making a cross on it). As he continues: **Per Christum, etc.**, he stands erect, joining his hands.

Turning to the people, he blesses them, saying in the moderate voice: **Benedictio Dei, etc.**, and at the same time he makes over the people a sign of the cross. He makes this sign, with his eyes cast down, his left hand

on his breast, his right hand upright, with the fingers joined and the little finger toward the people.

The priest turns to his right to the altar (thus making a complete circle), and goes to the Gospel corner.

Last Gospel

Saying **Dominus vobiscum** in a moderate voice, he traces a cross on the altar (or, on the missal if it is there). At **Initium** he makes the same crosses as he did at the first Gospel, and he stands in the same diagonal way but with his hands joined before his breast. But if the Gospel is proper, the joined hands rest on the missal. At the words **Et Verbum caro factum est**, he genuflects (placing his hands on the altar) and at **et habitavit** he rises. The Gospel ended, the priest blesses himself and returns to the middle.

Prayers after Mass

If the prayers after Mass are to be said, he immediately proceeds to say them. "Immediately," without any other action (even the giving of Communion) or any other prayer intervening (SRC 3982). The priest says the prayers kneeling on the bottom step.

The prayers ended, the priest goes up to the altar, and transfers the chalice (together with all that is on it) a little to the Gospel side of the altar, with the uncovered part of the chalice toward him. He folds the

corporal, puts it in the burse and places the burse on the Epistle side. He moves the chalice to the middle of the altar (the uncovered side facing him), places the burse on top of the veil, and folds back over the burse that part of the veil which is nearest him.

He makes a moderate bow to the cross, and, using both hands, places the cowl and amice on his head. Taking hold of the chalice the same way he did at the beginning of Mass, he goes to the foot of the altar, turns toward the altar, makes a profound bow and reciting the **Benedicite omnia opera**, returns to the sacristy; here, he bows moderately to the cross. When the acolyte says **Benedictus Deus**, the priest makes a large sign of the cross over him, saying: **Pater, et Filius, et Spiritus Sanctus**.

Note: The Leonine prayers are omitted:

1) when some other function follows without the celebrant going to the sacristy; e.g., Benediction of the Blessed Sacrament; Absolution for the Dead; a religious instruction, etc.

The giving of Communion after Mass is not of itself a sufficient reason for omitting the prayers. If this is the only reason, Communion should not be given till *after* the prayers are said.

2) when the Mass is considered to have some external solemnity; e.g., a Conventual Mass (a Community Mass in the chapel of religious who recite only the Little Office of the Blessed Virgin is not a Conventual Mass); a Funeral Mass for a poor person; a Nuptial Mass; Mass of a newly-ordained priest; a Mass at which some receive First Communion, or Confirmation, or Holy Orders, etc.; a Mass in honor of the Sacred Heart on the First Friday of the month, celebrated after the manner of a Solemn Votive Mass.

CHAPTER THREE

Mass When Blessed Sacrament Is Reserved On Altar

The *Caeremoniale* (356) forbids the saying of a Low Mass at an altar where the Blessed Sacrament is reserved, unless there is a just reason. When Mass is said at such an altar, the following exceptions to the previous chapter are to be observed:

1) When the priest arrives at the altar and when he leaves at the end of Mass, he does not bow but genuflects. This genuflection must be made to the floor, not to the bottom step of the altar.

2) Whenever the celebrant says: **Dominus vobiscum** facing the people, he does so at the middle of the altar, not at the missal.

3) In the Dominican rite, the priest is careful not to turn his back to the tabernacle. Hence, whenever he is at the middle of the altar and it is necessary to turn to the people, he does so by withdrawing a little away from the middle toward the Gospel side and making the turn. He does this:

- a) every time he says: **Dominus vobiscum** facing the people;
- b) at the **Orate fratres**;
- c) at the **Misereatur**, etc., before the Communion of the people;

- d) at the **Ite; Missa est;**
- e) at the Blessing.

4) In like manner, whenever he descends the altar steps, he always does so a little to the Gospel side, unless he is carrying the Blessed Sacrament; in which case he remains at the middle.

5) When the priest comes to the middle of the altar to say **Dominus vobiscum**, he makes a moderate bow to the tabernacle before turning to the people; he makes another bow to the tabernacle before he returns to the missal. He makes the same bow after the **Orate fratres** and after the Blessing.

6) When the priest turns to the people in any of the five instances mentioned above (par. 3), he does not complete the circle but returns to the altar by turning to his left.¹

The presence of the Blessed Sacrament in the tabernacle does not alter the *kind* of bows made by the priest during the Mass. However, the bows that are described in Chapter One as being made to the cross in this Mass are made to the tabernacle.

¹In a Nuptial Mass, when the priest reads the special prayers over the bride and groom (after the **Pater noster**), he stands on the Epistle side—not at the middle with his back to the tabernacle.

APPENDIX:

The priest who says Mass at the altar where the Blessed Sacrament is reserved, will often have occasion to consecrate small hosts and also to purify the ciborium. The following rubrics govern these two functions.

1. Consecrating small hosts

If there are only a few small hosts to be consecrated, they are placed on the paten together with the large host, before Mass. At the Offertory, they are offered up on the paten with the large host. Then they are deposited on the corporal, a little in front of the chalice but somewhat to one side (preferably the Gospel side). They remain there untouched until the Communion time.

If these Hosts are to be distributed in the same Mass, the priest does not clean the corporal with the paten after he has consumed the Precious Blood but defers this action until he has given out Communion. Instead, he covers the chalice with the pall, genuflects and places the paten under the small hosts. He genuflects a second time before turning to say: *Misereatur*, etc. (See p. 71.)

If the small hosts are in a ciborium, this should be placed on the altar before Mass. If the sacristan does not do this, it should be done by the priest before he begins to vest; he should never carry the ciborium when he is also carrying the chalice.

When the priest arrives at the altar, he should place the ciborium on the corporal, toward the back of the chalice but not necessarily directly behind it; he must

also make certain that the ciborium is resting on the altar-stone. Since the white, silk veil is a symbol of the presence of the Blessed Sacrament, it is better to remove the veil and not to place it on the ciborium until the latter is about to be placed in the tabernacle.

At the Offertory, after he has uncovered the chalice and removed the pall, the priest removes the cover of the ciborium before he begins: **Quid retribuam, etc.** After the Offertory has been made and the chalice covered with the pall, the cover is replaced on the ciborium.

Having finished the prayer: **Quam oblationem, etc.** and before he begins the **Qui pridie**, he again uncovers the ciborium. After the Elevation is over and the priest has laid the Host on the corporal and genuflected, he rises and replaces the cover on the ciborium.

After he has consumed the Precious Blood, he covers the chalice with the pall. If Communions are to be distributed, he follows the rules given in Chapter Eight. If there are no Communions, he places the newly-consecrated ciborium in the tabernacle. If there is already a ciborium there, he puts his ciborium behind it, in the back of the tabernacle. Then he genuflects, locks the tabernacle door, and uncovers the chalice.

2. Purifying a ciborium

Since our **Caeremoniale** gives little information as to how a ciborium should be purified, any approved method may be followed. Some rubricists recommend this way:

Having consumed the Precious Blood (and distributed

Communion, if necessary), the priest consumes any large particles found in the ciborium.² Then he takes it in his left hand and, holding it over the chalice, collects the tiny fragments in the ciborium by using his right forefinger, causing them to fall into the chalice.

He goes to the Epistle corner with the ciborium and allows the acolyte to pour some wine into it. Returning to the middle, he carefully moves the wine about the interior by gently revolving the cup in a circle. The wine is then poured into the chalice and consumed.

Holding his thumbs and forefingers over the cup of the ciborium, the priest allows the second ablution of wine and water to be poured over his fingers; at the same time he says: *Quod ore sumpsimus*, etc. Having dried his fingers with the purificator, he pours the contents of the ciborium into the chalice. After he has drained the chalice, he dries first the chalice and then the ciborium, replacing the cover on the latter (but not the veil) and setting it outside the corporal.

If the ciborium must be refilled immediately, it is better not to use any wine or water for the purification, as the unavoidable dampness in the cup will cause the new hosts to adhere to the sides of the ciborium.

² Similarly, if there are a few Hosts in the ciborium which must be purified at this Mass, the priest consumes them (after he has received the Precious Blood). He does not place them in another ciborium which already contains Hosts.

CHAPTER FOUR

Mass When Blessed Sacrament Is Exposed On Altar

Except for the Mass of Exposition and the Mass of Reposition, the priest should avoid celebrating Mass at the altar of Exposition, unless real necessity or a grave cause requires it (SRC 3448, 1). Furthermore, Holy Communion should never be distributed from the altar of Exposition, either during or outside of Mass, unless it is the only altar in the church.

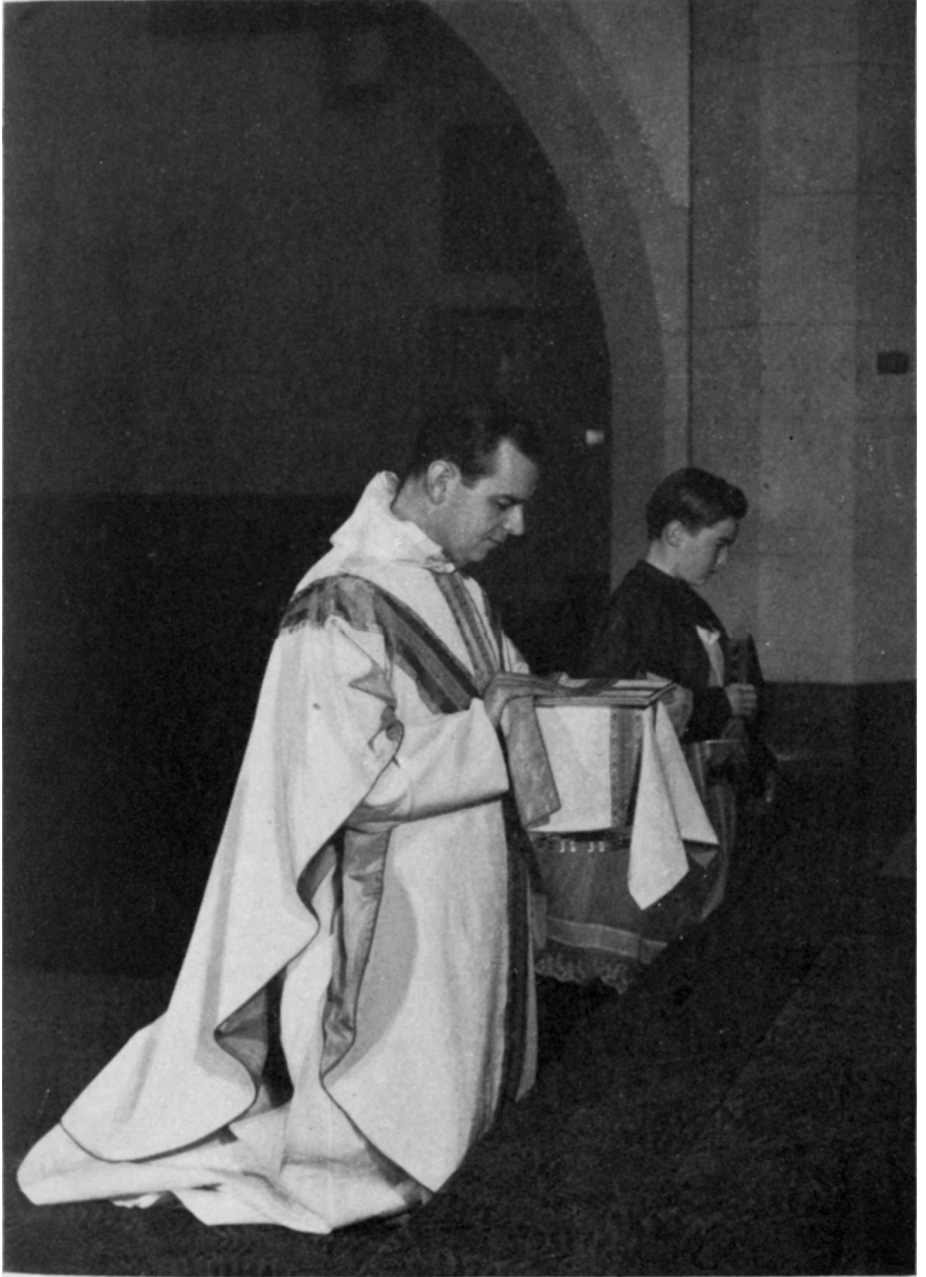
Rome has explicitly and repeatedly forbidden the ringing of the little bell, not only at the altar of Exposition but also at any other altar in the church, no matter what the excuse may be. Therefore, the bell should not be rung at the Sanctus, the Elevation, the Agnus Dei, or at the Communion.

All bows and genuflections ordinarily made to the cross or to the missal are directed to the Blessed Sacrament (SRC. 3875, 4). The only exception is at *Flectamus genua*; this kneeling is made to the missal.

Throughout the Mass, the priest genuflects;

- 1) every time he ascends the steps or is about to descend (unless he is carrying the ciborium);
- 2) every time he leaves the middle of the altar and every time he returns to the middle.

As a rule, he makes these genuflections the first thing on arriving at the middle and the last thing before leaving there.



Dominican Bow before Blessed Sacrament Exposed

The Mass

The priest leaves the sacristy with his head already uncovered.¹ When he arrives at the foot of the altar of Exposition, he kneels at the middle, with both knees on the floor—not on the step. Having knelt down, he merely bows his head (see illustration, p. 54); he does *not* incline his body, as secular priests do.

Arising after a short pause, he ascends the steps at the middle and places the chalice a little to the Gospel side. Then he genuflects, unfolds the corporal, etc., as in the ordinary Low Mass (pp. 22 ff.).

The priest takes the wine and water at the Epistle corner, as usual; but while standing there, he faces the altar so as not to turn his back to the Blessed Sacrament. When he returns to the middle with the chalice, he places the chalice on the corporal and then genuflects. After he has covered the chalice, he genuflects and proceeds to open the missal. This done, he returns, genuflects, and recites: **Actiones nostras**, etc. Then he genuflects, withdraws a little to the Gospel side and goes down the altar steps; he always takes great care to descend the steps on the Gospel side and not in the middle.

¹The *Caeremoniale*, in a footnote, suggests the Roman rubric of uncovering the head as soon as the priest comes in sight of the Blessed Sacrament. This rubric is suited to the secular who has only a biretta to remove; it is impractical and even dangerous for us. The cowl and amice cannot be easily removed by one hand; to attempt to do so, sometimes results in the paten and host falling to the floor. It is safer to uncover the head in the sacristy, before picking up the chalice.

Reaching the foot of the altar, he genuflects (that is, one knee) on the bottom step and without making any other inclination begins: **In nomine Patris, etc.** When these prayers have been finished, the priest, without making any bow or genuflection, ascends the steps at the middle. When he reaches the altar, he genuflects.

At the **Dominus vobiscum**, he is careful to step away from the middle of the altar to the Gospel side. In turning, he does not make a full half-circle, as he would if the Blessed Sacrament were not exposed, but only half way toward the people, so that his back will not be turned to the Blessed Sacrament. When he turns back to the altar (always turning to the left), he again genuflects.

This rule is followed whenever he turns away from the altar to say anything to the people (e.g. **Dominus vobiscum, Orate fratres, Ite; Missa est, Benedictio Dei omnipotentis, etc.**); he genuflects before turning from the altar and after he has turned back to it.

At the **Lavabo**, he descends from the predella to wash his fingers. If there are only a few steps, he goes down to the floor; but if there are five or more steps, it is sufficient to descend to the top step, that is, to the first step below the predella. Descending from the predella, the priest makes a three-quarter turn *to his left*, to avoid turning his back even for an instant to the Blessed Sacrament. He stands facing the people while he washes his fingers.

After his Communion, when the priest returns from

the Epistle corner with the chalice containing the first ablution, he first places the chalice on the corporal and then genuflects. Upon his return from the Epistle corner with the second ablution, he not only places the chalice on the corporal but also dries his fingers with the purificator before he makes the genuflection.

Having said the Postcommunions, the priest comes to the middle, genuflects, turns to the people and says: **Dominus vobiscum**, and **Ite; Missa est**. He turns back to the altar and genuflects. After he has said the **Placeat tibi** and genuflected, he turns to the people and gives the blessing: **Benedictio Dei**, etc. Turning back to the altar by his left (as he did at the **Orate fratres**), he again genuflects.²

He then goes to the Gospel corner for the last Gospel. At the **Et Verbum caro factum est**, he genuflects toward the Blessed Sacrament (SRC 3875, 4). He returns to the middle and genuflects.

If the prayers after Mass are to be said, the priest must say them kneeling on the bottom step. If the prayers are not to be said, he folds the corporal, etc., then he genuflects, takes the chalice, descends on the Gospel side to the foot of the altar where he kneels, with both knees on the floor—not on the bottom step of the altar. Here, as upon his entrance to the altar, he bows merely his head; he does *not* bow also the body, as is done by those who follow the Roman rite. Then arising, he proceeds to the sacristy with his head uncovered.

² In making this genuflection we differ from the Roman rite.

NOTE: *Holy Communion during Exposition*

It is strictly forbidden by the Church to distribute Holy Communion from the altar of Exposition. This abuse has been frequently and strongly condemned by the Sacred Congregation of Rites.

The ciborium should be placed at another altar during the time of Exposition. Rome has declared that this should be done even if the only other altar in the church has no tabernacle and it is necessary to place there a temporary tabernacle.

This second altar must be used even if it is outside the altar-rail and even if there is not much room there for the distribution of Holy Communion.

CHAPTER FIVE

Low Mass for the Dead

A Low Requiem Mass is the same as an ordinary Low Mass, except for the following changes:

The priest does not bless the water before it is poured into the chalice.

The **Gloria Patri**, the **Gloria in excelsis**, and the **Alleluia**, are never said.

The words: **Dominus sit in corde meo**, etc., just before the Gospel, are omitted.

After the Gospel, the priest blesses himself but he does not kiss the book nor does he say the words: **Per evangelica dicta**, etc.

The **Credo in unum Deum** is never said.

At the Offertory, the words: **Quid retribuam Domino pro omnibus quae retribuit mihi**, together with the raising and elevating of the hands at these words, are also omitted.

The Preface is always the **Praefatio Defunctorum**.

At the **Agnus Dei**, there is said **dona eis requiem** instead of **miserere nobis** and **dona eis requiem sempiternam** instead of **dona nobis pacem**.

After the **Haec sacrosancta commixtio**, the chalice is not kissed.

Requiescant in pace (always in the plural, even if the

Mass is offered up for one person) is said instead of **Ite; Missa est** or **Benedicamus Domino**.

The Blessing is never given.

The Last Gospel is always that of St. John: **In principio erat Verbum**.

NOTE: It is obligatory to say the Sequence, **Dies irae**, in all Requiem Masses which have only one **Oratio**. The Sequence must be said also in the weekly Conventual Requiem Mass, even though it is a Low Mass. But in the ordinary private **Missa Quotidiana** of the Dead, the Sequence may be said or omitted at the will of the celebrant.

For the three Masses on All Souls' Day, see pp. 68 ff.

CHAPTER SIX

Mass Before a Greater Prelate

The Church has prescribed certain marks of respect to be paid to a greater Prelate who is in the sanctuary during Mass. The observance of these courtesies is not optional; it is obligatory.

These signs of respect are given to a Cardinal, even when he is outside his jurisdiction; they are shown also to a Nuncio, an Apostolic Delegate, an Archbishop, a Patriarch, or a Bishop, but only if he is in his own territory or jurisdiction and is wearing in the sanctuary his official choir robes.

When a greater Prelate is from another diocese or jurisdiction, or when he is a local Prelate but is not wearing his official choir robes, the celebrant of the Mass takes no notice of his presence except to bow to him at the beginning and at the end of the Mass.

If the Mass is said in a private chapel or oratory, all signs of reverence are extended to the Bishop as if he were in his own diocese.

A prie-dieu, covered with a cloth, is placed before the altar. The prie-dieu should be furnished with two cushions, one for the elbows and one for the knees. If

the Prelate is a Cardinal, the color of both cloth and cushions should be red; if a Bishop, green. But at a Requiem Mass, or on a Penitential day, violet is used for both Cardinal and Bishop.

