

DOMINICAN
CEREMONIES

OF

LOW MASS

(FOR THE PRIEST)



DOMINICAN CEREMONIES

OF

LOW MASS

(FOR THE PRIEST)

An Extract, for the most part, from
Father Spencer's Book,—“Ceremonies of the
Dominican Rite.”

Edited and republished
by order of

VERY REV. RAYMOND MEAGHER,
O. P., S. T. L., Provincial



The Rosary Press, Somerset, Ohio
1924

DOMINICAN CEREMONIES

BY

FR. RAYMUNDUS MEAGHER, O. P., S. T. Lr.

Imprimatur:

FR. RAYMUNDUS MEAGHER, O. P., S. T. Lr.

Prior Provincialis.

LIBRARY OF THE UNIVERSITY OF TORONTO
130 St. George Street, Toronto, Ont.

CONTENTS

Art.	I—In the Sacristy and Approaching the Altar	5
“	II—From the Arrival at the Altar to the First Gospel.....	8
“	III—From the Gospel to the Canon	16
“	IV—From the Beginning of the Canon till after the Consecration	23
“	V—From the Consecration to the Communion	28
“	VI—From the Communion to the End of Mass.....	34
“	VII—Low Mass When the Blessed Sacrament is Exposed.....	42
“	VIII—Manner of Giving Holy Communion	45
“	IX—Purification of the Ciborium.	51
“	X—Two Masses on the Same Day	53
“	XI—The Tones of Voice at Low Mass	57
“	XII—Inclinations and Genuflections at Low Mass	59
“	XIII—Low Mass in Presence of Prelates	68
“	XIV—Notanda for Masses of Requiem	70

"Caerimoniae omnes Ordinis nostri tam in altari, quam in choro, et in divino Officio conformiter et uniformiter ab omnibus observentur. Unde in Missa, tam privata, quam communi, nihil quod notatum non est in praefato nostro Ordinario interponatur, nec in principio, nec in fine; caveantque omnes, ne privato spiritu quidquam Missae, aut Officio nostro addant, detrahant, transponant, immutent, seu in verbis, seu in ritu, secreto, aut clara voce." (Missale; Rubricae Generales, xxxviii.)

CEREMONIES OF LOW MASS

(FOR THE PRIEST)

ARTICLE I

In the Sacristy and Approaching the Altar.

Having prepared himself for the worthy and becoming celebration of Mass the priest takes the missal, finds the Mass, looks over it, and arranges the markers—"Omnes apponant diligentiam ut Missam bene praevideant." "Prolixitatibus quae solent accidere in quaerendo Collectas et alia—astantes non fastidiat." Ceremonial, pag. 350); after this he washes his hands, saying, "Da Domine virtutem manibus meis," etc.

Then he prepares the chalice: he wipes it carefully with clean purificator, places the purificator over the mouth of the chalice, and over the purificator the paten with a suitable host. Over this he places the pall and veil and upon the veil the burse containing the corporal, folding the front part of the veil back over the burse.

The priest then puts on the sacred vestments. He should be clothed in tunic, scapular and capuce, the hood of which is drawn over his head. He makes the sign of the cross, saying, "In nomine Patris," etc. Then, taking the amice, he signs the cross in the middle, kisses the spot where he signs it, and placing it over the capuce upon his head, says, "Impone Domine," etc. He draws the strings across his breast in the form of a cross, and down under the arms, around the back, fastening them in front. ("Colloquens Deo per Orationes et sanctissimae Passionis Christi meditationem.")

He puts on the alb, saying, "Dealba me," etc., and girds himself with the cincture, saying, "Praecinge me," etc. The alb should hang "about a finger's width" from the ground. Then kissing the maniple where the small cross is at the top, he puts it on his left arm, saying, "Merrear Domine," etc. He then places the stole about his neck, first kissing it in the middle, saying, "Redde mihi," etc., crosses it upon his

breast, passing the left end to the right side, and the right end to the left side, and fastens it with the cincture, which he allows to hang down at each side. Finally, he puts on the chasuble (without kissing it) saying, "Domine qui dixisti," etc.

He then takes the chalice by the node with his left hand, and with his right lays hold of the burse together with the veil and paten in such a way that the thumb touches the chalice while the fingers rest upon the burse. Then, his head covered with capuce and amice, making a moderate inclination to the cross in the sacristy, with eyes cast down he proceeds to the altar gravely and prayerfully ("incessu gravi, erectoque corpore, Deum gemitibus exorando").

If he passes before the tabernacle containing the Blessed Sacrament, or before an altar where Mass is being said between the Consecration and Communion, he makes a genuflection, without uncovering his head. He does not genuflect (nor make any inclina-

tion) towards the altar where the Blessed Sacrament is, unless he passes it.

If he passes before an altar where the elevation is taking place, he kneels on both knees, and uncovering his head adores, and does not rise until the celebrant replaces the chalice upon the corporal.

If he passes an altar where the Blessed Sacrament is exposed, or where Holy Communion is being given, he kneels on both knees, and uncovering his head adores, and immediately rising continues on his way.

A footnote in the Ceremonial says that if he meets another priest in sacred vestments he should salute him with simple inclination of the head. (Page 352).

ARTICLE II

From the Arrival at the Altar to the First Gospel.

When the priest arrives at the altar he makes a profound inclination; or, if the Blessed Sacrament is in the taber-

nacle, he makes a genuflection with one knee upon the floor without any inclination. If the Blessed Sacrament is exposed, he uncovers his head and genuflects on both knees. Then he ascends the steps, and placing the chalice on the altar a little to the gospel side he takes the corporal from the burse and unfolds it in the middle of the altar ("reverenter"). Then removing the veil and pall he places the paten with the host upon the corporal, and taking off the purificator he extends it along the right side of the corporal. (Our rubrics do not say where the burse should be placed during Mass; but see p. 41).

He then takes the chalice in his left hand by the node, goes to the epistle side, receives in his right hand the cruet of wine from the server and pours a little wine into the chalice to one side ("ab una parte"). Then the server saying "Benedicite," he blesses the cruet of water with the sign of the cross, saying, "In nomine Patris," etc., (which blessing is not given in Masses of requiem), and

pours a few drops of water ("tantam quantitatem aquae distillet in calicem quae facillime tota possit in vinum converti") into the middle of the chalice. Returning to the middle of the altar, he wipes the chalice with the purificator, puts the paten and host upon it, covers it with the pall and veil and places it upon the corporal in the middle of the altar.

He goes to the missal on the stand at the epistle side ("cornu") and opens it at the Mass about to be said; after which he returns, with hands joined before his breast, to the middle of the altar, and there with both hands uncovers his head, fitting the capuce neatly, saying in secret and humbly the prayer, "Actiones nostras." Then with attention and devotion he begins the celebration of Mass.

