

Handbook of Ceremonies
For Priests and Seminarians

By

JOHN BAPTIST MUELLER, S.J.

FOURTEENTH ENGLISH EDITION

REVISED AND EDITED

BY

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Foreword to the Tenth Edition

In 1904 Father John Baptist Mueller published the first edition of his "Zeremonienbuechlein." Just before his death (May 6, 1930) the twelfth edition of his work had come from the press. During the past ten years five more editions have appeared, giving proof of the appreciation accorded the original in German-speaking countries.

In 1907 Father Andrew P. Ganss published an English translation of his confrere's work, which ran into seven editions. Meanwhile both the Roman Breviary and the Roman Missal had been officially revised; which fact together with various changes in liturgical legislation demanded that the English text be thoroughly revised. The present writer was asked to undertake the task. After consultation with Father Ganss, then an invalid, it was determined that an entirely new translation, based upon the latest German edition, would be the best means of bringing the English work up to date. Father Ganss was able to care for the revision of the matter contained in his original work. The present writer was responsible for the translation of the rubrics of low Mass, the treatise on votive Masses, and the instruction on the Breviary, besides various minor corrections necessitated by new decrees of the Sacred Congregation of Rites which had been issued after the printing of the ninth German edition.

The revised English work, published in 1929, met with a generous acceptance on the part of the clergy in English-speaking lands. When the time for a subsequent edition had arrived, Father Ganss had passed to his reward (June 15, 1930), and the present writer was teaching in Rome. The preparation of the new edition was undertaken by Father Douglas A. Pearl, S.J., who, besides incorporating into the text the recent decrees of the Sacred Congregation of Rites, added the sections dealing with the duties of the Master of Ceremonies and of the various minor officials at solemn Mass, as well as the *tables* concerning private votive Masses, *Requiem* Masses, and the Divine Office.

The tenth English edition does not differ substantially from its predecessor. A number of minor corrections have been made, as well as a few changes in the wording of the text, designed to render its meaning clearer.

It is the wish and the hope of the editor that this little book will be of service to clerics preparing for the sacred ministry, as well as to the many already zealously engaged in it. Suggestions made by them for the correction and improvement of the text will be gratefully received. May this Handbook of Ceremonies contribute its mite to the worthy celebration of the sacred rites as well as to the glory of our Eucharistic King.

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Foreword to the Fourteenth Edition

A new chapter on "Confirmation Administered by a Priest" is the principal characteristic of this edition. Besides, a number of unimportant corrections and small changes have been made to clarify the text. The translator and editor of the English edition of this Handbook of Ceremonies takes this occasion to express his gratitude to its many users for their constant support of the work.

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ABBREVIATIONS

| | | |
|-----------------------|---|--|
| AA. | = | Auctores. |
| Ac. | = | Acolyte or Acolytes. |
| A.P. | = | Assistant Priest. |
| C. | = | Celebrant. |
| D. | = | Deacon. |
| M. | = | Master of Ceremonies. |
| Mer. | = | Gavanti-Merati. |
| Mr. | = | Martinucci-Menghini. |
| S. | = | Subdeacon. |
| T. | = | Thurifer. |
| <i>Brev.</i> | = | <i>Breviarium Romanum.</i> |
| <i>C.I.C.</i> | = | <i>Codex Iuris Canonici.</i> |
| <i>Caer. Ep.</i> | = | <i>Caeremoniale Episcoporum.</i> |
| <i>Decr.</i> | = | <i>Decreta Authentica S.R.C.</i> |
| <i>Ephem. Liturg.</i> | = | <i>Ephemerides Liturgicae.</i> |
| <i>Instr. Clem.</i> | = | <i>Instructio Clementina.</i> |
| <i>Memor. Rit.</i> | = | <i>Memoriale Rituum Benedicti XIII.</i> |
| <i>Miss.</i> | = | <i>Missale Romanum.</i> |
| <i>Rit. Rom.</i> | = | <i>Rituale Romanum.</i> |
| <i>Rit. cel.</i> | = | <i>Ritus servandus in celebratione Missae.</i> |
| <i>Rubr. gen.</i> | = | <i>Rubricae generales Missalis.</i> |
| <i>Rubr. nov.</i> | = | <i>Additiones et Variationes in Rubricis Missalis.</i> |
| <i>S.R.C.</i> | = | <i>Sacrorum Rituum Congregatio.</i> |
| <i>Vesp. Rom.</i> | = | <i>Vesperale Romanum.</i> |

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Introduction

GENERAL DIRECTIONS

The knowledge of some general rules renders the performance of the sacred rites less difficult and imparts certainty and dexterity in the exercise of ecclesiastical functions. Hence the more prominent rules are presented here.

1. In receiving an object, first kiss the hand of the person who presents it and then the object itself. In presenting an object, first kiss the latter and then the hand of the one to whom it is presented (*Caer. Ep.*, I, c. 18, n. 16).

Exception: According to the *Miss.* and *Caer. Ep.*, the blessed candle and palm are kissed first and then the hand of the celebrant; for in this case there is question not of the mere act of receiving, but of a special reverence for the blessed object.

2. During a function do not cover the head while standing. Therefore at high Mass, e. g., first sit down, then cover the head; before rising, first uncover the head. Hence one of the *Regulae Generales de Benedictionibus* is, *Stando semper benedicat et aperto capite* (*Rit. Rom.*, tit. VIII, c. I, n. 3). Therefore note the following direction: On arriving at the altar, first take off the biretta, then genuflect; before leaving the altar, first genuflect, then put on the biretta.

3. Do not move backwards (except one step or so) but turn about, usually to the right.

4. **Genuflections.** In making a genuflection with one knee (we shall simply designate it genuflection hereafter), observe three things: bend the right knee to the floor alongside the ankle of the left foot; hold the head and upper part of the body erect, not inclined; rise again without delay.

If the words pronounced during the genuflection are many, as at the *Et incarnatus est*, it should be made slowly; in other cases, as at the *Veni, Sancte Spiritus* in the Mass of the Holy Ghost, the Missal directs that in a low Mass the genuflection be made at the first words only, and that in a high Mass all kneel on both knees during the time these words are being sung. Therefore never remain kneeling on one knee.

In genuflecting with both knees (*prostratio*), bend the right knee first and then the left; thereupon make a medium bow of the body and rise.

The following rules are to be observed:

a. For all those who officiate, except the celebrant, bishop, and canons, a genuflection towards the cross of the high altar is prescribed (*Caer. Ep.*, I, c. 18, n. 3). But this applies *in actu functionis tantum* (*Decr.* 3792 ad 11).

b. The celebrant and ministers (deacon and subdeacon) genuflect on the floor (*genuflectio in plano*) only on entering or leaving the choir. In the course of the function they genuflect on the step (*genuflectio super gradum*), e. g., on returning to the altar from the *sedilia*. The *ministri inferiores*

genuflect exclusively on the floor (*Decr.* 4198 ad 3).

c. The following applies to all: While the Blessed Sacrament is exposed, make the *prostratio* only on entering or leaving the choir, or on going from the middle of the altar to the epistle side to change the vestments, or on returning from there to the middle (*Memor. Rit.*).

d. While genuflecting at the altar, only the celebrant, and he always, lays his hands upon the altar; hence, e. g., not the priest who acts as deacon or assistant at Benediction.

5. **Bows.** We distinguish three kinds:

a. A low bow of the body consists in such an inclination of the upper part of the body that the arms, if extended, would just about reach to the knees.

b. A medium bow of the body is such that while standing one may see the tips of the shoes; while kneeling one bows the head with a moderate inclination of the shoulders (*Decr.* 4179 ad 1).

c. A bow of the head, called *inclinatio simplex*, is distinguished as *profunda*, *media*, or *minima*. If referred to God, Jesus, Jesus Christ, or if made at the *Gloria Patri*, *Oremus*, etc.,) it is *profunda*; if to the Blessed Virgin, *media*; if to a Saint (or the reigning Pontiff), *minima*. A certain distinction is prescribed in the following: "*Cum profert nomen Jesu vel Mariae inclinat se, sed profundius cum dicit 'Jesus'*" (*Caer. Ep.*, II, c. 8, n. 46).

6. The various kinds of bows are made according to the following rules:

a. The low bow of the head is always made to

the cross (except at the Gospel, when it is made to the book). During the exposition of the Blessed Sacrament and after the Consecration (e. g., at the *Oremus* previous to the *Pater noster*), all the low bows of the head are to be made to the Blessed Sacrament (even at the Gospel, according to *Decr.* 3875 ad 4).¹ For the bows at particular times of the Mass cf. p. 114.

b. While pronouncing the name of Mary or of a Saint, generally bow toward the book. If, however, the main image of the altar represents the Blessed Virgin or the Saint named, bow to this image (*Rit. cel.*, V, 2).

c. At every Mass (even a *Requiem* Mass) a bow is made whenever the name of Mary or of the Pope occurs. The same rule holds for the names of the Saints when the Mass is said in their honor or a regular commemoration of them is made (not, however, in the oration *A cunctis*, or the oration of the Mass *Statio SS. Cosmae et Damiani*, or at the Mass on Thursday after the third Sunday of Lent). This applies to every part of the Mass where the names are pronounced, except in the titles of the Epistles and Gospels. This rule holds for votive Masses and those of vigils (*Decr.* 4281 ad 2). If for some reason (e. g., on account of a coincident feast of the second class) the commemoration of the Saint is dropped during his octave, a bow is nevertheless made at the

¹ If the bow has to be directed to one side (e. g., from the epistle side to the cross in the middle of the altar), not merely the head but the upper part of the body should be turned in that direction.

occurrence of his name during Mass (*Decr.* 4116 ad 1). When several names occur, the bow is made *per modum unius*.

d. A bow is made at the name of the bishop only *in anniv. elect. et consecr.* in the oration and Canon (*Ephem. Liturg.*, De Herdt, *et al.*).

e. No bow is made when mere titles occur, e. g., *SS. Angelorum* or at the word *Trinitas* or *Spiritus Sanctus*.

f. The celebrant and ministers make no bow of the head while kneeling (e. g., at the name of Jesus, or *Gloria Patri*), except when such a bow is especially prescribed (as at the *Et incarnatus est* at high Mass: *Decr.* 2915 ad 6).

Part One

Holy Mass

I. The Rubrics

A. THE CHANGEABLE PARTS OF THE MASS

1. THE PSALM JUDICA

The psalm *Judica* is not recited in *Requiem* Masses nor in Masses *de tempore* from Passion Sunday to Maundy Thursday inclusive, excepting, of course, feast-day and votive Masses during this time.

2. THE INTROIT

a. The Introit is omitted in the Mass of Holy Saturday and in the Mass of the vigil of Pentecost whenever the Prophecies have been read on these days.

b. During the Easter time two *Alleluias* are added before the versicle.

c. The *Gloria Patri* is omitted at the Introit as often as the psalm *Judica* is omitted in the Mass.

3. THE GLORIA

a. The *Gloria* is always said:

1) when the *Te Deum* occurs in the Office and the Mass corresponds to the Office; therefore:

a) on all feasts of whatever rank (except the feast of the Holy Innocents);

b) on all Sundays of the year (except during Advent and from Septuagesima to Easter);

c) in the anticipated Sunday Masses after Epiphany and Pentecost;

d) in the resumed Sunday Masses during the Paschal season;

e) in the ferial Masses during the Paschal season;

2) on Holy Thursday and Holy Saturday (even though the *Te Deum* is not said in the Offices of these days).

b. The *Gloria* is never said when violet or black is worn.

Note: For the rules concerning the *Gloria* in votive Masses, cf. pp. 36 and 40.

c. Whenever the *Gloria* is said, the *Ite, Missa est* is likewise said. If there is no *Gloria*, the *Benedicamus Domino* is said (the minister facing the altar).

4. THE ORATIONS¹

In order to understand more clearly the following, it is strongly advised to look up the divisions and rank of Sundays and feast-days, etc., given in the Breviary under the title *Duae Tabellae*.

¹ The Secrets and Postcommunions said in the Mass correspond to the Orations and follow the same rules with regard to number, kinds, and sequence. For the *oratio super populum* said after the Postcommunions in the ferial Masses of Lent, cf. p. 270.

a. Number of Orations:

1) *In festis duplicibus* there is *per se* but one oration. Very often, however, one or more commemorations are made. The following may serve as a practical rule (*Rubr. nov.*, V, 1): In the Mass of a *festum duplex* there are as many orations as there are in Lauds. The *imperata*, if there be one, is added.

Exceptions: In the Masses that are sung on feasts of the first class, the *commemoratio diei octavae communis* or of a *festum duplex (mai., min., semiduplex)* is omitted. On feasts of the second class the *commemoratio diei octavae simplicis* or of a *festum simplex* is also omitted.

On the contrary, the Rogation Days and the vigils which occur in Advent, Lent, and on Ember Days are commemorated at Mass, even though not in the Office. So, too, is the postponed Sunday Mass the first time it is to be said.

Note: The first oration of the Mass of an Ember Day or of a similar Mass serves the purpose of the *commemoratio de feria Quattuor Temporum*, for it is the oration which corresponds to that of the Office (*Rubr. gen.*, VII, 6).

2) *In festis semiduplicibus* and on Sundays there are always at least three orations *per se*, in addition to the *imperata* if there be one; but it is not allowed to add more commemorations to those prescribed, not even in votive Masses said on such days.

3) *In festis simplicibus, feriis, vigiliis communibus*, three orations are prescribed; five or seven may be said in a low Mass, even in Passion Week.

Exceptions: 1. There is but one oration in the Masses of Palm Sunday, the vigil of Pentecost, and the vigil of Christmas (though if the vigil of Christmas coincides with the fourth Sunday of Advent, the Sunday is commemorated)

2. Only two orations are said in the Masses (even festal Masses of *ritus semiduplex*) of Passiontide, during the octaves of Easter and Pentecost (commencing with Wednesday), and on all Sundays on which an octave or a *festum duplex* is commemorated.

3. Only two orations are said in the ferial Masses of Lent, the Ember Day Masses, those of the ordinary vigils, and that of the Monday of Rogation Week, if on any of these days a *festum duplex* is commemorated.

4. Those Masses have more than three orations in which, according to the rubrics, more than two commemorations of feasts, octaves, etc., are to be made, or if the prayer *Fidelium* or the *imperata* is to be added. In such cases, even in Masses of *ritus simplex*, the uneven number is not preserved.

b. Kinds of Orations:

According to *Rubr. nov.*, V et VI, the following distinctions are made:

1) *Commemorationes* are those orations which correspond to the commemorations of the Office (e. g., the commemoration of an octave, a Sunday, etc.).

2) *Orationes de tempore* (formerly called *commemorationes communes*) are those orations which serve to fill up the prescribed number of three in the Masses mentioned above under 2) and 3). Therefore if two commemorations are prescribed, thus completing the prescribed number of three, the *orationes de tempore* are omitted entirely; if there is but one commemoration, the prescribed *oratio de tempore* which is first in order makes the third oration, while the one second in order is omitted. Thus on December 2, the feast of St. Bibiana, a *fest. semid.*: if it occurs before Advent, 2 or. is *A cunctis*, 3 or. *ad libitum*; during Advent, 2 or. *de*

feria (commemoratio), 3 or. *Deus qui de beatae (first oratio de tempore)*; no others, unless there be an *imperata*.

Attention is called to the following points:

a) The *orationes de tempore* for the different seasons of the year (always indicated in the *Ordo*) are the following:

(1) from the first Sunday of Advent to February 2: 2 or. *de S. Maria*, 3 or. *contra persecutores Ecclesiae* or *pro Papa*;

(2) from February 3 to Ash Wednesday (exclusive): 2 or. *A cunctis*, 3 or. *ad libitum*;

(3) from Ash Wednesday to Passion Sunday (exclusive): 2 or. *A cunctis*, 3 or. *pro vivis et defunctis*;

(4) from Passion Sunday to Low Sunday (inclusive): 2 or. *Ecclesiae* or *pro Papa* (the third oration is omitted);

(5) from Low Sunday to the vigil of Pentecost: 2 or. *de S. Maria*, 3 or. *Ecclesiae* or *pro Papa*;

(6) Pentecost Week: 2 or. *Ecclesiae* or *pro Papa* (the third oration is omitted);

(7) from Trinity Sunday to the first Sunday of Advent: 2 or. *A cunctis*, 3 or. *ad libitum*;

(8) in all Masses of the B.V.M. requiring three orations: 2 or. *de Spiritu Sancto*, 3 or. *Ecclesiae* or *pro Papa*;

(9) on vigils and during octaves of feasts of the B.V.M. when only a commemoration is made: 2 or. *de S. Maria*, 3 or. *de Spiritu Sancto*.

(*De S. Maria* means the prayer from the Mass *De Sancta Maria in Sabbato*, which changes according to the season: cf. the five Masses in the Missal.)

b) When the oration *Concede* is prescribed (during the Paschal season, octave, etc.), it is not the *Concede, quaesumus* of the *Orationes Diversae* which is meant, but the *Concede nos famulos tuos* in the votive Mass *de S. Maria in Sabb.*

c) In the oration *A cunctis*:

(1) The priest must always insert the name of the patron or titular Saint of the church or public chapel where he is actually celebrating (be he a visiting priest or other). If the church or chapel is dedicated to some mystery of Our Lord, e. g., the Transfiguration or the Sacred Heart, no titular commemoration is made in the *A cunctis*; so, too, in case the titular Saint's Mass is being celebrated, or at least a commemoration of him is made, or his name already occurs in the *A cunctis*. In these cases the phrase *atque beato N.*, or, as required, the name of St. Joseph or of the holy Apostles Peter and Paul, is omitted.

(2) In seminaries or convents, the name of the titular Saint of the church or public chapel is used if there be such a church or public chapel; if not, the titular Saint of the main domestic chapel, provided it has been solemnly blessed.

(3) The order of the Saints' names will follow is that of the Litany of All Saints; hence the Angels before St. John the Baptist, the Apostles before the Martyrs, etc.

(4) Besides the name of their titular

Saint (and after it in case both Saints are, e. g., confessors) religious may insert the name of their founder.

d) Whenever the words *tertia oratio ad libitum* occur, they do not mean that a person is free to say or to omit a third oration, but that a third oration must be said, which may at pleasure be chosen either from the *Orationes Diversae* or from any other Mass which may be said as a votive Mass. The oration of a Saint whose name has previously been used in the *A cunctis* may not be taken, nor the oration *Defende* after the *A cunctis* (*Decr.* 3767 ad 24), nor an oration otherwise prescribed, e. g., the *Fidelium*; the *oratio imperata* may be used (*Rubr. nov.*).

e) When two or more different Masses (*de festo*, or *de tempore*, or votive Masses either properly or improperly so called) are sung on the same day in the same church, the following rubrics (*Rubr. nov.*, V, 4 et 5) regarding the application of the *commemorationes* and the *orationes de tempore* are of importance:

(1) In none of these Masses is there a commemoration of any other Mass sung on that day; nor is the Preface, *Communicantes*, or last Gospel proper to one Mass (either *per se* or because of a commemoration to be made) used in any of the other Masses.

(2) The *commemorationes* are sung in the first Mass only (Mass corresponding to the Office of the day, or votive Mass).

(3) If the rubrics allow a choice of

Masses in general (e. g., vigil Mass, ferial Mass, on a *festum duplex* or *semiduplex*), then the *commemorationes* are divided according to the character of the Masses which are sung; the vigil is commemorated in the ferial Mass, and vice versa; an octave is commemorated in the Mass of the feast of the day.

(4) If *orationes de tempore* are needed to fill up the prescribed number of orationes, then, in Masses of (or which have a commemoration of) the octave or vigil, the corresponding orations are added; *Concede nos*, etc. (cf. p. 11); in other Masses the prescribed *orationes de tempore* are used, e. g., *A cunctis*.

(5) In all these Masses the *oratio imperata* is said, *salvis rubricis*.

For illustrations of these rubrics, cf. the Mass of Rogation Days, p. 344, and the Nuptial Mass, p. 370.

3) *Orationes extraordinariae praescriptae* (*votivae late dictae*) are those which are to be said not by reason of their connection with the Office, but either because generally prescribed for stated occasions (as the *oratio de SS. Sacramento* during the exposition of the Blessed Sacrament, the oration for the Pope or Bishop on the anniversary of his election, etc.) or because of a special regulation of the Bishop (*orationes imperatae*). These orations are added after the *commemorationes* and *orationes de tempore*, hence after all the orations prescribed by the rubrics.

a) For the details regarding the *oratio de SS. Sacramento*, cf. pp. 207, sqq.

b) The oration *Fidelium* for all the faithful departed is prescribed even in private Masses (including private votive Masses):

(1) on the first day of the month on which the ferial Office is said and no Ember Day or vigil or first occasion of a postponed Sunday Mass occurs (except during Advent, Lent, and the Paschal season);

(2) on every Monday on which the ferial Office is recited and no vigil or first occurrence of a postponed Sunday Mass is coincident (except during Lent and the Paschal season). This oration is omitted during the month of November (*Rubr. nov.*, III, 2).

Note: 1. The oration *Fidelium* always takes the second-last place among all the orations, e. g., if there are two *orationes imperatae*, it comes before the second one.

2. It is not counted among the three required orations, but it is counted to exclude the *oratio imperata*; e. g., Monday in Advent: 1 or. *de feria*, 2 or. *Deus qui de beatae*, 3 or. *Fidelium*, 4 or. *Ecclesiae* or *pro Papa*. The ordinary *oratio imperata* is omitted, since there are four orations without it. Should, however, an *oratio imperata pro re gravi* occur, the order will be: 3 or. *Ecclesiae* or *pro Papa*, 4 or. *Fidelium*, 5 or. *imperata*.

3. The oration *Fidelium* is said even before the Blessed Sacrament exposed (*Decr.* 4327 ad 2).

c) The oration from the Mass *pro Fidei Propagatione* is prescribed as an *oratio imperata pro re gravi* on Mission Sunday, i. e., the Sunday before the feast of Christ the King (A.A.S., XIX, 23).

d) On the anniversaries of the election and

coronation of the Pope, the oration *pro Papa* (*Orationes Diversae*, n. 4) must be said in all Masses except those of *Requiem*. Similarly, on the anniversaries of the election (or translation) and consecration of the Bishop of the diocese, the oration for the Bishop (taken from the votive Mass *In Anniversario Electionis et Consecrationis Episcopi*) must be said in all Masses except those of *Requiem* (also in the churches of regulars: *Rubr. nov.* II, 4 et 5).

e) The *oratio pro seipso sacerdote*, to be said on the anniversary of the priest's ordination, is a new addition (*Rubr. nov.*, VI, 3; *Orationes Diversae*, n. 20). The following should be noted:

(1) This oration is allowed, not prescribed.

(2) The anniversary is to be computed by the day of the month (not by a movable day, e. g., *Sabbatum "Sitientes"*).

(3) Should the anniversary fall on the vigil of Christmas or of Pentecost, or on Palm Sunday, or on any first-class feast, the oration may not be said on that day, but on the next free day.

(4) This oration is not allowed in *Requiem* Masses; however, according to Brehm, if the *Requiem* Mass is of obligation on that day, the oration may be said on the next free day.

(5) The oration is said immediately after the orations prescribed by the rubrics, hence before the *oratio imperata*.

f) The *oratio imperata* (oration prescribed by the Bishop for his diocese) is divided into three

classes: the ordinary *oratio imperata*, the *oratio imperata pro re gravi*, and the *oratio imperata pro re gravi etiam in duplicibus primae classis dicenda*.

(1) The ordinary *oratio imperata* is omitted:

(a) on first- and second-class feasts;

(b) on Sundays of the first and second class (during Advent, and from Septuagesima to Low Sunday, inclusive);

(c) on privileged vigils (Christmas, Epiphany, Pentecost);

(d) on privileged *feriae* (Ash Wednesday, Holy Week);

(e) during the seven privileged octaves (Christmas, Epiphany, Easter, Ascension, Pentecost, Corpus Christi, and the Sacred Heart);

(f) in solemn votive Masses and in Masses which partake of their privileges;

(g) when four orations have already been prescribed by the rubrics. The oration *Fidelium* is to be counted among the four, as well as the *orationes votivae latae dictae* mentioned above, e. g., *de SS. Sacramento*, even when it is left to the choice of the celebrant to add them or not. However, if two orations are prescribed as *orationes imperatae*, both must be added in a Mass which already has three orations (*Decr.* 4288 ad 5).

(2) If the Bishop prescribes the oration *pro re gravi* (and expressly indicates it to be *pro re gravi*), it is to be omitted on all first-class feasts, the vigil of Christmas and of Pentecost, and on Palm Sunday. It must be added, however, in sol-

emn votive Masses of all kinds, *sub distincta conclusione*.

(3) If the Bishop expressly declares that the oration is to be said on first-class feasts also (*oratio imperata pro re gravi etiam in duplicibus primae classis dicenda*), it is to be omitted only on the following days: Christmas, Epiphany, Maundy Thursday, Holy Saturday, Easter, Ascension, Pentecost, Trinity Sunday, and the feasts of Corpus Christi, the Sacred Heart, and Christ the King.

(4) There may not be more than two *orationes imperatae*.

(5) An *oratio imperata* is never joined to the oration of the Mass *sub una conclusione*.

(6) It may be said in place of the *tertia oratio ad libitum*; and when the prescribed *oratio de tempore* is either *Ecclesiae* or *pro Papa* and the *oratio imperata* likewise *pro Papa*, the twofold obligation is fulfilled by omitting the oration *Ecclesiae* and saying the oration *pro Papa* once. The same holds when the oration *Ecclesiae* is the prescribed *oratio imperata*.

4) *Orationes extraordinariae liberae (votivae stricte dictae)* are those which may be added *ad libitum sacerdotis*. In all private low Masses and private votive Masses which are said on a day of *ritus simplex*, the celebrant may add to the prescribed orations others which are taken either from the *Orationes Diversae* or from any Mass that may be said as a votive Mass; also (outside of the Paschal season) he may add one oration for one or more

deceased persons. The following points are to be noted:

a) Among such days are counted the ordinary vigils, all *feriae* except the privileged ones (Ash Wednesday and Holy Week), the *festae simplices*, and days when the Office is *de S. Maria in Sabbato*.

b) The prescriptions given above do not apply to votive Masses said on a *festum semiduplex*.

c) They do not apply to ferial or vigil Masses in which a commemoration of a *festum duplex* or *semiduplex* is made.

d) These orations entirely *ad libitum* are added last of all, hence after the *oratio imperata*.

e) The odd number of orations, not exceeding seven, must be kept. Hence if three orations are prescribed, two or four may be added *ad libitum*; if four are prescribed, one or three *ad libitum*. For example, on August 14, the vigil of the Assumption (1 or. *de vigilia*, 2 or. *de S. Eusebio*, 3 or. *de Spiritu Sancto*), two or four orations may be added *ad libitum*; but if the fourth oration is an *oratio imperata*, one or three other orations may be added *ad libitum*.

f) If an oration for the dead is added, it is always to be put in the second-last place (as is always the case when an oration for the dead is added in a Mass which is not a *Requiem* Mass). Such an oration may be included even though the Mass is not offered for a deceased person, e. g., on Saturday when the Office and Mass are *de S. Maria*

in Sabbato: 1 or. *de S. Maria in Sabb.*, 2 or. *de Spiritu Sancto*, 3 or. *Ecclesiae* or *pro Papa*, 4 or. *pro defuncto*, 5 or. *imperata*. If there were no *oratio imperata*, another *oratio votiva* (but not another *pro defuncto*) would have to be added to make the odd number.

c. Sequence of Orations:

1) Under the first conclusion is said the main oration of the Mass. In Masses of *ritus duplex* some few special orations are occasionally added *sub una conclusione* (e. g., the *oratio pro gratiarum actione*, the *oratio in ordinibus conferendis*); likewise the orations of accidentally impeded votive Masses which, *per se*, are either prescribed for that day (e. g., *Missa de SS. Sacramento* or *pro Pace* during the Forty Hours Devotion: cf. p. 207) or permitted (e. g., *Missa SS. Cordis* on the First Friday: cf. p. 37; the Nuptial Mass; cf. p. 370).

2) Under the second conclusion are said in the following order:

a) The commemorations of occurring Offices;

b) the *orationes de tempore*;

c) the *orationes extraordinariae praescriptae*:

(1) *de SS. Sacramento*;

(2) *pro Papa* or *pro Episcopo* on the anniversary of his election and coronation for the Pope; of his election (or translation) and consecration for the Bishop;

(3) *pro fidei propagatione*;

(4) *pro gratiarum actione* when it is prescribed and the Mass of the day is not of *ritus duplex*;

(5) *pro seipso sacerdote* on the anniversary of ordination;

(6) *Fidelium* (always in the second-last place);

(7) *oratio imperata*;

d) the *orationes extraordinariae liberae*.

3) There is said under a third conclusion only the *oratio super populum* in the ferial Masses of Lent and Passiontide after the Postcommunions.

d. Conclusions of Orations:

1) If the oration is addressed to God the Father (as is most frequently the case), it is concluded with the words:

a) *Per Dominum nostrum Jesum Christum, Filium tuum: Qui tecum vivit et regnat in unitate Spiritus Sancti Deus: per omnia saecula saeculorum*, provided no mention is made of the Son or of the Holy Ghost; or

b) *Per eundem Dominum nostrum Jesum Christum*, etc., as in a), if the Son is mentioned at the beginning or the middle of the oration (e. g., when the expression *Dei genetrix* occurs); or

c) *Qui tecum vivit et regnat*, etc., as in a), if the Son is mentioned at the end of the oration.

2) If the oration is addressed to the Son, it is concluded with the words:

a) *Qui vivis et regnas cum Deo Patre in unitate Spiritus Sancti Deus: per omnia saecula*

saeculorum, provided no mention is made of the Father; or

b) *Qui vivis et regnas cum eodem Deo Patre*, etc., as in a), if the Father is mentioned.

3) The orations are never addressed to the Holy Ghost; but if in the course of an oration the Holy Ghost is directly mentioned, the wording of the final phrase of the conclusion (whichever one it may be) is *In unitate ejusdem Spiritus Sancti Deus: per omnia saecula saeculorum*. (The new Missal understands the words *Spiritum nobis caritatis*, which occur in the Postcommunion of the Easter Mass, to refer to the Holy Ghost.)

4) When several orations occur *sub unica conclusione*, the conclusion of the last oration is the conclusion used. Thus, if the prayer for the Pope follows that of the Holy Ghost, the conclusion *In unitate ejusdem Spiritus Sancti* is not used (*Decr.* 2724).

5. THE EPISTLE AND GOSPEL

If in the Missal a definite Epistle has been assigned from the *Commune*, or a definite Gospel, or a definite Mass to be said as given, it is not allowed to change them *ad libitum*. However (according to the special rubric given in the Missal before the *Commune Unius Martyris*), if the Mass is to be taken from the *Commune* and no definite Epistle or Gospel has been assigned, the priest may choose the Epistle and Gospel as given in the Mass or any of those given at the end of each *Commune*. Thus on the feast of St. Francis de Sales, January

29, the Mass of which is taken from the *Commune*, the Epistle may be either *Testificor* (as given in the Mass) or *Justus* (as given after the *Commune Doctorum*). This rubric, however, does not apply to *Requiem* Masses (cf. p. 67).

6. THE GRADUAL

The Gradual after the Epistle corresponds in a way to the responses after the Lessons in the Breviary.

a. Generally the Gradual is followed by two *Alleluias*, a versicle, and a third *Alleluia*. This third *Alleluia* is added after the Sequence if there be one.

b. On the ferial days of Advent and on some others, the Gradual only is said.

c. From Septuagesima to Easter there is a Tract instead of the *Alleluia* and verse.

d. During the Easter-time the Gradual is omitted and its place is taken by four *Alleluias* and a versicle.

7. THE SEQUENCE

Sequences occur only in the Masses of Easter, Pentecost, Corpus Christi, the Seven Sorrows of the Blessed Virgin, and the *Requiem* Masses. (For rules concerning the latter, cf. p. 56.) The new rubrics (*Rubr. nov.*, VII, 2) prescribe the following:

a. The Sequence must be said in all high Masses during the octave of a feast.

b. The Sequence must be said in low Masses dur-

ing the octaves of Easter and Pentecost; likewise on the feast and octave-day of Corpus Christi and the two feasts of the Seven Sorrows (Friday after Passion Sunday and September 15).

c. During the octave of Corpus Christi, the Sequence may be omitted in low Masses.

d. In votive Masses of the Blessed Sacrament and of the Sorrowful Mother, the Sequence is not said.

8. THE CREDO

a. The *Credo* is said:

1) on all feasts of Our Lord, of Our Lady, of the Angels, Apostles, Doctors; hence on the feast of the Dedication of a Church, since that is a feast of Our Lord; on Sundays ("the Lord's Day"), even when the Sunday is only commemorated, or when it is anticipated during the week. (Hence is given the mnemonic phrase "*DA credit*", i. e., *Dedicatio, Dominus, Domina, Doctor, Angelus, Apostolus.*)

2) The *Credo* is also said on the feast of the patron Saint of the place (city or diocese), titular Saint (or mystery) of the church, both feasts of St. Joseph, the feast of St. Mary Magdalene (*Apostolorum Apostola*, as Gavantus calls her), All Saints, the holy Founder (in religious orders), the vigil of Epiphany (which enjoys the rank of a Sunday), and finally, the secondary feasts of Doctors, Patrons, and the Founders of Orders, provided such feasts have the rank of a *duplex*. Thus, e. g., if St. John the Baptist is the titular Saint of

a church, the *Credo* is said in that church not only on his feast and during its octave, but also on the feast of his beheading (August 29). In a church which possesses an important relic of a Saint the *Credo* is also said on the feast of that Saint, though the relic is not exposed. A *reliquia insignis* (according to C.I.C., Canon 1281, § 2) is an entire body, the head, arm, forearm, heart, tongue, hand, leg, or that part of the body in which the martyr has suffered (supposing, of course, that it is entirely preserved and not too small).

3) For the *Credo* in votive Masses, cf. pp. 36 and 41.

4) The *Credo* is also said during the octave of such feasts as have the *Credo* (provided the octave be at least an *octava communis*), even though the octave is not commemorated. It is not said during an *octava simplex*, not even on the octave-day (e. g., no *Credo* on January 3, octave of St. John the Evangelist).

5) The *Credo* is said even when the feast which has the *Credo* is only commemorated. For example, in a church in which the feast of St. Barbara is celebrated on December 4, and consequently only a commemoration of St. Peter Chrysologus is made, the *Credo* is said because of the Doctor.

b. The *Credo* is never said in Masses of *ritus simplex*. Hence:

1) It is not said in ferial Masses or violet vigil Masses, not even when in such a Mass a feast is commemorated which would have the *Credo* if the

Mass of the feast were said (e. g., when December 14 falls on Ember Wednesday and the celebrant says the Mass *de feria cum comm. oct. Immac. Conc.*).

2) It is not said in the Sunday Mass (with ferial Office) which is repeated during the week, even when it is resumed for the first time.

3) It is not said in the Mass *de S. Maria in Sabbato*.

4) In general, according to the mnemonic phrase "*M U C non credit*" (i. e., *Martyr, Virgo, Vidua, Confessor*), the *Credo* is not said on the feasts of such Saints unless for one of the special reasons enumerated above (e. g., patron of the place, relic, etc.).

9. THE PREFACE

General Rule: *Praefatio magis propria praevalet*.
The order of precedence is as follows:

a. in feast-day Masses (and votive Masses):

- 1) *Praefatio propria*, if the Mass has one;
- 2) the Preface proper to the Office first commemorated: e. g., the Preface of the Sunday (*de Trinitate*), or *de S. Maria in Sabbato*;
- 3) the Preface of the octave, even though by reason of the rank of the feast (second-class) the octave is not commemorated;

4) *Praefatio de tempore*;

5) *Praefatio communis*;

b. in Sunday Masses:

- 1) *per annum*, even on anticipated Sundays: the Preface of the Holy Trinity (this is considered

as proper to Sunday; hence it is said when, e. g., a feast of the Blessed Virgin, or the octave of an Apostle, or even an octave of Our Lord, with the exception under 3) below, is commemorated);

2) during Lent, Passiontide, and Eastertide: *Praefatio de tempore*, because these seasons are a continued "Lord's Day" as it were (but the Preface of the Blessed Virgin is never said on a Sunday in Advent);

3) during the octaves of Christmas, Epiphany, Ascension, and Corpus Christi (unless the commemoration of the octave should be omitted, in which case the Preface of the Trinity is said): the Preface of the feast, because the entire Office is that of the feast;

c. in ferial Masses:

1) *Praefatio de tempore* if the season requires it (e. g., during Passiontide, *Praefatio de Cruce*, even though a feast that is commemorated has its proper Preface: *Decr.* 4289 ad 4; if the celebrant, e. g., on the feast of the Seven Sorrows, says the ferial Mass, he must say the *Praefatio de Cruce*, not that of the Blessed Virgin, because the *Praefatio de tempore* is considered as proper to the ferial Mass);

2) otherwise the *Praefatio communis*, even when the Sunday Mass is resumed.

Exceptions: 1. The Preface of the Nativity is said during the octave of Christmas in all Masses in which the octave is commemorated, even though the Mass has a proper Preface. For instance, on the feast of St. John the Evangelist the Preface of the Nativity is said; on the octave-day, however, is said the Preface of the Apostles.

2. On the feast of the Dedication of a Church, or any other feast of Our Lord which has no proper Preface:

a. *Praefatio communis* is ordinarily to be said (cf. the special rubric for the *Missa Dedicationis Ecclesiae*, and *Rubr. nov.*, VIII, 2).

b. *Praefatio de B.M.V., de S. Joseph, de Apostolis, de Quadragesima*, is never to be said, not even when the feast of the Dedication falls within an octave, e. g., of the Assumption.

c. Should one of the nine Prefaces of Our Lord (Christmas, Epiphany, Passion, Easter, Ascension, Pentecost, Trinity, the Sacred Heart, Christ the King) be proper to the day, it is to be said instead of the *Praefatio communis* (e. g., if the Dedication occurs during Eastertide, the Preface of Easter is to be said).

3. In Advent Masses, e. g., on Ember Wednesday, the *Praefatio communis* is to be said even though a commemoration of the octave of the Immaculate Conception occurs: on Sundays the Preface of the Trinity is said.

4. When more than one Mass is sung in the same church on the same day, a proper Preface is sung in one Mass only, namely, in the Mass to which it belongs, if this Mass is sung; otherwise in the Mass corresponding to the Office of the day, and if this is not sung, then in the first Mass sung on that day in which a commemoration is made of the Mass which has the proper Preface. This rule applies to the Preface of a common octave, or of the Friday before Pentecost (even though the octave or the Friday is not commemorated in the Office), also to the Christmas Preface from the second to the fourth of January, and finally to the Preface of Eastertide (*Rubr. nov.*, V, 5). Cf. the similar rubric regarding orations in these Masses, p. 13.

10. THE COMMUNICANTES

When a proper *Communicantes* is given, it is said during the entire octave, even in votive Masses and in Masses which have a proper Preface, provided the octave is commemorated (cf. *rubric* after each *Communicantes* and in Mass of St. John, Dec. 27).

11. THE LAST GOSPEL

The last Gospel is usually that of St. John. According to the new rubrics, however, a number of

cases occur in which a different last Gospel is said, even in solemn votive Masses:

a. When on Sunday, or on a ferial day having its own proper Mass, or on any vigil, or on the octave-day of the Epiphany (which has its own proper Gospel), or on a day within the octave of Easter or Pentecost (these last two cases in solemn votive Masses), a different Mass is said and a commemoration made of the Sunday or of any other Mass mentioned above, then the last Gospel must be that which is proper to the Mass commemorated. The following points are to be noted in such cases:

1) This applies to a Sunday which is anticipated, but not to one which is resumed (since its Gospel has already been said).

2) Should two such commemorations occur, e. g., a *feria* and a vigil, the last Gospel proper to the first commemoration is to be said.

3) In ferial Masses during Lent, as well as on Ember Days, a commemoration of a vigil which occurs must be made, and the last Gospel will be that of the vigil. Likewise in a vigil Mass the commemoration of a *feria* must be made, and the last Gospel will be that of the *feria*.

b. Other occasions on which the last Gospel is not that of St. John are certain feasts of mysteries or Saints which have an *Evangelium stricte proprium*, not merely *appropriatum* (i. e., the mystery of the feast or the name of the Saint whose feast is celebrated is mentioned in the Gospel). This Gospel must consequently be said as the last Gospel of the Mass in which the feast is merely commem-

orated. If the commemoration of two feasts having a proper Gospel occurs, the Gospel of the first feast commemorated is read as the last Gospel of the Mass (*Rubr. nov.*, IX, 3). The S.R.C. gave a detailed interpretation of this rubric (*Decr.* 4369) and determined the following Masses as having a proper Gospel in the sense of the rubric:

1) the Masses of feasts of Our Lord, except that of the Dedication of a Church (with the Gospel *Ingressus Jesus*);

2) the Masses of feasts of the Blessed Virgin, except that of the Assumption (with the Gospel *Intravit Jesus*);

3) the Masses of the Holy Archangels and Guardian Angels;

4) the Masses of the feasts of St. John the Baptist and of St. Joseph;

5) the Masses of the twelve Apostles (the twelfth being St. Matthias, not St. Paul);

6) the Masses of the Holy Innocents, St. Mary Magdalene, St. Martha, and the Commemoration of All Holy Popes. To these are to be added all the votive Masses given in the Missal in the first place under that heading, up to the *Missae Votivae ad Diversa* exclusive (hence the votive Masses of the Most Holy Trinity, of the Angels, of St. Joseph, of SS. Peter and Paul, of All the Apostles, of the Holy Ghost, of the Blessed Sacrament, of the Holy Cross, of the Passion of Our Lord, of the Blessed Virgin, and the votive Masses of the feasts mentioned in the decree above, in as far as they may be used as votive Masses).

Exceptions: 1. If a feast with a proper Gospel is commemorated during its octave, its Gospel will not be read as the last Gospel of the Mass, because it was already read on the feast itself.

2. The Gospel of the fourth Sunday in Advent is not read in the Mass of the vigil of Christmas. On the other hand, the Gospel of the blessing of palms must be read as the last Gospel of the Mass of Palm Sunday, except in the Mass which immediately follows the blessing of the palms.

Should the Gospel of the Mass which is commemorated be the same as that of the Mass of the day, it is not read as the last Gospel, even though it be only the beginning of the Gospel that coincides. Thus, when Ember Wednesday of Advent falls on December 15, the octave-day of the feast of the Immaculate Conception, the last Gospel will be that of St. John.

B. VOTIVE MASSES PROPERLY SO CALLED

1. GENERAL REMARKS

a. Votive Masses are *Missae extra ordinem Officii* (*Rubr. gen.*, Introd.), that is, Masses which do not correspond to the Office of the day. If they differ entirely from the Office, they are votive Masses properly so called; if they differ from the Office of the day but have some relation to it or to some Office which has occurred during the preceding week (mystery or Saint), they may be considered as votive Masses improperly so called, *Missae ad instar votivarum*.

b. Votive Masses properly so called are again divided into solemn and private.

1) For the solemn votive Mass three things are required (*Rubr. nov.*, II, 3): an important cause affecting the public welfare (such as the election of a bishop, the serious illness of a bishop, the prevention of some great public calamity, etc.); the permission of the bishop (*Ordinarius loci*) in each

individual case; some exterior solemnity: *concursum populi, Missa saltem cantata*.

2) Private votive Masses include all other Masses which differ entirely from the Office of the day and which the priest may sing or say *ex rationabili causa* (private devotion or the request of the faithful). A high Mass, even with deacon and subdeacon, is not a solemn votive Mass in the strict sense.

c. For all votive Masses, whether solemn or private, the following general regulations and limitations regarding the choice of the Mass are to be observed.

1) The following Masses may be used as votive Masses¹:

- a) all the votive Masses given in the Missal;
- b) the Masses of all the Saints who are listed in the *Proprium Sanctorum* of the Missal, or in the *Proprium* of the diocese, or in the Martyrology (the priest may say as a votive Mass the *Missa Propria* given in the Missal or Proper of the diocese, provided he has the right to say the *Missa Propria*, on the feast of the Saint as the Mass of the day; otherwise he must say one of the Masses in the *Commune* as the votive Mass);

¹ According to the rubrics, certain expressions, such as *sollemnitatis, hodierna die, in commemoratione, memoria*, etc., must be changed or omitted. The *Alleluia* which is added during the Paschal season to the Introit, Offertory, and Communion of the Mass is to be omitted in votive Masses outside the Paschal season. In the new Missal the necessary changes for votive Masses are indicated throughout in the Mass of the feast.

Note: When an Office and Mass approved for certain places or institutes are extended to other places or institutes, the grant does not imply the use of the proper Mass and Office, but rather the Office and Mass must be taken from the respective *Commune*. Only the proper oration and the proper lessons of the second nocturn may be used in the Office, and in the Mass, the one or three orations proper to the feast. This rule holds no matter what rank the feast may have (*Decr.* 4400).

c) certain Masses of the mysteries of Our Lord which contain express provision for votive Masses (usually indicated at the Gradual), e. g., *de SS. Nomine Jesu, de SS. Corde Jesu* (cf. p. 37), *de Christo Rege, de Pretiosissimo Sanguine, de S. Familia* (cf. p. 42);

d) the following Masses *de B. Maria Virgine* (besides the five given in the Missal):

(1) *de Immac. Conceptione* (in the Secret of this Mass: *in commemoratione* instead of *in sollemnitate*; in the Preface: *in conceptione immac.*);

(2) *de Septem Doloribus B.V.M.*, with its proper oration (in the Preface: *in transfusione*).

Note: Other Masses of the Blessed Virgin may not be said as votive Masses, e. g., *de SS. Rosario, de Bono Consilio, de Monte Carmelo*, except during the octave of such feasts, when they have an octave (*Decr.* 3605 ad 5; 3922 ad 5). The Mass *de Apparitione in Lourdes* may no longer be said as a votive Mass.

2) The following Masses may not be used as votive Masses:

- a) the Sunday and ferial Masses;
- b) Masses of mysteries and Saints not mentioned above;
- c) Masses of the Blessed.

• 3) When the votive Mass and the Mass of the day (or even only a commemoration of the latter) refer to the same mystery or to the same Saint, the votive Mass may not be said, but is supplied by the Mass of the day. The following Masses (according to *Decr.* 3924 ad 4) are considered identical: Blessed Sacrament, Holy Redeemer, Holy Cross, Passion, Sacred Heart, and Precious Blood. Hence, by way of example, if during the octave of Corpus Christi a solemn votive Mass in honor of the Sacred Heart is desired, instead of the latter the Mass of Corpus Christi must be sung (without any commemoration of the Sacred Heart). The feast of the Purification is also regarded as a feast of Our Lord; hence the special rubric: *Hodie prohibetur quaelibet Missa votiva, etiam sollemnis, de Christo Domino.*

The same rule holds for vigil Masses and Masses within an octave, even a simple octave. If, for example, a solemn votive Mass in honor of the Seven Sorrows is to be sung on August 14 (Vigil of the Assumption), or on August 19 (*dies infra oct. Assumpt.*), or on September 13 (within the simple octave of the Nativity of the Blessed Virgin), the Mass of the Seven Sorrows may not be used, but the Mass of the day must be sung. Hence, on August 14, the vigil Mass of the Assumption is used (without *Gloria* or commemorations, but with *Credo*); on August 19, the Mass of the feast of the Assumption (with *Gloria* and *Credo*, but no commemorations); on September 13, the Mass of the feast of the Nativity of the Blessed Virgin (with

Gloria and *Credo*, but no commemorations). If only a private votive Mass in honor of the Seven Sorrows is desired, then on August 14 the Mass of the day, with all its commemorations, is to be said. The same holds for August 19. On September 13 the Mass of the Nativity of the Blessed Virgin must be said, with *Gloria* but without *Credo* (because the feast has only a simple octave), and with 2 or. *de Spiritu S.*, 3 or. *Ecclesiae* or *pro Papa*. Every obligation is satisfied by saying the Mass of the day. (*Decr.* 3922 ad 5.)

4) In churches in which only one Mass is said, votive Masses are forbidden on February 2 if the blessing of the candles is held; likewise on April 25 and on three Rogation Days before Ascension Thursday if the procession is held.

5) The important change which now allows votive Masses, both properly and improperly so called, to be said as Parochial Masses (*Missa pro populo*) is especially welcome (cf. below, p. 45).

d. Color of vestments in votive Masses:

1) Holy Trinity, Sacred Heart, Blessed Sacrament, Holy Name of Jesus, Christ the King, Christ, eternal High Priest, all Masses of the Blessed Virgin, Nuptial Mass,—white;

2) Holy Ghost, Holy Cross,—red;

3) Passion of Our Lord, and all Masses in the Missal beginning with *pro Fidei Propagatione*,—violet: (exceptions: *ad postulandam gratiam Spiritus S.*,—red; *pro gratiarum actione*,—color of the Mass said: cf. below, p. 43);

4) Masses of Saints,—as on their feast.

2. SOLEMN VOTIVE MASSES

a. Solemn votive Masses are allowed on all days of the year with the following exceptions:

- 1) Sundays of the first class (the first Sunday of Advent, all the Sundays of Lent, and Low Sunday);
- 2) feasts of the first class;
- 3) Ash Wednesday and all the days of Holy Week;
- 4) the vigils of Christmas and Pentecost;
- 5) All Souls' Day;
- 6) the days on which the blessing of candles or the procession of the Litany Days is held, if only one Mass is said.

Note: On the above-mentioned days, when the solemn votive Mass is forbidden, it is permitted, as an equivalent, to add the commemoration of the votive Mass to the first oration of the high Mass of the day *sub unica conclusione*. However, only such commemorations need be made in that case as would be made were the solemn votive Mass actually sung. Thus, if a solemn votive Mass of the Holy Ghost were desired on the first Sunday of Advent, the solemn Mass of the Sunday would have to be sung, and in it the commemoration of the Holy Ghost would be added to the oration of the day *sub unica conclusione*; the *orationes de tempore* (*Deus qui de Beatae*, etc.) would be omitted.

Even this commemoration is forbidden on All Souls' Day; on the last three days of Holy Week; on all first-class feasts of Our Lord which are celebrated in the universal Church, i. e., Christmas, Epiphany, Easter, Pentecost (not Monday and Tuesday of either feast), Ascension, Trinity Sunday, Corpus Christi, the Sacred Heart, and Christ the King; and whenever the votive Mass in question is of the same nature as that of the mystery or Saint that is being celebrated.

b. The solemn votive Masses always have a *Gloria* except when violet is used, and in every case a *Credo* (now even when violet is used).

c. They have *per se* only one oration, but there are many exceptions according to the new rubrics.

1) The following must be commemorated:

- (a) every feast of the second class;
- (b) every Sunday, even an anticipated Sunday (not, however, a resumed Sunday);
- (c) every privileged octave, and the privileged vigils (of Christmas, Epiphany, and Pentecost);
- (d) every major *feria* (Advent, Lent, Ember Days);
- (e) Rogation Days (April 25 and the three days before the feast of the Ascension).

2) In the Mass of Thanksgiving (cf. below, p. 43) the *oratio pro gratiarum actione* is added to the first oration *sub unica conclusione*.

3) Before the Blessed Sacrament exposed, the *oratio de SS. Sacramento* is added to the oration of the day *sub unica conclusione*; but if there are other commemorations to be made, it must be added *suo loco* after the other commemorations.

d. For the Preface, *Communicantes*, and last Gospel, cf. above, pp. 26, sqq.

e. The *tonus festivus* is used in singing the votive Mass (even when violet is used).

APPENDIX

PRIVILEGED SOLEMN VOTIVE MASS OF
THE SACRED HEART

In 1889 Leo XIII allowed one votive Mass in honor of the Sacred Heart to be said on the first

Friday of the month in all churches and oratories in which, with the approval of the bishop, special devotions are held in the morning in honor of the Sacred Heart. This Mass, even when said, has the character of a solemn votive Mass properly so called, but with certain limitations: it may not be said when the first Friday falls on any first-class feast, or during a privileged octave, or on All Souls' Day, or on the vigil of Epiphany, or on any feast of Our Lord, e. g., the Finding of the Cross. The feast of the Purification (*Decr.* 4093 ad 3) and the Friday before Pentecost are classed as feasts of Our Lord, even when in the latter case only a commemoration *de feria VI post oct. Ascens.* is made. On the other hand, the votive Mass in honor of the Sacred Heart is allowed during the octave of the Dedication of a Church, since this, a feast of Our Lord, is not a special feast of Christ, Our Lord.

This Mass is always said or sung with *Gloria* and *Credo*, and, *per se*, with only one oration. Commemorations, however, of a *feria maior* and of all second-class feasts must be made, and the *oratio imperata pro re gravi* must be said. The last Gospel follows the general rule, p. 28. Outside of Eastertide the *Alleluia* is omitted in the Introit, Offertory, and Communion of the Mass.

- Note:** 1. There is no *commemoratio SS. Sacramenti* (*Decr.* 3924).
 2. The prayers after Mass need not be said.
 3. When on the above mentioned days the Mass of the day must be said, then (according to *Decr.* 4366 and 4372

ad 12) the Mass enjoys the privileges of the Mass in honor of the Sacred Heart. Hence:

a. *Per se* there is only one oration, e. g., on the feast of the Finding of the Holy Cross there is no *com. simpl.*

b. On first-class feasts (not of Christ, Our Lord) the *or. de SS. Corde* may be added to the oration of the feast, *sub unica conclusione*, e. g., in case the feast of St. Francis of Assisi is celebrated as a first-class feast and it falls on the first Friday.

c. Likewise during the octave of Pentecost the *or. de SS. Corde* may be added to the oration of the day; all other commemorations (of a *festum dupl. mai.* etc.) are omitted.

d. When the Friday before Pentecost falls on the first Friday of June, instead of the Mass in honor of the Sacred Heart, the Mass of the *feria*, i. e., the Mass of the Sunday *infra oct. Ascens.*, with *Gloria* and *Credo* but without any commemorations, will be said. In like manner the Mass *Puer natus est* of December 30 is to be said when the first Friday of January falls on January 2, 3, or 4.

When, however, by special indult the feast of the Circumcision is celebrated with an octave, the *Missa de die infra Octavam Circumcisionis* is to be said on the first Friday if it falls on January 2, 3, or 4 (*Decr.* 4386 ad 2).

4. Priests who have the personal privilege of celebrating the votive Mass of the Sacred Heart on first Fridays (by reason of membership in the *Assoc. Persev. Sacerd.*, or in the *Foedus Sanctit. Sacerd.*, or by any other title) may use their privilege even when no special devotions are held; they must, however, conform to the rubrics laid down above.

5. For the rare cases in which the first Friday falls on the anniversary of the election of the Pope or of the bishop, or of the laying of the corner-stone and dedication or consecration of a church, confer the rubrics (applicable in such cases) in the Missal (*Rubr. nov.*, II, 4-9).

3. PRIVATE VOTIVE MASSES PROPERLY SO CALLED

a. Regarding the Liceity of Such Masses:

An important distinction must be made between private votive Masses which are said, and such as are sung, as is also the case with *Requiem* Masses on ordinary days.

PRIVATE VOTIVE LOW MASSES
ARE PROHIBITED

- 1) on all Sundays, even when anticipated;
also when the Sunday Mass is resumed for the first time;
- 2) during the seven privileged octaves;¹
- 3) on all *festi duplicia*;
- 4) on All Souls' Day;
- 5) on all vigils and Ember Days, even though they be only commemorated;
- 6) on Rogation Monday and, in case of procession and only one Mass, on Rogation Tuesday also;
- 7) on Ash Wednesday and during Holy Week;
- 8) during the entire season of Lent;
- 9) from December 17 to 23;
- 10) on a simple octave day (e. g., of St. Stephen), even though not commemorated.

Note: Certain occasions warrant the singing of a high Mass but are not sufficient to allow a solemn votive Mass. Such occasions are a solemn novena, a priest's first Mass, jubilee of ordination, clothing, and profession in religious communities (*Decr.* 3922 ad 4).

b. On the Various Parts of These Masses:

- 1) The *Gloria* is not said except in the votive Mass of the Holy Angels (all or one), and in all the Masses of the Blessed Virgin on Saturday (hence also in the Mass of the Seven Sorrows on Saturday).

¹ Though votive Masses properly so called are forbidden, still it is allowed on a *festum semid.* to say the Mass of the *oct. privil. III ord.* in place of the Mass of the feast, e. g., when May 29, feast of St. Magdalene of Pazzi, *semid.*, falls within the octave of the Ascension (*Decr.* 4374).

PRIVATE VOTIVE
HIGH MASSES ARE:

- likewise prohibited;
- not prohibited;
- likewise prohibited;
- likewise prohibited;
- likewise prohibited;
- not prohibited on common vigils and Ember Days;
- prohibited on both days in the case of procession and one Mass only;
- likewise prohibited;
- not prohibited;
- not prohibited;
- not prohibited.

2) The *Credo* is likewise never said, because the private votive Mass has the *ritus simplex*; hence, even when a *dies infra oct. cum Credo* is commemorated, e. g., on August 18, a votive Mass of the Holy Ghost would be said with 2 or. *de oct. Assumpt.*, 3 or. *de S. Agapito*, without *Credo*.

For the *Gloria* and *Credo* in votive Masses improperly so called, cf. below, pp. 51, 52.

3) Orations:

a) Three orations are prescribed *per se* (during Passiontide only two, even in votive Masses when these may be sung), but because of commemorations which may occur, the number of orations may necessarily exceed three (two). One may say five or seven orations in a votive Mass as in the case of any *ritus simplex*, unless a *festum duplex* or *semiduplex* is commemorated (cf. above, p. 9).

b) The first oration is that of the votive Mass; the second, that of the Office of the day, even though this be *de feria per annum* (cf. the clear direction at the head of the first division of *Missae Votivae* in the new Missal); the third, that of an octave or *simplex*, etc., if such is to be commemorated; otherwise the first of the *orationes de tempore* proper to the season is taken to complete the three orations required. It is to be remembered, however, that in votive Masses of the Holy Family, *de Beata*, and of All Saints, the oration *de Spiritu Sancto* is the first *oratio de tempore*. This holds also in other votive Masses which are said during an *octava communis de Beata*, e. g., in a votive Mass of the Blessed Trinity on August 19, the third ora-

tion will be *de Spiritu Sancto* (Decr. 3764 ad 12).

