

Training Guide for the Priest's Rubrics
for the
Low Mass
and the
Missa Cantata
of the
Dominican Rite

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Prefatory Note

The exemplar of the Mass of the Dominican Rite is the Solemn Mass; one seeking to understand fully the Dominican Rite, therefore, must see its various ceremonies and parts in light of that Mass. As St. Thomas Aquinas teaches, however, the end is first in the order of intention but last in the order of execution. To reach the heights of the Solemn Mass, one is well advised to begin by learning the relatively simple Low Mass, and then the slightly more complex *Missa Cantata*.

Unfortunately, the Low Mass – our starting point – lacks many of the virtues of the Solemn Mass, and some of its features may seem particularly foreign to one accustomed to the *Novus Ordo*. The most prominent of these, the silent Canon and the lack of vocal participation by the congregation, are already much less prominent in the *Missa Cantata* (where, for example, the choir may be singing during a significant part of the Canon), and even less so in the Solemn Mass (where there are clearly defined and important roles for priest, ministers, and the brethren in choir). Indeed, the Low Mass developed as the Mass of an individual priest not celebrating a conventual or principal mass, and therefore it required only a single server. It is rightly called a *Missa privata*, that is, a Mass reduced to the bare essentials, and it can only be fully understood in light of the Solemn Mass.

The *Missa Cantata* is a later compromise between the Solemn Mass and the Low Mass; it lacks a deacon and subdeacon but may have multiple servers. William Bonniwell's *Dominican Ceremonial for Mass and Benediction* lays out its rubrics, which were conceded to the Order by the Holy See in the modern period. (In brief, the priest's rubrics at a *Missa Cantata* are the same as at a Low Mass, except that the priest sings all that is sung in the Solemn Mass, he uses incense for the Gospel and Offertory, and he may sit down at the *Gloria* and *Credo*.)

The text of this Rubrical Guide consists principally of the detailed rubrics for the Low Mass and *Missa Cantata* in the Dominican Rite in English, as found in Bonniwell's *Dominican Ceremonial*, along with the Ordinary of the Mass in Latin, and the line drawings from the rubrics of the *Missale S.O.P.* of 1939. The rubrics and text of the Mass are for the Dominican Rite Mass as it existed in 1962. The Guide was initially prepared by friars from the Province of the Holy Name of Jesus (the Western U.S. Province), who have kindly granted permission for its use. It was then edited for use on this website.

The Three Tones of Voice in the Dominican Rite Mass

- A. The Clear Voice (*vox clara et intelligibils*):
Loud enough to be heard and understood by the friars in choir or, in a parish church, by the people near the front. (If several priests are saying Mass at the same time, they should soften their voices.)
- B. The Moderate Voice (*vox mediocris*):
Loud enough to be easily heard and understood by all in the sanctuary.
- C. The Low Voice (*vox secreta*):
Only heard by the one uttering it – not audible to the server.

The Three Bows in the Dominican Rite Mass

Bows are not the same at the altar as in choir. At the altar, there are three bows:

- A. The Slight Bow (*paululum caput inclinat*):
A small inclination of the head with only the slightest bending of shoulders.
- B. The Moderate Bow (*inclinatio capitis, reverential capitis, reverenter, etc.*)
Bending the head, shoulders and body to a moderate degree.
- C. The Profound Bow (*inclinatio profunda*):
Head and body are bent far enough so that the fingers could touch the knees.



Slight Bow



Moderate Bow



Profound Bow

How to Elevate and Extend the Hands in the Orans position

The *Orans* position in the Dominican Rite is unique. With his elbows separated the width of his body, the priest holds up his hands with the fingers held straight, extended and joined. The palms of his hands should face forward, parallel to his breast. His hands should be held out a little beyond the shoulders, just enough to be visible from behind, while his fingertips do not exceed the height of his shoulders. The palms do not face each other, as in the extraordinary form of the Roman Rite.

Low Mass at an Altar where the Blessed Sacrament is Reserved

This training guide's rubrics presume that a Low Mass is being celebrated on an altar where the Blessed Sacrament is not reserved. Should a Low Mass be celebrated at such an altar, a few things change. Thus, instead of pivoting around towards the people in front of the book (to say *Dominus vobiscum* before the collect, for example), the priest goes to the center of the altar to make this turn. Further, whenever the priest turns towards the people at the center of the altar, he must take care never to turn his back directly to the tabernacle. Consequently, at every turn, the priest must pivot towards the people by moving a bit towards the Gospel side as he turns. (This pivot is demonstrated in the training video.)

Dominican Low Mass

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. (The celebrant, not the sacristan, prepares the chalice for a Low Mass. In the Solemn Mass, it is the subdeacon.) 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 conceals the chalice on one side; on the opposite side, the veil is folded back over the mouth of the burse.

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 as it lays on the vesting table, he makes with his thumb a cross in the center of the amice and leaning over, kisses it, saying:

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

The amice should cover the entire top of the head. 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.

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

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

He should take care that the alb hangs evenly all around, to the height of about one inch from the ground.

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

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

He takes the stole in both hands, kisses the cross in the center and puts it about his neck, crossing the right half of the stole over the left; he secures the ends on either side by looping the cincture over them, saying:

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

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.

The Procession to the Altar

The Priest now takes the chalice by the node with his left hand and lays his right hand on the burse so that his thumb touches the chalice. (He may carry the tabernacle key on top of the burse, but all else is forbidden – e.g., eye-glasses, handkerchief, etc.). 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, walking at a moderate pace, without gazing around the church but keeping his eyes cast down. (In fact, whenever the priest faces the people during the Mass – except while preaching, he keeps his eyes cast down.) He should use 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.