The priest, with hands joined before his breast, standing immediately below the highest step (or plane) or below the step, if there is but one, before the middle of the altar, after making a profound inclination, begins in a clear

and intelligible voice: "In nomine Patris," etc., making the sign of the cross with his right hand from his forehead to his breast and shoulders. Then with joined hands, he says in the same tone of voice "Confitemini Domino," etc. The server having responded, the priest, inclining profoundly ("genibus non curvatis") says in moderate voice "Confiteor Deo," etc., not striking his breast at "mea culpa." He remains profoundly inclined until after he has said "Absolutionem," etc., at which he does not make the sign of the cross.

The server answering "Amen," the priest standing erect with hands joined before his breast says, in moderate voice, "Adjutorium nostrum," etc., and immediately ascends the altar. Making a profound inclination at the middle of the altar, not sideways but directly towards the altar, with hands joined, he says "Aufer a nobis," etc.; and at "Per Christum," he signs a cross with the thumb of his right hand in the middle of the altar, and kisses it,

his hands being extended and laid on the altar "hinc et inde." (Note that before the Consecration and after the Communion, whenever the priest lays his hands upon the altar, he places them outside the corporal; from the Consecration to the Communion he lays them upon the corporal itself). Then standing erect before the middle of the altar, he signs himself with the sign of the cross, saying secretly, "In nomine Patris," etc. He then, with hands joined, goes to the missal, and in clear, intelligible voice says the Introit; at the "Gloria Patri," turning a little towards the cross, he makes a simple inclination.

The Kyrie eleison (all of it) he says at the epistle corner alternately with the server. Then, if the "Gloria in excelsis" is to be said, he goes to the middle of the altar "junctis manibus." As he begins the "Gloria" he lays his hands extended upon the altar. At the word "excelsis" he elevates them, and at "Deo" joins them. Then, making a moderate inclination to the cross, he returns to the epistle corner, and there

continues the hymn, his hands joined before his breast. He makes a moderate inclination towards the book at the words noted in the text, viz.: at "Adoramus te"; at "Gratias agimus"; at "Jesu Christe"; at "Suscipe deprecationem"; at "Jesu Christe." (He does not make the sign of the cross at the end.)

Then, still at the epistle corner, if the Blessed Sacrament is not present, he turns to the people by his right hand, (not turning aside towards the middle, but with his back directly to the book); and, with his hands erect, elevated not higher than the shoulders, but extended a little beyond them, so that they may be seen from behind, he says "Dominus"; then joins his hands, saying "vobiscum"; then turns back to the book by the same way (that is, by the epistle corner). Be it noted that this manner of extending the hands is always observed, except at the "Unde et memores."

If, however, he is celebrating at an altar where the Blessed Sacrament is

reserved in the tabernacle, having finished the Gloria, (or Kyrie, if the Gloria is not said) he goes to the middle of the altar and, making a moderate inclination towards the tabernacle, turns to the people by his right hand, moving a little to the gospel side, so as not to turn his back to the Blessed Sacrament, and says "Dominus vobiscum," extending and joining his hands as above. Turning back, he again makes a moderate inclination to the Blessed Sacrament, and returns to the missal.

Then, with hands joined, and making a simple inclination to the cross, he says "Oremus." While saying the prayer he extends his hands in the manner described above. When he says "Per Dominum," etc., he joins his hands, and makes a simple inclination towards the cross at the name of Jesus. If the name of Jesus does not occur in the conclusion he simply joins his hands without any inclination. If there are any memories, he says them

in the same manner, beginning with "Oremus" before the first only.

If "Flectamus genua" is said before the prayer, he raises the front part of the chasuble with both hands, and holding it "hinc et inde" upon the edge of the altar, genuflects on both knees, rises at once and says the prayer.

Having finished the prayer, or prayers, he reads the epistle, with hands crossed upon the book, or resting on the altar. As he pronounces the last words of the epistle he raises his hands, and holds them joined before his breast until the gospel. If he is to make a genuflection in reading the epistle or what follows it, he makes it on one knee only, laying his hands on the altar. (The rubrics prescribe that the priest shall raise his chasuble only when he genuflects at the altar upon both knees, viz.: at "Flectamus genua," at "Et incarnatus est" in the Credo, and at "expiravit" and "emisit spiritum" in the Passion).

After reading the Responsorium and Alleluia, or tract, (and sequence), the priest, with hands joined, and mak-

ing a moderate inclination to the cross as he passes the middle, goes to the gospel corner saying secretly "Dominus sit in corde meo," etc., (which he omits in Masses of requiem and when the Passion is read). He disposes the missal so that it will lie toward the corner of the altar ("ut caput ipsius ad cornu altaris respiciat").

ARTICLE III

From the Gospel to the Canon.

The priest rests his joined hands upon the missal and says in clear voice, "Dominus vobiscum." Then, saying "Sequentia (or "Initium") sancti Evangelii," etc., he makes the sign of the cross with the thumb of his right hand upon (the commencement of) the gospel, and small crosses upon his forehead, mouth, and breast; then with his whole hand he makes a larger sign of the cross from his forehead to his breast and shoulders. Again placing his joined hands upon the book he reads the gospel.

If he genuflects during the gospel, he does it upon one knee (except when the Passion is read), towards the book, his hands resting on the altar. When he pronounces the name of Jesus or Mary he makes a moderate inclination towards the book. At the end of the gospel he signs himself again with the larger cross (i. e. from his forehead to his breast and shoulders). Then signing a cross with his thumb upon (the commencement of—"ubi prius") the gospel, he says secretly, "Per evangelica," etc., and kisses the gospel (where the cross was made). In Masses of requiem and when the Passion is read the signing and kissing of the gospel at its conclusion are omitted together with the words: "Per evangelica," etc.; but in requiem Masses the priest signs himself at the end of the gospel.

He then goes to the middle, and, if the Credo is to be said, rests his extended hands upon the altar, beginning, "Credo," elevates his hands as he says "in unum," joins them at "Deum."

and makes a moderate inclination to the cross. Then he returns to the gospel corner and continues the rest from the book, his hands joined before his breast. He makes a moderate inclination towards the book at "Dominum Jesum Christum." Having said the words, "descendit de coelis," he goes to the middle of the altar and there, upon both knees (raising and extending upon the edge of the altar the front of the chasuble) he says: "Et incarnatus est * * * * homo factus est." Then he rises and returns, with hands joined, to the book and continues reading. At the words "simul adoratur," etc., he makes a moderate inclination towards the book; and in saying "et vitam venturi," etc., he signs himself from his forehead to his breast and shoulders.

Going to the middle of the altar he turns to the people, as before (without moving aside from the middle, if the Blessed Sacrament is not present), and says "Dominus vobiscum," opening and joining his hands as described

above; then turning back again by the same way, opening and elevating his hands, and making a moderate inclination to the cross, he says "Oremus," joining his hands at the last syllable. If the Blessed Sacrament is in the tabernacle when the priest goes to the middle of the altar to say "Dominus vobiscum," he first makes the moderate inclination, and, turning to the people, recedes a little towards the gospel side out of respect to the Blessed Sacrament. Having said "Oremus," he goes, hands joined before his breast, to the missal at the gospel corner, and having repeated the offertory, he returns to the middle, at the same time moving the book near.