The celebrant should go to the altar before the Prelate enters the sanctuary, put the wine and water in the chalice, open the missal and then descend to the floor. He takes up a position on the Gospel side, where with hands joined, he awaits the arrival of the Prelate.

Upon the arrival of the Prelate, the priest salutes him with a profound bow; and on receiving from the Prelate the signal to begin the Mass, he makes a second profound bow. Then he turns somewhat to the altar, still standing on the Gospel side, makes the usual reverence to the altar and begins the Mass.

If however, the Prelate is not placed in front of the middle of the altar but to one side, the priest stands at the foot of the altar in the middle, since in this case he will not have his back to the dignitary.

Should the Prelate enter the sanctuary ahead of the celebrant, the latter (without removing his amice) bows to him from any convenient place, goes to the Gospel side (if the Prelate is in the middle of the sanctuary) bows or genuflects toward the altar and then ascends the steps. Having prepared the chalice and the missal, he descends either to the middle or the Gospel side (according to the position of the Prelate). When the Prelate gives the signal, the celebrant bows to him and begins the Mass.

During the *Confiteor*, he does not say: *vobis fratres* and *precor vos*, but *tibi, Pater* and *precor te*.

After *Adjutorium* and its response, the celebrant makes a profound bow to the Prelate and goes to the middle (still remaining on the floor), and commences: *Aufer a nobis*, etc., as he ascends the steps.

The Gospel ended, the celebrant does not kiss the book nor does he say: *Per Evangelica dicta*, etc. Instead, the acolyte takes the book to the Prelate to be kissed.¹ The celebrant does not continue the Mass until the acolyte has returned with the missal, but even then he does not kiss the book.

Our *Caeremoniale* makes no mention of giving the Pax to the Prelate in the Low Mass.

Toward the end of Mass, at the blessing, after the celebrant has said: *Benedictio Dei omnipotentis*, he turns to the Prelate and makes a moderate bow. Then he continues: *Patris, et Filii, et Spiritus Sancti*, etc. In giving this blessing, he stands on the side of the altar opposite to where the Prelate is. If the Prelate is in the middle, the celebrant stands on the Gospel side.

When he has concluded the last Gospel, the celebrant does not return to the middle. Instead, he goes down the steps at the Gospel corner and kneels on the bottom step, facing the Epistle side. It is here that he recites the prayers after Mass.² Then he arises, bows to the

¹ If several Prelates are present, it is brought only to the highest.

² But if the Prelate is not in the middle of the sanctuary but on one side, then the celebrant says the prayers at the middle of the altar.

Prelate and waits there for him to leave.

If the Prelate indicates that he is going to remain, the celebrant goes up to the altar, puts on his amice, takes the chalice and descends. After bowing or genuflecting to the altar, he turns and (without removing his amice) bows to the Prelate and leaves.

Note: Many Prelates insist upon having no special attention paid to their presence in the sanctuary; in this case, the celebrant merely bows to them at the beginning and at the end of Mass. Other Prelates, not familiar with the Dominican **Confiteor**, prefer the celebrant to recite the **Confiteor** with the acolyte. It is prudent, therefore, for the celebrant to ascertain, before the Mass, the wishes of the Prelate in this matter.

CHAPTER SEVEN

Bination

Except for Christmas and All Souls' Day, no priest is allowed to say more than one Mass a day, unless a Papal Indult or permission of the Ordinary authorizes him to do so. No stipend may be accepted for the second Mass.

The two Masses may be said either:

- 1) in the same church; or
- 2) in different churches.

1) *Two Masses In the Same Church*

In the first Mass: when the priest takes the Precious Blood, he should use more than usual care to consume *all* of It. Then he covers the chalice with the pall and remains for a moment in mental prayer. He now takes any suitable, clean receptacle (for example, a plain ordinary drinking glass or a wine glass), and standing at the Epistle corner, with the thumb and forefinger of each hand held over the cup, he allows the acolyte to pour a little water (and water only) over his fingers.¹ Meanwhile, he says: **Quod ore sumpsimus, etc.**

Returning to the middle, he sets down the cup on the corporal and dries his fingers with the purificator. He

¹ If no other cup or glass is available, he may purify his fingers in the ablution cup which is beside the tabernacle.

then places the cup in the corner near the tabernacle or on the gradine, where there will be no danger of its contents being spilled. Removing the pall, he places on the chalice the purificator, taking care not to press it down in the cup. He then puts on the paten, pall and veil. The rest of the Mass is as usual.

If it is not safe to leave the unpurified chalice on the altar until the next Mass, it may be locked either in the tabernacle (the chalice veil having first been removed), or in a compartment in the sacristy. In the latter case, care must be taken to place a corporal under the chalice.

In the second Mass: the Mass is begun the usual way. The chalice is uncovered and a large host placed on the paten.² But the priest should be on guard against wiping the inside of the chalice, either before or after taking the wine and water. He should also be careful not to place the chalice on the altar outside of the corporal.

After the Communion at the second Mass, he takes the two ablutions in the usual way; but before he drinks the second abluion, he pours into the chalice the water that had been used as an abluion in the first Mass. (If he so prefers, instead of pouring this water into the chalice, he may leave it in the abluion cup and later pour it down the sacrarium.) After he has consumed the second abluion, he dries the chalice and then the glass cup in which the abluion had been kept.

²The host may be placed on the paten in the previous Mass when the paten is placed on the empty chalice, provided the chalice is not going to be put in the tabernacle.

2) *Each Mass In a Different Church*

In the first Mass, the procedure is the same as above, except that after he has read the last Gospel, he uncovers the chalice and carefully examines it to see whether any of the Sacred Species has collected at the bottom. If it has, he must use great care to consume *all* of It.

He then pours into the chalice as much water as there had been wine, and rinsing the chalice, he pours the water into a glass. He should pour from the same side of the chalice from which he consumed the Precious Blood. He dries the chalice and covers it in the usual way. The chalice, being now completely purified, may be put away unless it is needed for the second Mass, but there is no obligation to use the same chalice for the second Mass.

The ablution, which he poured into the glass, may be taken care of in any one of the following ways:

- 1) It may be absorbed in cotton and the cotton burnt;
- 2) It may be emptied into the sacrarium;
- 3) If the priest is going to say Mass the next day in the same church, the ablutions may be reserved until that Mass and be poured into the chalice at the second ablution;
- 4) It may be placed in a small, clean bottle, taken by the priest to the church where he is to say the second Mass and poured into the chalice at the second ablution.

Christmas and All Souls' Day

Our *Caeremoniale* (1356-1359) prescribes the following rules for the priest who wishes to celebrate three Masses on Christmas. While no information is given about the three Masses on All Souls' Day, nevertheless, the same procedure is followed as on Christmas.

First Mass

When he consumes the Precious Blood, the priest endeavors to consume every drop in the chalice. Replacing the chalice on the corporal, he gathers up with the paten any particles on the corporal; these he causes to fall into the chalice. He again drains the chalice and covers it with the paten (not with the pall).

Going to the Epistle corner, he receives the first ablution (the wine only) over his fingers. For this purpose, he may use any suitable, clean receptacle. As the wine is poured over his fingers, he says: **Quod ore, etc.**

Returning to the middle, he dries his fingers with the purificator and places the receptacle in a safe place (e.g. on the gradine near the tabernacle). He removes the paten from the chalice and carries the chalice in his left hand to the Epistle corner where he takes the wine and water for the next Mass. He places the chalice on the corporal *without wiping it*, and covers it with paten, host, pall and veil. He continues the Mass in the usual way.

Second and Third Masses

In the second Mass, he does the same as in the first Mass.

In the third Mass, for the first ablution after his Communion, he uses the wine in the glass; that is, the wine that had been poured over his fingers in the first and second Masses. The second ablution is taken in the usual way.

CHAPTER EIGHT

Communion of the Laity

According to the Code, "Holy Communion is to be given only during those hours of the day when the celebration of Holy Mass is allowed, unless there is a good reason for giving it at other times of the day (Can. 867)."

The subject may be most conveniently treated according to *the time when* the distribution of Holy Communion takes place. Most frequently, it is given during Mass, sometimes after the Communion of the celebrant, sometimes before his Communion; but it is also occasionally distributed outside of Mass.

1. During Mass, after the Communion of the Celebrant

After the priest has gathered up with the paten any particles on the corporal,¹ put them in the chalice and drained the chalice, he covers it with the pall and places it on the corporal toward the Gospel side. Opening the tabernacle, he genuflects (hands on the altar). Then taking the ciborium from the tabernacle, he places the

¹If the priest has consecrated a few hosts, not in a pyx or a ciborium but lying loose on the corporal, he defers cleaning the corporal with the paten until after the distribution of Holy Communion.

ciborium in the middle of the corporal. If the tabernacle is now completely empty, he leaves the door open; otherwise he closes it.

Rubricists recommend that he first remove from the ciborium its veil (which is laid on the altar outside the corporal) and then the cover which is placed on the corporal. He genuflects and, stepping toward the Gospel side, faces only half-way toward the people. He says: *Misereatur vestri, etc.* He uses the plural form even if there is only one communicant. While saying *Absolutionem, etc.*, he makes a large sign of the cross over the communicants.

Turning back by his left to the altar, he genuflects. He takes in his left hand the ciborium, holding it by the node; and, taking one of the Hosts between the thumb and forefinger, holds it a little above the ciborium. Retaining that attitude, he turns to the people, this time standing directly in front of the tabernacle and fully facing the people. With his eyes fixed on the Blessed Sacrament, he says in the clear voice: *Ecce Agnus Dei, etc.*, and then, three times: *Domine, non sum dignus, etc.*

The priest is required to go always from the Epistle to the Gospel side of the railing and he is not allowed, even if the number of communicants is very great, to return to the Epistle side distributing Communion from the Gospel side. As he passes the middle of the sanctuary, he makes no genuflection, even if the Blessed Sacrament is exposed.

In giving Communion, the priest first makes the sign of the cross with the Host over the ciborium, saying in the moderate voice the complete formula for every person: **Corpus Domini nostri Jesu Christi custodiat te in vitam aeternam. Amen.** The head is bowed every time the words **Jesu Christi** are pronounced; and at the words **custodiat te**, the Host is placed on the tongue of the communicant. No matter how numerous the communicants may be, the complete formula (**Corpus Domini**, etc.) must be said for every communicant; furthermore the Host must be placed with great reverence on the tongue of every person.

When the Communions are finished, the priest takes the plate from the acolyte and returns to the altar. Having placed both ciborium and plate on the corporal, he genuflects. He purifies the plate into the chalice(not into the ciborium), if this is necessary. He then replaces the lid of the ciborium and on the lid places the veil; then he puts the ciborium back in the tabernacle. He genuflects, closes the door and locks it. Replacing the altar card, he continues the Mass.

When a priest other than the celebrant distributes Communion during a Low Mass, he wears surplice and stole but no amice. The stole may be either white or the color of the feast, but never black.

The assistant priest waits until the celebrant has left the altar to give Holy Communion; then he ascends to the predella, genuflects, open the second ciborium and genuflects again. Without reciting any prayers, he im-

mediately begins the distribution of Holy Communion. When he returns to the altar, he allows the celebrant to replace the ciboria in the tabernacle. The assistant priest does not recite any prayers after the Communion nor does he give a blessing. As soon as the tabernacle door is closed, he dips his fingers in the ablution-cup, dries them and at once leaves the altar.

2. During Mass, before the Communion of the Celebrant

In recent years, there has sprung up in some American churches the unfortunate practice of beginning the distribution of Holy Communion immediately after the Consecration of the Mass, or even earlier. The Roman Ritual directs that communion be given *after* the celebrant has consumed the Precious Blood, since the active participation of the faithful in the Holy Sacrifice, so desired by the Church, is exercised in no other way than in the sacrificial meal *after* the sacrifice has been offered. To distribute Communion before the celebrant's Communion is an abuse that cannot be too strongly condemned, especially when its sole purpose is to get the congregation out of the church three or four minutes earlier.

If, however, contrary to the foregoing principles, the pastor orders Communion to be given before the Communion of the celebrant, the assistant priest should endeavor to cause as little distraction as possible to the celebrant. Should the assistant be giving Communion when the celebrant reaches the Consecration he stops

giving Communion, faces the altar and waits until the Elevation is ended; he then resumes distributing Communion.

Should he empty the ciborium, it is not permissible to use the ciborium the celebrant has just consecrated, *until after the Communion of the celebrant* (S.R.C., 3448. 7).

If the priest finishes giving Communion at the Consecration, he does not go up on the predella, but stands facing the altar until the Elevation is over; then he ascends and puts away the ciborium.

If the priest gives Communion from the main altar where Mass is going on, he omits the blessings; but if he is at a side altar, (Mass being said at another altar), he does everything prescribed for the giving of Communion outside of Mass.

Note: *Rules for Celebrant during the interruption of his Mass*

If the celebrant is interrupted before the Canon or after his Communion by another priest who is about to open the tabernacle, the celebrant first finishes the prayer he is saying or the action he is performing; then he kneels (both knees) until the intruding priest withdraws. If the celebrant is at the middle of the altar when interrupted, he moves a little to the Epistle side to kneel; if he is already on one side of the altar, he kneels where he is.

Should the interruption occur during the Canon, the celebrant moves slightly to the Gospel side and continues the Mass. He endeavors to pay no attention whatever

to the interruption; therefore, he neither stops the Mass nor does he genuflect when the other priest opens or closes the tabernacle.

3. *Communion Outside of Mass*

Two candles are lighted, one on either side of the tabernacle. The tabernacle key may either be placed on the altar now or carried by the priest; but the **Caeremoniale** expressly states that the burse (containing the corporal) is to be carried by the priest.

Having washed his hands, the priest raises his cowl and puts on the surplice and stole. The stole may be white or of the color of the feast, but never black. Even on All Souls' Day, the priest wears (outside of Mass) either a white or a violet stole; if he gives Communion during another priest's Mass, he wears violet. The burse is of the same color as the stole.

Bowing to the cross, the priest with his head covered and his hands joined before his breast, proceeds to the altar. After genuflecting, he ascends the steps, while the acolyte kneels on the Epistle side and recites aloud the **Confiteor**. If there is no acolyte (or anyone to act in his place), the priest himself recites aloud the **Confiteor**.

He then removes the corporal from the burse, using his right hand to do so; with his left hand, he places the burse on the Gospel side of the altar. Next, he unfolds the corporal, opens the door of the tabernacle and genuflects. He now proceeds as already directed for Communion during Low Mass (pp. 70 ff.).

After he has returned to the altar and genuflected, he recites in the moderate voice:

O sacrum convivium, in quo Christus sumitur, recolitur memoria Passionis Ejus, mens impletur gratia, et futurae gloriae nobis pignus datur. (T.P. Alleluia).

Priest: Panem de coelo praestitisti eis. (T.P. Alleluia).

Acolyte: Omne delectamentum in se habentem. (T. P. Alleluia).

Priest: Domine exaudi orationem meam.

Acolyte: Et clamor meus ad te veniat.

Priest: Dominus vobiscum.

Acolyte: Et cum spiritu tuo.

Priest: Oremus. Deus qui nobis sub sacramento, etc. (with the long conclusion: Qui vivis et regnas cum Deo Patre, etc.).

During the Paschal time, the priest says, instead of the above prayer the following one:

Oremus. Spiritum nobis, Domine, tuae caritatis infunde; ut, quos Sacramentis Paschalibus satiasti, tua facias pietate concordem. Per Dominum, etc.

Acolyte: Amen.

(Not only during Paschal time but also during the octave of Corpus Christi, the Alleluia is added to the antiphon, versicle and response).

While the priest is saying the above prayers, he washes his fingers, dries them and puts away the

ciborium. He locks the door of the tabernacle and removes the key. Then turning to the people, he gives them his blessing as he does at the end of Mass, using the same rite and the same words. (If Holy Communion is distributed immediately before or immediately after a Requiem Mass, the *Alleluia* and the blessings are always omitted).

The blessing having been imparted, the priest folds the corporal, which he places in the burse. He inclines his head to the tabernacle and, carrying key and burse, descends the steps. He covers his head with the cowl, genuflects and leaves for the sacristy.

APPENDIX: *Interrupting a priest during Mass.*

The question of opening the tabernacle during another priest's Mass in order to give Holy Communion, brings to mind a similar problem, namely, the obtaining of a Host for a Communion call.

It is well to bear in mind that the proper celebration of the Holy Sacrifice of the Mass requires the utmost attention, reverence and devotion on the part of the celebrant; hence, to have another priest come up on the predella to open the tabernacle, is to most celebrants very distracting and to some even upsetting.

Often this annoyance can be avoided. Generally, the priest knows a day in advance that he will need one or more Hosts the following morning for Communion calls. He also knows the hours of the Masses at the main altar. Usually, he can get the necessary Hosts between Masses.

If this is difficult, he must at least try to obtain them either *before* the celebrant begins the Canon of the Mass, or *after* the celebrant has finished his Communion. This may sometimes mean a delay of a few minutes; but such a short delay will seldom work a hardship either for the priest or for the invalid. Moreover, in most of our houses, the Blessed Sacrament is reserved in the house chapel; and it is usually possible to obtain the Hosts at one or the other of these places without interrupting a Mass.

When, however, such an interruption is unavoidable, the intruding priest must not break in on the celebrant:

- 1) *during* any prayer (e.g., during a Collect, the Epistle, etc.);
- 2) *during* any action (e.g., during the Offertory, the Lavabo, etc.).

He must wait until that prayer or that action is finished and then he may ascend the predella. Furthermore, this interruption must be made either *before* the Canon of the Mass begins or *after* the celebrant has finished his Communion.

If a priest needs a Host as the Viaticum for a dying person, he is justified in interrupting the Mass during the Canon but never at or during the Consecration.²

² Only absolute necessity permits the intruder in still further distracting the celebrant by speaking to him.

PART TWO
THE SOLEMN MASS

SOLEMN MASS

CHAPTER ONE

General Rubrics of the Solemn Mass

1. *Vestments of the Ministers*

The ministers (celebrant, deacon and subdeacon) must be clothed in the complete white Dominican habit. The capuce must not be laid aside for any reason whatever.

As the vestments of the ministers vary according to the occasion, some general rules are now stated.

Amice

If a minister is to wear an alb, he always puts on an amice. Thus, he will wear the amice for the **Asperges**, for Mass, for Processions, for Solemn Benediction of the Blessed Sacrament, and for special Blessings at the altar, except the Blessing of Ashes.

In the Dominican rite, the amice covers the entire top of the head and not merely the back part.

Alb and Cincture

These are worn by all ministers of the Mass. They are also used by all ministers when immediately before or immediately after the Mass there is a Procession, or

when certain solemn Blessings take place; for example, the Blessing of Palms.¹

If the deacon and subdeacon are to wear dalmatics for any ceremony, they also wear albs.

If the acolytes are clerics, the two servers, the censer-bearer and the cross-bearer, may wear albs in place of surplices on Totum Duplex feasts of first and second class.

A practice as old as the Order itself, is that of Dominican ministers wearing on their albs, at least on Sundays and on special feasts, decorations known as *apparels*. These small oblong panels of embroidery are attached to the top of the amice, to the front and back of the alb, and to the cuffs of the sleeves.

Surplice

A priest wears the surplice differently from the novice or the lay-brother. The priest places the surplice *over* his capuce, allowing only the cowl to be outside the surplice, whereas a novice or a lay-brother places the entire surplice *under* the capuce.

The surplice is worn for those sacred functions for which an alb is not prescribed. Thus, a surplice is used by the priest who assists the celebrant in distributing Holy Communion, or who gives Communion outside of Mass; in Processions which do not take place immediately before or after Mass (unless the deacon and subdeacon should wear albs); and in giving special Blessings, e.g. the Papal Blessing, the **Benedictio mulieris post partum**,

¹ But on Ash-Wednesday, the Prior wears a surplice and stole for the Blessing of the Ashes.

etc. It is also worn for ordinary Benediction of the Blessed Sacrament and for Benediction at which a deacon assists.

Should a deacon have occasion to move the Blessed Sacrament from one place to another, he should wear surplice and stole. Dominicans do not wear the surplice in preaching nor in hearing confessions.

Maniple

The maniple is worn by all three ministers both for the **Asperges** and for the Mass. Should however a Procession immediately follow the **Asperges**, the celebrant does not put on the maniple until the Mass.

It is not used by any of the ministers for Benediction of the Blessed Sacrament.