The reverse is true if on the same August 19 a votive Mass of the Holy Ghost is said. In that case the third oration will be the first of the assigned *orationes de tempore*. Hence the *A cunctis* is said, but without any mention of the Blessed Virgin (since she has already been mentioned in the *commem. octavae*). This case is provided for in the latest Missal in the second formula of the oration *A cunctis*.

Note: If, during a common or simple octave, a priest wishes to say a votive Mass of the Octave on a *festum semid.*, the Mass is not said as a votive Mass but as a feast day Mass. Hence it will be said as on a *dies infra oct.*, that is, with *Gloria* and *Credo*, provided the feast has a *Credo*, and the octave is not a simple octave. Thus on the feast of St. Damasus, *semid.*, December 11, the Mass would be that of the Immaculate Conception with *Gloria* and *Credo*; 2 or. *S. Damasi*, 3 or. *feriae*.

4) The Sequence, if there be one, is omitted.

5) The Preface and *Communicantes* follow the rule given above, pp. 26 and 28.

6) *Benedicamus Domino* is said; but if there was a *Gloria*, then *Ite, Missa est* must be said.

7) The last Gospel is that of St. John; if, however, a commemoration be made of a *feria* or vigil or of a Saint whose Mass has a proper Gospel, it must be read as the last Gospel of the votive Mass, e. g., in a votive Mass said on the feast of St. Martha, July 29 (cf. p. 30).

4. CONCERNING VARIOUS VOTIVE MASSES IN PARTICULAR

a. For a votive Mass of the Holy Family the Mass of the feast (Sunday within the octave of

Epiphany) is said with *orationes de tempore* (the first, *de Spiritu Sancto*; the second, *Ecclesiae* or *pro Papa*), and the Preface of Epiphany (taken as proper for this Mass), but with the ordinary *Communicantes*.

b. For the votive Masses *de Beata*, cf. above, p. 33.

c. The votive Mass of the Holy Angels in general is the one given in the Missal among the *Missae Votivae*. For a votive Mass in honor of the Holy Guardian Angels, the Mass of October 2 is to be used; in honor of St. Michael, the Mass of September 29 (during Eastertide, that of May 8); in honor of St. Gabriel and of St. Raphael, that of March 24 and October 24 respectively. All votive Masses in honor of the Holy Angels have a *Gloria*.

d. The votive Mass in honor of St. Joseph is not that of March 19, but the proper Mass printed in the Missal among the votive Masses. This is the same as the Mass of the Solemnity of St. Joseph, with the necessary changes in the Gradual *extra temp. pasch.*, and without the *Alleluia* in the Introit, Offertory, and Communion.

e. The votive Mass in honor of St. John the Baptist is the Mass *de Nativitate S. Joannis Bapt.*, with the orations of the vigil and with the necessary changes for the time after Septuagesima and Easter, as indicated in the Missal.

f. For a Mass of Thanksgiving three recent changes are to be noted:

1) One may say not only the Mass of the Holy Trinity, of the Holy Ghost, or of the Blessed Virgin

5. TABLE OF PRIVATE VOTIVE MASSES

| MISSA VOTIVA | COL. | MISS. | GLOR. | II. ET III. ORATIONES (1) | CREDO. | PRE-FATIO | IN FINE MISSÆ (2) |
|-------------------------|-------------------|--------------------|---------------------|-----------------------------|--------|-----------|-------------------------------------|
| De SS. Trinitate | Albus | Votiv. fer. 2 | Omit. | 1 et 2 diei currentis | Omit. | Propr. | Benedic. Domino |
| De Spiritu Sancto | Rub. eus | Votiv. fer. 5 | Omit. | 1 et 2 diei currentis | Omit. | Propr. | Benedic. Domino |
| De SS. Sacramento | Albus | Votiv. fer. 5 | Omit. | 1 et 2 diei currentis | Omit. | de Nat. | Benedic. Domino |
| De Sum. et Aetr. Sacer. | Albus | Votiv. fer. 5 | Omit. | 1 et 2 diei currentis | Omit. | de Cruce | Benedic. Domino |
| De SS. Corde Jesu (3) | Albus | Propr. | Omit. | 1 et 2 diei currentis | Omit. | Propr. | Benedic. Domino |
| De Passione | Viol. | Votiv. fer. 6 | Omit. | 1 et 2 diei currentis | Omit. | de Cruce | Benedic. Domino |
| De B.V.M. | Albus | In Sab. vel Propr. | Omit. nisi sit Sab. | 1 diei curr. et de Spir. S. | Omit. | Propr. | Bened. Dom. Ite, Missa est. in Sab. |
| De Angelis | Albus | Votiv. fer. 3 | Semper dicit. | 1 et 2 diei currentis | Omit. | (4) | Ite, Missa est |
| De S. Jos. | Albus | Votiv. fer. 4 | Omit. | 1 et 2 diei currentis | Omit. | Propr. | Benedic. Domino |
| De Apost. | Rub. eus | Votiv. fer. 4 | Omit. | 1 et 2 diei currentis | Omit. | de Apost. | Benedic. Domino |
| De Sanctis (5) | Ut in eorum festo | Propr. aut comm. | Omit. (6) | 1 et 2 diei currentis | Omit. | (4) | Benedic. Domino |
| Pro Sponsis | Albus | Propr. | Omit. | (7) | Omit. | (4) | Benedic. Domino |
| Pro Fidei Propag. (8) | Viol. | Propr. | Omit. | 1 et 2 diei currentis | Omit. | (4) | Benedic. Domino |
| De Requie | Niger | Propr. | Omit. | (9) | Omit. | Propr. | Requiescant in pace |

- (1) Die. tamen omnes orationes propriæ diei, quæ quidem sufficiunt si numerum saltem trinum expleant.
 (2) Evang. ult. S. Joannis, nisi aliud occurrat
 (3) Extra T. P. omit. *Allel.* ad Introit, Offert., et Commun
 (4) Ut in Missa diei currentis.
 (5) In oratione principali omit. *annua, hodie*, et mutantur *natalitia, solemnitas, festivitas in commemoratio vel memoria.*
 (6) Dic. tamen *Gloria* quando dies est ipsum festum Sancti vel infra ejus oct.; et tunc die. *Ite, Missa est* in fine.
 (7) Cf. p. 371, 2., 6., et 8.
 (8) Idem in ceteris quæ hanc sequuntur in Missali
 (9) Cf. p. 67, Rite

as hitherto, but also the Mass of any Saint mentioned in the Roman Martyrology (hence the Mass of the day or the votive Mass of any of these Saints).

2) The *oratio pro gratiarum actione* must always be added to the first oration *sub unica conclusione*, even in low Masses, in order to emphasize the character of the Mass of Thanksgiving.

3) This oration with its rubric may be found in the Missal immediately preceding the *orationes diversae*.

g. The votive Mass *de Domino nostro Jesu Christo, Summo et Aeterno Sacerdote*, issued by the S.R.C. on December 24, 1935, has been assigned as a votive Mass for Thursday. It falls into the class of votive Masses properly so called, and is governed by the rules concerning such Masses (cf. pp. 31, sqq., 39, sqq.).

h. For the Nuptial Mass, cf. below, p. 370.

C. VOTIVE MASSES IMPROPERLY SO CALLED

As already defined above on p. 31, votive Masses improperly so called are Masses which do not correspond to the Office of the day, but still have some relation to the Office occurring on the day itself or on some day of the preceding week. The rubrics (*Rubr. nov.*, IV et V) distinguish various groups.

Note: The Masses of Groups 1-6 are prohibited in churches where only one Mass is said to which the blessing of candles is joined on the feast of the Purification (Feb. 2), or the procession on one of the Litany Days (St. Mark, Rogation Days: *Rubr. nov.*, II, 11; *Decr.* 4386 ad 1). All these Masses may be celebrated as Parochial Masses (*Missa prop populo*) even when the solemnity is transferred to the following Sunday (*Decr.* 4372 ad 8).

1. FIVE IMPORTANT FEASTS IN PARTICULAR ¹

a. There are special rubrics governing the celebration of five important feasts when these feasts are accidentally impeded and when the celebration of the feast is transferred to the following Sunday. These five feasts are:

1) the feast of the principal patron (of a place, country, or diocese, or of a religious institute);

2) the feast of the titular Saint of one's own church (frequently called the patron);

3) the feast of the Dedication of one's own church;

4) the titular feast of a religious institute;

5) the feast of the holy founder of a religious institute. (The latter two feasts may be quite distinct, e. g., in the case of the Redemptorists, the titular feast being the feast of the Most Holy Redeemer, the feast of the holy founder that of St. Alphonsus Liguori, Doctor of the Church.)

b. When these feasts are accidentally impeded (*Rubr. nov.*, IV, 1), e. g., by an Office of higher rank for the universal Church, one high Mass of the impeded feast may be sung on its own day, or it may be commemorated in the high Mass of the impeding day, according to the rubrics for solemn votive Masses (cf. p. 36). In the high Mass of the impeded feast a commemoration of a privileged octave must be made, as well as of the Rogation Day (April 25) should that occur.

c. When the celebration of the feast is trans-

¹ For the general regulations concerning the celebration of these feasts, cf. Appendix, p. 412.

ferred ¹ to the following Sunday (this may be done provided the Sunday is not a *Dominica maior* and no first-class feast occurs on the Sunday: *Rubr. nov.*, IV, 3), two Masses of the transferred feast are allowed, the one sung and the other said. In both, commemorations must be made of the Sunday, of every second-class feast, of the Rogation Day (April 25), and of every privileged octave and vigil. No other commemorations are allowed. The last Gospel is according to the general rule (cf. p. 28).

d. If the transfer of the celebration cannot be made because of a *Dominica maior* or first-class feast, then in the high Mass of the Sunday itself, and in one low Mass, a commemoration of the transferred feast is made *sub unica conclusione*, as in the case of the solemn votive Mass (cf. p. 36). Even this commemoration is not permitted on first-class feasts of Our Lord celebrated throughout the universal Church.

2. FEASTS FORMERLY CELEBRATED ON SUNDAY

a. When the external solemnity of a feast of the first class (which prior to the reformation of the Breviary and Missal was celebrated on Sunday but is now assigned to some definite date or week-day, e. g., the Patronage of St. Joseph) is transferred to the following Sunday:

¹ By an apostolic indult dated November 25, 1885, in the United States the external solemnity of the feast of Corpus Christi and of the feast of SS. Peter and Paul is transferred to the Sunday following the feast. One solemn Mass is to be celebrated as on the feast, with the commemoration of the Sunday (under its own conclusion) and the last Gospel of the Sunday.

1) All Masses (even low Masses) may be said of the feast (*Decr.* 4372 ad 8). The same rule holds for the feast of the Most Holy Rosary, although it is only a second-class feast, the only difference being that it is not transferred to the following Sunday but is anticipated on the preceding Sunday.

2) The commemorations, Preface, and last Gospel are the same as in the case of the solemn votive Mass as explained above, p. 37 (*Decr.* 4372 ad 9, 10, and 11).

b. When a feast of the second class (which was formerly celebrated on Sunday) is postponed to the following Sunday:

1) Only one Mass (said or sung) of the feast is allowed.

2) A commemoration must be made of all the Offices occurring on this Sunday, except that of a *dies infra octavam communem*. If the Mass is sung, the commemoration of a *festum simplex* and of a *dies octava simplex* is also omitted. All this applies to the feast of the Most Holy Rosary.

c. The transfer of these feasts (first and second class) is prohibited if the Sunday be a *Dominica maior* or one on which a first-class feast is celebrated. Hence in these cases a commemoration of the transferred feast is allowed and is to be made *sub unica conclusione* with the first oration of the Mass of the day; the other commemorations will be in conformity with the transferred feast. Even this mere commemoration of a transferred feast (hence any solemnity at all) is prohibited when a first-class feast of Our Lord, celebrated in the universal

Church, falls on the Sunday in question, e. g., on Pentecost Sunday.

3. MASSES ON SPECIAL FESTAL OCCASIONS

a. There is question here:

1) of a feast which, together with its Office, accidentally must be transferred or merely commemorated or omitted altogether because of the occurrence of a feast of higher rank;

2) of a mystery or Saint or Blessed who is mentioned in the Roman Martyrology for that day or in the Appendix of the same approved for the church in question, but whose Office is ordinarily not said.

b. In either case, the celebration of the feast must be attended by a large concourse of the faithful. (In case of doubt, the Bishop is to determine whether this condition is fulfilled or not.)

c. Only one high Mass is allowed on the day of the feast in question, provided a solemn votive Mass may be sung on that day, according to the rules on p. 36.

d. This one Mass must be sung with the commemorations demanded by its rank in the *Ordo* of the church in question. If the feast is not listed in the *Ordo*, the Mass must be sung with all the commemorations corresponding to a *duplex maius* or *minus*, according to the rubrics (*Rubr. nov.*, IV, 2).

This privilege may be useful in the celebration of the feast of the patron of a sodality or other society or association.

4. MINOR FEASTS IMPEDED

a. Since the feasts of minor rank (*duplex maius, minus, semid.*) celebrated in the universal Church may no longer be transferred (*Decr.* 4307), the following rules regarding the celebration of the Mass of such feasts have been laid down (*Decr.* 4308):

1) If the impeding feast is a feast of Our Lord of the first class celebrated in the universal Church, then the impeded feast drops out entirely, without even a commemoration, e. g., when Pentecost falls on June 11, the feast of St. Barnabas drops out entirely.

2) If the impeding feast is a feast of the first class but not a feast of Our Lord, the impeded feast is commemorated in low Masses only, e. g., when the feast of the Patronage of St. Joseph falls on April 11, St. Leo is commemorated in all low Masses.

3) When the impeding feast is a particular feast of the country, diocese, etc., the impeded feast is transferred, provided it is permanently impeded throughout the country, diocese, etc.; if it is only accidentally impeded, or only in certain churches of the country, etc., then the rules given above under 1) and 2) are to be followed.

4) In other cases (except when the celebrant has a choice, as given in 5) below), the impeded feast is commemorated.

5) If, however, the impeding Office is not a feast of the first or second class, a Sunday (even an anticipated Sunday), the octave of Epiphany, Easter, Pentecost, or Corpus Christi, the octave-day

of the Ascension or of the Sacred Heart, Ash Wednesday, a day in Holy Week, or the vigil of Christmas, Epiphany, or Pentecost, then the entire Mass of the feast may be said or sung, according to the choice of the celebrant (*Rubr. nov.* IV, 4).

In this case the Mass of the impeded feast is said as a feast-day Mass. Hence the *Gloria* and *Credo* are said when called for, with commemorations of the Mass of the day and all other commemorations, and the last Gospel according to the general rule. Thus on May 16 the feast of St. John Nepomucene may be celebrated in a particular church as a *festum dupl. maius* or *minus*, and the feast of St. Ubaldus, a *semid.* for the universal Church, will either be commemorated or the entire Mass of St. Ubaldus said with a commemoration of St. John Nepomucene. There will be no third oration (*oratio de tempore*), because the feast of St. John is a *duplex*.

5. MASSES OF MYSTERIES AND SAINTS
USED AS VOTIVE MASSES

On all days on which an *Officium duplex*, or a Sunday (even an anticipated Sunday, or a Sunday resumed for the first time), or a privileged octave, or any kind of vigil, does not occur, and outside the season of Lent, Ember Days, and Rogation Monday, Masses may be said or sung, *more festivo*, of any office commemorated in Lauds, or of any mystery, Saint, or Blessed mentioned on that day in the Roman Martyrology or in its Appendix approved for the church in question, even though

the feast be celebrated *sine concursu populi*. These Masses have the rank of a *festum simplex*. Hence the *Gloria* is said but not the *Credo*, and all the commemorations of the day must be made.

In this way a desirable occasion is afforded of honoring one's patron Saint or some other Saint or Blessed.

6. MASSES OF FERIAE MAIORES AND POSTPONED SUNDAY MASSES

a. On all the ferial days of Lent, on Ember Days (except those of Pentecost), on common vigils, and on Rogation Monday, provided a feast of the first or second class does not occur, Masses may be said or sung either of the feast or of the *feria* or vigil. This is also allowed on a *dies infra octavam*. Should both a *feria* and a vigil occur on a feast-day, the celebrant may choose any one of the three Masses.

b. The Mass of the *feria* or vigil has the *ritus simplex* without *Gloria* or *Credo* (even though the feast has a *Credo*). During Lent the Preface *de tempore* is said; during Advent, the *Praefatio communis*, even though the feast which is commemorated has a proper Preface. The last Gospel is that of St. John, unless another vigil, or *feria*, or a Saint whose Mass has a proper Gospel, is commemorated.

c. If a Sunday Mass is impeded by an *Officium nobilius*, the impeded Sunday Mass, without *Gloria* or *Credo* and with the Preface *de tempore* or *communis*, is to be resumed during the week on the first day of the week which has a ferial Office without a

proper Mass. If there be no such free day during the week, the Mass is to be resumed on one of the following days, and in the order given:

- 1) on the first *festum simplex*;
- 2) on Saturday, if it has the *Officium de S. Maria in Sabbato*;
- 3) on a simple octave-day;
- 4) on the first day with an *Officium de die infra octavam communem*;
- 5) on the first day with an *Officium de die infra octavam privilegiatam universalis ecclesiae*, but only when the Sunday to be resumed occurs within the octave in question.

In these cases both high and low Masses may be either the Mass of the day with *commem. Dominicae* or the Mass of the Sunday with *commem. Officii diei*. In either case all the commemorations of the day are to be made. Low votive and *Requiem* Masses are prohibited.

Note: 1. The Mass on ferial days during Advent and after Epiphany, Easter, and Pentecost (all Ember Days excepted) is that of the preceding Sunday. On such days the following rules hold, even when the Sunday Mass must be resumed:

- a. The *Gloria* is said only during Eastertide; the *Credo* is never said.
- b. During Advent, as well as from Septuagesima to Ash Wednesday, the Gradual only is said; the *Alleluia* with the versicle, or the Tract, is omitted.
- c. The Preface is the *Praefatio communis* (after Easter, *Paschalis*).
- d. At the end, *Benedicamus Domino* (during Eastertide *Ite, Missa est*) is said.
- e. The color during Advent and after Septuagesima is violet; after Easter, white; after Epiphany and Pentecost, green.

2. The anticipated Sunday Mass has its own rubrics. When one of the Sundays after Epiphany cannot be resumed

before the last Sunday after Pentecost, or when there is no room for the twenty-third Sunday after Pentecost, such a Sunday must be anticipated on the preceding Saturday, with all the privileges of Sunday. Hence the Sunday Mass is said with *Gloria*, *Credo*, *Preface de Trinitate*, and *Ite, Missa est*. For the Office to be recited on this day, detailed rubrics are given in the Breviary before the second Sunday after Epiphany and also before the twenty-third Sunday after Pentecost.

7. MASSES IN ECCLESIA ALIENA

The new rubrics (*Rubr. nov.*, IV, 6) confirm the rules in force since 1895. Accordingly a priest will often be obliged to say a Mass which does not correspond to his Office.

a. Every priest, whether secular or religious, must say the Mass according to the *Ordo* of the church in which he is celebrating. This includes the rank of the feast, number and choice of orations, *oratio imperata*, and *Credo*.

Note: 1. According to C.I.C., can. 349, n. 1, bishops have the right to say Mass according to their own *Ordo* in any church or chapel anywhere.

2. A visiting priest who says Mass in the church of a religious order may not follow the rite of the religious order (e. g., Dominican rite) in certain customs which differ from the Roman rite, nor may he name the founder in the *Confiteor*; but he is obliged to say the Mass which the religious of that church say.

b. In this connection the term church includes not only public chapels, but also semi-public main oratories in seminaries, hospitals, convents, and similar institutions. Religious priests who have their own *Ordo* and are permanently charged with the care of souls in a hospital must follow the *Ordo* of the hospital, i. e., usually the diocesan *Ordo* (*Decr.* 4248 ad 1), in everything pertaining to the Mass.

c. As long as a church is committed to the care of a religious order, even though the proprietorship has not been handed over to them, all priests without exception who say Mass in that church must follow the *Ordo* of the religious order (*Decr.* 4150).

d. If, according to the *Ordo* of the *ecclesia aliena*, votive Masses are allowed, a priest may say such a Mass or a *Requiem* Mass, even when his own Office has the rank of a *dupl. 1 cl.* Should he choose, however, to say the Mass corresponding to his Office, he may not say it *more votivo*, but he must say it *more festivo* (with *Gloria*, etc.), since this Mass corresponds to his Office (*Decr.* 3892 ad 5).

e. In strictly private oratories the priest is to be guided by his own *Ordo* and, for the rest, by the wording of the indult. Semi-public *secondary* oratories in convents, seminaries, hospitals, etc., are considered as private oratories.

f. Certain places of pilgrimage and other sacred shrines enjoy a privilege whereby, under certain restrictions, the Mass of the mystery or Saint venerated there may always be said at the so-called privileged altar. Those who say Mass at such an altar should carefully observe the wording of the privilege and remember that when a *festum dupl.* is commemorated, the *orationes de tempore* are omitted.

D. REQUIEM MASSES

1. GENERAL REMARKS

- a. *Requiem* Masses are generally prohibited:
- 1) in churches which have only one Mass:

a) on days when the parochial Mass is offered for the people (*Missa pro populo*);

b) on February 2, Ash Wednesday, Palm Sunday, and the vigil of Pentecost, if the corresponding blessing (candles, ashes, palms, baptismal font) is held;

c) on Rogation days (April 25 and the three days before Ascension) if the procession is held;

2) at public and private exposition of the Blessed Sacrament, always at the altar of exposition; and during public exposition, at all other altars also.

Regarding the exposition of the Blessed Sacrament on All Souls' Day, cf. below, p. 70.

b. Unless expressly requested to say the *Requiem* Mass, a priest may fulfill his obligation of offering the Holy Sacrifice for deceased persons by saying the Mass of the day or a votive Mass (*Decr.* 4031 ad 4). According to a decree of the Holy Office, dated February 19, 1913, it is not necessary to say a black Mass in order to gain the indulgences of the so-called privileged altar. They may be gained by saying any Mass allowed on that day by the rubrics. The same Sacred Congregation declared, on December 12, 1912, that in the case of the so-called Gregorian Masses, it is laudable to say the *Requiem* Mass when the rubrics permit it, but there is no obligation to do so.

c. The Sequence, *Dies irae*, must be said:

1) in all Masses having only one oration;

2) in all Masses that are sung, whether with one or more orations.

d. The choir must sing the Sequence, *Dies irae*, as well as the Offertory, in all high Masses of *Requiem* (*Decr.* 2959 ad 2; 3051 ad 1; 4054 ad 6).

e. Instead of the *Praefatio communis*, the *Praefatio propria* must be said in all *Requiem* Masses.

2. TABLE OF VARIOUS

| Kind of Mass | When Prohibited |
|---|---|
| <p>I. <i>Missa unica exsequialis cantata</i>, the funeral high Mass, i. e., the most solemn of all the <i>Requiem</i> Masses. A funeral low Mass may be said in the case of the poor (<i>Decr.</i> 4024).</p> | <p>Beside the cases mentioned above in a:</p> <ol style="list-style-type: none"> 1. on all primary feasts of the first class of the universal Church i. e., Christmas, Epiphany, the last three days of Holy Week, Easter Sunday (not Monday or Tuesday), Ascension Day, Pentecost Sunday (not Monday or Tuesday), Trinity Sunday, the feasts of Corpus Christi, the Sacred Heart, Christ the King, the Immaculate Conception, the Annunciation, the Assumption, St. Michael (September 29), St. John the Baptist (June 24), St. Joseph (both feasts), SS. Peter and Paul, and All Saints' Day; 2. on the feasts of the chief patron of the region, the <i>Dedicatio Ecclesiae</i>, and the titular of the church in which the obsequies are performed; 3. in churches of Religious Orders, on the titular feast of the Order and on the feast of the holy founder. <p>Note: If the external solemnity of one of the feasts just mentioned in 1-3 is postponed to the following Sunday, the funeral Mass is forbidden on that Sunday, but not on the feast-day.</p> <p>Note 2: A rescript of the S. Cong. of Rites, dated October 16, 1940, gives permission in the U.S. for a funeral Mass with the corpse present, on all double feasts of the first class not of precept in the U.S. Exception is made, however, of the feasts of the Epiphany and Corpus Christi, and of the last three days of Holy Week.</p> |

REQUIEM MASSES

| Rite | Explanatory Remarks |
|--|--|
| <ol style="list-style-type: none"> 1. For a pope, cardinal, bishop, or priest, the first formulary of Masses as given in the Missal is used, with the corresponding oration from the <i>Orationes Diversae pro Defunctis</i>. 2. For those who are not priests, the Mass and the oration <i>In die obitus</i> is used. 3. The Sequence is always said. <p>Note: The second form was previously allowed in the case of priests.</p> <ol style="list-style-type: none"> 4. If a funeral takes place on All Souls' Day, the first formulary is used and the oration which would have been sung at the funeral Mass is added <i>sub una conclusione</i> to the oration <i>Fidelium</i>. If, however, the first or second formulary should happen to be used for the Mass of the people, the second formulary, or, as required, the third formulary as given in the Missal, is to be used for the funeral Mass, with the insertion of the proper prayer. | <ol style="list-style-type: none"> 1. Only one high Mass is allowed, at least on a <i>festum duplex</i> or its equivalent. (Concerning private <i>Requiem</i> Masses, cf. II, next page.) 2. It is to be said in the church where the obsequies are held, and with the corpse present; yet a reasonably important circumstance suffices for the celebration <i>corpore absente</i>, e. g., a civil prohibition against bringing the corpse to church, or in the case in which the burial would otherwise be delayed too long (e. g., suppose the death occurs on Wednesday in Holy Week, the earliest opportunity for burial is Maundy Thursday, and the funeral Mass will be on Easter Monday). 3. The time is no longer restricted to the two days following the burial, nor to the first free day; however, though freedom is given, it is entirely consonant with the purpose of this Mass that it be as near as possible to the day of burial. |

TABLE OF VARIOUS

| Kind of Mass | When Prohibited |
|---|--|
| II. <i>Missae privatae plures in die obitus.</i> | <p>Beside the days on which the solemn funeral Mass is forbidden:</p> <ol style="list-style-type: none"> 1. on Sunday and holy days of obligation, including suppressed holy days (e. g., the feast of St. Sylvester, December 31); 2. on feasts of the first and second class (even when such a feast is accidentally transferred to the day intended for the funeral Mass); 3. on All Souls' Day; 4. during privileged octaves; 5. on the privileged vigils (of Christmas, Epiphany, and Pentecost); 6. on the privileged major <i>feriae</i> (Ash Wednesday and the first three days of Holy Week). <p>Note: These prohibitive measures regard all accompanying Masses <i>In die obitus</i>, whether said in chapels or churches.</p> |
| III. <i>Missa unica opportuniori die post acceptum nuntium mortis, cantata vel lecta.</i> | As above, II. |

REQUIEM MASSES

| Rite | Explanatory Remarks |
|---|--|
| <ol style="list-style-type: none"> 1. Just as above, I, in the case of the solemn Mass. 2. If, between the day of death and burial, days occur on which it is allowed to say the ordinary <i>Requiem</i> Mass, it is also permitted on these days to say the Mass <i>In die obitus</i>, and this in all churches and chapels. 3. But if the solemn funeral Mass takes place after the day of burial, other Masses <i>In die obitus</i> are allowed only in the church where, and on the day when, the solemn Mass is celebrated. | <ol style="list-style-type: none"> 1. All these Masses must be applied for the soul of the departed person. 2. In churches and public chapels they are allowed on that day only on which the solemn funeral Mass is there celebrated (they may be said before, during, or after the latter). 3. In semi-public chapels which supply the place of a church or public chapel, they are allowed on any day <i>ad libitum</i> between the day of death or burial. Note: More freedom is shown here than in the case of churches probably because the lack of room and various circumstances afford little convenience for other Masses on the day of the solemn funeral Mass. 4. In other semi-public chapels and strictly so-called private chapels, they are allowed as long as the corpse is physically present in the deceased person's domicile in which such a chapel has been erected, and this on all days between death and burial. |
| <ol style="list-style-type: none"> 1. The formulary of the Mass is as above, I. For those who are not priests, the oration <i>In die obitus</i> is said without any change (<i>Decr.</i> 3764 ad 4). 2. When the <i>dies opportunior</i> permits the ordinary <i>Requiem</i> Masses, every priest may say the Mass <i>In die obitus</i> (<i>Decr.</i> 4372 ad 6). | <ol style="list-style-type: none"> 1. The Mass may now be either a high Mass or a low Mass. 2. It is no longer necessary to say the Mass on the first free day, but it may be transferred to any day not prohibited by one of the feasts or Offices mentioned above. 3. It is evident that this Mass is not allowed in the place where the funeral Mass is celebrated, but in one removed from it. |

TABLE OF VARIOUS

| Kind of Mass | When Prohibited |
|--|---|
| <p>IV. <i>Missa unica die 3, 7, 30, et in anniversario stricte dicto, cantata vel lecta.</i></p> <p>The days and anniversary just mentioned may be counted from the day of death or burial (inclusive or exclusive).</p> | As above, II. |
| <p>V. <i>Missa unica cantata in anniversario late dicto et in octiduo a commemoratione Omnium Fidelium.</i></p> | <p>As above, II.</p> <p>The Masses granted for the octave of All Souls' Day may be said only from November 2 to 9 or, as required, from November 3 to 10.</p> |
| <p>VI. <i>Missa in ecclesia vel oratorio publico ac principali coemeterii et in quolibet ejus sacello in rite erecto</i> (mortuary churches and chapels).</p> | <p>As above, II.</p> <p>These Masses, however, may be said only as often during the week, the month, or the year, as is permitted by the Ordinary.</p> |

REQUIEM MASSES

| Rite | Explanatory Remarks |
|--|--|
| <p>1. For priests, as above, I; for those not priests, the Masses for the 3, 7, and 30 day, with insertion of the proper prayer, but on the anniversary, the Mass <i>In anniversario</i>.</p> <p>2. When the ordinary <i>Requiem</i> Masses are permitted, any priest may say the above Masses.</p> | <p>1. The Mass must always be applied for the departed person.</p> <p>2. The high Mass (not the low Mass), in case it is hindered on the appointed day, may be transferred to the nearest preceding or following day not so hindered.</p> <p>3. Since 1922 the same privilege (not that of the funeral Mass) is granted in case a corpse already buried is transferred to some other locality.</p> |
| <p>1. For priests, as above, I; for those not priests, the Mass <i>In anniversario</i> on the anniversary day, but during the octave of All Souls', <i>In anniversario</i> or the <i>quotidiana</i> with the oration from the <i>Orationes Diversae pro Defunctis</i>.</p> <p>2. As above, III, 2.</p> | <p>1. Three kinds of Masses are distinguished here: a) established anniversaries, but not such as occur on the anniversary-day proper; b) anniversary Masses requested by communities (orders, confraternities) in memory of their dead, either on a definite day or on one selected <i>ad libitum</i>; c) Masses requested by the faithful during the octave of All Souls'.</p> <p>2. Only high Masses are allowed.</p> |
| <p>One oration only is allowed for the Masses mentioned under I-V and on All Souls' Day; in other cases the ordinary <i>Requiem</i> Mass is said.</p> | <p>1. The privilege is enjoyed only by churches and chapels of cemeteries strictly so called and still used as such, but not by churches surrounded, indeed, by a cemetery, but under choir obligations or employed in the care of souls.</p> <p>2. Both high Masses and low are allowed in the church or main chapel of the cemetery, but only low Masses in the chapels of crypts.</p> |

TABLE OF VARIOUS

| Kind of Mass | When Prohibited |
|---|--|
| VII. <i>Missa cantata pro defunctis ex indulto (bis vel ter in hebdomada)</i> . | As above, II. |
| VIII. <i>Missa quotidiana in cantu</i> (the ordinary high Mass for the dead). | <p>On all days on which a private votive high Mass is prohibited, namely:</p> <ol style="list-style-type: none"> 1. on a day which has a <i>duplex</i> Office; 2. on a Sunday proper or an anticipated Sunday; 3. on privileged <i>feriae</i> (Ash Wednesday and Holy Week); 4. on the privileged vigils (of Christmas, Epiphany, and Pentecost); 5. during the seven privileged octaves; 6. on the days mentioned above on p. 40. |

REQUIEM MASSES

| Rite | Explanatory Remarks |
|---|--|
| <p>The Mass is the ordinary <i>Requiem</i> Mass, and this a high Mass, though not necessarily solemn; there are always three orations.</p> | <ol style="list-style-type: none"> 1. The meaning of the privilege is that, besides the case of the free days which may occur in the week, one or several <i>Missae quotidianae</i> (several only when intended for several distinct departed) may be sung on two or, as the case may be, on three days ranking as minor or major doubles. 2. The <i>absolutio</i> need not be added (<i>Decr.</i> 3369). |
| <ol style="list-style-type: none"> 1. There are always three (and only three) orations, about which the following is to be noted: <ol style="list-style-type: none"> a) If the Mass is said for all the departed in general, the three orations are those of the fourth formulary in the order given there. b) If the Mass is for one or more definitely designated faithful departed, the first oration is the one of the <i>Orationes Diversae</i> corresponding to the intention; the second is chosen <i>ad libitum</i>; the third is <i>Fidelium</i>. c) If the Mass is for the dead without any specific determination, the first oration is <i>Deus veniae larg.</i>; the second is chosen <i>ad libitum</i>; the third is <i>Fidelium</i>. 2. The Sequence is prescribed. | <ol style="list-style-type: none"> 1. That the dead person may be considered as "definitely determined", it is sufficient to say, e. g., "for my departed brothers or sisters", "for my departed benefactors", or the like. 2. In the new Missal the letter N. is inserted in the oration <i>In anniversario</i> and in those <i>pro defuncto</i> and <i>pro defuncta</i>; hence the name of the deceased, if known, should be mentioned. 3. If the priest is to apply the Mass <i>pro uno defuncto</i> and should like to say in the second place an oration <i>pro alio defuncto</i>, he may use the oration <i>pro defuncta</i> with a change of the gender, or one of the two orations <i>pro pluribus defunctis</i> with a change to the singular number. 4. If the Mass is offered <i>pro uno defuncto et una defuncta</i>, the wording of the oration may be changed to <i>animabus famuli tui et famulae tuae</i>, provided the names are not expressed: otherwise <i>famulorum tuorum</i> is said (<i>Decr.</i> 4074 ad 7). |

TABLE OF VARIOUS

| Kind of Mass | When Prohibited |
|---|--|
| IX. <i>Missa quotidiana lecta</i> (the ordinary low Mass of <i>Requiem</i>). | <p>Besides the days mentioned above, VIII:</p> <ol style="list-style-type: none"> 1. during the whole of Lent, except the first free day in every week, according to the <i>Ordo</i> of the church in which the Mass is said; 2. on the Ember Days; 3. on common vigils; 4. on Rogation Monday; 5. on the day on which the postponed Sunday Mass is said for the first time; 6. on the days of the "O antiphons" (December 17 to 23); 7. on the octave-day of a simple octave, even though merely commemorated. |

REQUIEM MASSES

| Rite | Explanatory Remarks |
|--|---|
| <ol style="list-style-type: none"> 1. There are always at least three orations, to be said in the manner described under VIII. 2. It is allowed to add two or four orations to the three mentioned in 1; the total must always be uneven in number and not beyond seven, the last always being <i>Fidelium</i>. 3. The Sequence may be said or omitted <i>ad libitum</i>. | <p>As above, VIII.</p> <p>It is to be observed that in the old Missal the rubric following the <i>Missa quotidiana</i> allowed both the Epistle and Gospel of the various four formularies of Masses to be interchanged at will; in the new Missal this rubric is omitted. Hence it is not permitted to interchange these Epistles and Gospels, but the Mass is to be said just as given in the Missal.</p> |

TABLE OF VARIOUS REQUIEM MASSES

| | | | | | | | |
|--|---|---|---|---|---|----|----|
| Durante Expositione SS. Sacramenti .. | 0 | 0 | 0 | 0 | 0 | 0 | 0 |
| In Dupl. 1 class. primar. Eccl. Univ. .. | 3 | 0 | 0 | 0 | 0 | 0 | 0 |
| In ceteris Duplicibus 1 classis | 4 | 0 | 0 | 0 | 0 | 0 | 0 |
| In Dupl. 2 cl. et Vig. Nat. et Epiph. | 1 | 0 | 0 | 0 | 0 | 0 | 0 |
| In Feriis 2a, 3a, et 4a Major. Hebdom. .. | 1 | 0 | 0 | 0 | 0 | 0 | 0 |
| Infra Octavas Privilegiatas | 1 | 0 | 0 | 0 | 0 | 0 | 0 |
| In 2 Febr., Fer. 4a Cin., et Vig. Pent. .. | 2 | 0 | 0 | 0 | 0 | 0 | 0 |
| In Domin. et Fest. de Praec., licet suppr. | 2 | 0 | 0 | 0 | 0 | 0 | 0 |
| In Commemor. Omn. Fidel. Defunct. | 5 | 0 | 0 | 0 | 1 | 0 | 0 |
| In Duplicibus Majoribus et Minoribus .. | 1 | 6 | 7 | 8 | 1 | 0 | 0 |
| In Semidupl. et Simplic. non ferial. | 1 | 1 | 1 | 1 | 1 | 10 | 0 |
| In Fer. propr. Miss. habent., aut Vig. ... | 1 | 1 | 1 | 1 | 1 | 1 | 11 |
| In Fer. a die 17 ad 23 Decembris | 1 | 1 | 1 | 1 | 1 | 1 | 0 |
| In aliis Fer. propr. Miss. non habent. ... | 1 | 1 | 1 | 1 | 1 | 1 | 10 |
| Ubi fit Processio Rogat. vel S. Marci ... | 2 | 2 | 2 | 2 | 1 | 2 | 2 |
| 0 Prohibetur.—1 Permittitur. | | | | | | | |
| 2 Permitt., nisi Miss. Paroch., Benedict. consueta, aut Process. Rogat. omittitur. | | | | | | | |
| 3 Permitt. tantum in fer. 2a et 3a Pasch. et Pent., si habeat alia Miss. | | | | | | | |
| 4 Permitt., except. fest. Patron. loc., Dedie. et Tit. propr. eccl., ac Tit. aut Fundat. Relig. | | | | | | | |
| 5 Permitt., sed dicat. Miss. hujus diei, addita orat. pro eo def. sub unica concl. | | | | | | | |
| 6 Permitt., et quidem quotidie, dummodo cadaver sit physice praesens in domo. | | | | | | | |
| 7 Permitt. unica die ad lib. ab obitu usque ad depositionem. | | | | | | | |
| 8 Permitt., et quidem unica cant. anniv. late sumpt. aut transl. | | | | | | | |
| 9 Permitt., nisi occ. dies oct. simp. aut sit repon. Miss. Domin. | | | | | | | |
| 10 Permitt., nisi occ. Dominica anticipanda aut primo resumenda. | | | | | | | |
| 11 Prohibetur; permitt. tamen la die libera cujusl. hebdom. Quadr. extra Quat. Temp. et Vigil. | | | | | | | |
| Exsequialis in die obit. seu depos., vel proximior seq., ea impedita.—I 1 | | | | | | | |
| Lecta, in eccl. vel sacell. ubi exseq. celebrata est vel celebrabitur.—II 1 | | | | | | | |
| Lecta, in eccl. vel sacell. ubi exseq. non celebrabitur.—II 1 | | | | | | | |
| Unica, oppor. post accept. nunt.; aut in die 3a, 7a, 30a, et Anniv. stricte sumpta, cantata vel lecta.—III, IV 1 | | | | | | | |
| In sepulchretis (privat.).—VI 1 | | | | | | | |
| Quotidiana in cantu.—VIII 1 | | | | | | | |
| Quotidiana lecta.—IX 1 | | | | | | | |

¹ Roman numerals refer to the Table of Various Requiem Masses above, pp. 58 to 67.

3. THE THREE MASSES ON ALL SOULS' DAY

Pope Benedict XV in the Constitution *Incrumentum altaris* of August 10, 1915, granted perpetually to all priests throughout the Church the great privilege of saying three Masses on All Souls' Day. Detailed regulations for these Masses are contained partly in the Constitution itself and partly in the Decrees of 1915 and 1917 (cf. *Decr.* 4331, 4341, 4342, 4351, and 4356 ad 1). In order that this solemn intercession might be made on the same day throughout the entire Church and thus be made more effective, the Holy Father in 1917 (*Decr.* 4341) raised the Commemoration of All Souls to the rite of the highest feasts in the Church, so that not even a first-class feast in any particular country can take its place. It is only when November 2 falls on Sunday that the Commemoration of All Souls is transferred with all its privileges to November 3.

a. One Mass may be said for the intention of the celebrant. Of the remaining two, one must be said for all the Souls in Purgatory, the other for the intention of the Holy Father, which is to compensate for founded Masses which have been discontinued, etc.

b. If only one Mass is said, the first Mass given for All Souls' Day must be said, and the priest may accept a stipend for it. If two Masses are said, the first and second Masses are to be said as given in the Missal for November 2, and a stipend may be

taken for one, while the other must be offered for all the Souls in Purgatory.

c. If a high Mass is sung, the first Mass given in the Missal must be used, even though one or two Masses were said before. In this latter case the second and third Masses are to be said for the preceding low Masses.

d. In the case of the two Masses which are to be said without accepting a stipend, a priest may accept compensation only *ratione tituli extrinseci* (C.I.C., canon 824); *Declaratio* of December 13, 1923, A.A.S., 1924, p. 116), or by way of voluntary offerings.

e. In case the Forty Hours' devotion is being held in a church on All Souls' Day, all the Masses must be those of All Souls, but all are said in violet vestments, and no Mass is to be said at the altar of exposition. All high Masses of *Requiem* are to be sung at the altar of exposition but before the Blessed Sacrament is exposed, and on the day of reposition after the reposition has taken place.

Note: See page 107 regarding ablutions after first and second Mass.

II. The Low Mass

A. DETAILED EXPOSITION OF CEREMONIES

1. PREPARATION

Before saying Mass a priest should spend some time in prayer, as is briefly prescribed by the Code in canon 810: "The priest should not neglect to prepare himself by devout prayer for the offering of the Eucharistic Sacrifice." Thereupon he opens the missal, finds the Mass, and puts the markers in their proper places unless this has been done previously. He then washes his hands while reciting the prayer *Da, Domine, virtutem*, etc. Next he prepares the chalice as follows: First he places the purificator upon it, then the paten, on the paten the host after he has removed from it any loose particles, above the host the pall, upon this the veil, and finally the burse containing the corporal.

Note 1: He must not place any profane article, such as a handkerchief, spectacles, etc., on top of the burse and thus carry it to the altar (*Decr.* 2118). The tabernacle key is excepted.

2. The veil of the chalice is usually not large enough to cover the chalice completely. Hence it should be so placed that the front of the chalice is entirely covered.

3. The corporal should always be folded as follows: The front part should first be folded over the middle part, then the back part over both, the right side over the middle, the left over both. The corporal thus folded is placed in the burse so that the open side corresponds to the opening of the burse.

4. If the priest receives the covered chalice from another who has just said Mass, he need not remove everything from the chalice. He simply lifts the paten, places the purificator upon the chalice, then the host on the paten (this may be done first) in such a way that the image on the host faces away from him. The open side of the burse is toward the priest.

5. If a little spoon is used at the Offertory, it may either be brought to the altar by the sacristan and remain on the altar at the side of the *Lavabo* card while Mass is being said, or the priest may carry it in the chalice to the altar. In this latter case, to protect the gilding, he places it upon the purificator after he has pressed the latter down into the cup of the chalice. At the Offertory he places the spoon next to the chalice at the Epistle side of the altar; after communion, while covering the chalice, he puts it into the cup of the chalice as was done before in the sacristy.

Wearing the long cassock prescribed by the Missal and Canon Law, the priest now vests for Mass, meanwhile reciting the proper prayers. He takes the amice at both ends, kisses the cross upon it, lays it first upon the back of his head and then upon his neck, tucks it in all around the collar, and, crossing the strings upon his back, ties them in front.

Next he takes the alb (properly prepared) and (without kissing it) places it over his head; or, with hands joined, he receives it over his bowed head, puts his right arm through the right sleeve, his left arm through the left sleeve, and then arranges the alb in such a way that his cassock is evenly and neatly covered by it. He then receives the cincture in both hands at the back of his waist and, with the left hand holding the looped end, which should be much shorter than the part received by the right hand, he firmly brings the cincture round to the front, ties it, and thus fastens the alb.

The priest next takes the maniple, kisses the cross

on it, and places it on his left arm below the elbow.

Having kissed the cross at the top of the stole, he places the stole about his neck, crosses the right end over the left, and fastens it thus crossed in front by drawing the ends of the cord over the right and left parts of the stole and then under the cincture. Bishops and abbots do not cross the stole.

Finally the priest receives the chasuble and fastens it, if there are strings attached to it, in the same way as he did the amice.

He now puts on his biretta, takes the chalice with his left hand at the knob, places his right hand flat on top of the burse, and bows to the cross or picture in the sacristy (and to any near-by priest if such be the custom).

2. GOING TO THE ALTAR

The priest proceeds to the altar with eyes cast down, with becoming slowness, and erect. He carries the chalice raised in such a way before his breast that the elbow of his left arm forms a right angle. Passing the high altar, he makes a reverence without removing his biretta (if the Blessed Sacrament is present in the tabernacle, he genuflects; if not, he bows his head profoundly). If the sacristy is located behind the altar so that one may approach from either side, the priest should come out at the gospel side and return by the epistle side (*Decr.* 3029 ad 12).

Note: If a priest is to say Mass while the Blessed Sacrament is exposed on a near-by altar, the following rules are to be observed:

1. *Sacerdos celebraturus, transiens ante SS. Sacramen-*

tum publicae venerationi expositum, genuflectat prius (utroque genu), deinde detegat caput, inclinet, cooperiat caput, surgat (according to *Director. Cleri Rom.*, 1890). Hence he is not to carry his biretta on the chalice all the way to the altar.

2. If a priest should pass by an altar at which the Consecration is just taking place, he kneels upon both knees and remains in that position until after the elevation of the chalice (*Rit. cel.*, II, 1). The same rule is to be followed in case Benediction with the Blessed Sacrament is just being given. If Holy Communion is being distributed and the words *Ecce Agnus Dei* are being said, he should remain kneeling until after the triple *Domine, non sum dignus* has been said; if Holy Communion is actually being distributed, he merely kneels down on both knees, removes his biretta, bows, replaces his biretta, rises, and continues on his way.

3. If the Blessed Sacrament has been brought back to the altar after the distribution of Holy Communion, it is no longer considered as exposed. The same holds for Mass between the Consecration and Communion. Hence in such cases the priest passing by makes a simple genuflection. On passing side altars at which Mass is being said, the priest should pay no particular attention to them; but if he actually notices that the celebrant is between the Consecration and Communion, he should make the simple genuflection mentioned above (*Decr.* 4135 ad 2).

3. ARRIVAL AT THE ALTAR

Upon arriving at the altar the priest removes his biretta and, if the Blessed Sacrament is present in the tabernacle, genuflects *in plano*; otherwise he makes a profound bow of the body. He then ascends the altar steps, places the chalice (without bowing) upon the altar towards the Gospel side, takes the burse into his left hand (or both hands), removes the corporal from it with his right hand, and places the burse on the Gospel side next to the center altar card. He now unfolds the corporal entirely, first to the left, then to the right, then the upper portion to the rear, and lastly the underfold to the front.

This will take care of itself if the corporal has been properly folded and so placed in the burse. The corporal should be somewhat removed from the front edge of the altar.

Upon the corporal thus entirely spread out the priest now places the chalice (his left hand grasping it at the knob, the right hand placed on top upon the veil) so that the side entirely covered by the veil is facing the front. The chalice should not be placed near the edge of the altar, but upon the spot where it will rest after the Offertory. Then the priest, without bowing (the general rule being to bow only when one is passing the middle of the altar or about to descend at the middle), proceeds to the missal on the epistle side, opens it at the Introit, returns to the middle, bows his head, and, turning to his right, descends to the foot of the altar. According to some authors the priest should, out of reverence to the cross, step to the side as he turns to descend; but the Missal says nothing about this and, as regards the *Dominus vobiscum* and *Orate fratres*, positively prescribes that he stand in the middle directly facing the people.

Whenever no other posture is prescribed, the hands should be kept joined, i. e., the palms should touch each other, while the fingers should be held straight but united, with the thumbs crossed, the right over the left. The elbows rest lightly against the sides, the forearms inclined slightly upward so that the hands, held upon the breast (not lower or higher), will be inclined upward in a natural position at an angle of about twenty degrees.

4. THE PRAYERS AT THE FOOT OF THE ALTAR

At the foot of the altar, having turned about to his left to face it, the priest makes a profound bow of the body (if the Blessed Sacrament is present, he genuflects on the lowest step of the altar), and then makes the sign of the cross while saying *In nomine Patris*, etc. The antiphon *Introibo* and the psalm *Iudica me* follow. At the *Gloria Patri* a profound bow of the head is made as usual, and at the *Adiutorium nostrum*, the sign of the cross. Then, making a profound bow of the body, the priest says the *Confiteor* ("striking" his breast, not merely touching it, at *mea culpa*). He continues in this bowed posture until the server has finished the *Misereatur* and he himself has said *Amen*. Then he stands erect and after the server's *Confiteor* recites the *Misereatur* and the *Indulgentiam* (sign of the cross). At the words *vobis (vos), fratres* and at the *Misereatur* the priest does not turn to the server (he does so only at solemn Mass to the deacon and sub-deacon).

From the prayer *Deus, tu conversus* to the final *Oremus*, included, the priest makes a medium bow of the body. At the *Oremus* he extends his hands and immediately rejoins them, as will be indicated later on, stands erect, and ascends to the altar while reciting in a low tone the *Aufer a nobis*, accommodating the recitation of the prayer to his steps so that on reaching the altar table he may immediately (with a medium bow of the body) begin the prayer *Oramus te, Domine*. While saying this prayer (as always in similar circumstances) he places his

joined hands upon the altar in such a way that only the extended little fingers touch the front edge of the altar and the rest of the joined and extended fingers (the right thumb being crossed over the left) are supported by the altar table. At the words *quorum reliquiae hic sunt* he places his hands, not merely his fingers, on the altar on either side of the corporal and kisses the middle of the altar in front of the corporal, stepping back while doing so if this be necessary. Such is generally the manner of kissing the altar. After the Consecration, however, the thumb and forefinger of each hand remain joined together and the hands, resting on the little fingers, are kept over the corporal.

After kissing the altar the priest stands erect and then, while finishing the prayer, goes to the missal at the epistle side for the Introit (he should turn sharply and proceed with his body at a right angle to the altar).

5. THE INTROIT

Facing the missal, the priest, while making the sign of the cross and then joining his hands, begins to read the Introit in a loud voice. (When making the sign of the cross, one should place the left hand upon the breast.) At the *Gloria Patri* he makes a profound bow of the head to the cross without, however, raising his eyes. In this bow not only the head, but the upper part of the body also, should be somewhat turned towards the cross.

Note: All profound bows of the head at the altar are made in the manner just described, except those made dur-

ing the Gospel, which are directed to the missal. If, however, the Blessed Sacrament is exposed, the bows are directed to it. If the name of Jesus or of a Saint occurs at the beginning of the Introit, either the head is not bowed, in order that the priest may make the sign of the cross in an erect position, or one may make the sign of the cross before beginning to read the Introit (cf. General Rules, p. 3).

After the Introit the priest goes to the middle of the altar, but only after having opened the missal at the oration which is to be said afterwards, in case this occurs in another part of the missal. (One should never leave the missal without having first opened it at the place of the next prayer that is to be said.)

6. THE KYRIE ELEISON AND GLORIA

Arrived at the middle of the altar, the priest recites the *Kyrie eleison* alternately with the server. Then he says the words *Gloria in excelsis Deo* in a loud voice; at the same time, without raising his eyes, he separates his hands in a straight line the entire width of his breast and lifts them to the height of the shoulders, and at the word *Deo* he makes a profound bow of the head and reunites his hands before his breast. He continues the recitation of the angelic hymn in an erect posture. At the words *Adoramus te, Gratias agimus tibi, Jesu Christe, Suscipe deprecationem nostram, Jesu Christe*, he bows his head profoundly each time. (It might be suggested, especially in the *Gloria*, that the bows begin with uniform readiness at the recitation of the words concerned.) At the words *Cum*

Sancto Spiritu the priest makes the sign of the cross.

After the *Gloria* (or if the *Gloria* is not said, after the *Kyrie*) the priest, without first joining his hands, kisses the altar (as described above). Then, standing erect and with his eyes cast down, he turns to the people, opens his hands the entire width of his breast without raising them and without moving his elbows from the body, says *Dominus vobiscum* in a loud voice, joins his hands again, and goes to the epistle side.

7. THE ORATIONS

At the *Oremus* of the oration the hands are extended (not beyond the breast) and joined again at the same time that the head is bowed profoundly to the cross. This may be done in such wise that the head is bowed while the hands are extended, or at the moment when the hands are joined again (as is done at the words *Per Dominum nostrum Jesum Christum* at the end of the oration). This latter method would seem to be more dignified and significant.

After the *Oremus* the priest once more extends his hands, holding them with the palms facing each other, and says the oration in a loud voice. (For bows to be made when the name of Jesus or of a Saint occurs, cf. General Rules, p. 3.) If the oration is concluded with the words *per Dominum nostrum Jesum Christum*, the priest joins his hands at these words, at the same time bowing his head to the cross. If the conclusion is *Qui tecum vivit* or

Qui vivis, the hands are not joined until the words *in unitate Spiritus Sancti* are said.

If there is more than one oration, the priest says *Oremus* only at the beginning of the first and second. The conclusion is said only at the end of the first oration and of the last.

Note: In the Ember-Day Masses (Wednesday and Saturday) and some others, several orations and lessons follow immediately upon the *Kyrie eleison*. In these cases the priest, after saying the *Kyrie*, without bowing, immediately returns to the missal, says *Oremus* (extending his hands and joining them again as usual at the *Oremus*), then places both hands on the altar (even when the Blessed Sacrament is exposed) and genuflects towards the missal while he says *Flectamus genua*, rises while the server answers *Levate*, and says the orations as usual. During the octave of Pentecost the *Flectamus genua* is omitted and after *Oremus* the orations are said. After each Lesson (Epistle) the server answers *Deo gratias*, the only exception being the fifth Lesson on Ember Saturdays.

After these Lessons the priest goes to the middle of the altar, kisses it, turns to the people, says *Dominus vobiscum*, and continues the Mass as usual. During the octave of Pentecost the *Gloria* is said before the *Dominus vobiscum*.

8. THE EPISTLE

After the orations the priest, holding both hands on the missal, reads the Epistle in a loud voice. At the end he gives the server a sign by turning his head, or extending his hand, or dropping his voice. The server answers *Deo gratias*, and the priest reads the Gradual, etc., in the same posture as before. If at some passage of the Epistle or at the end of it a genuflection is to be made, the priest removes his hands from the missal, puts them on the altar, genuflects towards the missal, and rises immediately.

He then proceeds to the middle, raises his eyes to the cross (for the first time), makes a profound bow of the body, and in this position, without placing his hands on the altar, says the *Munda cor meum* and *Iube, Domine*. Then he goes to the missal, which the server has meanwhile carried to the gospel side. If the priest is obliged to carry the missal himself, he does so before reciting the *Munda cor*. While passing the middle with the book he bows his head, and after placing the missal in place he returns to the middle and says the *Munda cor*, etc. After the prayer in the middle he goes to the gospel side.

9. THE GOSPEL

The missal is placed at such an angle with the front of the altar that the priest faces the book about in line with the back corner of the altar-table. With hands joined he says *Dominus vobiscum* in a loud voice. While saying *Sequentia sancti Evangelii*, etc., he makes the sign of the cross with his thumb on the missal at the beginning of the Gospel, keeping the fingers of the hand joined and extended, and the left hand on the missal (*Decr.* 2572 ad 11). Then, placing the left hand on his breast, he makes a small sign of the cross with the thumb of his right hand on his forehead, mouth, and breast, and with hands joined reads the sacred text. At the end the server answers *Laus tibi, Christe*, and the priest raises the missal somewhat and kisses the beginning of the Gospel, saying in a low voice the *Per evangelica*

dicta (without *Amen*). He then moves the missal near the corporal and goes to the middle.

10. THE CREDO

Facing the altar he says the *Credo* (if it is to be said). He extends and raises his hands, reuniting them as at the *Gloria*, and bows his head profoundly at the words *in unum Deum*, likewise at *Jesum Christum*. At the words *Et incarnatus est* he begins to genuflect and finishes at *homo factus est*; hence he should genuflect slowly, and not remain kneeling. At *simul adoratur* he again bows his head profoundly. At *vitam venturi saeculi* he makes the sign of the cross. Then, without joining his hands, he kisses the altar, stands erect, and turning around to the people, says *Dominus vobiscum* in a loud voice; and turning to the left, he refaces the altar. Then, extending and immediately joining his hands and bowing his head, he says *Oremus* and reads the Offertory (with hands joined).

11. THE OFFERTORY

After reciting the Offertory the priest uncovers the chalice with both hands, laying the veil neatly folded to the right of the corporal. Then with his right hand he places the chalice in front of the veil while his left hand rests on the altar outside the corporal. He removes the pall, either placing it on the veil or letting it rest against the back of the altar with its lower edge on the corporal or near it. Then with his right hand he lifts from the chalice the paten with the host and places his left hand

under the paten in such a way that the thumbs of both hands hold it in front and the index and middle fingers at the sides, while the remaining fingers and the palms of the hands touch each other under the paten. The priest raises the paten before his breast, resting his arms against his body, and says the prayer *Suscipe, sancte Pater*. His eyes are raised to the cross during the first words only, and then they rest upon the host.

After the prayer, holding the paten between his thumbs and index fingers, he lowers it to within a hand's breadth of the corporal and makes with it over the front central part of the corporal a sign of the cross about as large as this part, and upon the latter he allows the host to glide from the paten. The host should not be placed on a crease of the corporal but a little removed from it, at least after the Elevation, to avoid having particles fall into the creases. The priest then places the paten half-way under the right extremity of the corporal.