Then, with both hands he lifts the veil and pall off the chalice and places them to the epistle side. If there is a ciborium, in which are small hosts to be consecrated, he uncovers it. He then lays his hands upon the altar and says secretly, "Quid retribuam," elevating them, and at "Domino pro omnibus," etc., joining them. (These

words, however, with their accompanying ceremonies, are omitted in Masses of requiem).

Saying "Calicem salutaris," etc., he takes the chalice with the paten and host upon it in both hands, the right hand holding the node and the left the foot of the chalice, and raises it above the corporal as high as his breast, saying secretly, "Suscipe Sancta Trinitas," etc., his eyes raised to heaven. (He does not raise the ciborium, but simply leaves it uncovered). After the word "ascendat" he sets the chalice down on the corporal with his right hand; with his left he takes the paten from the chalice; and with both hands lets the host slide down onto the corporal before the foot of the chalice, but not touching it. Then he places the paten to the right of the corporal, so that one-half shall lie under the corporal, and the other half upon the purificator. He covers the chalice with the pall, (covers the ciborium), and, joining his hands and making a moderate inclination to the cross, goes to the epistle

corner and washes his fingers (the water being administered by the server), saying secretly, "Lavabo," etc. From now on to the ablutions after Communion the priest should be careful not to turn the leaves or touch anything with the fingers which are about to handle the Body of the Lord.

Having washed and dried his fingers, ("prioribus quatuor digitis") joining his hands before his breast he returns to the middle, and making the profound inclination says secretly, "In spiritu humilitatis," etc.; at the words "et placeat tibi," etc., he stands erect. Then, if the Blessed Sacrament is not present, turning directly about to the people, elevating and extending his hands, he says in moderate voice, "Orate fratres," and joining his hands continues secretly "ut meum," etc., at the same time turning back by the gospel side, thus making the complete circle. If, however, the Blessed Sacrament is enclosed in the tabernacle, in turning to the people he recedes a little to the gospel side; then turns back

to the altar by the same way (not completing the circle), and makes a moderate inclination to the Blessed Sacrament.

With hands still joined, he says secretly, "Domine exaudi," etc., and "Oremus," without disjoining them. Then, extending his hands, as at the prayer, he says the Secret, and at "Jesus Christum" in the conclusion joins his hands and makes a simple inclination towards the cross. If there are any memories he says them in the same manner, beginning with "Oremus" before the first.

The Secret or memories being finished as far as the words "Spiritus Sancti Deus," the priest, with his hands resting open upon the altar ("hinc inde") begins in clear and intelligible voice, "Per omnia saecula saeculorum." At "Sursum corda" he elevates and extends his hands, and at "Gratias agamus" joins them, makes a moderate inclination to the cross, and extends them again. He then says the preface in clear voice, his hands elevated and

extended as at the prayers. At the word "deprecamur," (or "canimus"), in the conclusion, he joins his hands before his breast and, in the same position, without inclining, he says the "Sanctus" in the same voice down to the end, making the sign of the cross upon himself from forehead to breast and shoulders at the "Benedictus."

ARTICLE IV

From the Beginning of the Canon till after the Consecration.

With hands joined before his breast, and inclining profoundly, the priest begins "Te igitur," etc. At "uti accepta" he stands erect, and at "benedicas" lays his left hand upon the altar and with his right blesses the host and chalice, ("totum sacrificium") with three crosses,—at the words "Haec est dona," etc. (as noted in the missal), the thumb and two first fingers being extended; the others turned in towards the palm. At "In primis" he joins his

hands before his breast, and keeps them so until the "Communicantes." At "Antistite nostro" he pronounces the name of the bishop in whose diocese he is celebrating. At the Memento for the living (after the word "tuarum") he prays mentally for a short while ("brevis mora"), with eyes cast down, for those whom he wishes to commend to God.

At "Communicantes" he elevates and extends his hands, making a moderate inclination towards the book at the names of Mary and Jesus. At "Per eundem Christum" he joins his hands and makes a moderate inclination to the crucifix. Then, elevating and extending his hands, he continues, "Hanc igitur," etc. (At "Per Christum," in the conclusion of this prayer, he does not join his hands or incline). At "Quam oblationem" he lays his left hand upon the altar, and with the thumb and two first fingers of his right hand, extended as before, signs three crosses over the host and chalice ("totum sacrificium") at the words

"bene†dictam, adscrip†tam, ra†tam"; at "Cor†pus" one over the host only; at "San†guis" one over the chalice only. At "Jesu Christi" he makes a moderate inclination. If there are small hosts in a ciborium to be consecrated, he here uncovers the ciborium.

At "Qui pridie" he rubs the extremities of his thumbs and forefingers upon the corporal; at "manus suas" he takes the host between the thumb and forefinger of his right hand, pressing it a little for that purpose with the forefinger of his left, and immediately takes it also on the other side between the thumb and forefinger of his left hand; at "elevatis oculis" he raises his eyes to heaven, and immediately lowers them; at "bene†dixit," retaining the host between the thumb and forefinger of his left hand, he blesses it once with the thumb and two first fingers of his right, extended as before; and at "Accipite" he takes it again between the thumb and forefinger of his right hand (both hands now holding the host).

Not leaning on the altar, but with his body a little inclined, he pronounces the words of consecration secretly, attentively, devoutly and without interruption. Then, holding the Host upon the altar between the thumbs and forefingers of both hands, the other fingers of both hands extended and joined at the tips, he adores on one knee; then, standing erect, he elevates the Sacred Host, holding it with both hands, so that it can be seen above his head by those behind him, following it with his eyes; without delay he lowers it to the corporal, withdraws his left hand, and with his right replaces it upon the corporal where it was before. Then, resting his hands upon the corporal, he genuflects again. After this he joins the forefinger and thumb of each hand and does not disjoin them until after the ablutions, except when he has to touch or handle the Sacred Host. If he has consecrated small hosts in a ciborium, he now covers it.

At "*Simili modo*" he uncovers the chalice with his right hand, and at

"praeclarum Calicem" slightly rubs ("leviter excutiat") his thumbs and forefingers over it. At "sanctas ac venerabiles manus suas" he takes the chalice in his right hand by the node, and in his left by the foot; at "Item tibi gratias agens" he raises the chalice a little, immediately setting it down, at the same time raising and lowering his eyes. At "benedixit," laying the three last fingers of his left hand firmly upon the foot of the chalice, with the same fingers of his right he makes the sign of the cross over the chalice from lip to lip; at "Accipite" he takes the chalice by the node with the same three fingers of his right hand, the thumb and forefinger joined being in front, and inclining the chalice a little towards himself, he places the thumb and forefinger of his left hand upon the foot of the chalice and the other three fingers under the foot, and thus holds the chalice.

Standing with his head inclined, he secretly, attentively, without interruption, devoutly and reverently pro-

nounces the words of consecration. After which he replaces the chalice upon the corporal, and, resting his hands upon the corporal, makes a genuflection. Then rising, and holding the node of the chalice with his right hand and the foot with his left as before, he elevates it, following it with his eyes; he should not raise the foot of the chalice higher than his head. Immediately replacing the chalice upon the corporal, he says "Haec quotiescumque," etc., and with his right hand covers it with the pall, and makes another genuflection. (It is a highly commendable practice after the Consecration to hold the foot of the chalice firm with the three last fingers of the left hand whenever blessing the chalice, or removing or replacing the pall).