The Stole

The celebrant wears the stole at the **Asperges** and for the Mass. Outside of Mass, he wears it whenever it is necessary for him to touch or to carry the Blessed Sacrament.² Lastly, he wears it during all Processions, except during the **Salve Regina** and the **O Lumen** Processions.

The deacon uses a stole as often as he wears the maniple in any of the functions mentioned in the preceding paragraph. In addition, he wears the stole when he carries the Blessed Sacrament.

²On such occasions, he must also have a surplice, unless it is a question of distributing Holy Communion immediately before or immediately after his Low Mass; in this case, he would have on the Mass vestments.

The Chasuble

The chasuble is the distinctive and chief garment of the priest for the celebration of Mass. For this reason, by a special privilege it is permitted to all priests who take part in Processions of the Blessed Sacrament to wear chasubles over the alb and amice; they do not however wear maniple and stole. According to the *Caeremoniale* (545), priests may wear the chasuble in any other "very solemn" Procession.

The Cope

The cope is used by the priest in Processions and in formal Blessings at the altar (except for the Blessing of Ashes). It is also worn by the priest at Benediction of the Blessed Sacrament. It is not worn at the *Asperges*, unless there is to be a Procession following immediately after the *Asperges* (*Caer.* 1274).

Whenever the priest wears the cope, he lays aside the maniple (*Caer.* 546).

The Dalmatic³

Dalmatics are not worn at every Solemn Mass. On certain days the deacon is vested merely in amice, alb, maniple and stole; while the subdeacon puts on only the amice, alb and maniple, even though the Mass is to be celebrated in the presence of the Blessed Sacrament exposed.

³ In the Dominican rite, no distinction is made between the deacon's dalmatic and the subdeacon's tunic or tunicle; our *Caeremoniale* uses the words "dalmatica" and "tunicella" as synonyms.

The days on which the deacon and subdeacon do *not* wear the dalmatics are the following:

- a) All ferial days, except Holy Thursday and Holy Saturday.
- b) All vigils, except those of Christmas, Epiphany and Pentecost.
- c) Rogation and Ember Days, except those within the octave of Pentecost.
- d) Anticipated or postponed Sundays, if they are said with ferial rite.

On all other days, no matter with what rank they may be celebrated (even if they be Votive Masses), the deacon and subdeacon wear the dalmatics.

The Gremial

This is the oblong silk veil which is placed over the laps of the ministers whenever they sit down in the sanctuary. The gremial, as well as the humeral veil and the lectern veil, are of the same color as the vestments of the Mass. See the *Caeremoniale* (552).

The Humeral Veil

This is the veil which is placed about the shoulders of the subdeacon when he carries the chalice and also when he holds the paten.

The Lectern Veil

This veil, similar in appearance to the humeral veil, is placed over the lectern at which the Epistle and later the Gospel are sung.

2) *Manner of Carrying the Book*

In the Roman rite, the ministers carry the Epistle or Gospel book in a vertical position. In the Dominican rite, all ministers (including the server in a Low Mass) carry the book in a diagonal position. The book is leaned against the breast; the left hand is under the book, the back of which rests on the left forearm; the right hand is on top, holding the book closed.

3) *Going to the Sedilia*

In our rite, the ministers never take a short cut from the altar to the sedilia as is done in the Roman rite when the ministers go "per breviorum." Instead, our ministers first go to the middle of the altar, make a profound bow at the foot of it and then proceed to the sedilia.⁴

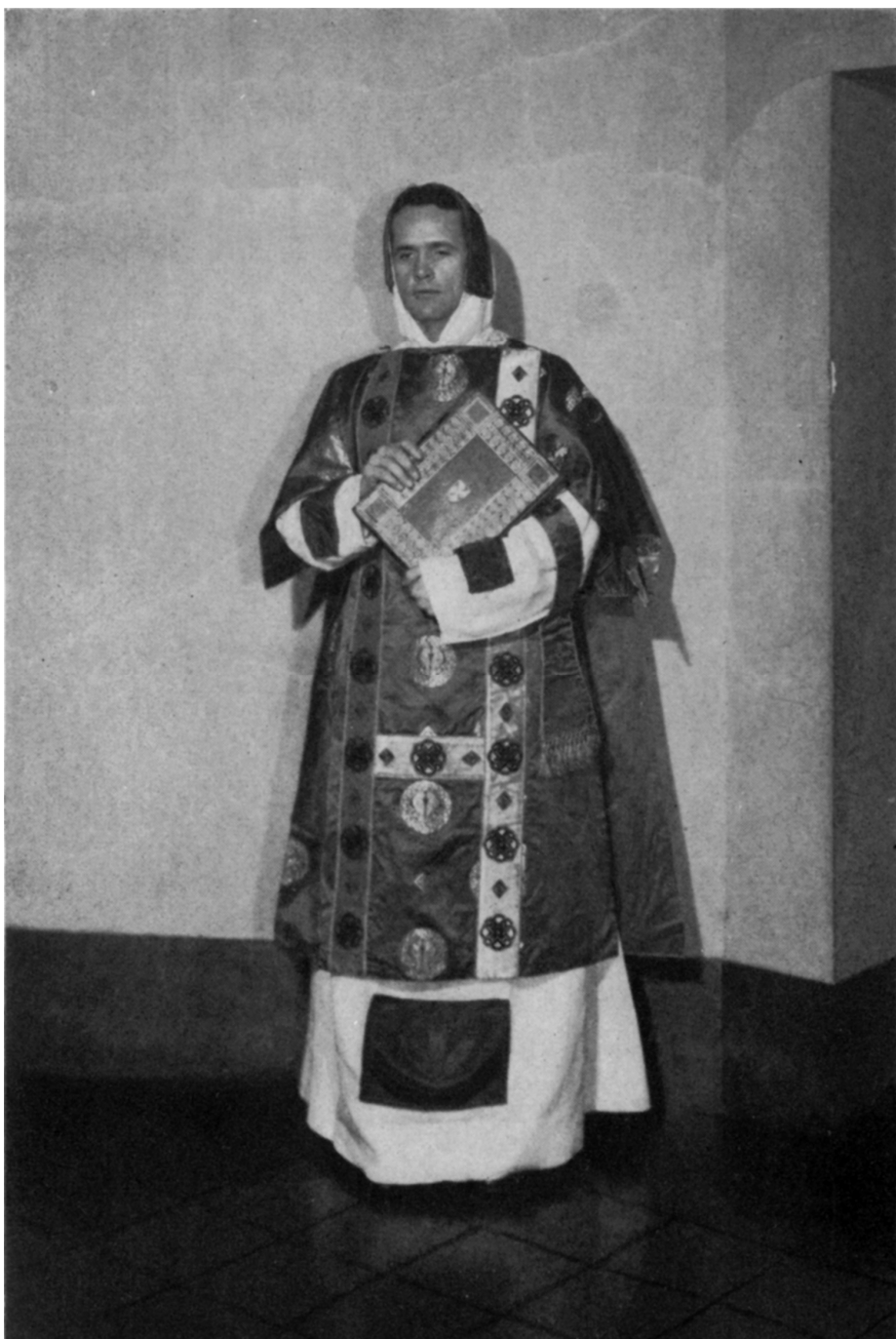
4) *Incensing*

Incense is used in a Solemn Mass at the Gospel, Offertory, Preface, and Consecration, on the following days:

- a) on all Sundays;
- b) on simplex feasts and higher;
- c) during all solemn and most solemn octaves;
- d) in Saturday Masses of the Blessed Virgin.

The manner of incensing in our rite is this: the left

⁴The sedilia or bench for the ministers must be placed on the Epistle side of the sanctuary, near the altar. It is permitted that the sedilla have a back but it should have no arms. The use of separate chairs is forbidden.



Dominican Way of Carrying Missal

hand holds the end of the triple chain near the disk, while the right hand holds the chains near the cover. The censer is not *swung* as is done in the Roman rite; instead, the right hand is raised to a moderate extent and then lowered to a moderate extent; the hand is never elevated higher than the shoulder.

While being incensed, a minister stands slightly bowed, facing the one who is incensing him.

The Blessed Sacrament is incensed with a triple elevation of the censer; likewise the celebrant of the Mass, the Gospel Book, the oblation of the Mass, and the crucifix on the altar.

The deacon and subdeacon are incensed with two elevations of the censer; also relics and images on the altar.

5) *The Pax*

On the days on which incense is used, the subdeacon holds the paten from immediately after the **Sanctus** until the **Pater noster**, and the Pax is given to the ministers at the altar and to the brethren in the choir.

On those days on which incense is not used, the subdeacon does not hold the paten and the Pax is not given to the choir but only to the ministers at the altar.⁵

On **Totum Duplex** feasts of the first class, the subdeacon takes the Pax to the choir; on other feast days,

⁵ The Pax is never given in the Mass for the Dead; nor is it given during the **Triduo ante Pascha**.

the second acolyte takes the Pax-tablet. But if the choir is quite far from the altar (and the Pax is to be given to the choir), then the cross-bearer always takes it.

6) *Reverences*

a) When about to leave the sacristy, at an indication from the celebrant, all ministers make a moderate bow to the cross; then the deacon and subdeacon make a slight bow to the celebrant who returns it.

Upon their return to the sacristy, the same rubric is observed.

b) When the ministers reach the foot of the altar *for the first time* in any complete function, all bow profoundly, genuflect or kneel, in unison, according to whether the Blessed Sacrament is not present, or is reserved in the tabernacle, or is exposed.

The same rubric is observed when they leave the altar *for the last time* in any complete, liturgical function.

Note: Complete functions are: the **Asperges**; a **Procession**; **Mass**; **Absolution for the Dead**; **Benediction**, etc. Even though one should follow another, they still remain separate functions.

c) Whenever the celebrant makes a reverence by bowing, genuflecting or kneeling, the deacon and subdeacon should do the same, unless they are otherwise occupied or the act of reverence is declared to be solely for the celebrant.

d) Every time, after he has seated the celebrant, the deacon or subdeacon makes a slight bow to him. When-

ever he approaches the celebrant seated at the sedilia or leaves him there, he makes the slight bow to the celebrant.

e) In general, the rules for bowing, genuflecting or kneeling which govern a priest at Low Mass apply to all the ministers of a Solemn Mass, except in those actions which obviously belong to the celebrant and the celebrant alone.

f) When the deacon and subdeacon face each other, at the Preface, **Sanctus** and **Agnus Dei**, they make a slight bow to each other, turn and make a moderate bow to the altar before leaving for their places.

CHAPTER TWO

The Subdeacon

If the subdeacon is to carry the chalice at his first entry for Mass, then before Mass begins, the acolytes place the humeral veil on the altar (to the left of the missal-stand) and the Gospel book in the Gospel corner. Whether he carries the chalice or the book, is determined by these rules:

1) On all Sundays and on duplex or higher feasts, he carries the book. He gets the chalice after the recitation of the *Gloria in excelsis* — if there is one; if there is none (as in Lent and Advent), he gets it after the recitation of the *Kyrie*.

2) Instead of the book, he carries the chalice on all feasts below duplex and in all Requiem Masses.¹

¹ **Diagram for Subdeacon:**

On Sun. with Gloria in excel.	Carry book	Get chalice during Gloria in excelsis.
On Sun., no Gloria in excel.	Carry book	Get chalice during Kyrie eleison.
On week-day, dupl. or above.	Carry book	Get chalice during Gloria in excelsis.
On week-day, below duplex.	Carry chalice	(Book is placed on the altar before Mass.)
At Requiem Mass.	Carry chalice	

The subdeacon should first look over the Epistle he is to sing. Then he washes his hands and prepares the chalice as the priest does for a Low Mass.

He begins vesting by first placing the cowl over his head. Then blessing himself he puts on the amice, alb, cincture and maniple.² He does not wear the dalmatic for the *Asperges* unless a procession immediately follows; he does wear it, of course, for the Mass. Having vested, he should—if necessary—assist the deacon and priest to vest.

Asperges

At a sign from the priest, all make a moderate bow to the cross and leave the sacristy, the subdeacon following the acolytes but preceding the deacon.

At the foot of the altar, the subdeacon, on the left of the priest, genuflects or bows and removes cowl and amice when the priest does. While the priest sprinkles him, he stands with head bowed; when the priest goes to sprinkle the congregation, he remains where he is.

When the priest replaces his cowl and amice, the subdeacon does the same. Bowing or genuflecting with the priest, he precedes the deacon to the sacristy.

The Beginning of Mass

When the priest gives the signal, the subdeacon, his head covered, bows with the rest to the cross; then,

²In the Roman rite, the deacon and subdeacon do not wear the maniple for the *Asperges*; in the Dominican rite they do.

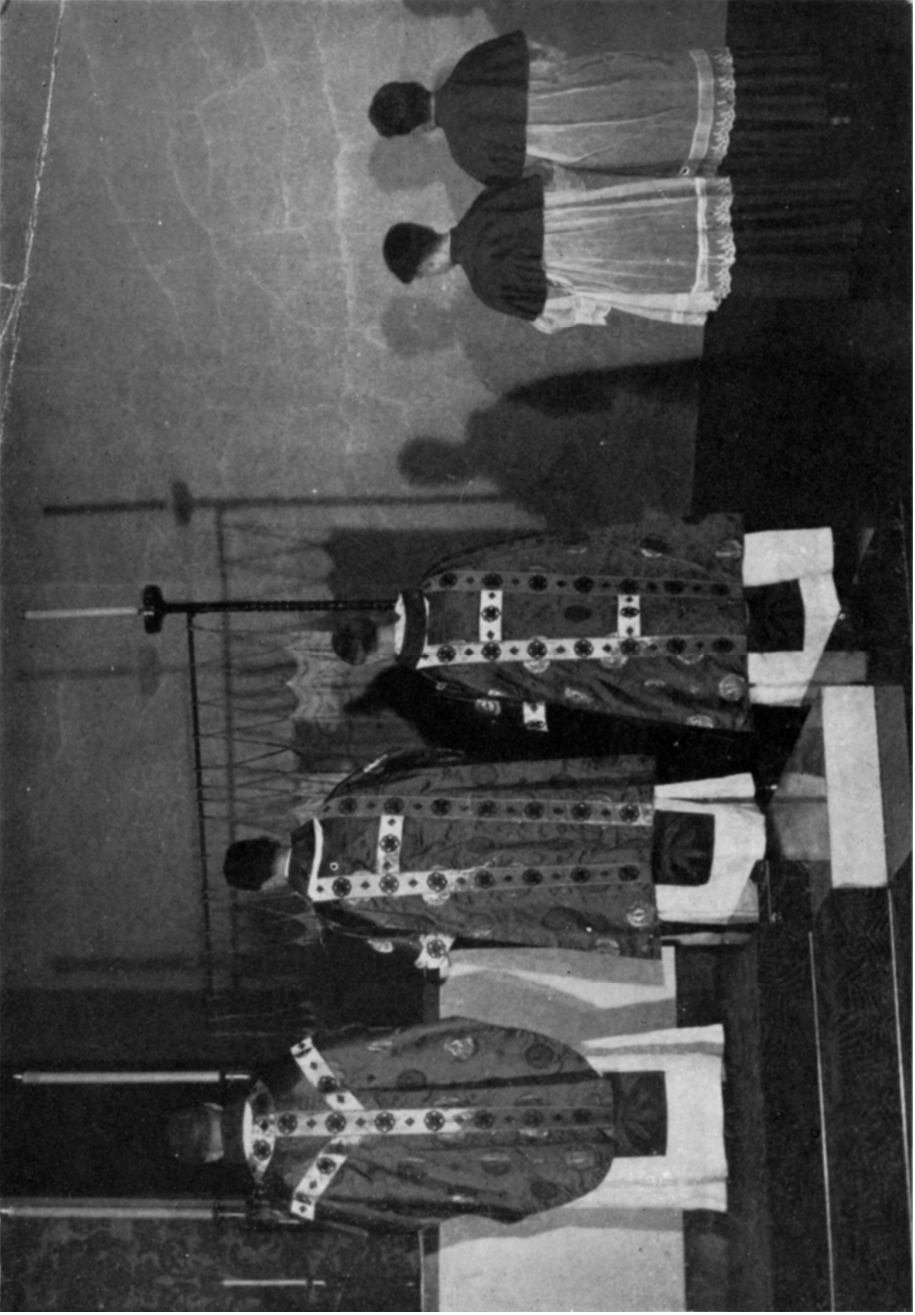
carrying either the Gospel book³ or the chalice, he precedes the deacon to the altar where he takes his place to the left of the priest. If the entry is made from the Gospel side, when the subdeacon arrives at his place, he steps back and allows the deacon and priest to pass in front of him.

As the subdeacon bows or genuflects with the priest, he sets the book on the bottom step of the altar. If he has the chalice, as soon as he completes the bow or genuflection, he puts the chalice on the Gospel side of the altar (directly in front of his position at the foot of the altar) and returns to his place.

Together with the priest, he uncovers his head and blesses himself. In the clear voice, he replies: **Quoniam in saeculum, etc.**; he uses the moderate voice for the remaining responses to the prayers at the foot of the altar. He bows during the **Confiteor**, stands erect after the **Absolutionem**, and ascends to the altar with the priest. If he has placed the Gospel book on the altar step, he picks it up before standing erect and, when he goes up to the altar with the priest, he leans it on the Gospel side of the altar.⁴

³ Formerly the Order had a Gospel book (Evangelary) and an Epistle book (Epistolary). As these special books have not been printed for a long time, missals are used in their stead. To avoid confusion, the old terminology is retained.

⁴ Our **Caeremoniale** (980) supposes that there is a cushion on the Gospel side, against which the subdeacon leans the book. In the absence of the cushion, the gradine (if there is one) would take its place.



Ministers Reciting the Kyrie

If however, he has brought out the chalice, then as soon as the priest goes to the Epistle corner, he moves the chalice over to the Epistle side and sets it on the humeral veil.

Then, descending, he makes a moderate bow at the middle of the altar, and goes to the Epistle side where he stands to the right of the deacon. He recites the **Officium** (Introit) with the priest and deacon and says the **Kyrie** alternately with the priest and deacon.⁵

After the Kyrie

As soon as the last **Kyrie** is said, the priest does one of two things:

1. He may remain at the missal because of the shortness of the music. In this case, the deacon moves over and stands directly behind the priest and the subdeacon behind the deacon. The singing ended, all the ministers go to the middle together for the **Gloria**.

But if there be no **Gloria in excelsis** and the chalice is still in the sacristy, then, instead of standing behind the deacon, the subdeacon leaves immediately after the last **Kyrie** to get the chalice.

2. The priest may go to the middle of the altar. In this case, the subdeacon crosses to the Gospel side

⁵The **Caeremoniale** states that the subdeacon says the **Officium** (and also the Communion-verse) with the priest and the deacon; this rubric is rarely observed because of its difficulty.

(remaining on the floor), and waits for the priest to descend; when he does, the subdeacon bows with him.

Then, if there is no **Gloria in excelsis**, and the chalice is not already on the altar, the subdeacon goes to the sacristy to get it; otherwise, he accompanies the priest to the sedilia.

The ministers seat the priest, and when the deacon has taken his seat to the left of the priest, the subdeacon after making a slight bow to the priest, sits to the left of the deacon. All rest their hands on the gremial spread over their laps by the acolytes, who will also remove it during the last **Kyrie**.

The **Kyrie** ending, the ministers arise and return to the foot of the altar, where they make a profound bow. The priest and deacon mount the altar steps while the subdeacon goes to the middle and stands directly behind the deacon.

Gloria in Excelsis

If the priest intones the **Gloria in excelsis**, the subdeacon makes a moderate bow with the others and goes with them to the Epistle corner where he stands to the right of the deacon and recites with them the rest of the **Gloria**. Whenever the text requires it, he makes a slight bow.

The **Caeremoniale** does not direct the priest to sit down after he has finished the **Gloria**; custom permits him to do so, especially if the music is long. If he elects

to sit down, he goes to the middle; in this case, the subdeacon crosses to the Gospel side, waits till the priest descends, and bows with him.

Bringing Chalice to Altar

If the chalice is to be brought from the sacristy, the subdeacon then proceeds to the sacristy, where he places around his shoulders the humeral veil and adjusts the ends of it over the chalice. He takes the node of the chalice in his left hand and with his right hand holds in place the humeral veil with the burse, etc. under it. With the acolyte leading, he returns to the altar, holding the covered chalice elevated before his breast.