Note: If small hosts or a large one (for the monstrance) are to be consecrated at the same time, different cases may occur:

1. When only a few small hosts (not more than ten) are to be consecrated, the priest brings them to the altar on the paten with the large host and, after the Offertory prayer and the sign of the cross, places them on the corporal between the chalice and the large host or in front of or to the left of the latter.

2. When a large number of small hosts are to be consecrated, the priest or the sacristan, before Mass, places them on the altar in a ciborium or in a chalice covered with a pall. At the Offertory (better still at the beginning of the Mass after the chalice has been placed upon the corporal) the priest places the ciborium or the substituting chalice likewise on the corporal, at the back or to the side of the Mass chalice, uncovers it with his right hand, and includes

these hosts in the prayer *Suscipe*, after which he again covers the ciborium or the substituting chalice. It may be well to note here that the ciborium is to be covered with its veil only when it contains consecrated hosts, and this not before it is placed in the tabernacle or is exposed for adoration.

3. If a large host enclosed in a lunula of glass is to be consecrated, the lunula must be opened at the Offertory and the Consecration; if the lunula is, moreover, in a custodia, this too must be opened at the Offertory and the Consecration (*Decr.* 3524). Even after the beginning of the Canon (but only before the Consecration) the priest may, in urgent cases, receive hosts to be consecrated. He first makes a mental offering of these hosts (AA.).

The priest now goes to the epistle side, takes the chalice in his left hand (places the little spoon, if used, on the altar), and gently purifies the chalice by pressing down the purificator and moving it about once within the cup. He then places his left hand on the knob of the chalice and the purificator over his thumb (so that one end hangs down over the base of the chalice), receives the wine-cruet from the server, and pours a suitable amount of wine into the chalice. If this be done carefully, hardly a drop will adhere to the side of the cup.

Still holding the chalice in the same position, he makes the sign of the cross over the water-cruet with his right hand and says the prayer *Deus qui humane* in a low voice; at the words *da nobis per huius aquae* he pours a few drops (one will suffice), by means of the spoon or without it, into the wine; and then he wipes away with the purificator any drops of wine or water that may adhere to the side of the cup. If meanwhile he has come to the words *Jesus Christus* in the prayer he is reciting, either he stops the action for a moment, bows to the cross, and

then continues the action, or he first completes the action and then, bowing to the cross, continues the prayer. With his left hand he places the chalice near the corporal (on a small altar this action may be superfluous) and, having folded the purificator once, he lays it over the uncovered part of the paten or carries it over his fingers while going to the middle and, arrived there, places it over the paten.

Then with his right hand he takes the chalice above the knob, places his left hand at its base, and, raising the chalice (not higher than his eyes), says the *Offerimus* in a low voice. At the offering of the chalice the priest should keep his eyes directed to the cross not merely at the beginning, but throughout the entire prayer (probably because of the text, which ends with *ascendat. Amen*). For the same reason the priest should not lower the chalice until he has completed these words. Then he lowers it to within a hand's breadth of the corporal, makes the sign of the cross with it over the center of the corporal, and finally places it there. He then covers the chalice with the pall, placing his left hand on the base of the chalice.

Holding his hands on the altar (as above at *Oramus te*) and making a medium bow of the body, he says the prayer *In spiritu*, etc., in a low voice. Then, standing erect, he lifts his eyes, extends his hands, raises them (not above the shoulders), and unites them again (as is always the case when he blesses anything), reciting meanwhile the prayer *Veni, sanctificator* in a low voice. At the word *benedic* he makes the sign of the cross over the host and

chalice together, the left hand meanwhile resting upon the altar outside the corporal.

Note: According to the *Rit. cel.*, III, 5, the blessing of objects at the altar is always performed in the manner just indicated. The priest first joins his hands (as though to invoke God's blessing); then, if the left hand is unoccupied (which is not the case at the blessing of the water cruet), he places it upon the altar; then, directing the little finger of his right hand towards the object to be blessed (in the present instance the chalice and the host), he traces a cross from the middle of the pall across the entire host, and from a point above the lower left corner of the pall to the right corner; finally (without bringing the hand back to the middle) he joins his hands. It is well to take one's time during these blessings; if hastily made, they betray slovenliness and give disedification.

With hands joined, the priest now goes to the epistle side and, while reciting the psalm *Lavabo*, allows the server to pour water over the ends of his thumbs and index fingers, which he then wipes with the lavabo-towel. He turns to the altar and at the *Gloria Patri* bows to the cross; then (or after finishing the *Sicut erat*, etc.), with hands joined, he proceeds to the middle of the altar. Arrived there, he raises his eyes to the cross, then immediately lowers them, and, with a medium bow of the body and hands placed on the altar, says the *Suscipe* in a low tone of voice. Then he kisses the altar, stands erect, turns to the people, and while extending and joining his hands says *Orate, fratres* in a moderate tone, adding the following *ut meum*, etc., in a low tone, meanwhile completing the circle to reface the altar. After the server has finished the *Suscipiat Dominus*, he answers *Amen* in a low tone.

12. THE SECRETS AND PREFACE

The Secrets are read in the same way as the Orations, but in a low tone and without *Oremus*. Before the words of the last conclusion, *Per omnia saecula saeculorum*, the priest opens the missal at the Preface, places both hands on the altar on either side of the corporal, and begins the Preface in a loud voice. At *Sursum corda* (without lifting his eyes) he raises his hands outstretched in front of his shoulders, with palms facing each other; at *Gratias agamus* he joins his hands, and at *Deo nostro* he raises his eyes and immediately bows his head (hence, according to *Rit. cel.* and *Ordo Missae*, no further raising of the hands at *Deo nostro*). After the response *Dignum et iustum est* he extends his hands as before and says the proper Preface in a loud voice.

At the *Sanctus* he joins his hands, makes a medium bow of the body (without touching the altar with his hands), and says the *Sanctus* in a medium tone. At the *Benedictus* he stands erect and makes the sign of the cross upon himself while continuing the prayer.

13. THE CANON

Having finished the sign of the cross, with his left hand the priest turns the pages of the missal to the Canon (the right hand meanwhile resting on the altar); then he joins his hands, extends them, raises them a little (keeping his wrists below his shoulders), at the same time reverently raises his

eyes and lowers them again, joins his hands, bows his body profoundly, rests his joined hands on the altar, and begins the Canon, saying *Te igitur*, etc., in a low voice.

Before the words *uti accepta habeas* the priest kisses the altar, stands erect, joins his hands, and makes a triple sign of the cross (as at the Offertory) over the chalice and host at the words *haec dona, haec munera, haec sancta sacrificia*. He then continues the Canon in a low voice with hands extended. At the words *Papa nostro* he bows his head, adding the name of the Pope; at *Antistite nostro* he adds the name of the Bishop in whose diocese he is saying Mass; if he does not know it, he says only *Antistite nostro*.

At the words *Memento, Domine* he raises and joins his hands before his breast and, with bowed head, makes in silence a *memento* of those of the living faithful for whom he wishes to pray. He may recall them individually (it need not be vocally) or, to avoid detaining those present, he may determine before beginning Mass the living and the dead for whom he wishes to pray, and then at the *Memento* say briefly to himself, *pro quibus orare proposui*. As a general rule the *Memento* should not last longer than the time of a *Pater noster*.

After the *Memento* the priest continues the Canon as before. (At an altar dedicated to the Blessed Virgin he bows to the statue or picture at the name Mary.) At *Per eundem* he joins his hands but immediately extends them, at the *Hanc igitur*, over chalice and host in such wise that the right thumb

remains crossed over the left and the fingers are joined and extended over the front half of the pall without touching it.

At *Per Christum* he joins his hands once more, says the *Quam oblationem*, makes three signs of the cross over the *oblata* at the words *benedictam, adscriptam, ratam*, saying the words slightly faster and moving his hand more slowly while making the last cross. At the word *Corpus* he makes a sign of the cross over the host alone (about the size of the host) and at *Sanguis* over the chalice alone (the size of the pall). These two blessings may be made in the same plane, or the hand may be lowered for the blessing of the host. Then the priest raises and joins his hands before his breast while he says *fiat dilectissimi*, bowing his head at *Jesu Christi*.

Before saying the *Qui pridie* he wipes the inner surface of both thumbs and index fingers on the corporal (not in the center, but at the right and left extremities); then he begins the prayer *Qui pridie*. At *Accipit panem* he takes the host between the thumb and index finger of his right hand (pressing upon the edge of the host with the index finger of his left hand) and raises it about a hand's breadth above the corporal, holding it on the left side with the thumb and index finger of his left hand. (In no case should the priest allow his hand to rest on the sacred spot where the Body of Christ is to rest, both for the sake of reverence and of cleanliness.) Standing erect, he continues the prayer, raising his eyes to the cross at the words *et elevatis* and bowing his head at *tibi gratias agens*; then, holding the host in

his left hand, he makes the sign of the cross over it with his right at the word *benedixit*, holds it again with both hands (so that the thumbs and index fingers of both hands are close together, while the remaining fingers and the palms of the hands are joined as conveniently as possible under the host), and says *fregit*, etc., to *omnes*.

14. THE CONSECRATION

He now places his forearms (*cubitus* does not mean elbow) on the altar and, with bowed head (which because of the height of the altar and of the priest will frequently become a bow of the body), says the words of consecration over the host in a low and distinct voice, with attention and reverence ("distinctly" because the form of the sacrament demands that the words be audible; "with reverence" in this sense also, that the words should be pronounced with dignified repose, not forced out with nervous anxiety). The priest would do well to represent to himself the dignified, yet simple, manner in which our divine High Priest first spoke these most holy words.

After the words of consecration have been pronounced, the priest stands erect (thereby moving the Sacred Host forward but keeping it over the corporal) and, genuflecting, adores the Sacred Host. He rises immediately and raises the Host as high as he can, reverently holding it visible for the adoration of the people; his eyes follow the Host. Then he lowers it, lays it reverently (with the right hand alone) on the same spot where it reposed before, his

left hand (supported on the little finger) meanwhile resting on the left fold of the corporal with its thumb and index finger kept joined together. As soon as the right hand is free, he places it, in a similar way, on the right fold of the corporal. (The fingers will be kept thus joined until the ablutions, unless other directions are given.) After the Sacred Host has been placed on the corporal, the priest genuflects (this is a general rule which holds outside of Mass as well, viz., genuflect before and after touching the Blessed Sacrament).

Having risen, he uncovers the chalice (the left hand on the base of the chalice, the pall placed as at the Offertory), removes from his fingers any little particles which may adhere to them by rubbing them together over the chalice (this should be done each time after touching the Blessed Sacrament), saying meanwhile *Simili modo postquam coenatum est*, and, taking the chalice in both hands at the knob (the right hand above the left, so that the chalice rests between the two closed fingers and the three free fingers of both hands), he raises it a little and replaces it on the corporal, saying the words *accipiens et hunc*, etc. At *tibi gratias agens* he bows his head towards the Blessed Sacrament; at *benedixit* he makes the sign of the cross over the chalice (about the width of the chalice) with his right hand, the left remaining at the knob of the chalice. At the words *deditque discipulis* he places his right hand on the chalice as before and his left hand at the base (thumb and index finger above, the other fingers below).

After the words *bibite ex eo omnes* he places his forearms on the altar as at the first consecration (the rubric does not forbid placing the back of the left hand on the altar to hold the chalice more firmly) and bows his head profoundly (and if necessary his body also). In this position (inclining the chalice somewhat towards himself if he likes) the priest pronounces the words of consecration over the chalice attentively, in a low voice, without interruption. (It is more dignified not to read the words from the missal but, according to the rubric of the Canon, to say them over the chalice, avoiding however the unseemly appearance of breathing into it. The priest should be solicitously mindful each day to perform the holy and august action of consecration with the greatest devotion and dignity.)

After the words *in remissionem peccatorum* he puts the chalice on the corporal, stands erect, places his hands to right and left on the corporal towards the front of the altar, genuflects reverently while saying *Haec quotiescumque feceritis*, etc., takes the chalice as before (i. e., the right hand at the knob, the left hand at the base), and raises it slowly and in a straight line for the adoration of the faithful (hence, if possible, so that the cup of the chalice can be seen above his head, his eyes meanwhile being fixed upon the chalice). Having thus momentarily held the chalice in full view of the faithful, he lowers it slowly, places it on the corporal with his right hand, and covers it with the pall (the three free fingers of the left hand meanwhile resting on the base of the chalice); then he genuflects.

Note: Regarding the consecration of other hosts mentioned above at the Offertory (cf. p. 83), the following is to be observed: The ciborium (or chalice) containing the small hosts is uncovered before the words *Qui pridie*, the custodia (lunula) containing the large host is opened, and the words of consecration are spoken over the host of the Mass as usual, with the intention directed to all the hosts. Only after the priest has shown the Sacred Host to the people and genuflected, does he cover the ciborium and close the lunula and custodia and begin the consecration of the chalice.

15. AFTER THE ELEVATION

After the Elevation the priest continues the Canon with extended hands (the thumbs and index fingers joined), quietly reciting *Unde et memores*, etc. At the words *de tuis donis ac datis* he joins his hands, places his left hand on the corporal (after the Consecration neither hand ever lies outside the corporal), and with his right hand makes three signs of the cross over the chalice and Host (as above at the beginning of the Canon), saying the words *Hostiam puram*, etc.; at *Panem sanctum* he makes a sign of the cross over the Host alone (in the same plane or in a lower one) and at *Calicem salutis* over the chalice alone.

Then he extends his hands as he did before (without first joining them) and says the *Supra quae*. At the beginning of the third prayer after the Consecration, *Supplices te rogamus*, stepping back a little, he bows his body profoundly, at the same time resting his joined hands on the altar; at the words *ex hac altaris participatione* (without first becoming erect) he kisses the altar, then stands erect, joins his hands, and, placing his left hand on the corporal, makes the sign of the cross with his right

hand over the Host at the word *Corpus* and over the chalice at the word *Sanguinem*; then, placing his left hand below his breast, with his right he signs himself with the sign of the cross, saying *omni benedictione* (touching his forehead) *caelesti* (breast) *et gratia* (the left shoulder) *repleamur* (the right shoulder); at *Per eundem Christum* he joins his hands again.

16. THE MEMENTO OF THE DEAD

At the words *Memento etiam* the priest extends his hands; when he says *in somno pacis* he joins them and raises them in such a way that the fingertips just about reach the face (*manibus ad faciem elevatis: Rit. cel.*), directs his eyes to the Blessed Sacrament, and thus makes his commemoration of those faithful departed for whom he wishes to pray, just as he did at the *Memento* of the living. Afterwards he extends his hands once more and says the *Ipsis, Domine*; at the words *Per eundem Christum D.N.* he joins his hands and bows his head (the only place in the liturgy where the priest bows at the name of Christ occurring alone, as though the departed faithful reminded him of the Savior, Who bowed His head and descended into Limbo).

17. THE NOBIS QUOQUE PECCATORIBUS

Then the priest says *Nobis quoque peccatoribus* in a medium tone of voice, at the same time striking his breast, his left hand resting on the corporal. Then, with extended hands, in a low tone he con-

tinues *famulis tuis*, etc. At *Per Christum D.N.* he joins his hands; and at each of the words *sanctificas*, *vivificas*, *benedicis*, he makes a sign of the cross over the chalice and Host together, his left hand resting on the corporal.

Then he uncovers the chalice, genuflects, reverently takes the Sacred Host between the thumb and index finger of his right hand (keeping the other three fingers extended)—he will be assisted in this action by gently pressing down the edge of the Sacred Host with the index finger of his left hand—raises the Sacred Host over the chalice, at the same time placing his left hand on the knob of the chalice, and at the august words *Per ipsum et cum ipso et in ipso* he slowly makes the sign of the cross with the Sacred Host over the chalice three times, from rim to rim of the chalice; then he makes two signs of the cross between the chalice and his breast (but not beyond the corporal), saying meanwhile *est tibi Deo Patri omnipotenti, in unitate Spiritus Sancti*. Then, holding the Sacred Host over the chalice with his right hand, he raises the chalice somewhat with his left hand (about a hand's breadth) and says *omnis honor et gloria* (the "little elevation," at which it is customary in some places to ring the altar-bell). He immediately lowers the chalice and Host, places the latter on the corporal, rubs the thumbs and index fingers of both hands over the chalice, joins them again, covers the chalice with the pall (the left hand at the base of the chalice), and genuflects.

18. THE PATER NOSTER

After the genuflection the priest keeps his hands on the corporal and says in a loud voice, *Per omnia saecula saeculorum*; then the *Oremus*, at the same time joining his hands before his breast and bowing his head to the Blessed Sacrament. Standing erect, he says *Praeceptis*, etc.; at the *Pater noster* he extends his hands and, keeping his eyes fixed on the Blessed Sacrament, says the Lord's Prayer in a loud voice. He answers *Amen* in a low tone of voice to the server's *Sed libera nos a malo*. (The new Missal, in the Canon, says *secrete* instead of *submissa voce*; hence the expression *submissa voce* still to be found in the *Rit. cel.* should be translated "in a low voice." The same holds for the *Amen* after the *Orate, fratres.*)

With his right hand, the thumb and index finger of which remain joined, the priest now draws the paten from under the corporal, wipes it moderately with the purificator (he may use his left hand if helpful), and lays the purificator next to the corporal. Then, while his left hand rests on the corporal, with his right he takes the paten between the index finger and the other fingers and holds it (with its inner side facing the chalice and its edge perpendicular to the altar) just outside (some AA. say inside) the right extremity of the corporal, saying in a low tone the prayer *Libera nos* (at an altar dedicated to the Blessed Virgin he bows to the statue or picture at the name of Mary). After the words *et omnibus Sanctis*, placing his left hand below his

breast, with the paten in his right hand he signs himself with the sign of the cross, dividing the words as follows: *Da propitius* (touching his forehead) *pacem* (breast) *in diebus* (the left shoulder) *nostris* (the right shoulder). He then kisses the paten (at the upper edge next his hand) and, continuing *ut ope misericordiae tuae*, etc., puts the paten under the Sacred Host, which at the same time he moves to the middle of the paten with the index finger of his left hand. (Then with both hands, thumbs and index fingers above the paten, the other fingers under it, he places it at the foot of the chalice; this is not prescribed but customary.)

He then uncovers the chalice with his right hand (holding the left at the base of the chalice), genuflects, takes the Sacred Host in his right hand (with the help of the left), raises it with the thumb and index finger of the right hand over the chalice, and, while holding it in his left hand, breaks it reverently with his right, dividing it from top to bottom or vice versa, and (with a low bow of the head) says *Per eundem D.N.J.C. Filium tuum*. Then he lays the right half of the Sacred Host on the paten. At the words *qui tecum vivit et regnat* he breaks off a small Particle from the lower extremity of the half in his left hand and places the larger portion beside the corresponding half on the paten, saying *in unitate*, etc.

With his left hand he now takes hold of the knob of the chalice and, while with his right he keeps the small Particle suspended over the chalice, he says in a loud voice *Per omnia saecula saeculorum*. Then

he slowly makes three signs of the cross over the chalice (from rim to rim), saying *Pax Domini—sit semper—vobiscum*. After the server has answered *et cum spiritu tuo*, the priest lets the Sacred Particle fall into the chalice and says in a low tone *Haec commixtio*, etc., bowing his head at *Jesu Christi* and rubbing his fingers over the chalice; then he covers the chalice and genuflects. During all these actions the priest stands erect without moving his head unnecessarily.

19. THE AGNUS DEI

After the genuflection the priest joins his hands and, bowing towards the Blessed Sacrament (according to *Rit. cel.* more accurately, *capite inclinato versus Sacramentum*), he says three times in a loud voice *Agnus dei qui tollis peccata mundi*, the first and second times adding *miserere nobis*, the third time *dona nobis pacem*, at these latter words each time striking his breast, keeping his left hand meanwhile on the corporal. Then he puts his joined hands on the altar and, with a medium bow of the body, keeping his eyes fixed on the Blessed Sacrament, says in a low voice the three beautiful prayers prescribed before Holy Communion.

Having finished these prayers, he genuflects and, while rising, says in a low voice *Panem caelestem*, etc. Thereupon he reverently removes the Sacred Host from the paten (either by pressing the lower edge of the Host with the index finger and thumb of his left hand so that the right hand may conveniently hold it at the upper edge, or by moving

both halves towards the lower edge of the paten directly into his left hand). Having placed the Sacred Host between the thumb and index finger of his left hand, he puts the paten between the index and middle finger of the same hand. Thus, with his left hand suspended above the corporal, he holds the Sacred Host over the paten and between the chalice and his breast (the Host assuming a semi-upright position), makes a medium bow of the body (without resting either arm on the altar), and strikes his breast thrice, each time reverently and humbly saying in a moderate tone of voice *Domine non sum dignus* and adding each time in a low voice *ut intres*, etc. He should accommodate the movement of his hand to the words.

20. THE PRIEST'S COMMUNION

With his right hand he now places one part of the Sacred Host over the other and with them makes the sign of the cross above the paten, which he holds in his left hand before his breast (the vertical and horizontal lines of the cross should not be longer than the diameter of the paten). While thus blessing himself with the Sacred Host, he says in a low voice *Corpus Domini*, etc., and at *Jesu Christi* bows his head as usual, taking care to do so while making the downward stroke of the cross.

Then he places his forearms on the altar (as at the Consecration), bows moderately, and reverently receives the Sacred Host. Thereupon he lays the paten at the base of the chalice (in case he sees or feels any particles between his fingers he brushes

them upon the paten rather than later into the chalice), stands erect, and, raising his joined hands about as high as his chin, though not touching it, he remains in adoration of the Blessed Sacrament for a short time (ordinarily for the space of a *Pater noster*; an inclination of the head is not prescribed but may be inferred from the words of the Missal).

Lowering his hands, he places the left at the base of the chalice, which he uncovers with his right, and while genuflecting he says *Quid retribuam Domino pro omnibus quae retribuit mihi*. Then, holding the paten in his right hand, he gathers the fragments which remain on the corporal (in doing which it is advisable to lift the corporal a little with the left hand; it suffices to pass the paten two or three times over the surface where the Sacred Host rested). Keeping the paten horizontal while he raises it to the cup of the chalice, he puts it into his left hand between the index finger and the remaining three and, holding it inclined over the chalice, purifies it carefully (not scrupulously) and then rubs his fingers over the chalice. To purify the paten the priest should gently rub the inner surface of the index finger or thumb of his right hand upon it, taking care that the particles, if there be any, fall into the chalice.

According to the *Rit. cel.*, it is only after the purification of the paten that the priest says *Calicem salutaris*, etc. While saying this, he holds the chalice under the knob (a very convenient position for receiving the Sacred Species), laying the left hand, which holds the paten, on the corporal. He

then makes the sign of the cross with the chalice (as before with the Sacred Host) and says *Sanguis Domini*, etc. (bowing his head at *Jesu Christi: Decr.* 2850). Reverently preserving his standing posture, he receives the entire contents of the chalice, the Precious Blood together with the Sacred Particle, holding the paten in his left hand under the cup of the chalice. Should the Sacred Particle adhere to the side of the chalice, it will be easy to receive it with the ablution. The rubric does not prescribe that the Precious Blood should be taken in one draught, but it intimates that the chalice should not be removed from the mouth of the priest until he has received all of the Precious Blood.

21. DISTRIBUTION OF HOLY COMMUNION ¹

Preliminary Remarks: Never open the tabernacle before receiving the Precious Blood (because of the danger of upsetting the chalice).

Be sure to keep the thumb and index finger joined after they have come in contact with the Blessed Sacrament.

¹ According to an Instruction of the Sacred Congregation of the Sacraments, addressed to the Most Reverend Ordinaries on March 26, 1929, when Holy Communion is distributed to the faithful, in addition to the linen communion-cloth spread before the communicants according to the rubrics, a paten should be used, which should be of silver or of gilded metal, with no engraving on the inside, and which should be held by the faithful themselves under their chins, except in those cases where Holy Communion is given by a bishop or by a prelate in pontificals, or in a solemn Mass, when a priest or deacon in attendance upon the celebrant may hold the paten under the chins of the faithful.

The faithful should be admonished to hold the paten straight, without tipping it (much less turning it over), when they hold it under their chins or pass it on to the next communicant or to the priest. Any fragments which remain on the paten after the Communion of the faithful, when it has been distributed during Mass, must be care-

If a ciborium has been consecrated during Mass, it is covered with the veil only after the Precious Blood has been received; then the tabernacle is opened, the priest genuflects, puts the ciborium into the tabernacle, genuflects again, and then closes the tabernacle. Conversely, when a ciborium has been emptied, it is not covered with the veil, even though it is not purified immediately.

Manner of Distributing:

a. If Holy Communion is to be distributed with Hosts from the tabernacle: after the Precious Blood has been consumed, the priest places the chalice towards the gospel side but not off the corporal, covers it with the pall (unless he prefers to do so after he has taken the ciborium from the tabernacle), then opens the tabernacle, genuflects, takes out the ciborium, closes the tabernacle, uncovers the ciborium, genuflects, and (as soon as the server has finished the *Confiteor*) turns and faces the people (standing somewhat towards the gospel side to avoid turning his back to the Blessed Sacrament). With joined hands he says the *Misereatur* and *Indulgentiam* in a loud voice. As he begins this second prayer he makes the sign of the cross over the communicants. Then he turns back to the altar, genuflects, takes the ciborium in his left hand, with the right hand takes out a Host (keeping the three fingers either close to the palm of the hand or extended), raises the Host somewhat above the ciborium, turns towards the people, and, standing in the middle, says in a loud voice (without, however, first raising the Host still higher and then lowering it) *Ecce Agnus Dei*, etc., and three times the *Domine, non sum dignus*, etc. Then he begins to distribute Holy Communion, starting at the epistle side. For each communicant he makes

fully brushed into the chalice with the finger; if Communion has been given outside of Mass, they should be carefully brushed into the ciborium.

It is not the mind of the Congregation to condemn the patens (of whatever form) now in use in certain churches, provided they are made of metal, are not engraved on the inside, and are suitable to catch the Sacred Particles (A.A.S., XXI, 631).

A subsequent reply of the Sacred Congregation of the Sacraments to the Bishop of Rhodéz, dated October 28, 1930, (not published in the A.A.S.) says that the Instruction does not forbid an acolyte's carrying the paten, provided he is careful not to tilt it and so lose the fragments (cf. *Ami du Clergé*, 1931, 89).

the sign of the cross over the ciborium with the Host, says the *Corpus Domini nostri Jesu Christi*, etc. (bowing his head), and places the Host on the communicant's tongue. Having finished distributing Holy Communion, the priest returns to the altar (without reciting *O Sacrum Convivium*, etc.), places the ciborium on the altar, genuflects, covers the ciborium, places it in the tabernacle, genuflects again, closes the tabernacle, puts the altar-card in its proper place, and (without giving any blessing) continues the Mass.

b. If Holy Communion is to be distributed with Hosts on the paten (i. e., consecrated during Mass): having received the Precious Blood, the priest puts the paten at the base of the chalice. He then genuflects, places the Hosts (or Host) on the paten, and genuflects again before he turns around to say the *Misereatur* and the *Indulgentiam* (as above in a.); he turns to the altar, genuflects, takes the paten in his left hand between the index finger and the other three fingers, and, taking one of the Hosts in his right hand, turns to the people, etc. (as above). After distributing Holy Communion, which in this case usually occurs at the altar (for the benefit of the servers), the priest turns to the altar without genuflecting. Then with the paten he purifies the place on the corporal where the small Hosts were lying, and purifies the paten over the chalice. One may, in the present case, omit the purifying of the corporal before receiving the Precious Blood and after having distributed Holy Communion purify the entire space where the large Host and the small Hosts were. The priest then continues the Mass.

c. For the distribution of Holy Communion outside of Mass (also before or immediately after Mass), cf. below, p. 353.

22. PURIFICATION AND ABLUTION

After partaking of the Precious Blood the priest says in a low voice the *Quod ore sumpsimus*, meanwhile extending the chalice over the altar (or outside the altar if necessary) towards the server, who pours into it some wine. (The rubric does not prescribe a short pause after the reception of the Precious Blood as in the case of the Sacred Host. Instead, it would seem, the priest says the prayer *Quod*

ore sumpsimus. He may, however, pause momentarily before saying the latter prayer so as not to be compelled to speak immediately after receiving the Precious Blood.) He remains standing at the middle and receives the wine just as he did the Precious Blood, i. e., holding the paten below the cup of the chalice (AA.).

Then he takes the cup of the chalice with the last three fingers of both hands, places his thumbs and index fingers somewhat into the chalice, and according to general usage carries it thus to the epistle side, where the server pours wine and water over thumbs and index fingers (which should now be separated). Turning a little towards the middle, he puts the chalice on the altar, takes the purificator in his left hand, and wipes his fingers. While performing these actions he says the entire prayer *Corpus tuum*, etc. He attends to the wiping of his fingers entirely at the epistle side or on his way to the middle.

Arrived at the middle, he lays the fold of the purificator evenly over his left hand between the thumb and the index finger and then places the hand with the purificator on the corporal, meanwhile holding the chalice with his right hand under the knob. Having lifted it to his mouth, he holds the left hand with the purificator under the cup of the chalice (if necessary, before receiving the ablution, he gently rotates the contents against the sides of the cup). Afterwards he wipes his mouth with the purificator, meanwhile placing the chalice on the corporal.

He then dries the chalice. (To avoid bending it, he holds the cup between the thumb and fingers of his left hand. He wipes both its inner and outer surfaces, first with one side of the purificator and then with the other. The chalice should be thoroughly dried both inside and outside, not hastily or violently, which would betoken irreverence and prove harmful to the chalice.)

The priest now places upon the chalice the extended purificator, the paten, and the pall (the little spoon, if used, is placed upon the purificator). The chalice is usually placed next to the corporal at the gospel side. With both hands the priest then folds the corporal, first the front part over the middle, then the back fold over this, next the right side over the middle and finally the left side over the latter. Taking the burse with his left hand, he places the corporal just as it lies into the burse, so that the openings of both coincide (cf. above, p. 71). Taking the veil in both hands he places it over the chalice, making sure that the latter is entirely covered in front. Finally he puts the burse, with the closed side towards himself, on top of the veil; then, taking the chalice with his left hand at the knob and laying his right hand on the burse, he places the chalice in the middle of the altar. Though not necessary, it is convenient to keep the cross or image at the base of the chalice turned to the front. This furnishes a certain sense of security in pouring the wine and water into the chalice and in receiving its contents, especially when the latter is interrupted by the distribution of Holy Communion.

Purifying a Ciborium. Precise regulations are wanting; hence the A.A. suggest various methods. The following points are suggested:

- a. In this case also the General Rule holds: First consume the Precious Blood; then proceed to the purification.
- b. Since experience proves that small particles easily adhere to the moist sides of the chalice, it is advisable, after receiving the Precious Blood, to have the server pour wine into the chalice as usual. Then, taking the ciborium in his left hand, the priest gathers together all the particles in the ciborium by means of his index finger and, holding the ciborium over the chalice, brushes them into it. This operation may be repeated if necessary. He then rubs together his thumb and index finger over the chalice to remove any particles which may adhere and takes the ablution. Next he holds the ciborium as he would the chalice and has the server pour wine and water over his fingers, wipes his fingers with the purificator, places the ciborium at the middle of the altar, rinses it by rotating it carefully, and then pours the wine and water from it into the chalice (if possible over the part of the ciborium where the particles were gathered together). After receiving the ablution from the chalice, he purifies the chalice and then the ciborium, puts the latter, without its veil, to one side, and covers the chalice as usual. It is proper after the Mass to substitute a clean purificator for the one just used to purify the ciborium.
- c. Others prefer to pour wine into the ciborium without first having gathered the particles and then, rinsing it carefully, to pour the wine into the chalice. Having received the wine from the chalice, the priest has the server pour wine and water over his fingers into the ciborium and then, with the moistened index finger, washes the upper part of the ciborium completely round the rim. Then he dries his fingers and proceeds with the Mass as above.
- d. Smaller ciboria or such as have contained only a few Hosts may be sufficiently purified without wine or water by simply collecting the loose fragments with the dry index finger and putting them into the chalice after wine has been poured into it.
- e. If the priest has only one ciborium at his disposal and consequently has consecrated new Hosts on the corporal or in a second chalice, he may purify the ciborium, after it has been emptied, in the shorter way indicated under c. above; he then has the server pour wine into it, rotates it, pours the wine into the chalice, and immediately dries the ciborium (keeping the thumbs and index fingers joined). Then he genuflects, transfers the Hosts from the corporal

or second chalice to the ciborium, covers it, purifies with the paten the part of the corporal where the Hosts lay, purifies the paten over the chalice as above in d., receives the purification from the chalice, puts the ciborium into the tabernacle (genuflecting before and after doing so), and proceeds to the ablution of the chalice as usual.

Purifying a Lunula. The large Host in the lunula is consumed only after the Precious Blood has been received. It is taken out of the lunula and placed on the paten, broken reverently over it, and consumed (without any prayer) just as is the large Host at Mass. After a few moments the priest takes the lunula into his left hand and purifies it over the chalice, according to its construction tapping it gently or stroking his fingers over its surface and round its rim. Afterwards he purifies the paten over the chalice.

Binating. The new Missal gives detailed instructions for All Souls' Day and Christmas. For particular cases (when a second Mass is to be said later or in another church) the instruction of the *Rit. Rom.* is the authoritative method.

- a. In all cases, even when the priest is to say a second Mass immediately (or even a third, as on All Souls' and Christmas), he does not purify the chalice after receiving the Precious Blood (nor apply the purificator to his mouth), but places the chalice on the corporal, covers it with the pall, and, standing at the middle of the altar with hands joined, says the *Quod ore sumpsimus*. Then he washes his fingers in the little vessel of water placed upon the altar, saying *Corpus tuum*, etc., and wipes them. Then he removes the pall from the chalice and arranges it as usual, i. e., he lays the purificator over the chalice (without pressing it into the cup and without putting the spoon into it), on the purificator the paten with a fresh host, over this the pall, and finally the veil without the burse. Thus the chalice remains upon the corporal. No genuflection is made before it, though a few drops of the Precious Blood may have remained in it (*Decr.* 1772 ad 7).

- b. At the Offertory of the following Mass the priest lifts the veil off the chalice and places the latter slightly towards the epistle side but not off the corporal. After offering the Host he takes the chalice (without wiping it), raises it a little above the corporal, carefully pours wine and water into it, and, without wiping the inner part of the cup, offers it as usual. The same is done at the third Mass on All Souls' and Christmas.

- c. After the distribution of Communion of the last Mass the priest may take the water used to purify his fingers in the preceding Masses and either pour it into the chalice

with the ablution of the last Mass or, leaving it on the altar, pour it into the *sacrarium* after he has finished his thanksgiving.

d. In case the second Mass does not follow the first immediately but is said later (the usual case of bination), the priest leaves the chalice on the altar without purifying it (or for greater security he may put it into the tabernacle) if the church has no sacristy; otherwise he carries it to the sacristy and, putting it on a corporal or pall in an appropriate place of safe-keeping, locks the latter. At the second Mass he takes the chalice to the altar and places it on the corporal which has remained unfolded on the altar.

e. In case the second Mass is said in another church the following is to be observed: At the end of the first Mass (after the prayers at the foot of the altar) the priest, at the middle of the altar, uncovers the chalice entirely and, holding the paten under his chin, receives the drops of the Precious Blood which have collected at the bottom of the cup. Then, without wiping either the chalice or his mouth, he takes the water cruet from the server and pours into the chalice as much water as it contained wine before, pours the water into the small vase, wipes the chalice with the purificator as usual, covers it, and carries it to the sacristy. For the following Mass he may use either this or another chalice. The water in the ablution vase may either be taken at Mass the next day, along with the ablution, or be poured into the *sacrarium*.

23. THE COMMUNION AND POSTCOMMUNION

After the chalice has been arranged the priest, with hands joined, goes to the missal, which the server has meanwhile carried to the epistle side, and reads the Communion in a loud voice. After opening the missal at the Postcommunion he goes to the middle, kisses the altar, stands erect, turns to the people, says (as after the *Gloria*) *Dominus vobiscum*, returns to the missal and reads the Postcommunion just as he did the Oration (or Orations) in the early part of the Mass, keeping the

same number and order. (For the *oratio super populum* during Lent, cf. p. 270.)

If the last Gospel is to be read from the missal, the priest leaves it open and the server immediately carries it to the gospel side. Otherwise he closes the missal (the edge turned towards the cross according to custom) and, with hands joined, goes to the middle, kisses the altar, turns round to the people, and says *Dominus vobiscum* and, with hands joined, *Ite Missa est*. If the *Gloria* has not been said, he does not say *Ite, Missa est*; but after the *Dominus vobiscum*, turning left, he refaces the altar and, standing erect, with hands joined, says *Benedicamus Domino*. Then he places his joined hands upon the altar and, according to the *Ordo Missae*, bowing (more accurately, *capite inclinato*, according to the *Rit. cel.*), says in a low voice the prayer *Placeat tibi*.

24. THE BLESSING AND LAST GOSPEL

Then he kisses the altar, takes an upright position, and directs his eyes to the cross, at the same time extending, elevating, and joining his hands, and saying in a loud voice, *Benedicat vos omnipotens Deus* (at *Deus* a profound bow of the head is made). Then with his hands joined and eyes cast down, he turns to the people and gives them the blessing with a single sign of the cross as follows: He holds his left hand (with fingers extended) below his breast, raises his right hand as high as his forehead (the fingers extended upward and the edge of his hand directed towards the people), lowers it to his breast,

saying *Pater et Filius*, raises it to his left shoulder, and then moves it to his right shoulder, saying *et Spiritus Sanctus*.

Then completing the circle, with his hands joined, he approaches the gospel side, where, standing obliquely to the altar (as at the first Gospel: *Decr.* 3792 ad 5), he says in a loud voice *Dominus vobiscum* and *Initium (Sequentia) s. Evangelii*, etc., making with his thumb a small sign of the cross on the altar (or on the missal if reading from it) and then the small triple cross on forehead, lips, and breast. While making the cross on the altar he rests his left hand on the altar (or on the missal if the cross is made on it) and then he rests his hand on his breast while making the small triple cross upon himself. With hands joined he reads the last Gospel in a loud voice. If a genuflection is to be made, he places both hands on the altar, genuflects in the direction in which he is facing, rises, and joins his hands again. The text of the last Gospel is not kissed, but the priest (after closing the missal, with its edge towards the cross) goes immediately to the middle, bows to the cross, descends to the bottom step (or he may kneel on the top step), kneels with hands joined, and says the prayers prescribed after low Mass.

Note: Pope Pius XI has ordained¹ that these prayers, prescribed by Leo XIII, and those recommended by Pius X to be recited after private Masses, should be said for Russia in order that peace and freedom to profess the faith may be restored to the people of that country. Bishops and priests are enjoined to urge the people to bear this intention in mind, and frequently to recall it to them.

¹ Allocution, June 30, 1930 (A.A.S., XXII, 301).

These prayers may be omitted (*Decr.* 4305) not only after conventional Mass (*Decr.* 3697) and the privileged Mass of the Sacred Heart on First Fridays (*Decr.* 4271), but also on other similar occasions:

1. whenever a low Mass is said with some solemnity (First Communion, Confirmation, nuptial Mass, and the so-called community Mass on Sundays and holy-days in religious communities, since some authors do not consider this Mass to be a *Missa stricte privata*: cf. *Ephem. Liturg.*, 1899, p. 114 sq., and the two decrees given there, 3059 ad 7 and 3065);

2. when, after a low Mass, the priest, without leaving the sanctuary, immediately performs some liturgical function or pious exercise, e.g., Benediction of the Blessed Sacrament or prayers prescribed by the bishop. Holy Communion after Mass, however, may be distributed only after the prayers after Mass have been said (*Decr.* June 2, 1916. This decree, however, is not contained in Appendix II of the official collection of Decrees, S.R.C., published in 1927). According to a recent decision (*Decr.* 4366) the prayers after Mass may be omitted on first Fridays when the Mass of the Sacred Heart is impeded by a feast of Our Lord, e.g., the Friday before Pentecost.

When the prayers are ended the priest rises, ascends the altar-steps, with his left hand takes hold of the back part of the chalice, turns the covered front of the chalice away from him, puts his right hand on top of the burse, bows his head profoundly as in the analogous case at the beginning of the Mass, and descends the steps at the middle of the altar; then, facing about to his left, he genuflects *in plano* if the Blessed Sacrament is in the tabernacle, otherwise he makes a profound bow of the body (according to the prescriptions of the Missal), receives his biretta from the server, puts it on, and returns to the sacristy by the route by which he came. If the sacristy is located behind the altar, he returns by the epistle side (cf. 2. above, p. 73). The *Benedicite* and the other prayers of thanksgiv-

ing are, according to common opinion, not of obligation, but very much recommended. Arrived at the sacristy, the priest makes the same series of bows as he did on leaving it. He then takes off the vestments in the reverse order to that in which he vested (stole, maniple, and amice are kissed again). Then "the priest retires to give thanks to the exalted Guest Who has entered into his soul with such a condescending love" (St. Alphonsus de Liguori, *De caerem. Missae*, last sentence).

25. REQUIEM MASSES

Requiem Masses differ from the ordinary low Mass in the following points:

a) The psalm *Judica* is omitted; after the antiphon *Introibo* the priest immediately says *Adiutorium nostrum* and all that follows it.

b) At the Introit the priest does not bless himself but with extended right hand makes the sign of the cross over the missal, the left hand resting on the altar (*Decr.* 2572 ad 25).

c) Neither the *Gloria in excelsis* nor the *Credo* is said.

d) Before the Gospel the *Munda cor* alone is said (not the *Iube Domine* nor *Dominus sit*, etc.). At the end of the Gospel the missal is not kissed, nor is the prayer *Per evangelica dicta* said (*Decr.* 2956 ad 10). The server however answers *Laus tibi, Christe*.

e) At the Offertory the water is not blessed, though the prayer *Deus qui humanae substantiae* is said as usual.

f) The *Gloria Patri* is omitted at the end of the psalm *Lavabo*.

g) In the Canon there are no bows made at the mention of Saints as in other Masses, but the bows at the name of Mary and of the Pope remain.

h) At the *Agnus Dei* the priest folds his hands (without placing them on the altar) and bows his head. Instead of *Miserere nobis* he inserts the words *Dona eis requiem*; instead of *Dona nobis pacem*, the words *Dona eis requiem sempiternam*. He does not strike his breast.

i) The first Communion prayer (and in a solemn Mass the *Pax*) is omitted.

j) Instead of *Ite, Missa est* the priest, facing the altar but standing erect, says *Requiescant in pace* (always in the plural: *Decr.* 1611). Then he says the *Placeat* as usual, kisses the altar, and, without giving the blessing, turns directly to the gospel side to read the last Gospel.

26. DE DEFECTIBUS MISSAE

The Missal gives a detailed instruction immediately after the *Ritus Servandus in Celebratione Missae* regarding defects that may occur during Mass. It is very desirable for a priest to read through them from time to time so that, should any of the described circumstances arise, he may know how to conduct himself with quiet dignity. Thus, should the priest discover at Communion that at the Offertory he has poured water into the chalice instead of wine, let him turn directly to the section *De Defecti-*

bus of the Missal, calmly read tit. IV, n. 5, and act accordingly.

It may happen occasionally that while distributing Holy Communion a priest drops a Sacred Host on the communion cloth or on the floor. Should the Sacred Host fall on the communion cloth, there is practically nothing to be done but to pick it up, put it in the ciborium, and continue distributing Holy Communion. Should a Sacred Host fall on the floor, the priest should at once reverently pick it up, put it into the ciborium, cover the spot immediately with a purificator, and after Mass wash the spot with water and dry it with the purificator.

B. SHORT REVIEW OF CEREMONIES

1. BOWS

a. Low Bows of the Body:

1) Low bows at the foot of the altar:

If the Blessed Sacrament is present, a low bow of the body is made at the *Confiteor* only. If the Blessed Sacrament is not present, there are four low bows of the body:

- a) on arriving at the altar;
- b) before starting the prayers at the foot of the altar;
- c) at the *Confiteor*;
- d) before leaving the foot of the altar at the end of Mass (*Rubr. nov.*).

2) Low bows in the middle of the altar (three):

- a) during the *Munda cor*;

b) from the words *Te igitur to petimus* (when the priest kisses the altar);

c) at the words *Supplices te rogamus*.

b. Medium Bows of the Body:

1) after the *Confiteor*, from *Deus, tu conversus* to *Oremus* inclusively;

2) during the prayer *Oramus te, Domine* to *quorum reliquiae*;

3) during the prayer *In spiritu humilitatis*;

4) during the prayer *Suscipe, sancta Trinitas*;

5) at the *Sanctus* to the *Benedictus* exclusively;

6) during the three prayers after the *Agnus Dei*;

7) at the *Domine, non sum dignus*;

8) while the priest receives the Sacred Host.

c. Low Bows of the Head:

1) to the cross or picture before leaving the sacristy;

2) to the cross before descending the steps for the prayers at the foot of the altar (according to Roman usage a bow is made in the analogous case at the end of Mass, before leaving the altar after the last Gospel; also when the celebrant passes the middle of the altar,¹ e. g., when he carries the book himself or when he goes to the gospel side to read the Passion, he bows while passing before the cross);

3) in the *Gloria* at the words *Deo, Adoramus*

¹This holds even if the Blessed Sacrament is exposed (*Decr.* 4198 ad 12); hence no genuflection.

te, Gratias agimus tibi (these words only), *Jesu Christe, Suscipe deprecationem nostram, Jesu Christe*;

4) whenever during the Mass the Holy Name of Jesus occurs, or *Jesus Christus, Gloria Patri, or Oremus*;

5) in the beginning of the *Credo* at the word *Deum*, at *Jesum Christum*, and towards the end at *Simul adoratur*;

6) in the Preface at the words *Deo nostro* of the *Gratias agamus*;

7) in the *Memento* for the living (in the *Memento* for the dead the fixing of the celebrant's eyes upon the Sacred Host answers the purpose of a bow);

8) during both Consecrations: a) at the words *tibi gratias agens*; b) during the very words of the Consecrations;

9) at the words *Per eundem Christum D.N.* after the *Memento* for the dead (but not at the following words, *Nobis quoque peccatoribus*);

10) during the threefold *Agnus Dei* (*Rit. cel.*, X, 2);¹

11) at the prayer *Placeat tibi* before the blessing (*ibid.*, XII, 1);

12) at the word *Deus* of the blessing;

13) in the sacristy, to the cross; *laudabiliter a*

¹ The more general expression of the Canon, *inclinatus Sacramento*, as well as *inclinat se* previous to the prayer *Placeat*, does not apparently contradict what has been said, according to the rule of interpretation: *Lex generaliter loquens limitatur per aliam legem specialiter loquentem* (*Reiffenstuel*, I, l. 1. *De reg. Interpret.*, n. 399).

slight bow is made to the priest who is about to say the next Mass.

For the rest the posture of the body should be erect, as the Missal in various places ordains: e. g., *procedit erecto corpore* (to the altar); *erectus incipit Missam*; *stans erectus dicit: "Acceptit panem"*; *stans erectus dicit: "Simili modo."*

2. POSITION OF THE HANDS

a. The priest is always to join his hands before blessing anything if the left hand is not otherwise occupied. While blessing the object with his right hand he places his left hand upon the altar (*Rit. cel.*, VII, 5; III, 5).

b. As often as the priest bows his body or head while reciting a prayer at the middle of the altar, he places his joined hands upon the altar, except at the *Munda cor, Sanctus*, the threefold *Agnus Dei* in Masses for the dead, and at the beginning of the *Agnus Dei* in any Mass.

c. The simultaneous extension and raising of the hands, followed by their lowering, is prescribed at the *Gloria; Credo; Veni, sanctificator; Te igitur*; at the words *fiat dilectissimi Filii tui D.N.J.C.* and *Benedicat vos*. In all other cases the hands are extended and joined without being raised, e. g., at the *Oremus* introducing the orations. The hands are not extended beyond the sides of the breast, or the wrists elevated above the breast (except, of course, at each Elevation after Consecration).

d. It is neither prescribed nor forbidden to make the sign of the cross at different planes of eleva-

tion when blessing the host and chalice separately.

3. POSITION OF THE EYES

a. According to the *Rit. cel.*, the priest should keep his eyes cast down:

- 1) when approaching or leaving the altar;
- 2) when, facing the people, he says *Dominus vobiscum* and *Orate, fratres*; also at the blessing towards the end of the Mass.

b. At the *Oremus*, *Gloria*, and *Credo*, the raising of the eyes is not prescribed, but a bow of the head only.

c. The priest raises his eyes to heaven (i. e., to the cross) nine times (*Decr.* 2960 ad 3):

- 1) at the beginning of the *Munda cor*; then in all the prayers of the Offertory at the middle of the altar except the prayer *In spiritu humilitatis*: therefore,
- 2) at the beginning of the *Suscipe, sancte Pater*;
- 3) during the whole of the prayer *Offerimus tibi*;
- 4) at the beginning of the *Veni, sanctificator*;
- 5) at the beginning of the *Suscipe, sancta Trinitas*;
- 6) at the words *Deo nostro* of the *Gratias agamus*;
- 7) at the beginning of the *Te igitur*;
- 8) at the words *elevatis oculis* before the Consecration;
- 9) at the words *Benedicat vos* of the blessing at the end of Mass.

d. At the elevation of the Sacred Host and chalice the priest's eyes should be directed to each. In fact his eyes should never remain closed, for he is the sole guardian of the Blessed Sacrament while it is present on the altar (AA.).

e. On three occasions the priest keeps his eyes fixed some time on the Blessed Sacrament:

- 1) during the *Memento* for the dead;
- 2) during the *Pater noster*;
- 3) during the three prayers after the *Agnus Dei*.

4. THE VOICE

The priest uses three tones at Mass: loud, medium, and low. The medium tone is used twice before and twice after the Consecration: before, at the words *Orate, fratres* and during the *Sanctus*; after the Consecration, at the words *Nobis quoque peccatoribus* and during the threefold *Domine, non sum dignus*. The rest is either in a loud tone or low, according as the Missal prescribes.

Such is the generally accepted view of the authors, who base their opinions on the expressions of the *Rit. cel.* When the Missal (*Rubr. gen.*, XVI) specially treats of the voice, it distinguishes only two, the loud and the low tones of voice. The priest is to say the prayers marked "loud" in a moderate and dignified tone; the low tone of voice is such "that the Celebrant can hear his words, but not be heard by the by-standers."

As regard the high Mass, cf. pp. 193, 206.

APPENDIX I

THE ASSISTANTS AT A LOW MASS OF A BISHOP

According to the *Caer. Ep.* (I, c. 29, n. 2), it is quite becoming that at least two priests (or clerics, of whom one, if not both, is in Major Orders) should assist a bishop at a low Mass. This attendance on the bishop will sometimes have to be performed by a priest with two acolytes.¹ We shall first treat of the functions of two assistants (A.) and then briefly those of one assistant.

General Observations: 1. In presenting an object, e. g., the stole, chalice, etc., the object is kissed first and then the ring of the bishop; however, the object, e. g., maniple, is not kissed on the cross (where the bishop kisses it) but near it.

2. The bishop washes his hands three times: before vesting, at the *Lavabo*, and after the ablutions; he removes his ring each time.

3. In his own diocese the bishop wears the mozetta for Mass; in a strange diocese the mantelletta, each over the rochet.² Besides this there are no other *pontificalia*, except the pectoral cross and ring.

4. All the assistants genuflect before the cross of the altar just as they do at high Mass at the side altars; likewise before the diocesan bishop. By the latter genuflection, as De Herdt aptly remarks (II, n. 43, 3), the bishop is not brought into comparison with the cross, but with the rest of the clergy, whom he excels in dignity and by the marks of esteem due to his office.

Preparations: 1. In the middle of the sanctuary is a *prie-dieu* with cushions, one for the arms and the other for the knees; on the *prie-dieu* are the canon and the bugia (hand-candlestick), lighted. (After the preparatory prayers, the canon is placed on the altar in place of the middle altar-card; the three altar-cards are not on the altar. If there is

¹ If a cleric in Major Orders is wanting, one who has received the tonsure may, according to the decision of the S.R.C. (*Decr.* 4181), assist the bishop, provided the limitations mentioned on p. 159 be observed.

² *Mozetta*: a cape with hood attached, worn over the shoulders, and buttoned on the breast; *Mantelletta*: a garment open in front and extending to the knees, with side apertures for the arms to pass through; *Rochet*: a tunic made of fine, white linen, reaching to the knees, similar to a surplice, but with narrow sleeves; *Zucchetta*: a skull-cap worn by bishops and other dignitaries.

no canon at hand, a missal is placed upon the *prie-dieu*, but only for the preparatory prayers; and in this case the altar-cards are placed on the altar as usual.)

2. There are usually four lighted candles on the altar, though (according to the *Caer. Ep.*, *ibid.*, n. 4) two are sufficient on minor feasts.

3. On the altar-table (middle) are the vestments in this order:

- a. chasuble;
- b. stole;
- c. for a *Requiem* Mass, maniple; otherwise, maniple beside the stole on the gospel side;
- d. cincture;
- e. alb, arranged;
- f. amice, arranged.

4. On the credence table are:

- a. chalice, fully prepared;
- b. (silver) ewer, towel;
- c. cruets;
- d. one or two (silver or glass) dishes for the zucchetto, or, as demanded, for the ring or pectoral cross.

1. Function with Two Assistants (1A., 2A.).

Nothing definite is prescribed for the separate individuals (*Caer. Ep.*, *ibid.*, n. 5). We are following particularly the treatment of the matter by Martinucci and Fortescue (*The Ceremonies of the Roman Rite*, London, 1920).

The assistants call for the bishop; at the entrance of the church two acolytes are stationed, one with holy water. The 1A. presents the aspergill to the bishop, kissing first the aspergill, then the bishop's ring; the bishop sprinkles himself and the surrounding faithful, who kneel during the aspersion. The assistants then accompany the bishop to the *prie-dieu*, the 1A. at his left side, the 2A. at his right, and remain thus standing beside him while he recites the preparatory prayers; the 1A. holds the bugia, the 2A. assists at the book. The bishop alone says the prayers.

After the preparatory prayers the 1A. carries the canon to the altar; the 2A., the bugia to the open missal. Meanwhile the bishop places himself before the altar-steps; the 1A. receives his pectoral cross and puts it upon the altar (or in a glass dish, if prepared). The bishop removes the mozetta (or mantelletta, if so vested). The mozetta of the bishop in his own diocese is placed upon the *prie-dieu*, its hood turned to the altar; the mantelletta is folded, and placed upon the *prie-dieu*. The bishop again receives his biretta, the acolytes present the water for the bishop to wash his hands, and the 2A. presents the towel; all kneel. After

washing his hands the bishop takes off his biretta and the 1A. places it upon the *prie-dieu*; the biretta is returned to the bishop only after his vestments have been removed at the end of Mass (for he never wears it while vested for Mass).

Vesting of the bishop: the 2A. takes the amice from the altar and presents it to the 1A., who extends it to the bishop to kiss; the other vestments are presented in order, except that the pectoral cross precedes the stole in vesting.

At the prayers at the foot of the altar, the 1A. kneels at the bishop's right, the 2A. at his left; the assisting canons also kneel. In the *Confiteor* the words *tibi (te)*, *Pater* are used, not *reverendissime*. The 2A. (if it is not a *Requiem* Mass) keeps the maniple in readiness, rises while the bishop recites the *Indulgentiam*, and after the sign of the cross presents the maniple to the bishop to kiss and adjusts it on his left arm.

As the Mass proceeds the 1A. will be for the most part at the bishop's right, assisting at the book and holding the bugia (if the latter action is difficult, he places the bugia on the altar). The 2A. stands at the bishop's left at the Introit, the Orations, and the Epistle; he steps back somewhat when the bishop comes to the middle of the altar for the *Munda cor*, carries the book to the gospel side, the 1A. carrying the bugia; both 1A. and 2A. genuflect in the middle; the 1A. proceeds with the bugia to the left of the bishop, the 2A. to his right. At the end of the Gospel both so raise the missal that the bishop may kiss the beginning of the sacred text conveniently. All then proceed to the middle.

If the *Credo* is not recited, the 2A. immediately carries the chalice with all its appurtenances to the altar; if the *Credo* is said, he does this after the *Et incarnatus est*. He then spreads the corporal. After the Offertory he uncovers the chalice and attends to all that the D. and S. do at solemn Mass (uses *Benedicite*, *Pater reverendissime* for the blessing of the water). After *Veni, sanctificator* he places the canon instead of the altar-card at the epistle side. The acolytes attend to the washing of the hands; the 1A. removes the bishop's ring, presents the towel to him with his right hand, then replaces the ring; the 2A. holds the canon for the bishop, but carries it back to the middle of the altar for the *Suscipe, sancta Trinitas*. At the end of the *Secreta* the 2A. puts the canon (with Preface marked) on the book-stand (the 1A. having removed the missal and placed it upon the altar or credence table). The 2A. returns to the right of the bishop, removes the zucchetto at the beginning of the Preface, and puts it on the silver dish, which the Ac. then carries to the credence table.

At the *Sanctus* (according to the emphatic declaration of the *Caer. Ep.*, *ibid.*, n. 6 and 7) an Ac. with lighted torch (candle) is to kneel at each side of the altar and remain there until after the Communion.

Before the Consecration, at about the *Qui pridie*, both assistants kneel at the edge of the platform behind the bishop (1A. leaves the bugia on the altar); they hold the chasuble at the Elevations and rise after the bishop has genuflected the second time at the first Consecration; the 2A. uncovers the chalice while the 1A. turns the page of the canon if necessary; then both kneel as before and rise after the Elevation of the Chalice; the 2A. places the pall on the chalice while the 1A. attends to the canon. Both make all the genuflections with the bishop.

At the *Pater Noster*, *Communion*, etc., the 2A. performs his part as is usually done at solemn Mass. After the genuflection before *Domine, non sum dignus*, both assistants kneel as they did at the Consecration. The 2A. then proceeds to the right of the bishop to uncover the chalice; the 1A. goes to the book. After the bishop has consumed the Precious Blood (hence no delay until after the ablution: S. C. Consist., May 2, 1910) the 2A. replaces the bishop's zucchetto, which an acolyte has brought from the credence table. The 1A. again places the canon in the middle of the altar and the missal on its stand, and transfers this with the bugia to the epistle side. Here the 2A. attends to the last washing of the bishop's hands. The 1A. remains on the epistle side and assists the bishop at the book. The 2A. goes to the gospel side, wipes and covers the chalice, and carries it to the credence table; then he goes to the left of the bishop.