ARTICLE V

From the Consecration to the Communion.

At "Unde et memores" he extends (not raises) his arms more than usual, yet not to their full extent, but moder-

ately ("plus solito mediocriter tamen") and holds them so until he says "donis ac datis," when he lays his left hand upon the corporal, and with his right, the last three fingers extended, makes three crosses over Host and chalice ("totum sacrificium") at "Hostiam† puram," etc.; one over the Host only at "Pa†nem"; and at "Cali†cem" one over the chalice only.

Raising and extending his hands in the usual manner, he continues, "Supra quae propitio," etc. At "Supplices," crossing his arms upon his breast, the right arm being laid over the left, he inclines profoundly; and at "ut quot-quot" he begins gradually to rise, so that at the word "altaris" he may kiss the right side of the corporal, his arms still crossed upon his breast; after which he stands erect, and placing his left hand upon the corporal, with his right he blesses the Host at the word "Cor†pus," and the chalice at "San†guinem"; and at "bene†dictione," etc., he makes the sign of the cross before himself (not touching himself) with

the three last fingers of his right hand (the thumb and forefinger being joined) from his forehead to breast and shoulders, his left hand being placed "infra pectus." At "Per eundem" he joins his hands before his breast (without making any inclination).

With hands joined, he says the Memento for the dead, and at "pacis," pausing a moment ("brevis mora"), with his eyes fixed on the Sacrifice, he mentally commends those whom he will to God. Extending his hands, he continues, and at "Per eundem" he joins them. He says the words, "Nobis quoque peccatoribus" in clear voice, lightly striking his breast with the three last fingers of his right hand; then extending his hands, he continues the rest secretly.

At "bona creas" he lays his left hand upon the altar; then with the three last fingers of his right he thrice signs the Host and chalice, ("totum sacrificium") viz. at the words "sanctificas," vivi-[†]ficas, bene-[†]dicis." He then uncovers the chalice, and having said

"*praestas nobis,*" makes a genuflection. Then, lightly pressing the Host with the forefinger of his left hand, he takes it between the thumb and forefinger of his right, and holding the foot of the chalice firmly on the altar with the three last fingers of his left hand, he makes three crosses with the Host, the first, at "*per † ipsum,*" over the chalice ("*exterius*") from lip to lip; the second, at "*cum † ipso,*" within the chalice from lip to lip; the third, at "*in † ipso,*" still deeper in the chalice; then he makes a fourth cross with the Host at "*Patri † omnipotenti*" above the corporal ("*in alto aliquantulum*") before the lip of the chalice; and finally, withdrawing the left hand from the foot of the chalice and laying it upon the corporal, he makes a fifth cross at "*Spiritus † Sancti*" low down before the foot of the chalice; whereupon, making a simple inclination to the Sacred Host, he replaces it upon the corporal; then rubbing his fingers ("*illis duobus digitis dexteræ excussis*") over the chalice, he covers it with

the pall and makes a genuflection. Then laying his hands extended ("hinc inde") upon the corporal, he says in clear voice, "Per omnia," etc., "Oremus, praeceptis," etc.; at "Pater Noster" he raises and extends his hands in the usual manner, continuing in the same tone. The server having responded, "sed libera," etc., the priest says secretly, "Amen."

He continues secretly, with his hands extended; at the name of Mary he makes a moderate inclination; at "da propitius," laying his left hand upon the corporal, with his right he takes the paten between his fore and middle fingers and signs himself with it, touching his forehead and breast and the left side of the breast and then the right side; then he kisses the paten and lays it on the altar apart from the corporal.

Saying "et ab omni perturbatione securi" he uncovers the chalice with his right hand, keeping thumb and forefinger joined, and makes a genuflection. Then, lightly pressing the

Host with the forefinger of his left hand, and taking it up between the thumb and forefinger of his right, he places the three last fingers of his left hand upon the foot of the chalice, and raises the Host over it with the right (in such a way that the same hand holds the cup also); he takes the other side of the Host with the thumb and forefinger of his left; and beginning "Per eundem Dominum," etc., he breaks the Host through the middle from the top to the bottom, dividing it into two parts, taking care that his fingers do not touch the broken edges. At "Qui tecum vivit," etc., he turns that half of the Host which he holds in his right hand and lays it under the other half, and from the same breaks off a particle with the thumb and forefinger of his right hand, and holding the parts as if joined together, he says, in clear voice, "Per omnia," etc. Then, with his left hand holding the two parts of the Host over the chalice (which he does until the Communion), he makes three crosses within the

chalice with the small particle in his right hand, saying "Pax † Domini sit † semper vobis † cum." Then, holding both hands over the chalice in such wise that the parts of the Host seem joined, he says, in clear voice, "Agnus Dei," etc.

In Masses of requiem, at the "Agnus Dei," in place of "miserere nobis," he says "dona eis requiem" twice, and the third time, "dona eis requiem sempiternam."

Then beginning secretly "Haec sacrosancta," etc., he drops the particle which he holds in his right hand into the chalice, continuing the words; and rubbing his thumb and forefinger over the chalice he immediately holds it by the node with his right hand, and having said "Amen," kisses the lip of the chalice.

ARTICLE VI

From the Communion to the End of Mass.

When the priest has finished the prayer "Domine Jesu Christe," which

is said with as much devotion as possible, in a brief mental prayer he commends himself to God, making no further vocal prayer. Then, without striking his breast, he inclines his head, and holding the chalice as before in his right hand, and saying "Corpus et Sanguis," etc., he receives from his left hand the Sacred Body of Christ. As soon as he has received the Host (rubbing thumb and forefinger of left hand over the chalice) he covers the chalice with the pall (with his right hand, the left holding the chalice firm as usual), and remains a little while in meditation (standing with his hands joined before his breast).

Then he genuflects, rises and uncovers the chalice, takes it with his right hand by the node and with his left by the foot, and receives the Sacred Blood with the particle dropped into the chalice, saying nothing. After the first draught ("haustum") he rests his left hand upon the altar; likewise after the second ("lambitionem"). Then he takes the paten in his

right hand and carefully collects any particles of the Host that may remain on the corporal, raising the corporal a little with his left hand to facilitate the collection; then (holding the paten in his left hand over the chalice) with the forefinger of his right (passing it over the paten) he causes the collected particles to fall into the chalice; then he rubs ("excusiat") the forefinger with the thumb over the chalice lest any fragments adhere to them; then he consumes these particles, whether large or small. (If he is to give Holy Communion during his Mass, he proceeds to do so now, first covering the chalice with the pall.)

Holding the chalice with both hands, he goes to the epistle corner to receive wine alone for the first ablution, saying nothing; (returning to the middle of the altar) he consumes it. Then he takes the chalice in both hands by the cup, joins together the tips of his thumbs and forefingers over the mouth of the cup, and goes to receive upon them the wine and water for the sec-

and ablution, saying, "Quod ore sumpsimus," etc. Returning to the middle he wipes his fingers with the purificator. He then takes the chalice in his right hand, drinks the contents, wipes his lips with the purificator and then the chalice, places the chalice on the corporal, extends the purificator upon it, and covers it with the paten, pall and veil.