At the foot of the altar, he bows profoundly, goes up the middle to the altar and places the chalice on the altar, somewhat to the right of the center. After the acolyte has removed from his shoulders the humeral veil, the subdeacon turns, takes it and lays it extended on the altar immediately to the left of the missal. He then places on the humeral veil the chalice, still covered with its own veil and the burse.

He comes to the middle, makes a moderate bow, goes to the foot of the altar, bows profoundly and approaches the sedilia. After a moderate bow to the priest, he sits down. At the end of the singing, he returns with the other ministers, makes a profound bow with them, and stands behind the deacon.

If, however, the priest does not elect to sit down after he has said the **Gloria**, he remains at the missal.

In that case, if the chalice is yet to be brought to the altar, the subdeacon leaves at once to do so. If the chalice is already on the altar, the subdeacon takes his position directly behind the deacon, who, in turn, is now directly behind the priest.

Dominus Vobiscum, Orationes

The *Gloria* ended (or the *Kyrie*, if there is no *Gloria*), the subdeacon stands behind the deacon for the *Dominus vobiscum*, whether this is said at the Epistle side or at the middle. If at the latter, the subdeacon follows the other ministers to the Epistle side and stands as usual to the right of the deacon while the *Orationes* are being sung; should *Flectamus genua* be intoned, the subdeacon kneels where he is; and if a lesson is to be read at the sedilia, he accompanies the priest and deacon there and back.

Epistle

While the last *Oratio* is being sung, the subdeacon takes the Epistle book (placed in the Epistle corner before Mass) and, carrying it in the usual way, goes to the middle. He makes a profound bow and proceeds to a lectern temporarily placed in the middle of the sanctuary in front of the sanctuary steps. As soon as the choir replies *Amen* to the last *Oratio*, the subdeacon, facing the altar and having his hands crossed on the lower part of the book, sings the Epistle. He genuflects if any words occur requiring it.

The Epistle ended, he closes the book and hands it to the acolyte. Returning to the altar, he bows and sits down, first having bowed to the priest. When the priest stands to read the Gospel, the subdeacon also stands, facing the priest. Giving the usual responses, the subdeacon makes the sign of the cross with the priest and listens to the Gospel with his hands joined.

At the end of the Gospel, he again makes the sign of the cross with the priest.

Preparation of Chalice

Taking the missal from the acolyte, he returns to the altar, places it on the book-stand and transfers both to the Gospel side. He returns to the Epistle side and washes his fingers; then, with the aid of the acolyte, he places the humeral veil around his shoulders.

Then, laying aside the chalice veil and the purificator, he covers the chalice with the ends of the humeral veil. Holding with his left hand the chalice by its node, he places his right hand over the chalice so that the paten and the pall will not slip.

Going to the sedilia, he hands the paten, host and pall to the deacon. Next, he receives the wine cruet from the acolyte and he pours the wine down one side of the chalice cup. When the priest has indicated that the amount of wine is sufficient, he returns the wine cruet and presents the water cruet to the priest, saying: **Benedicite**. After the blessing, he lets fall a few drops of water into the middle of the chalice.

Returning the cruet, he receives from the deacon, the paten, host and pall, covers the chalice as before, and takes it back to the altar. The acolyte removes the humeral veil and the subdeacon wipes the inside of the chalice-cup with the purificator. He replaces the paten, host, pall and chalice-veil. Turning, he gets the folded humeral veil from the acolyte and lays it where it had been on the altar and places the chalice on it.

He goes to the Gospel side and takes the Gospel book from the corner and brings it to the deacon at the sedilia. If it is not yet time for the singing of the Gospel, he sits down.

Singing of the Gospel

As soon as the priest has blessed the incense, the subdeacon arises and removes the gremial leaving it at the sedilia. After the priest has blessed the deacon, all return to the foot of the altar. The subdeacon follows the acolytes to the lectern on the Gospel side of the sanctuary. The subdeacon pauses beside the lectern until the deacon has arrived; then he steps behind him, facing the lectern. (If there is no lectern, custom permits the subdeacon, in imitation of the Roman rite, to hold the book for the deacon).

When the deacon says: *Sequentia, etc.*, the subdeacon turns to the altar, traces with his thumb small crosses on forehead, mouth and breast; after this, he blesses himself.

Taking the thurible, he hands it to the deacon, and when the deacon hands it back to him, the subdeacon

returns it to the thurifer. He then stands facing the Gospel book.

When the Gospel is ended, he blesses himself, and receives the book. Then without making any reverence whatever at the foot of the altar, even if the Blessed Sacrament is exposed, the subdeacon carries the open book direct to the priest to kiss; he next holds up the book for the deacon to kiss. He closes the book and places it in the Gospel corner of the altar in the same place and position where it was before.

Credo

If the *Credo* follows, the subdeacon descends the steps at the Gospel corner and stands to the left of the deacon, reciting with the others the *Credo*. He bows with the others at the prescribed words but does not kneel until the choir begins: *Et incarnatus est*. When the celebrant moves over to the middle, the subdeacon accompanies him; and when the celebrant kneels, the subdeacon kneels on the edge of the predella, on the Gospel side and a little to the left of the middle. When the priest arises from his knees, the subdeacon goes down the steps to the middle, where he stands behind the deacon. When the choir sings: *simul adoratur*, he makes a slight bow.

(If the music of the *Credo* is long, custom permits the ministers to sit down for the remainder of the *Credo*. If the music is of moderate length, the ministers should remain at the middle of the altar).

The *Credo* ended (or the Gospel, if there is no *Credo*), the priest intones: **Dominus vobiscum — Oremus.** Immediately the subdeacon goes around to the Gospel side for the reading of the Offertory-verse, during which he stands to the left of the deacon.

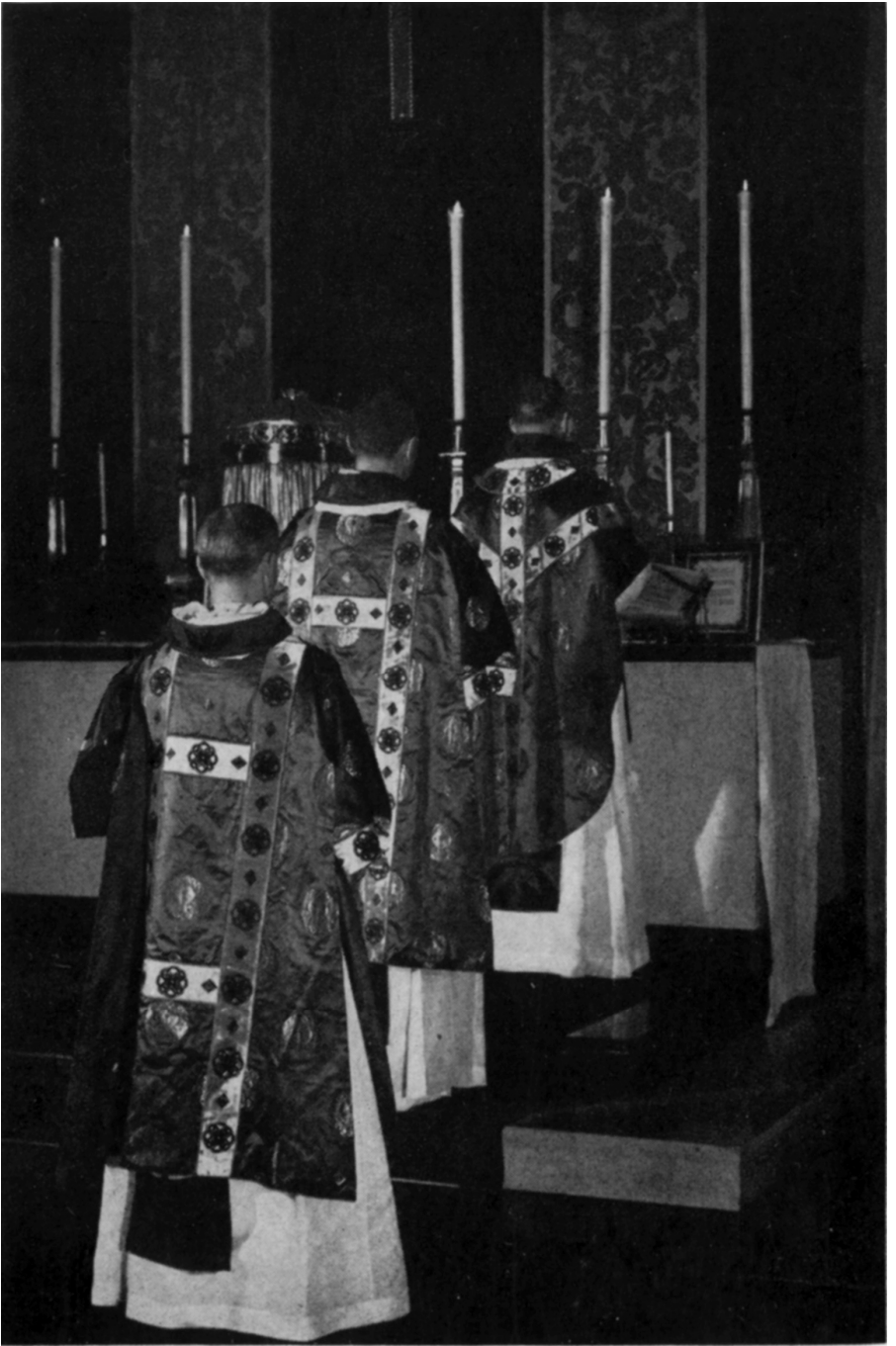
All the ministers return to the middle together, and the subdeacon at once ascends to the altar on the Epistle side where he stands to the right of the deacon. The subdeacon removes the veil and pall from the chalice, and, taking it by the node, presents it to the deacon with its paten and the host.

The Censing

The subdeacon then descends to the floor at the Epistle corner where he stands facing the altar while it is being censed. When the deacon incenses the priest, the subdeacon takes the water-cruet and bowl (the deacon takes the towel). When the deacon has incensed the priest, the subdeacon stands on the altar step and pours water over the fingers of the priest. When the latter returns the finger-towel to the deacon, the subdeacon gives back the cruets and bowl to the acolyte, and returns to the middle, taking his position behind the deacon.

Preface

When the priest sings: **Sursum corda,** the subdeacon ascends to the edge of the predella on the Epistle side and stands facing the deacon, who is on



Awaiting End of Singing of the Kyrie

the Gospel side, while the priest sings: **Gratias agamus, etc.** During these words, the subdeacon bows his head. Without leaving his place, he then turns somewhat to the thurifer for incensing and during it, he slightly bows his head. When the acolytes have also been incensed, all make a moderate bow to the thurifer; the subdeacon makes a slight bow first to the deacon, then to the altar; after which he descends to the foot of the altar, where, at the middle, he stands behind the deacon.

Sanctus

Near the end of the Preface, (at **Sine fine, or Supplici confessione, or Una voce**), the subdeacon again ascends to the platform on the Epistle side, as before, and facing the deacon, says the **Sanctus, etc.**, with the priest. At **Benedictus qui venit**, he blesses himself. Then, he takes the humeral veil from the altar,^o descends to the foot of the altar, and stands at the middle where an acolyte places the veil around his shoulders.

The subdeacon covers his right hand with the right end of the veil and receives in his covered hand the paten extended to him by the deacon. The subdeacon holds the concave side of the paten toward himself. The deacon then adjusts the other end of the veil over the paten. Except during the Consecration, the subdeacon remains here, until after the **Pater Noster**,

^o Provided he is to hold the paten (see p. 87).

holding the paten (about the level of his eyes), and supporting the right elbow with the left hand.

The subdeacon holds the paten only on Sundays and the other feasts already enumerated (p. 86); on other days he does not hold the paten and therefore, does not wear the humeral veil during the Canon.

Consecration

When the deacon prepares to kneel on the edge of the predella, the subdeacon ascends on the Gospel side and still holding the paten elevated, kneels opposite the deacon. When the Elevation is over, the subdeacon arises with the deacon and returns to his place at the foot of the altar.

Pater Noster

When the priest begins the **Pater Noster**, the subdeacon uncovers with the left hand the paten but continues to hold it elevated in his right hand. In the low voice, he makes the response: **Sed libera nos a malo**, and extends the paten to the deacon; after which, he allows the acolyte to remove the veil.

Agnus Dei

After the priest has intoned the words: **Pax Domini**, the subdeacon ascends to the edge of the predella on the Epistle side; and at the **Agnus Dei**, he faces the deacon opposite him and recites with the priest the **Agnus Dei**. This finished, he descends (after the

usual bows) to his place at the middle. When the deacon holds up the paten or pax-tablet before him, the subdeacon kisses it. Taking it from the deacon, he in turn offers it to each acolyte to kiss, saying to each one in a low voice: **Pax tibi et Ecclesiae sanctae Dei.** He then replaces the paten on the Epistle side of the altar, near the corporal, and descends to his place at the middle.⁷

Communion

As soon as the priest consumes the Precious Blood, the subdeacon goes to the Epistle corner, takes the wine cruet and ascends the altar step. He pours only wine into the chalice. Then he turns and gets the water-cruet from the acolyte and, when the priest returns, pours both wine and water over the fingers of the priest. The subdeacon descends to the floor and returns both cruets to the acolyte. The subdeacon now washes and dries his own fingers, the acolyte holding the water, bowl and towel.

He remains in the same place, since the other ministers have now come to the Epistle corner for the Communion-verse, and the subdeacon will now be to the right of the deacon. He says, if possible, the verse with the priest and deacon.

Postcommunion

After the Communion-verse, he accompanies the

⁷ See pp. 87 f.

others to the middle and stands behind the deacon. After **Dominus vobiscum**, the priest and deacon return to the Epistle corner but the subdeacon ascends to the Gospel side (where he stays so as not to be in the way of the priest). He dries the chalice and places on it purificator, paten, pall, veil and burse (containing the corporal). He takes the humeral veil and folds it to a convenient size so that it can be placed on top of the burse. He thus carries the chalice back to the sacristy. He then returns to the middle at the foot of the altar.

However, if there is only one Postcommunion prayer or the sacristy is far from the altar, he leaves the chalice on the altar until the very end of Mass. If this is the case, he now either goes to the right of the deacon or stands at the foot of the altar, in the middle, according to the amount of time remaining.

End of Mass

When the deacon says: **Ite; Missa est**, or **Benedicamus Domino**, the subdeacon is in his usual place, facing the middle of the altar. When the priest gives the blessing, the subdeacon bows his head and, by custom, blesses himself. If the chalice has been removed, the subdeacon now receives from the acolyte the Gospel book; otherwise, he does not take the book. Carrying the book, he goes to the Gospel corner where he stands to the left of the deacon, makes the usual responses to the priest, blesses himself at the beginning

and at the end of the Gospel. At: **Et Verbum caro, etc.**, he genuflects with the others.

The Gospel ended, he ascends to the predella on the Gospel side and stands to the left of the priest. He makes a moderate bow with the other ministers and covers his head with cowl and amice.

If the chalice is still on the altar, he now takes it; otherwise, he carries the Gospel book.

In descending the steps with the other ministers, the subdeacon should take care to keep well to the Gospel side if the Blessed Sacrament is present on the altar (whether reserved or exposed); otherwise, the priest will be forced to descend with his back to the Blessed Sacrament. At the foot of the altar, all profoundly bow or genuflect together and return to the sacristy in the same order in which they came.

CHAPTER THREE

The Deacon

Taking the missal the deacon looks over the Mass and prayers to be said and places markers at the proper parts. He also examines and marks the Gospel in the book he will use. After which, he washes his hands and with the aid of an acolyte or of the subdeacon, puts on the sacred vestments.

He first raises the cowl over his head. Then he blesses himself, and in turn, puts on amice, alb, cincture, and maniple in the same way the priest does and saying the same prayers. But the stole he puts on over his left shoulder only and fastens it with the cincture at his right side. As regards the use of the dalmatic, he follows the same rule as the subdeacon.

Asperges

At a sign from the celebrant, the deacon makes a moderate bow to the cross and a slight bow to the celebrant, then with head covered, he follows the subdeacon to the altar. There, he stands at the right of the celebrant, genuflects or bows profoundly, and uncovers his head when the celebrant does.¹

¹If the celebrant needs the card to intone the *Asperges* or the *Vidi aquam*, it is deacon's place to present it—not the subdeacon's.

Taking from the acolyte the sprinkler dipped in holy water, the deacon hands it to the celebrant and with head bowed receives the sprinkling.² He does not accompany the celebrant during the sprinkling but remains at the foot of the altar.³ Upon the return of the celebrant, he receives from him the sprinkler and returns it to the acolyte. Then he holds for the celebrant the book containing the prayers to be sung. When the celebrant resumes his cowl and amice, the deacon does the same. Bowing profoundly or genuflecting with the celebrant, the deacon follows the subdeacon to the sacristy.

If the deacon is not already wearing the dalmatic, he now puts it on. He also takes the missal which he carries in the usual way (see p. 86).

Beginning of Mass

At a sign from the priest, the deacon makes a moderate bow to the cross and a slight bow to the celebrant. Carrying the missal and having his head covered, the deacon follows the subdeacon to the altar, where he takes his place to the right of the celebrant. As the deacon bows profoundly or genuflects with the celebrant, he sets the missal on the altar step. Together

² "Diaconus tradens sacerdoti vel accipiens ab eo aspersorium, calicem, thuribulum, manum illius reverenter osculetur" (Caer. 809). This rubric is seldom observed in Anglo-Saxon countries.

³ If there is a Procession before the Mass, the deacon accompanies the celebrant for the *Asperges* (Caer. 1077).

with the celebrant, he uncovers his head and blesses himself.

In the clear voice, he replies: **Quoniam in saeculum, etc.**; he uses the moderate voice for the remaining responses to the prayers at the foot of the altar. He bows during the **Confiteor** and stands erect (first picking up the missal) after the **Absolutionem, etc.** At the response: **Qui fecit coelum, etc.**, he ascends the steps with the celebrant.

Placing the missal on its stand at the Epistle corner, he opens the book at the proper place and then stands on the top step so that when the celebrant arrives at the book, the deacon can indicate to him where the **Officium** (Introit) begins.

As often as necessary throughout the Mass, the deacon indicates to the celebrant the place where the passage is that is to be read; in addition, he turns the pages of the missal for the celebrant.

Kyrie Eleison

He recites the **Officium** with the celebrant and replies alternately to the **Kyrie**.⁴ If the celebrant remains at the book after he has finished the **Kyrie**, the deacon, staying on the same step, moves over directly behind the celebrant. But if the celebrant goes to the middle, the deacon accompanies him and descends with him to the foot of the altar.

⁴ Whenever the celebrant says anything to which there is a response, the deacon makes the response in a moderate voice. (**Caer.** 1054).

He assists him in sitting by arranging the back of the chasuble over the sedilia; then he makes a slight bow to him and sits to his left. He places his hands on the gremial spread over the laps of the ministers by the acolyte. When the gremial is removed by the acolyte near the end of the Kyrie, the deacon returns with the celebrant to the altar where he stands on the top step, directly behind the celebrant.

If the celebrant does not sit down for the Kyrie, the deacon remains standing behind him and later goes with him to the middle.

Gloria in Excelsis

After the celebrant has intoned the words: **Gloria in excelsis Deo**, the deacon makes a slight bow and goes, on the top step, to the Epistle corner to the right of the celebrant. There, he repeats with him the rest of the hymn, bowing at the required words.

If the celebrant elects to sit down after he has recited the **Gloria in excelsis**, the deacon goes with him as at the Kyrie. As the singing ends, he returns with him to the altar where he stands on the top step directly behind the celebrant.

After the **Gloria in excelsis** (or after the Kyrie, if there is no **Gloria**), when the celebrant turns and says: **Dominus vobiscum**, the deacon raises slightly the lower end of the chasuble and replies: **Et cum spiritu tuo**. If **Dominus vobiscum** is said at the Epistle corner, the deacon prolongs for awhile his hold on the chasuble

as he goes around the corner of the step, moving in unison with the celebrant toward the missal.⁵ If it is said at the middle of the altar, the deacon will be able to hold the chasuble for only a moment; then he goes without delay to the Epistle corner where he indicates to the celebrant the prayer or prayers to be sung.

If the Mass occurs on a Lenten feria, after the *Oremus*, the deacon kneels while singing: *Flectamus genua*; then rising, he sings without delay: *Levate*.