At the bishop's blessing the two assistants kneel at the edge of the platform and answer the *Sit nomen Domini, Adiutorium nostrum*, and *Benedicat vos*. At the last Gospel the 2A., at the bishop's left, holds the canon, while the 1A. is at his right with the bugia. After Mass they help the bishop to unvest before the steps of the altar; the vestments are again placed upon the altar. The bishop then receives the mozetta (or mantelletta) and the pectoral cross and kneels at the *prie-dieu*; the 1A., with the bugia, takes his position at the left of the bishop, while the 2A. holds the canon before him; both remain standing. When the bishop finishes his thanksgiving, the 2A. closes the canon and both assistants accompany the bishop to the church-door or to the sacristy.

If the bishop distributes Holy Communion, the 2A. opens the tabernacle, but the bishop himself takes out the ciborium and later returns it to the tabernacle. Therefore neither of the assistants wears a stole during the entire function

(AA.), but both kneel, the 1A. at the gospel side, the 2A. at the epistle side, and (bowing) they say the *Confiteor*; at the distribution of Holy Communion the 1A. at the right of the bishop holds the paten; the 2A. accompanies the latter at his left. The bugia remains at the altar.

II. Function with One Assistant

The assistant allows the acolytes to attend to many details of the function. At the preparatory prayers an Ac. holds the bugia and places it afterwards on the altar next to the canon, which the other Ac. has put in the middle of the altar. While the bishop is vesting, an Ac. takes the vestments from the altar and presents them to the assistant.

During the prayers at the foot of the altar, the assistant kneels at the bishop's left, makes the responses, rises at the *Indulgentiam*, kisses the maniple, presents it for the bishop to kiss, and fixes it upon the bishop's arm. Then he kneels again. As the bishop ascends the altar, the assistant goes to his right and, proceeding to the missal, points out the Introit. He stands at the bishop's right during the *Gloria*, but he does not recite it with him. He goes again to the missal at the right of the bishop, pointing out the Orations and the Epistle, and turning the pages. He holds the bugia when he is thus at the missal if it can be conveniently done.

While the bishop is saying the *Munda cor*, the assistant transfers the bugia to the gospel side and, standing at the left of the bishop, points out the beginning of the Gospel. At the end of the Gospel he raises the missal for the bishop to kiss and moves the book-stand towards the center of the altar.

If there is a *Credo* the assistant stands at the bishop's left until after the *Et incarnatus est*. Then he goes to the credence table, takes the chalice and its appurtenances, and brings them to the altar at the bishop's right. If there is no *Credo* he goes to the credence table to get the chalice immediately after the Gospel. He then spreads the corporal and unveils the chalice, and in general conducts himself as the D. at solemn Mass, presenting the paten, purifying the chalice, pouring the wine and water (*Benedicite, Pater reverendissime* for the blessing of the water), and presenting the chalice. He covers the chalice after the *Offerimus tibi* and covers the paten with the purificator. After the *Veni, sanctificator* he moves the canon to the epistle corner for the *Lavabo*, assisting at the washing of the bishop's hands. He moves the canon to the middle of the altar again and goes to the bishop's left, where he assists at the missal, pointing out the Secrets and turning the pages.

At the end of the Secrets, the assistant places the canon on the book-stand (removing the missal, which an Ac. carries to the credence table) for the Preface. He assists at the book until the *Qui pridie*, when he goes to the bishop's right and kneels for the Consecration, holding the chasuble at the Elevation. He uncovers the chalice, kneels again, and rises immediately after the Elevation of the Chalice, covers the chalice again, and genuflects with the bishop. He then returns to the missal, genuflecting *in termino ad quem*, and assists there until the *Pater noster*, when he returns to the right of the bishop (genuflecting *in termino a quo* and *ad quem*), purifies the paten, and presents it to the bishop with the usual *oscula*. He remains at the bishop's right, uncovering and covering the chalice as necessary, and bowing as the bishop receives the Sacred Species.

If Holy Communion is to be distributed, the assistant opens the tabernacle-door, but the bishop himself removes the ciborium from the tabernacle (and replaces it again later). During Holy Communion the assistant holds the paten. As soon as he has closed the tabernacle after Communion (or if Holy Communion is not distributed, as soon as the bishop has consumed the Precious Blood), he replaces the bishop's zucchetto and then pours the ablutions. He then replaces the missal on the stand, placing the canon at the center of the altar, and transfers the bugia to the epistle side. He assists at the washing of the bishop's hands, pouring the water. An acolyte in the meantime moves the missal.

The assistant then goes to the middle of the altar, purifies and covers the chalice, and takes it to the credence table. He then assists at the missal, kneels on the top step for the blessing, and, standing at the bishop's left, holds the canon and bugia during the last Gospel. He descends from the altar with the bishop, assists in removing the vestments (which the acolytes replace upon the altar) and in arranging the mozetta and the pectoral cross, and during the bishop's thanksgiving stands at his left, holding the bugia. He accompanies the bishop from the church, walking at his left.

APPENDIX II

LOW MASS SAID IN THE PRESENCE OF A BISHOP

1. If the bishop attends low Mass in his ordinary costume (without rochet and mozetta), the C., with head covered, makes a profound bow to him while going to or returning from the altar; for the rest the Mass is the same as though no bishop were present.

2. If the bishop in his own diocese assists in rochet and mozetta (cf. p. 120), and, as is supposed, at a *prie-dieu* in the middle of the sanctuary, the chalice and missal, prepared beforehand, should be on the altar.

When the bishop has arrived, the C. goes in front of the bishop and, having first taken off his biretta, makes a low bow to him; then, proceeding on his way back of the *prie-dieu* to the steps on the gospel side, he makes the proper reverence to the altar. At a sign from the bishop he bows to him and commences as usual the prayers at the beginning of Mass, facing somewhat towards the cross of the altar; at the words *vobis (vos), fratres* of the *Confiteor* he says, turning to the bishop, *tibi (te), Pater*; the *Ac.*, however, who is kneeling at the C.'s left, bows towards the latter at the appointed places of the *Confiteor*.

If the bishop has not as yet arrived, the C. goes as usual to the altar and, after opening the missal, descends to the foot of the steps at the gospel side and awaits the bishop. As soon as the bishop is present, the C. bows to him and, when he receives the sign from the bishop, bows again and commences Mass.

If the *prie-dieu* is on the gospel side, the C. takes his position for the opening prayers of the Mass at the epistle side or even in the middle, provided he avoids turning his back to the bishop.

After the word *Oremus* before *Aufer a nobis* the C. bows to the bishop, proceeds to the middle, ascends the steps, says the *Aufer a nobis*, and continues the Mass to the end in the usual way. Note, however the following exceptions:

a. After the Gospel the C. does not kiss the book or say *Per evangelica dicta*, but allows the *Ac.* to carry the open book to the bishop; the *Ac.* omits every reverence throughout. After the bishop, saying *Per evangelica dicta*, etc., kisses the beginning of the sacred text, the *Ac.* receives the book again, genuflects, and carries it to the altar (the C. waits for him). At the Offertory the C., not the bishop, blesses the water, as the *Caer. Ep.* (I, c. 30, n. 3) expressly declares.

b. Before the blessing at the end of Mass, the C. says as usual: *Benedicat vos omnipotens Deus*, turns to the bishop, bows to him ("as though asking his permission"), continues with *Pater et Filius et Spiritus Sanctus*, and "imparts the blessing to the people at the side, where the bishop is not kneeling" (*ibid.*).

c. After the last Gospel the C. proceeds to the place where the prayers at the beginning of Mass were said, makes the proper reverence to the altar, and bows to the bishop on his way to the sacristy.

3. Mass in the presence of a bishop of a strange diocese is said in the same manner as described in 1. above, even though he be vested in rochet and mantelletta. The book is not presented to him to kiss at the Gospel.

APPENDIX III

THE LOW MASS CORAM SANCTISSIMO

Concerning the *Commemor. SS.*, cf. p. 207.

1. If the Blessed Sacrament is already exposed, the C., as soon as he is *in conspectu SS.*, takes off his biretta and gives it to the *Ac.*, or holds it over the chalice (its inner side turned towards himself).

2. If the C. himself exposes the Blessed Sacrament, he incenses it as usual after exposing, then rises and genuflects *super gradum* for the beginning of Mass (AA.).

3. He makes the *prostratio (in plano)* only on arriving at the altar and before leaving (either for the changing of vestments or the return to the sacristy); otherwise, a simple genuflection always.

4. After the *prostratio* he ascends to the altar, places the chalice upon it as usual without genuflecting,¹ spreads the corporal, etc., genuflects, and goes to the missal. When he returns to the middle, he genuflects and, turning slightly sideways, descends to the foot of the altar, genuflects there *super gradum*, and begins Mass. After the Confession the C. (without genuflecting) ascends to the altar, genuflects on the platform before saying the *Oramus te*, kisses the altar, genuflects again (all AA.), and proceeds to the epistle side.

¹ No rubric prescribes a genuflection here and it is ruled out by the *Decr.* 4027.

5. Particular attention is called to the rule given on p. 212: Whenever the C. goes to the middle of the altar, the first thing he does is to genuflect, as it is also the last thing he does before leaving the middle.

6. At the *Dominus vobiscum* (as well as at the *Orate, fratres*) the C. steps aside from the middle, turning at the same time but halfway around; then he faces the altar and genuflects again, whether he remains at the middle of the altar or proceeds to the epistle side.

7. If a genuflection has to be made during the Epistle or Gospel, it is made to the Blessed Sacrament, but at the *Flectamus genua*, always to the book (*Decr.* 2859); so, too, as regards the raising of the eyes and the bows which are otherwise directed to the cross. This applies also during the Gospel (*Decr.* 3875 ad 4).

8. During the *Lavabo* the C. descends to the epistle side *in planum* and (in order to avoid turning his back to the Blessed Sacrament) faces about to his left in the direction of the people and washes his hands; then, turning to his right, he ascends to the platform and, after finishing the psalm *Lavabo*, goes to the middle (*Memor. Rit.*, tit. IV, § 1, n. 10).

9. At the ablution he genuflects before and after going to the epistle side (*ibid.*, tit. IV, § 1, n. 19).

10. If Benediction and reposition immediately follow the Mass, the C. may leave the corporal spread on the altar (AA.).

11. After the Communion, as well as after the Postcommunion, the C. makes but one genuflection

(*ibid.*, n. 21) before the *Dominus vobiscum*, and this before he kisses the altar; of course he genuflects after the *Dominus vobiscum* (or, in the case of the *Ite, Missa est*, after the latter).

12. The blessing and last Gospel are the same as in the solemn Mass *coram SS.* (p. 212).

APPENDIX IV

PRIVILEGE OF PRIESTS WITH DEFECTIVE EYESIGHT ¹

1. Preliminary Remarks:

a. Not only a priest who is permanently afflicted with such poor sight that he can read only very large letters, but also one who is temporarily thus afflicted, may obtain a dispensation from the Holy See (Apostolic Delegate) in virtue of which he may say the Mass *de Beata* or the *Requiem* Mass.

b. The restrictions laid down in the Instruction are binding in conscience.

c. Should the dispensation be limited by the clause: "not valid for a priest who is entirely blind," the beneficiary of the dispensation may make no further use of it should he become entirely blind, but he must obtain a new indult. A priest who is entirely blind is bound under pain of mortal sin to have the assistance of another priest whenever he says Mass, even though this condition is not expressly contained in the indult.

¹ Summary of an Instruction of the Sacred Congregation of Rites concerning the celebration of Mass allowed by the Holy See in favor of priests whose eyesight is defective (January 12, 1921).

2. Rules for the Votive Mass De Beata:

a. Which Mass is to be said?

1) The fifth (last) formulary may be used throughout the entire year.

2) If the priest is able to read the other four as given under the votive Masses *de Beata*, he may say these Masses according to the season.

b. When is the Mass *de Beata* to be said?

1) It may be said throughout the year.

2) It must be said on all days on which *Requiem* Masses are prohibited; on days when *Requiem* Masses are allowed, the priest is free to choose either one.

3) On Christmas Day, three Masses *de Beata* may be said.

c. Which rite is to be followed?

1) If the Mass is to be sung as a solemn votive Mass properly so called, then it has the *Gloria*, one oration, *Credo*, solemn Preface, and *Ite, Missa est*. This holds even when other priests are obliged to sing more than one oration.

2) In all other cases:

a) The *Gloria* is said whenever the Mass of the day has the *Gloria*, on the jubilee of the priest's own ordination, during the octave of a feast *de Beata* (even though it be only a simple one, e. g., of the Nativity of the B.V.M.), and on every Saturday.

b) Regarding the Orations, there is no second or third oration whenever the rite of the Mass of the day excludes them (e. g., on a *festum*

duplex), even though the Mass of the day has some *commemoraciones*. On the other hand, a second and third oration must be said when they are prescribed for the Mass of the season. They will always be: 2 or. *de Spiritu Sancto*; 3 or. *contra persecutores Ecclesiae* or *pro Papa*. During Passiontide, Eastertide, and the octave of Pentecost (from Wednesday on), only the second oration (*de Spiritu Sancto*) is said.

c) The *Credo* is said when the Mass of the day calls for it and on the jubilee of the priest's own ordination.

d) In the Preface, *et te in veneratione* is said; but during all octaves *de Beata*, as on the feast (e. g., *in Nativitate*).

Note: 1. Whenever reference is made to the rite of the Mass of the day (*Gloria, Credo*, etc.), this is to be determined according to the *Ordo* of the church in which the priest celebrates Mass; in private oratories, according to his own *Ordo*.

2. The last Gospel is always that of St. John.

3. During the last three days of Holy Week, the celebration of Mass is to be omitted entirely.

3. Rules for the Requiem Mass:

a. Whenever the rubrics allow *Requiem* Masses, the priest may say the *Missa quotidiana Defunctorum* in place of the *Mass de Beata*.

b. On All Souls' Day the priest may say three Masses with the one oration *Fidelium*; as regards the intentions of these Masses he must conform to the general rules laid down on p. 69.

c. Only one oration is said when the Mass takes

the place of a *Requiem* Mass which would be said or sung with only one oration; otherwise at least three orations must be said (the first and second of which may be changed according to the intention for which the Mass is offered).

d. The Sequence (*Dies irae*) need not be said, except in Masses having only one oration. If, however, the Mass is sung, the choir may never omit the *Dies irae*, even though the celebrant does not say it.

III. The Solemn Mass

A. THE ORDINARY SOLEMN MASS

1. PREPARATIONS

a. In the sacristy vestments are prepared for the officers of the Mass; candlesticks with lighted wax candles for the acolytes (the candlesticks should match the small ones on the altar: *Caer. Ep.*, I, c. 12, n. 19); a censer and an incense-boat.

b. At the altar (according to *Rit. cel.*, II, 5) is the missal, open; near-by, usually at the epistle side, a credence table covered with a long white flowing cloth; upon it, the chalice, properly prepared, and everything else required for the high Mass: the cruets, the book of epistles and gospels properly marked (to be attended to beforehand!), one or two bells, and the veil for the S. (the latter is usually spread over the chalice and the burse is placed upon it).

Note: According to the *Rit. cel.*, VII, 9, the covered chalice may be on the altar from the very beginning of Mass. For the manner in which the D. and S. are to perform their functions at the Offertory in this case, cf. p. 168. However, it is more appropriate that the chalice be on the credence table.

A bench for the C. and ministers should be placed on the epistle side (it may be a movable bench). It

may have a support for the back but not for the arms, not even for the celebrant; it is not upholstered but covered with a cloth of a suitable color. A simple bench is sufficient for the servers.

2. THE CHOIR

The liturgical choir, as the term was originally understood in the Church, was made up of those clerics (priests and others) who did the singing at liturgical functions. They sat in stalls or on benches at either side of the sanctuary and were an essential part of all solemn functions. Today, except in cathedrals, collegiate churches, and the churches of regulars who are bound to the Divine Office in choir, the liturgical choir as such has almost disappeared, the singing in most places being done by lay people from someplace outside the sanctuary. However, priests or clerics who attend the sacred functions in the sanctuary are still referred to as the choir, and as such they should follow the directions given for the choir. They may, on occasion, take part in the singing or chant, e. g., when the Office of the Dead precedes the funeral Mass or during the *Tenebrae* in Holy Week.

If the choir (vested in cassocks and surplices and carrying birettas) enter the sanctuary at solemn Mass in the procession, they walk two by two, genuflect at the middle of the altar, bow to each other, and go to the places prepared for them on either side. There they remain standing. They do not genuflect again when the Sacred Ministers genuflect. If they are already in their places, they stand on the

entrance of the Sacred Ministers, and bow in return when the C. bows to them.

Except on special occasions (which will be indicated later), the choir observes the following general rules:

a. The Choir stands:

- 1) from the entrance of the C. until the beginning of the prayers at the foot of the altar (therefore during the *Asperges* if it takes place);
- 2) from the time the C. ascends the altar until he is seated during the sung *Gloria*;
- 3) from the time the C. rises to return to the altar at the end of the *Gloria* until the Epistle;
- 4) from the beginning of the sung Gospel until the C. is seated during the sung *Credo*;
- 5) from the time the C. rises to return to the altar at the end of the *Credo* until he has sung *Oremus*;
- 6) during the incensation of the choir;
- 7) from the beginning of the Preface until the C. has recited the *Sanctus*;
- 8) after the Elevation of the Chalice until the C. has consumed the Precious Blood;
- 9) from the singing of the *Dominus vobiscum* after the Communion until the blessing;
- 10) during the last Gospel.

b. The Choir sits:

- 1) during the sung *Gloria* after the C. is seated;
- 2) from the beginning of the Epistle to the

Dominus vobiscum at the beginning of the sung Gospel;

- 3) during the sung *Credo* after the C. is seated;
- 4) during the Offertory until the incensation of the choir;
- 5) after the incensation of the choir until the beginning of the Preface;
- 6) after the C. consumes the Precious Blood until the *Dominus vobiscum* after the Communion.

c. The Choir kneels:

- 1) during the prayers at the foot of the altar;
- 2) at the *Et incarnatus est* when the C. recites it;
- 3) from the beginning of the Canon until after the Elevation of the Chalice;
- 4) during the blessing.

d. The Choir bows (removing their birettas if they are wearing them):

- 1) whenever they are saluted from the middle of the sanctuary by any of the Sacred Ministers or by anyone entering or leaving the choir;
- 2) whenever the *Gloria Patri* is sung;
- 3) whenever the name of Jesus or Mary, or of the Saint whose Office is recited or of whom a commemoration is made or of the Pope, is pronounced;
- 4) during the sung *Gloria* at the words *Adoramus te, Gratias agimus tibi, Jesu Christe, Suscipe deprecationem nostram, Jesu Christe*;
- 5) during the sung *Credo* at the words *Jesum Christum, Et incarnatus est, etc., simul adoratur*;

- 6) before and after they are incensed;
- 7) (individually) before and after receiving the *Pax*, and after giving it.

Exceptions: 1. If the Sacred Ministers sit during the sung *Kyrie* and whenever there is a sermon, the choir sits down as soon as the C. is seated, rising again when the C. rises to return to the altar.

2. The choir kneels on the following special occasions:
 - a. whenever the words *Flectamus genua* are sung (they rise as soon as the S. sings *Levate*);
 - b. at the sung verse *Adiuva nos* whenever it occurs during Lent;
 - c. at the verse *Veni Sancte Spiritus* whenever it is sung;
 - d. in general, whenever the words *Hic genuflectitur* occur in the rubrics during the Epistle and Gospel (but only when the Epistle and Gospel are sung);
 - e. during the sung *Et incarnatus est* in the *Credo* at all Masses on Christmas and the feast of the Annunciation;
 - f. during the Orations and Postcommunions, and from the *Sanctus* until after the *Pax Domini sit semper vobiscum* at the ferial Masses of Advent, Lent, Ember Days, vigils which are days of fast (excepting the eves of Christmas, Epiphany, Easter, Ascension, Pentecost, and the Pentecostal Ember Days), and at *Requiem* Masses;
 - g. after the *Indulgentiam* said by the C. when Holy Communion is distributed to the clergy (but only those kneel who are to receive Holy Communion, the rest remaining standing).

If the choir remains after Mass, they stand until the C. has left the sanctuary; if not, they come together at the middle from each side, genuflect, and follow the Ac., two by two. In the sacristy they wait for the C., bow to him and to the cross, and unvest.

3. THE THURIFER

Before Mass. The Thurifer comes to the sacristy in good time before Mass and vests in cassock and surplice. He prepares the fire in the censer and assists the C. in vesting.

Note: The rubrics do not provide for a boat-bearer, the *Caer. Ep.* (I, c. 23, n. 1) supposing that the T. himself will carry the incense-boat. In many places, however, it is customary to have another server carry the boat. When this is the case, the boat-bearer accompanies the T. at his left, making all bows and genuflections with him. He hands the incense-boat to the M. whenever it is needed, but he has no part in the ceremonies in which the censer is used. When the T. is at the altar for the blessing of incense, the boat-bearer remains standing in his usual place, either at the epistle side or in the middle of the sanctuary (cf. below). It is supposed here that the T. is unaccompanied.

If the *Asperges* takes place before Mass, the T. leads the procession, carrying the aspergill. He stands at the right of the D. at the altar, genuflects, kneels with the others, and hands the aspergill to the D. He accompanies the Sacred Ministers down the aisle, always at the D.'s right. When the D. returns the aspergill to him, he genuflects and goes to the sacristy.

Note: If there is no *Asperges*, the T. may carry the censer when he leads the procession to the altar. He carries it in his left hand unless incense has already been put into it, in which case he carries it in his right hand. After genuflecting in the middle with the Sacred Ministers, he goes to the epistle side, where he stands until the censer is needed at the altar.

The Incensing. During the *Confiteor* the T. returns to the sanctuary, genuflects, and goes to the epistle side. (In many places, instead of going to the epistle side, he stands directly behind the Sacred Ministers in the middle of the sanctuary. This is especially the case when he is accompanied by a boat-bearer, and in this case, after genuflecting in the middle, they stand behind the D. and S., somewhat removed from them.)

The T. goes to the platform of the altar from the

epistle side as soon as the C. ascends the steps. He gives the boat to the M. and holds the censer while incense is put in and blessed. He then closes it, presents it to the D., receives the boat from the M., and returns to his place. (If there is no M., the T. removes the book from the altar while the epistle side is being incensed.) He goes to stand at the left of and a little behind the D. while the latter is incensing the C., bowing with the D. before and after. He then receives the censer from the D. and returns it to the sacristy.

He may remain in the sacristy until he is again needed, or return to his place with the Ac. at the credence table. In this latter case he stands here until the end of the epistle, when he returns to the sacristy. During the *Gloria* he sits at the place prepared for him.

At the Gospel. The T. again comes to the sanctuary (when the D. has placed the book of gospels on the altar) in time to go up to the platform as soon as the C. has finished reading the Gospel. He holds the censer for incense as before, but retains the censer afterwards, and, having received the boat from the M., he descends to the foot of the altar. Here the Ac. (while the D. is saying the *Munda cor*) come to stand on either side of him. When the D. and S. have descended, all genuflect at the signal from the M., and bow to the choir. The T. then leads the procession to the place where the Gospel is to be sung. Arrived there, he stands at the left of and a little behind the D., allowing the Ac. and S. to pass before him. At the proper time he gives the censer to

the M. and receives it again from him after the D. has incensed the book.

After the Gospel, as soon as the S., the Ac., and the M. have departed, the T. hands the censer to the D. and stands at his right, bowing before and after the latter incenses the C. He then receives the censer from the D. and, if there is a sermon, genuflects and returns to the sacristy. If there is no sermon, he waits in the middle until the C. has intoned the *Credo*, bowing at the word *Deum*, then genuflects, and goes to the sacristy. If there is neither sermon nor *Credo*, he does not go out but, after genuflecting in the middle, goes to his usual place. Should he go to the sacristy, he returns at once without the censer, going to sit at his usual place; towards the end of the *Credo* he goes again to the sacristy to get the censer.

At the Offertory. When the C. sings *Oremus* before the Offertory, the T. comes from the sacristy with the censer in his right hand (unless he has not gone to the sacristy after the Gospel), genuflects, and stands in his usual place. When the C. has said the *Veni, sanctificator*, the T. ascends to the platform as he did before the Introit and assists in the usual way while incense is put into the censer and blessed. Having given the censer to the D. and received the boat from the M., he returns to his place (unless it is necessary for him to remove the book from the altar).

While the D. is incensing the C., the T. stands at the D.'s left and a little behind him. He accompanies the D. in this way when the latter incenses the choir

and the S., bowing and genuflecting whenever the D. does so. After the S. has been incensed, the T. receives the censer from the D. at the epistle corner. He then incenses the latter (who has gone to stand behind the C.) from that position with two double swings, and the M. and the Ac. with one double swing, facing each from where he stands and bowing before and after. Then he incenses the other servers (*per modum unius*) with three double swings, and finally he goes to the entrance of the sanctuary, genuflecting as he passes the middle of the altar, faces the people, and incenses them with three double swings (to the middle, to the left, and to the right). He then turns, faces the altar, waits until the torch-bearers are in line before him, genuflects with them, and leads them into the sacristy.

At the Sanctus, having renewed the fire (if necessary), the T. returns to the sanctuary, leading the torch-bearers. They genuflect together, and the T. goes to his usual place. At the *Qui pridie* either the T. or the M. puts incense into the censer, and the T., kneeling at his usual place, incenses the Blessed Sacrament at each Elevation with three double swings. But if, as is the custom in some places, the M. incenses the Blessed Sacrament during the Elevation, the T. kneels at the right of the M., hands him the censer, and bows with him before and after each incensation. After the Elevation the T. rises, genuflects, and returns to the sacristy (leading the torch-bearers except on those days on which they remain until after the Communion).

Here his official duties as thurifer are ended. He returns to the sanctuary and goes to his place, where he remains until the end of Mass. He receives the *Pax* from Ac. 1. It may happen, however, that he will have to perform some of the duties of the Ac. if the latter are acting as torch-bearers. In this case he takes the humeral veil from the S. at the proper time, carries the cruets to the S. for the ablutions, and the chalice-veil to the gospel side. If the clergy receive Holy Communion, he holds the communion-cloth (where this is used) with the M. At the end of Mass he goes in the procession before the Ac., his hands folded. In the sacristy he bows to the cross and to the C. with the others and assists the C. to unvest.

4. THE ACOLYTES

Before Mass. According to the *Caer. Ep.* (I, c. 11, n. 8), the two acolytes should be of the same height (in as far as this is possible). They come to the sacristy in good time before Mass and vest in cassock and surplice. They assist the M. in preparing whatever is required in the sanctuary and in the sacristy, and, unless someone else (e. g., the sacristan) does so, they light the candles on the altar, each lighting one side. They begin by lighting the candle nearest the cross (*Decr.* 4198 ad 9).¹ If one Ac. lights all the candles, he begins on the epistle side (*ibid.*). They also assist the D. and S. to vest.

¹ The decree supposes that there are but six candles to be lighted, three on each side. On occasions on which there are many candles to be lighted, they begin with those on the top step. In extinguishing them, the reverse order is followed.

At the sign from the M. they take their lighted candles, bow to the cross in the sacristy, and go at the head of the procession, following the T. Ac. 1 walks at the right of Ac. 2, holding the knob of the candlestick with his right hand, his left hand at the foot. Ac. 2 holds the knob with his left hand, his right hand at the foot. (If the processional cross is carried, they walk on either side of the cross-bearer.)

Arrived at the altar, they go at once to either side at the corner steps and stand facing each other. When the Sacred Ministers have arrived, the Ac. turn to face the altar and make a genuflection with them. They then go to the middle behind the C., genuflect, take their candles to the credence table, and kneel in front of the credence table. This is their ordinary place (either standing or kneeling) during high Mass when they are not engaged in performing some function. They should accommodate themselves to the place so as to leave room for the Sacred Ministers performing some action at the epistle side.

If the *Asperges* takes place before Mass, the Ac. rise when the D. and S. rise, and remain standing until the Sacred Ministers go to the *sedilia*; they then go to the *sedilia* and hand the D. and S. their maniples. Ac. 1 carries the cope to the sacristy.

During the prayers at the foot of the altar they kneel in their usual place, and when the C. goes up to the altar, they rise and remain standing.

At the *Gloria* (and whenever they go to sit down), the Ac. assist the Sacred Ministers at the *sedilia*,

raising the dalmatic and tunic over the back of the seats and handing them their birettas. Should it be necessary for them to pass before the C., they bow. They may sit down at the places prepared for them whenever the Sacred Ministers are seated.

Note: On those days on which the D. and S. wear the *planeta plicata*, during the chanting of the last oration Ac. 2 goes to the S. and assists him in removing his vestment. He carries it to the *sedilia* or credence table and, after the S. has kissed the hand of the C., helps him to put it on again. In like manner he assists the D. in removing the *planeta plicata* while the C. is reading the Gospel; Ac. 1 hands him the broad stole and helps to arrange it. At the end of Mass when the D. again resumes the *planeta plicata*, Ac. 1 assists him in removing the broad stole, and Ac. 2 helps him to put on the vestment.

At the Gospel. While the D. is saying the *Mundacor* before the sung Gospel, the Ac., at a sign from the M., take their candlesticks and come to the middle of the altar, where they stand one on either side of the T., somewhat removed from the bottom step. When the D. and S. have descended in front of them, the M. gives the signal; all genuflect together and bow to the choir, first to the epistle side and then to the gospel side. They then go to the place where the Gospel is to be sung, the T. leading, then the Ac., then the S. and D., the M. at the latter's right. During the Gospel the Ac. stand on either side of the S., facing the D. They stand motionless, neither bowing nor genuflecting, even if the D. does so.

At the end of the Gospel the Ac. follow the M. to the middle, where they genuflect with him and go immediately to the credence table. They put

down their candles and remain standing. If there is a sermon, they assist the Sacred Ministers at the *sedilia* as they did at the *Gloria*, returning to their places at the credence table when the Sacred Ministers go to the altar. If there is no sermon and the *Credo* follows, they genuflect with the C. as he says the *Et incarnatus est* and then go to assist at the *sedilia* as before, sitting after the Sacred Ministers have been seated. They kneel while the choir sings the *Et incarnatus est*, rise immediately afterwards, and remain standing until the D. returns from having spread the corporal. They raise the back of the dalmatic and tunic as before and sit down again when the D. and S. are seated. When the Sacred Ministers go to the altar at the end of the *Credo*, the Ac. return to the credence table, where they remain standing.

At the Offertory. When the S. takes the chalice from the credence table at the beginning of the Offertory, Ac. 2 folds the chalice-veil, Ac. 1 taking the cruets and following the S. to the altar. (In many places it is customary for both Ac. to present the cruets.) He hands the cruets to the S. and, when the wine and water have been poured into the chalice, returns them to the credence table. While the C. is being incensed by the D., Ac. 1 takes the cruet and basin, Ac. 2 the towel and, as soon as the D. bows to the C., they come before the C., bow, and wash his hands. When the C. returns the towel, they bow again, return the cruet, etc., to the credence table, and stand before it as usual. They bow both before and after being incensed by the T.

During the Canon. If the Ac. are to act as torch-bearers, cf. below, p. 147. If not, they stay at the credence table and, like the choir, kneel from the beginning of the Canon until after the Elevation of the Chalice; after that they stand, except on those days when the choir remains kneeling until the *Pax*. Where it is the custom, Ac. 1 takes care of ringing the bells at the *Sanctus*, etc.

At the proper time Ac. 1 removes the humeral veil from the S.'s shoulders, folds it, and puts it on the credence table. Both Ac. bow at the Communion of the C. If Holy Communion is distributed (and they do not hold the torches), they prepare the communion-cloth at the proper time and (where it is the custom) hold it for the Communion of the clergy. If they themselves receive Holy Communion, they do so after the D., S., and any other priests who may communicate.

At the Ablutions. When the C. gathers up the fragments on the altar (or, if Holy Communion has been distributed, as soon as he returns to the altar), Ac. 1 takes the cruets to the altar, genuflecting before he goes up, and hands them to the S.; Ac. 2 in the meantime takes the chalice-veil to the gospel side, genuflecting as he passes the middle. Both return to their places at the credence table.

They kneel for the blessing, but rise immediately for the last Gospel. Towards the end of the Gospel, at a sign from the M., they take their candlesticks and come to the middle; at the signal they genuflect with the Sacred Ministers and follow the T. at the head of the procession back to the sacristy. If the

choir remains, they bow to it with the Sacred Ministers.

Arrived in the sacristy, the Ac. bow to the cross with the Sacred Ministers, bow to the C., put out their candles, and assist the D. and S. in removing the vestments. They then extinguish the candles on the altar (unless someone else does it) in the inverse order to that in which they lighted them.

5. THE TORCH-BEARERS

The Missal does not make provision for torch-bearers other than the two Ac., the rubric (*Rit. cel.*, VIII, 8) supposing that the Ac. hold the torches at the Elevation. On the other hand, the *Caer. Ep.* (II, c. 8, n. 68) calls for four, six, or at the most eight servers (at a bishop's Mass), vested in cassock and surplice, who hold torches during the Elevation. Customs in different churches vary, but, generally speaking, there may occur two cases: one in which other servers hold the torches, the other in which the Ac. themselves perform this function.

If other servers are to hold the torches (the number depending upon the solemnity of the occasion), they have no particular function until just before the Preface. They come to the sanctuary in the procession at the beginning of Mass, following the Ac. two by two, with hands folded. After genuflecting with the others in the middle, they go to the places prepared for them, where they attend Mass (kneeling, standing, or sitting, just as the choir).

When the T. has incensed the people, the torch-bearers rise, come to the middle, genuflect with him,

and follow him into the sacristy. There they light the torches, and at the *Sanctus* follow the T. into the sanctuary. They genuflect in the middle, bow to the choir and to each other, separate, and kneel in a straight line in the middle of the sanctuary; or, if it is more convenient, they kneel on each side of the altar, facing the middle (*Caer. Ep. II, c. 8, n. 68*).

Immediately after the Elevation (*Miss.; Caer. Ep.*), except on those days on which they remain until after the first ablution, they rise, come together in the middle, genuflect, and two by two follow the T. into the sacristy. They put away their torches, return to the sanctuary two by two, genuflect in the middle, and go to their places as before. They have no further duties. At the end of Mass they come to the middle, genuflect with the others, and take their places in the procession back to the sacristy.

The torch-bearers remain kneeling until after the first ablution whenever Holy Communion will be distributed during the Mass, and during a ferial Mass on fast days; they remain, moreover, and that standing, on the vigils of Christmas, Epiphany, Easter, Ascension, and Pentecost, and on the Pentecostal Ember Days, because the Mass of these various days is equivalently a festal Mass (AA.). On these days they rise after the first ablution, come to the middle, genuflect, etc., just as above.

In the second case, when the Ac. of the Mass hold the torches, they go out with the T. just before the Preface, perform the function as described

above for other servers, and, after they have returned the torches to the sacristy, they go back to their places before the credence table. In many places it is customary for the Ac. to take their candles from the credence table at the *Sanctus* (instead of getting torches from the sacristy) and to kneel with them either in the middle of the sanctuary or at the sides of the altar (as above). It is evident that on those days on which the Ac. are holding torches and the torches remain until after the first ablution, their usual functions must be performed by someone else, usually by the M. and the T.

6. THE MASTER OF CEREMONIES

The Master of Ceremonies must be acquainted not only with what he himself must do, but also with the functions of everyone else in the sanctuary. His is the responsibility of seeing that the function is carried out correctly by all who take part in it. He must, if necessary, give directions to the others by signs, but these should be given in a way as little noticeable as possible. He should never pull or push anyone about in the sanctuary and, if a mistake is of minor importance, he should let it go, calling attention to it afterwards to prevent its recurrence on another occasion.

Before Mass. The M., having vested in cassock and surplice, prepares the chalice with its appurtenances (a ciborium also if necessary) and puts it on the credence table. He marks the missal, which he leaves on the altar, open at the Introit of the

day's Mass, and the book of epistles and gospels, which he puts on the credence table. He would do well to show the missal to the C. beforehand, and the book of epistles and gospels to the D. and S. Assisted by the Ac., he sees in general that everything is prepared for Mass, both in the sanctuary and in the sacristy. He then sees to it that the Sacred Ministers are vested at the proper time and that each one is in his proper place in the procession. He gives the signal for the procession to go to the sanctuary, himself walking in front of the S. He presents holy water to the D. and S. at the sacristy door.

Arrived at the altar, the M. stands at the D.'s right, receives the birettas of the C. and D. from the latter, and gives the signal to genuflect, genuflecting himself with the Sacred Ministers. (If the choir is already in the sanctuary, i. e., if they were not in the procession, the Sacred Ministers bow to them, first to the gospel side and then to the epistle side, before they come to the middle of the altar.) He immediately takes the birettas of the C., D., and S. to the *sedilia* genuflecting whenever he passes the middle of the altar.

If the *Asperges* takes place, the M. kneels at the epistle corner of the altar until he himself is sprinkled, when he rises, bows, and makes the sign of the cross. He remains there standing until, after the versicles and prayer, the Sacred Ministers are ready to go to the *sedilia*. He genuflects with them and at the *sedilia* assists the C. in removing his cope. Where it is the custom, he may accompany the

Sacred Ministers as they go down the aisle to sprinkle the people; in this case he genuflects with them before leaving the altar and on returning. After the versicles and prayer he goes with them to the *sedilia*, as above.

The Confiteor. The M. returns to the foot of the altar with the Sacred Ministers, genuflects with them, and kneels during the prayers at the D.'s right and a little behind him; or, if there is no *Asperges*, he kneels at the D.'s right as soon as he has taken the birettas to the *sedilia*. He makes the responses and bows during the prayers at the foot of the altar, just as the D. and S.

The Incensing. As soon as the C. ascends to the platform, the M. goes up the epistle side and, standing at the D.'s right, takes the incense-boat from the T. and hands it to the D. After the incense has been blessed he returns the boat to the T. During the incensation he removes the book from the altar, replacing it as soon as the epistle side has been incensed. He then descends *in planum*, where he stands at the epistle corner. During the incensation of the C., the M. stands to the right of the D. and, as soon as the C. turns to the book, moves up to the step at the right of the C. and points out the Introit with his right hand. When the C. has recited the *Kyrie*, the M. directs the D. and S. to stand in line behind the C.

Note: When the C. has finished the *Kyrie*, if the singing is going to continue for some time, the M. gives the sign for the Sacred Ministers to go to the *sedilia* (*per brevior* or *per longior*, as the case may be: cf. p. 162, Note.) and accompanies them thither. When the Sacred Ministers are

seated, he stands at the D's right, facing the people, his hands folded. (This is his position whenever the Sacred Ministers are at the *sedilia*, except during the sermon, when he sits down.) During the last sung *Kyrie* he makes a bow to the C. as a sign to go to the altar. He returns to the epistle corner.

The Gloria. As the C. intones the *Gloria*, the M. bows at the word *Deo* to the cross, and then to the D. and S. to go to either side of the C. When they have finished the recitation of the *Gloria*, he directs them to the *sedilia* (as above). He himself stands at the D.'s right and bows to the C. as a signal to remove the biretta at the words *Adoramus te, Gratias agimus tibi, Jesu Christe, Suscipe deprecationem nostram, and Jesu Christe*. He bows to the altar during these words. While the choir is singing the last verse of the *Gloria*, the M. bows to the C. to go to the altar. He himself goes immediately to the missal at the epistle side and points out the Orations to the C.

The Epistle. At the beginning of the last oration the M. goes to the credence table, takes the book of epistles and gospels in both hands, the opening being in his right hand, and brings it to the S., bowing while he gives it to him. He then takes his place at the left of and a little behind the S., and at the end of the last oration accompanies him to the middle of the altar, genuflects, bows to the choir, and goes with him to the place where the Epistle is to be read. During the Epistle he stands at the left of the S., assisting him with the book, turning the pages if necessary, and making all bows and genuflections which the S. may make. At the end the M.

again goes to the middle with the S., genuflects and bows to the choir with him, and accompanies him at his right to the epistle side, where the S. is blessed by the C. The M. receives the book from the S., bowing as he does so, and then, bowing to the D., hands the book to him.

The Gospel. The M. stands at the epistle corner while the C. reads the Gospel, and then goes to the platform (as before) while incense is put into the censer and blessed.

Note: If there is a long Tract or Sequence, the Sacred Ministers may go to sit down after the C. has read the Gospel, the M. giving them a sign to return to the altar at the end. In this case the incense is put into the censer after they have returned to the altar. During Lent on the *feriae* on which the *Adiuva nos* is sung (Mondays, Wednesdays, and Fridays), the Sacred Ministers kneel at the edge of the platform and the M. kneels at his place during this versicle, the incense being put into the censer afterwards.

While the D. is saying the *Munda cor*, the M. gives the signal for the Ac. to come to the middle. The M. stands at the D.'s right when the latter has descended the altar, gives the signal for all to genuflect and bow to the choir, and goes at the D.'s right to the place where the Gospel is to be sung. He makes the sign of the cross on his forehead, lips, and breast at the *Sequentia*, turning to the altar as he does so. Then he takes the censer from the T. and presents it to the D.; he returns it to the T. after the book has been incensed. During the Gospel the M. bows towards the altar whenever the name of Jesus occurs, and, if a genuflection is to be made, he likewise genuflects towards the altar. At the end of the Gos-

pel he says *Laus tibi, Christi*, and then leads the Ac. to the middle, following the S. Here he genuflects with the Ac. and, going to the epistle side, receives the book from the S. and returns it to the credence table.

Note: If there is a sermon at this point, the M. directs the Sacred Ministers to the *sedilia* and, after they are seated, goes at once to the sacristy, coming out again immediately in company with the preacher. They bow to the Sacred Ministers and the choir, genuflect at the middle, and, if it be the custom, kneel to say a short prayer. Then, genuflecting again, they bow to the Sacred Ministers and the choir, and go to the pulpit. If no prayer is said, they go immediately to the pulpit after the first genuflection. The M. then goes to his place and sits during the sermon. At the end he gives the sign to the Sacred Ministers to return to the altar.

The Credo. At the word *Deum* in the intonation of the *Credo*, the M. bows to the cross and then to the D. and S. to go to either side of the C., as at the *Gloria*. He genuflects at the *Et incarnatus est*, directs the Sacred Ministers to the *sedilia*, and stands at the D.'s right, as at the *Gloria*. When the choir sings the *Et incarnatus est*, the M. bows to the C. to remove his biretta, and he himself kneels, facing the altar. As soon as the verse has been sung, he bows to the D. and goes to the credence table to get the burse. He brings the burse to the D., bowing before and after presenting it to him, and then stands at his usual place. At the words *simul adoratur* he bows to the C. to remove his biretta, and at the words *Et vitam venturi saeculi* he gives the sign to return to the altar. He goes to the epistle corner as usual.

Note: At the Masses on Christmas Day and on the feast of the Annunciation, the Sacred Ministers kneel at the altar-

steps on the epistle side during the sung *Et incarnatus est*. The M. gives the signals for going to and returning from the altar, and kneels during the verse at the D.'s right.

The Offertory. When the C. sings *Oremus* the M. bows to the S. as a signal to genuflect and go to the credence table; he goes to the credence table himself, where he takes the humeral veil and places it about the S.'s shoulders. The S. carries the chalice to the altar, and the M. the ciborium (if there is one). Then the M. stands at the epistle corner until it is time for the incense. He assists as usual at the blessing of the incense and, while the C. is incensing the altar, removes the book from the gospel side (genuflecting whenever it is necessary to pass the middle).

After he has replaced the book on the altar, he stands beside it and, after the C. has washed his hands, points out the Secrets and turns the pages for him. He turns to face the T. when the latter incenses him, bowing before and after. He remains at the book during the Preface, inviting the D. and S. to come up beside the C. and making room for the latter at the Sanctus (if this is the custom: cf p. 170, footnote). After the *Sanctus* has been recited, the M. goes to his usual place at the epistle corner. It is preferable that one of the Ac. rings the bells at the *Sanctus*, but if the Ac. are holding torches, the M. rings them. In this case he must leave the side of the C. just before the end of the Preface and go to the epistle side.

The Canon. The M. stands in his usual place at the epistle corner from the beginning of the Canon until

just before the Elevation, when he puts incense into the censer (unless the T. himself does so). Then, depending upon the custom, either the M. (kneeling at the epistle side) or the T. incenses the Blessed Sacrament with three double swings of the censer during each Elevation. Whichever one does not handle the censer will ring the bells, unless an Ac. does so.

As soon as the Elevation is over, the M. rises and remains standing at the epistle corner. After the *Nobis quoque peccatoribus* he moves slowly to the gospel side, genuflecting in the middle; and at the words *Per quem haec omnia* he goes up to the book at the C.'s left. He turns the pages of the book, genuflecting each time the C. genuflects. At the words *audemus dicere* sung by the C., the M. gives a sign to the D. to take his place behind the C. At the words *dimitte nobis* he bows to both D. and S., inviting them to the epistle side. He bows again at the *Pax Domini*, inviting the S. to come to the C.'s left.

The Pax. After the *Agnus Dei* the M. descends in *planum*, where he stands at the right of the S. After the S. has received the Pax, the M. accompanies him as he goes to give it to the choir. Returning to the middle of the altar, he genuflects with the S., receives the Pax from him, and, going to the credence table, gives it to the T. or to Ac. 1. He then remains standing at his usual place at the epistle corner, bowing as the C. communicates.

Note: If Holy Communion is distributed the M. remains standing in his place (unless he himself is to receive), bowing when the C. says the *Ecce Agnus Dei*, etc. If he is to receive Holy Communion, the M. kneels when the D. says the *Confit-*

eor. He receives after any priests who may be present. If the Ac. are holding torches and there are clergy to receive Holy Communion, the M. assists the T. in holding the communion-cloth (where this is used). Should the D. or another priest also distribute Holy Communion (as is frequently the case in those places where there is a large number of communicants), the M. may accompany him at his right, holding the communion-plate.

The M. may assist at the ablutions. After the first ablution he gives a sign to the torch-bearers to return the torches to the sacristy (on those days on which they remain until this time). He stands at the epistle side during the Communion and assists the C. at the book during the Postcommunions. He closes the missal after the last Postcommunion, unless there is a proper last Gospel, in which case he directs the S. to move the book after the *Ite, Missa est* has been sung.

The M. kneels for the blessing. During the last Gospel he gives the sign to the Ac. to take their candles and come to the middle, arranges the procession, gets the birettas from the *sedilia*, gives the signal to genuflect and to bow to the choir (if the choir remains in the sanctuary), and, having given the birettas to the Sacred Ministers, goes in the procession ahead of the S. In the sacristy he bows with the others to the choir (if present), to the cross, and to the C., and assists the C. in removing the vestments.

7. GENERAL RULES FOR DEACON AND SUBDEACON

Nothing will impart greater ease and certainty to the ministers in the performance of their parts than a proper knowledge of the following rules:

a. Genuflections:

1) While actually functioning (Kunz; Roman Usage) next to the C., the D. and S. make all the genuflections with him (*Rubr. gen.*, XVII, 4).

2) Before the Consecration and after the Communion (if the Blessed Sacrament is not exposed, according to *Decr.* 4027), the D. and S. genuflect at the middle of the altar only on these occasions:

- a) whenever they cross the middle of the altar;
- b) whenever they leave the altar;
- c) whenever they return to the middle after being away from the altar. (Therefore they do not genuflect when they go to the middle from the epistle side, or in case they leave the step to go to the C.'s side on the platform.)

Note: This second rule holds for all high Masses at all altars, not merely at the Blessed Sacrament altar.

3) After the Consecration and during the entire Mass *coram SS. exposito* (cf. p. 207) the D. and S. genuflect:

- a) in the middle whenever they come to the middle or leave the middle;
- b) *in termino a quo* whenever they ascend to the platform or descend from the platform;
- c) *in termino a quo* and *in termino ad quem* (but not in the middle) whenever they go from one side of the C. or altar to the other (*a juxta ad juxta*).

Note: In moving the book (during a Mass *coram SS. exposito*) the D. or S. genuflects before taking the book from the altar, and only again after depositing it.

b. Bows and the sign of the cross are made by the D. and S. together with the C. in all those prayers which the latter or the choir sings, and in those which, when standing beside or near the C., they recite with him, e. g., the *Gloria* or *Credo* (not, however, when they are at some distance from the C., e. g., while the latter is reading the Gospel). Hence the two decrees of 1881 and 1900 may be considered as one.

The bows prescribed to be made to the choir by the D. and S. (and other ministers) are omitted in the presence of the Blessed Sacrament exposed, in the presence of the Ordinary of the place, and on Good Friday after the adoration of the cross until after None on Holy Saturday. They should not be omitted at a solemn *Requiem* Mass (*Decr.* 3059 ad 27).

c. The hands, when not employed, are to be kept joined.

8. THE SUBDEACON

Clerics in minor orders (or at least with tonsure) may, *rationabili causa*, take the S.'s part; but they are not allowed to wear the maniple, or purify the chalice at the Offertory, or pour water into the Chalice at the Offertory, or touch the chalice from the Consecration onward, or put on or remove the pall from the chalice during the same period, or wipe the chalice after the ablution, but only cover it and carry it away.¹

¹ Clerics (just described) may, in case no minister *in sacris* is present, take the part of chaplain at a bishop's Mass (as well as assist the C. at a *Missa cantata*); but, besides the limitations mentioned above, they may not present the paten or chalice to the C. (*Decr.* 4181). An Ac. who has not received tonsure may assist the bishop or priest at Mass but at the book only (turn the pages and hold the candlestick for the bishop); he may not carry the chalice to the altar or remove it (*ibid.*).

In the sacristy the S. washes his hands, vests,¹ and puts on his biretta when the C. puts on his. At the sign for leaving the sacristy he takes off his biretta, makes a reverence to the cross and to the C., puts it on again, and, preceding the D., repairs to the altar. Where custom has it, he removes his biretta at the entrance to the sanctuary and, holding the same in his left hand upon his breast, receives the holy water with his right from the M., makes the sign of the cross, puts on his biretta, and proceeds. If the choir is already in the sanctuary, in approaching the altar he stops with the C. and D. and, *detecto capite*, bows to the choir (first to the gospel side and then to the epistle side; this bow is omitted if the choir is part of the procession). Then, putting on his biretta again, he continues to the altar.

Arrived at the altar, the S. goes to the left, takes off his biretta, gives it to the M. (or as occasion demands to the acolyte), and genuflects *in plano* even if the Mass is to be said at a side altar. If the *Asperges* is to be given, cf. p. 219.

The Confiteor. The S. blesses himself with the C., bows with him at the *Gloria Patri*, and somewhat towards him at the *Misereatur tui*; at the *Confiteor* he makes a low bow of the body; at the words *et tibi (te)*, *Pater* he turns, still profoundly inclined,

¹ While vesting the S. will commendably say the respective prayers for each vestment; while putting on the tunic he will say: *Tunica jucunditatis et indumento laetitiae induat me Dominus.*

to the C.;¹ before the *Ingulgentiam* he stands erect (all these actions being simultaneously performed with the D.); at the *Deus, tu conversus* he makes a medium bow with the C.; and finally with the latter and D. he ascends to the altar.

The Incensing. While incense is being put into the censer he turns a little to the C. and, if necessary, holds his chasuble with his hand extended over the C.'s arm. As often as the C. while incensing makes a reverence (whether a genuflection or bow), the S. makes a genuflection with the D. (*Miss.*) and raises the chasuble to the same height as the D., i. e., somewhat below the shoulders of the C. After the incensing he descends to the floor *in cornu epistolae* to the left of the D. and with the latter profoundly inclines his head to the C. before and after the incensing.

At the Introit the S. stands *in plano* to the right of the D. in such wise that the C., D., and S. form a semicircle; he makes the sign of the cross and bows with the C., answers the *Kyrie*, takes his position *in plano* behind C. and D., and (*per planum*) proceeds with them to the middle when the choir has nearly completed the sung *Kyrie*.²

The Gloria. At the word *Deo* the S. bows his head with the C. and D. and with the latter (without

¹ Even should the C. be a bishop, the words *tibi (te)*, *Pater* and not *reverendissime Pater* are to be used.

² It is permissible to go to the middle immediately after the C.'s *Kyrie* and to remain there. For the manner in which the S. should act in case it is desirable to sit during the sung *Kyrie*, cf. *Requiem Masses*, p. 222.

genuflecting) ascends to the platform, goes to the left of the C., says the *Gloria* with him, bows at the words *Adoramus te*, etc., and makes the sign of the cross at the words *cum Sancto Spiritu*. There is no rule to the effect that the altar-card is to be held while saying the *Gloria*. In case, however, it is necessary, it should be returned to its place in time to make the sign of the cross with the C. at the end of the *Gloria*.

When going to the *sedilia* the S. genuflects with the C. and D. (without, however, placing his hands upon the altar) and, preceding the D. and C., descends *per breviorum ad sedilia*. Arriving there, with the D. he arranges the C.'s chasuble; then, holding his biretta with both hands before his breast, he bows to the D. (not to the C.),¹ sits down, and puts on his biretta. While sitting it is most suitable to allow the hands to rest upon the knees. At the *Adoramus te* and wherever a bow is prescribed he bows with the C. and D., taking off his biretta and holding it near his right knee (Mr.).

At the end of the *Gloria* the S. takes off his biretta with the D., rises, puts the biretta in its place, and, while the C. is rising, lifts the latter's chasuble. The

¹ In some places it is customary for the S. and D. to make a reverence to the C. (cf. *Decr.* 3434 ad 5); hence their bowing to each other is no longer needful (this being more or less a sign that they are ready to sit down). If the *sedilia* is not located near-by on the epistle side but rather nearer the body of the church, it is more fitting to proceed thither *per longiorum*, i. e., to descend in front of the altar and, genuflecting on the lowest step, to proceed to the *sedilia* (according to Roman usage).

three then proceed to the middle, bowing to the choir (first to the epistle side and then to the gospel side), and genuflect on the lowest step (as occasion demands the C. merely bows); the S. then goes to his position *in plano*.

Note: If they do not go to the *sedilia* the D. and S. remain standing next to the C. after saying the *Gloria* with him, bow when the choir sings *Adoramus te*, etc., and at the end (in some localities even after the recitation of the *Gloria*), without genuflecting or bowing, go to their places behind the C.

The Orations. After the C. has sung *Dominus vobiscum* the S., *in plano*, proceeds with the C. and D. to the epistle side and remains there behind the D. during the Orations; he bows to the cross with the C. and D. at the *Oremus* and the name of Jesus, but directly in front of him at the names of Mary and of the Saint of the day.

Note: Attention is called to the rule in the Missal (*Rit. cel.*, IV, 7): *cum dicitur Dominus vobiscum, Oratorio, Praefatio, et Pater noster, Diaconus et Subdiaconus similiter stant unus post alterum a tergo Celebrantis*,—the usual position during the orations.

The Epistle. During the last oration the S. receives the book of epistles and gospels from the M. (or Ac.) at his right, both meanwhile bowing slightly to one another (not before and after receiving the book); the S. then holds the lower part of the book with both hands, allowing the upper part to rest upon his breast with its edge to his left.

Circa finem ultimae orationis (*Miss.*), i. e., as soon as the C. has sung the words *per Dominum N. J. C.* (*Caer, Ep.*, I, c. 10, n. 2), by no means dur-

ing these words, since he is to bow then, the S., accompanied by the M. or Ac., proceeds to the middle of the altar, genuflects *super gradum*, bows to the choir (first to the gospel side and then to the epistle side), again goes to the epistle side but a few paces removed from the steps (Mer.),¹ opens the book, and sings the Epistle facing the altar. According to *Caer. Ep.*, II, c. 8, n. 40, the S. is to hold the book himself; yet this does not forbid the Ac. to assist him if need be. Where required he is to bow or, as the case may be, genuflect.

Having finished the Epistle, he closes the book, holds it as before, genuflects in the middle, bows to the choir as before, goes *per planum* to the epistle side, kneels on both knees upon the upper step before the C., lowers the book somewhat, kisses the hand of the C., and receives *capite inclinato* (AA.) the latter's blessing (if the C. has not finished reading, the S. remains standing *in plano* as at the Introit).

After the blessings he rises, gives the book to the M. (or in the case of his absence to an Ac. or, if customary, to the D.), and then carries the missal to the gospel side; in doing this he ascends to the platform and, taking the missal, turns to the left and

¹ The Missal's direction that the S. is first to go to the middle and genuflect, rather than begin to sing the Epistle immediately in his ordinary position, is intended no doubt to impart greater solemnity to the word of God; it is moreover to be observed that the Epistle was formerly read to the people from the ambo, and that this practice is still allowed wherever customary (*Caer. Ep.*, II, c. 8, n. 40); in the latter case the S. puts the book upon the stand and his hands upon the book (as the C. does at the altar).

descends to the foot of the altar, where he genuflects upon the step, ascends correspondingly to the gospel side, puts the book upon the altar, and awaits the C. (most conveniently on the second step).

The Gospel. The S. indicates to the C. the Gospel of the day, answers *Et cum spiritu tuo, Gloria tibi, Domine*, and at the end *Laus tibi, Christe*, and if necessary turns the page. After the C. has read the Gospel, the S. steps upon the platform, moves the book towards the middle of the altar (not too near, however, lest it should be in the way during the recitation of the *Credo*), and, as at the Introit, remains near the C. while incense is being put into the censer.

When the D. goes to his step for the *Munda cor meum*, the S. descends *in planum* and remains there (a little to the left of his usual position). When the D. has arrived at the foot of the altar, both genuflect at the sign from the M.,¹ bow to the choir (first to the epistle side and then to the gospel side), and go to the place where the Gospel is to be sung. In doing this the S. is to allow the T. and Ac. to advance ahead of him and to proceed thither either at the D.'s left (*Miss.*), in which case, leaving the altar, both act as one man, or (*Caer. Ep.*, I; II) in advance of the D.²

During the sung Gospel the S. faces in a direction

¹ Occasionally, e. g., when a Sequence is sung, they will remain awhile at the foot of the altar.