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

When the priest arrives at the altar, he makes a profound bow. If the Blessed Sacrament is reserved in a tabernacle on the altar, he genuflects (to the floor, not the bottom step of the altar).

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.

Acolyte:
Benedícite.

The priest makes a small Sign of the Cross over the water, saying:

Priest:
**In nómine Patris, et Fílii,
et Spíritus Sancti.**

Acolyte:
Amen.

Taking the cruet, he 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 the pall and the 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. With both hands he uncovers his head and adjusts the cowl and amice about his neck, saying in a low voice:

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

Amen.

He turns to the right, goes to the top step (the first step below the predella, that is, the first step below the level where the priest stands while saying Mass) and then faces the altar. If the predella has no steps leading to it, the celebrant stands on the floor.

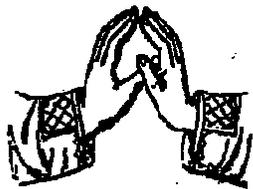
Prayers at the Foot of the Altar

After a profound bow, the priest begins in the clear and intelligible voice, while at the same time blessing himself:

Priest:

In nómine Patris, et Fílii, et Spíritus Sancti. Amen.

He joins his hands and continues:



Priest:

Confitémini Dómino quóniam bonus.

Acolyte:

Quóniam in saeculum misericórdia ejus.

The priest then says in the moderate voice:

Priest:

Confiteor Deo omnipoténti, et beátae Maríae semper Vírgini, et beáto Domínico Patri nostro, et ómnibus Sanctis, et vobis, Fratres, quia peccávi nimis, cogitatióne, locutióne, ópere et omissióne, mea culpa: precor vos oráre pro me.

He does not strike his breast at *mea culpa*; 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 same Confiteor as at the private recitation of Prime. See

appendix.)

Acolyte:

Misereatur tui omnipotens Deus et dimittat tibi omnia peccata tua: liberet ab omni malo, salvet et confirmet in omni opere bono, et perducat te ad vitam aeternam.

Priest: Amen.

Acolyte:

Confiteor Deo omnipotenti, et beatae Mariae semper Virgini, et beato Dominico Patri nostro, et omnibus Sanctis, et tibi Pater, quia peccavi nimis, cogitatione, locutione, opere et omissione, mea culpa: precor te orare pro me.

Priest:

Misereatur vestri omnipotens Deus et dimittat tibi omnia peccata vestra: liberet ab omni malo, salvet et confirmet in omni opere bono, et perducat vos ad vitam aeternam.

Acolyte:

Amen.

When the Acolyte says 'Amen,' the Celebrant stands erect and says:

Priest:

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

He does not bless himself at these words or at Absolutionem, etc.

Acolyte: Amen.

Priest: Adjutorium nostrum in nomine Domini.

Acolyte: Qui fecit caelum et terram.

He goes up to the altar and makes a profound bow, saying:

Priest: Aufer a nobis, Domine, cunctas iniquitates nostras, ut ad

Sancta Sanctorum, puris mereamur mentibus introire. Per Christum Dominum nostrum. Amen.

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.

Then standing erect, he blesses himself, saying:

Priest:

**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 light bow.

The *Kyrie eleison* is recited at the Epistle corner alternately with the acolyte.

Priest: **Kýrie eléison.**

Acolyte: **Kýrie eléison.**

Priest: **Kýrie eléison.**

Acolyte: **Christe eléison.**

Priest: **Christe eléison.**

Acolyte: **Christe eléison.**

Priest: **Kýrie eléison.**

Acolyte: **Kýrie eléison.**

Priest: **Kýrie eléison.**

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.

(Hands extended on the altar) **Gloria** *(elevated)* **in excelsis** *(joined, bows head)* **Deo.**

(Returns to book) **Et in terra pax homínibus bonae voluntátis. Laudámus te. *(Bows head)* Benedícimus te. Adorámus te. *(Bows head)* Glorificámus te. Grátias ágimus tibi propter magnam glóriam tuam. Dómine Deus, Rex cæléstis, Deus Pater omnípotens. Dómine Fili unigénite, *(Bows head)* Jesu Christe. Dómine Deus, Agnus Dei, Fílius Patris. Qui tollis peccáta mundi, miserére nobis. Qui tollis peccáta mundi, *(Bows head)* súscipe deprecationem nostram. Qui sedes ad dexteram Patris, miserére nobis. Quóniam tu solus Sanctus. Tu solus Dóminus. Tu solus Altíssimus, *(Bows head)* Jesu Christe. Cum Sancto Spíritu in glória Dei Patris. Amen.**

He then turns to his right to face the people to say *Dominus vobiscum*. In so doing, he pivots about in the same spot, so that his back will be directly in front of the missal.

EXCEPTION: If the Blessed Sacrament is reserved on the altar, he always turns to the people after going to the middle of the altar. When he turns, however, in order to avoid turning his back to the tabernacle, he always withdraws a little to the Gospel side to make the turn. See prefatory note.

He elevates and extends his hands (see prefatory note about the Dominican Rite *Orans* position), saying:

Priest:

(Opens hands) **Dominus** *(joins hands)* **vobíscum.**

He turns back to the missal by turning to his left (he does not make a complete circle).

Acolyte: **Et cum spíritu tuo**

The Collects or Prayers (Orationes)

With hands joined, the priest bows slightly to the cross and says:

Priest: **Oremus.**

While saying the *Oratio*, he extends his hands in the *Orans* position. At *Per Dominum*, etc., he joins his hands and makes a slight bow to the cross. (If the *Oratio* concludes with *Qui vivis et regnas*, he joins his hands but makes no bow.)