Making a moderate inclination to the cross he goes to the missal, at the epistle side, his hands joined before his breast, and reads the communion in clear voice. Then he turns to the people and says "Dominus vobiscum," opening and closing his hands as usual. If the Blessed Sacrament is in the tabernacle, he goes to the middle, makes a moderate inclination towards the tabernacle and turns to the people, receding a little to the gospel side, and says "Dominus vobiscum." Then, turning back, he again inclines and returns to the epistle corner.

Saying "Oremus," with hands joined before his breast, he makes a simple

inclination towards the cross; then he says the postcommunion in clear voice, his hands raised and extended as usual. At "Per Dominum" he joins his hands, and at "Jesum Christum" makes a simple inclination towards the cross. In like manner he says the memories, beginning with "Oremus" before the first only; and at the last "Per Dominum" he goes to the middle of the altar. In Masses of the feria in lent, saying "Oremus: Humiliate capita vestra Deo," he makes a moderate inclination towards the book.

At the middle of the altar he turns to the people and extending his hands says, "Dominus" (joining them) "vobiscum." The server having responded, "Et cum spiritu tuo," the priest, with joined hands and still facing the people, says "Ite missa est," and then turns back to the altar (not making the circle).

When the "Gloria in excelsis" is omitted, the priest does not say "Ite missa est"; but having said "Dominus vobiscum," turns back to the altar, and

then says "Benedicamus Domino." In Masses of requiem he says instead, "Requiescant in pace," likewise facing the altar. If the Blessed Sacrament is in the tabernacle, he makes the usual inclinations and in turning recedes a little towards the gospel side.

Having said "Ite missa est" or "Benedicamus," or "Requiescant," he makes a profound inclination, hands joined, saying secretly "Placeat tibi," etc. He stands erect at "Per Christum," kisses the altar, turns to the people, and gives the blessing in moderate voice, "Benedictio Dei," etc., making the sign of the cross once over the people with his right hand wholly extended, the left being laid upon his breast. Then he turns back by his right hand, completing the circle, and goes to the gospel corner. If the Blessed Sacrament is in the tabernacle, in turning to the people he recedes a little to the gospel side, then turns back to the altar by the same way, not completing the circle; he makes a moderate inclination to-

wards the tabernacle before going to the gospel corner.

Saying "Dominus vobiscum" in moderate voice, he makes the sign of the cross with his thumb upon the altar (or upon the book). At "Initium" he signs his forehead, lips and breast with his thumb, then signs himself with his whole hand from his forehead to his breast and shoulders, as at the first gospel. While reading the gospel he turns somewhat towards the gospel corner, keeping his hands joined. At the words, "Et verbum caro factum est," he genuflects upon his right knee, and at "et habitavit" he rises. At the end he makes the sign of the cross upon himself and returns to the middle of the altar. He immediately descends to the foot of the altar and says the prescribed prayers after Mass. (These prayers are omitted after the Conventual Mass, (*) High Mass, or Mass celebrated "cum aliqua solemnitate"; or when Mass

*Missa Conventualis, etiamsi non cantetur, non est privata." (Analecta, Vol. X, p. 63).

is followed immediately by some other sacred function or devotional exercise, the priest not leaving the altar.) After the prayers he ascends the altar, sets the chalice with purificator, paten, pall and veil upon it towards the gospel side apart from the corporal. He folds the corporal and puts it in the burse, which he places on the epistle side. Having replaced the chalice in the middle of the altar, he puts the burse upon it over the veil and folds back the front part of the veil over the burse, as it was when he came out to say Mass. Then he makes a moderate inclination to the cross, with both hands covers his head with capuce and amice, "Deum devote laudans," takes the chalice in his left hand by the node, laying his right upon the burse, as directed at the beginning, and descends to the foot of the altar. Then, turning to the altar, he makes a profound inclination; or, if the Blessed Sacrament is in the tabernacle, genuflects on one knee without inclining. After which, repeating the canticle, 'Benedicite om-

nia opera," etc., he returns to the sacristy (observing the same directions that were laid down for the approach to the altar). Arriving in the sacristy, he makes a reverence to the cross.

When the server kneeling says "Benedictus Deus," the priest answers, "Pater et Filius et Spiritus Sanctus," giving his benediction.

ARTICLE VII

Low Mass When the Blessed Sacrament is Exposed.

Low Mass should not be celebrated at the altar of Exposition except in case of necessity or for just cause.

When the priest arrives before the altar on which the Blessed Sacrament is exposed, he uncovers his head, and genuflects upon both knees on the floor. Having ascended the altar and set the chalice thereon, he makes a genuflection on one knee, and arranges the corporal. On going to take the wine and water, he first genuflects on

one knee. He again genuflects when he returns to the middle; likewise when he has arranged the chalice, before going to find the place in the missal. Having said the prayer, "Actiones nostras," he again genuflects, and takes his place as usual to begin Mass, where he genuflects with one knee on the step, and, without inclining, begins, "In nomine Patris," etc.

During Mass, whenever the priest goes to the middle of the altar, or leaves the middle, or crosses the middle, he always genuflects upon one knee. At the "Incarnatus" he genuflects upon both knees, as usual. If the name of Jesus occurs in the gospel, the priest makes the inclination towards the Blessed Sacrament. (S. Cong. Rit. Nov. 30, 1895—Vide *Analecta Ord.* Vol. II p. 517).

When he is to say "Dominus vobiscum," he goes to the middle of the altar, makes a genuflection, and receding towards the gospel corner, ("renibus versis circa cornu altaris"), turns his face to the people, saying, "Dom-

inus vobiscum." Then, turning back the same way, he makes another genuflection in the middle and returns to the book. In the same manner he says, "Orate fratres," "Ite missa est" and "Benedictio Dei," etc., genuflecting again when he turns back to the altar.

He should be careful, whenever he moves about the altar, never to turn his back to the Blessed Sacrament.

(As to where the priest should stand for the washing of the fingers in Low Mass at the altar of exposition, our rubrics are not quite clear. For Solemn Mass they prescribe that he wash his hands where he was incensed; and they add, "Haec omnia observentur in Missa privata, praeter specialia Missae solennis.")

Having said the last gospel, he genuflects when he returns to the middle of the altar, and then says the prayers after Mass, if they are to be said. Ascending the altar he again genuflects, arranges the chalice and, without covering his head, takes it in his hands as usual, and descends to the foot of the altar. There, with head uncovered, he

genuflects upon both knees on the floor, and returns to the sacristy.

ARTICLE VIII

Manner of Giving Holy Communion.

During Mass:—If many small hosts are to be consecrated for Communion, they are placed in a ciborium, which the priest puts near the chalice upon the corporal. If there are not many, they may be placed upon the paten, or on the corporal. If the priest celebrates upon a portable altar, the ciborium or particles should be upon the altar-stone at the time of consecration.