² *Quando Missale et Caeremoniale aperte differunt in praescribendo aliquo ritu, non ideo ita sibi contradicere credendum est, ut unum prohibeat quod alterum praescribat, sed potius utroque modo talem ritum observari posse, as Merati aptly remarks (*In Coena Dom.*, n. 16).*

such that the gospel side of the altar is to his left. He receives the book from the D. and holds it in such a manner before his breast (*Caer. Ep.*) that its upper part covers his face and that his hands do not hinder the turning of the leaves; he makes no genuflection or bow (*cum repraesentet legile immobile: Caer. Ep., I, c. 10, n. 3*).¹

At the end of the sung Gospel he lowers the book, resting it on his left arm; the D. indicates to him the beginning of the Gospel, and the S., holding the book in the same position, carries it *recta via* without bowing or genuflecting (*propter sacri textus reverentiam*) to the C., points with his right hand to the beginning of the Gospel, and presents it to the C. to kiss (the answer *Laus tibi, Christe* is omitted here). He then closes the book, rests it upon his breast, steps back a little, makes a bow to the C., descends to the left *in planum* (Mr., I), and stands *fere ad extremitatem lateris epistolae paululum ad D. versus* (Mr.), where he gives the book to the M. or Ac.

After the D. has incensed the C., the S. follows him to the middle, stands behind him, and makes the genuflection with him.

Note: If a sermon follows the Gospel, the D. and S. ascend to the platform immediately after the incensing of the C. and stand next to him; the three genuflect and go *per breviorum* or *longiorum* (as described above for the *Gloria*) to the *sedilia*. While the Gospel is being read from the pulpit, they do not rise but remove the biretta.

¹ *Si evang. cantabitur in legili, S. stabit post illud, amplexens legile et manibus hinc inde librum tangens (Caer. Ep., II, c. 8, n. 45).*

The Credo. While the C. is intoning the word *Deum*, the S. bows and with the D. proceeds to the side of the C. in order to say the *Credo* with him. They bow at *Jesum Christum* and *simul adoratur*, and genuflect at the *Et incarnatus est*. Should the D. and S. hold the altar-card, they return it to its place before the *Et incarnatus est* and after these words take it again. The three then go to the *sedilia* as at the *Gloria*.

When the choir sings *Et incarnatus est*, they remove the biretta and bow. At the words *Crucifixus etiam* the S. rises with the D. (not putting his biretta on after *et homo factus est*) and remains standing, holding his biretta in his hand or placing it on the seat while the D. carries the burse to the altar. He may also sit down as soon as the D. with the burse in his hands has bowed to the C. (*Caer. Ep., II, c. 8, n. 54*). When the D. returns from the altar, he again takes off his biretta and rises (if he has been seated), bows to the D., and sits down. Both methods are in keeping with the *Caer. Ep.*; hence the custom of the church concerned should be adhered to. At the end of the *Credo* the same remarks hold as for the *Gloria*.

Note: In case they do not sit down during the *Credo*, the S. takes his position similar to that at the *Gloria*; while the choir sings the *Et incarnatus est*, with the C. and D. he kneels upon the edge of the platform and bows his head.

The Offertory. When the C. sings *Oremus* the S. genuflects (while the D. merely bows and goes to the right of the C.), goes to the credence table, un-

covers the chalice, and, facing the credence table, receives the veil upon his shoulders, takes hold of the chalice at the knob with his left hand and covers it with the right end of the veil, places his right hand on the chalice so covered, and carries it to the epistle side of the altar without genuflecting or bowing. If the *Credo* has not been said, the S. carries the chalice and upon it the burse containing the corporal (*Rit. cel.*, VII, 7), but not the veil of the chalice.

Note: If the humeral veil is not available, the S. will act as in the similar case of a solemn *Requiem* Mass (cf. p. 225).

The S. places the chalice upon the altar; the D. uncovers it (*Miss.*). While the latter is handing the paten to the C., the S. purifies the chalice (*Miss.*); in so doing he allows the cup of the chalice to rest in his left hand (a caution to prevent the bending of the chalice). Then, holding the purificator at the knob with his right hand, he hands the chalice to the D. and then the cruet of wine; thereupon he extends to the C. with his right hand the cruet of water¹ and, bowing slightly towards him, says *Benedicite*, *Pater reverende*, carefully pours a few drops into the chalice, and returns the cruet to the Ac.

Note: If the chalice has been on the altar from the beginning of Mass (cf. p. 133), the S. bows with the D. at the *Oremus*, proceeds to the platform with the D., and stands to the latter's right. When the D. has uncovered the chalice and hands the paten to the C., the S. attends to his part

¹ Even if the S. should use a small spoon for pouring in the water, he is to present the cruet for the C.'s blessing; then, holding the cruet in his left hand, with the spoon he slowly pours a few drops of water into the chalice.

in the manner just described. As soon as he has returned the cruets, he receives the humeral veil from an Ac., who also carries the chalice veil to the credence table.

When the D. has covered the chalice, the S. receives the paten from him (without the purificator—AA.); he takes the paten with his uncovered right hand and, holding its inner side towards himself, spreads the right end¹ of the veil over it (*Caer. Ep.*, I) or allows the D. to do so (*Miss.*; and *Caer. Ep.*, II). Then (without genuflecting or bowing), with the covered paten resting against his breast, the S. descends to the middle, where he makes a genuflection (because he again returns to the middle after his functions away from the altar). Henceforth he remains stationary (*Caer. Ep.*, I) at the foot of the altar, keeping the paten elevated² with his right hand, while his left supports the right arm (at the same time taking care to hold the left end of the veil, lest the latter should be unduly disarranged).

While the C. incenses the altar, the S. does not genuflect. When the D. comes to incense him, the S. faces the D. (holding the paten against his breast) and bows before and after the incensing.

At the *Orate, fratres* he lowers the paten and, without bowing, says the *Suscipiat*.

¹ Not the left end also; the latter practice is not merely opposed to the *Caer. Ep.*, II, but it also renders the raising of the paten more difficult.

² To a considerable height; but nowhere in the *Caer.* or *Miss.* is it prescribed to raise it to the level of the eyes. Whenever the S. has to change his position, turn, or bow, he rests the paten upon his breast. The paten is in the S.'s possession now because no longer needed at the altar; it is covered because more appropriate and more becoming a consecrated vessel.

The Sanctus. Towards the end of the Preface he again lowers the paten and, without genuflecting, ascends to the left of the C. while the D. goes to the right, and (*mediocriter inclinatus*) says the *Sanctus* with the C. and D.; during the *Benedictus* he stands erect (does not bless himself) and then goes to his position at the foot of the altar (without making a genuflection).¹

The Consecration. When the C. bows before pronouncing the words of Consecration, the S. lowers the paten and kneels on the lowest step while the D. kneels on the upper; he bows during both Elevations only, not during the entire Consecration. When the C. and D. rise after the last genuflection, the S. also rises and again raises the paten.

The Pater Noster. At the words *et dimitte nobis* (not later) the S. immediately genuflects with the D. and goes to the epistle side of the platform, hands the paten to the D., takes off the veil, genuflects towards the Blessed Sacrament, and descends again to his position behind the C. (where he makes no genuflection; nor does he genuflect with the C. and D. before the *fractio hostiae*: cf. General Rules for D. and S., p. 157).

While the C. is singing *Pax Domini*, the S. genuflects, goes to the left of the C., genuflects with the C. and D., and in a moderate tone says the *Agnus Dei* (according to the *Miss.*, bowing his head towards

¹ According to the *Caer. Ep.*, the S. does not go to the side of the C. at the *Sanctus*; wherever this custom is in vogue, it may be allowed (cf. *Decr.* 2682 ad 30).

the Blessed Sacrament and striking his breast; *Decr.* 3535 ad 3).

The Pax. Immediately after the *Agnus Dei* the S. genuflects and descends to his position below (not genuflecting here) and receives the *Pax* from the D.;¹ the S. (without however first genuflecting) bows to the D., holds his arms under those of the D. (while the latter says *Pax tecum*), answers *Et cum spiritu tuo*, and bows again; then he genuflects with the D. and goes (the D. preceding) to the right of the C. (making no genuflection there now, but doing so a little later with the C. and D.).

Note: If the S. is to give the *Pax* to the choir, without making a reverence to anyone but genuflecting if he crosses the middle of the altar, he proceeds directly to the *dignior chori* and gives him the *Pax*, not bowing, however, before giving it (*Caer. Ep.*, I, c. 24, n. 5); then he goes to the other side of the choir and gives the *Pax* in a similar manner to the dignitary first in order. He then returns to the altar, where he gives the *Pax* to the M.

The Communion. At the *Domine non sum dignus* the S. makes a medium bow of the body to the Blessed Sacrament and strikes his breast (*ex usu*); while the C. receives the Sacred Host and the Precious Blood, he makes a profound bow of the body

¹ Concerning the *Pax* the following rules of the *Miss.* and *Caer. Ep.* are in force: 1) The one who gives the *Pax* does not bow previously, *propter reverentiam pacis*, but after giving it (except in the case of the C.). 2) He who receives the *Pax* bows before and after receiving it. 3) The one who gives the *Pax* lays his hands upon the shoulders of the one receiving it; the latter holds his hands under the arms of the former (AA.), *sinistris genis sibi invicem appropinquantibus* (*Miss.*).

to the Blessed Sacrament (*Miss.*). At the sign from the C. he uncovers the chalice with his right hand; when (or before) the C. has received the Precious Blood,¹ he takes the cruet of wine from the Ac. and (without kissing the cruet or bowing) pours wine into the chalice; then he takes the cruet of water (in case he did not take both before) and, without stepping back from his position, pours wine and water upon the fingers of the C., hands the cruets back (or places them on the altar), and lays the purificator upon the fingers of the C. (this is not prescribed but is customary).

After the ablutions the D. and S. exchange places, the latter genuflecting on the lower step (and the D. with the book on the upper one); where it is customary, the S. may take the pall with him. Standing to the C.'s left, the S. will do well to remove at once the chalice, paten, purificator, and corporal from the middle of the altar so as not to be in the way of the C. when he comes to the middle for the *Dominus vobiscum*. He wipes the chalice, places the purificator upon it, then the paten, the pall, the veil (which an acolyte has brought), and last of all the burse. Then he takes hold of the knob of the chalice with his left hand (his right upon the burse) and carries it, after genuflecting in the middle on the lowest step, to the credence table, whereon he arranges it in such a manner that the covered side faces forward. He then goes to the place behind the D. (without genuflecting) in case the latter is next to the C. at the epistle side of the altar; if they are

¹ If Holy Communion is to be distributed, cf. p. 188.

in the middle the S. genuflects according to the General Rules for the D. and S. (2nd Rule).

The Blessing. The S. goes to the middle with the C. and D. (no genuflection). After the *Ite, Missa est*¹ the S. goes to the left of the D. (if necessary he first carries the book to the other side of the altar, genuflecting while passing the middle), kneels with the D. on the upper step, bows slightly while making the sign of the cross during the blessing, rises, and proceeds (without genuflecting) to the left of the C. at the gospel side. He holds the card and answers where required, but does not genuflect with the C. (for he is holding the card). If the Gospel is read from the book, the S. closes the book at the end (the edge of the book turned towards the middle of the altar), follows the C. to the middle, bows with him, descends, genuflects with the D. *in plano*, takes his biretta, bows to the choir if they remain (first to the gospel side and then to the epistle side), puts on his biretta, and with his hands joined proceeds before the D. to the sacristy.

On entering the sacristy he does not take holy water (and if the nature of the place demands it he steps back and allows the C. and D. to pass in front of him); he remains at the C.'s left, removes his biretta, bows to the choir (if they are present) and then to the cross, makes a reverence to the C., and unvests (*tunicella*, maniple, cincture, alb, and lastly amice).

¹ If the *Benedicamus Domino* is said instead of *Ite, Missa est*, the C. says it in a medium tone of voice and the S. answers *Deo gratias*.

9. THE DEACON

In the sacristy, the D. washes his hands and vests;¹ he wears the stole over his left shoulder, the ends crossed under his right arm. For the rest he observes what is prescribed for the S. (cf. above, p. 160). If customary, he presents holy water to the C. at the entrance to the sanctuary. He bows to the choir with the C. and S. as described for the S. (cf. p. 160).

Arrived at the altar, the D. takes off his biretta and holds it in his left hand while with his right he takes the C.'s biretta, first kissing the C.'s hand and then the biretta (General Rules, p. 1). Then he hands both birettas to the M. or Ac. and genuflects *in plano*, even if the Mass is to be said at a side altar. For the *Asperges*, cf. p. 219.

At the Confiteor, the D. follows the directions given above for the S. (cf. p. 160).

At the incensing, the D. takes the incense-boat, opens it with his right hand, kisses the spoon, presents it to the C., whose hand he kisses,² says (*parum inclinatus versus C.: Miss.*) *Benedicite, Pater reverende (reverendissime, if a bishop),*³ and with both hands holds the incense-boat next to the censer. When the C. has put the incense into the censer, the

¹ The D. will commendably say the usual prayers; in putting on the dalmatic: *Indue me, Domine, indumento salutis et vestimento laetitiae, et dalmatica justitiae circumda me semper.*

² On these occasions hurried and unbecoming stooping should be avoided.

³ It is not in keeping with the Missal's ruling to say *Benedicite, Pater rev.* after the C. has already put the incense into the censer.

D. receives the spoon from him (kissing first the C.'s hand and then the spoon) and returns the incense-boat with his left hand. At the same time with his right hand he takes the censer. He holds the top of the chain with his right hand under the inverted disc and the lower part with his left just above the well-closed cover of the censer, kisses the top of the chain, and presents the latter to the C.'s left hand, the lower part of the chain to his right hand (kissing the latter).¹

Thereupon, when the C. genuflects (or makes a reverence to the cross according to the general rules on page 158), the D. makes a genuflection with the S., holds the chasuble with his left hand as the S. does with his right, and follows a little in the rear of the C. during the incensing, either on the platform or on the second step. The D. and S. are to take care that their movement to the side of the altar is perfectly unconstrained, avoiding any side-ward movement. Whenever the C. genuflects (or, as the case may be, bows) to the cross, the D. genuflects without releasing his hold on the chasuble.

After the incensing the D. proceeds to the second step at the epistle side, where he receives the censer from the C., kissing first the latter's right hand and then the top of the chain. The D. will do well (AA.) to take hold of the lower part of the chain with the right hand placed below the C.'s right and then the

¹ This is generally the method to be followed by the person who presents the censer: with his right hand he presents the top of the chain to the left hand of the recipient, and with his left passes the lower part of the chain to the recipient's right hand.

upper with his left hand below the left one of the C. Then, turning to the right, he descends *in planum*, incenses the C. with three double swings of the censer (*profunda inclinatio capitis* before and after),¹ and returns the censer to the T.

At the Introit the D. stands on the first step below the platform, somewhat back of the C.'s right, makes the sign of the cross and bows with him, and answers the *Kyrie eleison*. If there is no M., the D. stands near the book and points out² the Introit to the C. and turns the page if necessary. After the *Kyrie* he goes behind the C. (as in the case of the S., p. 161).

¹ 1. The double swing is distinguished from the single swing in this, that in the double swing another and shorter swing is added to the single. In using either kind the following is to be observed: The left hand rests upon the breast, holding the ring at the top of the chain perfectly quiet (*Caer. Ep.*, I, c. 23, n. 8); the right hand (or the tips of the fingers of the right hand) takes hold of the lower part of the chain (as near as possible to the cover of the censer) and directs the censer to the person or object concerned, then back again below the breast. At the same time every movement of head or body should be avoided. The swing of the censer should be properly directed, i. e., in the case of persons, the Blessed Sacrament, or the altar-cross, generally to a higher plane; in other cases, e. g., when incensing the altar-table, in a horizontal plane. The movement should not be jerky but tractive. Between the succeeding full swings a short pause should intervene.

² 2. According to *Decr.* 4057 ad 2, a double swing is given to the Blessed Sacrament, the cross, images of the Saints, relics, the book of gospels (before the singing of the Gospel) and to all persons *de choro et altari* who are incensed separately (prelates and canons with two double swings, other priests with one double swing). On the other hand, a single swing is used when several persons are incensed together and while incensing the altar, blessing candles, etc.

³ In pointing out the place, the hand farthest removed is used, the fingers extended, with the back of the hand towards the book.

The Gloria. The D. bows his head with the C. and S. at the word *Deo* and, pausing a moment for the S., goes (without genuflecting) to the right of the C. and says the *Gloria* with him (bowing at *Adoramus te*, etc.), and at the end makes the sign of the cross. If he has been holding the altar-card with the S., he will return it in time to make the sign of the cross. Then he genuflects with the S. (and C.) and, if the *sedilia* is near-by on the epistle side, turning to his right, he goes, preceded by the S., *per breviorum ad sedilia*. Arriving there, he arranges, if necessary, the back of the C.'s chasuble, presents the biretta to the C., in doing which he kisses first the biretta and then the C.'s hand, takes or receives his own biretta, bows to the S. (or, as the case may be, to the C., as mentioned above, p. 162, footnote), sits down with the latter, and puts on his biretta.

While sitting (as in the case of the S.) he allows his hands to rest on his knees. He bows simultaneously with the C. and S. at *Adoramus te*, etc., at the same time taking off his biretta and holding it *prope genu dextrum* (Mr.).

Note: If they remain at the altar during the *Gloria*, the D. will observe the instructions for the S. given above, p. 163.

Towards the end of the *Gloria* the D. takes off his biretta, rises, receives the biretta of the C. (kissing the latter's hand first and then the biretta, being on his guard against hurried and unbecoming stooping), and lays the C.'s biretta on the bench; while the C. rises, he and the S. raise the back of the

chasuble; then (*per longiorem*) he goes to the altar with the C., bows with him to the choir (first to the epistle side and then to the gospel side), genuflects on the step, and stands behind the C.

The Orations. When the C. has sung *Dominus vobiscum*, the D. goes to the epistle side, standing behind the C. and making the various bows with him (at the *Oremus* and the name of Jesus bowing to the cross, at the names of Mary and of the Saint of the day, to the book: cf. p. 3). If there is no M., he proceeds immediately to the book, points out the Orations to the C., and then returns to his place behind the C.;¹ if the M. is present, the D. takes his position beside the book only after the latter has left, i. e., at the last Oration.

The Epistle. The D. points out the Epistle, turns the page if necessary, and answers in a moderate tone of voice (i. e., in such a way that the C. may hear him) *Deo gratias*. After the C. has finished saying the Gradual (not previously), the D. stands *in cornu epistolae* in order to make room for the S. with the book, and faces the altar; but when the C. blesses the S., the D. faces the latter.² If the M. is not present, the D. may take the book from the S. immediately after the blessing; otherwise he remains facing the altar.

The Gospel. When the C. begins to read the Gos-

¹ This is according to the rule of the rubrics quoted above, p. 163. Hence the D. is to remain near the book during the Orations and Preface no longer than is necessary.

² If the nature of the place makes it impossible to proceed conveniently *in cornu epistolae*, e. g., by reason of flowers or lights placed there, the D. returns to his place behind the C.

pel, the D. makes the sign of the cross as the C. does (*Decr.* 4057 ad 5); then, turning to the left, he descends *in planum* and receives near the corner of the epistle side the book of gospels from the M. or Ac., in the meantime making a slight bow (not before and after receiving the book). He holds the lower part of the book with both hands, allowing the upper part to rest against his breast (with the book's edge to his left), goes to the middle of the altar,¹ genuflects on the lowest step, bows to the choir (first to the epistle side and then to the gospel side), ascends, places the book *super medium altaris* (*Ordo Missae; Decr.* 4077 ad 3), and remains standing (without making any bows with the C.) until the C. comes to put incense into the censer.

The D. presents the incense as at the Introit but does not take the censer, descends to his left to the second step, kneels on both knees at the edge of the platform, and in a low tone (*Caer. Ep.*, II, c. 8, n. 42) and with his head profoundly inclined says the *Munda cor*.² Then he ascends to the altar, takes the book with both hands (as described before), kneels before the C., keeping the altar to his right,³ and says *Iube domne benedicere*; meanwhile he lowers

¹ *Solus sine comite; comes enim datur ministris quando vadunt ad aliquid cantandum* (hence the S. is accompanied by the M. for the singing of the Epistle) *aut quando exeundum est e presbyterio* (Gav. et Mer.).

² Namely: *Munda cor meum ac labia mea, omnipotens Deus, qui labia Isaiae prophetae calculo mundasti ignito; ita me tua grata miseratione dignare mundare, ut sanctum Evangelium tuum digne valeam nuntiare. Per Christum Dominum nostrum. Amen.*

³ This is the interpretation universally given by custom to the rubric, *genuflexus in superiori gradu altaris*.

the book towards the C., and receives his blessing (without himself making the sign of the cross or answering *Amen*); during this whole ceremony, beginning at *Iube domne benedicere*, the D. keeps his head profoundly inclined (*Caer. Ep.*). Then he kisses the C.'s hand, rises, makes a reverence to him, and, facing left about, descends without genuflecting to the side of the S., genuflects with him (but not before the M. has given the sign, i. e., after the choir has finished singing the Gradual or, as the case may be, the Sequence also), bows with him to the choir (first to the epistle side and then to the gospel side), and either behind the S. or at his right side goes to the place where the Gospel is to be sung (the T. *et al.* precede: cf. p. 165).

The D. opens the book (which the S. now holds) and sings *Dominus vobiscum* and *Sequentia sancti Evangelii*, etc. At the word *Sequentia* (*Miss.*), with his right hand, he immediately makes the sign of the cross on the book at the beginning of the Gospel, and then on his forehead, lips, and breast. In making the sign of the cross on the book, the left hand rests on the latter; while signing himself, the left hand is held a little below the breast. In making the various signs of the cross, he is to keep the palm of his hand open. Thereupon, he receives the censer at his right and, bowing profoundly before and after the ceremony, incenses the book with three double swings, first in the middle, then to his left, and finally to his right,¹—all this in order to show proper

¹ This practical rule is to be observed: In any ceremony of sprinkling or incensing, the form of a large sign of the

respect to the holy Gospel. While he sings the Gospel he stands *junctis manibus*, makes all the bows and genuflections to the book (the M. and the T. do likewise; only the S. and Ac. remain stationary).

At the end of the Gospel the M. says *Laus tibi, Christe*. With his right hand the D. then shows the beginning of the text to the S. and stands back a little to allow the S. to pass in front of him, in the meantime keeping his face turned towards the altar. Then he faces the C.¹ and incenses him with three double swings of the censer (bowing to him before and after),—all this, of course, after the S. has left the platform. He then gives the censer to the T., proceeds by the shortest way to his place on the step at the middle of the altar, and genuflects there (cf. General Rules for the D. and S., p. 158, 2nd rule, C.).²

The Credo. At the word *Deum* the D. bows with the C. and S. pauses awhile for the S., ascends (without genuflecting) to the right of the C., and says the *Credo* with him (bowing at *Jesum Christum* and *simul adoratur*). If he has been holding the altar-card with the S., he puts it back before the *Et incarnatus est* so as to genuflect with the C., takes

cross is to be traced, i. e., first in the middle, then to the left, then to the right (cf. *Caer. Ep.: Thurificat librum primo in medio, dein a parte dextera libri, mox a sinistra*).

¹ Thus, according to Mr. and others, in many places it is customary for the D. to follow the S. to the middle, genuflect on the step, receive the censer, and from this position incense the C., and then, without genuflecting anew, ascend to his place on the step.

² If a sermon follows the Gospel, the D. proceeds immediately, after incensing the C., to the latter's right (the S. to the C.'s left); the three then genuflect and go to the *sedilia*.

it again after genuflecting, returns it in proper time before the end of the *Credo*, makes the sign of the cross with the C., and accompanies him to the *sedilia* as described at the *Gloria*.

When the choir sings the *Et incarnatus est* he takes off his biretta and bows. At the words *Crucifixus etiam* he rises, puts his biretta on the *sedilia*, bows to the C., and, turning to his right, receives the burse from the M., bowing slightly as he receives it. Holding the burse horizontally about the level of his eyes,¹ he proceeds unaccompanied to the altar. While he passes before the C. he bows to him (in doing which he lowers the burse upon his breast) and then to the choir (first to the epistle side and then to the gospel side). He then goes to the lower step of the altar, genuflects thereon, ascends, with his right hand takes the corporal out of the burse, places the latter with its opening to the right (if it has an image on it, it is placed upright) next to the altar-card towards the gospel side, and spreads the corporal upon the altar. Then he joins his hands, genuflects in the middle, descends to his right before the C., bows to him, takes his biretta, bows to the S., sits down, and put on his biretta.

At the end of the *Credo* they go to the altar in the same manner as at the *Gloria*.

Note: If the ministers do not sit down during the *Credo* the D. will observe the following:

¹ In many places a departure is made from the Roman custom as to the manner of carrying the burse, namely, it is not held in a horizontal position, but with the opening upward and a little inclined to the one carrying it (cf. Carpo).

1. While the *Credo* is being sung, he remains with the S. either at the side of or behind the C., as at the *Gloria*.

2. When the choir sings *Et incarnatus est*, without first bowing he turns to his left, with the C. and S. goes to the second step, and kneels at the edge of the platform.

3. After the *Et incarnatus est* (according to Schober) he will preferably ascend to the altar with the C., genuflect there, turn to his right, descend *per breviorum* to the credence table, and carry the burse as usual *per viam longiorem*; the C. and S. then move a little towards the gospel side to allow the D. room to spread the corporal.

If the *Credo* is not said, the S. carries both the chalice and burse to the altar (*Miss.*).

Note: If the chalice is on the altar from the beginning of Mass, the D. either does not go to the altar at all after the *Et incarnatus est* has been sung, but spreads the corporal and uncovers the chalice when later he takes his position next to the C. for the Offertory; or, bowing to the C. after the *Et incarnatus est*, he goes directly from the *sedilia* to the altar, places the chalice on the epistle side, removes the corporal from the burse, spreads it upon the altar, places the covered chalice upon the corporal, and returns to the *sedilia*.

The Offertory. At the word *Oremus* the D. bows, and without genuflecting, goes to the right of the C., where he awaits the S. When the latter arrives with the chalice, the D. lifts the end of the S.'s veil from the chalice, removes the pall, takes the paten with the thumb and forefinger of both hands (but at two opposite sides to leave more room for the C.), kisses the rim of the paten, and presents it to the C., whose right hand he kisses (*Caer. Ep.*), taking care not to place his arm over that of the C.¹

¹ If small hosts are to be consecrated the S. takes both the ciborium and chalice to the altar; in case both cannot be taken at the same time, the ciborium is carried by the M. or an Ac. (if he has received the tonsure he carries it *nuda manu*). The D. uncovers the ciborium and, while the C. is

Then he takes the purified chalice with purificator from the S., with the thumb of his left hand holds the purificator at the knob of the chalice, allowing its extremity to rest on the base, takes the cruet, and pours wine into the chalice (*C. inspiciente: Caer. Ep.*). The S. pours in the water; if necessary, the D. wipes the inner brim of the chalice (with the purificator round his forefinger), lays the purificator near the corporal, and presents the chalice to the C., holding it with his right hand under the cup and his left in front at its foot (in order that the C. may properly and conveniently take hold of it at the knob and the foot). In the meantime he kisses the foot of the chalice and the C.'s hand (*Caer. Ep.*), taking care to keep the chalice erect and his left arm always below the arm of the C. Thereupon he either holds the foot of the chalice with his right hand or supports the C.'s arm (resting his left upon his breast) and says with him (in not too low a tone) while raising his eyes to the cross: *Offerimus tibi, Domine, calicem salutaris, tuam deprecantes clementiam, ut in conspectu divinae majestatis tuae pro nostra et totius mundi salute cum odore suavitatis ascendat. Amen.* After he has placed the pall upon the chalice he gives the paten (without the purificator) to the S. and helps the latter to cover it with the veil. (*Miss.*)

offering the host, he raises the ciborium a little with his right hand (*Caer. Ep.*, II, c. 29, n. 2), while his left hand is on his breast; he does not, however, say any prayers with the C. Then he covers the ciborium and places it behind the chalice, but somewhat nearer the epistle side, that it may not interfere at the incensing. The veil is not put on the ciborium until just before it is placed in the tabernacle.

The Incensing. The incense is presented as at the Introit. While the C. is incensing the *oblata* (without genuflecting previously), the D. holds his right hand at the foot of the chalice (with his left he holds the C.'s chasuble), moves the chalice back towards the epistle side but not beyond the corporal, makes a genuflection before the cross is incensed, then returns the chalice to its place in the middle, genuflects with and accompanies the C. during the incensing of the altar, receives the censer from him, and incenses him as at the Introit.

Then he goes to incense the choir (first on the gospel side and then on the epistle side: cf. p. 176), genuflecting whenever he passes the middle of the altar. Finally, standing in front of the steps at the corner of the epistle side, he incenses the S. with two double swings of the censer (bowing slightly before and after), returns the censer to the T., goes to his place at the middle, genuflects (AA.), turns to the T., and is incensed by him (a slight bow being made before and after); then, without genuflecting, he again turns to the altar and (without bowing) says the *Suscipiat*.

During the Preface the D. remains behind the C.; if, however, the M. is not present, he goes to the book immediately, points out the *Secreta* to the C., turns to the Preface, and, if he does not have to stay to turn the leaves, returns again to his place behind the C. (*Miss.*)

The Sanctus. Towards the end of the Preface the D., without genuflecting, goes (with the S.) to the side of the C. and says with him (*mediocri inclina-*

tione et mediocri voce): *Sanctus, sanctus, sanctus, Dominus Deus Sabaoth. Pleni sunt coeli et terra gloria tua. Hosanna in excelsis. Benedictus qui venit in nomine Domini. Hosanna in excelsis.* At the *Benedictus* the D. stands erect, makes the sign of the cross, and, genuflecting on the step in the middle, proceeds to the left side of the C., where he assists at the book. During the *Memento* he steps back a little. At the *Quam oblationem* the D. goes to his step behind the C., genuflects, and goes to the right of the C. (either upon the platform or his own step).

The Consecration. When the C. begins the Consecration (*Caer. Ep.*), the D. kneels upon both knees and during the Elevation (but not during the Consecration) raises the C.'s chasuble with his left hand; moreover, he bows his head profoundly during the Elevation only (Mr.). As soon as the C. rises after the *elevatio S. Hostiae*, the D. also rises, takes off the pall, which he places upon the altar, and, without genuflecting, kneels down again in his previous position.¹ When the C. has elevated and lowered the chalice, the D. rises in order to be in time for the placing of the pall upon the chalice, genuflects with the C., and proceeds (without making a genuflection in the middle) to the left of the C.,

¹ If small hosts are to be consecrated, the D. goes to the right of the C. at the words *Quam oblationem* before the Consecration, moves the ciborium forward, uncovers it with his right hand (holding the knob of the ciborium with his left), and as usual kneels at the edge of the platform. When the C. has genuflected after the Elevation of the Sacred Host, the D. rises and, without genuflecting, covers the ciborium, then places it where it was before, takes the pall off the chalice, etc., as usual.

where he again genuflects and assists at the book as before the Consecration. At the *Memento* he again steps back somewhat.

Note: In this connection special attention is called to the rules for genuflections *coram SS.*; cf. General Rules for D. and S., p. 158.

At the words *per quem haec* the D. genuflects, goes to the right of the C., and, when the latter places his hand at the foot of the chalice, takes off the pall and genuflects with him (not previously, however, because of the near approach of the genuflection just indicated); then at a sign from the C. he places the pall on the chalice again, proceeds immediately to his place behind the C. (*Caer. Ep.*) or remains until the latter begins the *Pater noster* (*Miss.*), genuflects, and goes to his step.

The Pater Noster. At the words *et dimitte nobis* (not later, that the C. may not be obliged to wait afterwards) he genuflects with the S., goes to the side of the C., receives the paten from the S., wipes it with the purificator, and, using both hands, holds it with the purificator in an upright position near the corporal (its inner side turned towards the C.). In presenting the paten he kisses the outer side and then the hand of the C. In the meantime the D. is not to forget to answer *Sed libera nos a malo*, that the C. may immediately proceed. Then the D. uncovers the chalice, answers the *Pax Domini*, and again covers the chalice.

The D. says the *Agnus Dei* with the C. and S. in a moderate tone of voice, *inclinato capite* and striking his breast.

The Pax. While the S., after genuflecting, is descending, the D. kneels on both knees at the side of the C.; when he observes that the latter has almost finished the prayer *de pace*, he rises, kisses the altar with him (but does not place his hands thereon), and receives from him the *Pax*. In doing this the D. makes a reverence to the C., places his arms below those of the C., *sinistris genis sibi invicem appropinquantibus* (*Miss.*), answers *Et cum spiritu tuo*, joins his hands again, bows to the C., genuflects to the Blessed Sacrament, and descends to the S. to give him the *Pax*. Without previously bowing, he places his hands on the S.'s shoulders, says *Pax tecum*, joins his hands, and then bows to him. Then, turning towards the altar with him, he genuflects with him and goes to the left of the C. while the S., crossing back of the D., goes to his right. Arrived there, they do not genuflect until the C. does so.

The Communion. At the *Domine, non sum dignus* the D. strikes his breast (if customary); in any case he bows *mediocriter* to the Blessed Sacrament. At the receiving of the Sacred Host and the Precious Blood, he makes a profound bow (but not too profound).¹ During the ablution the D. turns the pages of the missal to the Communion.

¹ If Holy Communion is to be given, the D. and S. change places after the C. has received the Precious Blood, genuflecting only as they pass behind the C.; then the C. and S., without genuflecting, step aside from their position in the middle, the D. opens the tabernacle door, genuflects, the C. and S. doing the same with him (but not on both knees); the D. takes out the ciborium, closes the tabernacle-door, and uncovers the ciborium; then the C. returns to the middle and the three genuflect. Thereupon the D. proceeds to the epistle side *in planum* and, turning to the C. and *aliquantulum in-*

After the ablutions the D. carries the missal to the epistle side, while the S. at the same time (with the pall) goes to the gospel side, both genuflecting on the step in the middle. The D., standing on the upper step near the missal, awaits the C., points out the Communion to him, and then goes to his place behind him. With the C. he proceeds to the middle (without making a genuflection), returns to the epistle side, and, during the Orations (Postcommunions), stands behind him. If the M. is not pres-

clinatus (*Caer. Ep.*), sings the *Confiteor* (he may, in fact, usually ought to, use a book while singing). If, however, a different custom prevails, he may instead of singing the *Confiteor* recite it aloud; in a solemn *Requiem* Mass the latter way only is allowed (*Decr.* 4104 ad 2). In the meantime the S. takes up a corresponding position *in plano* on the gospel side and, during the *Confiteor* and *Misereatur*, stands (like the D.) *aliquantulum inclinatus*. The C. genuflects, says aloud (*Caer. Ep.*) *Misereatur*, etc., then the *Ecce Agnus Dei* and *Domine, non sum dignus*. If the D. and S. are to receive Holy Communion, they proceed to the middle after the *Indulgentiam*, genuflect, kneel on the upper step, and receive; then they rise, genuflect, and the D. goes to the C.'s right and the S. to his left. If they do not receive Holy Communion, the D. and S. return to the side of the C. after the *Indulgentiam*. While the C. gives Holy Communion the D. may hold the paten under the chin of those who receive; the S. accompanies the C. with his hands joined.

After leaving the communion railing the D. and S. change places at the proper time (preferably when they arrive at the altar); the D. goes to the right, the S. to the left, of the C. If the ciborium has to be purified the C. attends to it himself (the S. wipes the ciborium); if, however, it is to be placed in the tabernacle, the three genuflect on arriving at the altar, the C. and S. steps aside, the D. moves the paten to his left, covers the ciborium, opens the door of the tabernacle, and places the ciborium within (not genuflecting previously); then he genuflects (in the middle), the C. and S. do likewise, the D. closes the tabernacle, makes room for the C. in the middle, changes places with the S. (genuflecting in the middle of the altar), and assists the C. as usual at the book.

ent, the D. assists at the missal. Then he accompanies the C. to the middle.¹

The *Ite, Missa est*. While the choir is singing *Et cum spiritu tuo*, the D. steps aside from the middle to Gospel side and faces the people. If, however, the *Benedicamus Domino* is to be sung, he remains with his face turned towards the altar. After singing the *Ite, Missa est* he faces the altar and moves somewhat to the epistle side to allow the S. to kneel next to him; then both kneel down and receive the blessing, *inclinato capite*.

While the S. goes to the C. at the gospel side, the D. proceeds to the platform, stands a little to the right facing the middle of the altar (he allows the S. to answer the *Gloria tibi, Domine*, etc.), and at the end of the Gospel genuflects with the C. With the C. and S. he bows to the cross and, turning to his left, descends, genuflects with the S. (and C.), receives his biretta and that of the C., and presents the biretta to the C. (kissing first the biretta and then the C.'s hand). The three then bow to the choir if they remain (first to the gospel side and then to the epistle side), put on their birettas and, without taking holy water, enter the sacristy, the S. before the D. and the latter before the C. Arrived there, the D. removes his biretta, bows to the choir (if they are present) and then to the cross, makes a reverence to the C., and unvests.

¹ If during Lent the priest is to sing the *oratio super populum* over and above the usual Postcommunions, the D. turns to his left in the direction of the people after the C. has sung *Oremus* (A.A.) and sings *Humiliate capita vestra Deo*. For the method of intonation, cf. Musical Appendix, p. 423.

10. THE ASSISTANT PRIEST

According to Canon Law (Can. 812), only bishops and prelates (*cum usu pontificalium*), by reason of their dignity or the solemnity of the occasion, are allowed to have a *presbyter assistens*. Custom sometimes allows this to other priests (as in the case of the first solemn Mass of a newly ordained priest: *Decr.* 3564 ad 2; cf. p. 418). For such cases the functions of the *presbyter assistens* are briefly given here. The D. and S. may observe what changes are to be made in their offices from the note below.

In general, the assistant priest assists chiefly at the missal, never at the presentation of the incense.

In particular:

a. Vested in surplice, amice, and cope (where the custom obtains: *Decr.* 3564 ad 2), the A.P. approaches the altar at the C.'s left (*Decr.* 4018 ad 2), bowing to the choir as occasion demands; arrived at the foot of the altar, he stands at the C.'s right and receives the latter's biretta (*Decr.* 4018 ad 2).

b. During the prayers at the foot of the altar he remains at the C.'s right, answering the prayers, while the D. and S. stands at the C.'s left (*Decr.* 4018 ad 2).

c. He ascends to the altar with the C. and proceeds at once to the missal, where he remains during the presentation of the incense.

d. During the incensing of the altar the A.P. removes the missal from the altar, returning it after the epistle side has been incensed.

e. He stands at the D.'s right, bowing with him, while the C. is incensed and then returns to the C.'s side, where he points out the Introit in the missal. He answers the *Kyrie* with the D. and S.

f. At the *Gloria* he stands at the right of the D. He proceeds to the *sedilia* at the C.'s left, but he sits either at the right of the D. or at the left of the S. (in some localities he sits on the gospel side). At the end of the sung *Gloria* he goes to the middle of the altar at the C.'s right, bows to the choir, and genuflects with him. The D. and S. are at the C.'s left. This is the procedure whenever the Sacred Ministers sit.

g. The A.P. now goes again to the epistle side and, standing on the step at the C.'s right, points out the Orations and the Epistle, turning the pages when required. He answers *Deo gratias* at the end of the Epistle and, after the C. has blessed the S., carries the missal to the gospel side. He stands at the missal between the C. and S. while the C. reads the Gospel, and answers *Laus tibi, Christe* at the end.

h. While incense is being presented and the Gospel is

being sung, he may remain on the step at the gospel side. If he prefers, he may go at once to the epistle side when the C. has finished reading the Gospel and stand there on the step during the presentation of the incense. When the D. commences the Gospel, he turns with the C. to face the D., standing at the C.'s left. He remains in this position while the C. is being incensed.

i. At the *Credo* he acts in the same manner as he did at the *Gloria*. While the D. carries the burse to the altar, he remains sitting (*Decr.* 4018 ad 5). After genuflecting at the foot of the altar at the end of the sung *Credo*, he goes behind the C. as they go up the altar so as to be at the C.'s left at the missal. Here he remains.

j. When the altar is incensed, the A.P. removes the missal, remaining beside it after he has replaced it on the altar. He himself is incensed by the D. with two double swings immediately after the latter has incensed the C. (*Decr.* 4018 ad 6).

k. After the D. has incensed him, he remains on the platform at the C.'s left until after the *Agnus Dei*, turning the pages of the missal as required and making all genuflections with the C. He should take care, however, to make room for the S. at the *Sanctus* and *Agnus Dei*, and to kneel down during the Consecration some distance removed from the C.

l. After the *Agnus Dei*, genuflecting in *termino a quo*, he repairs to the right of the C., where he kneels; then he receives the *Pax* just as the D. usually does and gives it to the latter, who is standing on the step. After genuflecting again, he goes to give the *Pax* to the choir and then returns to the missal (or, if there is no choir, he returns immediately to the missal).

m. If Holy Communion is distributed during the Mass, the A.P. goes to the platform at the gospel corner when the D. opens the tabernacle, and remains there kneeling until after the tabernacle is again closed. Then he returns to the missal.

n. After the ablutions he carries the missal to the epistle side and assists the C. while he reads the Communion and Postcommunions, pointing out the place and turning the pages as required. He closes the missal at the end unless there is a last Gospel to be read from it.

o. When the D. has sung the *Ite, Missa est*, the A.P. goes to the gospel side (carrying the missal if it is needed) and, facing the epistle side, kneels at the edge of the platform for the blessing. He then stands at the left of the C. and assists at the last Gospel.

p. After the last Gospel he goes to the C.'s right, descends to the foot of the altar with him, genuflects, presents

the biretta to him, bows with him to the choir, and at his left accompanies him to the sacristy.

Note. Besides the changes required by the above observations, the D. and S. will note the following:

1. They do not assist the C. at the book.
2. At the first and last Gospels the S. does not stand between the C. and the A.P., but a little back of this position.

11. THE CELEBRANT

Preliminary Remarks: Concerning the voice, three tones are distinguished (*Miss.*):

a. *vox sonora = cantus*;

b. *vox submissa = quae a ministris audiri possit* (This embraces all the prayers recited in the low Mass with *clara aut mediocri voce*, except the blessing at the end of the Mass, concerning which cf. below, p. 206, note);

c. *vox secreta*, as used elsewhere in the Mass.

In the Sacristy. Wherever customary, before going to the sanctuary, the C. puts incense into the censer in precisely the same manner as at the Introit, taking off his biretta before doing so (*General Rules*, p. 1); then with the usual ceremonies (taking holy water if the custom prevails, and bowing to the choir with the D. and S. as described for the S.; cf. p. 160) the C. and ministers go to the altar, where the C. genuflects if the Blessed Sacrament is in the tabernacle; otherwise he makes an *inclinatio corporis* and begins Mass at once. For *Asperges*, cf. p. 219.

The Confiteor. At the words *vobis (vos), fratres* the C., without taking an upright position, turns somewhat first to the D. and then to the S. (*Caer. Ep.*).

The Incensing. After kissing the altar¹ the C. steps back towards the gospel side, receives the spoon from the D. (who kisses first the spoon and then the hand of the C.), puts incense into the censer thrice (his left hand upon his breast), saying in a moderate tone of voice: *Ab illo benedicaris—in cujus honore—cremaberis. Amen.* Then he returns the spoon, joins his hands, and, without saying anything, blesses the incense; in the meantime he places his left hand upon the altar (*Rit. cel.*, III, 5).

Thereupon he turns to the altar, receives the censer from the D., takes hold of the ring at the top of the chain with his left hand, and with his right (preferably with the first three fingers—Mr.) quite low holds the other extremity of the chain. During the incensation at the Introit no prayers are to be said.

The following is the method of incensing: The C. first genuflects (this is always the case when the Blessed Sacrament is present in the tabernacle; if the Blessed Sacrament is not present he makes an *inclinatio profunda capitis* to the cross), then with three double swings of the censer he incenses the cross (cf. Model, p. 204. Nos. 1-2-3) and again genuflects. Then remaining in the center, with double swings (*Decr.* 4057 ad 2) he incenses the relics or images (statues)² of the Saints if there are such

¹ As the ceremony of incensing is the chief one of the C. in the solemn Mass as such, it is described here in corresponding detail.

² By the term images (statues) of the Saints it is not intended to signify those painted upon the wall, but those upon the altar between the candlesticks. The following general decree is to be noticed: *S. imago divini Infantis, nata-*

on the altar, incensing first those on the gospel side (4-5) with two swings (even if there are more than two reliquaries) and then, after genuflecting, those on the epistle side in precisely the same manner (6-7).

Without genuflecting again, he incenses the altar (if there are no relics on the altar, the incensing of the altar takes place immediately after the genuflection following the incensing of the cross). The Missal gives the following directions (*Rit. cel.*, IV, 4): The C. incenses the altar from the middle of the epistle corner with three equidistant swings in the direction of the three candlesticks¹ (8-9-10). At the corner, lowering his hand, he incenses the lower part of that side and then the upper part with two swings (11-12) of the censer (i. e., a single swing for each). Then, turning to the altar and raising his hand, he incenses the front part of the altar-table with three swings (13-14-15) to the middle (three single swings, as the others, which however almost of themselves become semicircular in motion).

Having made a genuflection (or a reverence to the cross) in the middle, he incenses the other side of the altar to the gospel corner with three swings (16-17-18), and likewise the lower and upper parts of the side (19-20) with two swings. Then, standing at the corner (not moving), he elevates the censer

litio tempore, principe loco super altare exposita, est post crucem thurificanda triplici ductu; eodem prorsus modo quo incensatur crux cum imagine Crucifixi (Decr. 3288).

¹ These three swings are not intended for the candlesticks, but for the ledge on which they rest; hence three swings are always employed, whether the number of candlesticks be larger or smaller (*Rit. cel.*, IV, 5).

and with three swings incenses the front part of the altar-table (21-22-23) to the middle as he did on the epistle side. Then, lowering his hand but slightly, he incenses the front of the altar with three swings (24-25-26) while he walks from the gospel corner to the middle, and, having made a genuflection (or a reverence to the cross), he incenses in like manner the epistle side of the front to the corner with three swings (27-28-29). There, having returned the censer to the D., the C. alone is incensed (bowing slightly before and after).

The *Caer. Ep.* (I, c. 23, n. 8) adds the following wise remarks:

1. The C. should maintain a dignified posture during the incensation, avoiding any accompanying movement of the body or head while he swings the censer.
2. He holds the left hand and the upper end of the chain firmly against his breast (only at the genuflection does he place his left hand on the altar); he extends his right hand and arm back and forth with the censer slowly and in a befitting manner and directs the censer to the proper object but avoids thrusting it aloft.
3. In moving back and forth he takes as many steps as there are swings of the censer so that the motion of hands and feet may coincide.

The Introit. After the C. has been incensed he turns to the book, reads the Introit in a moderate tone of voice, and alternates with the D. and S. in saying the *Kyrie*.¹ When the choir has almost finished singing the *Kyrie* (or even directly after he has recited it), the C. goes to the middle with the D. and S.

The Gloria. At the end of the sung *Kyrie*, the C.

¹ As to what is to be observed while seated during the *Kyrie*, cf. solemn *Requiem Mass*, p. 222.

intones the *Gloria*, raising his hands as usual and joining them again at the word *Deo*, at the same time bowing his head (*Miss.*). Then he waits until the D. and S. have come to their position at his side and, together with them (not alternately), says the entire *Gloria* in a moderate tone of voice.

Going to the *sedilia*, the C. genuflects with the D. and S. (or bows profoundly as the case may be) and proceeds to the *sedilia per brevior*.¹

If, while still at the altar, a part is being sung which requires a bow (e. g., *Adoramus te*), they remain standing at the altar and bow.

Arrived at the *sedilia*, the C. faces about in the direction of the D. (so as not to turn his back upon the altar), sits down immediately (before the D. and S. do so), receives his biretta from the D., covers his head, and rests his hands upon his knees. At the appropriate parts of the *Gloria* (*Adoramus te, Gratias agimus tibi*—not beyond the last word of these two phrases—*Jesu Christe, Suscipe deprecationem nostram, Jesu Christe*) he takes off his biretta with the D. and S., holds it with his right hand *prope genu dexterum* (Mr.),² and bows.

Towards the end, say after the last *Jesu Christe*, the C. does not put on his biretta again, but presents it to the D., rises, and goes to the altar *per*

¹ For when and how they proceed *per brevior*, cf. p. 162, footnote.

² In case the choir repeats the parts which require a bow, the C. and ministers bow only the first time they are sung, and again put on their birettas; this holds also in *aliis hymnis et precibus quae vel genuflexionem vel capitis inclinationem exigunt*, e. g., at the *Et incarnatus est* (Gardellini; *Instr. Clem.*).

longiorem. With the D. and S. he bows to the choir (first to the epistle side and then to the gospel side), genuflects on the lower step (or, if required, bows profoundly), ascends, kisses the altar, turns to the people, and sings *Dominus vobiscum*. If, however, they do not leave the altar during the *Gloria*, the C. remains standing with joined hands (A.A.) and bows at the proper time.

The Orations. The C. then goes to the missal and sings the Orations (he should previously look them over to ascertain where the *metrum* and *flexa* are to be placed).

The Epistle. After the choir has sung *Amen*, the C. reads the Epistle and what follows (including the Sequence) in a moderate tone of voice before turning to the S.¹ He then lays his hand on the book for the S. to kiss and, without saying anything, blesses the S. (holding his left hand meanwhile on his breast). He then turns to the altar, proceeds at

¹ The C. omits the genuflection when he recites the versicle *Veni, Sancte Spiritus*, etc., at Mass on Pentecost Sunday or in any solemn Mass in honor of the Holy Ghost, since he is to kneel while the entire verse is sung by the choir (*Rubr. gen.*, XVII, 3). The following method is given by Martinucci (II, c. 32): The C., after blessing the S., goes to the middle and remains standing there; the S. then carries the missal to the gospel side and goes to the left of the C., while the D. goes to the C.'s right. During the *Alleluia* preceding the *Veni, Sancte Spiritus* the three kneel at the edge of the platform (without bowing) until the entire verse has been sung; then they rise, the C. says the *Munda cor* as usual, the D. goes again to the epistle side, and the S. goes to the missal at the gospel side. The singers are to be on the alert that the ceremony may be carried out in this manner. A similar method is to be followed at the versicle *Adiuva nos* during Lent.

once to the middle, and says the *Munda cor*, *Iube Domine*, and *Dominus sit*, as usual.

The Gospel. Then the C. goes to the missal at the gospel side and in a moderate tone says *Dominus vobiscum*, etc., and reads the Gospel in the customary manner. At the end he does not say *Per evangelica dicta*, for the reason that he does not then kiss the missal. If a passage occurs in the Gospel which requires a genuflection (e. g., on Christmas Day or Epiphany), the C. omits the genuflection while reading the Gospel (*Decr.* 4058 ad 6), since he is to make it afterwards when the Gospel is sung. On the contrary, he never omits the genuflection at the *Et incarnatus est*, even on Christmas Day or the feast of the Annunciation, although he afterwards kneels while these words are being sung (*Decr.* 4281 ad 7).

After he has finished reading the Gospel, the C. goes to the middle and puts incense into the censer; the ceremonies and words are exactly as at the Introit. After he has put the incense into the censer, he turns to the altar and waits until the D., after the *Munda cor*, kneels before him and asks his blessing; the C. then turns to the D. and says distinctly: *Dominus sit in corde tuo et in labiis tuis, ut digne et competenter annunties Evangelium suum, in nomine Patris et Filii ✠ et Spiritus Sancti. Amen.* (meanwhile holding his left hand upon his breast); he then lays his right hand upon the book for the D. to kiss and turns again to the cross.

When the D. and S. genuflect below (not pre-

viously), the C. goes (without bowing) to the epistle side and remains there facing the altar until the D. sings *Dominus vobiscum*; then he turns to the D. and makes the sign of the cross at the words *Sequentia s. Evangelii*. As often as the name Jesus occurs, he bows his head profoundly to the cross; he also genuflects to the cross whenever a passage occurs which requires genuflection, and while he does so he lays his hands upon the altar.

When at the end of the Gospel the S. carries the book to him, he places both hands upon it as usual, kisses it, and says *Per evangelica dicta*, etc. The C. is then incensed by the D., making a slight bow before and after, and slowly returns to the middle of the altar.

Note: If there is a sermon, the following is to be observed:

a. The C. waits until the D. and S. have taken their places at his side, genuflects with them, and goes to the *sedilia*. They take off their birettas while the Gospel is being read.¹

b. When the preacher makes a reverence to the C., the latter, as well as the D. and S., takes off his biretta and makes a slight bow to the former.

c. If the C. himself preaches, he may do so either at the altar or from the pulpit; in the latter case he removes the chasuble and maniple but wears the biretta (where it is customary).²

If there is no sermon, the incensing of the C. is followed immediately by the *Credo*.

¹ And this, too, is done (at least in many places) whenever the holy name of Jesus occurs in the sermon.

² If a bishop is present, the preacher, accompanied by the M. (and carrying the stole according to custom either in his hand or upon his left arm), kneels before the bishop, kisses his ring, says *Iube domne benedicere* (not *reverendissime domne*), receives his blessing (allowing the bishop to put the stole upon him), rises, and, after making a profound bow to the bishop, goes to the pulpit.

At the *Credo* the C. and ministers observe all that is prescribed for the *Gloria*. At the *sedilia* they take off their birettas and bow at *Jesum Christum, Et incarnatus est*, and *simul adoratur* (during these words only). The C. returns the D.'s bow to him while the latter is carrying the burse to the altar only in those places where the custom prevails. (If they remain at the altar during the *Credo* of any high Mass, the C. kneels with the D. and S. at the edge of the platform during the sung *Et incarnatus est* and bows: cf. *Rubr. gen.*, XVII, 3; *Decr.* 2915 ad 6.).

Note: At the sung *Et incarnatus est* in the three Masses on Christmas Day and the Mass on the feast of the Annunciation, it is customary to kneel (and bow the head) on the lower step at the epistle side of the altar.

The Offertory. After the C. has kissed the altar, sung the *Dominus vobiscum* and *Oremus* and has said the Offertory, he waits with hands joined until the D. presents the paten to him; then he offers the host and lays the paten on the corporal. Thereupon, his left hand resting on the altar, blessing the water, he says *Deus qui*, etc., receives the chalice from the D., says the *Offerimus tibi* with him but in a somewhat louder tone of voice, and allows the D. to cover the chalice while he himself holds the same (following this method always). Then he says the prayers *In spiritu humilitatis* and *Veni, sanctificator*.