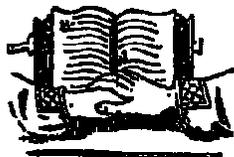
NOTE: Unlike the Novus Ordo, on some days, multiple saints may be commemorated on the same day. Up to three separate prayers may be said at the same Mass, one after another. Thus, if there are any memories (a second or third prayer) to be made, the

priest finishes the first prayer in the normal way, and then again says Oremus before the second prayer. (If there are a total of three prayers, he says Oremus only twice: before the first, and again before the second.)

On certain days – for example, on Ember Days – the rubrics call for additional preces preceded by Flectamus genua. 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 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.



When he finishes the Epistle or Lesson, he joins his hands. He then reads the Responsory, Alleluia (or Tract), and Sequence (if any), 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:

Priest:

Dóminus sit in corde meo et in lábiis meis ad pronuntiándum sanctum Evangélium pacis.

He goes to the Gospel corner, places the missal in a diagonal position, and stands at a slight diagonal angle to the altar, facing the missal. Resting his hands on the missal, he says

Priest:

Dóminus vobíscum.

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.

He reads the Gospel with his hands resting on the missal. If a genuflection is called for (for

example, at Christmas), he rests his hands on the altar and bends the knee toward the book. 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 Evangélica dicta
deleántur nostra delícta.**

Bending over the book, he kisses the Gospel where he made the cross. (He does not lift the missal, as secular priests do.) He then straightens the missal so it is parallel to the front of the altar.

Credo

He goes to the middle, rest his hands on the altar, and says:

Priest:

Credo (raises hands) **in unum** (joins hands, makes a moderate bow to the cross) **Deum**
He returns at once to the book and reads the rest of the *Credo* with hands joined.

**Patrem omnipoténtem, factórem cæli et terræ, visibílium ómnium et
invisibílium. Et in unum** (bows head toward book) **Dóminum Jesum
Christum, Fílium Dei unigénitum. Et ex Patre natum ante ómnia
sæcula. Deum de Deo, lumen de lúmine, Deum verum de Deo vero.
Génitum, non factum, consubstantiálem Patri: per quem ómnia
facta sunt. Qui propter nos hómínes et propter nostram salútem
descéndit de cælis**

He goes to the middle and kneels (holding the chasuble against the altar's edge as at *Flectamus genua*) for the words:

**ET INCARNATUS EST DE SPIRITU SANCTO EX MARIA
VIRGINE: ET HOMO FACTUS EST.**

He then returns to the book for the rest of the *Credo*.

**Crucifíxus étiam pro nobis: sub Póntio Piláto passus, et sepúltus est.
Et resurréxit tértia die, secúndum Scriptúras. Et ascéndit in cælum:
sedet ad délixteram Patris. Et íterum ventúrus est cum glória
judicáre vivos et mórtuos: cujus regni non erit finis. Et in Spíritum
Sanctum, Dóminum, et vivificántem: qui ex Patre Filióque procédit.
Qui cum Patre et Fílio** (bows head towards book) **simul adorátur et
conglorificátur: qui locútus est per Prophétas. Et Unam, Sanctam,
Cathólicam et Apostólicam Ecclésiám. Confíteor unum baptísma in**

remissionem peccatorum. Et exspecto resurrectionem mortuorum.

and at *Et vitam venturi saeculi*, he blesses himself.

✠ **Et vitam venturi saeculi: Amen.**

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:

Priest:

Dóminus vobíscum.

Acolyte: Et cum spírítu tuo.

He returns to the altar by turning back to his left.

Opening and elevating his hands and making a moderate bow to the cross, he says:

Priest: Orémus.

At the last syllable *Oremus*, he joins his hands. 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.

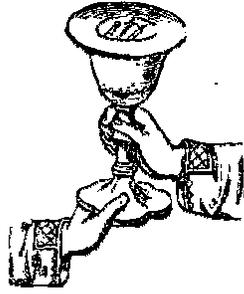
Having placed his hands on the altar on either side of the corporal, he says secretly, raising his hands:

Priest: Quid retríbúam (joins hands) **Dómino pro ómnibus quae retríbuit mihi?**

Saying *Calicem salutaris*, he takes the chalice with paten and host on it, his right hand grasping the node and his left the base.

Cálicem salutáris accípíam et nomen Dómini invocábo.

Suscipe Sancta Trinitas



Elevating it above the corporal with the base of the chalice at the height of his breast, and with eyes raised to heaven, he secretly says:

Priest:

Suscipe sancta Trínitas hanc oblatiónem, quam tibi óffero in memóriam Passiόνis Dómini nostri Jesu Christi: et praesta, ut in conspéctu tuo tibi placens ascéndat; (at *ascendat*, he replaces the chalice on 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 chalice, but so that the host does not touch the chalice. He places the paten to the right, partly under the corporal and over the purificator. He then covers the chalice with the pall.)
et meam et ómnium fidélium salútem operétur aetérnam.

Joining his hands, he makes a moderate bow to the cross and goes to the Epistle corner to wash his fingers.

Priest:

Lavabo inter innocétes manus meas, et circúmdabo altáre tuum Dómine: ut áudiam vocem laudis, et enárrem univérssa mirabília tua. Dómine diléxi decórem domus tuae, et locum habitatiónis glóriæ tuae. (Unlike the Roman Rite, he does not continue the psalm any further.)

Having dried his fingers on the towel, he returns to the middle. Profoundly inclined before the altar, he says:

Priest:

In spiritu humilitátis, et in ánimo contríto, suscipiámur Dómine a te: et sic fiat sacrificium nostrum, ut a te suscipiátur hódie, (he stands erect)
et pláceat tibi Dómine Deus.

From now until the ablutions, 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, since these are about to handle the Body of the Lord.