At the time of the oblation the ciborium should be uncovered, and again covered after the oblation. Also, when the priest comes to "Qui pridie," at the consecration, the ciborium is uncovered, to be covered again before the consecration of the chalice. The words of consecration are pronounced over all the hosts before him on the corporal.

After consecration he places the ciborium or consecrated particles to one side of the corporal, so they may not interfere with the ceremonies.

If the ciborium to be used at Communion is in the tabernacle, the priest (after collecting with the paten any little particles that may be on the corporal and consuming them from the chalice), opens the tabernacle and makes a genuflection upon one knee. Then he places the ciborium on the corporal, uncovers it, and makes another genuflection.

The server having said the "Confiteor," the priest again genuflects on one knee, (this genuflection supposes some delay after the second; if there is no delay it is unnecessary) and, receding a little from the middle towards the gospel side, so as not to turn his back to the Blessed Sacrament, says the "Misereatur" and "Absolutionem," forming at the latter the sign of the cross with his right hand over those about to receive Communion. Then he again genuflects on one knee at the

middle of the altar, takes one of the Hosts between the thumb and forefinger of his right hand, holding the ciborium (or paten) with his left hand, (keeping the thumb and forefinger of left hand joined as usual, unless he is giving Communion outside of Mass).

Then, turning directly about to the people, at the middle of the altar, he elevates the Host a little over the ciborium, and says in a clear voice, "Ecce Agnus Dei, ecce qui tollit peccata mundi"; and adds three times, "Domine non sum dignus ut intres sub tectum meum, sed tantum dic verbo et sanabitur anima mea."

Then he goes to the persons who are to receive Communion, beginning at the epistle side; and each time he gives the Host, he forms the sign of the cross with the Host before the mouth of the communicant (but over the ciborium), saying, "Corpus Domini nostri Jesu Christi custodiat te in vitam aeternam. Amen."

At the end, the priest returns to the altar and, placing the ciborium upon

the corporal, rubs his right thumb and forefinger together over it, genuflects on one knee and covers the ciborium. Then, opening the door of the tabernacle, he places the ciborium within and again genuflects upon one knee; then he closes and locks the tabernacle.

If there are a large number waiting for the end of Mass, or if there is any other legitimate reason, the giving of Communion may be deferred till after Mass. In which case the priest may give Holy Communion still clothed in the chasuble; likewise before beginning Mass, except on Holy Saturday. (The priest is forbidden to give Communion in the sacred vestments immediately before or after a *Missa solemnis* or *cantata*, or the conventual Mass. Prummer III, 221).

If there is necessity, a priest carrying the chalice and clothed in the sacred vestments may, in going to, or returning from, the altar where he says Mass, stop at the altar where the Blessed Sacrament is reserved and give Communion to the faithful. He may not, however, leave the altar where he

is saying Mass for this purpose, but must wait until his Mass is concluded.

Holy Communion may be given in black vestments during a Mass of requiem, or immediately before or after it; the blessing, however, is always omitted.

Outside of Mass, if Holy Communion is to be given, the following rules are to be observed: Two candles, at least, are to be lighted upon the altar. The priest washes his hands, and puts on a surplice and stole of the color of the office of the day. (On All Souls Day the color is white or violet). Inclining his head to the cross in the sacristy, he goes to the altar, carrying the burse with the corporal in it, preceded by the minister. Having made a genuflection at the foot of the altar, he opens the tabernacle, genuflects, takes out the ciborium, and proceeds as described above during Mass. After he has returned to the altar and covered the ciborium he washes the thumb and forefinger of his right hand in the vase placed on the altar for this purpose,

and wipes them with the purificator, saying at the same time, "O sacrum convivium," etc., "Panem de coelo," etc., "Domine exaudi orationem meam," "Dominus vobiscum" and the prayer "Deus, qui nobis," etc. with long conclusion. (In Paschal time the prayer "Spiritus nobis," etc. is said, also with long conclusion, and the "Alleluia" is added to antiphon and versicle). Then he places the ciborium in the tabernacle, genuflects on one knee and closes and locks the door. Then, turning, in the usual manner, to the communicants, he gives the benediction, making with the whole hand the sign of the cross, saying, "Benedictio Dei omnipotentis Patris et Filii et Spiritus Sancti descendat super vos et maneat semper." The minister responds, "Amen." He then folds the corporal, which he places in the burse, inclines his head to the tabernacle, descends, makes a genuflection at the foot of the altar, and returns to the sacristy, inclining as usual to the cross.

ARTICLE IX

Purification of the Ciborium.

There is nothing in our rubrics on this subject. A footnote in our Ceremonial reads as follows: "When the pyx (ciborium) is to be purified during Mass ("qua de re nullibi agitur in ritualibus libris") it will be purified before the chalice, thus: All the fragments having been most carefully collected with the forefinger of the right hand in the bottom of the pyx, the priest will with the same finger cause them to fall into the chalice, from which they are to be consumed, (see Note below)—as was said above concerning the purification of the paten (Ceremonial 1263); then a little wine may be poured into the pyx and moved about within it so that the whole interior may be cleansed; this wine will then be poured into the chalice, as is done with the ablutions of the first two Masses on Christmas, and the interior of the pyx thoroughly dried with the purificator.

The empty pyx must not be covered with a veil, nor placed in the tabernacle. A paten on which Sacred Hosts have rested is purified in the same way as the paten of the Mass." (Ceremonial, pages 386-7).

NOTE:—With our large ciboriums and their large quantities of fragments, it is impossible to consume all the fragments reverently and becomingly without some wine or water in the chalice. In a similar case our Missal says that wine may be poured into the chalice to help the priest consume a particle of the Host—(De Defectibus Fractionis Hostiae, 5). Accordingly, the priest may postpone the consuming of the fragments until he has poured the wine from the ciborium into the chalice; which will do for the first ablution. Likewise the wine and water of the second ablution may be received into the ciborium and then, after the fingers are dried, poured into the chalice. (See "The Rubrics of the Roman Ritual," by Rev. James O'Kane, 1921 Edit. pages 286-8).

ARTICLE X

Two Masses on the Same Day.

There are no rubrics on this subject in our liturgical books, except in so far as those for the three Masses of Christmas may be applicable. The Sacred Congregations, however, have issued the following instructions.

In Two Different Churches—

When a priest is obliged to celebrate Mass in two different churches on the same day, he should, in consuming the Sacred Blood at the first Mass, use great care to take the whole of it. Then he places the chalice on the corporal, collects the fragments with the paten and consumes them as usual, and covers the chalice with the pall; he then takes the little water vase kept on the altar for that purpose and washes his fingers, saying at the same time, "Quod ore sumpsimus," etc. and dries them with the purificator; removing the pall, he places the purificator on the chalice (not pressing it in), then the paten, the pall, and lastly

the veil. He then continues Mass. After the last gospel, (or the prayers after Mass, or even after Communion, if he gave it to a large number), uncovering the chalice, he examines whether any of the Sacred Blood has collected at the bottom, which is usually the case; if any remains, he will carefully receive it from the same side of the chalice from which he had before consumed. This he should carefully observe, as the sacrifice still morally lasts, and by divine precept is to be completed by the consumption of the species still existing. Then, taking the water cruet from the server, he pours into the chalice at least as much water as he had before (at the beginning of Mass) poured wine, and by gently moving the chalice causes the water to pass around, and then empties it into the vessel used for that purpose by the same side of the chalice from which he received the Sacred Blood. Then, wiping the chalice with the purificator, he covers it as usual,

and leaves the altar, carrying the chalice with him.