The *Orationes* (Collects) ended, the deacon goes with the celebrant to the middle, descends with him and goes to the *sedilia*. After the acolyte has spread the *gremial* over the celebrant's lap (the deacon does it himself if an acolyte is not at hand) the deacon makes a slight bow to the celebrant and returns with the acolyte to the altar.

But if there are several Prophecies and their accompanying prayers to be read, the deacon at the end of the *Orationes*, gives the missal to the acolyte who takes it with him to the *sedilia*. Having seated the celebrant, the deacon sits beside him. While the celebrant reads the Prophecy, the deacon listens to him and then reads alternately with him the verses that follow. He goes with the celebrant to the altar for the prayers and returns with him to the *sedilia*. The Prophecies ended, deacon returns with the acolyte to the altar.

⁵This rite, observed in other Provinces of the Order, should not be allowed to die out in this Province; it has been faithfully observed in the Dominican Order from the thirteenth century.

Deacon Unfolds Corporal

Ascending to the predella, the deacon goes to the Epistle corner and washes his fingers. Returning to the middle, he removes from the chalice the burse from which he extracts the corporal. Laying the folded corporal on the altar, he places (using his right hand) the burse against the gradine on the Gospel side, with the mouth toward the tabernacle, if the design on the burse permits. If there is no gradine, he sets it against the nearest candlestick. Then, with both hands, he unfolds the corporal over the altar stone.

He goes to the Epistle corner and hands the missal to the acolyte. Returning to the middle, he descends and goes to the sedilia with the acolyte and takes his seat.⁶ The gremial is extended over his lap. He listens to the Epistle being read by the celebrant, and when the celebrant begins the Responsory, *Alleluia*, Tract, or Sequence, the deacon alternates in the reading, verse by verse.

Both ministers stand up for the reading of the Gospel, the deacon removing the gremial which he hands to the second acolyte. The deacon facing toward the priest, makes the usual responses and blesses himself in the usual way, at the beginning and end of the Gospel. Then, with his hands joined, he listens to the celebrant.

The Gospel ended, he seats the celebrant, bows slightly and sits down, resting his hands upon the gremial.

⁶ If there is no acolyte, the deacon does not sit down; instead, he stands, holding the missal open for the celebrant.

The subdeacon approaches with the chalice and the deacon receives from him the paten with host and pall.⁷ The deacon removes the pall so that the celebrant may see the host on the paten, and then replaces it. When the subdeacon says: **Benedicite**, the deacon adds: **Dominus**. (After the celebrant has given the blessing, it is the acolyte, not the deacon who responds: **Amen**). After the subdeacon has put wine and water into the chalice, the deacon hands him the paten with the host and pall, and then covers all with the ends of the veil.

Singing of the Gospel

When the subdeacon returns from the altar to the sedilia, the deacon receives from him the missal to be used for the singing of the Gospel. As soon as the celebrant has blessed the incense (near the end of the **Alleluia**, Tract or Sequence), the deacon stands up. Holding the missal in both hands, he bows slightly to the celebrant and says: **Jube Domne benedicere**. After the blessing is given, he answers: **Amen**.

He then goes to the altar with the celebrant, makes a profound bow and goes last in procession to the lectern. The lectern, placed on the Gospel side, faces the Epistle side of the sanctuary.⁸

⁷ It is the subdeacon, not the deacon, who removes the paten from the chalice and later replaces it.

⁸ In the Middle Ages, there was a genuine procession in the Dominican rite to the pulpit or ambo at the rood-screen. To preserve some vestige of that procession, the lectern should be placed as far as possible from the altar.



The Deacon Sings the Gospel

The deacon places the book on the lectern, opens it, joins his hands before his breast (he does not rest them on the book, as the priest does), and intones: **Dominus vobiscum**. When the choir has responded, he sings: **Sequentia** or **Initium Sancti Evangelii**, etc. He then makes with his thumb four small crosses, one on the book where the Gospel text begins, the rest on his forehead, lips and breast; then he blesses himself.

He next takes the censer which the subdeacon hands to him and three times incenses the book. Returning the censer to the subdeacon, he again joins his hands before his breast and sings the Gospel. Having finished the Gospel, he blesses himself and then gives the book, still open, to the subdeacon.

The deacon follows the subdeacon back to the foot of the altar and, without making any bow, goes up the altar steps on the Gospel side but to the right of the subdeacon and shows to the celebrant where the book should be kissed. When the celebrant says: **Per Evangelica dicta**, etc., the deacon replies: **Amen**, after which he too kisses the book.

Credo

The deacon goes with the celebrant to the Gospel corner where, standing on the top step, he places himself to the left of the celebrant and recites with him in a low voice the rest of the **Credo**. He bows his head at the required words and when the celebrant goes to the middle, the deacon goes with him. At **Et incar-**

natus est, when the celebrant kneels, the deacon kneels to his right (on the edge of the predella), holding the end of the chasuble. When the celebrant arises, the deacon stands behind him, unless the celebrant should turn to go to the sedilia; in which case, the deacon accompanies him.

Offertory

At the **Dominus vobiscum**, the deacon raises the chasuble as he did before, and after the **Oremus**, he goes to the Gospel corner, to the left of the celebrant, and says the Offertory-verse with him.

Crossing to the Epistle side, he goes up on the predella to the right of the celebrant and receives from the subdeacon the chalice. Holding it by the base, he presents it to the celebrant,⁹ saying: **Immola Deo sacrificium laudis et redde Altissimo vota tua.**

Incensing

The deacon now receives the open incense boat from the thurifer and takes from it a spoonful of incense. After the celebrant has replaced the chalice on the altar, the deacon holds up the spoonful of incense to the celebrant, saying: **Benedicite.** After the blessing, to which the deacon replies **Amen**, he places the incense in the censer and hands the closed censer to the celebrant.⁹ During the incensing, the deacon remaining on the predella, holds the chasuble slightly raised and makes

⁹ See note 2 of this chapter, p. 107.

a profound bow every time the celebrant does. When the celebrant returns a second time to the Epistle corner, he gives the censer to the deacon who goes down to the lower step. The deacon holding the chasuble slightly raised by his left hand, three times incenses the celebrant; then he returns the censer to the thurifer.

Lavabo

The deacon takes the towel from the acolyte and gives it to the celebrant as soon as the latter finishes washing his fingers; when the celebrant gives back the towel, the deacon returns it to the acolyte. The deacon now goes with the celebrant to the middle where he stands behind him. At the **Orate fratres**, the deacon elevates, as usual, the celebrant's chasuble; then he goes up on the predella to the left of the celebrant, moves the missal closer to the middle and points out the prayers (Secrets) to be said and the Preface. He returns to the top step.

Preface

As soon as the words **Sursum corda** are sung, the deacon ascends to the edge of the predella on the Gospel side and faces the subdeacon who is on the opposite side. At the words: **Gratias agamus, etc.**, he moderately bows his head. Then he turns somewhat toward the thurifer and slightly bows his head while he is being incensed; as soon as the acolytes are also incensed, he makes a moderate bow to the thurifer and

another to the subdeacon; then he returns to his usual place behind the celebrant.

Sanctus

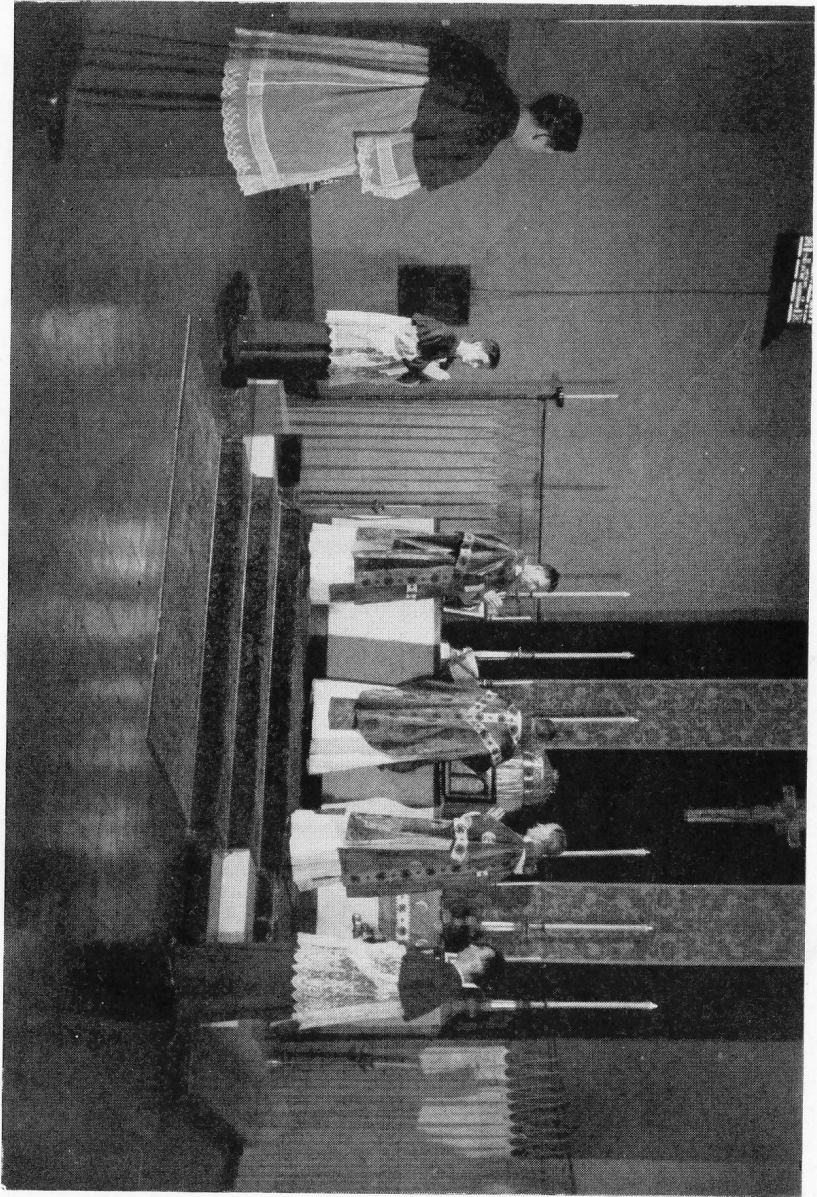
Toward the end of the Preface, (at *Sine fine*, or *Supplici confessione*, or *Una voce*), the deacon again takes the position he had at the *Gratias agamus*, and he says with the celebrant: *Sanctus, Sanctus, Sanctus*, etc. At *Benedictus qui venit*, he blesses himself.

If the subdeacon is to hold the paten (see p. 87), the deacon crosses behind the celebrant to the Epistle corner, takes the paten from the altar, gives it to the subdeacon who is at the foot of the altar, and covers it with the end of the humeral veil. Resuming his usual place behind the celebrant, he remains on the alert to turn the pages of the missal whenever necessary.

Consecration

As soon as the celebrant makes the sign of the cross at *Bene-dixit*, the deacon kneels on the edge of the predella to the right of the celebrant. Having received the censer from the thurifer, the deacon holds the chasuble slightly elevated and incenses uninterruptedly during the elevation of the Host and the elevation of the chalice.¹⁰ The elevation over, the deacon returns the censer to the thurifer and stands on the top

¹⁰ In this, we differ from the Roman rite which prescribes three swings of the censer for the Host and three for the chalice.



Position of Ministers at the Sanctus

step behind the celebrant. But whenever a page of the missal requires to be turned, the deacon ascends the predella for that purpose; he then returns to his place.

Pater Noster

At the end of the *Pater noster*, when the celebrant says: *Et ne nos inducas in tentationem*, the deacon responds in a low voice: *Sed libera nos a malo*. Turning around, he descends the steps (if necessary), takes the paten from the subdeacon and goes up to the right of the celebrant. When the latter comes to the words: *Da propitius pacem*, the deacon gives him the paten, at the same time kissing his shoulder.

If the subdeacon does not have the paten, the deacon takes it from the altar and gives it to the priest.

Agnus Dei

After the celebrant says: *Pax Domini sit semper vobiscum*, the deacon again takes on the Gospel side the position he had at the *Gratias agamus* of the Preface and repeats with the celebrant: *Agnus Dei, qui tollis*, etc. Then he crosses the altar to the right side of the celebrant; when he sees the latter kiss the chalice, he holds up the paten or pax-tablet for him to kiss. Then the deacon himself kisses it and, descending the steps, he offers it to the subdeacon to kiss, saying: *Pax tibi et Ecclesiae sanctae Dei*. He then surrenders the pax-tablet to the subdeacon and resumes his usual place behind the celebrant.

Communion

After the celebrant receives the Precious Blood, the deacon takes the chalice veil to the Gospel side and returns with the missal and its stand to the Epistle corner. If the deacon, carrying the missal, sees that he will arrive at the Epistle corner at the same time as the celebrant going for the ablution, he delays until the celebrant has returned to the middle of the altar. Having placed the missal at the Epistle corner, the deacon washes his fingers, the acolyte holding the water, bowl and towel. While the celebrant is at the Epistle corner receiving the second ablution, the deacon who has crossed over to the Gospel side, folds the corporal, places it in the burse and restores the burse to its former position. He returns to the Epistle corner, stands on the top step to the right of the celebrant and points out the Communion-verse which he says with him.

Postcommunion

The deacon accompanies the celebrant to the middle—should he go there—raises his chasuble at **Dominus vobiscum**, and returns with him to Epistle corner. He indicates to the celebrant the Postcommunion prayers to be sung. If there is an **Oratio super populum**, then after the celebrant has sung: **Oremus**, the deacon intones: **Humiliate capita vestra Deo**. At the **Per Dominum nostrum** of the last prayer, the deacon closes the book and goes with the celebrant to the middle.

End of Mass

When the celebrant turns to sing: **Dominus vobiscum**, the deacon also faces the people, standing directly in front of the celebrant. After the choir has replied: **Et cum spiritu tuo**, the deacon sings: **Ite; Missa est**, and turns back to the altar by his left. But if the **Gloria in excelsis** was not said, the deacon does not face the people; instead, facing the altar, he sings: **Benedicamus Domino**. If the Gospel of the day remains to be said, the deacon immediately after **Ite; Missa est** (or **Benedicamus Domino**), removes the missal with its stand to the Gospel corner; he then returns to his place at the middle for the Blessing.

When the celebrant gives the blessing, the deacon, standing in his usual place, makes a moderate bow, blesses himself and answers: **Amen**. The deacon then receives from an acolyte the missal which he now carries until he returns to the sacristy, provided the Gospel of the day does not remain to be said. In such a case, the deacon takes the missal and its stand to the Gospel corner, where he points out the text to the celebrant, and when the Gospel is ended, he takes the book with him.

When the celebrant goes to the Gospel corner, the deacon goes and stands to his left, on the top step, making the usual responses. He genuflects at: **Et Verbum caro factum est**. If, however, he is holding the card for the celebrant, he neither blesses himself nor

genuflects. The Gospel ended, he crosses to the Epistle side and stands on the predella to the right of the celebrant. He makes a moderate bow, covers his head, descends and genuflects or makes a profound bow, all in unison with the celebrant.

He follows the subdeacon to the sacristy, makes a moderate bow to the cross and a slight bow to the celebrant and to the subdeacon. He then helps the celebrant to unvest before removing his own vestments.

CHAPTER FOUR

The Celebrant

In a Solemn Mass, the celebrant is guided in general by the rubrics already stated, particularly by those of Low Mass. In addition, however, there are a number of special rubrics.

The first modification is as regards the tones of voice used by the celebrant. He *sings* the following parts of the Mass:

Gloria in excelsis Deo (only these four words).

Dominus vobiscum.

Oremus.

Orationes (entire).

Credo in unum Deum (only these four words).

Oremus (before the Offertory-verse).

The Preface (entire).

Per omnia saecula saeculorum (before the Pater noster).

Oremus, Praeceptis, etc.

Pater noster (entire, except *Sed libera nos*).

Per omnia saecula saeculorum (before *Agnus Dei*).

Pax Domini sit semper vobiscum.

Dominus vobiscum.

The Postcommunions.

Dominus vobiscum (before the Blessing).

If there is an *Asperges* before the Mass, he will also sing: *Asperges me* (or *Vidi aquam*), with the versicles and prayer.¹

Though the *Caeremoniale* is silent on the subject, it is the custom to say in a lower voice those parts of the Mass which the celebrant would say in the clear voice in a Low Mass—excepting, of course what he sings. Otherwise, the loud voice of the celebrant would clash with the singing of the choir. The moderate and low voices are the same in the Solemn as in the Low Mass (except the *Per Evangelica dicta*).

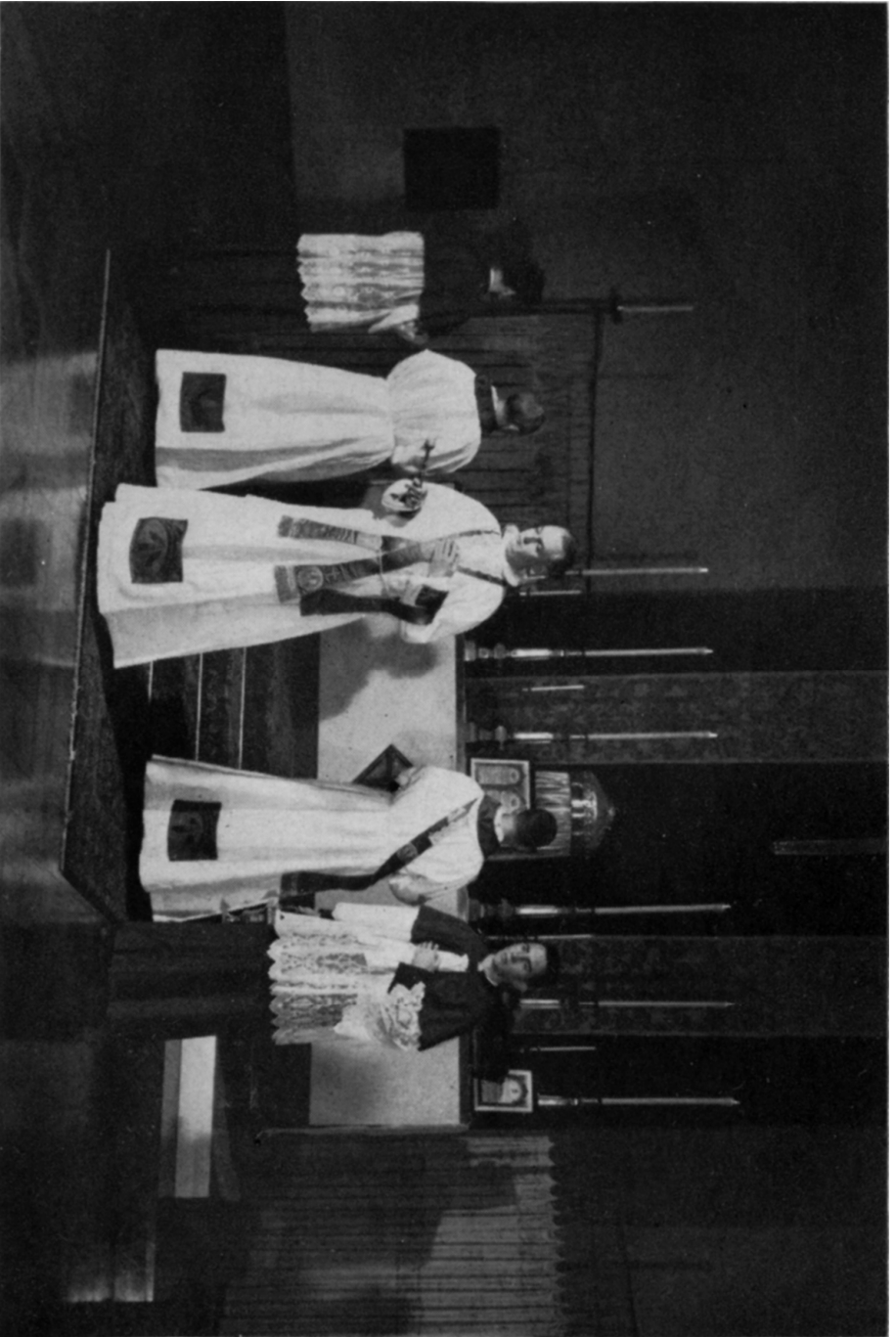
The celebrant, as does the priest for a Low Mass, prepares himself by prayer for the Holy Sacrifice; then he looks over the missal. He pays particular attention to those parts of the Mass he is to sing. This done, he washes his hands, and, with the assistance of the other ministers, puts on the sacred vestments. If, however, there is an *Asperges*, he does not yet assume the chasuble.