Orate Fratres & Secret

Turning to the people with his hands raised and extended, he says in the moderate voice:

Priest:

Orate fratres, (he joins his hands and continues in the low voice while turning back to the altar by his right, so that he makes a complete circle) **ut meum ac vestrum páriter in conspéctu Dómini sit accéptum sacrificium.**

With hands joined, he continues:

Priest:

**Dómine exáudi oratiónem meam, et clamor meus ad te véniat:
Orémus,**

keeping his hands joined before his breast. But he open 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 only one: 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 Secret(s) 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:

Priest:

Per ómnia sáecula saeculórum.

Acolyte:

Amen.

He says: *Dominus vobiscum*, with his hands still resting on the altar;

Priest:

Dóminus vobíscum.

Acolyte:

Et cum spírítu tuo.

but at *Sursum corda*, he raises and extends his hands.

Priest:

Sursum corda.

Acolyte:

Habémus ad Dóminum.

At *Gratias agamus...nostro*, he joins his hands, makes a moderate bow to the cross and then extends them to their usual position.

Priest:

Grátias agámus Dómino

Deo nostro.

Acolyte:

Dignum et justum est.

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.

Priest:

Sanctus, Sanctus, Sanctus, Dóminus Deus Sábaoth.

Pleni sunt caeli et terra

glória tua;

Hosánna in excélsis.

At *Benedictus* he blesses himself.

Priest:

Benedíctus,

qui venit in nómine Dómini. Hosánna in excélsis.

The Canon

With his hands joined, the celebrant, profoundly inclined, begins in the low voice:

Priest:

Te igitur,
clementissime Pater,
per Jesum Christum
Filiū tuum Dōminum nostrum, sūpplices rogāmus,
ac pétimus:

at *uti accepta habeas*,
he stands erect at the first word;

uti accépta hábeas, et

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.

benedícas
haec ✕ dona,
haec ✕ múnera,
haec ✕ sancta sacrificia illibáta:

Having made the third cross at *Haec sancta sacrificia illibata*, he joins his hands before his breast and continues:

In primis quae tibi offérimus
pro Ecclésia tua sancta cathólica; quam pacificáre,
custodíre, adunáre, et régere dignéris toto orbe terrárum:
una cum fámulo tuo

After *Papa nostro*, he inserts the name of the reigning Pontiff; but if the Holy See is vacant, the foregoing words are omitted.

Papa nostro N.,

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.

et Antistite nostro N.,

**et ómnibus orthodoxis,
atque cathólicae et apostólicae fidei cultóribus.**

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. Our *Caeremoniale* permits only “a brief pause,” not a prolonged one. ..

Memento Dómine famulórum, famularúmque tuarum **N. et N.** et ómnium circumstántium, quorum tibi fides cógnita est et nota devotion: pro quibus tibi offérimus: vel qui tibi offerunt hoc sacrificium laudis pro se, suisque omnibus, pro redemptione animárum suárum, pro spe salutis et incolumitátis suae, tibi que reddunt vota sua aetérno Deo, vivo et vero.

At *Communicantes*, the priest once more elevates and extends his hands. At the names of Mary and Jesus, he makes a moderate bow.

Communicántes, et memóriam venerántes, in primis gloriósae semper Vírginis Mariáe, Genitrícis Dei et Dómini nostri Jesu Christi: Sed et beatórum Apostolórum ac Mártyrum tuórum, Petri et Pauli, Andréae, Jacóbi, Joánnis, Thomae, Jacóbi, Philíppi, Bartholomáei, Mattháei, Simónis et Thaddaei: Lini, Cleti, Cleméntis, Xysti, Cornélii, Cypriáni, Lauréntii, Chrysógoni, Joánnis et Pauli, Cosmae et Damiáni: et ómnium Sanctórum tuórum: quorum méritis, precibusque concédas, ut in ómnibus protectiόνis tuae muniámur auxílio.

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

Per eúndem Christum Dóminum nostrum. Amen.

He once more opens his hands and begins:

Hanc ígitur oblatiόνem servitútis nostrae, sed et cunctae famíliae tuae, quáesumus, Dómine, ut placátus accípias: diésque nostros in tua pace dispónas, atque ab aetérna damnatióne nos éripi, et in electórum tuórum júbeas grege

numerári.

He does not join his hands at the termination: *Per Christum*, etc., nor does he bow.

Per Christum Dóminum nostrum. Amen.

At the words: *Quam oblationem*, he lays his left hand on the altar; with his right hand, the thumb of the 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*;

Quam oblatiónem tu, Deus, in ómnibus,
bene ✠ díctam,
adscríp ✠ tam, ra ✠ tam, rationábilem, accepta-bilémque
fácere dignéris: ut nobis

Then he makes two more, one over the host (at the word *Corpus*), and one over the chalice (at the word *Sanguis*).

Cor ✠ pus et San ✠ guis fiat dilectíssimi Fílii tui Dómini nostri

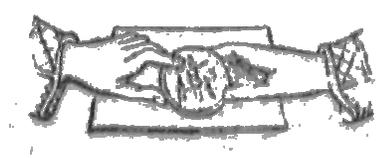
At the concluding words of this prayer, *Jesu Christi*, he makes a moderate bow.

Jesu Christi.

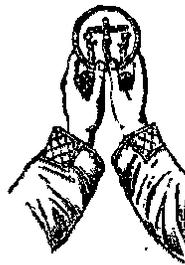
At *Qui pridie quam pateretur*,
he wipes clean on the corporal
the tips of his thumbs and forefingers.

Qui prídíe quam paterétur, accépit panem in sanctas ac
venerábiles manus suas;

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.

**et elevátis óculis in cælum ad te Deum Patrem suum omnipoténtem,
tibi grátias agens,**

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

**bene ☩ díxit,
fregit,
dedítque discípulis suis, dicens:**

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

Accípite, et manducáte ex hoc omnes.

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 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.

At *Simili modo*, he uncovers the chalice.