If he is to say Mass on the following day in the same place, he will preserve this water, and will pour it into the chalice at the second ablution. Or he will cause it to be absorbed by raw cotton or tow, which he will burn; or, if it be left to evaporate, he will put it in the sacrarium; or it may be poured into the piscina. Or he may take the purification with him, "in aliquo vase mundo" carefully guarded, and consume it with the purification of the second Mass. The chalice being now purified, if he needs it for the second Mass, he may take it with him; or he may use another. (S. R. C., 11th March, 1858).

In the Same Church—

When a priest is obliged to say two Masses in the same church, having carefully received all the Sacred Blood, and collected and consumed any fragments that may have been on the corporal, he covers the chalice with the

paten and pall, and leaving it upon the corporal washes his fingers with water in some clean vessel prepared for the purpose, saying, "Quod ore sumpsimus," etc. Then, after wiping his fingers, he covers the chalice with the veil over the paten and pall and continues Mass. At the end of Mass the chalice is carried to the sacristy and shut up in some suitable place upon a corporal, or if this is not convenient it may be placed in the tabernacle, or left on the altar.

At the beginning of the second Mass he uncovers the chalice, being careful to set it nowhere but on the corporal, and pours in the wine and water; then, without wiping the interior, he covers it as usual. After the Communion, having received from the server the last ablution, (into the chalice) he adds to it the water with which he purified his fingers at the first Mass, and continues as usual.

As to the three Masses of Christmas and All Souls, the peculiar rubrics for

those days are to be followed, as prescribed in the missal.

ARTICLE XI

The Tones of Voice at Low Mass.

Mass is said partly **in clear voice**, partly **in moderate voice** and partly **in secret**. The clear voice is that which utters the words so that they can be heard distinctly by the people; hence the expression so often used in our rubrics, "clara et intelligibili voce." But it should never be so loud as to be an annoyance to others celebrating. In the secret voice the words are spoken just loud enough for the priest to hear himself. The moderate voice is between the clear and the secret (about loud enough to be heard by the server).

In the clear voice are said:

"In nomine Patris," etc., "Confitemini Domino quoniam bonus," in the beginning of Mass;

Introit, Kyrie, Gloria;

Dominus vobiscum, Oremus, Flectamus genua, Levate, the Prayers;

Prophecies, Lessons, Epistle, Responsory, Alleluia, Tract, Sequence;

Gospel, Credo, Offertory;

Preface, including "Sanctus, Sanctus, Sanctus, "etc." Benedictus qui venit," etc., the three words "Nobis quoque peccatoribus";

"Per omnia" etc.; "Oremus, praeceptis," etc.; "Pater Noster," etc.;

"Per omnia," etc.; "Pax Domini," etc.; "Agnus Dei," etc.;

Communion, Postcommunions, "Humiliate capita vestra Deo";

"Ite Missa est"; "Benedicamus Domino"; "Requiescant in pace."

In the moderate voice are said:

"Confiteor," etc.; "Misericordias," etc.; "Absolutionem," etc.; "Adjutorium," etc. in the beginning of Mass;

The two words "Orate Fratres";

The Blessing and Last Gospel.

All the other parts of the Mass are said in secret voice.

ARTICLE XII

**Inclinations and Genuflexions at
Low Mass.**

There are three kinds of Inclinations made at the altar; the **Simple Inclination**, the **Moderate** (or Medium), and the **Profound**. It must be noted that these differ from the same named Inclinations in choir.

The Simple Inclination ("aliquantulum, paululum inclinet caput") is made by inclining the head with a very slight (the least possible) motion of the shoulders. The priest makes it towards the crucifix—

(1) saying the "Gloria Patri" at the Introit;

(2) saying "Oremus" before the collects and postcommunions;

(3) at "Jesum Christum" in the conclusion of the prayers.

"Aliqui rubricistae volunt quotiescumque nomen Jesu nominatur in Missa, vel dicitur Gloria Patri, vel acceditur ad medium, vel ab ipso receditur, caput Cruci esse inclinandum;

alii sentiunt hujusmodi inclinationes tunc tantum faciendas cum a rubrica praescribuntur: quaeritur, quando hujusmodi inclinationes sint faciendae?", Respons—"Serventur rubricae." (S. R. C. Nov. 12, 1831).

The Moderate Inclination ("inclinat caput") is made by inclining the head with a slight motion of the shoulders and body. The priest makes it—

(1) in the sacristy to the crucifix before going to the altar and when he returns from the altar;

(2) during Mass, towards the book—

(a) in the Gloria at the words "Adoramus te," "Gratias agimus tibi," etc., "Jesu Christe" (twice), and "Suscipe deprecationem nostram";

(b) at the names of Jesus and Mary in the gospel, preface and canon;

(c) at "Jesum Christum" and "simul adoratur et conglorificatur" in the Credo;

(d) at "Oremus, Humiliate capita vestra Deo" in ferial Masses of lent.

(Note: the Ceremonial, page 234, says that a simple inclination towards the book may be made at the name of Mary and of St. Dominic in the prayers, though the rubrics do not prescribe it.)

(3) during Mass, in the middle of the altar, to the crucifix (or Blessed Sacrament)—

(a) after the words "Gloria in excelsis Deo";

(b) saying "Dominus sit in corde meo," etc. before the gospel;

(c) as he finishes "Credo in unum Deum";

(d) at "Oremus" before the offertory;

(e) before going to wash his hands;

(f) at "Gratias agamus," etc., before the preface;

(g) at "Per eundem Christum Dominum Nostrum" in the conclusion of the "Communicantes";

- (h) before going to read the communion;
- (i) after the last gospel before descending the steps to say the prayers after Mass;
- (j) after these prayers, when he has folded the corporal, etc., before covering his head with capuce and amice ("caput cruci devotius inclinet").

Notanda:—The priest pronounces the words of consecration over the Host "*aliquantulum corpore inclinans*"; over the chalice "*stans inclinatio capite.*" At the words "*omnis honor et gloria,*" before the Pater noster, as he replaces the Host upon the corporal, he inclines to it ("*reverentia capite aliquantulum ei exhibita*"). He receives communion of the Host "*inclinatio tantum capite.*"

If the Blessed Sacrament is reserved on the altar, he makes a moderate inclination to the tabernacle before turning to say "*Dominus vobiscum*" and after turning back; also after "*Orate fratres,*" and after the blessing.

The Profound Inclination ("inclinat profunde") is made with unbended knees, not sideways but directly towards the middle of the altar, and generally with hands joined before the breast. (Footnotes in the Ceremonial, pages 232 and 235, say that the head should be about opposite the knees. Fr. Spencer's book says "so that the palms of the hands could rest upon the knees").