The Incensing. While the C. puts incense into the censur, he may distribute the words in this suitable manner: *Per intercessionem beati Michaelis Archangeli—stantis a dextris altaris incensi—et omnium*

electorum suorum (here he returns the spoon and joins his hands)—*incensum istud dignetur Dominus bene ✠ dicere* (during which he lays his left hand upon the altar; then, joining his hands again, he continues) *et in odorem suavitatis accipere, per Christum Dominum nostrum. Amen.*

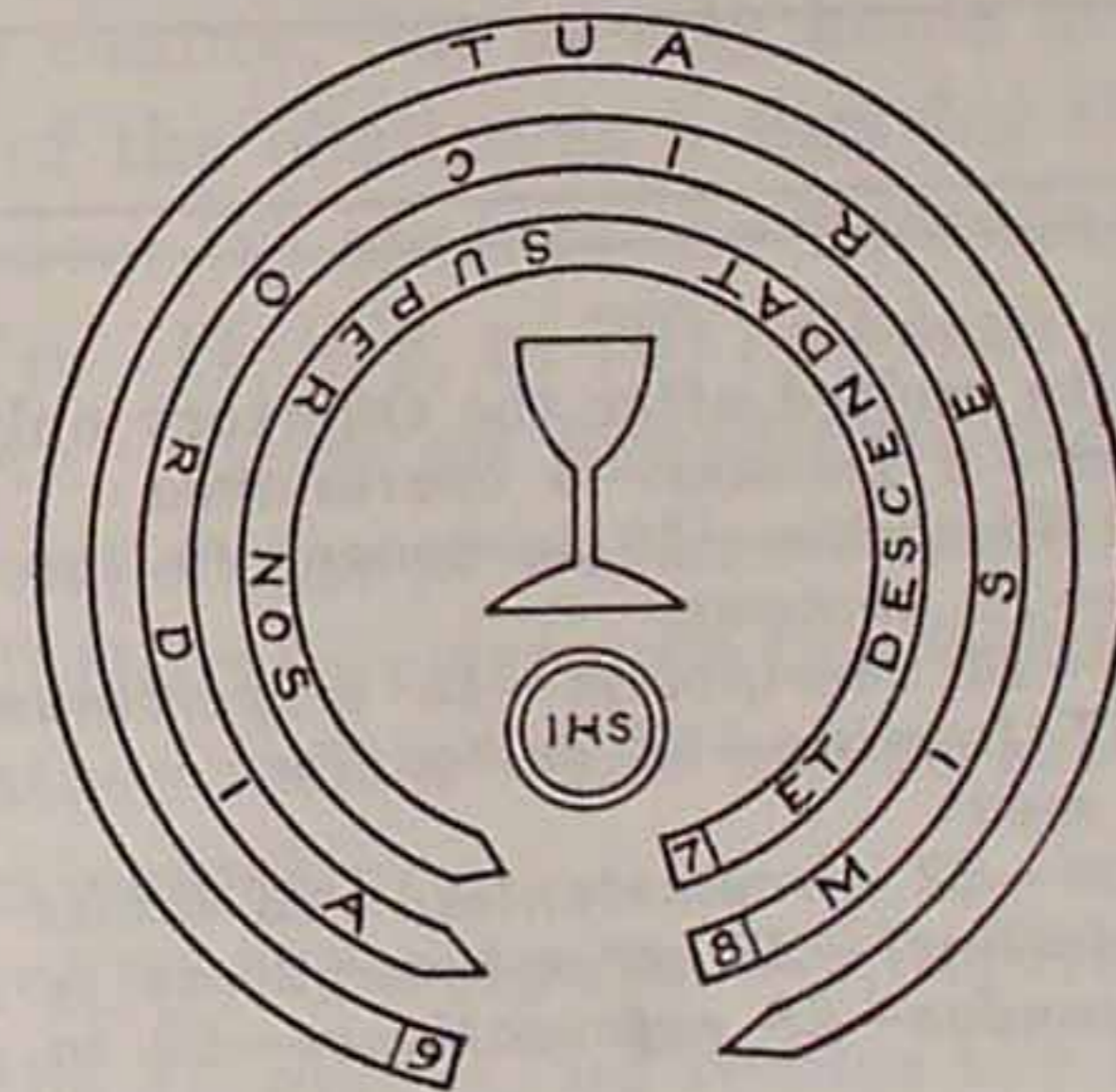
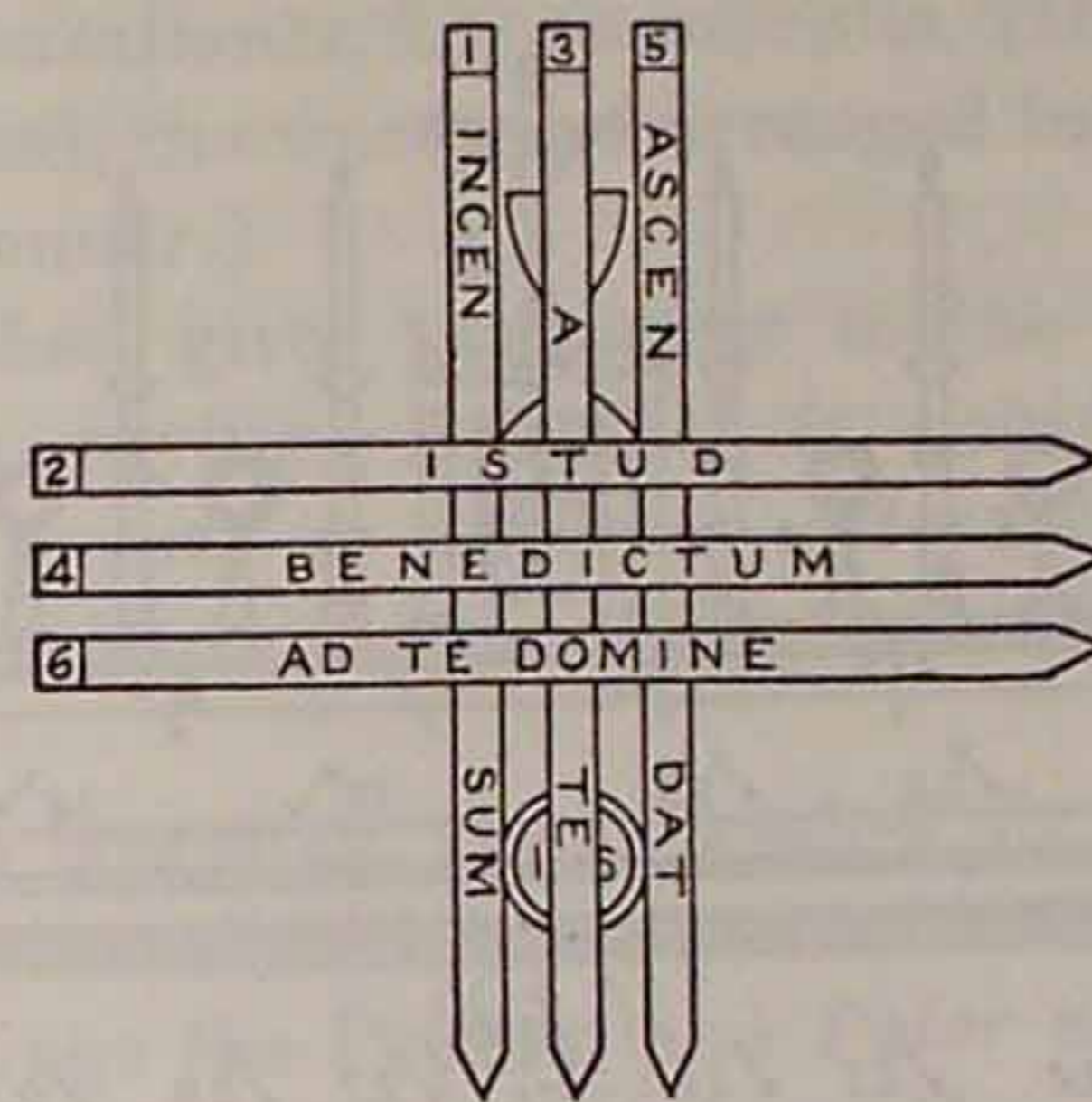
Here the C. turns again to the altar and, receiving the censer, incenses (according to the Missal and *Caer. Ep.*, I, c. 23) in the following manner: *nulla facta tunc cruci reverentia, ter facit signum crucis cum eo (censer) super calicem et hostiam simul in modum crucis* (in the same manner in which the offerings are blessed with the hand) *et ter circa calicem et hostiam, sc., bis a dextera ad sinistram et semel a sinistra ad dexteram, dispensans verba in qualibet incensatione hoc modo* (cf. Model, p. 203): *in 1 incensatione, Incensum istud; in 2, a te benedictum; in 3, ascendat ad te, Domine; in 4* (the first circular motion from right to left),¹ *et descendat super nos; in 5* (the second circular motion from right to left), *misericordia; in 6* (the circular motion from left to right); *tua.*

Then he genuflects (or, as the case may be, bows to the cross) and uses the same method of incensing the altar as before the Introit, except that he adds prayers now, which may be distributed in the following manner, though this distribution is not obligatory (cf. Model, p. 204): to the cross: 1) *Dirigatur*, 2) *Domine*, 3) *oratio mea*; to the epistle side: 8)

¹ He commences the incensing from right to left, i. e., towards the gospel side, because the latter is first by excellence.

Ordo Incensandi Oblata

(*Rit. cel.*, VII, 10)

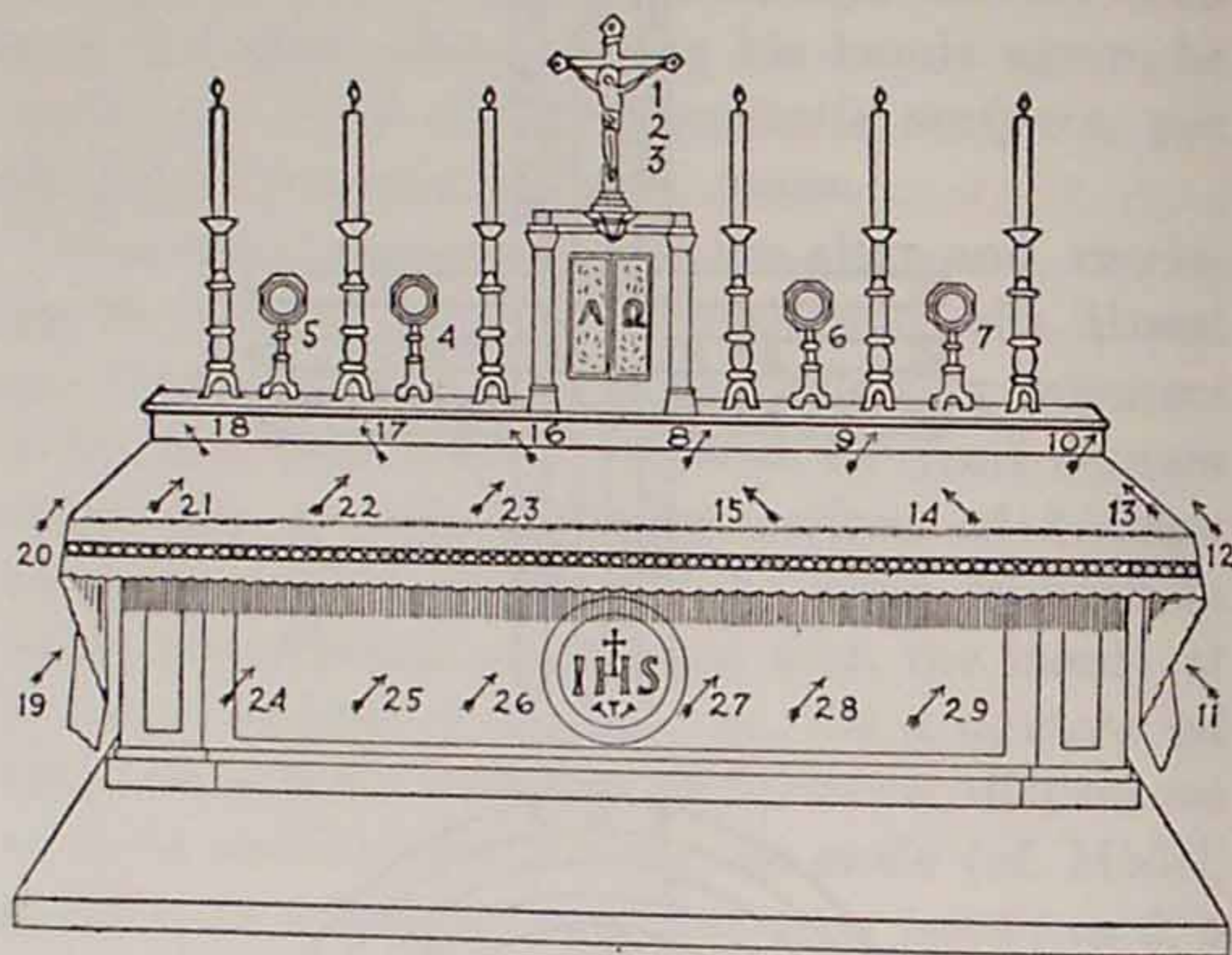


- 1 *Incensum*—2 *istud*
 3 *a te*—4 *benedictum*
 5 *ascendat*—6 *ad te, Domine*
 7 *et descendat super nos*—8 *misericordia*—9 *tua*

sicut, 9) *incensum*, 10) *in conspectu tuo*; epistle side, below: 11) *elevatio*, 12) *manuum*; from the epistle side to the middle: 13) *mearum*, 14) *sacri-*

Ordo Incensandi Altare

(Rit. cel., IV, 4 et 5)



- Ps. 140, to be recited after the Offertory only:
- 1 *Dirigatur*—2 *Domine*—3 *oratio mea*
 - 8 *sicut*—9 *incensum*—10 *in conspectu tuo*
 - 11 *elevatio*—12 *manuum*
 - 13 *nearum*—14 *sacrificium*—15 *vesperinum*
 - 16 *Pone*—17 *Domine*—18 *custodiam*
 - 19 *ori*—20 *meo*
 - 21 *et ostium*—22 *circumstantiae*—23 *labiis meis*
 - 24 *ut non declinet*—25 *cor meum*—26 *in verba malitiae*
 - 27 *ad excusandas*—28 *excusationes*—29 *in peccatis*

cium, 15) *vesperinum*; to the gospel side: 16) *Pone*, 17) *Domine*, 18) *custodiam*; gospel side, below: 19) *ori*, 20) *meo*; from the gospel side towards the middle (C. remains standing at the gospel side): 21) *et ostium*, 22) *circumstantiae*, 23) *labiis meis*; gospel side front of altar (C. moves towards the middle):

24) *ut non declinet* 25) *cor meum*, 26) *in verba malitiae*; epistle side front of altar: 27) *ad excusandas*, 28) *excusationes*, 29) *in peccatis*. (If relics are to be incensed, the words are arranged in a slightly different manner.)

The C. then gives the censer to the D. at the epistle side, saying: *Accendat in nobis Dominus ignem sui amoris et flammam aeternae caritatis. Amen*. Then he is incensed just as before the Introit.

After the incensing, the C. washes his hands and proceeds as usual with the Mass with these exceptions: he sings the Preface and *Pater noster*, does not as a rule turn the leaves himself, nor cover or uncover the chalice, but merely holds his left hand at the foot of the chalice as a sign for the D. or S. He is, moreover, to observe the following rubric of the *Caer. Ep.* (II, c. 8, n. 70): *Chorus prosequitur (Sanctus, etc.) usque ad Benedictus exclusive; quo (cantu) finito, et non prius, elevatur SS. Sacramentum*. He will therefore arrange the *Memento* accordingly, or rather wait a while before the words *Qui pridie quam pateretur*.

The Pax. After the *Agnus Dei*, which the C. recites with the D. and S., he recites the first prayer (in a somewhat louder tone than usual, that the D. may ascertain when he is to rise), kisses the altar, and, without genuflecting or bowing either before or after, turns to the D. to give the *Pax*, placing his hands (with thumb and forefinger always closed) upon the D.'s shoulders, and, *sinistris genis sibi invicem appropinquantibus* (*Miss.*), says *Pax te-*

cum. He allows the D. to bow to him and then proceeds with the prayers.

After the ablutions, which he receives in the middle of the altar, the C. leaves the chalice there for the S. and says the Communion at the epistle side. Then he returns to the middle, kisses the altar, turns to the people and sings *Dominus vobiscum*, and, returning to the epistle side, sings the Oration (*Postcommuniones*). He returns again to the middle, sings *Dominus vobiscum*, and remains facing the people while the D. is singing the *Ite, Missa est* (*Caer. Ep.*). If, however, the *Benedicamus Domino* is to be sung, he turns to the altar immediately after singing *Dominus vobiscum* and says the *Benedicamus Domino* himself in a moderate tone of voice, for the latter words are a prayer; the S. answers *Deo gratias*.

The Blessing. After the D. has sung the *Ite, Missa est* (or *Benedicamus Domino*), the C. says the *Placeat*, gives the blessing as usual *clara voce*,¹ reads the last Gospel, goes to the middle, descends (generally after bowing) with the D. and S., genuflects (or, as required, makes a low bow of the body), receives his biretta, and with the D. and S. bows to the choir if they remain (first to the gospel side and

¹ *Rit. cel.*, XII, 7: *In Missa solemni C. eadem voce et modo, quo in Missis privatis, benediciti populo.* Since the blessing is the only part of the Mass which the C. according to the rubrics has to say in a loud or dominant tone of voice, it is evidently understood that the organ is not to be played in the meantime. The C. should therefore wait until the choir has finished singing *Deo gratias*, and the playing of the organ is to cease immediately after the *Deo gratias*. The observance of what is thus prescribed lends far greater dignity and beauty to the ceremony of blessing.

then to the epistle side). While returning to the sacristy he does not take holy water. In the sacristy he bows to the choir (if present), to the cross, and to the D. and S., and unvests.²

B. SOLEMN MASS CORAM SANCTISSIMO

1. RUBRICS

a. **The Forty Hours' Adoration Proper.** On the first and third days the *Missa votiva sollemnis de SS. Sacramento* is prescribed; on the second day, the *Missa pro pace* or some suitable Mass according to the appointment of the bishop; this is celebrated at a side altar.

Former decisions of the S.R.C. concerning these three Masses are superseded by the following "Instruction regarding the Masses to be said during the Forty Hours' devotion," S.R.C., April 27, 1927:

1) The solemn votive Mass *de SS. Sacramento* or *pro pace* is permitted on the same days on which the solemn votive Mass *pro re gravi et publica simul causa* may be celebrated (*Rubr. nov.*, II, 3; cf. above, p. 36). On days on which this Mass is impeded, the commemoration of the impeded votive Mass is to be made in the solemn Mass of the day itself (even on Holy Saturday: S.R.C., June 8, 1928) and *sub una conclusione* with the first oration.

The oration *de SS. Sacramento* is to be omitted because of identity of the mystery on the feasts of the Passion, Holy Cross, Holy Redeemer, Sacred Heart, and Precious Blood (*Decr.* 3924 ad 4).

² The table at the end of the book gives a summary of the functions peculiar to the solemn Mass.

2) In the solemn votive Mass *de SS. Sacramento* or *pro pace*, as well as in the solemn Mass which takes its place on days when this Mass is impeded, the only commemorations to be made are those prescribed for the solemn votive Mass *pro re gravi et publica simul causa* (*Rubr. nov.*, II, 3; V, 3 et 4; cf. above, p. 37).

3) In the solemn votive Mass *pro pace* and in private Masses which are celebrated during the three days of exposition, the collect *de SS. Sacramento* is to be added even on the more solemn feasts of the universal Church, but never *sub unica conclusione* with the oration of the day; it should therefore be added after the orations prescribed by the rubrics. This commemoration is omitted when the Mass, or a commemoration made in the Mass, is of the identical mystery of Our Lord (cf. above, p. 36), as well as in Masses said on All Souls' Day (cf. p. 70).

4) In the solemn votive Mass *pro pace* the *Credo* is to be said even on week days (*Rubr. nov.* VII, 3; II, 3; *Decr.* 3922).

b. *Extra Tempus Orationis XL Horarum*. The following regulations were prescribed by the S.R.C., January 11, 1928:

1) The oration *de SS. Sacramento* must be said in the Mass which immediately precedes the exposition of the Blessed Sacrament *pro publica causa*, unless the Mass or a commemoration in the Mass is of the identical mystery of Our Lord (cf. above, p. 36).

2) This commemoration of the Blessed Sacrament is to be made after the orations prescribed by the rubrics but before any collects prescribed by the bishop. If, however, the oration *de SS. Sacramento* takes the place of the impeded votive Mass *de SS. Sacramento* granted by Apostolic indult or prescribed by the bishop *pro re gravi*, it is to be added *sub unica conclusione* to the first oration of the Mass.

3) The oration *de SS. Sacramento* must be added in all Masses, whether sung or said (hence also in Masses said at a side altar), in a church in which the Blessed Sacrament is exposed *pro publica causa*, even on the more solemn feasts of the universal Church. If, however, the Mass or a commemoration in the Mass be of an identical mystery of Our Lord, the commemoration *de SS. Sacramento* will not be made.

Note: As regards the so-called Perpetual Adoration and the solemn exposition during Shrovetide, besides the rules given above, the respective diocesan regulations as well as indults are to be observed.

2. CEREMONIES ¹

a. General Directions for the C., D., and S.:

1) All the reverences to the choir (except when the D. incenses them), as well as the kissing

¹ Since the Missal and *Caer. Ep.* offer very little about the Mass *coram SS. exposito*, various differences will be found among rubricists as regards detail (cf. especially Gardellini, *Comment. in Instr. Clem.*, *Decr.* IV, 30, n. 7 sq.; also Kunz).

of the biretta and of the various objects concerned in the presentation of the incense and censer, are omitted; the others remain.

2) If the Blessed Sacrament is already exposed, all remove their birettas as soon as they appear *in conspectu SS.*

3) As regards genuflections, particular attention is to be paid to the rules on p. 158.

4) At the incensing:

a) Before putting in the incense and blessing the D. previously to the singing of the Gospel, the C., without genuflecting (Decr. 4194 ad 5), steps aside from the middle of the altar (his back towards the gospel side).

b) There is no genuflection after putting in the incense; rather (at the incensation before the Introit) and C., with the D. and S., going directly to the edge of the platform, kneels there to incense the Blessed Sacrament.¹ (They should take care not to turn their back to the Blessed Sacrament in going to the edge of the platform; hence they descend a little to one side.) Only now, while kneeling, does the D. present the censer to the C. Before the incensing of the altar a genuflection is made on the platform as usual. The cross is not to be incensed, even if left upon the altar.

c) At the Offertory the incensing of the *oblata* follows after incense is put into the censer; the C. turns to the altar without genuflecting, incenses the *oblata*, kneels (without a previous genu-

¹ During the incensation of the Blessed Sacrament all the ministers kneel (*Instr. Clem., loco cit.*), but the choir need not do so (*Decr. 4243 ad 4*).

flection) at the edge of the platform, and incenses the Blessed Sacrament; then a genuflection is made on the platform and the altar is incensed as before the Introit.

d) For his own incensation the C., after incensing the front of the altar at the epistle side, gives the censer to the D., descends the steps *in planum*, turns around to his left in the direction of the people (in order to avoid turning his back to the Blessed Sacrament), and is incensed by the D. Then he washes his hands in the same position and, turning to his right, ascends the steps to the platform.

e) Relics should not be on the altar during the exposition of the Blessed Sacrament; if they happen to be there, they should not be incensed.

5) It is befitting out of respect to the Blessed Sacrament not to sit during the *Gloria* and *Credo*; if, however, the length of the ceremonies makes this necessary, at least the head should be uncovered as a token of reverence (*Caer. Ep.*, II, c. 33, n. 33).

6) If the C., D., and S. remain at the altar during the *Credo*, they kneel (without first genuflecting) at the edge of the platform while the *Et incarnatus est* is being sung by the choir; then they rise and, without genuflecting anew, resume their former position.

7) If the Blessed Sacrament remains exposed after Mass, the C., D., and S. at the end of Mass genuflect *in plano utroque genu* and bow, then go to the sacristy, putting on the biretta only when no longer *in conspectu SS.*

b. Special Directions for the Celebrant:

1) The C. will first of all bear in mind this rule (even in a *Missa privata coram SS. exposito*): Whenever he goes to the middle of the altar, the first thing he does is to genuflect; it is also the last thing he does before leaving the middle.

2) During the Gospel he takes the same position as usual; but a bow occurring at the name of Jesus, as well as the genuflections, is made to the Blessed Sacrament.

3) Since the C. does not have to leave the middle of the altar for the ablution at any ordinary solemn Mass, he remains in the middle and, without previously genuflecting, allows the S. to pour the wine and water over his fingers. (The case is different in a simple *Missa cantata* or *privata*: cf. *Memor. Rit.*, tit. IV, c. 2, § 1, n. 19.)

4) When after the Communion and Postcommunion the C. goes to the middle of the altar, he first genuflects and then turns round without genuflecting a second time; so, too, on similar occasions (cf. *Memor. Rit.*, loco cit.).

5) At the blessing at the end of Mass, the C. kisses the altar, raises his eyes and hands, and says *Benedicat vos omnipotens Deus*; then, instead of bowing at the word *Deus*, he genuflects, turns to the people (stepping aside from the middle, considerably more so than at the *Dominus vobiscum*), gives the blessing, turns to the Blessed Sacrament (without, however, going back to the middle or genuflecting), and immediately takes his usual position for

the last Gospel. At the beginning of the latter he does not make the sign of the cross on the altar, but on himself only, as the Missal directs; or, according to the *Memor. Rit.*, he signs both himself and the altar with the sign of the cross.

c. Special Directions for the Deacon:

1) In carrying the book or burse to the altar the D. genuflects on the lowest step only, not on the platform before placing the book or burse on the altar (*Decr.* 4027).

2) After reciting the *Munda cor* at the edge of the platform the D., without genuflecting, takes the book and kneels before the C., who in the meantime has moved nearer the gospel side; after receiving the blessing the D. rises, genuflects, and descends to the right of the S.

3) During the incensing of the *oblata* at the Offertory he does not move the chalice.

4) The D. genuflects before and after being incensed; also before and after singing the *Ite, Missa est*.

5) The D. makes a genuflection *in utroque termino* while carrying the book after the ablution (cf. rule, p. 158, note).

d. Special Directions for the Subdeacon:

1) When the S. takes the book to the C. after the singing of the Gospel, he does not genuflect while passing before the Blessed Sacrament; nor does he do so on leaving the C., but performs his part just as at the ordinary solemn Mass (cf. p. 166).

2) When he carries the chalice to the altar, he genuflects below (at the epistle side on the lower step), but not on the platform; before descending to the middle with the paten, however, he genuflects on the platform and not below (*Decr.* 4194 ad 6).

3) During the incensing at the Offertory he does not genuflect with the C. and D., nor does he kneel next to the C. while the latter is incensing the Blessed Sacrament, *sed stat immobilis* (*Decr.* 2474).

4) The S. genuflects before and after being incensed, because he steps slightly away from the middle. There is no genuflection before the *Pax*. Before the S. removes the chalice after the ablution, he genuflects, takes the chalice from the altar, descends the steps, genuflects again in the middle, and carries the chalice to the credence table; then he returns and, without genuflecting, stands back of the D. in the position usual for the Orations (*Decr.* 4172 ad 4).

APPENDIX

DIRECTIONS REGARDING THE EXPOSITION OF THE BLESSED SACRAMENT

1. It is permissible to decorate the *thronus SS.* with a background of red if this aids in setting off the monstrance with the Blessed Sacrament. For, although (according to the *Instr. Clem.*, § 5) it is desirable to have a baldachin of white upon the throne, *ne tamen censeas album colorem ita prescribi, ut non liceat alio ornatu tabernaculum seu thronum vestiri . . . dummodo nil sit quod non*

conveniat Sacramento, tuto poterit adhiberi (Gardellini; *Ephem. Liturg.*, 1902, 164).

2. As regards the number of candles at the public exposition of the Blessed Sacrament, twelve white wax candles (both day and night) are considered the minimum (cf. *Ephem. Liturg.*, XIX, 694). *Quantum potes, tantum aude!* Whether or not, under certain circumstances, six are sufficient is for the Ordinary to decide (*Decr.* 4257 ad 4). This number does suffice if the greater or at least a considerable part of the candle is pure wax. Only the Paschal candle, and the candle used for immersion at the blessing of the baptismal water, and those used at Mass, must be, at least for the major part, composed of genuine wax (*Decr.* 4147). It is not permissible to place stearin candles amongst the wax candles on the altar, though they may be arranged next to the altar (*Decr.* 4257 ad 5).

3. The Blessed Sacrament may be publicly exposed without the singing of a hymn, but never without being incensed. The incensation must take place twice: once immediately after exposing (before the various hymns and prayers), and again towards the end at the *Genitori*, etc., even if between the time of exposition and the *Tantum ergo* no prayers have been introduced. In this last case incense is put in the censer but once. It is an invariable rule of the Roman rite to recite or sing the *Tantum ergo*, etc., with the *oratio de SS.*, before the reposition; hence not the *Tantum ergo* at the exposition and the *Genitori*, etc., at the reposition (*Decr.* 4202 ad 1; 4213 ad 2).

4. Concerning *Requiem* Masses during the exposition of the Blessed Sacrament, cf. p. 56.

5. According to eminent authorities (e. g., Gardellini, Caval., and the S.R.C.), even several Masses are occasionally allowed at the altar of exposition, e. g., if such is the long-established custom, or if the purport of the prohibition would otherwise be frustrated, i. e., if the Mass at a side altar were to withdraw the attention of the faithful from the Blessed Sacrament exposed, or in other similar cases (cf. *Decr.* 3124; 3728 ad 2).

6. Although the giving of Holy Communion at the altar of exposition is in general to be avoided that the adoration of the Blessed Sacrament may not be interfered with, and although the S.R.C. has repeatedly thus decreed, there are cases in which undoubtedly it may be allowed, e. g., in a church where there is but one altar, or if the altar of exposition and that containing the tabernacle happen to be the high altar, in which case therefore Holy Communion cannot be given to a large number of communicants at a side altar without inconvenience and distractions. Accordingly it seems perfectly legitimate for a larger community to receive Holy Communion at the altar of exposition; on the other hand it is not proper for only a few to receive at the altar of exposition when they might do so at a side altar (cf. *Decr.* 3728 ad 2; also *Ephem. Liturg.*, 1894, 200).

7. Electric light (or gas light), according to the decision of the S.R.C. in a decree containing all previous decisions (*Decr.* 4322), may not be used

with the wax candles on the altars or be substituted for the candles or lamps prescribed before the Blessed Sacrament or the relics of Saints. In other parts of the church and in other cases it may be used according to the approval of the Ordinary; indeed, in all circumstances, a zealous regard for the sacredness of the surroundings and the dignity of the liturgy should be most earnestly maintained. It is furthermore prohibited to place electric lights within the niche in which the Blessed Sacrament is exposed, thereby to render the Sacred Host more visible to the faithful.

8. In devotions before the Blessed Sacrament exposed hymns and prayers in the vernacular are allowed.

9. There is no general obligation to veil the altarpicture or statue at every exposition of the Blessed Sacrament (Jakob, *Die Kunst im Dienste der Kirche*, 154).

C. MISSA CANTATA

The *Missa cantata* is distinguished from the *Missa privata* in the following respects:

1. There may be four or six lighted candles on the altar.

2. The chalice may be placed on the altar, and the book opened, before Mass; this may be done occasionally at low Masses, e. g., the parochial low Mass on Sunday.

3. The *Kyrie* may be said at the middle of the altar or while the C. is still at the epistle side.

4. The C. chants whatever the D. is accustomed to chant in a solemn Mass and which in a low Mass he merely recites. The three kinds of tones are the same as in the solemn Mass (p. 193). The blessing at the end of Mass is given in a loud tone of voice and hence only after the *Deo gratias* has been entirely sung.

5. The C. may proceed to the *sedilia* on all occasions indicated in the solemn Mass (*Decr.* 3026).

6. The Epistle is sung by a lector in surplice or by the C. himself. It suffices, however, in the absence of a lector, that the C. read it without chant (*Decr.* 3350).

7. For the *Credo*, cf. above, p. 201.

8. The use of incense is prohibited except where long-established custom or a special indult sanctions it. Where it is allowed, the incensing is performed in the same manner as at a solemn Mass and with the same prayers. Note, however, that at the Gospel:

a. incense is put into the censer before the *Munda cor*;

b. the missal is incensed as usual;

c. after the Gospel has been sung, the C. is incensed on the gospel side of the altar (the missal at his right).

Note: By reason of their quinquennial faculties (V, 9), the bishops may "permit the use of incense in a *Missae cantatae* celebrated without deacon or subdeacon."

9. Several acolytes may serve at the Mass (cf. p. 159, footnote).

10. The prohibition against singing several

Masses of the same feast in the same church refers merely to those places where choir service is obligatory (*Decr.* 3921). Concerning the commemorations when several Masses are sung, cf. p. 13.

D. THE ASPERGES

1. **The Blessing** (cf. *Miss.*, post *Missas Defunctorum*; *Rit. Rom.*, *Benedictiones*). The C., in alb and stole (not the maniple) of the color of the day, blesses the water in the sacristy before Mass. If the blessing occurs at another time or is performed by another priest, the one who blesses the water is to wear a surplice and a violet stole. Several vessels of water may be blessed at the same time, but salt must be put into each.

2. **The Aspersio** is prescribed for Sundays only at the *Missae conventuales sollemnes et cantatae* (*Decr.* 4051 ad 1). Custom or some diocesan regulations may require it oftener. It is not omitted while the Blessed Sacrament is exposed. Only the C. is to perform the ceremony (*Miss.*; *Caer. Ep.*; *Decreta*).

The C. wears a cope of the color of the day; if this is not available, he wears only the alb and stole (never the chasuble or maniple). If the D. and S. accompany the C., they do not wear the maniple.

After bowing to the choir (if they are present) and genuflecting at the altar, the C. kneels, receives the aspergill from the D. (*oscula*), and, while kneeling, intones the *Asperges me (Vidi aquam)* and thrice sprinkles the front of the altar (in the middle, to the gospel side, and to the epistle side).

Wherever it is customary, instead of sprinkling the front of the altar, he may sprinkle the platform. (During exposition of the Blessed Sacrament the sprinkling of the altar is omitted: *Decr.* 3639 ad 2.) Then he sprinkles himself, rises, and sprinkles the still kneeling D. and S. (who bow, make the sign of the cross, and then rise).

The three then genuflect *in plano*, and the C., accompanied by the D., S., and T. (and the M. where this is the custom), sprinkles the choir on either side and then the people.¹ During the aspersion the C. recites (in a moderate tone with the D. and S.) the rest of the antiphon, the first verse of the psalm *Miserere* (during the Paschal season, *Confitemini*), the *Gloria Patri* (the latter being omitted on Passion Sunday and Palm Sunday), and again the antiphon.

When they return to the altar, they genuflect *in plano* and all stand while the C. sings the versicle (minor third) and oration (tone of versicle because of the short conclusion). They then genuflect *super gradum* and go to the *sedilia*. The C. takes off the cope and puts on the maniple and chasuble, the D. and S. likewise putting on the maniple. Then, leaving their birettas at the *sedilia*, they go to the altar, bowing to the choir as they proceed, genuflect *super gradum*, and the C. commences Mass.

¹ The faithful are sprinkled either from the entrance of the choir or sanctuary (*Decr.* 3621 ad 4), in which case the action of sprinkling occurs first in the middle, then to the left, and then to the right of the C.; or (usually) while the C. proceeds through the body of the church (*servandam consuetudinem: Decr.* 3114 ad 2).

IV. The Solemn Requiem Mass

A. PREPARATIONS

In accord with the *Caer. Ep.*, there are no flowers on the altar but only the cross and four or six candlesticks with yellow candles (unless white ones are customary); no coverings on the altar-steps or in the choir; a black carpet on the platform only; a white cloth, shorter than usual, spread upon the credence table; thereon, whatever is usually necessary for solemn Mass; near-by, in case the absolution follows the Mass, the processional cross.

B. PRELIMINARY REMARKS

1. The Orations are sung in the *tonus ferialis*.
2. The incensing takes place only at the Offertory and Consecration, and this in the usual manner, i. e., with the respective prayers and *benedictio incensi*, but no person except the C. is incensed (if a bishop assists, he is incensed after the C.).
3. In the presentation of objects the *oscula* are omitted (*Miss.*); so too the respective blessings of D. and S.; also the *Pax*.
4. It is permissible to sit during the *Kyrie* and *Dies irae*.

C. THE FUNCTIONS IN DETAIL

1. After the Confiteor there is no incensing; the D. and S. take their proper positions behind each other and immediately proceed with the C. to the epistle side.

2. During the Kyrie, if they go to the *sedilia*, and this may be advisable since there is sufficient time in a Mass of this kind and it adds to the solemnity of the ceremonies, the C., D., and S., without making any reverence to the cross (cf. *Mem. Rit.*, tit. V, c. 2, § 2), proceed from the book directly to the *sedilia*, the S. first, then the D., and lastly the C. While the last *Kyrie* is being sung, they return *per longiorem* as customary in a solemn Mass after the Gloria.

3. After the Epistle has been sung by the S., the latter genuflects as usual, but returns the book immediately to the M. or Ac. and takes his position near the D. as at the Introit.

4. During the *Dies irae* the C., D., and S. may go to the *sedilia* either before or after the C. has read the Gospel (the first method according to Mr., Baldeschi, *et al.*; the latter according to Mer., Falise, *et al.*). Hence the following three cases are distinguished:

a. If they remain at the altar during the *Dies irae*, the C., after reciting the latter, goes to the middle, says the *Munda cor* (without the *Iube, Domine*), and then reads the Gospel, the S. having in the meantime carried the book as usual. The D. carries the book of gospels to the altar as customary

and remains standing there. The C. returns to the middle of the altar after finishing the Gospel; the S. follows him, moving the book towards the middle; the three remain standing there and bow when the name of Jesus is sung in the *Dies irae*. At the words *Oro supplex* the D. kneels at the edge of the platform and says the *Munda cor* (*capite inclinato*), while the S. descends to the foot of the altar. Then the D. rises, takes the book, makes a reverence to the C., and (without asking the latter's blessing) descends to the side of the S. The rest follows as usual in the chanting of the Gospel.

b. If they go to the *sedilia* before the C. reads the Gospel, the C., D., and S. proceed thither from the epistle side, as at the *Kyrie*. At the name of Jesus in the words *Recordare, Jesu pie*, they take off the biretta and bow. At the words *Oro supplex* (or at the previous ones, *Inter oves*) they rise and proceed to the middle of the altar. While the C. is saying the *Munda cor* (without the *Iube, Domine*), the D. proceeds *per breviorem* to the epistle side to the place he usually occupies before the Gospel at a solemn Mass, while the S. carries the book to the gospel side; while the C. is reading the Gospel, the D. takes the book of gospels to the altar and remains standing there; as soon as the C. has returned to the middle with the S. (who meanwhile has moved the book towards the middle), the D. kneels at the edge of the platform, etc., as mentioned above in a. While the words *Pie Jesu Domine* are being sung, if not otherwise occupied, they bow.

c. If they go to the *sedilia* after the C. has read

the Gospel, the following method will be observed: the C. goes to the middle after reciting the *Dies irae*, says the *Munda cor* (without the *Iube, Domine*), and reads the Gospel (the S. having in the meantime carried the book as usual); the D., as customary, takes the book of gospels to the altar and remains standing there. When the C. has returned to the middle of the altar with the S. (who has in the meantime moved the book towards the middle), the three genuflect together and go *per brevior* (or, as required above, p. 162, note, *per longior*) *ad sedilia*. They bow at the name of Jesus occurring in the *Dies irae*. At the words *Oro supplex* (or previously at *Inter oves*) the D. and the S. (*per concomit.*) rise; the D. goes unaccompanied to the altar and, kneeling on the lowest step, says the *Munda cor*; then he ascends to the altar for the book and again descends to the foot of the altar. Meanwhile (preferably when the D. rises after saying the *Munda cor*) the C. rises (handing his biretta to the M. or S.), proceeds *per brevior* to the epistle side of the altar, and remains at the epistle side facing the altar. The S. leaves the *sedilia* with the C., but goes to the middle of the altar to the left of the D. and genuflects. If the choir has not finished singing the *Dies irae*, they remain standing and bow at the name of Jesus in the *Pie Jesu, Domine*; then all genuflect and proceed to their places for the singing of the Gospel.

5. At the Gospel the ceremonies are as usual, excepting that the acolytes do not carry the candlesticks and the incensing of the book is omitted

(*Miss.*). At the end of the Gospel the S. closes the book and hands it to the M. or Ac.; the C. then goes to the middle of the altar; the D. and S. stand behind him and genuflect.

6. **Offertory.** At the word *Oremus* the S. genuflects, goes to the credence table, and (not wearing the humeral veil), takes the chalice with the burse to the altar; the D. spreads the corporal (the C. stepping somewhat towards the gospel side); the S. takes the veil off the chalice and hands it to the M. or Ac. He does not ask the C. to bless the water, nor does he receive the paten, but descends to the foot of the altar, genuflects on the lowest step, and goes to the left of the C., assisting him at the incensing just as he does in the ordinary solemn Mass before the Introit. Afterwards the C. alone is incensed. The D. and S. then take the position customary during the Orations, while the acolytes minister to the C. at the *Lavabo*. Then the D. and S. proceed to the middle with the C., where both say the *Suscipiat* (without bowing). In a number of places the D. and S. minister to the C. at the *Lavabo* (AA.), the S. pouring the water and the D. presenting the finger-towel; then they assume the position customary during the Orations and proceed to the middle of the altar with the C.

7. **At the Sanctus** the D. and S. go to the side of the C. and bow and make the sign of the cross with him, etc.¹

¹ At the *Sanctus* of this Mass four torch-bearers at most come into the sanctuary; they remain until after the Communion.

8. At the Consecration the D.'s functions are as usual. But the S., having genuflected on the lowest step after the words *quam oblationem* (at the same time the D. genuflects in his position), goes to the epistle side, receives the censer, into which the M. or an Ac. (not the S.) has already put incense (*Caer. Ep.*, II, c. 11, n. 8), kneels on the lowest step (AA.) as soon as the D. kneels in his position, and during each Elevation incenses the Blessed Sacrament with three double swings of the censer (bowing before and after the incensing and not remaining inclined the whole time).

9. After the Consecration, without previously genuflecting (*Decr.* 4027), the S. returns to the middle, where he genuflects and remains standing. As long as he remains behind the C. and not at the latter's side, he does not genuflect with him (*General Rules for D. and S.*, p. 158).

10. The Pater Noster. At the words *et dimitte nobis* the D. alone genuflects and proceeds to the C.'s right. Only at the *Pax Domini* does the S. genuflect and go to his position at the left of the C. After the *Agnus Dei*, which the three recite together (without, however, striking their breasts), the D. and S. change places, genuflecting in *termino a quo et ad quem*. The *Pax* is not given.

11. The rest of the Mass follows as usual. Instead of the *Ite, Missa est*, however, the D., facing the altar, sings *Requiescant in pace*. The C. recites the same *submissa voce* and the S. answers *Amen* (because it is a prayer). During the last Gospel the D.

and S. take the same position as at the ordinary solemn Mass.¹

12. If the absolution immediately follows the Mass, the C., D., and S. genuflect in the middle after the last Gospel and proceed *per breviorē ad sedilia*. There the three take off the maniple; the C., moreover, takes off the chasuble and puts on the cope. If no black (or violet) cope is available, the C. performs the ceremony wearing the alb; but lest the D. and S. appear more solemnly vested than the C., they must put aside the dalmatic and *tunicella*. (This holds in other cases also.)

D. THE ABSOLUTION AND THE FUNERAL RITE

1. GENERAL REMARKS

a. The absolution is allowed whenever the *Requiem* Mass is allowed; it is prescribed after the funeral Mass because it belongs to the funeral rite (*Decr.* 3748 ad 1). Hence, at least after the funeral Mass, the same priest who offered the Mass is to perform the absolution (only the bishop of the diocese concerned may officiate at the obsequies, even though he has not celebrated Mass: *Decr.* 3029 ad 10).

b. Torches are to be placed around the catafalque (or bier) and the candles kept lighted dur-

¹ The funeral sermon is to be preached before the absolution at the end of Mass, not after the Gospel (*Caer. Ep.*, II, c. 11, n. 7). The preacher wears a black cassock but no stole (*Decr.* 2888).

ing the entire ceremony (*Rit. Rom.*, tit. VI, c. 3, n. 4). The carrying of candles, an ancient custom, is given special emphasis by the Roman Ritual (*ibid.*, c. 1, n. 10). Floral decorations and proper insignia are permitted.

c. The cross faces in the direction the cross-bearer faces; he should never wear the biretta.

d. All the orations, both of the obsequies and Office, are sung *in tono feriali*, i. e., *recto tono*, or *in tono feriali ad libitum*; hence, too, the orations which (in the obsequies) have a short conclusion (*Rit. Rom.*, *ibid.*, n. 5). Therefore the versicle tone is not used in the rite for the dead (an exception to the general rule: cf. Musical Appendix, p. 423).

e. The distinction between *ritus absolutionis corpore praesente* and *corpore absente* should be carefully noted. The corpse is considered morally present when for some important reason it may not be brought to the church or has not been buried beyond two days (cf. above, p. 59, 2; *Decr.* 3904; 4034 ad 3, *moraliter praesens*).

2. ABSOLUTIO CORPORE PRAESENTE

Preliminary Remarks: Since we are giving the treatment of the Roman funeral rite in its entirety, various details that precede and follow the *absolutio* deservedly find mention here. Attention is directed to the *Rit. Rom.*, *ibid.*, c. 1, n. 4: *Totus ordo exsequiarum, quae in probatis libris liturgicis describuntur, persolvatur*. Various diocesan rituals contain, over and above the prescriptions of the Roman Ritual, other very appropriate prayers and customs; it is proper to adhere to these.

a. **The Receiving of the Body.** The cross-bearer precedes, followed by the other servers (one with

holy water), and last of all the C., wearing surplice and stole and, if desirable, the cope. At the house, or wherever the ceremony is performed, the cross-bearer and acolytes stand at the head of the body, the C. at the foot. The C. removes his biretta and sprinkles the corpse with holy water (first directly ahead of himself, then to the left, and lastly to the right); thereupon he says the antiphon *Si iniquitates*, the psalm *De profundis* (alternating with those about him), and again *Si iniquitates*.

On the way to the church the body is carried feet foremost. At the entrance of the church the priest says the *Subvenite*. If the body is that of a lay person or a cleric who is not as yet a priest, it is placed with the feet towards the altar. In the case of a priest, however, the head is in the direction of the altar, the feet towards the church-door. This difference of position of the corpse is undoubtedly according to the *Rit. Rom.* (*ibid.*, c. 3, n. 4). And thus, too, the catafalque is placed when the body is regarded only morally present (*Decr.* 4034 ad 3). Thereupon the Office of the Dead follows, if possible, and then the Mass;¹ after Mass, the absolution.

¹ On days on which the funeral Mass is prohibited (*Festa Solemniora*: cf. p. 58), the absolution and funeral rite itself may take place (where it is the custom) at any hour in the afternoon after Vespers, provided there are no other sacred functions taking place at the same time. The body is brought to the church, as usual, and the priest says all the prayers and performs the ceremonies as given in the Ritual (*Decr.* 4029 ad 4). The church bell may not be tolled as is customary on other days (*Decr.* 3946). The impeded funeral Mass may be said on the first following free day not similarly impeded (*Rubr. nov.*, III, 4; cf. also p. 59, Remarks, 3).

Note: In the following description the expression body or bier is used instead of catafalque, because it is supposed that the corpse is either *physice* or *moraliter praesens*.

b. **The Absolution.**¹ After the vestments have been changed at the epistle side, as in the case mentioned above after the *Requiem* Mass, the procession to the bier is as follows: first the T., and at his right an Ac. with holy water; then the S. (or a server when the ceremony is performed without D. and S.), between two acolytes with torches, carrying the cross; lastly the C., and at his left the D., both wearing birettas (when no D. and S. are present, a server takes the place of the D.). If the body is at some distance from the altar and there is sufficient room in the sanctuary, they take their position behind one another in front of the middle of the altar, the C. and D. nearest the altar steps. They (excepting the S. and acolytes) genuflect *in plano* before the high altar (the C. makes a profound bow unless the Blessed Sacrament is present). The T. and Ac. with holy water then proceed to the epistle side and the S., with the two accompanying acolytes, stands at the head of the body and faces the altar, sufficiently back, however, to allow the C. and D. room at the aspersion and incensation of the body. The C. and D. go directly to the foot of the body and, facing the cross-bearer, take their position somewhat towards the epistle side so as not to have their backs to the altar.

¹ A rescript of the S.R.C. (not published in the A.A.S.), addressed to the Bishop of Rochester, forbids the addition to the *absolutio ad tumulum* of all or parts of the service in the vernacular (cf. *The American Ecclesiastical Review*, LXXXVI, 64-66).

Note: If the absolution is performed for a priest, the officiating clergy accommodate themselves to the position of the body, which now faces away from the altar: the S. with the two acolytes stands between the altar and the body, a little towards the epistle side; the C. and D. and the other ministers at the foot of the bier, facing the altar.

When the C. and D. have taken their places, they remove their birettas; the C. says aloud the prayer *Non intres*. Two things are to be observed concerning this prayer: it is recited always and only when the body is *physice* or *moraliter praesens*; and since it is an excerpt from Holy Writ (Ps. 142), it is never changed, whether the absolution is performed for male or female, or for one or more departed.

The choir then sings the *Libera*; near the end of this the D., making a bow to the C., goes from the latter's left to his right side and presents the incense without the customary *oscula*, but saying *Benedicite, Pater reverende*; the C. says *Ab illo benedicaris*, etc., and blesses the incense as usual. The choir sings *Kyrie eleison*, etc. The C. intones the *Pater noster* (minor third), which is continued *secreto* by all; the C. receives the aspergill from the D. or Ac., who then holds the extremity of the cope at the C.'s right. Commencing at the left side of the corpse, i. e., the gospel side (in the case of a priest at the epistle side), the C. sprinkles the body three times: the foot, the middle, and the head. Passing before the cross, he makes a profound bow, the D. (Ac.), however, genuflecting; he then sprinkles the body three times on the epistle side and returns to his former position (genuflecting in the middle if the Blessed Sacrament is present,

otherwise merely bowing to the altar). Then he receives the censer and in a similar manner incenses the body with three single swings on each side. (The C. will take care not to halt in the act of aspersion and incensing but continue in a uniform and dignified manner.)

If the absolution is performed without D. and S., the C. himself recites the *Libera* just as he does the preceding prayer *Non intres*, puts incense into the censer, then says the *Kyrie eleison*, etc., intones the *Pater noster*, continues the rest *secreto*, and, accompanied by an acolyte, proceeds to the aspersion and incensation (*Decr.* 4034 ad 4).

After the incensation the C. sings the versicle and prayer as given in the Ritual, and nothing else; the body is immediately carried out for burial.

Note: If for some reason or other the funeral does not take place after the Mass and absolution, the antiphon *In paradisum* is omitted now, but never what follows (*Rit. Rom. ibid.*, n. 14); but the C. intones the *Ego sum*, and the choir sings the *Benedictus* and repeats the antiphon; thereupon the C. sings the appropriate versicle and oration, etc., although this will be repeated later at the grave.

c. Burial Rite. On the way to the grave those who officiate again walk immediately ahead of the body and the antiphon *In paradisum* is sung (or recited). If the length of the way demands it, appropriate psalms may be added. At the cemetery the cross-bearer and acolytes stand at the head of the grave, the C. at the foot; all remove their birettas.

If the grave has to be blessed, the C. recites the appropriate prayer, puts incense into the censer while saying *Ab illo benedicaris*, and sprinkles with holy water and incenses first the body and then the grave.

In case the grave is already blessed, the incensation is omitted and the aspersion also for the present; the C. immediately intones the antiphon *Ego sum*, the *Benedictus* is sung (or recited) and the antiphon *Ego sum* is again sung (or recited) entirely. Then the C. says the *Kyrie eleison*, etc., and while reciting the *Pater noster* sprinkles the body in the middle, to his left, and to his right; he then recites the versicle and oration as given in the Ritual. While saying *Requiem aeternam*, etc., he makes the sign of the cross over the body; the choir sings (or C. says) *Requiescat in pace, Amen*; and the C. concludes the ceremony with the prayer *Anima ejus et animae omnium*, etc., without, however, again making the sign of the cross. (According to the Roman Rite the body is deposited in the grave only after the C. has departed. In different localities various customs now follow: cf. above, p. 228.) On returning from the grave the C. in a fairly loud voice intones the antiphon *Si iniquitates* and alternates with those about him in reciting the psalm *De profundis*; then the antiphon is repeated by all. If they return directly to the church, the psalm and antiphon may be said there.

Afterwards (in the sacristy) the C., before unvesting, says the prayers demanded by the Ritual, i. e., *Kyrie eleison*, *Pater noster*, *A porta inferi*, *Requiescant*, *Domine exaudi*, *Dominus vobiscum*, the prayer *Fidelium*, *Requiem aeternam*, and *Requiescant in pace. Amen* (*Rit. Rom. ibid.*, c. 3, n. 15).

These prayers must be said even if the burial does not immediately follow the *absolutio*.

They are added to the *absolutio* and the burial rite because the Church in praying for the individual soul always wishes to commemorate all the faithful departed.

3. ABSOLUTIO CORPORE ABSENTE

(*die III*, etc., in *anniversario*, etc.)

The position of the catafalque (*tumulus*), in the case of priests as well as of the laity, is always the same, i. e., the head of the catafalque is always in the direction of the altar, the foot towards the church-door (*Rit. Rom.*, *ibid.*, c. 5, n. 1 et 4).

The position of the ministers at the catafalque and the ceremonies are the same as in the case of the obsequies of a lay person¹ (cf. above, p. 230).

The following should be noted:

a. The *Non intres* is omitted; hence the *Libera* is said immediately.

b. Either the oration *Absolve, quaesumus* (with the addition of *sacerdotis* in the case of a priest) is said, or some other appropriate prayer, with the short conclusion always.

c. After the oration the C. sings *Requiem aeternam*, etc., making meanwhile the sign of the cross over the catafalque; then the choir (otherwise the C.) sings *Requiescat in pace*; finally the C. (without the sign of the cross) says *Anima ejus et animae omnium*, etc.

d. All return to the sacristy in the same order

¹ Hence this practical rule may be of service: Except in the case of a priest, *corpore praesente* (*physice vel moraliter*), the C. always stands between the altar and the body (or catafalque).

as they came (the D. at the C.'s left). While returning, the C. says *Si iniquitates*, etc., with those about him, and the psalm *De profundis*, and in the sacristy the prayers mentioned above, p. 233.

e. When the absolution is performed for all the faithful departed, the prayers beginning with *Anima ejus et animae omnium* are entirely omitted (e. g., on All Souls' Day).

E. THE FUNERAL RITE OF CHILDREN

The entire rite bespeaks rather a festal ceremony than one of mourning. Hence the C. wears a surplice and white stole even on the last days of Holy Week; the psalms, too, are different, though for the rest the rite is similar to that just described; at the end of each psalm the *Gloria Patri* is said (this may be omitted on the last days of Holy Week).

In going to meet the body and on the way to the church, the Ritual is to be adhered to in every detail.

In the church (at the foot of the corpse) the antiphon *Hic accipiet* is recited; also the psalm *Domini est*, etc., and the oration *Omnipotens et mitissime*. If the body is taken to the grave directly instead of to the church, the latter oration with the preceding versicles is added immediately to the psalm *Laudate, pueri*.

On the way to the grave or (if at present the body is not taken to the grave) in the church, the antiphon *Iuvenes* and the psalm *Laudate Dominum de coelis* are recited.

If the grave has not been specially blessed, the C. sprinkles and incenses first the body and then the grave. On the way back to the church (or still in the church if the funeral did not leave the latter) the antiphon and psalm *Benedicite* are said on the way to the altar, and the prayer *Deus, qui miro ordine* at the altar.

If a Mass is desired, the following should be observed:

1. The intention is not for the deceased child, but for some other intention designated by the relatives.

2. The Mass is not the *Requiem* but the Mass of the day or, if on that day private votive Masses are permitted, an appropriate Mass, e. g., that of the Holy Angels (*Decr.* 3481 ad 2; 3510).

Part Two

Evening Devotions

I. Vespers

A. VESTMENTS

The C. wears a surplice and a cope of a color proper to the day, and if the Vespers are *a cap. de sequenti*, the corresponding color. The stole is not usually worn. If, however, Benediction immediately follows Vespers, and *a fortiori* if Vespers are celebrated *coram SS. exposito*, the stole is required. The assistants usually wear only the surplice and, on solemn occasions, the cope; however, regard being had to long-established custom, the S.R.C. has allowed the use of dalmatic and tunic (*tunicella*). If Benediction follows immediately after Vespers, the assistants may retain the cope; but another priest (or deacon) must expose the Blessed Sacrament, present it to the C., and return it to the tabernacle (*Decr.* 4179 ad 1).

Note: Where choir service is not obligatory, the Vespers sung as the evening devotion of the congregation may be taken from an Office different from that of the day, e. g., that of the Blessed Sacrament or of the Blessed Virgin; those, however, who have to say the Breviary must recite the Vespers of the day privately (*Decr.* 3624 ad 12).

B. THE RITE

1. GENERAL DIRECTIONS

a. The biretta is taken off and a low bow made at the name of Jesus, at the *Gloria Patri*, and usually, too, at the words *Sit nomen Domini benedictum* in the psalm *Laudate pueri*. These bows are made to the book while sitting, but to the cross on the altar while standing.

b. The *Dominus vobiscum* is always sung *recto tono* but *clara voce*; the *Fidelium animae*, *Dominus det*, and *Divinum auxilium* also *recto tono* but *submissa voce* (cf. *Vesp. Rom.*).

2. PARTICULAR DIRECTIONS

a. On arriving at the altar the C. says a short prayer of adoration, holding his biretta in his hand; then he rises, genuflects *super gradum*, puts on his biretta, and goes to the *sedilia*. There he remains standing and, having said the *Pater noster* and *Ave Maria*,¹ intones the *Deus in adiutorium*, bows to the cross at the *Gloria Patri*, and, according to the *Vesperale Romanum*, intones the first antiphon (but no others; in many places the singers sing the first antiphon). When the first psalm has been intoned, all sit down and remain seated until the end of the last antiphon.

b. Before the *Capitulum* is sung, the C. rises and does not sit down again (except on a *festum duplex*

¹ This method is followed unless it is customary to say the *Pater noster* and *Ave Maria* while kneeling at the foot of the altar and to begin the *Deus in adiutorium* immediately on arriving at the *sedilia*.

during the antiphon before and after the *Magnificat*). The C. sings the *Capitulum*; the Hymn is intoned by the C. (in many places this is done by the choir); the choir sings the versicles and responses (the C. often intones the versicles); the antiphon previous to the *Magnificat* is intoned by the C. (in many places by the choir).

Note: During the first stanza of the *Veni Creator* and *Ave maris stella* all kneel, the C. and assistants doing so *in cornu epistolae*, without genuflecting before and after. If the C. intones the hymn or antiphon, he kneels after having finished the intonation.¹ All kneel, moreover, during the whole of the stanza *O crux ave* and *Tantum ergo* until the *Genitori* (that is, only in case the Blessed Sacrament is exposed). The stanza sung, the C. returns to the *sedilia*.

c. At the beginning of the *Magnificat* all make the sign of the cross (*Caer. Ep.*, II, c. 1, n. 14). The C. proceeds to the altar with the assistants, genuflects in the middle on the lowest step, ascends, kisses the altar, puts incense into the censer, and incenses the altar in precisely the same manner as before the Introit at Mass (*Benedicite*, *Pater rev.*; *Ab illo*, etc.). During the incensation it is customary to recite the *Magnificat* with the assistants (as far as the *Gloria Patri*). The C. returns the censer at the epistle side, goes to the middle of the altar, recites the *Gloria Patri*, and proceeds (genuflection *in gradu*) *per longiorem ad sedilia*. Then follow the various incensings of persons as at the high Mass. The first assistant incenses the C., then the second

¹ Attention is called to the following: The person who intones is to stand during the intonation unless otherwise expressly directed (as, e. g., at the *Asperges*); therefore he is not to intone the *Veni Creator*, much less the *Te Deum*, while kneeling (cf. *Mer.* II, p. 6, c. 4, n. 2).

assistant. Then he returns the censer to the thurifer and is himself incensed. All this is done in the position occupied by the C. and his assistants during the Vespers. Finally there is the incensing of the people.¹

d. After the *Magnificat*, when the antiphon has been sung, the C. sings *Dominus vobiscum* and the oration (if commemorations have to be made, the singers usually sing the antiphons, etc., but the C. the orations), then *Dominus vobiscum* again; the *Benedicamus Domino* is sung by the singers; and finally the *Fidelium animae* by the C. *submissa voce* and *tono recto*. After the *Fidelium animae* the C. goes to the altar with the assistants (this is always the custom in Rome), says the *Pater noster* quietly, and then, *tono recto*, recites *Dominus det*. Thereupon, according to Roman usage, the choir (not the C.) intones the antiphon of the B.V.M.² During the latter all kneel or stand according to the rule for the recitation of the *Angelus* (i. e., from noon on Saturday until the evening of Sunday it is customary to stand during the *Angelus*; during the rest of the week, to kneel); the C. then sings the versicle and oration (*Vesp. Rom.*); the C. stands during the singing of the oration (the others remain kneeling unless for some other reason they are al-

¹ The choir should so arrange the singing of the *Magnificat* that the *Gloria Patri* be not sung before the ceremony of incensing is finished (*Caer. Ep.*).

² *Ubi non est obligatio chori, laudabiliter dicitur Antiphona B.V.M. in fine Vesp.* (*Decr.* 3574 ad 1); hence it is not prescribed.

ready standing); then *tono recto* he recites *Divinum auxilium*, and all genuflect and go to the sacristy.

Note: 1. The orations are sung in the same manner as at Mass: hence *tono festivo* except in the case of ferial Vespers and the Vespers of the Office of the Dead.