Símili modo postquam cenátum est, accípiens et

Lightly striking the thumbs and forefingers of both hands on the rim of the chalice, he says:

hunc præclárum Cálícem

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.



in sanctas ac venerábiles manus suas;

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.

item tibi grátias agens,

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.

bene ✠ díxit, dedítque discípulis suis, dicens:

At *accipite*, he takes the chalice in his right hand, the thumb and forefingers (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.

Accípíte, et bíbite ex eo omnes.

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 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,
NOVI ET AETERNI TESTAMENTI, MYSTERIUM
FIDEI: QUI PRO VOBIS,
ET PRO MULTIS EFFUNDETUR
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 of the chalice 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:

Hæc quotiescúmque fecéritis, in mei memóriam faciétis.

Then he covers it with the pall (using his right hands to do so), genuflects and arises.

The *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.

Undes 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 just visible from behind;
- (3) he does not stretch out his arms to their full extent.

Instead, he is directed to hold his 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 full outstretch arms.

Unde et mémoires, Dómine, nos servi tui, sed et plebs tua sancta, ejúsdem Christi Fílii tui, Dómini nostri, tam beátæ passiónis, nec non et ab ínferis resurrectionis, sed et in cælos gloriósa ascensionis: offérimus præcláræ majestáti tuæ de tuis donis

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; (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.)

ac datis,

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*.

Hóstiam ✠ puram, Hóstiam ✠ sanctam, Hóstiam ✠ immaculátam,

Then he makes another cross over the Host only, at the words: *Panem*, and a cross over the chalice only, at *Calicem*.

Panem ✠ sanctum vitæ æternæ, et Cálicem ✠ salutis perpétuæ.

With his hands raised and elevated in the usual way, he says

Supra quæ propítio ac seréno vultu respícere dignéris: et accépta habére, sícuti accépta habére dignátus es múnera púeri tui justí Abel, et sacrificíum Patriárchæ nostri Abrahæ: et quod tibi óbtulit summus sacérdos tuus Melchisedech, sanctum sacrificíum, immaculátam hóstiam.

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.

Súpplices te rogámus, omnípotens Deus: jube hæc perférri per manus sancti Angeli tui in sublíme altáre tuum, in conspéctu divínæ majestátis tuæ:

He remains in this position until he comes to the words:

ut quotquot

when he begins gradually to rise;

ex hac

At the word *altaris*, he kisses the right side of the corporal, his arms still being folded.

altáris participatióne sacrosánctum Fílii,

He then stands erect, places his left hand on the base of the chalice and with his right hand blesses the Host at *Corpus*

tui Cor ✠ pus,

and the chalice at *Sanguinem*.

et San ✠ guinem sumpsérimus,

At Benedictione, he places his left hands on the lower part of his breast and with his right hand blesses himself, without however, actually touching himself.

**omni bene ✠ dictione caelēsti,
et grátia repleámur.**

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.

Per eúndem Christum Dóminum nostrum. Amen.

With his hands still joined, he says:

Meménto étiam, Dómine, famulórum famularúmque
tuárum qui nos præcessérunt cum signo fidei, et dórmunt
in somno pacis,

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).

N. et N.

Then opening his hands, he says the remainder of that prayer:

**Ipsis, Dómine, et ómnibus in Christo quiescéntibus, locum refrigerii,
lucis et pacis, ut indúlgeas, deprecámur.**

At its conclusion: *Per eundem*, etc., he joins his hands.

Per eúndem Christum Dóminum nostrum. Amen.

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.

Nobis quoque peccatoribus famulis tuis, de multitudi-
ne miseracionum tuarum sperantibus, partem aliquam et
societatem donare digneris, cum tuis sanctis Apostolis et
Martiribus: cum Joanne, Stephano, Matthia, Barnaba, Ignatio,
Alexandro, Marcellino, Petro, Felicitate, Perpétua, Agatha, Lucia,
Agnete, Cæcilia, Anastasia, et omnibus Sanctis tuis: intra quorum
nos consortium, non aestimator meriti, sed veniæ, quæsumus,
largitor admitte. Per Christum Dominum nostrum.

Per quem hæc omnia, Domine, semper

At bona creas, he lays his left hand on the base of the chalice

bona creas,

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

sancti ✠ ficas, vivi ✠ ficas, bene ✠ dicit et præstas nobis.

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.

Per ✕ ipsum,

The second is at *Cum+Ipso*; this is made also from lip to lip but slightly below the rim of the cup.

et cum ✕ ipso,

The third is at *In+Ipso*; this is made more deeply inside the cup.

et in ✕ ipso

The fourth is at *Deo Patri+omnipotenti*,
in front of the cup of the chalice,
over the corporal.

**est tibi Deo Patri ✕ omnipoténti, in unitáte Spíritus ✕ Sancti,
omnis honor et glória.**

The priest then withdraws his left hand
from 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 saecular saeculorum.

Per ómnia saecula saeculorum.

Upon the acolyte's response,
Acolyte:
Amen.

he continues:

Orémus.
Præceptis salutáribus móniti, et divína institutióne formáti,
audémus dícere.

After audemus dicere, he raises his hands in the usual way and continues:

Pater noster, qui es in cælis: Sanctificétur nomen tuum:
Advéniat regnum tuum: Fiat volúntas tua, sicut in cælo, et in
terra. Panem nostrum quotidiánum da nobis hódie: Et
dimítte nobis débita nostra, sicut et nos dimíttimus debitóribus
nostris. Et ne nos indúcas in tentatióne.

When the acolyte answers:
Acolyte:
Sed líbera nos a malo.

the priest says in the low voice:

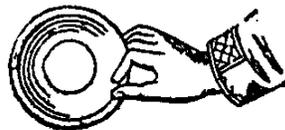
Priest:
Amen.