It is prescribed as follows:—

(1) When the priest arrives at the (foot of the) altar, he inclines profoundly, keeping his head covered. If the Blessed Sacrament is present on the altar he omits the inclination and makes a genuflection. He does the same on leaving the altar at the end of Mass. (Also during Mass, if he leaves the altar to preach, he inclines profoundly at the foot of the altar on leaving and on returning; and this even if the Blessed Sacrament is in the tabernacle.—Ceremonial, Num. 830).

(2) In the beginning of Mass the priest inclines profoundly just before saying "In nomine Patris," etc., and

from "Confiteor Deo," etc. to the end of "Absolutionem," etc.;

(3) during Mass at the middle of the altar when he says:—

(a) "Aufer a nobis," etc., after the "Confiteor";

(b) "In spiritu humilitatis," etc. after washing his hands;

(c) "Te igitur * * * ac petimus" beginning the canon;

(d) "Supplices te rogamus," etc.;

(e) "Placeat tibi Sancta Trinitas," etc. after "Ite Missa est" (or "Benedicamus Domino" or "Requiescant in pace").

The Genuflection is made by bending the right, or in certain cases both knees, to the ground, the body being kept erect. As a rule in genuflecting upon one knee the priest rests his hands upon the altar (the ministers hold them joined before the breast). When the priest at the altar genuflects upon both knees he raises the front part of the chasuble with both hands and holds it upon the edge of the altar.

In low Mass the priest **genuflects on one knee**:

(1) at the Consecration before and after elevating the Sacred Host and the Chalice (chalice being covered before last genuflection);

(2) before he takes the Sacred Host into his hands for the "Per ipsum et cum ipso," etc., and after he has laid it down (the first genuflection is made with the chalice uncovered, the second with it covered);

(3) before he takes the Sacred Host to divide it; and again before the communion of the chalice (genuflects before uncovering chalice);

(4) in giving Holy Communion he genuflects five times:—

(a) after opening the tabernacle,

(b) after uncovering the ciborium,

(c) after saying "Absolutionem,"
etc.,

(d) before covering the ciborium,

(e) before closing the tabernacle,

(5) He also genuflects on one knee towards the book at the words:

- (a) "Et Verbum caro factum est," in the gospel of St. John;
- (b) "Et procidentes adoraverunt eum," in the gospel of Epiphany;
- (c) "Et procidens adoravit eum," in the gospel of fifth Wednesday in lent;
- (d) "In nomine Jesu omne genu flectatur," in the epistle of Palm Sunday and Masses of the Cross;
- (e) "Adjuva nos Deus salutaris noster," in the tracts of lent;
- (f) "Veni Sancte Spiritus," in the verse of Masses of the Holy Ghost.

(6) When he arrives at an altar where the Blessed Sacrament is present in the tabernacle, omitting the inclination, he genuflects on one knee **before** the lowest step. He does the same on leaving at the end of Mass.

(7) If on his way to the altar or returning to the sacristy he passes before the altar of the Blessed Sacrament

he genuflects (head covered) towards the tabernacle, with no inclination. (Also in passing before an altar where Mass is being celebrated, after the Consecration and before Communion).

The genuflection on both knees is made at:

(1) "Et incarnatus est * * * * * homo factus est," in the Credo;

(2) "Flectamus genua," whenever said;

(3) "Expiravit" and "emisit spiritum," in the Passion.

(4) On his way to the altar, if he passes before an altar where the elevation is in progress he genuflects on both knees, and uncovering his head adores the Blessed Sacrament; nor does he rise until the celebrant has deposited the Chalice upon the corporal.

(5) Passing before an altar on which the Blessed Sacrament is exposed, or at which Holy Communion is being distributed, he does the same as just prescribed in (4), except that he rises immediately and proceeds on his way.

ARTICLE XIII

Low Mass in Presence of Prelates

When Low Mass is to be said in presence of a Bishop in his own diocese, or an Archbishop in his province, or a Cardinal anywhere, the celebrant, after he has poured the wine and water into the chalice and opened the missal, descends the altar and places himself to the gospel side before the lowest step, and awaits the arrival of the Bishop. The signal being given (that the Bishop has arrived and that all is ready) he makes a profound inclination to the Bishop. Then he turns back to the altar and begins Mass in the usual manner, but "ante infimum gradum" and to the gospel side. If the Bishop was in the sanctuary when the priest came out from the sacristy, the priest makes a moderate inclination to him in passing, without uncovering his head.

(The rubrics suppose the Bishop to be placed in or near the middle of the sanctuary.

If he is to one side, the priest may take his stand and say the Confiteor before the middle of the altar—at the foot, however.)

Having said "Adjutorium nostrum," etc., the priest inclines profoundly to the Bishop, and going to the middle of the altar, before the lowest step, commences "Aufer a nobis," etc., ascending the altar. (This seems to imply that he will be ready to sign and kiss the altar when he arrives at the top, without other inclination.)

At the end of the gospel the priest does not kiss the book, nor say "Per evangelica dicta," etc.; but the server or chaplain carries the book to the Bishop, who kisses it. In case several Prelates are present, it is brought only to the highest in dignity (Archbishop or Cardinal); if all are equal in dignity, it is brought to none of them; nor is it brought to a Vicar Apostolic.

In giving the last blessing, the priest says "Benedictio Dei omnipotentis," then turning and making a moderate inclination to the Bishop ("quasi licentiam petens benedicendi") he con-

tinues, turned towards the people and away from the Bishop, (i. e. towards the right, if the Bishop is in the middle or on the epistle side) "Patris et Filii," etc., making the sign of the cross over them, as usual.

The Mass over, the priest makes a moderate inclination to the Bishop, without uncovering his head, genu-flects or inclines profoundly towards the altar and goes to the sacristy.

In presence of a Bishop outside his diocese or an Archbishop outside his province, there is no change at all in the rubrics. But it is becoming that an inclination of the head be made to him on approaching and on leaving the altar.

ARTICLE XIV

Notanda for Masses of Requiem.

- (1) In Masses of requiem the priest does not bless the water before pouring it into the chalice ;

- (2) "Gloria Patri" etc. is omitted in the introit, and "Requiem aeternam," etc. said in its place;
- (3) the "Gloria in excelsis" is omitted;
- (4) the words "Domine sit in corde meo," etc. are not said before the gospel;
- (5) the book is not kissed, nor the words "Per evangelica dicta," etc. said after the gospel;
- (6) the "Credo" is omitted;
- (7) at the offertory the words "Quid retribuam . . . retribuit mihi" with the accompanying rites are omitted;
- (8) at the "Agnus Dei," "dona eis requiem" is said instead of "miserere nobis," and "dona eis requiem sempiternam" instead of the "dona nobis pacem";
- (9) instead of the "Ite Missa est" or "Benedicamus Domino"

- the priest says "Requiescant in pace" facing the altar ;
- (10) the blessing is not given ;
 - (11) at the end of Mass no other gospel but that of St. John, "In principio" etc., is ever said.