2. If the C. wears the cope at Vespers, the incensation is obligatory (*Decr.* 3844 ad 2); if he does not wear the cope, incense is not allowed (*Caer. Ep.*).

3. The altar of a Saint whose feast is being celebrated may be incensed, and in a manner such that either the altar itself is incensed (as usual) or only the picture of the Saint; in this latter case the C. performs the ceremony from his position on the platform (*Decr.* 3547). So, too, a picture of the Saint near the high altar may be incensed wherever customary (*Decr.* 4044 ad 3). The C. bows his head to the picture and incenses it with two double swings (*ibid.*). *A fortiori* the image of the Christ-child in the manger (situated at a side altar) may be incensed, particularly since expressly prescribed when the crib is erected on the high altar (cf. p. 194, footnote). If, however, the Blessed Sacrament is exposed on the high altar, the latter only is incensed (*Decr.* 2390 ad 6).

II. Compline

In some places Compline is celebrated on certain occasions with as much solemnity as Vespers (e. g., during the Perpetual Adoration).

A. VESTMENTS

The C. vests in precisely the same manner as for Vespers, i. e., in a surplice and cope but no stole (except when the Blessed Sacrament is exposed or when Benediction immediately follows).

B. THE RITE

1. On arriving at the altar the C. and two assistants take off their birettas but keep them in their hands, genuflect, say a short prayer of adoration, rise, genuflect again, and go (*tecto capite*) to the *sedilia*. There they remain standing until the first verse of the first psalm is intoned; then they sit down and remain sitting until the Hymn. The lector sings *Iube, domne, benedicere*; the C., *Noctem quietam* and *Adiutorium nostrum*; then he says the *Pater noster* quietly. After this he recites the *Confiteor* in a loud tone of voice but *tono recto* and *profunde inclinatus* as at Mass during the *Confiteor*, turning to the assistants at the words *et vobis* and *et vos*. The latter, or rather the whole choir, answer

the *Misereatur* and *Confiteor*; the sign of the cross is made at *Indulgentiam*; then the C. sings *Converte nos* and *Deus in adiutorium* (sign of the cross); the choir sings the *Gloria Patri*, the C. and assistants bowing meanwhile to the altar.

The precentors intone the antiphons; after the first psalm has been intoned they sit down and put on their birettas. At every occurrence of the *Gloria Patri* they remove their birettas and make a bow towards the book.

2. Before the Hymn all rise (head uncovered) and remain standing until the end. The C. sings the *Capitulum* and *Tu autem*; the singers, the *Responsorium breve*. A precentor intones the antiphon before the *Nunc dimittis* (*nulla autem fiet altaris thurificatio ad canticum "Nunc dimittis"*: *Vesp. Rom.*). The Canticum is not sung like the *Magnificat* but chanted like a psalm. The C. afterwards sings *Dominus vobiscum*, the oration (*tonus ferialis*), and again *Dominus vobiscum*. A precentor sings *Benedicamus Domino*; then the C. *Benedicat et custodiat*, etc., signing himself with the sign of the cross at the words *Pater et Filius et Spiritus Sanctus*. For the method of intonation, cf. p. 440. Concerning the Antiphon of the B.V.M. which must be said after Compline, cf. p. 240. The *Pater noster*, *Ave Maria*, and *Credo* are also said at the altar.

III. Benediction

(Cf. p. 214.)

According to *Deer.* 4179, the following rules regarding bows must be observed:

1. While kneeling before the Blessed Sacrament, neither a low bow of the head nor a low bow of the body is made, but always a medium bow of the body ("which bow answers the purpose of the low bow").¹
2. While the priest after opening or before closing the tabernacle genuflects, the rest may, where customary, make a bow.
3. The C. rises without first bowing for the singing of the *Oremus* and prayers, nor does he bow after kneeling down.
4. No bow is made before ascending the altar nor after descending from the altar.
5. A medium bow of the body is made before rising to put in the incense (because the C. steps slightly to the gospel side in receiving the incense).
6. Only those who are standing bow at the *Oremus* and at the Holy Name of Jesus occurring during an oration; hence not those who are kneeling.

A. WITH ASSISTANTS

1. VESTMENTS

The C. wears either a surplice, stole, and cope, or an amice, alb, stole, and cope; he vests in the latter way if the D. and S. assist *in sacris vestibus*, in order that uniformity may be preserved.²

¹ Hence the following general rule is to be observed: While kneeling, the profound bow of the body is always replaced by the medium bow of the body; therefore, e. g., when the Celebrant says the *Confiteor* at Mass, he makes a profound bow of the body; but the server, because he kneels, makes a medium bow of the body.

² Whenever the priest wears the stole over the alb, its extremities are crossed; not so in the case of a bishop.

The D. wears the amice, alb, stole (*more diaconali*), and dalmatic; the S. the amice, alb, and tunic (*tunicella*); neither the C. nor ministers wear the maniple.

If the C. has but one assistant at Benediction, the latter wears a surplice, and, if a priest, carries the ordinary stole folded on his left arm (AA.); if a D., he may put on the D.'s stole in the sacristy and keep it on at the altar. The assistant does not usually wear the biretta (cf. Carpo, n. 188 *in fine*).

The color of the vestments must be white except when Benediction immediately follows Mass, Vespers, or Compline (which require red, green, or violet). The color of the humeral veil must in every case (without exception) be white.

2. THE DEACON

The D. washes his hands in the sacristy and vests in amice, alb, stole (over left shoulder), and dalmatic. He accompanies the C. to the altar with the S., both holding the C.'s cope. If the altar is very near the sacristy, he may follow the S. and precede the C. as at solemn Mass. In this case he does not hold the C.'s cope.

Arrived at the altar, the D. takes off his biretta, receives that of the C. (kissing first his hand and then the biretta), and hands both birettas to the M. or Ac.; then all genuflect and, according to the Roman Rite, adore the Blessed Sacrament for a short while. (It is sufficient to say a prayer similar to the *Adoro te*, as far as *latitas*.) Then, without bowing or genuflecting, the D. ascends to the altar, spreads

the corporal, unveils the monstrance,¹ and places it on the corporal. He then opens the tabernacle, and, joining his hands and stepping somewhat to one side (so as not to turn his back to the C.), he genuflects, takes the custodia from the tabernacle, and closes the tabernacle (unless he is to replace the custodia in the tabernacle, this being preferable if the exposition is to last for some time). Then he opens first the monstrance and then the custodia,² carefully places the lunula in the monstrance, closes it, and then closes the custodia, moving the latter back to the right-hand corner of the corporal (or returning it to the tabernacle and closing the tabernacle-door). The D. now places the monstrance in the middle of the altar, again steps aside and makes a simple genuflection (*Decr.* 4141 ad 7), ascends the steps (foot-stool), takes the monstrance and puts it on the throne, descends, steps aside and genuflects, and, turning to his left, goes to the foot of the altar. Then he bows (medium bow of the body)³ simul-

¹ The monstrance should be covered with a white veil whenever it stands on the altar before or after the exposition (*Decr.* 4268 ad 7).

² There should be no hesitation in taking hold of the custodia and, while thus retaining it in one's hand, removing the lunula therefrom: awkward stooping and unnecessary movements of the body are thus avoided. If the lunula has no glass covering, the D. should be careful not to touch the Sacred Host. Should he do so, he should immediately purify his fingers just as the priest does after giving Holy Communion outside of Mass.

³ These bows are made only by those who rise with the C. for the presentation of the incense. Moreover, the acolytes and master of ceremonies make all the medium bows of the body with the C. while kneeling (before and after the incensation and at *Veneremur cernui*); if they are standing, they also make all the bows of the head in company with the C. (at *Oremus, Jesus, Gloria Patri, Maria*, and the Saint of the day).

taneously with the C. and rises for the presentation of the incense. The D. (in order not to turn his back to the Blessed Sacrament) allows the thurifer to approach preferably at his right and presents the spoon to the C. (without the customary *oscula*), the S. in the meantime holding the extremity of the cope; the D. kneels down with the C. (raising the latter's cope somewhat lest he kneel thereon), receives the censer from the thurifer, and presents it to the C. in such a manner that with his right hand he places the upper extremity of the chain into the C.'s left hand and with his left near the cover of the censer he passes the lower end of the chain into the C.'s right hand (the latter placed above the D.'s left hand); he bows with the C., holds the cope during the incensing, receives the censer, and returns it to the thurifer.

If required the D. presents the prayer-book to the C., points out the prayer to be said (without rising, however), and in turn receives the book after the C. has finished the prayer. A medium bow of the body is again made at the words *Veneremur cernui*, and at the beginning of the *Genitori* incense is presented. The D. (after intoning the *Panem de coelo*, where this is the custom: cf. p. 251) presents the card (book) for the *oratio de SS. Sacramento*.

When this has been sung he receives the card from the C., rises (without previously bowing), ascends to the altar, genuflects (a little to one side), mounts the step, removes the monstrance from the throne, and puts it on the corporal on the altar. The C. now ascends; both make a simple genuflection. Then the D. presents the monstrance to the

C., who is standing in such a way that he may conveniently take hold of it at the knob and at the foot (the front of the monstrance facing the D., not the C.). The D. arranges the ends of the veil upon the C.'s hands, makes a simple genuflection, kneels at the edge of the platform, and may hold the extremity of the C.'s cope during the blessing, bowing meanwhile (medium bow of the body).

After the blessing he again ascends to the platform, makes a simple genuflection, removes the ends of the veil from the C.'s hands, receives the monstrance from the C. without turning it, and places it on the altar.¹ Both make a simple genuflection and descend to recite the Divine Praises (where this is the custom).

At the end of the Divine Praises the D. rises, ascends to the altar (or, if the Divine Praises are not recited, he remains there), steps to one side, genuflects (takes the custodia from the tabernacle if it is not already on the altar), opens the custodia and then the monstrance, places the lunula in the custodia, closes it as well as the monstrance, moves the latter to one side, opens the tabernacle (without genuflecting), returns the custodia, and, stepping again to one side, genuflects, closes the tabernacle,

¹ If the *Caer. Ep.* is followed, the D. will simply take the monstrance from the throne and place it upon the altar, genuflect with the C. (who has in the meantime ascended to the platform), and kneel with the S. at the edge of the platform during the blessing. The C. himself takes the monstrance from the altar. After the blessing the D. rises and, while the C. is going to the foot of the altar, ascends to the platform and places the Blessed Sacrament in the tabernacle.

folds the corporal, places it in the burse which he leans against the tabernacle, and veils the monstrance. Then (without further genuflection or bow), turning to his left, he descends to the foot of the altar, genuflects with the C. and S. *in plano*, receives the birettas, presents the C.'s (kissing first the biretta and then the C.'s hand), puts on his biretta at the same time as the C., and, proceeding immediately before the latter, goes to the sacristy. If the D. and S. have held the extremities of the cope while approaching the altar, they do so now (first exchanging places). In the sacristy the D. and S. make a reverence to the cross and then to the C.

3. THE SUBDEACON

As regards the S., a few remarks will suffice. While incense is being put into the censer he stands at the C.'s right and with his left hand raises the extremity of the cope; he then kneels down with the C. and makes with him a medium bow of the body to the Blessed Sacrament. If neither the C. nor the choir intones the versicle, he may do so with the D., and this while kneeling. When the C. rises for the prayer, he remains kneeling with the D. While the humeral veil is being adjusted on the C.'s shoulders he assists as required. He then rises with the C. and, ascending the steps, kneels at the edge of the platform. During the blessing with the monstrance he bows with the D. After the C. has given the monstrance to the D. and genuflected, the S. rises and with the C. descends to the lowest step. At the end he rises with the C. and D., genuflects,

receives his biretta, and, as in the beginning, proceeds to the sacristy either at the left of the C. or before the D.

4. ONE ASSISTANT

He may be either a priest or a deacon. He washes his hands in the sacristy and vests in a surplice. If a priest, he carries a white stole on his left arm. If a deacon, it is preferable for him to put on the stole (over his left shoulder) in the sacristy. He proceeds to the altar in advance of the C. and performs all the functions prescribed for the D. in 2. above. The following points are to be noted: before ascending the altar to expose the Blessed Sacrament he takes the stole (kissing it if customary: *Decr.* 2990 ad 1) and puts it on as a priest ordinarily does. Having returned to the foot of the altar after exposing the Blessed Sacrament, he removes the stole and lays it on the altar-step (AA.). He then assists the C. at the incensing as the D. does in solemn Benediction.

After the C. has finished singing the *oratio de SS. Sacramento* the assistant priest puts on the stole, rises, and ascends the steps to the altar, etc., as the D. does. After the blessing he returns the Blessed Sacrament to the tabernacle, descends to the foot of the altar, takes off the stole, and carries it on his left arm to the sacristy.

If the assistant be a deacon, he puts on the stole in the sacristy and does not remove it during the ceremony. Should he carry it to the altar, he fol-

lows the rules given for the assistant priest, being mindful, however, to wear the stole over his left shoulder.

5. THE CELEBRANT

After arriving at the altar and genuflecting with the assistants, he kneels on the lowest step. The D. exposes the Blessed Sacrament and, when he has again taken his position at the side of the C., the latter bows (medium bow of the body) with the D. and S., rises, steps back a little towards the gospel side (*Caer. Ep.*), and puts incense into the censer, omitting the usual blessing; he kneels again, receives the censer, and, bowing before and after (medium bow of the body), incenses the Blessed Sacrament with three double swings of the censer, which he then returns.

If an oration has to be sung, either the singers (*Caer. Ep.* II, c. 33, n. 27), or the C., or, as is frequently done in the United States, the D., sings the versicle preceding the oration and the choir the response; whoever sings the versicle remains kneeling. At the oration the C. alone (without previously bowing) rises and, bowing his head, sings *Oremus* and the oration; then without bowing, he kneels down again.

Note: 1. The orations at Benediction always have the short conclusion and hence are sung in the tone of the versicles (Musical Appendix, p. 422, No. 3, and p. 423, note).

2. As regards the number and kinds of orations, the established usages are to be adhered to. Benediction always closes with the *Tantum ergo* and the *oratio de SS. Sacra-*

mento. Previous to the *Tantum ergo* it is customary to sing an *oratio de B.V.M.* over and above that proper to the Sunday or feast; if the latter is a more important feast of our Lord, the corresponding prayer should precede that of the Blessed Virgin.

3. To prevent anything like uncertainty or changeableness of action, especially as regards the *oratio de B.V.M.* during the Benediction, it is advisable to follow these rules:

a. On feasts (and octaves) of the Blessed Virgin the oration of the feast is taken.

b. When the choir has sung the hymn of the B.V.M. appropriate to the season (e. g., the *Salve Regina*), the C. sings the corresponding oration (*Decr.* 3530 ad 1).

c. The new Ritual accurately details the orations of the Litany of Loretto for the different seasons of the year: from Purification to Easter, and from Trinity Sunday to Advent, *Concede nos*; during Advent, *Deus, qui de beatae*; from Christmas to Purification, *Deus, qui salutis*; during the Paschal Season, *Deus, qui per resurrect.* (each with its proper versicle). This may serve as a norm for other cases.

4. It is customary to stand during the *Te Deum* (kneeling, however, at the verse *Te ergo quaesumus*); also during the *Benedictus*, the *Magnificat*, and the *Regina Coeli*.

A medium bow is made at the words *Veneremur cernui* of the *Tantum ergo*. Incense is put into the censer immediately after or, as usual, at the words *Genitori Genitoque*; then follow the versicle, response, and *oratio de SS. Sacramento*; then the C. receives the veil, the D. and S. assisting him.

When the D. has moved the monstrance from the throne to the altar, the C. ascends to the platform, makes a simple genuflection to the Blessed Sacrament, and, standing,¹ receives the monstrance from the D., allows the D. to genuflect to the Blessed Sacrament, and, turning to the people, gives the bless-

¹ *Aut servatur ritus a Caer. Ep., II, c. 33, n. 27 praescriptus; aut juxta praxim Romanam Diaconus Ostensorium Celebranti tradere vel ab eodem accipere potest, utroque stante (Decr. 3975 ad 4).* For the rite of the *Caer. Ep.*, cf. above, p. 248, note.

ing in the following manner:¹ He raises the monstrance first from the level of his breast to his eyes (it suffices if the Sacred Host reaches to the level of the eyes), then lowers the monstrance below his breast, raises it again to the level of his breast, then turns with the monstrance first to the left, then to the right, and again from the right to the middle and immediately to the left, where he returns the monstrance to the D. Then he genuflects on one knee and (going a little to one side so as not to turn his back to the Blessed Sacrament) descends with the D. and S. to the foot of the altar, where he kneels (without, however, bowing), takes off the veil, and recites the Divine Praises (where this is customary).

After the D. has closed the tabernacle or while he is returning to the foot of the altar, the C. rises, genuflects *in plano* with the D. and S., receives his biretta, puts it on, and goes to the sacristy. If an assistant priest is present, the C. rises only after the former has removed his stole.

Note: 1. During the blessing the monstrance is not to be held with the bare hands, but by means of the veil in such a manner that both the foot of the monstrance and the hands are covered.

2. The movements during the blessing are to be slow and solemn, the body (though not the feet) accompanying each move in its respective direction.

3. A more protracted exposition of the Blessed Sacrament (though in itself not the Forty Hours' adoration strictly so called) may, according to devotion, be interrupted by Benediction (*Decr.* 3448 ad 3).

¹ It is not prescribed for the thurifer to incense the Blessed Sacrament during the blessing; the prevailing custom should be followed (*Decr.* 3108 ad 6).

B. WITHOUT ASSISTANTS

1. VESTMENTS

The priest vests in surplice, stole, and cope. It is to be observed, however, that for simply exposing the Blessed Sacrament a surplice and stole suffice; for Benediction, the cope is obligatory (*Decr.* 3697 ad 12).

2. THE RITE

After arriving at the altar and genuflecting *in plano*, the priest kneels for a short time in adoration of the Blessed Sacrament. Then, without genuflecting or bowing, he ascends to the altar, spreads the corporal, and unveils the monstrance,¹ and places it upon the corporal. He then opens the tabernacle, genuflects, and takes the custodia from the tabernacle. After closing the tabernacle (unless he is to replace the custodia, in which case the tabernacle is left open), he opens first the monstrance and then the custodia, carefully places the lunula in the monstrance, closes it and then the custodia, moving the latter to the back right-hand corner of the corporal (or returning it to the tabernacle which he then closes). Then he places the monstrance in the middle of the altar, makes a simple genuflection, ascends the steps (foot-stool), takes the monstrance and puts it on the throne, descends, genuflects again, and, turning to his right (and stepping a bit towards the gospel side so as not to turn his back to the Blessed Sacrament), descends to the foot of the altar.

¹ See note 1, page 246.

Kneeling at the foot of the altar, he bows (medium bow of the body), rises, steps back a little to the gospel side, and, without turning his back to the Blessed Sacrament, puts incense into the censer. He kneels again, receives the censer from the T., and, bowing before and after (medium bow of the body), incenses the Blessed Sacrament with three double swings of the censer. He then returns the censer to the T.

If there are prayers to be recited, they are said immediately before the *Tantum ergo* is sung. A medium bow of the body is again made at the words *Veneremur cernui*; at the beginning of the *Genitori* the Blessed Sacrament is again incensed, incense being put in the censer as before. At the end of the *Tantum ergo* the priest intones the *Panem de coelo*, kneeling. Then (without bowing: *Decr.* 4179 ad 3) he rises and, bowing his head at the *Oremus*, sings the *oratio de SS. Sacramento*.

After the oration, having received the humeral veil, (without bowing: *Decr.* 4179 ad 3) he ascends to the platform, genuflects there on one knee, takes the monstrance from the throne (with or without a bow, as the custom may be), and places it on the altar with the ornamented side towards himself. Then he kneels on both knees and receives the humeral veil (or, if he has already received it, he genuflects), rises, and (without again genuflecting) takes hold of the monstrance with the extremities of the veil, the right hand at the knob, the left hand below the knob. He turns the ornamented side of the monstrance away from himself and, turning to his right,

gives the blessing. He raises the monstrance from the level of his breast to his eyes, then lowers it below his breast, raises it again to the level of his breast, and turns with the monstrance first to the left, then to the right, then back again to the middle; and from that position he completes the circle by turning again to his right and facing the altar.

Note: He may also give the blessing by making a simple sign of the cross with the monstrance, i. e., he gives the blessing as above except that he completes the turn at once (as at the *Orate, fratres*) without again turning to the middle (*Decr.* 1563 ad 2).

He then places the monstrance on the altar (the ornamented side turned towards himself), genuflects, and, facing right about, kneels at the edge of the platform,¹ and returns the veil. He again (without bowing: *Decr.* 4179 ad 3) advances to the altar, genuflects (takes the custodia from the tabernacle unless it is already on the altar), opens the custodia and then the monstrance, places the lunula in the custodia, closes it (as well as the monstrance, which he moves to one side), opens the tabernacle (without genuflecting), returns the custodia, genuflects, and closes the tabernacle. Then he folds the corporal and places it in the burse, which he leans against the altar, and veils the monstrance. Without further genuflection or bow he turns to his right and descends to the foot of the altar, where, with the

¹ Where it is the custom to recite the Divine Praises after Benediction, the priest kneels either at the edge of the platform or on the lowest step, returns the veil, and recites the Divine Praises, the people repeating them in the vernacular (*Decr.* 4179 ad 4).

Ac., he genuflects *in plano*, receives and puts on his biretta, and returns to the sacristy.

C. EXPOSITION OF THE BLESSED SACRAMENT WITH THE CIBORIUM

This exposition is styled by the recent edition of the Canon Law (Can. 1274, § 1) the private exposition of the Blessed Sacrament, in contradistinction to the public exposition with the monstrance.

The private exposition may take place for any good reason and without the permission of the bishop (*ibid.*). Such a good reason would be, e. g., a novena.

The following method is employed:

1. The priest who performs the ceremony vests only in surplice and stole. If the ceremony takes place immediately after Mass, he may expose the Blessed Sacrament and give the blessing with the ciborium while wearing the chasuble, but never in black vestments; the humeral veil is always white (*Decr.* 3833 ad 3).

2. The tabernacle-door is opened and the ciborium, covered with its veil, made visible. It may not be put upon the throne or upon the corporal, but must be left in the tabernacle.

3. At least six candles must be lighted upon the altar.

4. At the conclusion of the ceremony the *Tantum ergo* with the *oratio de SS. Sacramento* is sung or recited, the *oratio* while standing.

5. The blessing may be given at the end of the

devotion. The C. completely covers the ciborium with the extremities of the veil, by placing first the left extremity and then the right upon the ciborium, or by holding the foot of the ciborium with the left end of the veil, raising it from the altar, and then placing the right end of the veil over it; the latter method is better, because thus the ciborium is not held with the bare hands (cf. *Memor. Rit.*, tit. IV, c. 2, § 3, n. 4) and the risk of dislodging the corporal is avoided on taking the ciborium from the altar.

6. It is allowed (according to *Ephem. Liturg.*, 1918, 429) to carry the ciborium from the Blessed Sacrament altar to another altar and there expose it privately.

7. The incensation of the Blessed Sacrament may take place, but it is not prescribed.

8. In some localities the custom prevails of exposing the Blessed Sacrament with the ciborium in a more solemn manner. The various diocesan prescriptions are to be followed.

Part Three

Particular Functions during the
Ecclesiastical YearGENERAL REMARKS ON THE BLESSING
OF CANDLES, ASHES, AND PALMS

1. According to repeated decrees of the S.R.C., the C. of the Mass is to perform the ceremony of blessing in the respective cases. (Exception is made for the local Ordinary.)

2. Vestments:

a. The C. wears amice, alb, violet stole (the latter always crossed when worn over the alb), and violet cope if available (at all events, he does not wear the chasuble nor the maniple: *Rubr. gen.*, XIX, 4).

b. The D. and S. wear amice and alb (but no maniple); the D., moreover, a violet stole. The dalmatic and tunic are not worn, but *in ecclesiis majoribus*, i. e., in cathedrals, collegiate churches, and the principal parish churches, the *planeta plicata* (i. e., the chasuble folded in front).¹

¹ Concerning the use of the *planeta plicata*, the following (according to *Rubr. gen.*, XIX, 6) is to be observed:

1. The S. and D. wear the *planeta* during the entire ceremony of the blessing of the candles and ashes.
2. At the blessing of the Palms they remove the *planeta* before the Lesson or Gospel respectively, put it on immediately after, and wear it even during the procession.

3. The *Dominus vobiscum*, as well as the *Oremus* and orations, are said *unctis manibus*; wherever required, however, a bow is made to the cross (cf. *rubr. ad fer. IV cinerum*).

4. Each time the C. makes the sign of the cross over the articles to be blessed he places his left hand upon the altar (*Rit. cel. III 5*).

5. As regards the tone to be used in the singing of the orations, the rules given in the Musical Appendix at the end of the book are to be followed, namely, that all the orations which have the *clausula major* are to be sung *in tono feriali*, while those which have the *clausula minor*, in the tone of the versicles.

6. The incense is put into the censer with the customary blessing: *Ab illo benedicaris*, etc.; the following words are said at the aspersion: *Asperges me, Domine, hyssopo, et mundabor; lavabis me, et super nivem dealbabor* (*Miss. and Rit.*). In this and

3. The *planeta plicata* is worn at Mass each day during the whole of Advent and Lent, with the exception of *Gaudete* and *Laetare* Sunday. The S. removes the *planeta* before the Epistle and puts it on again after kissing the C.'s hand. The D. removes the *planeta* before receiving the book for the Gospel, and does not put it on again until after the Communion, i. e., after he has carried the missal to the epistle side of the altar.

4. Each time the D. removes the *planeta plicata*, he puts on the *stola latior* instead (the latter being worn over the ordinary stole and in the same manner), and removes it again before resuming the *planeta plicata*. The broad stole, so called because of the expression of the Missal ("*aliud genus stolae latioris*": *ibid.*), consists merely of a broad band of purple silk (black for Good Friday). It may not have crosses or other ornaments (*Decr. 3006 ad 7*).

5. The change of vestments is made either at the credence table or at the *sedilia*.

every other similar case the form of the cross is always to be traced, i. e., first towards the middle, then to the left, and lastly to the right.

7. During these various blessings usually more than two candles are lighted (as in the case of the parochial Mass).

8. There is a distinction between the major and the minor rite: the former is celebrated with *ministri sacri* according to the rubrics of the Missal and the *Caer. Ep.*; the latter without the sacred ministers but with acolytes, according to the *Memor. Rit.* of Benedict XIII.

The major rite is prescribed not only for cathedral and collegiate churches but for all parish churches which have a sufficient number of sacred ministers; the minor rite is prescribed for all parish churches which lack the necessary number of sacred ministers (*Decr. 4049 ad 1*).

These regulations hold good not only for the blessing of candles, ashes, and palms, but also for the ceremonies of the last three days of Holy Week.

As regards other churches which are not parish churches (e. g., those of confraternities, etc.), a distinction is to be made between the services accompanying the blessings and those of the Sacred Triduum of Holy Week. Candles, ashes, and palms may be blessed anywhere and without permission, and in this case the major rite is prescribed if the necessary number of *ministri sacri* is at hand; otherwise the minor rite is used.

The bishop (for exempt religious, the major superior) may grant permission for the functions of

the last three days of Holy Week to be celebrated according to the major rite, provided that the Blessed Sacrament is perpetually kept in such churches, and that the functions do not take place at the same time as those celebrated in the parish churches, so as not to hinder the faithful from attendance at the latter.

Note: By reason of his quinquennial faculties (V, 10) a bishop may grant permission for the use of the minor rite in churches and public and semi-public oratories, not merely for the functions of Holy Week but also for the blessing of candles, ashes, and palms.

9. A few remarks should be added regarding the minor rite.

a. Three or four acolytes suffice; these should be thoroughly drilled in the various functions. A larger number of servers may be employed for greater solemnity.

b. Formerly singing was generally considered as forbidden; according to the recent edition of the *Memor. Rit.*, it is expressly permitted if at least two capable singers are available.

c. "To add to the solemnity of an occasion, any extension of the instructions given in the *Memor. Rit.* is allowed, provided, of course, that such an extension is in conformity with the rubrics, and that the general *ordo officii totaque caeremoniarum series et modus* of the *Memor. Rit.* is preserved." (*Muenstersches Pastoralblatt*, 1893, 8.)

d. Particular instructions for the Sacred Triduum of Holy Week are given below, p. 286.

I. The Blessing of Candles

A. SOLEMN RITE WITH MINISTERS

1. PREPARATIONS

a. At the altar the candles which are to be blessed are placed uncovered either on the epistle side or in front of the altar. Generally no flowers should be on the altar until after the blessing.

b. On the credence table, besides the usual requisites, there ought to be a vessel with water and a towel; near-by, the processional cross.

c. In the sacristy the vestments mentioned above, p. 259, should be prepared.

2. THE CEREMONY

a. **The Blessing.** The C. and ministers approach the altar as described for Benediction, p. 245. After the genuflection the D. and S. accompany the C. to the platform, either holding his cope or keeping their hands joined. The C. kisses the altar and goes to the book; the D. and S. stand respectively to his right and left. (This is the position of the D. and S. at all these blessings.) Whenever the C. extends his hand for the blessing, the D. raises his cope a little.

After the fifth oration incense is put into the censer just as before the Introit at solemn Mass, but on the epistle side. The D. then presents the aspergill to the C. (with the customary *oscula*) and after-

wards the censer; during the aspersion and incensing the D. and S. (at the C.'s left) hold the extremities of the C.'s cope. Then the three proceed to the middle of the altar.

b. **Distribution of Candles.** Without making a reverence to the altar they turn to the people; the D. presents the candle to the *dignior ex clero* for the C. (omitting *oscula*); the *dignior ex clero* kisses it and, standing, presents it to the C. also standing (without kissing the latter's hand); the C. in turn kisses only the candle on receiving it. Then returning the candle, he receives another from the D., which he presents to the *dignior ex clero*, who (if not a canon) kneels at the edge of the platform and, while receiving it, kisses both the candle and the C.'s hand (*Decr.* 2148 ad 5).

In no case may the D. or S. give the C. his candle. If no other priest is present, the M. lays a candle on the middle of the altar, which the C., kneeling, takes from the altar.

The D. and S. now kneel at the edge of the platform and receive from the C. the candle, which the M. has presented to him; they kiss first the candle and then the C.'s hand. Thereupon the D. and S. take their positions at the side of the C., the D. at his left, the S. at his right, and give their candles to the M. The S. holds the extremity of the cope, the D. presents the candles. It is not necessary for him to kiss each candle.

At the distribution of the candles, which always begins at the epistle side, it is proper for the clerics to approach the altar in pairs; they then kneel at

the edge of the platform and kiss the candle first and then the C.'s hand. The candles are distributed to the people at the communion railing (women kiss the candle only, not the C.'s hand: *Mer. et al.*). The candles may be distributed either lighted or otherwise.

During the distribution of candles the choir sings the antiphons indicated in the Missal.

After the distribution the C. washes his hands on the platform at the epistle side of the altar if he has distributed the candles merely at the altar; but if he has also distributed them at the communion railing, he washes his hands at the foot of the altar-steps at the epistle side, the D. and S. meanwhile holding the cope. Then at the epistle side of the altar he says the antiphon and oration *Exaudi*, the D. and S. standing at his right and left respectively. If, however, the *Flectamus genua* and *Levate* have to be sung, as may happen if February 2 falls on a week-day after Septuagesima, they go for this purpose to the positions customary during the Oration.

c. **The Procession.** Incense is again put into the censer at the epistle side (*Decr.* 4198 ad 1). Then the S. (making a reverence to the C.) goes to the credence table, takes the processional cross (the image of the crucifix always turned in the direction in which the S. faces), and with two acolytes takes his position a few paces removed from the altar.¹

¹ This S. is the one assisting at Mass, not an extra S. The matter is clearly stated in the *rubr. spec. in Purific.* The *Caer. Ep.* and *Decr.* 2646 refer evidently only to the episcopal functions.

The D. places a lighted candle in the C.'s right hand (with the usual *oscula*), then takes his own with his left hand while his right rests upon his breast, turns to the people, and sings (in a tone proper to the versicle) *Procedamus in pace*; while he again turns towards the altar the choir answers *In nomine Christi. Amen*. Thereupon the C. and D. descend, genuflect *in plano*, put on their birettas, and the procession advances. The thurifer is first, the S. follows between two Ac. with candlesticks, then the clerics, and lastly the C. with the D. at his left (the latter need not hold the C.'s cope).

On returning to the altar the D. gives his candle to the M., receives the C.'s candle at the latter's right side (kissing his hand first and then the candle), and gives it to the M. The S. in the meantime carries the cross to its place and, taking his biretta, returns to the left of the C.; the three genuflect *in plano*, put on the biretta, and go to the sacristy, where they vest for Mass (or they genuflect *super gradum* and proceed to the *sedilia* and vest there).

Note: At Mass, while the D. is singing the Gospel, the C. holds the lighted candle in his hand; those in the choir hold lighted candles in their hands during the singing of the Gospel and also from the *Sanctus* until after the Communion. This occurs only if the Mass is *de Beata*.

The procession on Candlemas Day and Palm Sunday is not strictly binding in churches where choir service is not obligatory (cf. *Muenstersches Pastoralblatt*, 1892, 27).

B. THE RITE WITHOUT MINISTERS

1. **The Blessing.** The C. vests in the manner just described, ascends to the platform, kisses the altar

as usual, goes to the book (previously opened), and says the prayers, always keeping his hands joined (even at the *Oremus*, etc.); a bow is made to the cross whenever the name of Jesus, etc., occurs; while blessing the candles, the left hand always rests on the altar. The usual method is followed in putting incense into the censer: *Ab illo benedicaris*, etc. The formula of aspersion is: *Asperges me, Domine*, etc., without *Miserere* or *Gloria Patri*.

2. **Distribution of Candles.** Immediately after the incensing the C. proceeds to the middle of the altar and, kneeling down, takes from the altar the candle previously placed there by one of the servers, kisses it, and returns it to the server; or if another priest is present, the latter, standing on the second step, hands the candle to the C., who has now turned to the people; the priest first kisses the candle, and the C., in receiving it, kisses it likewise (the kissing of the hand is omitted). The C. then gives the candle to a server or the M. While the singers chant the antiphon *Lumen ad revel.*, etc., the C. distributes the candles immediately.

If, however, the singers do not sing the antiphon, the C. returns to the Missal immediately after returning his candle and says the antiphon and psalm. If candles are to be distributed at the altar, the C. begins immediately at the epistle side; before distributing candles at the communion railing, he comes to the middle and bows to the cross (*Mem. Rit.*, tit. I, c. 2, § 2, n. 5). The distribution of the candles is similar to that of the solemn ceremony (cf. p. 264).

If the distribution has occurred merely at the altar, the C. washes his hands on the platform at the epistle side of the altar; otherwise *in plano*. He then says *Exsurge, Domine*, etc. (and adds the *Flectamus genua* if February 2 falls on a week-day after Septuagesima).

3. **The Procession.** Incense is not put into the censer; hence no thurifer is required for the procession. The C. (according to *Memor. Rit. nov.*) does not go to the middle but, remaining at the epistle side, turns to the people and says (sings) *Procedamus in pace*; the servers answer *In nomine Christi. Amen*. The procession commences, led by the cross-bearer; the C. descends the steps, genuflects *in plano* with the servers, and recites the appropriate antiphons. He wears the biretta. All (except the cross-bearer) carry lighted candles in the hands which are on the outer side of the line of advance; hence those who are on the left side carry them in their left hands. After the procession, which may take place inside or outside the church, the C. concludes the antiphons at the foot of the altar, then goes (genuflecting *super gradum*) to the credence table or (genuflecting *in plano*) to the sacristy, removes the cope, and vests for Mass. In the meantime the sacristan places flowers upon the altar.

During the Gospel and from the Consecration until after the Communion, the acolytes, unless otherwise engaged, hold lighted candles in their hands, but only if the Mass is *de Beata*.

II. Ash Wednesday and the Holy Season of Lent

A. THE BLESSING OF THE ASHES

1. The blessing of the ashes is very similar to that of the candles (cf. above, p. 263). The priest says the antiphon *Exaudi* and the prayers which follow it up to the antiphon *Immutemur*. This latter is said only after the C. himself has received the ashes, but before he distributes them to the clergy and laity (*Memor. Rit.*, tit. II, c. 2, § 2, n. 3). If no other priest is present, the C. turns to the altar and puts the ashes on his own head without saying any prayers (*Miss*; S.R.C. Nov. 1, 1931).

2. Besides the prescribed blessing of ashes before the principal Mass, they may be privately blessed early in the morning by a priest in surplice and stole and then distributed; this priest, however, may not give himself the ashes (*Decr.* 2704 ad 5). This blessing is performed as usual, omitting those parts which belong to the more solemn ceremony, i. e., the antiphon *Exaudi*, the incensation, and the antiphon *Immutemur* (Cavalieri; cf. *Ephem. Liturg.*, 1905, 549).

3. Presupposing the blessing and distribution prescribed for Ash Wednesday, according to a decision of the S.R.C. (*Decr.* 4373; 4387), the blessed

ashes may be distributed on the first Sunday of Lent before or after Mass or outside of Mass, both in parish churches and (with the permission of the Ordinary in each case) in the chapels of pious associations, e. g., in the chapels of retreat houses, in order that the faithful who have been hindered on Ash Wednesday may avail themselves of this salutary sacramental.

4. The C. places the ashes in the form of a cross on the head, i. e., in the case of clerics on the tonsure, of lay-persons on the forehead (or on the hair if expedient, but never on the covering of the head).

B. THE MASS FROM SEPTUAGESIMA TO EASTER

1. On all Sundays and in festal and votive Masses, the Tract is recited instead of the *Alleluia* and versicle; however, before Ash Wednesday, on week-days on which the Mass of the preceding Sunday is repeated, the Gradual only (without the Tract) is recited; similarly on certain days of Lent.

2. If in a festal or votive Mass a Tract is not provided for, it is supplied by the corresponding one in the *Commune*.

3. The *oratio super populum* is said after the Postcommunions in the following manner (Mer.; *Ephem. Liturg.*, 1918, 462): Observing the usual ceremonies, the C. says for the third time *Oremus*; then, with his hands joined and bowing profoundly to the cross, he continues *Humiliate capita vestra Deo*; and then, standing erect and with his hands extended, he says the oration as usual. This method

seems to agree best with the statement of the rubric (*Rit. cel.*, XI, 2), as well as with the general rule that all profound bows of the head during Mass are to be directed to the cross (cf. above, p. 3).

4. The psalm *Judica* at the foot of the altar is omitted during Passion Week and Holy Week until Holy Saturday excluded, but only at Masses *de tempore*. Concerning the Orations, cf. p. 10.

C. THE VEILING OF THE PICTURES

1. On the Saturday before Passion Sunday, after Mass but before Vespers, the crosses and pictures in the church (i. e., on the altars) are covered; the crosses remain covered until after the unveiling by the C. on Good Friday; the pictures, until the intonation of the *Gloria* on Holy Saturday (*nov. rubr. specialis*).

2. Statues and pictures not located on the altars may remain unveiled and be ornamented, e. g., a statue of St. Joseph during March (*Decr.* 3448 ad 11). The altars may be adorned with flowers.

3. The stations are not to be veiled (*Decr.* 3638 ad 2).

III. Palm Sunday

A. SOLEMN RITE WITH MINISTERS

1. PREPARATIONS

(Attention is called to the General Remarks, p. 259)

a. At the altar, near the steps at the epistle side, there should be a table covered with a white cloth, whereon are placed the palms.

b. On the credence table, besides what is ordinarily required, are a vessel for washing the hands and a towel; near-by, the processional cross with some cord (to tie the blessed palm to it).

2. VESTING

The C. wears the alb, violet stole, and cope (not the maniple). The D. and S., according to the Missal (*Rubr. gen.*, XIX, 6), do not wear the dalmatic and tunic when they assist at the ceremonies in smaller churches, but only the alb; the D. wears the stole also; neither wears the maniple (in accordance with the new rubrics of the *Memor. Rit.*, which omits the maniple in the case of the C. at the blessing of the palms, though he has to sing the Epistle and Gospel). In larger churches both wear the *planeta plicata* (cf. p. 259, footnote).

3. THE CEREMONY

a. **The Blessing of the Palms.** At the conclusion of the *Asperges*, the D. and S. accompany the C. to the platform and (without genuflecting) go to the book with him, standing at his right and left side respectively. At the beginning of the first oration the S. leaves the C. and, turning to his right and descending the steps on the epistle side, removes the *planeta plicata*. Then he receives the book of epistles, genuflects on the lower step in the middle of the altar, and, going to the customary position, reads the Lesson. Having finished the Lesson, he again genuflects in the middle, goes to the epistle side, kneels before the C. to kiss the latter's hand, returns the book, puts on the *planeta plicata*, and stands at the C.'s left as before.

The D. now leaves the C., removes the *planeta plicata*, puts on the *stola latior*, receives the book of gospels, and carries it to the middle of the altar. Then, without genuflecting, he goes to the C.'s right and presents the incense (*Benedicite, Pater rev.*), the S. meanwhile holding the C.'s cope. Thereupon the S. descends to the foot of the altar, while the D. as usual kneels at the edge of the platform for the *Munda cor*. The D. then takes the book of gospels and asks for the C.'s blessing (the position being such that the D. has the altar to his left; or better, the D. will kneel at the edge of the platform near the C.). He then goes to the side of the S., genuflects with him, goes to the place where the Gospel is usually sung, incenses the book, and sings the Gos-

pel. The book is then carried to the C. to kiss, and the D. incenses the C. just as at solemn Mass.

After the D. has incensed the C. he genuflects in the middle on the lowest step and goes to the epistle side to remove the *stola latior* and to put on the *planeta plicata*; from there, or directly after his genuflection, he goes to the right of the C., while the S., who has been standing *in plano*, at the same time goes to the C.'s left. They recite the *Sanctus* with the C. Whenever the C. extends his hand for the blessing, the D. raises his cope. He presents the incense, etc., with the customary *oscula*.

At the distribution of palms the D. and S. stand next to the C., the S. at his right side (holding the cope) and the D. at his left, presenting the palms to the C.; the D. and S. receive their palms after the *dignior ex clero* has received his, the latter having presented the palm to the C. in the manner described above for the blessing of the candles (p. 264).

The palms are distributed to the people in the same manner as the blessed candles (cf. p. 264). After washing his hands the C. sings the last oration, the D. and S. standing at his right and left respectively.

b. **The Procession.** Incense is put into the censer at the epistle side of the altar as usual. The rest follows the rite for Candlemas Day (cf. p. 265).

After the procession the C. removes the cope and puts on the chasuble; the three put on the maniple.

c. **The Mass.** When the S. in singing the Epistle reaches the words *In nomine Jesu*, he kneels *unico*

genu et sine mora (Mr.), but all the others *utroque genu* until the word *infernorum* (*Caer. Ep.*); this refers to the C. also, who therefore shall not genuflect at these words while reading the Epistle (*Decr.* 4057 ad 6).

d. Special Remarks on the Passion:

1) According to the *Caer. Ep.*, the Passion is not to be sung by the C. assisted by the ministers, but by three other priests or deacons. Wherever this is possible, it is to be conducted in the following manner. While the Tract is being read the three deacons, vested in alb, stole (*more diaconali*), and maniple of violet color, leave the sacristy, each carrying the book of the Passion (preferably no biretta); they proceed in this order: a) *evangelista*, b) *turba*, c) *Christus* (*Caer. Ep.*), the M. or an Ac. preceding them.

Arrived at the altar, the *evangelista* goes to the right, the *turba* to the left, and the *Christus* remains in the middle; they all genuflect to the altar (but, according to Carpo and Mr., they make no bow to the C.) and in this manner¹ take their positions at their stands at the gospel side. They keep their hands joined.

As soon as the *evangelista* begins to sing (i. e., immediately after the Tract) the whole choir rises (each holding the blessed palm in his hand). The C., D., and S., who have been sitting during the sing-

¹ The *Caer. Ep.* allows the *evangelista* to stand in the middle for the reason, very likely, that it presupposes but one book available, and this the *evangelista* uses most.

ing of the Tract, rise and go *per brevior* to the epistle side of the altar (no genuflection), where they take the position usual at the Introit. The D. presents the palm to the C., who then reads the Passion, slightly turning in the direction of the three deacons (*Caer. Ep. II, c. 26, n. 25*) until he comes to the *pars Evangelii* (without kneeling at the words *emisit spiritum*). When he has reached this part, the D. proceeds to the left of the C., and the S. to the left of the D., the three standing in a line and facing the deacons of the Passion. At the name of Jesus all bow to the cross; at the words *emisit spiritum* all kneel, the C., D., and S. each on the step on which he is standing (*Caer. Ep.*), the three deacons facing in the direction of their books, all the others (including the C., D., and S.) towards the cross (*Rubr. gen., XVII, 4*). When the *evangelista* rises, the others also rise.

At the end of the Passion the three deacons stand in a line, genuflect to the cross on the altar, and return to the sacristy in the order in which they came. The C., D., and S. give their palms to the M. and the S. carries the book as usual. The C. says the *Munda cor* and *Iube, Domine* in the middle of the altar and then reads the Gospel.

The D. in the meantime has removed the *planeta plicata* and put on the *stola latior*; he carries the book of gospels to the altar, presents the incense, says the *Munda cor*, asks the C.'s blessing, and proceeds to sing the Gospel. The S. takes his usual position and holds the book. The acolytes assist without candlesticks. There is no *Dominus vobiscum*, nor

Sequentia s. Evangelii, but the D. immediately incenses the book and sings *Altera autem die*, etc. The C. stands in his usual position facing the D. and holding the palm in his hand. After the Gospel the M. receives the palm from the C. before the latter is incensed. The *Laus tibi, Christe* and *Per evangelica dicta* are said as usual.

2) If the three deacons are not available for the singing of the Passion, the C. may chant it with the D. and S. (if the latter is a priest or deacon) or with two other priests or deacons (cf. *Decr. 2740 ad 2; 3804 ad 3*). The following is to be observed:

a) The C. must always take his position at the gospel side, even on Good Friday (*ibid.* and *Memor. Rit., tit. V., c. 2, § 1, n. 10, note*). He does not remove the chasuble for this function.

b) The C. usually takes the part of the *Christus* in the singing of the Passion and recites the other parts in a medium tone of voice, just as he reads the Gospel during a solemn Mass.

c) When he reaches the *pars Evangelii* he goes to the middle, says the *Munda cor* and the *Iube, Domine*, and returns to the book to read the Gospel; the S. stands at his side as usual, the D. receives the book of gospels, and the rest is done as described above.

d) The D. and S. do not wear the *planeta plicata* during the chanting of the Passion, nor does the S. wear a deacon's stole; if, however, he takes the part of the *evangelista*, he must be in Deacon's Orders (*Decr. 3110 ad 10*) and wear a stole.

e) The D. and S. in chanting the Passion do

not face the C., but turn a little to one side, in a position similar to that of the D. during the singing of the Gospel, but nearer the altar (*Decr.* 3804 ad 3).

3) The part of the *turba*, instead of being chanted by one, may be chanted by a chorus of singers (*Decr.* 4044 ad 2).

4) In the *Missa Cantata* the Passion is merely read aloud, but always in *cornu evangelii* except on Good Friday (cf. p. 319).

B. THE RITE WITHOUT MINISTERS

1. THE BLESSING OF THE PALMS

According to the *Memor. Rit. nov.*, the C. wears no maniple. In approaching the altar the Ac. with holy water goes first; the C. follows with two other Ac. After the *Asperges* the C. ascends to the altar, kisses it, and goes to the epistle side, where all the prayers (beginning with *Hosanna*) are said as given in the Missal (cf. General Remarks, p. 259). The following points are to be noted:

a. At the Lesson the C. places his hand upon the missal; at the end of the Lesson *Deo gratias* is said (*Rubr. gen.*, X, 1). The responsory *Collegerunt* or *In monte* is optional. If singers are present the C. recites the responsory which they sing.

b. The Gospel is read (sung) at the epistle side of the altar, and this in the customary manner, i. e., the C., remaining in the same position and bowing to the cross, says the *Munda cor* and *Iube, Domine*; then he says *Dominus vobiscum, Sequentia sancti*

Evangelii, etc., and makes the sign of the cross as usual. At the end of the Gospel he kisses the book and says *Per evangelica dicta*, etc., the server answering *Laus tibi, Christe*.

c. The prayers of the blessing now follow.

d. The C. keeps his hands joined during the Preface also (*Memor. Rit.*); he bows at the *Sanctus* and makes the sign of the cross at the *Benedictus*.

2. THE DISTRIBUTION OF PALMS

After the last oration the C. goes to the middle of the altar. If another priest is present the C., facing the people, receives the palm from him; both stand during this ceremony and kiss the palm (but not the hand). If no other priest is at hand the M., after the prayers of the blessing, places the palms for the C. and acolytes upon the altar; the C. goes to the middle of the altar, kneels *utroque genu*, takes a palm from the altar, kisses it, rises, and gives the palm to the M. or an acolyte (*Memor. Rit.*). Then he returns to the book and reads the antiphons. This, however, need not be done if the choir sings the antiphons, in which case the distribution of palms takes place immediately. All the clerics (including the priest who presented the palm to the C.) receive the palm kneeling at the edge of the platform, kissing the palm first and then the hand of the C. (*Miss.*); the servers assisting the C. hold his cope during the distribution.

The distribution of the palms to the people is similar to the distribution of candles as described on p. 264. After the distribution the C. washes his

hands at the epistle side (*in plano*) and then says the last oration, during which a server fastens the palm to the processional cross.

3. THE PROCESSION ¹

(Cf. Ceremonies on Candlemas Day, p. 265.)

The procession now forms: the Ac. with cross is first, the singers (if present) follow, and after them the C. He descends from the platform, genuflects *in plano*, puts on his biretta, and proceeds between two acolytes. During the procession the C. holds the palm in his right hand, and in his left the book from which he recites the antiphons with the acolytes. If possible the procession advances beyond the church door. When the versicles have been sung outside, the cross-bearer enters, the C. follows, and, alternating with the servers, says *Ingrediente Domino* if the choir does not sing it. The procession comes to an end at the high altar; the cross-bearer puts the cross in its place, the C. goes to the epistle side *in plano* or to the sacristy, removes the cope, and puts on the maniple and chasuble. Mass follows.

The Passion is read at the gospel side, the last part (*Altera autem die*) alone being sung, and this in the tone proper to the Gospel. The C. does not hold the palm while reading the Passion, but the acolytes may do so. At the close a server says *Laus tibi, Christe*; the C. kisses the book and says *Per evangelica dicta*. The same course is followed on Tuesday and Wednesday when the last part of the

¹ As to whether the procession is obligatory or not, cf. above, p. 266, note.

Passion has been recited or sung as the case may be. Note the contrary procedure on Good Friday as described on p. 319. The last Gospel is that of St. John (*Memor. Rit.*).

IV. Tenebrae during Holy Week

A. PREPARATIONS

If expedient, the Blessed Sacrament is to be removed from the altar and the tabernacle left open (AA.). On the altar there should be only the cross and six yellow candles; at the epistle side, where the Epistle is usually sung, the triangular candlestick with fifteen yellow candles (*Caer. Ep.*);¹ and in the middle of the choir, a stand (uncovered) for the book of lamentations.

B. THE RITE

The officiating priest, vested in surplice (without stole but wearing the biretta), goes to the altar preceded by several servers. On arriving at the altar all genuflect to the cross; this includes the person who officiates unless he is a canon (cf. Rule, p. 2). The *Aperi* is said kneeling; they then go to the *sedilia*, where the *Pater noster*, *Ave Maria*, and *Credo* are said standing; then the antiphon is said and the psalm intoned by a chanter. They sit down at this intonation. In some places the *Pater noster*, *Ave Maria*, and *Credo* are said while kneeling at the foot of the altar, and the antiphon immediately on arriving at the *sedilia*.

¹ In some places, Rome included, the candle at the top is white, as symbolic of our Lord.

Note: 1. It is customary after the intonation to sit during all the psalms and lessons and also during the versicle. During Matins and Lauds the versicle is recited by the two precentors, not by the C. All stand during the *Pater noster* and sit down before the various lessons (these remarks are according to the *Caer. Ep.*).

2. The person who intones stands during the intonation unless the contrary is expressly stated. Those who read the lessons go to the book-stand, genuflecting on arriving and before leaving. They place their hands on the book-rest of the stand during the lesson (all AA.). In the Matins of the *Tenebrae* the officiating priest does not recite the ninth lesson (*Caer. Ep.* and AA.).

3. After every psalm one of the lights on the triangular stand is extinguished, beginning with the bottom one on the gospel side, then the corresponding one on the epistle side, and alternating in this order (*ibid.*, n. 7).

While the *Benedictus* is being intoned all rise and make the sign of the cross; at the verse *Ut sine timore* an Ac. extinguishes the outermost candle on the ledge at the gospel side of the altar, then the corresponding one on the epistle side, then the next one on the gospel side, and so on. At the same time all the lamps in the church (with the exception of the sanctuary lamp) are to be extinguished (*ibid.*, n. 11).

During the antiphon after the *Benedictus* the officiating priest goes to the altar with the servers and, kneeling, intones the *Christus factus est* and the *Miserere*. At the same time an Ac. takes the candle at the top of the triangle and, standing at the epistle side, elevates it (*Caer. Ep.*); at the commencement of the versicle *Christus factus est* he hides it behind the altar *vel alio modo* (*Caer. Ep.*) until after the prayer *Respice, quaesumus*.

According to the *Caer. Ep.*, the *Miserere* is to be said *flebili voce* and, according to the Breviary,

aliquantulum altius, i. e., judging from the context, somewhat louder than the *Pater noster*, which is said quietly; this method seems to be the proper one and is more impressive.

The officiating priest kneels while reciting the prayer *Respice, quaesumus (capite aliquantulum inclinato: Caer. Ep., and simili voce: Brev.)*. After the oration a sign is given with the clapper and the *Ac.* reappears with the lighted candle (*ibid.*) and places it upon the triangular candlestick. All then repair to the sacristy.

The candle is extinguished by the sacristan after the ceremonies (cf. Mer. and Kunz).

V. General Observations for the Sacred Triduum

A. GENUFLECTIONS TO THE CROSS DURING HOLY WEEK

During the last three days of Holy Week a genuflection is to be made while passing before the cross. The following is the proper practice in this regard:

1. According to the rules given on p. 2, all the clerics (celebrant, canon, and bishop excepted) during the whole course of the year are to genuflect towards the cross while assisting at a function; hence during Holy Week also (e. g., the singers who assist in the choir at the chanting of the *Tenebrae*, and those who, vested in surplice, pass by the high altar on their way to a side altar for the adoration of the Blessed Sacrament).

2. Conformably to *Decr.* 3049 ad 5, all without exception (even the celebrant, bishop, and canon) are to genuflect to the cross beginning with the adoration of the cross on Good Friday until None on Holy Saturday inclusively (hence, until the blessing of the new fire exclusively). During the same period the customary reverences made in the choir are omitted (*Decr.* 3059 ad 27).

B. THE HOLY SEPULCHER

Concerning the meaning and character of the adoration and reposition of the Blessed Sacrament at a special altar on Maundy Thursday and Good Friday, the S.R.C. has, in the general decree of December 15, 1896 (*Decr.* 3939), given the following important decisions:

1. This solemnity is to represent the burial of Our Lord as well as the institution of the Holy Eucharist.

2. Statues and pictures of our Lady of Sorrows, of St. Mary Magdalen, of the guards at the sepulcher, etc., may not serve as decorations for the altar of the Blessed Sacrament. If, however, such representations have been customary from time immemorial, they may be tolerated by the Ordinaries.

3. All previous ordinations contrary to this decree are revoked.¹

C. PARTICULAR OBSERVATIONS

Cf. General Remarks above, p. 261, 8 and 9. Moreover the following points are to be observed:

1. In parish churches where a sufficient number of ministers is wanting, with the permission of the Ordinary, which is to be renewed every year, a low Mass may be said on Maundy Thursday (without the consecration of a second host and without the procession: *Decr.* 2616 ad 1).

¹ Regarding the Holy Sepulchers and the exposition of the Blessed Sacrament connected therewith, cf. the treatise of Rev. G. Schober, C. SS. R., in the *Linzer Quartalschrift*, 1897, n. 2 and 3.

It is also allowed in this case to reserve the Blessed Sacrament in the tabernacle until evening, that the faithful may thus adore it there instead of at the altar of exposition (*Decr.* 3842 ad 3).

2. On Holy Saturday, however, even in smaller parish churches, the entire service must be performed according to the *Memor. Rit.* (*Decr.* 2970 ad 5).

3. In the chapels of regulars or in their churches (provided the doors are closed to externs) the superior of the religious community (or the chaplain in the case of lay religious) may say a Mass on Maundy Thursday, at which the members of the community receive the Paschal Communion. This permission may not be extended to other pious communities or seminaries. Cf. *Decr.* 2799 ad 2; 4049 ad 2). Other religious must obtain permission from the local Ordinary (cf. quinquennial faculties).

4. There is no prohibition to the effect that Holy Communion may not be given to the faithful at an earlier hour preceding the high Mass on Maundy Thursday by a priest vested in surplice and white stole.

5. On Holy Saturday, also according to Canon Law (Can. 867, § 3), Holy Communion may be distributed during the high Mass or immediately after it (and this even, according to various authors, in the churches and chapels where the functions have not been celebrated).

VI. Maundy Thursday

A. SOLEMN RITE WITH MINISTERS

1. PREPARATIONS

In general, all the preparations are to be in keeping with the solemnity of the ceremonies.

a. On the altar are six white candles, the altar-cross veiled with a white cloth, and flowers.

b. On the credence table there should be the usual requisites for solemn Mass; besides these, a second chalice (*amplior et pulchrior ceteris: Caer. Ep.*) with paten and pall, a rich white veil for this chalice, and a white silk ribbon; on the paten to be used at Mass, two large Hosts (likewise a ciborium with small hosts); moreover, a communion-cloth, white stoles for the priests, a suitably adorned humeral veil for the C., a white cope, and candles; near the credence table, the processional cross *velata velo violaceo* (*Caer. Ep.*); bells and clappers.

c. The Repository of the Blessed Sacrament is, according to the *Caer. Ep.*, to be *intra ecclesiam*; according to the Missal, *in aliqua capella ecclesiae vel altari*; according to both, *praeparandum ornatumque quo pulchrius magnificentiusque poterit, multis luminibus (sc. lampadibus: DeHerdt) ornatum.*

On the altar of the repository are six candlesticks

with wax candles (*Caer. Ep.*) and midway between them a small tabernacle (*capsula elegans: Memor. Rit.*) for the Sacred Host. There is no cross on the altar; a corporal is in the tabernacle in addition to the one on the altar (*ibid.*).

d. In the sacristy, besides the usual requisites for solemn Mass, there should be another amice, alb, cincture, and white tunic for the second S. who is to carry the cross (if the latter cannot be had, a cleric vested in surplice carries it); violet stoles for the C. and D., to be used during the stripping of the altars; finally a canopy (*baldachinum perpulchrum: Caer. Ep.*).