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,

Libera nos, quæsumus Dómine, ab ómnibus malis, præteritis,
præséntibus et futúris: et intercedente beáta et gloriósa
semper Vírgine Dei Genitríce María, cum beátis Apóstolis
tuis Petro et Paulo, atque Andréa, et ómnibus Sanctis,

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

**da propítius pacem in diébus nostris: ut, ope misericórdiæ tuæ
adjúti, et a peccáto simus semper líberi**

At the words et ab omni perturbatione,
he uncovers the chalice and genuflects.

et ab omni perturbatione secúri.

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 he 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.

Per eúndem Dóminum nostrum Jesum Christum Fílium tuum,

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 thumb and forefinger of the right hand, he breaks off a part from the first half.

**qui tecum vivit et regnat
in unitáte Spíritus Sancti Deus.**

then holding the parts as it they were still joined, he says in the clear voice:

Priest:

Per omnia sáecula sáeculorum.

Acolyte:

Amen.

Pax Domini

At 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 hand. In making these crosses he says:

Pax ☩ Dómini

**sit ✕ semper
vobis ✕ cum.**

Acolyte:
Et cum spírítu tuo.

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,
qui tollis peccáta mundi,
miserére nobis.**

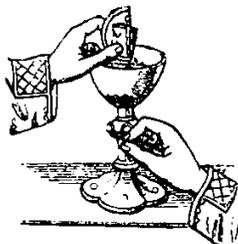
**Agnus Dei,
qui tollis peccáta mundi,
miserére nobis.**

**Agnus Dei,
qui tollis peccáta mundi,
dona nobis pacem.**

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.



Haec sacrosáncta commíxtio Córporis et Sánguinis
Dómini nostri Jesu Christi
fiat mihi et ómnibus suméntibus, salus mentis et córporis: et
ad vitam aetérnam promeréndam atque capesséndam praeparátio
salutáris. Per eúmdem Christum Dóminum nostrum.

Amen.

After saying: *Amen*,
he kisses the rim of the chalice.

Domine Jesu Christe

The priest says this prayer with all possible devotion

Dómine Jesu Christe, Fili Dei vivi, qui ex voluntáte Patris,
cooperánte Spíritu Sancto, per mortem tuam mundum
vivificásti: líbera me per hoc sacrosánctum Corpus et
Sánguinem tuum ab ómnibus iniquitátibus meis, et univérsis malis:
et fac me tuis semper inhaerére mandátis, et a te numquam separári
permíttas: Qui cum eódem Deo Patre, et Spíritu Sancto vivis et
regnas Deus in sácula sáculórum. Amen.

He then prepares himself with a brief mental prayer. (Canon law forbids us to add ceremonies or prayers of our own choice. This prohibition does not exclude a brief mental prayer.) 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.

Corpus et Sanguis
Dómini nostri Jesu Christi custódiant me in vitam aetérnam.
Amen.

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 cover the chalice with the pall, joins his hands, and quietly remains a little while in meditating on the Blessed Sacrament. (Rubricists suggest the length of a *Pater noster*.)

The priest next genuflects; then he uncovers the chalice. Taking 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. If Holy Communion is to be given to the server, it is done now.

Communion of the Laity

[NB: Communion of Friars differs – See Appendix]

After the priest has gathered up with the paten any particles on the corporal, (if he 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.), has put them in the chalice and drained the chalice, he covers it with the pall

Opening the tabernacle, he genuflects (hands on the altar). Then taking the ciborium from the tabernacle, he places the 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.

Opening the tabernacle, he genuflects (hands on the altar). Then taking the ciborium from the tabernacle, he places the 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.

Acolyte:

Confiteor Deo omnipotenti, et beatae Mariae semper Virgini, et beato Dominico Patri nostro, et omnibus Sanctis, et tibi Pater, quia peccavi nimis, cogitatione, locutione, opere et omissione, mea culpa: precor te orare pro me.

Priest:

Misereatur vestri omnipotens Deus et dimittat tibi omnia peccata vestra: liberet ab omni malo, salvet et confirmet in omni opere bono, et perducat vos ad vitam aeternam.

Acolyte:

Amen.

While saying *Absolutionem*, etc., he makes a large sign of the cross over the communicants.

Priest:

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

Acolyte:

Amen.

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:

Priest:

**Ecce Agnus Dei:
ecce qui tollit peccata mundi.**

and then three times:

Priest:

Dómine, non sum dignus, ut intres sub tectum meum: sed tantum dic verbo, et sanábitur ánima mea.

In distributing communion, 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.

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:

Priest:

**Corpus Dómini
nostri Jesu Christi
custódiat te in vitam aetérnam. 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; furthermore the Host must be placed with great reverence on the tongue of every person.

When 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 on 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 a surplice and stole but no amice. The stole may be 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, opens the second ciborium and genuflects again. Without reciting any prayers, he immediately 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.

Purification of the 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.

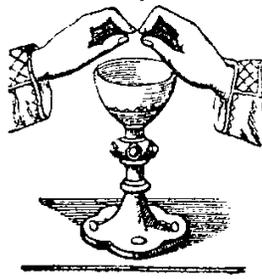
(To drain the chalice thoroughly, it is not necessary to tilt it much higher than horizontal. Turning the chalice almost upside down is hardly dignified.)

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 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:

Priest:

Quod ore sumpsimus,

Dómine, pura mente capiámus:

ut de Córpo et Sángvine Dómini nostri Jesu Christi

fiat nobis remédium sempitérnum. Amen.

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 the 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 (if the Blessed Sacrament is reserved on the altar, he goes to the middle to do this), and says:

Priest:

Dóminus vobíscum.

as he did before the first *Oratio* or *Collect*.

Acoylte:

Et cum spírítu tuo.