Asperges

The celebrant puts on cowl, amice, alb, cincture, maniple and stole. Unlike the secular priest, he does *not* wear the cope, unless there is to be a Procession before the Mass (in which case, he lays aside the maniple).

When it is time for the *Asperges*, the celebrant,

¹If there are cantors present, they, and not the celebrant, begin the *Asperges* or the *Vidi aquam*.



Celebrant Leaves Altar for the Asperges

with hands joined and having his head covered with cowl and amice, makes a sign to the other ministers that it is time to begin; then he makes a moderate bow to the cross and a slight bow to the deacon and subdeacon. He then follows his ministers to the altar, where he takes his place between them. All genuflect or make a profound bow together.

Standing erect, he uncovers his head, receives the sprinkler from the deacon, and sings the two words: *Asperges me* (during Paschal time, *Vidi aquam*). If he needs the card for this, the deacon gives it to him. Then the celebrant lightly sprinkles the altar first, then the deacon, the subdeacon, and lastly, the acolytes. He now makes a profound bow (he does not genuflect, even if the Blessed Sacrament is reserved at this altar). Accompanied only by the acolyte carrying the stoup, he approaches the congregation. It is customary for the celebrant to go down the middle aisle, sprinkling first the people on the Epistle side of the church and, on his return, the people on the Gospel side.

Returning to the foot of the altar, he makes a profound bow (even if the Blessed Sacrament is reserved at the altar), gives the sprinkler to the deacon, and remains there until the choir has finished singing the antiphon. He then sings the versicles and prayer, the deacon holding the card for him. When he is finished, he covers his head, joins his hands before his breast and makes a profound bow or a genuflection. He follows his ministers to the sacristy where he completes his vesting for Mass.

Beginning of Mass

When the choir begins the **Gloria Patri** of the **Officium** (or, the verse if there is no **Gloria Patri**), the priest, his head covered and his hands joined, gives a signal to the ministers, makes a moderate bow to the cross and a slight bow to his ministers. Then he follows his ministers to the altar where he takes up his position between the deacon and subdeacon. In unison, all make a profound bow or genuflect.

Standing erect, the celebrant uncovers his head, joins his hands and says in a low voice: **Actiones nostras**, etc. Without making any bow, he now blesses himself and says in a clear voice: **In nomine Patris**, etc. From this point to the **Kyrie**, the rubrics for the celebrant are substantially the same as those of a Low Mass. The **Kyrie** he recites alternately with the ministers.

On a Sunday, or on a duplex or higher, he may now go to sit down if the music is long; but if it is short he remains at the missal until the choir has finished. In the former case, he returns to the middle of the altar, descends, makes a profound bow (he does not genuflect even if the Blessed Sacrament is in the tabernacle), and goes to the sedilia. The celebrant always takes the seat nearest the altar, with the deacon and the subdeacon to his left. When the acolyte spreads the gremial over his lap, he rests his hands on it. The Dominican always places his hands on top of the gremial, not under it; his hands are not clasped or crossed but rest fully extended.

At the last **Kyrie**, the gremial is removed and the

celebrant returns to the foot of the altar, makes a profound bow and ascends to the predella. If he was not sitting, he returns to the middle of the altar.

Gloria in Excelsis

If the *Gloria in excelsis* is to be said, the celebrant intones the first four words at the middle of the altar. He reads the rest of it from the missal at the Epistle corner. If the choir sings a short *Gloria*, the celebrant remains at the missal until the singing is ended; if the *Gloria* is long, he sits down.

After the *Gloria* (or, after the *Kyrie*, if there is no *Gloria*), the celebrant turns to the people and sings: *Dominus vobiscum*, he turns in the same place and manner as directed in Low Mass. He then goes to the missal and sings: *Oremus*.

In the Lenten ferias, when the deacon sings: *Flectamus genua*, the celebrant does not genuflect; he waits until the deacon says: *Levate* and then sings the *Oratio*. When he has finished the *Orationes*, he goes to the *sedilia*.

If Prophecies with their prayers should occur in the Mass, the celebrant sits down with his ministers and reads each Prophecy with its Gradual and Tract; then he returns to the altar to sing the prayer after each Prophecy.

Reading of Epistle and Gospel

After the deacon has unfolded the corporal on the altar and returned to his seat, the celebrant (seated)

reads from the missal the Epistle, Gradual, (Responsory), Tract, and Sequence; these last are recited alternately with the deacon, verse by verse, the celebrant beginning with the first verse.²

Then the celebrant stands, and with his joined hands resting on the missal, reads the Gospel. While, at the beginning of the Gospel he blesses himself and makes the same crosses as in a Low Mass, at the end of the Gospel he merely blesses himself; he does not genuflect even though the words call for it; he does not kiss the book after the Gospel has been read, nor does he say: **Per Evangelica dicta**, etc., but the reading ended, he resumes his seat and places his hands on the gremial.

When the subdeacon brings the chalice, the deacon shows the celebrant the host on the paten. As the subdeacon pours the wine in the chalice, the celebrant gives a sign when sufficient wine has been poured. The subdeacon next presents the water-cruet and says: **Benedicite**, the deacon adding, **Dominus**; the celebrant makes the sign of the cross over the water saying: **In nomine Patris, et Filii, et Spiritus Sancti**.

Singing of the Gospel

When the thurifer offers the incense to be blessed, he again makes a sign of the cross over the incense, saying: **In nomine Patris**, etc. Upon the deacon saying:

²If the verse: **Veni Sancte Spiritus** is sung by the choir, all the ministers stand with bowed heads, until the word **reple**, when they resume their seats.

Jube Domne benedicere, the celebrant rises and says: **Dominus sit in corde tuo et in labiis tuis, ad pronuntian-**
dum sanctum Evangelium pacis: In nomine Patris, etc. As he pronounces the words: **In nomine Patris, etc.**, the celebrant, using his entire hand, makes the sign of the cross over the deacon.

The celebrant now goes to the altar and stands on the predella at the middle, facing the altar. When the deacon sings: **Sequentia (or Initium) Sancti Evangelii, etc.**, the celebrant makes with his thumb crosses on his forehead, lips and breast and blesses himself. After the choir has sung: **Gloria tibi, Domine**, he turns with his hands joined, and, standing on the Epistle side, faces the Gospel book. If a genuflection is called for during the Gospel, he makes it facing the middle of the altar and then resumes his former position.

Credo

When the deacon finishes, the celebrant blesses himself and turns back to the altar, where he intones: **Credo in unum Deum.**³

He remains there, awaiting the arrival of his minis-

³ (a) In recent years, some men have tried to Romanize this rubric by having the **Credo** intoned after the celebrant kisses the book. In the Middle Ages, the deacon sang the Gospel in the pulpit at the rood-screen—therefore at a considerable distance from the altar. To avoid an awkward pause in the Mass, it was the ancient practice to intone the **Credo** at once so that the choir might be singing it during the procession of the ministers and acolytes back to the altar. We should not lightly discard our ancient practices.

(Continued on next page)

ters. When the deacon has indicated to him the place of the Gospel, the celebrant makes with his thumb a cross on the Gospel and kisses it, saying: *Per Evangelica dicta*, etc. He goes to the Gospel corner where he continues the rest of the *Credo*.

He makes a moderate bow at *Jesum Christum, Ex Maria Virgine*, and *simul adoratur*; but he does not genuflect when he says: *Et incarnatus est*, etc. Having finished the *Credo* and blessed himself, he returns to the middle; when the choir arrives at the words: *Et incarnatus est*, the celebrant kneels and does not arise until the end of *Et homo factus est*. If the choir is singing a long *Credo*, the celebrant may now sit down; otherwise, he remains at the middle of the altar.

As the *Credo* ends, the celebrant returns to the altar and intones: *Dominus vobiscum. Oremus*. If there is no *Credo*, he intones these words immediately after he has kissed the Gospel book. Waiting, if necessary, for his ministers to rejoin him, he goes to the Gospel corner and reads the Offertory verse. Returning to the middle, he says: *Quid retribuam Domino pro omnibus quae retribuit mihi?* Taking the chalice from the deacon, he

(Continued from page 127)

(b) Numerous General Chapters have forbidden the playing of the organ during the singing of the *Credo*—"lest we seem to hide our faith under the music of the organ."

(c) If there is to be a sermon, the celebrant does not intone the *Credo*; he waits at the altar until he has kissed the Gospel, then he and his ministers sit down. If the choir sings the *Veni Creator* before the sermon, the Celebrant and his ministers remain seated.

continues: *Calicem salutaris accipiam*, etc., as the priest does in Low Mass.

The Censing

When the deacon offers the incense to be blessed, the celebrant makes the sign of the cross over it, saying: **In nomine Patris, et Filii, et Spiritus Sancti**. The celebrant takes the censer and with it makes the sign of the cross once over the chalice and then makes a moderate bow. After this, three times he raises and lowers the censer in front of the chalice, at no time swinging the censer or raising it higher than his shoulder. He now incenses, also three times, the tabernacle, or if there is no tabernacle, the cross.

If there are relics or images of saints on the altar, the celebrant makes a moderate bow after incensing the tabernacle (or the cross) and without leaving the middle, twice incenses the relics on the Gospel side and, after another moderate bow, twice those on the Epistle side. If there is only one relic or image on the altar, the celebrant incenses it twice; then, after a profound bow, he continues incensing as above.

Making a profound bow, he goes to his right, incensing the upper part of the altar three times, once toward each of the three candlesticks. When he arrives at the Epistle corner, he lowers the censer and returns to the middle of the altar; making a profound bow, he proceeds to the Gospel side, incensing that side in the same manner. Then he incenses three times the lower part of the altar

on the Gospel side, beginning at its corner and progressing to the middle. After another profound bow, he three times incenses the lower part of the altar on the Epistle side, beginning at the middle; when he reaches the Epistle corner, he surrenders the censer to the deacon. His head bowed, he stands there with hands joined, facing the deacon who incenses him. After he is incensed, he washes and dries his fingers, etc., as the priest does in the Low Mass. From now on, until the **Libera nos, quaesumus**, the rubrics are the same for the celebrant as in the Low Mass, except for the singing.

The Canon of the Mass

As soon as the celebrant has said the **Sanctus**, he immediately begins the Canon of the Mass. But both the **Caeremoniale** and our latest missal forbid him to begin the Elevation of the Host until the singing of the **Sanctus** is ended.⁴ Indeed, the sacredness of the moment demands that there be at least a short pause between the ending of the singing and the beginning of the Elevation.

The Pax

During the prayer: **Libera nos, quaesumus**, the celebrant receives the paten from the deacon at the words: **Da propitius pacem.**

⁴In the Roman rite, the ending of the **Sanctus** means the ending of only the first part; the **Benedictus qui venit** is sung after the Elevation. But in our rite, the entire **Sanctus**, including the **Benedictus qui venit**, is sung before the Elevation.

After he has said the **Haec sacrosancta commixtio, etc.**, and kissed the lip of the chalice, he also kisses the paten or pax-tablet which the deacon presents to him. As he does so, the celebrant says in a low voice: **Pax tibi et Ecclesiae sanctae Dei.** He continues as in Low Mass.

Communion-verse

Having drunk the last ablution, he does not dry or cover the chalice, this is done by the subdeacon. Instead, he goes to the Epistle side and reads the Communion-verse. Then he sings: **Dominus vobiscum, Oremus,** and the Postcommunion prayer or prayers. On the ferias of Lent, after the celebrant has sung: **Oremus,** and bowed his head, the deacon sings: **Humiliate capita vestra Deo;** the priest then sings the **Oratio super populum.**

He goes to the middle where he intones: **Dominus vobiscum;** he remains facing the people while the deacon sings: **Ite; Missa est.** If, however, the deacon is to sing **Benedicamus Domino,** the celebrant does not wait but turns back to the altar as soon as he has sung **Dominus vobiscum.** The rest is as in Low Mass.

When the Last Gospel is ended, the celebrant waits at the middle of the altar until the deacon and subdeacon take their places on either side of him. Together, they bow moderately to the cross (or tabernacle), put on their amices (using both hands), and descend to the foot of the altar.

Here, all make a profound bow or genuflection, and return to the sacristy, the celebrant following the deacon.

CHAPTER FIVE

Mass Before the Blessed Sacrament Exposed

In a Solemn Mass, the celebrant is governed by the special rubrics pertaining to the celebrant of a **Low Mass coram Sanctissimo**.

The deacon and subdeacon are also subject to the same rules as regards genuflecting and kneeling. In addition, they should genuflect every time they leave the altar for any purpose (e.g., to sit down, to get the chalice, to sing the Epistle or the Gospel); they also genuflect when they return to the foot of the altar. If they cross from one side of the altar to the other, they genuflect at the middle.

In genuflecting while on the predella, neither deacon nor subdeacon is ever allowed to rest his hands on the altar; this is a privilege which belongs to the priest alone.

The **Asperges** is not omitted because the Blessed Sacrament is exposed, but the altar is not sprinkled.

All ministers should exercise care never to turn their back to the Blessed Sacrament even for an instant.

The Mass

As the Blessed Sacrament is exposed, the ministers enter the sanctuary with heads uncovered. Arrived at the foot of the altar, all kneel (both knees) on the floor,

not on the step. The ministers then bow their heads. They do *not* incline the body, as seculars do.

At the Offertory, after the celebrant has incensed the chalice, he kneels on the edge of the predella, with the deacon and the subdeacon to his right and left, and incenses the Blessed Sacrament, making a profound bow both before and after the censuring. Arising, he incenses the altar in the usual way, with two exceptions. First, if the relics have not been removed from the altar (as is prescribed), they are not incensed. Secondly, he genuflects each time he passes the middle.

Descending to the floor on the Epistle side, he turns around to his left until he faces the people (page 56), and is incensed in that position by the deacon. Remaining in the same position, he washes his fingers and then returns to the altar.

All "kisses" by deacon, subdeacon and acolytes are omitted, including the kissing of the celebrant's shoulder by the deacon when the paten is returned to the celebrant.

It is in accordance with the general principles laid down by the *Caeremoniale* that the three times the deacon and subdeacon stand on the predella and face each other (at the *Gratias agamus*, the *Sanctus*, and the *Agnus Dei*), the ministers should genuflect in unison, both when they come to the predella and again before leaving it.

At the end of Mass, when the deacon is about to sing: *Ite; Missa est*, he genuflects, and in turning with-

draws somewhat to the Gospel side. On turning back to the altar, he once more genuflects.

When the three ministers are about to descend from the predella after the last Gospel, the subdeacon should take care to descend well over on the Gospel side so that the celebrant will not be obliged to go down the steps with his back to the Blessed Sacrament.

*When the Blessed Sacrament Is Exposed at the
Beginning of Solemn Mass*

If the Blessed Sacrament is to be exposed at the beginning of Mass, the deacon exposes It, and the celebrant and subdeacon remain kneeling on the bottom step.

The deacon genuflects after he has opened the tabernacle, and again after he has placed the Blessed Sacrament in the monstrance, and for a third time after he has placed the monstrance on the throne.

He returns to the foot of the altar, descending on the Epistle side so as not to turn his back on the Blessed Sacrament. He gives the censer to the celebrant who incenses the Blessed Sacrament. After the deacon has returned the censer to the thurifer, all the ministers arise and make a genuflection, the knee touching the bottom step. Then the celebrant recites in the low voice: *Actiones nostras*, etc. and so begins the Mass.

CHAPTER SIX

Solemn Mass for the Dead

Deacon and Subdeacon

No incense is used at any time during the Mass for the dead; it is used only after Mass, at the Absolution.

Before Mass, the sacristan should place on the altar:

- 1) the black humeral veil (on the Epistle side between the missal stand and the tabernacle);
- 2) the Epistle book (in the Epistle corner);
- 3) The Gospel Book (in the Gospel corner).

When leaving the sacristy for the altar, the subdeacon carries the chalice instead of the Gospel book. As soon as he bows or genuflects with the other ministers, he immediately places the chalice on the Gospel side of the altar. He then returns to the foot of the altar.

When the celebrant ascends the steps after the **Confiteor**, the subdeacon accompanies him; then he waits until the celebrant goes to the missal, when he removes the chalice to the Epistle side, placing it on the humeral veil; after which, he descends to his place to the right of the deacon.

As the celebrant does not sit down for the **Kyrie** but waits at the missal for the singing to end, the deacon and subdeacon take up their positions behind him, in a straight line.

At the preparation of the chalice, as the water is not blessed, the subdeacon does not say: **Benedicite**.

At the end of the **Dies irae**, the deacon sings the Gospel; since there is no blessing, he omits the **Jube Domne benedicere**.

As soon as he has finished the Gospel, he closes the book and gives it to the subdeacon, who at once places it in the Gospel corner of the altar, since neither celebrant nor deacon kisses the book.

The subdeacon does not put on the humeral veil during the Canon nor does he hold the paten.

At the **Agnus Dei**, all the ministers say: **dona eis requiem**, instead of **miserere nobis**, and instead of **dona nobis pacem**, they say: **dona eis requiem sempiternam**.

The **Pax** is not given.

At the end of Mass, the deacon faces the altar, and, instead of **Ite; Missa est** or **Benedicamus Domino**, sings: **Requiescant in pace** (always in the plural).

Celebrant

During **Kyrie**, celebrant does not sit down.

The water to be poured into the chalice is not blessed.

The **Gloria in excelsis** is not said.

The celebrant does not give a blessing to the deacon before the singing of the Gospel; furthermore, after the Gospel has been sung, he does not kiss the book nor does he say: **Per Evangelica dicta**, etc.

The **Credo** is never said.

At the Offertory, the celebrant omits the words: **Quid retribuam Domino pro omnibus quae retribuit mihi**, with their accompanying ceremonies.

Incense is not used during the Mass.

The Preface is always the **Praefatio Defunctorum**.

At the **Agnus Dei**, the celebrant says: **dona eis requiem** each time instead of **miserere nobis**, and: **dona eis requiem sempiternam** instead of **dona nobis pacem**.

At the end of **Haec sacrosancta commixtio**, he does not kiss the chalice. Furthermore, he does not give the **Pax** nor say: **Pax tibi et Ecclesiae sanctae Dei**.

Having said **Dominus vobiscum**, he instantly turns to the altar and stands facing it, while the deacon sings: **Requiescant in pace**.

No blessing is given to the people.

After Mass, he does not bless the acolytes.

CHAPTER SEVEN

Communion of Laity at Solemn Mass

The Caeremoniale makes no provision for giving Communion to the laity at a Solemn Mass in parish churches. The method described for the friars (at the altar steps) cannot be used for the laity. What then are we to do?

As our rite is an ancient form of the Roman rite, we must as a general rule follow the parent rite for ceremonies not described in our Caeremoniale. This procedure, used by many Provinces of the Order, is herewith described.

When the celebrant gathers the particles with the paten, the subdeacon goes to the Gospel side and kneels on the edge of the predella. The celebrant again drains the chalice, and covers it with the pall. The deacon then opens the tabernacle. The two ministers genuflect. The deacon takes the ciborium, places it on the corporal and removes the lid which is also laid on the corporal. Again both ministers genuflect.

The deacon then kneels on the edge of the predella on the Epistle side, while the subdeacon retains a similar position on the Gospel side, both ministers facing each other. They bend over in a profound bow and recite aloud the **Confiteor**. They do not kneel erect until the celebrant has finished the **Absolutionem**, etc.

When the celebrant leaves the altar to go to the Communion-rail, he is accompanied by both deacon and sub-



Distribution of Holy Communion

deacon. The deacon, carrying the Communion plate, keeps to the celebrant's right; the subdeacon, with his hands joined, follows the celebrant on his left. On the return to the altar, the ciborium and the Communion plate are first placed on the corporal; then all the ministers genuflect. The subdeacon now resumes his place, kneeling on the edge of the predella, on the Gospel side. The deacon replaces the lid on the ciborium and restores it to the tabernacle. Both celebrant and deacon genuflect, and the deacon closes and locks the tabernacle door.

CHAPTER EIGHT

Missa Cantata

For the *Asperges*, see page 122.

In general, the celebrant does everything as at a Low Mass except that he sings all that is sung in the Solemn Mass, and that he may sit down at the *Gloria* and the *Credo*.

Six candles are lighted for the *Missa Cantata*.

The priest carries the chalice from the sacristy, as in Low Mass; places it on the altar, unfolds the corporal; but does not now take the wine and water. Instead he places the covered chalice on the corporal, opens the missal and says: *Actiones nostras*, etc. Then he descends to the foot of the altar where he begins with the usual prayers. He does not sit down for the *Kyrie* but remains at the missal.

If the music of the *Gloria in excelsis* is long the priest may go to the *sedilia*; in which case, the *gremial* is spread over his lap by the acolytes and removed when he is about to return to the altar.

At the *Orationes*, if the priest sings: *Flectamus genua*, he himself makes the response: *Levate*.

The *Epistle* is sung by an acolyte while the priest reads it in the low voice. If the acolyte is unable to do this, the priest reads it at the altar (SRC 3350).

After the Gradual (Responsory) or Tract, the priest uncovers the chalice and takes the wine and water in the usual way. When he covers the chalice with its veil, the thurifer,¹ having ascended the altar steps presents a spoonful of incense, saying: **Benedicite**. The priest makes the sign of the cross over it, saying: **In nomine Patris, etc.**

The priest now makes a moderate inclination at the middle of the altar with his hands joined and says: **Dominus sit in corde meo, etc.**, after which, he goes to the Gospel corner to sing the Gospel.

Having sung: **Dominus vobiscum** and **Sequentia sancti Evangelii, etc.**, the priest takes the censer and three times incenses the missal. Returning the censer to the thurifer, he proceeds to sing the Gospel. The Gospel ended, he kisses the book in the usual way.

The priest intones the **Credo** at the middle of the altar, and finishes the recitation of it at the Gospel side. When the choir sings: **Et incarnatus est**, he kneels at the middle of the altar. If the music is brief, he remains at the middle until the singing is finished; if not, he goes to the sedilia.

When the priest has concluded the **Suscipe sancta Trinitas, etc.** (at the Offertory), the thurifer presents a spoonful of incense to be blessed. The priest blesses it in the usual way. When the censer is ready, the priest

¹To remove all doubt as to whether our rubrics and our custom fully sanctioned the use of incense, the Order made to the Sacred Congregation of Rites a formal request for such authority. Permission was granted "ad quinquennium," and has been regularly renewed.

takes it and incenses the oblations (host and chalice) and the altar, as is done in Solemn Mass. At the Epistle corner, he returns the censer to the thurifer who incenses him. The priest remains in the same place to wash his fingers. The rest is done as usual.

As there is no deacon, the **Pax** is not given.

When the priest has said the last Gospel, he folds the corporal and covers the chalice in the customary way. Raising his amice, he takes the chalice, descends the steps, bows or genuflects and leaves the altar. There are no prayers recited after this Mass.

PART THREE

**BENEDICTION OF THE BLESSED
SACRAMENT**

BENEDICTION OF THE BLESSED SACRAMENT

CHAPTER ONE

I Benediction Without a Deacon

At least 12 wax candles must burn on the altar during Benediction. More are allowed, the *Caeremoniale* suggests 16. (During the Forty Hours Devotion, at least 20 wax candles must burn continually on the altar).

The vestments should be white, as should be the coenopaeum (or tabernacle veil) and the antependium. However, if Benediction immediately follows a liturgical service (as Mass or Vespers), and the priest does not leave the sanctuary, vestments of the liturgical color of the feast may be used — with the exception of the humeral veil which must always be white.

If Benediction does *not* immediately follow or immediately precede Mass, the priest observes the following rubrics. He washes his hands, puts on cowl and surplice; he wears a white stole and a cope of white color. He does not wear an amice. Then he makes a moderate bow to the cross and, with hands joined, goes to the altar, preceded by the acolytes. He genuflects at the foot of the altar and uncovers his head.

The order in which he performs the various functions is as follows:

1. Ascending to the altar, he unfolds the corporal.
2. He removes the veil from the monstrance and places it to the left of the corporal.
3. He opens the tabernacle and genuflects.
4. Taking the theca containing the luna, he places it on the corporal.
5. He closes the door of the tabernacle and opens the little glass door of the monstrance.
6. Removing the veil from the theca, he extracts the luna and places it in the monstrance.
7. He replaces the lid on the theca and sets it on the corporal (at upper right corner).
8. He places the monstrance in the middle of the altar facing the people.
9. He genuflects.
10. He mounts the ladder or step, and, taking the monstrance in his right hand, places it on the throne.
11. He comes down off the ladder and genuflects.
12. He descends by the Gospel side to the foot of the altar, where he kneels on the bottom step.

The thurifer, having placed unblest incense in the censer, hands it to the priest. The priest, who is still kneeling, takes the censer and makes a profound bow. He incenses the Blessed Sacrament three times. After

another profound bow, he hands back the censer to the thurifer.

Meanwhile **O Salutaris Hostia** or another hymn in honor of the Blessed Sacrament is sung. The priest should stand if the choir sings the **Te Deum, Benedictus, Magnificat, Nunc Dimittis** or (during Easter time) **Regina Coeli**, except while those verses are sung which require kneeling.

During the **Tantum ergo**, the priest kneels. At the **Veneremur cernui**, he deeply bows his head. Before the **Genitori** he receives the censer from the thurifer with the unblest incense already in it; at the **Genitori**, he again incenses the Blessed Sacrament three times. After making a profound bow, he returns the censer to the thurifer.

The versicle, **Panem de coelo** may be intoned by the priest, kneeling, or by the cantors. The priest then rises and sings the prayer.¹ He kneels down at its conclusion and receives the humeral veil on his shoulders. Without making any bow, he stands up and ascends to the altar where he genuflects. Mounting the ladder or steps, he places the monstrance on the altar, then descends and genuflects.

He turns the monstrance to face the tabernacle, covers his hands with the ends of the humeral veil and takes the monstrance in both hands, the right hand holding

¹The termination of the prayer: **Deus qui nobis sub Sacramento, etc.**, is in the Dominican rite: **Qui vivis et regnas per omnia saecula saeculorum**. The termination **qui vivis et regnas in saecula saeculorum** is Roman. (Caer. p. 54, note 1).

the node, the left hand the foot. Elevating the monstrance to his breast, he turns to his right till he faces the people; then, with the monstrance, he slowly forms the sign of the cross over the people, in this manner; holding the monstrance before his breast, he raises it to the level of his eyes. Then he lowers it a little below his breast, and raises it again in a straight line to his breast. He next moves it toward his left shoulder and then across to his right shoulder, not moving his feet but turning his body to follow the motion. He pauses an instant and then turns immediately to the altar by way of the Gospel side, thus completing the circle.

Having placed the monstrance on the altar, the priest genuflects and descends on the Gospel side to the foot of the altar. Kneeling on the bottom step, he permits the acolyte to remove the humeral veil; after which he recites aloud with the congregation the Divine Praises.

The prayers ended, he arises and without making any bow goes up to the altar where he genuflects. He puts the luna in the theca, replaces the veil, places the theca in the tabernacle and then genuflects. Closing and locking the door of the tabernacle, he withdraws the key. He next folds the corporal and places it in the burse. Having veiled the monstrance, he descends to the foot of the altar. Meanwhile, a suitable hymn is sung.² Toward the close of the hymn, the priest covers his head with the cowl, genuflects and returns to the sacristy.

²The widest latitude is allowed in the choice of hymns for Benediction; the only hymn that **must** be sung is the **Tantum Ergo**.

II With a Deacon or an Assistant Priest

If a deacon or a priest is to assist, he wears a cowl, surplice and stole but no amice; if Benediction immediately precedes or immediately follows Mass then he wears an alb instead of a surplice.⁹

He precedes the priest to the altar and, arrived there, he takes his place to the right of the celebrant. After genuflecting, he, instead of the priest, exposes the Blessed Sacrament in the manner already described. In genuflecting on the predella, he always does so from a position somewhat on the Epistle side but facing the tabernacle.

In descending the steps of the altar, he uses the Epistle side. He receives the censer from the thurifer and passes it to the celebrant; he makes a profound bow with the celebrant before and after the censuring. During the incensing he holds up the border of the priest's cope. The censuring over, he takes the censer from the celebrant and gives it to the thurifer. He does the same at the second censuring. If any prayers are to be said before the *Tantum ergo*, he hands the book of prayers to the priest. During the second verse of the *Tantum ergo*, after the censuring, he again offers the book of prayers.

He remains kneeling while the priest sings: *Panem de coelo* and *Deus qui nobis*. The prayer ended, he receives the book from the priest; he ascends and genuflects on the predella. He removes the monstrance

⁹ If the assistant is a priest, he wears the stole in the usual way; but if he is a deacon, he wears it over his left shoulder.

from the throne and places it on the altar. He then kneels, a little to the Epistle side and somewhat facing the Gospel corner. The celebrant comes to the predella and genuflects. As he rises, the deacon also rises. While both are standing, the deacon places the reversed monstrance in the celebrant's hands, and helps him to arrange the ends of the veil. He then kneels on the edge of the predella (a little to the Epistle side). During the blessing, he holds up the nearer edge of the celebrant's cope.

As the priest turns to the altar, the deacon rises and receives the monstrance from the priest. Neither kneel while the deacon takes the monstrance. The deacon places the monstrance on the corporal, and both priest and deacon genuflect and descend to the foot of the altar, where the deacon gives the priest the book containing the Divine Praises. These said, the deacon rises, ascends to the altar, genuflects and puts away the Blessed Sacrament, in the manner already described. He then descends to his usual place. He genuflects and returns to the sacristy with the priest.

III Benediction With Deacon and Subdeacon

For Solemn Benediction, the priest and ministers vest as for a Solemn Mass, except the priest wears a cope instead of a chasuble, and none of the three ministers wear maniples. All wear cowls, amices and albs —not surplices (S.R.C. 3029, 15; 3799. 1). They proceed to the altar as in a Solemn Mass.

The duties of the deacon have already been described. Both before and after the incensing, the deacon and subdeacon make a profound bow with the celebrant. At the incensing, both the deacon and subdeacon elevate moderately the edge of the priest's cope. If a hymn is sung which requires the priest to stand (e.g. the *Te Deum*), the deacon and subdeacon also stand; they also bow the head profoundly at *Veneremur cernui*; but they remain kneeling while the *Deus qui nobis* is sung.

When this prayer is concluded, the deacon goes to the altar and removing the monstrance from the throne, places it on the corporal; meanwhile the subdeacon receives the humeral veil from the acolyte and standing behind the priest, spreads it over his shoulders. The priest and subdeacon ascend together. The subdeacon kneels on the edge of the predella (Gospel side). The priest continues to the altar (as in Benediction with a deacon). The deacon kneels on the edge of the predella (Epistle side); both deacon and subdeacon elevate moderately the edge of the cope.

After the deacon has received the monstrance and placed it on the altar, the priest and deacon genuflect and descend; the subdeacon accompanies them. After the Divine Praises, the deacon puts away the Blessed Sacrament and rejoins the priest. At a sign from the priest, all resume their cowls and amices, genuflect and return in the usual order to the sacristy.

PART FOUR
SUPPLEMENT

EXTRACT FROM THE MISSAL

In studying rubrics of the Mass, it is often desirable to have a missal at hand. Since this is not always possible, the following extract from the Dominican Missal is offered as a substitute.

I Before Mass: The Asperges

P. Asperges me. (T.P. Vidi aquam.)

After choir sings antiphon:

P. Ostende nobis, Domine, misericordiam tuam.
(T. P.: Alleluia).

A. Et salutare tuum da nobis. (T.P.: Alleluia).

P. Domine, exaudi orationem meam.

A. Et clamor meus ad te veniat.

P. Dominus vobiscum.

A. Et cum spiritu tuo.

Oremus

Exaudi nos, Domine sancte, Pater omnipotens, aeterne Deus: et mittere digneris sanctum Angelum tuum de coelis; qui custodiat, foveat, protegat, visitet atque defendat omnes habitantes in hoc habitaculo. Per Christum Dominum nostrum.

P. Amen.

II Beginning of Mass to Dominus Sit in Corde Meo

(Low Mass: blessing of water: Benedicite.

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

A. Amen).

Actiones nostras, quaesumus Domine, aspirando praeveni et adjuvando proseguere; ut cuncta nostra operatio a te semper incipiat et per te coepta finiatur. Per Christum Dominum nostrum. Amen.

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

P. Confitemini Domino quoniam bonus.

A. Quoniam in saeculum misericordia ejus.

P. Confiteor Deo omnipotenti, et beatæ Mariæ semper Virgini, et beato Dominico Patri nostro, et omnibus Sanctis et vobis fratres; quia peccavi nimis cogitatione, locutione, opere et omissione, mea culpa; precor vos orare pro me.

A. Misereatur tui . . . et perducatur te ad vitam æternam.

P. Amen.

A. Confiteor . . . precor te orare pro me.

P. Misereatur vestri omnipotens Deus, et dimittat vobis omnia peccata vestra: liberet vos ab omni malo, salvet et confirmet in omni opere bono, et perducatur vos ad vitam æternam.

A. Amen.

P. Absolutionem et remissionem omnium peccatorum vestrorum tribuat vobis omnipotens et misericors Dominus.

A. Amen.

P. Adjutorium nostrum in nomine Domini.

A. Qui fecit coelum et terram.

Aufer a nobis, Domine, cunctas iniquitates nostras: ut ad Sancta sanctorum puris mereamur mentibus introire. Per Christum Dominum nostrum. Amen.

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

Officium or Introit.

Kyrie eleison, three times;

Christe eleison, three times;

Kyrie eleison, three times.

Gloria in excelsis Deo. *Moderate bow*, Et in terra pax hominibus bonae voluntatis. Laudamus te. Benedicimus te. *Moderate bow*, Adoramus te. Glorificamus te. *Moderate bow*, Gratias agimus tibi propter magnam gloriam tuam. Domine Deus Rex caelestis, Deus Pater omnipotens. Domine Fili unigenite, *moderate bow*, Jesu Christe. Domine Deus, Agnus Dei, Filius Patris. Qui tollis peccata mundi, miserere nobis. Qui tollis peccata mundi, *moderate bow*, suscipe deprecationem nostram. Qui sedes ad dexteram Patris, miserere nobis. Quoniam tu solus sanctus. Tu solus Dominus. Tu solus Altissimus, *moderate bow*, Jesu Christe. Cum Sancto Spiritu in gloria Dei Patris. Amen.

P. Dominus vobiscum.

A. Et cum spiritu tuo.

P. Oremus. (On **Lenten feria**: Oremus. Flectamus genua. Levate.)

Oratio

Lectio (Epistle, Prophecy, etc.).

Responsory (Gradual).

Alleluia-verse or Tract.

(Sol. Mass: when subdeacon presents water cruet, he says: **Benedicite**, the deacon adds: **Dominus**.

In nomine Patris, et Filii, et Spiritus Sancti. A. Amen).

Dominus sit in corde meo, et in labiis meis, ad pronuntiandum sanctum Evangelium pacis.

(Sol. Mass: P. Dominus sit in corde tuo et in labiis tuis ad pronuntiandum sanctum Evangelium pacis; in nomine Patris, et Filii, et Spiritus sancti. D. Amen).

III The Gospel to the Sanctus

P. Dominus vobiscum.

A. Et cum spiritu tuo.

P. **Sequentia sancti Evangelii secundum . . .**

A. Gloria tibi Domine.

The Gospel:

Per Evangelica dicta deleantur nostra delicta.

Credo in unum Deum: *moderate bow*, Patrem omnipotentem: factorem caeli et terrae, visibilium omnium et invisibilium. Et in unum Dominum *moderate bow*, 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 caelis: (*here kneel, both knees*): ET INCARNATUS EST DE SPIRITU SANCTO EX MARIA VIRGINE: ET HOMO FACTUS EST. Crucifixus etiam pro nobis sub Pontio Pilato, passus, et sepultus est. Et resurrexit tertia die secundum Scripturas: Et ascendit in caelum: 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, *moderate bow*, ADORATUR ET CONGLORIFICATUR: qui locutus est per Prophetas. Et Unam, Sanctam, Catholicam, et Apostolicam Ecclesiam. Confiteor unum baptisma in remissionem peccatorum. Et exspecto resurrectionem mortuorum, et vitam venturi saeculi: Amen.

P. Dominus vobiscum.

A. Et cum spiritu tuo.

P. Oremus.

Offertory-verse.

Quid retribuam Domino pro omnibus quae retribuit mihi?

(Sol. Mass: D. Immola Deo sacrificium laudis, et redde Altissimo vota tua).

Calicem salutaris accipiam, et nomen Domini invocabo.

Suscipe sancta Trinitas hanc oblationem, quam tibi offero in memoriam Passionis Domini nostri Jesu Christi: et praesta, ut in conspectu tuo tibi placens ascendat; et meam, et omnium fidelium salutem operetur aeternam.

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.

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

Orate fratres, ut meum, ac vestrum pariter in conspectu Domini sit acceptum sacrificium.

Domine exaudi orationem meam, et clamor meus ad te veniat.

Oremus.

Secrets.

P. Per omnia saecula saeculorum.

A. Amen.

P. Dominus vobiscum.

A. Et cum spiritu tuo.

P. Sursum corda.

A. Habemus ad Dominum.

P. Gratias agamus Domino Deo nostro.

A. Dignum et justum est.

P. Vere dignum et justum est . . . dicentes.

Sanctus, Sanctus, Sanctus Dominus Deus Sabaoth. Pleni sunt caeli, et terra gloria tua. Hosanna in excelsis. Benedictus qui venit in nomine Domini. Hosanna in excelsis.

IV Te Igitur to the Consecration

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: 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.

Memento, Domine, famulorum famularumque 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.

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

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.

Quam oblationem tu, Deus, in omnibus, quaesumus, bene❧dictam, adscri❧ptam, ra❧tam, rationabilem, acceptabilemque facere digneris, ut nobis Cor❧pus, et San❧guis fiat dilectissimi Filii tui Domini nostri Jesu Christi.

Qui pridie quam pateretur, accepit panem in sanctas ac venerabiles manus suas: et elevatis oculis in caelum

ad te Deum Patrem suum omnipotentem, tibi gratias agens, bene ✠ dixit, fregit, deditque discipulis suis, dicens: Accipite, et manducate ex hoc omnes:

Hoc est enim Corpus meum.

Simili modi, 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.

Hic est enim Calix Sanguinis mei,
novi et aeterni testamenti,
mysterium fidei:
qui pro vobis, et pro multis
effundetur
in remissionem peccatorum.

Haec quotiescumque feceritis, in mei memoriam facietis.

V Unde et Memores to Haec Sacrosancta

Unde et memores, Domine, nos servi tui, sed et plebs tua sancta, ejusdem Christi Filii tui Domini nostri tam beatæ passionis, nec non et ab inferis resurrectionis, sed et in caelos gloriosæ ascensionis, offerimus praeclaræ majestati tuæ de tuis donis ac datis, Hostiam ✠ puram, Hostiam ✠ sanctam, Hostiam ✠ immaculatam, Panem ✠ sanctum vitæ aeternæ, et Calicem ✠ salutis perpetuæ.

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

Supplices te rogamus, omnipotens Deus, jube hæc perferri per manus sancti Angeli tui in sublime altare tuum, in conspectu divinae majestatis tuae; ut quotquot, ex hac altaris participatione sacrosanctum Filii tui **C**✠**r**✠**o**✠**p**us, et **S**an ✠ **g**uinem sumpserimus, omni benedictione caelesti, et gratia repleamur. Per eundem Christum Dominum nostrum. Amen.

Memento etiam, Domine, famulorum famularumque tuarum, qui nos praecesserunt cum signo fidei, et dormiunt in somno pacis, N. et N. Ipsi, Domine, et omnibus in Christo quiescentibus locum refrigerii, lucis et pacis ut indulgeas, deprecamur. Per eundem Christum Dominum nostrum. Amen.

Nobis quoque peccatoribus famulis tuis, de multitudine miserationum tuarum sperantibus, partem aliquam et societatem donare digneris, cum tuis sanctis Apostolis et Martyribus; cum Joanne, Stephano, Matthia, Barnaba, Ignatio, Alexandro, Marcellino, Petro, Felicitate, Perpetua, Agatha, 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 ✠ Ipsum, et cum ✠ Ipso, et in ✠ Ipso, est tibi Deo Patri ✠ omnipotenti, in unitate Spiritus ✠ Sancti, omnis honor et gloria.