Priest:

Orémus.

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:

Priest:
Dóminus vobíscum.

Acoylte:
Et cum spírítu tuo.

After the acolyte has replied, the priest with hands joined and still facing the people, says:

Priest:
Ite, missa est.

After which, he turns back to the altar by turning to his left.

Acoylte:
Deo grátias.

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*.

Priest:

Placeat tibi sancta Trínitas obséquium servitútis meae, et praesta, ut sacrificium, quod óculis tuae majestátis indignus óbtuli, tibi sit acceptábile, mihíque, et ómnibus, pro quibus illud óbtuli, sit te miseránte propitiábile.

After propitiabile, he places his hands on either side of the corporal and kisses the altar (without making a cross on it.) As he continues: Per Christum, etc., he stand erect, joining his hands.

Priest:

Per Christum Dóminum nostrum. Amen.

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.



Priest:

Benedictio Dei omnipoténtis, Patris, ✠ et Fílii,
et Spíritus sancti,
descéndat super vos
et máneat semper.

Acolyte:
Amen.

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

The Last Gospel

Saying *Dominus vobiscum* in a moderate voice, he traces a cross on the altar, (or, on the missal if it is there).

Priest:
Dóminus vobíscum
Acolyte:
Et cum spírítu tuo.

At *Initium* he makes the same crosses as he did at the first Gospel,

Priest:
Inítium sancti Evangélii
secúndem Joánnem.
Acolyte:
Glória tibi Dómine.

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.

In princípío erat Verbum, et Verbum erat apud Deum, et Deus erat Verbum. Hoc erat in princípío apud Deum. Omnia per ipsum facta sunt: et sine ipso factum est nihil: Quod factum est: in ipso vita erat, et vita erat lux hóminum: et lux in ténebris lucet, et ténebræ eam non comprehendérunt. Fuit homo missus a Deo, cui nomen erat Joánnes. Hic venit in testimónium, ut testimónium perhibéret de lúmine, ut omnes créderent per illum. Non erat ille lux, sed ut testimónium perhibéret de lúmine. Erat lux vera, quæ illúminat omnem hóminem veniéntem in hunc mundum. In mundo

erat, et mundus per ipsum factus est, et mundus eum non cognóvit. In própria venit, et sui eum non recepérunt. Quotquot autem recepérunt eum, dedit eis potestátem fílios Dei fieri, his, qui credunt in nómine ejus: qui non ex sanguínibus, neque ex voluntáte carnis, neque ex voluntáte viri, sed ex Deo nati sunt.

At the words et verbum caro factum est, he genuflects (placing his hands on the altar) and at et habitavit he rises.

Et Verbum caro factum est, et habitávit in nobis: et vídimus glóriam ejus, glóriam quasi Unigéniti a Patre, plenum grátiae et veritátis.

Acolyte:
Deo gratias.

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. The priest says the prayers kneeling on the bottom step.

Hail Mary., etc...(three times)

Hail, holy Queen, Mother of Mercy, our life, our sweetness, and our hope! To thee do we cry, poor banished children of Eve; to thee do we send up our sighs, mourning and weeping in this vale of tears. Turn then, most gracious advocate, thine eyes of mercy towards us; and after this our exile, show unto us the blessed fruit of thy womb, Jesus. O clement, O loving, O sweet Virgin Mary.

V: Pray for us, O holy Mother of God

R: That we may be made worthy of the promises of Christ.

Priest: Let us pray.

O God, our refuge, and our strength, look down in mercy on Thy people who cry to Thee; and by the intercession of the glorious and Immaculate Virgin Mary, Mother of God, of Saint Joseph her spouse, of Thy blessed Apostles Peter and Paul, and of all the Saint, in mercy and goodness hear our prayers for the conversion of sinners, and for the liberty and exaltation of our holy mother the Church. Through the same Christ our Lord.

R./ Amen.

Holy Michael, the Archangel, defend us in battle; be our safeguard against the wickedness and snares of the devil. May God rebuke him we humbly pray; and do Thou, Prince of the heavenly host, by the power of God cast into hell Satan and all the evil spirits, who wander through the world seeking the ruin of souls.

R./ Amen.

Priest:

Most Sacred Heart of Jesus. (Three times)

People:

Have mercy on us.

The prayers ended, the priest goes up to the altar, and transfers the chalice (together with all that is on it) a little over 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*.

Appendix I

The Communion of Friars

(from the Missale S.O.P 1939.)

The celebrating priest places near the chalice, and always on the corporal, the multiple hosts that will be consecrated in a consecrated chalice or in a consecrated pyx; if a fitting vessel is not available, he arranges them on the corporal in front of the chalice if they are too numerous to fit on the paten. At the consecration, he proffers the words of consecration over the host that he holds in his hands, and over all the other hosts which are exposed to his eyes. After the consecration, he gathers them in a fitting place on the corporal so that the remainder of the ceremonies can proceed unimpeded.