P. Per omnia saecula saeculorum.

A. Amen.

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

Pater noster, qui es in caelis: sanctificetur nomen tuum. Adveniat regnum tuum. Fiat voluntas tua, sicut in caelo, 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.

A. Sed libera nos a malo.

P. Amen.

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. Per eundem Dominum nostrum Jesum Christum Filium tuum, qui tecum vivit et regnat in unitate Spiritus Sancti Deus.

P. Per omnia saecula saeculorum.

A. Amen.

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

A. Et cum spiritu tuo.

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.

(Requiem:

. . . dona eis requiem.

. . . dona eis requiem.

. . . dona eis requiem sempiternam).

Haec sacrosancta commixtio Corporis et Sanguinis Domini nostri Jesus Christi, fiat mihi et omnibus sumentibus, salus mentis et corporis: et ad vitam aeternam promerendam atque capessendam praeparatio salutaris. Per eundem Christum Dominum nostrum. Amen.

(Sol. Mass: Pax tibi, et Ecclesiae sanctae Dei).

VI Domine Jesu Christe to End of Mass

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.

Corpus et Sanguis Domini nostri Jesus Christi custodiant me in vitam aeternam. Amen.

Quod ore sumpsimus, Domine, pura mente capiamus: ut de Corpore et Sanguine Domini nostri Jesu Christi fiat nobis remedium sempiternum. Amen.

Communion-verse.

P. Dominus vobiscum.

A. Et cum spiritu tuo.

Oremus. (Sol. Mass: on Lenten feria: D. Humiliate capita vestra Deo).

Postcommunion Prayers.

P. Per omnia saecula saeculorum.

A. Amen.

P. Dominus vobiscum.

A. Et cum spiritu tuo.

P. Ite; Missa est (Benedicamus Domino).

A. Deo gratias.

(Requiem: P. Requiescant in pace. A. Amen.)

Placeat tibi, sancta Trinitas, obsequium servitutis meae, et praesta, ut sacrificium, quod oculis tuae majestatis indignus obtuli, tibi sit acceptabile, mihi que et omnibus, pro quibus illud obtuli, sit te miserante propitiabile. Per Christum Dominum nostrum. Amen.

Benedictio Dei omnipotentis, Patris, et Filii, et Spiritus Sancti, descendat super vos, et maneat semper.

A. Amen.

P. Dominus vobiscum.

A. Et cum spiritu tuo.

P. Initium (Sequentia) sancti Evangelii secundum. . . .

A. Gloria tibi, Domine.

Last Gospel.

A. Deo gratias.

SYNOPSIS OF SOLEMN MASS

SYNOPSIS OF SOLEMN MASS¹

THE ASPERGES

PART OF MASS	SUBDEACON
Preparing for Asperges	Wash hands. Put on all vestments except dalmatic. (Wear dalmatic only if there is a procession). Await signal from C; bow and follow acolytes to altar.
Arrival at foot of altar	Stand to left of C. Genuflect and uncover head.
Sprinkling the people	Remain at foot of altar.
At foot of altar	Cover head when C does. Genuflect and follow acolytes to sacristy.
In the sacristy	Put on dalmatic; take Gospel book or chalice. At signal, follow acolytes to altar. REQUIEM: always carry chalice.

¹ C stands for Celebrant, D for Deacon, and S for Subdeacon.

SYNOPSIS OF SOLEMN MASS¹

THE ASPERGES

DEACON

Wash hands. Put on all vestments except dalmatic. (Wear dalmatic only if there is a procession).

Await signal from C; bow and follow S to altar.

Stand at right of C. Genuflect and uncover head. Hand C card and sprinkler.

Remain at foot of altar.

Take sprinkler; give it to acolyte. Hold card for C. Cover head when C does, genuflect and follow S to sacristy.

Put on dalmatic; take missal and at signal from C, follow S to altar.

CELEBRANT

Wash hands. Put on all vestments except chasuble. (Cope never worn except for processions).

When ready, give signal to D and S; bow to cross and follow D to altar.

Genuflect, uncover head. Intoning *Asperges me* (T.P. *Vidi aquam*), sprinkle 1) altar; 2) D; 3) S; 4) acolytes.

Bow: go down middle aisle. On the way, sprinkle people on Epistle side; on return, people of Gospel side.

Bow: give sprinkler to D. Sing verses and prayer. Cover head, genuflect and follow D to sacristy.

Put on chasuble. At choir's *Gloria Patri*, bow to cross; follow D to altar.

¹ C stands for Celebrant, D for Deacon, and S for Subdeacon.

THE MASS

PART OF MASS

Arrival at altar for Mass

Adjutorium nostrum, etc.

Kyrie eleison

Gloria in excelsis

SUBDEACON

Stand to left of C; genuflect, set book on bottom step (if you have chalice, place it now on altar, Gospel side; return to left of C). Uncover head, answer **Confiteor** prayers.

At **Qui fecit**, etc., pick up book; ascend steps with C, place book in Gospel corner. (If chalice is on altar, change it to Epistle side after C goes to missal).

Say alternately with C. If C stays at missal, stand behind D; if C sits, sit to left of D. Return with them.

(If there is no **Gloria** and chalice is not on altar, go to sacristy after last **Kyrie**. Return with chalice and place on altar next to missal; then join others).

Stand behind D when C intones **Gloria**. Go with others to Epistle corner, stand to right of D; say hymn with C.

If chalice is not on altar, go to sacristy after **Gloria** has been recited. Put humeral veil on shoulders; bring in chalice covered. Ascend predella, centre; then fold veil, place on altar left of missal; put chalice on top of veil. Sit down.

REQUIEM: there is no **Gloria**.

THE MASS

DEACON

Stand to right of C; genuflect, set missal on bottom step. Uncover head, answer **Confiteor** prayers.

At **Qui fecit**, etc., pick up missal; ascend altar with C; place book on stand and open. Descend to top step (Epistle corner); say **Officium** with C.

Say alternately with C. **Kyrie** ended, if C stays at missal, stand behind him, top step. If he sits down, sit to his left; return to altar when he does.

Stand behind C when he intones the **Gloria**. Go with him to missal; stay on top step to his right; say hymn with him.

Gloria ended, if C stays at missal, stand behind him; otherwise, go with him to **sedilia**. Return with him.

CELEBRANT

Genuflect, uncover head. Recite: **Actiones nostras**, etc. Then aloud: the **Confiteor** prayers.

Stand erect; ascend steps and say: **Aufer a nobis**, etc. Go to Epistle corner and begin **Officium**.

Recite this at missal; when finished, stay there, till singing ends. If music is very long, sit down.

REQUIEM: do not sit down.

Intone this at middle of altar; recite rest at Epistle side.

If music is short, wait at missal; if long, sit down.

REQUIEM: there is no **Gloria**.

PART OF MASS

**Dominus vobiscum and
Orationes**

**Reading of Epistle and
Gospel**

Preparation of the chalice

SUBDEACON

Go to middle with C; stand behind D. After **Do-
minus**, etc., follow C and D to
Epistle corner; stand to right
of D.

(If there are Prophecies and
prayers, accompany C to and
from sedilia).

During last **Oratio**, get book
in Epistle corner; take it to
lectern in middle of sanctuary.
After choir's **Amen**, sing **Epis-
tle**, facing altar. Then give
book to acolyte and sit down.

When C stands to read Gos-
pel, arise and stand facing to-
ward him.

Gospel over, take missal,
ascend predella, place book on
the stand and change it to Gos-
pel side. Return to Epistle
side, wash fingers, place hu-
meral veil over shoulders; lay
aside chalice veil and purifi-
cator. Cover chalice with hu-
meral veil and take to C.

Hand paten to D. Pour wine
and water in chalice, saying
Benedicite for the water (**RE-
QUIEM**: omit **Benedicite**). Put
paten on chalice; cover all with
veil; return to altar. Place
folded humeral veil in former
position and chalice on top of
veil.

Go to Gospel corner, get
Gospel book; take it to D. If
there is time, sit down.

DEACON

Stand behind C while he says this. Go with him to missal; Stand at his right.

(On Lenten ferias, after **Oremus**, kneel singing: **Flectamus genua**; arise singing: **Levate**. If Prophecies with prayers occur, accompany C to and from sedilia).

Prayers ended, seat C, and return to altar; ascend predella, wash fingers. Unfold corporal over altar stone; give missal to acolyte at Epistle corner; go to sedilia.

After C reads Epistle, say alternately with him Responsory, etc. When C stands for Gospel, stand and face toward him; make usual responses. Gospel ended, sit down.

When S brings chalice, accept paten. Lift pall and show host to C.

When S says **Benedicite**, add: **Dominus**. After S returns water-cruet to acolyte, hand him paten.

When S returns to sedilia, receive from him Gospel book.

CELEBRANT

Intone at middle of altar. Go to missal; sing **Oremus** and **Oratio** (or **Orationes**); after last prayer, sit down.

(On Lenten ferias, wait till D sings **Flectamus . . . Levate**, before singing prayer. If Prophecies with prayers occur, sit down for Prophecies but sing prayers at altar).

When missal is brought, read Epistle; then alternately with D, the Responsory, etc. Stand to read Gospel; after it, sit down.

When S brings chalice, indicate amount of wine and water desired; bless water usual way.

When thurifer presents incense, bless usual way.

REQUIEM: water is not blessed; incense is not used.

PART OF MASS
Singing of the Gospel

Credo in unum Deum

Dominus vobiscum

Offertory

SUBDEACON

Rise with C for blessing of D; go with others to foot of altar; precede D to lectern, then stand behind him. (If there is no lectern, hold book for D). Hand him censer; when he returns it, give it back to thurifer.

Gospel ended, receive open book from D; take it to C to be kissed. Then let D kiss book. Close it and place on altar in its former position.

REQUIEM: No incense at Gospel; receive book closed. As it is not kissed, place it at once on Gospel side of altar.

If there is a **Credo**, stand to left of D during its recitation. At **Et incarnatus est**, ascend steps and kneel to left of C on edge of predella.

Then if C stays at middle, stand behind D; if he sits down, go with him. **Credo** ending, return with him.

If there is no **Credo**, after Gospel book is placed on altar, stand behind D at middle of altar.

Stand behind D while C intones **Dominus**, etc. Go with C and D to Gospel corner; stand to left of D. When C returns to middle, cross to Epistle side, go up to altar, to right of D.

Uncover chalice and hand it to D; then descend to floor at Epistle corner; remain there till incensing of altar is ended.

REQUIEM: there is no incensing; so get water-cruet and bowl at once for **Lavabo**.

DEACON

After C blesses incense, arise and holding book say: **Jube Domne benedicere; answer Amen.**

Carrying book, go with C to foot of altar; then follow S to lectern.

After **Gloria tibi Domine**, incense book, and sing Gospel. Gospel ended, give open book to S and follow him to top step. Kiss book.

REQUIEM: omit **Jube**, etc., as there is no blessing. No incensing. Close book before giving it to S. Do not kiss book.

Go with C to Gospel corner; return with him to middle for **Et incarnatus est**. Kneel on edge of predella, to C's right. Then if C remains at middle, stand behind him; if he sits, go with him. **Credo** ending, return with him.

If there is no **Credo**, stand behind C at middle of altar.

Stand behind C while he intones **Dominus**, etc. Go with him to Gospel corner to read **Offertory-verse**. When C goes to middle, cross to Epistle side and stand on predella to his right.

Receive chalice from S and give it to C, saying: **Immola Deo**, etc. Remain beside C.

CELEBRANT

When D says **Jube Domne benedicere**, rise and say: **Dominus sit**, etc. Make sign of cross over him at words: **In nomine Patris**, etc.

REQUIEM: no blessing given.

Now go to altar, ascend; stay facing altar. After **Gloria tibi Domine**, face lectern till Gospel is ended.

If there is a **Credo**, intone it is soon as Gospel ends. Kiss book S brings, then go to Gospel side to finish **Credo**.

When choir reaches **Et incarnatus est**, kneel at middle. Then, if music is short, remain at middle; if not, go to sedilia.

REQUIEM: no **Credo**, Gospel is not kissed.

Credo ended (if no **Credo**, after kissing Gospel book), sing **Dominus vobiscum** at middle, followed by **Oremus**. Go to Gospel corner; read **Offertory-verse**; then return to middle.

Say **Quid retribuam**, etc. At **Calicem**, etc., take chalice from D. Make **Offertory** as in Low Mass; after which, cover chalice with pall.

REQUIEM: omit **Quid retribuam**, etc. and its ceremony.

PART OF MASS**Incensing**

Lavabo

Orate fratres

The Preface

Sanctus, Sanctus, Sanctus**SUBDEACON****See Preceding Paragraph.**

When D incenses C, take from acolyte water - cruet and bowl. Go up to top step; wash C's fingers. Return cruet and bowl to acolyte. Go with D to middle; stand behind him.

Remain at foot of altar, middle.

At *Sursum corda*, go up on Epistle side near edge of predella and face D. After *Gratias*, etc., face toward thurifer until acolytes are incensed. Descend to floor, middle.

REQUIEM: No incensing.

Near end of Preface, go up to predella, Epistle side; face D. Repeat *Sanctus* with C.

Take humeral veil from altar. Descend steps to middle; acolyte places veil on your shoulders.

Receive paten from D; hold it covered, on level with eyes, till after *Pater noster*. (Below *Simplex*, do not take veil).

REQUIEM: no, veil or paten.

DEACON

Take incense boat from thurifer; hold up spoonful of incense to C, saying: **Benedicite**; reply **Amen**. Put incense in censer; give closed censer to C; go with him through entire incensing.

Censing of altar finished, take censer, stand on lower step (Epistle side) and incense C. Return censer to thurifer.

REQUIEM: No incensing.

Take towel from acolyte and give it to C; return it to acolyte. Go with C to middle of altar; stand behind him.

Go up to altar, move missal closer to C. Point out **Secreta**; go down to top step behind C.

At **Sursum corda**, stand at C's left, but near edge of predella; face S. After **Gratias**, etc., face thurifer till acolytes are incensed. Return to place behind C.

REQUIEM: No incensing.

Near end of Preface, take same position as at **Sursum corda**; repeat **Sanctus** with C.

Cross to Epistle side, get paten; give it to S; cover it with ends of veil. (On feast lower than Simplex, do not give S paten).

REQUIEM: do not give S paten.

CELEBRANT

Bless incense usual way. With censer, make sign of cross over chalice.

Then incense 1) chalice; 2) tabernacle; 3) relics or images if any; 4) Epistle side of altar; 5) Gospel side; 6) lower part of Gospel side; 7) lower part of Epistle side. Then give censer to D; face him while being incensed.

REQUIEM: No incensing.

Wash fingers and return to middle, as in Low Mass.

Same as in Low Mass.

Sing **Per omnia**, etc. and Preface.

All as in Low Mass.

PART OF MASS

The Consecration

Pater noster

Libera nos, quaesumus

Agnus Dei

Haec sacrosancta commixtio

SUBDEACON

When D goes to edge of predella, do the same on Gospel side. Elevations ended, return to foot of altar, stay at middle.

At words *Pater noster*, unveil paten. Reply to C: *Sed libera, etc.* and give paten to D. Allow acolyte to take veil.

Remain at foot of altar.

At *Pax Domini, etc.*, ascend to edge of predella, as at *Sanctus*, facing D. Say with C: *Agnus Dei, etc.* Then descend to floor, stand at middle.

REQUIEM: dona eis requiem . . . sempiternam.

Kiss paten or pax-tablet when D offers it; then taking it, allow each acolyte to kiss it, saying: *Pax tibi, etc.* Replace it on altar (Epistle side) near corporal. Descend to place; stand at middle.

REQUIEM: there is no Pax.

DEACON

At **benedixit**, having received censer, kneel on edge of predella to C's right. Incense continually during both Elevations.

Resume place on top step behind C, returning censer to acolyte.

REQUIEM: No incensing.

Answer: **Sed libera**, etc. Take paten from S and stand on predella to C's right.

(On feast lower than Simplex: Get paten, not from S, but from altar).

REQUIEM: Get paten from altar.

At **Da propitius pacem**, give paten to C. Return to place.

At **Pax Domini sit semper**, etc., take same position as at **Sanctus**, facing S. Repeat **Agnus Dei** with C.

REQUIEM: *dona eis requiem . . . sempiternam.*

Cross to right; on predella. When C kisses chalice, hold up paten or pax-tablet for him to kiss. Then you kiss the paten or the pax-tablet, descend steps and let S kiss it, saying: **Pax tibi**, etc. Give it to S and stand behind C.

REQUIEM: there is no Pax.

CELEBRANT

All as in Low Mass.

Sing **Per omnia**, etc.; **Oremus**, **Præceptis**, etc.; **Pater noster**, etc.

At **Da propitius pacem**, take paten from D.

All as in Low Mass.

Having said this prayer and kissed the chalice, kiss also the paten or pax-tablet D holds up and say: **Pax tibi**, etc.

Continue as in the Low Mass.

REQUIEM: Chalice is not kissed nor is Pax given.

PART OF MASS**The Communion**

**Dominus vobiscum,
Postcommunions**

Ite; Missa est (Benedicamus Domino)

The Blessing**SUBDEACON**

When C takes Precious Blood, go to Epistle corner; get wine-cruet and stand on top step. After giving wine to C, take also water-cruet from acolyte; pour both wine and water into chalice. Descend to floor; return cruets to acolyte. Wash fingers; remain in Epistle corner to right of D, for Communion-verse.

Go with C and D to middle. When C leaves for Epistle side, ascend to Gospel side, reach for chalice, dry it, assemble and veil it. -Place folded humeral veil on top and take to sacristy.

(If there is not time to do so, leave chalice on altar till end of Mass; join other ministers).

REQUIEM: Leave chalice on altar.

Stand at foot of altar, middle.

Bless yourself. If chalice has been removed to sacristy, accept book from acolyte.

REQUIEM: No blessing.

DEACON

When C receives Precious Blood, take veil to Gospel side and change missal to Epistle side; then wash fingers.

While C gets second ablutions, fold corporal and put in burse. Go to Epistle corner (top step); point out to C Communion-verse.

Go with C to middle; return with him for Postcommunion. At the last **Per Dominum, etc.**, close missal (unless a proper Gospel is to be read), and go with C to middle.

(If **Oratio super populum** occurs, after C's **Oremus**, sing: **Humiliate capita vestra Deo**).

When C turns for **Dominus vobiscum**, face people and sing: **Ite; Missa est**. If **Benedicamus** is to be sung, remain facing altar.

REQUIEM: *Requiescant in pace, facing altar.*

Bless yourself and reply **Amen**. Then receive missal from acolyte. (If proper Gospel is to be read, place open missal on Gospel side; Gospel over, take missal with you).

REQUIEM: No blessing.

CELEBRANT

Having drunk the last ablutions, do not dry or cover chalice; instead, go to Epistle side for Communion-verse.

(If Communion is to be distributed, it is done before the last ablutions are taken).

Sing these words; then return to missal. Sing **Oremus** and **Postcommunio** (or **Postcommuniones**); leave book open, return to middle.

(If **Oratio super populum** occurs, give D time, after **Oremus**, to sing **Humiliate, etc.**).

Face people as usual for singing **Dominus vobiscum**. Remain facing people until D finishes **Ite; Missa est**. But face altar if he sings **Benedicamus Domino** or **Requiescant in pace**.

As in Low Mass.

REQUIEM: No blessing.

PART OF MASS**Last Gospel**

Leaving the altar

In the sacristy

SUBDEACON

Carrying book, (unless chalice is still on altar), go to Gospel corner, stand to left of D. Genuflect if C does. Gospel ended, ascend predella, Gospel side, to left of C.

Cover head when C does; take book, genuflect and follow acolytes to sacristy.

Make moderate bow to cross and slight bow to celebrant and deacon. Help celebrant to unvest, before removing own vestments.

DEACON

Carrying missal, go with C to Gospel corner; stand on top step to C's left. Genuflect, if C does. Gospel ended, cross to Epistle side and stand on predella to C's right.

Cover head when C does; take missal, descend, genuflect and follow S to sacristy.

Make moderate bow to cross and slight bow to celebrant and subdeacon. Help celebrant unvest before removing own vestments.

CELEBRANT

Go to Gospel side; recite last Gospel. Genuflect, if this is called for.

Gospel ended, return to middle; wait for D and S to take their places. Bow moderately, cover head and descend to foot of altar. Genuflect; follow D to sacristy.

Make moderate bow to cross and slight bow to deacon and subdeacon; then unvest.

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