When the time for communion approaches, the friars who will receive communion approach the presbyterium in the order in which they sit in choir. Once there, having made a profound bow, they kneel. If there is not a tabernacle containing consecrated hosts in a pyx on the altar where Mass is being celebrated, the deacon, preceded by candlebearers carrying their candles, brings such a pyx containing the Most Holy Body of the Lord to the corporal, and immediately opens it. Then all the friars (except for the celebrating priest who adores only by genuflecting), seeing the deacon bearing the pyx, prostrate themselves on their knees in adoration of the Most Blessed Sacrament until he places it on the corporal. When this is done, the ministers, kneeling erect, make a brief prayer. Then the ministers prostrate themselves again as before; the other friars prostrate themselves in the manner of making the *venia*, extended lengthwise. All say together the *Confiteor*,

etc., and the priest, receding slightly from the middle of the altar (lest he turn his back on the Most Blessed Sacrament) gives the absolution, saying *Misereatur, etc.*, and *Absolutionem, etc.*

After this, all raise themselves erect on their knees. The first to communicate are the ministers according to their grades, who, coming before the middle of the altar, at the same time make a profound bow below the bottom step, and ascending to the highest step, again they make a profound bow, and immediately kneel, their bodies remaining erect, taking care to avoid casting their eyes about, making any unusual or unfitting faces, or indiscriminate motions. They open their mouths moderately when, with fitting reverence, they receive the Most Holy Body of the Lord from the hand of the priest. Having received communion, they stand up together, simultaneously make a profound bow, and divide facing each other towards the sides of the altar, lest they turn their backs on the Most Holy Sacrament, and below the bottom step of the altar again they bow profoundly in the presence of the Blessed Sacrament and then kneel in the presbyterium.

While the ministers communicate, the other friars, wearing the cappa of the Order, approach the middle of the altar two by two in succession according to their order. When they arrive, they likewise make a profound bow below the bottom step, and when the ministers at the top step move away, they take their place, and having made another profound bow, they

kneel. Once they have received communion, according to their order, they depart in the same manner as the ministers (described above), except that they do not remain kneeling in the presbyterium, but return to their places in choir, where they pray separately in silence. And let all beware lest they spit soon after communion, and if it cannot be avoided, let what is spat be cast into some fitting place.

But in the first place, when the ministers communicate, the deacon and subdeacon, kneeling on the top step of the altar, here and there, turned to face each other, hold a clean and worthy *mappula*, prepared for this purpose, extended between the priest and the communicants, under which the communicants place their hands. After the acolytes will have communicated, let them then hold the *mappula* until all have communicated.

The priest distributes first the consecrated hosts that were reserved in the pyx, and then those that were just consecrated, so that a few will remain in the pyx after Communion in order to be reposed and kept. When he distributes the host to someone, let him take the host with the thumb and forefinger of the right hand, with the pyx or paten held under the host by his left hand; let him transfer the host to the communicating friar thus. And when he gives it to him, forming a cross with the host before the mouth of the communicant, he says *Corpus Domini nostril Jesu Christi custodiat te in vitam aeternam. Amen.* The priest does say anything before this, nor does he give the blessing to those who have communicated; instead, having placed the pyx on the corporal, he proceeds with the Mass, since he will give a blessing at its end. If, however, the priest gives Communion at the conclusion of Mass, or outside of Mass, then, after giving Communion and having

placed the pyx in the tabernacle, and he gives the blessing, saying: *Benedictio Dei omnipotentis, Patris, et Filii, et Spiritus Sancti descendat super vos, et maneat semper. R: Amen.*

If there are any others among us [i.e., non-Dominicans] who might wish to communicate, the priest allows them, if there are sufficient hosts. If, however, there are not, they may go to another lesser altar to communicate. It is to be noted, nonetheless, that if a great multitude is awaiting the end of Mass, or there be some other impediment, Communion can be postponed until after Mass (except on Holy Thursday) if it seems well to the Prior. Otherwise it is done before the Communion of the Mass is said. Those, however, who are in choir and do not receive, meanwhile prostrate themselves upon the forms.

Communion being finished, if the Priest sees that some consecrated hosts remain, even if they be great in number, he ought to repose all of them in a pyx, and thus have the Deacon put them the tabernacle, if it is located upon the altar. Otherwise, they may be taken to a duly honorable place, preceded by candles, with the Brethren prostrated in the way described above.

Where it is the custom that wine be taken after communion, the host having been consumed already, the communicating friars ascend to take it. Then, standing, they take it, in moderate quantity, so that the mouth is washed out diligently, lest some particles of the host remain in the teeth.

The Deacon ought to receive the wine in this way in a chalice other than the one with which the Mass is celebrated, and afterwards he ministers it to others, standing at the Gospel corner. He ought to hold the

foot of the chalice with a clean and decent purificator, with which the Brethren, after they rinse their mouths, may wipe their lips.

If, moreover, there be a great number of communicants (as on Holy Thursday), the Subdeacon, standing at the Epistle corner, may minister the wine in another chalice in the same way, so that it all may be expedited more easily. The Brethren may even receive apart from the rest from some wine which has been prepared by the Sacristan behind the altar.

Appendix II

How does a Missa Cantata differ from a Low Mass?

In brief

Everything is done as at a Low Mass, except that the priest sings all that is sung in the Solemn Mass, and that he may sit down at the **Gloria** and **Credo**.

In detail

Six candles are lighted instead of two

If the Asperges is done, the following rubrics apply:

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 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. 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, and sings the two words: *Asperges me* (during Paschal time, *Vidi aquam*). If he needs the card for this, the minister gives it to him. Then the celebrant lightly sprinkles the altar first and then the ministers. 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 minister, and remains there until the choir has finished singing the antiphon. He then sings the versicles and prayer, a minister 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.

The priest carries the chalice from the sacristy and places it on the altar as at Low Mass, unfolding the corporal, but he does not then take the wine and water. Instead, he places the

covered chalice on the altar, 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 for the Kyrie but remains at the missal.

If the music for the *Gloria* is long, the priest may go to the sedilla, 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 Orations, if the priest sings *Flectamus genua*, he himself makes the response: *Levate*.

The Epistle is sung by an acolyte. [After 1961, it was no longer necessary for the priest to read the Epistle in a low voice simultaneously.] If the acolyte is unable to do this, he may recite it *recto tono*, or the priest may do so at the altar.

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, 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 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.

Since there is no deacon, the **pax** is not given. (Neither is it given at Low Mass.)

After the last Gospel, the priest folds the corporal and covers the chalice in the normal 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.