Note: The baldachin is prescribed for the procession with the Blessed Sacrament, yet it is well to note the observation of Mer. II, 191: *Donec Celebrans Sacramentum apud altare et in Presbyterio sustinet, non oportet eum comitari parvo umbraculo.*

e. Outside the church or chapel in which the ceremonies are held, a suitable dignified place should be prepared for the reservation of the ciborium containing the Blessed Sacrament. If no other place can be found, a tabernacle erected in the sacristy may serve the purpose (Mr.). According to the Roman rite, the Blessed Sacrament should no longer remain in the church after the ceremonies of Good Friday. This rite is symbolic of the Church's grief at the death and temporary separation from her divine Spouse. If it is impossible to find a suitable place in which to keep the ciborium during this time, it may be placed in the tabernacle of the repository (*Memor. Rit.*, tit. IV, c. 1).

2. THE MASS

The psalm *Judica me* and the *Gloria Patri* at the Introit and *Lavabo* are omitted (*Miss., ante Dom. Pass.*). At the intonation of the *Gloria* the bells are rung; they then cease to be rung until the intonation of the *Gloria* on Holy Saturday. The organ may be played during the entire *Gloria*, but after that not until Holy Saturday (*Decr.* 3515 ad 4). The *Gloria* and the corresponding *Ite, Missa est* are the solemn kind. As regards the rest of the Mass until the *Agnus Dei*, the usual ceremonies (incensing of persons, etc.) take place. Attention is called to the *propria* in the Canon before the Consecration.

If small hosts are to be consecrated, the M. carries the ciborium containing them to the altar at the same time that the S. takes the chalice. As regards the D.'s part, cf. pp. 183 and 186, footnotes.

The use of the clapper at the *Sanctus*, Consecration, etc., is not prescribed but customary.

The *Pax* is not given, but after the *Agnus Dei* the D. and S. remain in their places. Two acolytes are to be in readiness to present the stoles to the priests; two are to hold the communion cloth. After the *Agnus Dei* (*Caer. Ep.; Memor. Rit.*) the M. (or, in the absence of the latter, the S.) carries the second chalice with appurtenances to the epistle side of the altar; when the C. has received the Precious Blood, the D. uncovers the second chalice; the C. then genuflects with the D. and S. and carefully places the large Sacred Host in the chalice, which the D. holds above the corporal; the three then genu-

flect. The C. purifies the corporal where the second Sacred Host lay, and then the paten over the chalice which is used at Mass; the D. covers the latter with the pall. The C., D., and S. again genuflect.

The C. and S. step towards the gospel side, but do not kneel down; the D. goes to the middle and prepares the chalice into which the Sacred Host has been laid (the chalice, of course, is to remain on the corporal). He covers it with the pall, upon this places the inverted paten, and over this the veil (but without tying it); then the D. "reverently" (*Caer. Ep.*) places the prepared chalice in the middle of the altar and somewhat towards the tabernacle. The chalice used at Mass is placed in the direction of the gospel side but not beyond the corporal (the paten of the latter chalice, because already purified, may lie outside the corporal). Holy Communion is now solemnly given (cf. above, p. 188, footnote).

When the D. has placed the ciborium in the tabernacle after the giving of Holy Communion, he changes places with the S. (genuflecting *in termino a quo* and *ad quem*). The C. purifies the paten which the D. held during the distribution of Holy Communion and then receives the ablutions without leaving the middle of the altar; the Mass proceeds as customary *coram Sanctissimo* (cf. p. 212).

At the last Gospel the C. *non signat altare, sed seipsum tantum* (*Miss.*). At the *Et Verbum caro factum est* he genuflects towards the Blessed Sacrament. Meanwhile candles are distributed to the clergy; the cross-bearer (a second S. vested in a

tunic or, if the latter is not present, a cleric in surplice) enters the choir and, after making a *prostratio* to the Blessed Sacrament, takes his position near the processional cross. The C., D., and S. genuflect on the platform towards the Blessed Sacrament and proceed *a latere ad sedilia*. The D. and S. remove the maniple; the C. removes both chasuble and maniple and receives the cope from the M. (the other vestments are taken to the sacristy either by an Ac. or the sacristan).

After disposing of the maniples, the acolytes immediately take their candlesticks; the second S. takes the cross and, accompanied by the acolytes, takes his position at the entrance of the choir but still faces the altar.

3. THE PROCESSION

The C., accompanied by the D. and S., who hold the extremities of his cope, goes to the middle, where the three make a *prostratio in plano* and kneel on the lowest step. Then incense is put into two censers (the customary *oscula* and blessing of the incense being omitted) and the Blessed Sacrament is incensed with one of the censers. The C. then receives the humeral veil and the three ascend. The C. and S. kneel at the edge of the platform while the D. goes upon the platform and, turning a little to one side, genuflects to the Blessed Sacrament. He then lightly ties the white veil about the chalice by means of a silk ribbon (*Memor. Rit.*), takes hold of the chalice with his left hand *infra pedem* and

his right below the *cuppa*,¹ turns to the C., and (standing) presents the chalice to the C., who is still kneeling (*Caer. Ep.*); the C. bows and receives the chalice with his left hand at the knob and his right hand placed on top; the D. places the ends of the veil over the chalice and the hands of the C., genuflects on one knee, and rises, the S. and C. rising likewise. The C., holding the Blessed Sacrament, turns to the people from his position on the platform; the D. goes to his right, the S. to his left. All (except cross-bearer and the two accompanying acolytes) now make the *prostratio* and the procession starts.

The cross-bearer, accompanied by the two acolytes, precedes and is followed by the singers, who commence the *Pange lingua*. Next come the clerics, walking two by two, each holding a lighted candle in the hand on the outer side of the line. After the clerics come the thurifers, who, turning partially to the Blessed Sacrament, incense it as they advance. Last comes the C. with the Blessed Sacrament, between the D. and S., who hold the extremities of the cope. The canopy-bearers receive the C. outside the choir. The procession may not leave the church, but it is proper to take the longer way within the church. During the procession the C. in a medium tone of voice recites the *Pange lingua* with the D. and S. and, if required, other hymns or psalms

¹ In general in a manner just the reverse of that in which the C. is to hold it; the D. should therefore be on the alert and consider how the C. is to receive the object concerned.

(*Memor. Rit.*). The choir sings as far as the *Tantum ergo*, but may, if need be, begin again the *Nobis natus*, etc. (Mr.).

Arrived at the repository, the cross-bearer and acolytes take such a position that in returning to the sacristy they may be first; they turn towards the Blessed Sacrament. The *digniores* among the clerics stand next to the altar. The C. goes with the Blessed Sacrament to the place of repose and stands before it; the D. kneels there *in plano* on both knees, bows, and in this kneeling posture receives the Blessed Sacrament from the C. (who is standing), taking the chalice with his right hand *infra cuppam* and his left *ad pedem*. Then he rises, allows the C. to genuflect, and either places the Blessed Sacrament upon the altar (*Miss.*) or immediately in the tabernacle (*Caer. Ep.*), which is left open. He genuflects on one knee and returns to the C., who in the meantime has knelt on the lowest step and taken off the veil.

Note: This method of presenting the Blessed Sacrament holds also at the conclusion of a procession (*Decr.* 4198 ad 13 et 14).

As soon as the D. takes his position next to the C. (or even a little before), the choir sings the *Tantum ergo*. (They may also sing the *O Salutaris: Caer. Ep.*) Incense is put into one censer only (the one on the epistle side) in the manner usual *coram SS. Sacramento*, and the Blessed Sacrament is incensed. (The versicle and oration *de SS. Sacramento* are not sung.) The D. then goes to the platform,

genuflects (always on one knee), places the Blessed Sacrament in the tabernacle (or, according to the method given in the *Caer. Ep.*, closes the tabernacle door), genuflects again, closes and locks the door (the key being for this purpose kept by the M.),¹ and again kneels at the side of the C. The candles used during the procession are extinguished (except those of the two acolytes) and collected as soon as the tabernacle is closed and the *Genitori Genitoque* has been entirely sung.

All now rise and make a *prostratio in plano*; the C., D., and S. receive their birettas (which at an opportune time have been brought from the high altar and which they put on only after leaving the repository); those who return to the sacristy proceed thither *via brevior* (the clerics go to the choir), the cross-bearer with acolytes going first, then the two thurifers, etc. In passing the high altar a genuflection is to be made, but if the Blessed Sacrament has already been removed from the altar, the C. takes off his biretta and bows profoundly.

Note: Although the Blessed Sacrament is enclosed in the repository, it is nevertheless adored in the same manner as at the solemn exposition; hence there are to be many lights (*Caer. Ep.*) and continuous adoration (*Memor. Rit.*), and the genuflection is to be made on both knees. In some places it is advisable, may be even necessary, to preserve the Blessed Sacrament during the night in the usual stronger tabernacle. In such cases early the next morning the candles should be lighted, the chalice transferred to the repository, and the adoration continued as before.

¹ This observation is made because in some places it has been customary to leave the key in the possession of distinguished lay persons, not without danger of abuse.

4. VESPERS

Vespers begin as soon as the C. has returned to the sacristy; the candles on the high altar are in the meantime to remain lighted. The entire Vespers are recited (not chanted) by the clerics present in the choir. The *dignior ex clero* (in some places the C. of the Mass) says the *Christus factus est* and the prayer *Respice, quaesumus* while kneeling and in a subdued tone of voice as at the *Tenebrae*; so, too, the *Miserere*. In various localities it is customary for the C. to return from the sacristy with the D. and S. for the stripping of the altars (cf. below, 6) towards the end of Vespers and say these prayers.

5. THE TRANSFERRING OF THE BLESSED SACRAMENT

(Cf. *Memor. Rit.*, tit. IV, c. 2, § 3.)

A sanctuary-lamp is previously lighted where the Blessed Sacrament is to be reserved, and a corporal is spread there as well as at the high altar. A priest, vested in surplice and white stole and accompanied by two acolytes with candlesticks or at least lighted candles, goes to the altar during the procession or Vespers, genuflects *in plano*, ascends, opens the tabernacle, takes out the ciborium, and places it upon the altar; then he genuflects, kneels at the edge of the platform, receives the humeral veil, ascends to the altar, genuflects, takes hold of the ciborium with the left end of the veil, covers the top of the ciborium with the right end of the veil, and carries it to the place intended for it.

There he places the ciborium on the altar, genuflects, kneels at the edge of the platform, takes off the humeral veil, again ascends, genuflects, opens the tabernacle, puts the ciborium into it (behind the chalice containing the large consecrated Host, if reserved with it), genuflects, closes the tabernacle, descends, prays a short time while kneeling upon the lower step, genuflects (or if demanded makes a *prostratio*), and returns to the sacristy.

6. THE STRIPPING OF THE ALTARS

The candles remain lighted after Vespers. Towards the end of Vespers the C., D., and S. (all vested in alb, the C. and D. in violet stole, and the three wearing birettas), preceded by the acolytes, proceed to the altar one behind the other. Arrived at the altar, all (except the C., who bows) genuflect to the cross; they then kneel on the lowest step and the C. says the antiphon *Christus factus est* in case it has not been done before.

At the conclusion of the Vespers, the C. rises with the D. and S. and, standing *in plano* (*Memor. Rit.*), intones the antiphon *Diviserunt*; the choir continues and says the twenty-first psalm (standing) and after this the antiphon. (The psalm is to be said more or less rapidly according as the number of altars to be stripped is greater or smaller, for the psalm is never repeated.) If no clerics are present in the choir, the C., D., and S. have to say the psalm and antiphon, and this in a loud tone; the S. holds the book for the C. After intoning the antiphon the C. ascends the platform with the D. and S. and be-

gins to strip the altars: the altar-linen is removed first and given to the acolytes; the latter then remove flowers, altar-cards, etc. The cross and candles remain.

After the high altar has been stripped, the proper reverence is made *in plano* and the C., D., and S. go to the other altars one behind the other (if expedient they will go by way of the gospel side); afterwards they return to the high altar, recite there the rest of the psalm and antiphon, and after the appropriate reverence return to the sacristy.

Note: If there are many altars to strip, other priests in surplice and violet stole (or even *ministri inferiores*: Mer.) may, while reciting the psalm, strip the side altars. That this may be done in an orderly and edifying manner, the altars in question should be assigned to definite priests and acolytes who are to assist them. It is sufficient that the main appurtenances of the altar-table be removed during this ceremony (*Memor. Rit.*). The other articles may be removed later. After the stripping, wherever customary, the holy water may be taken from the fonts in the church.

B. THE RITE WITHOUT MINISTERS

Since much under this head agrees with the solemn ceremonies, the following points, arranged according to the *Memor. Rit.*, are added here (cf. what has been remarked on the solemn functions of Maundy Thursday).

1. THE MASS

(Which, if possible, is to be sung.)

After the *Agnus Dei* an acolyte (without directly touching it) carries the second chalice with appurtenances to the altar if the priest has not himself

placed it there before Mass. The priest places the second Sacred Host in the chalice in the manner indicated above, p. 291.

If there is no second chalice, after the ablution the priest places the second Sacred Host in the purified chalice just used at Mass and purifies his fingers in the ablution-vase.

2. THE PROCESSION

The C. puts on a white cope; if such is not available he may officiate in alb and stole, or, according to Mr., vested in chasuble, but in any case without the maniple.

One censer is sufficient; two, however, are not prohibited. If no singers are present, the C. himself begins to sing the *Pange lingua* or to recite it aloud. The cross-bearer leads the procession, if possible, with two acolytes carrying candles; then comes the thurifer, partially turning to the Blessed Sacrament as he advances; then, under the canopy, the priest with the Blessed Sacrament, and at his left an acolyte, holding the extremity of the cope.

After the C. has placed the Blessed Sacrament in the tabernacle on the side altar and closed the same, he returns immediately to the high altar and, accompanied only by two acolytes with candlesticks, carries the ciborium by the shorter way to the place prepared (for the method cf. p. 296). He then returns to the sacristy, takes off the cope and white stole, and proceeds to the stripping of the altars whilst reciting the twenty-first psalm. The priest says the Vespers privately afterwards.

VII. Good Friday

A. SOLEMN RITE WITH MINISTERS

1. PREPARATIONS

a. The high altar should be entirely devoid of decorations: no altar-cloths, no altar-cards, no stand for the missal, no carpet; there should be six candlesticks upon it (not of silver: *Caer. Ep.*) with yellow candles (to be lighted shortly before the procession).

In the middle of the altar is placed a suitable crucifix veiled with a black or violet cloth (*Memor. Rit.*), but in such a manner that the covering may be readily removed. If the ordinary altar-cross is not serviceable for the adoration, another may be placed on the altar in its stead, but it is not allowed to have alongside it a second cross intended for the adoration (cf. *Mer., Miss., and Caer. Ep.*).

No pictures or other decorations are permitted on the altar (*Caer. Ep.*). *Tabernaculum SS. Sacramenti sit pariter nudum, vel coopertum conopaeo potius violaceo quam nigro* (Mr.). A violet veil may hang before the tabernacle, the better to set off the crucifix. On the platform or second step are placed three violet or at least dark-colored cushions (Carpo).

Note: Anything like sumptuous or showy decoration, as usually obtains in the case of stately funerals, is to be

avoided; it is entirely out of harmony with the practice of the Church. In fact, the very absence of all decorations on and about the altar imparts the proper impression for Good Friday.

b. On the credence table there should be a white cloth which barely covers the top of the table (*Caer. Ep.*); upon this a folded altar-cloth (of such length that it will extend but a little beyond the sides of the altar and overhang somewhat at the front of the altar-table—*Memor. Rit.*), the missal on its stand (but no covering on the stand), the book of epistles for the lector and S., a black veil for the chalice, a burse and corporal, a purificator, a vessel with water for the *ablutio digitorum*, cruets for Mass, the finger-towel, two candlesticks with yellow candles (not lighted) for the Ac., but no altar-cards (*Memor. Rit.*).

Near the credence table is the processional cross, the image covered with a violet veil; for the adoration of the cross, a violet-colored carpet, a violet cushion, and a white cloth interwoven with violet silk (*Caer. Ep.; Memor. Rit.*).

c. In the choir on the epistle side is the *sedilia*, entirely devoid of ornamentation (*sedilia penitus nudata: Caer. Ep.*); on the gospel side, three bookstands for the chanters of the Passion (no covering on the stands).

d. At the repository there should be at hand the tabernacle-key, a white humeral veil, white candles for the procession, the canopy, and a corporal (spread on the altar-table).

e. In the sacristy black vestments should be in readiness: for the C., the maniple, stole, chasuble;

for the D., the maniple, stole (no dalmatic), the *planeta plicata*; for the S., the maniple (no tunic), the *planeta plicata*; for the three deacons of the Passion, three albs, cinctures, black maniples, the stoles usually worn by the deacons; for the S. who carries the cross, an amice, alb, cincture (no maniple nor tunic), the *planeta plicata* (if the cross-bearer is only in minor orders, he wears a surplice). Two censers for the procession should be at hand. Special attention is called to the following: *Omnes utuntur paramentis nigris, si haberi possint, et deficientibus nigris, coloris violacci* (*Caer. Ep.*, 11, c. 25, n. 6).

2. THE RITE PRECEDING THE MASS OF THE PRESANCTIFIED

Note: *Hac die omittuntur oscula rerum et manus* (*Decr.* 4193 ad 3). After the Lessons of to-day as well as after the Prophecies on Holy Saturday, the response *Deo gratias* is omitted (*Rubr. gen.*, X, 1); so, too, *Laus tibi, Christe* at the end of to-day's Passion (*ibid.*, X, 6).

a. Approaching the altar, the thurifer¹ goes first (without censer), then the two Ac. (without candlesticks), then, one behind the other, the S., D., and C. wearing birettas, and at the side of the C. the M. (If they should pass the altar of the repository, all make a *prostratio*, the C., D., and S. first taking off their birettas.)

b. Arrived at the high altar, all genuflect to the cross (except the C., who bows profoundly). Then

¹ According to a number of authors the thurifer does not go to the altar now; at all events he is not to kneel immediately back of the C. during the prostration, but at the epistle side, so as not to mar the harmonious aspect of the ceremonies.

the C., D., and S. kneel on the lowest step or *in plano* and prostrate themselves either on the second or third step for the space of time required to recite the *Miserere*; all the others kneel and bow.

The two Ac. go to the credence table immediately after the genuflection, take the altar-cloth, and spread it upon the altar-table (cf. above, p. 301, b.) so that the ends extend a little beyond the sides, but so that it does not hang over in front; hence the back part of the cloth is slightly tucked in. The M. carries the missal and stand to the altar and opens the former.

After thus silently praying for some time, all rise, the cushions are removed, and the C., D., and S. (without genuflecting) ascend to the platform; the C. kisses the altar and goes to the book, the D. preceding the C., but somewhat to his right; the D. and S. take the positions customary at the Introit. When the C. begins to read the Lesson, an Ac. or the other cleric takes a missal, goes to the middle of the altar, genuflects, proceeds to the epistle side, and recites the Lesson in the proper tone of the Lessons; then he closes the book, genuflects in the middle of the altar, returns the book to the credence table, and proceeds to his regular position.

After the tract the D. and S. stand behind the C. in the position usual during the Orations; when the C. sings *Oremus*, he bows to the cross, extending and joining his hands as customary. (He makes no genuflection with the others either now or afterwards.)

As regards the *Oremus, flectamus genua, and Levate*, the following general direction is given (*Rit.*

cel., V, 5): "*Flectamus genua*" dicitur a Diacono, a Subdiacono vero "*Levate*," illo primum genuflectente, hoc primum surgente, Celebrans vero non genuflectit. The D. genuflects only towards the end of the *Flectamus genua*, since, in general, as little singing as possible is to be done while genuflecting, and in order to avoid having to remain kneeling on one knee.

The S. (after having removed the *planeta plicata*) receives the book of epistles from the M. and sings the Epistle as usual; however, he does not afterwards go to the C., but immediately returns the book, puts on the *planeta plicata*, and again goes to the right of the D.

c. **The Passion.** As regards the reading and chanting of the Passion, cf. Palm Sunday, p. 275, and observe the following:

1) In case three deacons sing the Passion:

a) The C. on this day reads the entire Passion as well as the *pars Evangelii* before turning to the chanters of the Passion; before the *pars Evangelii*, remaining at the book and bowing profoundly to the cross, he says the *Munda cor* (without the *Iube, Domine, benedicere*).

b) After the Passion has been chanted as far as the *pars Evangelii*, the C. again turns to the missal, the D. goes to the credence table, removes the *planeta plicata* (he puts it on again only at the end of the Mass of the Presanctified: cf. p. 318; meantime he wears the *stola latior*: cf. p. 259), and carries the book of gospels to the altar. The S. and Ac. in the meantime remain in the middle at the foot

of the altar as is usually done before the Gospel. The D. says the *Munda cor* at the edge of the platform, rises, takes the book of gospels, descends (without having first received the C.'s blessing), genuflects with the S., and, standing in the usual place, sings the last part of the Passion in the tone proper to the singing of the Gospel (omitting, however, the sign of the cross and the incensing of the book). The Ac. assist without their candlesticks, while the C., as usual, faces the D. during the singing of the Gospel. At the end of the Gospel the S. closes the book and hands it to an Ac.; the D. and S. go to the middle, genuflect, and stand in a direct line behind the C.¹

2) In case the C. sings the Passion with the D. and S.:

a) After the Tract the C. (bowing in the middle of the altar) goes to the gospel side, where a second missal-stand with the book of the passion has been placed by the M. The C. recites *submissa voce* what is not sung (cf. Palm Sunday, p. 275).

b) The D. and S. (removing the *planeta plicata*) proceed to the gospel side with the C., genuflect in the middle, and take their position there *in plano* (cf. *ibid.*).

c) After the Passion has been sung up to the Gospel part, the C. goes to the middle of the altar to recite the *Munda cor*, then at the gospel

¹ If a sermon is to be preached, it should be done now (*Caer. Ep.; Memor. Rit.*). In that case the C. from his position at the epistle side (without bowing to the cross) goes directly to the *sedilia*, while the D. and S., as was remarked above, genuflect and follow him.

side reads the Gospel *submissa voce* and proceeds again to the epistle side.

d) The D. (with the book of the gospels) and S. meanwhile come to the middle and genuflect; the S. immediately goes to assist the C. at the Gospel; the D. places the book of the gospels on the altar as soon as the C. has left the middle, says the *Mundacor* while kneeling at the edge of the platform, again takes the book, and descends *in planum*, where the S. moves next to him, the C. in the meantime going to the epistle side. The blessing is not asked; the rest follows as above, 1), b).

d. **The Admonitiones.** While singing the *Admonitiones*, as well as during the *Oremus* introducing them, the C. keeps his hands joined and does not bow; however, at the *Oremus* of the Orations proper he extends and joins his hands and bows to the cross; the Orations are sung *in tono feriali* (cf. Musical Appendix, p. 422).

Note: In the later editions of the Missal all the *Admonitiones* with notes may be found at the end of the book; and in the most recent editions, in the text itself of Good Friday.

e. **The Unveiling of the Cross.** The beauty and impressiveness of the ceremony of Good Friday reach their climax in the unveiling and adoration of the cross; hence this is to be performed with the greatest possible care and attention.

At the end of the Orations the Ac. spread the carpet intended for the cross in a suitable place before the altar, place thereon the violet cushion, and lengthwise upon the latter the white cloth.

After the Orations the C., D., and S. (the latter preceding) go *per breviorum ad sedilia* (without making a reverence to the cross, since they are not standing in the middle of the altar). The C. removes the chasuble (the S. the *planeta plicata*); the three ministers do not remove their maniples now, but immediately before the adoration of the cross (*Memor. Rit. nov.*).

Thereupon the C., D., and S. go to the epistle side of the altar *in posteriori parte anguli altaris* (*Miss.*), the C. and S. (at his left) turning to the people. The D. immediately ascends from the side to the platform, genuflects in the middle of the altar, takes the cross reverently (*Caer. Ep.*), and, holding it with both hands and with the veiled image turned to the C., presents it to the latter (omitting *oscula*) and then stands at the C.'s right; an Ac. holds the open missal. The C. receives the cross reverently (*Caer. Ep.*), holds it with his left hand, the image turned towards the people, and, with the assistance of the D. and S., with his right hand unveils the upper part but only *parum* (*Miss.*), *usque ad transversum crucis* (*Memor. Rit.*), so that the head does not appear; then he raises the cross with both hands (the first time bringing the transverse beam to the level of the eyes: *Mer.*) and sings *Ecce lignum crucis*, continuing (together with the D. and S.) *in quo salus mundi pependit.*¹ When the C. begins to sing, all rise;

¹ Two singers may arrange themselves at the side of the D. and S. and assist them in singing their parts (*Mr.; Le Vavasseur*).

at the *Venite adoremus* all kneel on both knees (*Caer. Ep.*) and bow their heads profoundly (*se prosternunt: Miss.*). The Ac. closes the book, kneels, and bows also; the C. alone remains standing.

Then the C. ascends to the platform with the D. and S. and stands *in cornu epistolae* (i. e., where he usually says the Introit); if expedient the three will stand on the platform. The C. then unveils the right arm and the head of the image, raises the cross somewhat higher, and in a higher tone sings *Ecce lignum crucis*; the rest follows as before.

The C. finally removes the covering entirely (the S. immediately hands it to the M.), raises the cross still higher, and in a still higher tone sings *Ecce lignum crucis*, etc.

After the last *Venite adoremus*, all (even the D. and S.) remain kneeling; the C., unaccompanied (except in case of necessity, when the M. will accompany him), with both hands reverently and devoutly holding the cross aloft (*Caer. Ep.*), the image turned towards the people, carries it to the place prepared for it. Arrived there, he kneels down, places the cross on the cushion, rises, and genuflects. As the C. rises, all rise likewise and remain standing; the D. and S., however, genuflect in their position on the platform when the C. genuflects before the cross and then, with the C. between them, proceed to the *sedilia*. There the three remove the maniple, sit down, and take off their shoes (the rubrics do not prescribe this for the D. and S., yet it is customary for them to do so).

Note: It is practical and also advisable to wear suitable slippers during this function (cf. *Caer. Ep.: C. deponit calceos seu crepidas*).

f. The Adoration of the Cross. The C., unaccompanied, without biretta, and with his hands joined, now proceeds to adore the cross. He kneels on both knees three separate times as he gradually approaches the cross (*Miss.; Caer. Ep.*) and, bowing his head, says each time some prayer similar to the following: *Adoramus te, Christe, et benedicimus tibi, quia per sanctam crucem tuam redemisti mundum* (AA.). After the third adoration, which is made immediately in front of the cross, the C. kisses the feet of the crucifix, rises, genuflects on one knee (*Decr. 3855 ad 10*), and goes to the *sedilia*, where he puts on his shoes, the maniple, and chasuble, and sits down and covers his head. As soon as the C. begins the adoration of the cross, the choir intones the *Improperia*.

The D. and S. adore the cross either immediately after the C. has finished doing so or only after he has returned to the *sedilia*. In this latter case they remain standing at the *sedilia* while the C. adores. They approach the cross side by side, observing the directions given above for the C. First the D. and then the S. kisses the feet of the crucifix. Both rise at the same time, genuflect on one knee, go to the *sedilia*, put on their shoes and the maniple (the S. moreover puts on the *planeta plicata*), sit down, cover their heads, and in a moderate tone of voice alternate with the C. in reciting the *Improperia*, which are nicely arranged in the new Missal and the

Memor. Rit. The *Improperia* are recited entirely or in part, according to the duration of the adoration. An Ac. may hold the missal if convenient.

Note: 1. Only the Ordinary precedes the C. in the adoration (*Caer. Ep.; Decr. S.R.C.*). A visiting bishop follows immediately after the C. In this case the C. remains standing at the *sedilia* after his own adoration until the bishop has finished adoring. Others approach the cross in pairs and at similar distances. If, after the formation of the pairs, someone remains over, he joins the pair immediately preceding him (Mr.).

2. If a large concourse of the faithful be present, a priest vested in surplice and black stole may place one or more crosses for them to adore in convenient places; an Ac. remains kneeling near the cross *ob reverentiam sanctae crucis et ob ordinem* (Mer.). In some places (e. g., in the United States) one or more priests in surplice and black stole go to the communion railing and present the crucifix to the faithful to kiss (carrying a white cloth with which to wipe the crucifix).

After the unveiling of the cross an Ac. takes the veil off the processional cross, and the sacristan uncovers the crosses (not the pictures) of the side altars. The S. who is to carry the processional cross vests during the adoration and, towards its completion, comes into the choir.

Towards the end of the adoration of the cross the candles on the altar and credence table are lighted (*Caer. Ep.*). While the M. removes the missal-stand from the altar, the Ac. unfolds the altar-cloth previously tucked in, so that a small margin of it hangs over the front of the altar. Thereupon the D. takes off his biretta, rises, goes to the credence table, takes the burse and purificator, and, with the customary reverence to the C., ascends *a latere* (if the cross lies on the steps of

the altar), genuflects on the platform in the direction of the cross, goes to the middle of the altar, spreads the corporal, and lays the purificator beside it; at the same time the M., genuflecting towards the cross, carries the missal to the gospel side and places it next to the corporal. Then the D. and M. genuflect together to the cross and descend *a latere* to their places. The S. has risen with the D. and remained standing as at the *Credo* during solemn Mass; both now take their seats. The M. carries the vase intended for the purifying of the fingers to the altar.

At the end of the adoration the D. and S. again rise, but the latter remains at the *sedilia*; the D. goes to the cross (accompanied, if need be, by the M.), genuflects, kneels down, takes the cross, and reverently (*Miss.; Caer. Ep.*) carries it to the altar, keeping the image of the crucifix turned towards the altar (AA.);¹ he places it in an upright position on the altar, genuflects, and returns by the shortest way to the C. When the D. kneels down to take the cross, all rise with the C. and then kneel until the D. has placed the cross upon the altar (*Caer. Ep.*). The acolytes now remove the cushion and carpet. If other crosses have been set up for the devotion of the faithful, they are removed after the adoration by priests wearing surplice and black stole.

g. The Procession. The C., D., and S. then go to

¹ If however, the cross has been merely placed upon the altar steps, the D. will carry it in the manner he takes hold of it, i. e., turned towards himself.

the middle of the altar; the cross-bearer with two Ac. carrying candlesticks stands behind them. All (except the cross-bearer and the two Ac.) genuflect to the cross (the C., D., and S. taking off their birettas while doing so) and the procession advances. The cross-bearer between the two Ac. goes first, the clergy follow, and finally, one behind the other and wearing the biretta, the S., D., and C.

Note: Incense is not put into the censer before the procession (*Miss.*; *Memor. Rit. nov.*).

The procession advances to the chapel (repository) *per viam brevior*. Arrived there, the cross-bearer with the two Ac. remains standing at the entrance, the farthest removed from the repository; all the rest kneel down, those who arrive last arranging themselves nearest to the altar. On entering, the C., D., and S. take off their birettas (the M. seeing to it that the birettas are taken to the high altar), make a *prostratio in plano*, kneel on the lowest step, and remain praying for a short while (*Caer. Ep.*). In the meantime the candles intended for the procession are lighted.

The D. ascends to the platform, genuflects, opens the tabernacle (but does not remove the Blessed Sacrament), genuflects again, and returns to the side of the C. Incense is then put into both censers, and the Blessed Sacrament is incensed. After the incensation the M. places the veil on the C.'s shoulders; the three then ascend, the C. and S. going only as far as the upper step, where they kneel; the D. goes upon the platform and, turning somewhat to

one side, genuflects, takes the chalice containing the Blessed Sacrament from the tabernacle (holding it with his right hand *infra cuppam* and with his left *infra pedem*), reverently presents it to the kneeling C. (*Caer. Ep.*), and covers the chalice and the C.'s hands with the extremities of the veil. The C. receives the chalice with the ends of the veil (holding the knob of the chalice in his left hand and placing his right hand upon the paten), then rises, allows the D. to genuflect to the Blessed Sacrament, and turns to the people. The D. and S. at the same time change places, the D. going to the C.'s right and the S. to his left. When the C. turns to the people, the singers intone the hymn *Vexilla Regis*, which the C. recites in a moderate tone of voice.

The procession returns to the high altar *per viam longior*; the cross-bearer with the two Ac. goes first, then the singers, clergy, candle-bearers (eight or ten according to the *Caer. Ep.*), the two thurifers, and finally the C. between the D. and S. under the canopy (outside the chapel or repository).

Arrived at the altar, the cross-bearer places the processional cross near the credence table and goes to the sacristy; the Ac. proceed to the credence table, place the candlesticks thereon, and kneel down; the rest kneel on both sides of the choir and, turning somewhat in the direction of the altar, remain kneeling with lighted candles until the C. has received the Sacred Species at the end of the Mass of the Presanctified. The candles are then extinguished, all rise, and remain standing until the conclusion of the ceremony (*Memor. Rit.*).

When the C. reaches the altar after the procession, the D. kneels down before him *in plano*, removes the extremities of the veil from his hands and the chalice, and, while kneeling at the foot of the altar and bowing, receives the chalice containing the Blessed Sacrament from the hands of the C., who meanwhile remains standing; the D. rises immediately and waits until the C. has genuflected; he then reverently places the chalice on the altar (without genuflecting again), removes the silk ribbon, arranges the veil on the chalice as at the commencement of Mass, genuflects, and goes to the side of the C., who in the meantime has taken off the humeral veil.

Then the C. puts incense into one of the censers (without, however, blessing it), the S. meanwhile standing in the usual position. While the C. incenses the Blessed Sacrament, the D. and S. hold the chasuble. One of the thurifers may now return to the sacristy, one alone being necessary for the Mass.

3. MASS OF THE PRESANCTIFIED

The C. ascends to the platform with the D. and S. where the three genuflect; the S. then goes to the right of the D., where he again genuflects (according to the general rule, p. 158).

a. **Offertory.** The Ac. go to the credence table for the wine and water. The D. uncovers the chalice, taking off first the veil (which the M. carries to the credence table), then the paten and pall. Holding the paten with both hands (Mer.) he extends it towards the C., who, taking the chalice, allows the

Sacred Host to glide gently upon the paten and places the chalice upon the corporal towards the epistle side. If the C. has touched the Sacred Host, he purifies his fingers immediately in the vessel prepared for that purpose. The D. presents the paten to him; the C. takes it with both hands and, while thus holding the paten, places the Sacred Host on the corporal towards the front of the altar (without previously making the sign of the cross); the paten, however, because it is not purified, he places on the corporal to the right.

The D., without removing or purifying the chalice, pours wine into it, the S. pouring the water (without the customary blessing and prayer); after returning the cruets the S. genuflects and goes to the left of the C., where he again genuflects. The D., without first wiping the chalice, presents it to the C., who immediately places it upon the corporal; the D. covers it with the pall.

b. **Incensation.** Incense is now put into the censer (the usual blessing and *oscula* being omitted), in doing which the C., D., and S. will step a little to one side. According to the *Miss., Caer. Ep.*, and *Decr.* 2003, the incensing is done in the following manner: The three genuflect; then the C. incenses the *oblata* as usual (hence he says *Incensum istud*, etc.), genuflects, and (standing, as customary) incenses the cross; then he genuflects again and incenses the altar (saying as he does at the solemn Mass, *Dirigatur, Domine*, etc.); genuflecting each time he passes before the Blessed Sacrament; he then returns the censer (saying the *Accendat*, etc.).

There is no incensing of persons, but the D. immediately returns the censer to the thurifer. Even the Blessed Sacrament is not to be incensed after the incensation of the *oblata* (since the latter incensation is intended for the Blessed Sacrament).

After the C. has returned the censer, he goes to the epistle side *in planum* to wash his hands, in doing which he faces the people (without turning his back to the Blessed Sacrament: *Caer. Ep.*); the D. and S. perform their parts as at the solemn *Requiem* Mass (cf. p. 225); the C. does not say the *Lavabo* while washing his hands (*nihil dicens: Caer. Ep.*).

The C. then returns to the middle of the altar, the D. standing behind him on the step and the S. *in plano*, and the three genuflect in the middle. The C., *mediocriter inclinatus* and with his joined hands on the altar, says *submissa sed intelligibili voce* (*Caer. Ep.*) the prayer *In spiritu humilitatis*. Then he kisses the altar, genuflects, and, turning as is usual in the Mass *coram SS. Sacramento*, says *Orate, fratres* (the rest being said quietly; the *Suscipiat* is not said).

c. *Elevation*. The D. takes his position at the missal until the C. begins the *Pater noster*, when he genuflects and goes behind the C. The latter, with his hands joined, sings the *Oremus, Praeceptis salutaribus*, etc., then, with his hands extended (Mr. *et al.*), he sings the *Pater noster* and at the end quietly answers *Amen*. Then he says aloud and *tono recto* the *Libera nos, quaesumus* (his hands still extended: *Memor. Rit.*), but he does not make

the sign of the cross with the paten. The choir answers *Amen*. (*ibid.*)

Towards the end of the latter prayer the D. and S. kneel at the edge of the platform. The C. genuflects, places the paten under the Sacred Host, and, holding the paten with his left hand, with his right hand elevates the Sacred Host (over the corporal) above the level of his head, his left hand resting on the altar (*Caer. Ep.*). A sign may be given with the clapper. (At this elevation the D. and S. do not hold the C.'s chasuble, nor is the Blessed Sacrament incensed.)

As soon as the C. lowers the Sacred Host, the D. and S. rise and (without genuflecting) go to the side of the C. The D. uncovers the chalice; the C. (without genuflecting after the Elevation) immediately divides the Sacred Host over the chalice into three parts, one of which he allows to drop into the chalice as usual, omitting, however, the sign of the cross and prayer (*Caer. Ep.*); the D. covers the chalice, and the three genuflect. The *Agnus Dei* and *Pax* are omitted. (The C. keeps his thumb and forefinger joined as at the Consecration.)

d. *Communion*. The C. says only one prayer, *Perceptio Corporis*. The D. and S. change places and then genuflect with the C.; the latter with profound humility and reverence (*Caer. Ep.; Miss.*) says *Panem coelestem accipiam*, etc., and the *Domine, non sum dignus* (thrice) as usual, and receives Holy Communion. The S. then uncovers the chalice, the three genuflect, and the C. collects the fragments as usual and allows them to fall into the chalice. Then

(according to the *Memor. Rit.*) he lays the paten on the altar, takes the chalice with both hands (the left preferably at the foot), and, without prayer or sign of the cross, consumes the particle of the Sacred Host with the wine.

Thereupon the S. pours wine and water upon the C.'s fingers (the latter does not say the *Corpus tuum*, etc.). The C. then dries his fingers, receives the ablution, and then, making a medium bow of the body and holding his hands joined before his breast, says in a subdued but distinct tone of voice the prayer *Quod ore sumpsimus*. Thereupon the D. closes the book, removes it from the middle of the altar (an Ac. takes it away), and, genuflecting in the middle, proceeds directly to the epistle side of the altar. The S. carries the pall to the gospel side and as usual covers the chalice. If the D. wore the *planeta plicata* at the beginning of the ceremonies, he now goes to the credence table, removes the *stola latior*, puts on the *planeta plicata*, and returns to the right of the C. The S. carries the covered chalice to the credence table, goes to the middle of the altar, genuflects, and goes to the C.'s left; the latter meanwhile has remained in his position with his hands joined.

The C., D., and S. then descend to the foot of the altar, genuflect to the cross, put on their birettas, and go to the sacristy. The six candles on the altar remain lighted, because Vespers are to be recited immediately after (as on Maundy Thursday). After the ceremonies the altar is again stripped (by the sacristan).

B. THE RITE WITHOUT MINISTERS

1. Arrived at the altar, the C. makes a profound bow of the body, kneels *in plano*, and prostrates himself upon the altar-steps.

The C. says the Orations and reads the Lessons as given in the Missal; at the *Flectamus genua* he makes a genuflection, and the server answers *Levate*; at the oration after the *Flectamus genua* he raises his hands and extends them without previously joining them (cf. above, p. 306). According to the *Memor. Rit.*, the entire Passion is to be read at the epistle side, even the last part, and previous to this the *Munda cor* also. If, however, the C. desires to sing the last part, he does so on the gospel side and says the *Munda cor* in the middle of the altar.

The sermon, if there be any, is to be preached after the Passion has been read and before the Orations.

2. Unveiling the Adoration of the Cross. Towards the end of the Orations the acolytes prepare the carpet for the adoration of the cross in the manner mentioned above, p. 306.

The C. goes to the credence table or to the *sedilia* and removes the chasuble. He then goes to the middle of the altar *per longiorem*, where, after profoundly bowing his head, he takes the cross (just as the D. did above); then, descending to the foot of the altar at the epistle side, he faces the people. The unveiling of the cross follows in a manner befitting the solemnity of the rite; if customary, the

C. may sing the *Ecce lignum crucis*, and then with the acolytes, or alone, *in quo salus*, etc.

After the C. has placed the cross upon the cushion, he goes to the *sedilia* at the epistle side of the altar, removes his maniple, takes off his shoes, and proceeds to adore the cross. Thereupon he puts on his shoes and the maniple, but not the chasuble (*Memor. Rit.*). While the people adore the cross, the C., seated and wearing his biretta, recites, if possible with the Ac., the *Improperia*.

Towards the end of the adoration the missal is carried to the gospel side, and the burse and corporal are brought to the altar; after the adoration the C. carries the cross to the altar. Then at the credence table he puts on the chasuble to be worn in the procession, which now follows.

3. As regards the procession, the same observations hold as for Maundy Thursday. The hymn *Vexilla Regis* is sung or recited during the procession.

4. Mass of the Presanctified. The rite is performed as described above, including the incensing of the *oblata*, cross and altar (cf. p. 314).

5. Removal of the Ciborium. If the ciborium was in the repository, it is taken to an altar prepared for the purpose, or to the sacristy (cf. above, p. 289).

VIII. Holy Saturday

To understand the liturgy of Holy Saturday aright, it is well to bear in mind that this day is the vigil of Easter and that in former times the ceremonies occurred at a later hour in the evening.

As a calendar-day, Holy Saturday, the day on which Our Lord lay in the grave, has no Mass; and though, as the practice of the Church now is, the rite is celebrated in the morning, no other Mass may be said afterwards, even were the feast of the Annunciation to fall on this day, the latter feast being in that case transferred to the Monday following Low Sunday, *non obstante quacumque consuetudine in contrarium* (*Decr.* 1822; 2616 ad 3). According to the C.I.C. (can. 1247, § 1), the feast is no longer a holy day of obligation.

The nocturnal celebration commemorates a twofold circumstance: the glorious resurrection of Our Lord, and the baptism of the catechumens (signifying their spiritual resurrection to a new life in Christ); cf. the Oration said at the Mass: *Deus, qui hanc sacratissimam noctem gloria Dominicae Resurrectionis illustras: conserva in nova familiae tuae progenie adoptionis spiritum*, etc.

On account of these circumstances we have the significant liturgy: the kindling and blessing of the new fire, symbolizing Christ the corner-stone

and source of all light; the blessing of, and chant of praise in honor of, the Paschal candle, itself a symbol of the Sacred Body of Our Lord, Who is risen from the tomb to new life and is the true pillar of fire (*columna*) which leads the baptized from the slavery of Satan into the kingdom of God; the twelve prophecies, which recount the wonderful dealings of God with mankind before the coming of Christ and, as it were, foretell the accomplishment of the greatest of all of God's works in Christ; the solemn blessing of the baptismal water, which receives its life-giving efficacy from the Holy Spirit; that venerable processional prayer, the Litany of All Saints; the Mass, whose simplicity reminds us of the early days of the Church and whose prayers indicate the nocturnal celebration of these mysteries.

A. SOLEMN RITE WITH MINISTERS

1. PREPARATIONS

a. In the church, on the high altar, there are six white candles (to be lighted immediately before the Mass); the cross unveiled, but the pictures still covered; three altar-cloths as usual (as yet no altar-cards); the missal, open (but no white covering on the stand); and a carpet on the floor.

Near-by, *regulariter in latere evangelii vel alibi pro situ loci* (*Caer. Ep.*), stands a candlestick with the Paschal candle¹ (the latter may be suitably

¹ Strictly speaking, it is not necessary to renew the Paschal candle every year. This is required only in case the part left from the preceding year is not sufficient to last

ornamented, e. g., with a cross where the five indentations are made, with an image of the risen Savior, etc.). There should also be at hand a foot-stool (in case it is needed while fixing the grains of incense in the candle); near-by, the stand for the triple candle; in the place where the Gospel is usually sung, a book-stand for the singing of the *Exsultet*, covered with a cloth of white silk or embroidered with gold (*Caer. Ep.*), or (as the *Memor. Rit.* says) tastily adorned (hence the front of the cloth should overhang considerably); a second stand, without covering, for the reading of the Prophecies. The altar-cloths are placed on the other altars also (*Miss.; Caer. Ep.*), either early in the morning or after the services the evening before; the *Caer. Ep.* makes no mention of festive decorations, but simply says: *in reliquis* (i. e., besides the Paschal candle and the book-stand for the chanting of the *Exsultet*) *ornatur ecclesia, altare, abacus et chorus prout in Dominicis Adventus et Quadragesimae* (II, c. 27, n. 2).

On the credence table is a white cloth as usual; upon it the articles required for solemn Mass, altar-cards, and the book for the chanting of the *Exsultet*;

during the entire Paschal season; then it must either be renewed or restored (*Decr.* 3895 ad 1). The blessing of the grains of incense by the C. is considered by many as the blessing proper of the Paschal candle (cf. *Ephem. Liturg.*, 1902, 411; *Kirchenlexikon*, IX², 1134, Vigil of Easter). Hence the grains of incense must be blessed anew every year.

It would be well to saturate the wick of the Paschal candle beforehand with kerosene or with a mixture of turpentine and wax so that the D. may have no difficulty in lighting it. So, too, the Ac. who is to light the sanctuary-lamp should thoroughly inform himself how it is to be done. As regards the times when the Paschal candle is to be lighted, cf. p. 340.

near-by, three cushions (to be used during the Litany). The violet chasuble and maniple for the C., as well as the violet maniple for the D. and S., are preferably placed on the *sedilia*. The acolytes' candlesticks are on the credence table only in case the blessing of the font occurs; otherwise they are left in the sacristy.

b. In the vestibule of the church (*foris ecclesiam: Miss.; in sacristia vel in alio loco decenti et consueto: Caer. Ep.*) a chafing dish should be prepared. The fire is not enkindled by the priest, but by the sacristan, by means of a spark from a flint or other stone, before the ceremonies commence. Near-by is a pair of tongs with which to put the coals into the censer; also the rod with the triple candle (the latter, according to long-established usage, is but one candle from which the three project). The rod may be decorated with flowers. Near-by are matches and a small candle, or, if preferred, a small lantern, lest the light should be extinguished in returning to the church. On a side-table covered with a white cloth are a white stole, dalmatic, and maniple for the D.; also a book-stand with an open missal to be used during the blessing of the fire.

c. In the sacristy there should be three amices, albs, and cinctures for the C. and ministers; a violet stole and cope for the C. (if no cope is available, he wears the stole only, never the chasuble); a violet stole (no maniple) for the D.; two *planetae plicatae* for the D. and S. (which the S. wears from the beginning of the ceremonies until the Litany; the D., from the beginning until after the blessing of the

new fire, when he puts on the white stole and dalmatic; after the *Exsultet* he resumes the *planeta plicata* and wears it until the Litany); and a set of white vestments for solemn Mass. Furthermore the processional cross, censer, holy water, and aspergill are ready, as well as the five grains of incense on an ornamented plate (cf. p. 326, note). The grains must be really formed of incense, and not of wax, as their name indicates and the formula of the blessing clearly presupposes; otherwise they cannot be validly blessed. It is proper to ornament them, e. g., to gild them.

d. The baptismal font is to be thoroughly cleaned and filled with fresh water; near-by are one or more vessels to receive the blessed water intended for the people. If a rather large quantity of water is desired, it is better to fill a larger vessel with water instead of the font and, before putting in the holy oils, to pour the water from the vessel into the font. A credence table covered with a white cloth is to be near at hand in a suitable place; upon it a water-pitcher, a basin, some pieces of bread without crust, a towel for the C., the chrism, the oil of catechumens, an open missal, a cloth to wipe the rim of the baptismal font, a finer cloth with which to wipe the Paschal candle, a surplice and violet stole for the priest who performs the ceremony of aspersion, and the empty holy-water vase with aspergill.

2. THE RITE

Note: In receiving and presenting the censer, aspergill, biretta, etc., the D. again kisses the C.'s hand and the object presented or received.

a. **Blessing of the New Fire.** The following is the order to be observed in going to the vestibule: first, three acolytes proceed together, one with the holy water, another with the censer and incense-boat, another with the grains of incense, the three advancing together:¹ then the S. (in alb and *planeta plicata* but without maniple) with the cross and alone (there are no candle-bearers); then the clergy, and lastly the C. (in alb, stole, and cope), at his left the D. (in alb, stole, and *planeta plicata*, but not wearing the maniple). He does not hold the C.'s cope; both wear the biretta (the biretta of the S. is taken to the *sedilia* in the choir). All pause before the high altar and genuflect to the cross, excepting the S., who makes no reverence at all, and the C., who only takes off his biretta and bows his head profoundly.

Arrived at the vestibule, the S. preferably stands at the door in such a way that both he and the cross are turned in the direction of the C.; the latter takes his position at the book and opposite the cross. The C. and D. (the latter at the C.'s right) take off their birettas, and the D. hands them to the M. or an Ac. The M. stands at the C.'s left, the acolytes at the D.'s right. The C. blesses the new fire and the five grains of incense; he does not sing the prayers of the blessing but merely recites them (*Caer. Ep.* II, c. 28, n. 1), the D. making the responses.

¹ This is the general custom. According to the *Memor. Rit.*, the grains of incense, the censer and incense-boat, and the holy-water vase, are placed in the vestibule before-hand. This presupposed, the Ac. proceed to the vestibule for the blessing of the fire with hands joined.

At the prayer *Veniat, quaesumus* (which is said without the *Oremus*) the Ac. with the grains of incense steps forth; in the meantime the thurifer takes some of the coals from the blessed fire and places them in the censer. After this prayer the C. puts incense into the censer (D.: *Benedicite Pater rev.*; C.: *Alb illo benedicaris*, etc., with the blessing). Then the C. sprinkles the grains of incense and the fire with holy water, either both together three times or each separately three times, saying the *Asperges me* (without the *Miserere* or *Gloria Patri*); he incenses them in like manner. The D. now makes a reverence to the C., removes the violet stole, and puts on the white maniple, white stole, and dalmatic. Incense is again put into the censer in the same manner as before (this is intended for the procession and the *Exsultet*).

The D. takes the rod with the triple candle with both hands, and an Ac. lights the small candle (or the small lantern) with a match which he first ignites at the blessed fire, since the lamps in the church, which are still extinguished, are to be lighted with the blessed fire (*Miss.*). The sacristan carries the violet stole and the D.'s biretta, as well as the pedestal for the rod with the triple candle.¹

¹ According to some, the S. is to put on the maniple now (being supported in their opinion by what the *Caer. Ep.* says in II, c. 28, n. 1). But since in the preceding c. 27, n. 12 it is expressly stated that the S. is to put on the maniple when the C. puts on his (i. e., before the Prophecies), it is the opinion of Mer. that either an error has crept into the text or that both methods are allowed; but he thinks it is preferable that the S. should not as yet wear the maniple, inasmuch as he is still acting as cross-bearer, and because the C. is not wearing his.

b. In going to the altar the thurifer leads, accompanied on his right by the Ac. with the grains of incense (*Caer. Ep.*); the S. follows with the cross; then the D.; at his side an Ac. with the lighted candle; and last of all the C., who alone wears the biretta; the M. is at the side of the C.

As soon as the C. has entered the church, the D. pauses, lowers the rod, and allows one of the candles to be lighted, then kneels on both knees (or genuflects merely on one knee), and sings *Lumen Christi*; all the others, including the C., but not the S. carrying the cross, kneel with him (cf. *Caer. Ep. II, c. 27, n. 7: Omnes et Episcopus genuflectunt*); the C. takes off his biretta while doing so. All rise immediately, before singing *Deo gratias* (*Caer. Ep.*). The second candle is lighted and *Lumen Christi* sung the second time in the middle of the church, and the third time in front of the altar (*Miss.*), each time in a higher tone of voice. The Ac. extinguishes the small candle, and the D. hands him the rod with the triple candle.

They then arrange themselves in the following positions: The thurifer steps in the direction of the gospel side, and at his right is the S. with the cross; the Ac. with the triple candle, and at his right the Ac. with the grains of incense, take the corresponding position on the epistle side of the altar; in the middle is the C., with the D. at his right.

The D. receives the C.'s biretta and gives it to the M. The C. bows to the cross (all the others, except the S. with the cross and the Ac. with the triple candle, genuflect), ascends to the platform, kisses

the altar, and, going to the epistle side, turns to the altar (*Miss.*). (Incense is not put into the censer.) The D. goes to the credence table for the book of the *Exsultet* (or he receives it), genuflects in the middle of the altar, kneels at the edge of the platform near the C. (*Mer., et al.*), and says the *Iube, domne* (not the *Munda cor*). The C. replies: *Dominus sit in corde tuo et in labiis tuis, ut digne et competenter annunties suum paschale praeconium: In nomine Patris, et Filii, et Spiritus Sancti. Amen.* (He makes the sign of the cross, but does not extend his hand to be kissed: *Caer. Ep.*)

The D. rises and, turning to his left, goes to the right of the S. at the foot of the altar. All genuflect, except the S. with the cross and the Ac. with the triple candle, and proceed to the gospel side for the singing of the *Exsultet*, observing the following order: the thurifer and, at his left, the Ac. with the grains of incense go first; then the S. with the cross, and at his left the Ac. with the triple candle; then the D. with the book, the M. remaining near him.

c. **The Exsultet.** In the middle before the ornamented stand is the D.; at his right are the S. (with the cross turned to the C.) and the thurifer; at his left, the Ac. with the triple candle and, at the latter's left, the Ac. with the grains of incense, *vertentes facies prout ipse Diaconus* (*Caer. Ep. II, c. 27, n. 10*). The clergy and faithful stand as is customary during the Gospel; the C. faces the D. as soon as the latter begins to sing.

Note: The position assigned here is in keeping with the rubrics and *Decr. 4057 ad 2*. The fact that the S. holds the

cross turned in the direction of the C. (hence in a direction different from the one in which he himself is facing) is indeed a departure from the general rule, and for this very reason expressly mentioned by the *Caer. Ep. (S. cum cruce versa ad Episcopum)*. Moreover, the cross on the Paschal candle (i. e., the apertures for the grains of incense) should be turned towards the C. until after the *Exsultet*, when it is again turned towards the people (*Decr.* 4198 ad 7).

After the D. has placed the book on the stand and opened it, he incenses the sacred text as at the Gospel of the solemn Mass and commences to sing the *Exsultet*. The thurifer takes the censer to the sacristy and then stands next to the S.

After the words *curvat imperio* the D., accompanied by the Ac. with the grains of incense and the M., goes to the Paschal candle and himself fixes the grains in the candle in the order indicated in the Missal. The Ac. places the plate on the credence table and takes the small candle (taper) instead (*Memor. Rit.*).

After the words *rutilans ignis accendit* the D., accompanied by the Ac. with the triple candle, goes to the Paschal candle and lights it directly with one of the three candles (*Miss.*) or by means of the small candle (*Memor. Rit.*). Then the Ac. sets the triple candle-rod in the stand prepared for it near the Paschal candle and takes his position next to the D.; the triple candle remains burning until the end of Mass (*Decr.* 2873 ad 5).

At the words *apis mater eduxit* the D. pauses until an Ac. has lighted the sanctuary-lamp in the church; the remaining lamps are lighted by the sacristan.

The names of the Pope and of the Bishop (even of regulars) are to be inserted in the following passage. The entire section beginning with *Respice to Per eundem* is to be omitted, according to *Decr.* 3103 ad 3.

At the end of the *Exsultet* the D. closes the book, and the S. gives the cross to an Ac. Both D. and S. go to the altar and, after genuflecting *in gradu*, proceed to the *sedilia*. The C. at the same time (without bowing to the cross) leaves the position he has just been occupying and goes with them to the *sedilia*. There they change their vestments. The S. puts on the violet maniple; the D. puts on the violet maniple, stole, and *planeta plicata*; the C. removes the cope and puts on the violet maniple and chasuble (if the blessing of the baptismal font does not occur, the cope is taken to the sacristy). A bookstand with the book containing the prophecies is now placed in the middle of the choir. An Ac. or the M. turns the Paschal candle towards the people.

d. **The Prophecies.** The C., D., and S. immediately proceed to the altar *a latere* (without making a reverence) and take their positions as at the Introit. At the end of each Prophecy (or, as required, towards the end of the Tract) the D. and S. take the position customary during the Orations; then they return each time to the position previously occupied (i. e., as at the Introit). The C. lays his hands upon the book during the reading of the Prophecies (*Deo gratias* is not said). At the beginning of the orations he joins his hands and extends

them as usual when he sings *Oremus*. When the D. sings *Flectamus genua*, all kneel except the C., as on Good Friday (cf. above, p. 303).

If the Prophecies are sung in the front part of the choir the M. makes a bow to the first chanter; the latter takes off his biretta, rises, follows the M. to the book, genuflects to the cross, lays his hands upon the book, and, as soon as the C. begins to read, chants the Prophecy in a distinct and dignified manner, yet withal quite rapidly (Mer.). He remains at the stand until the *Flectamus genua*, genuflects with the rest, and accompanied by the M., returns to his place. The M. immediately invites the second chanter to go to the book, etc. (In many places it is customary to cease chanting as soon as the C. has finished reading the Prophecy; the S.R.C. has disapproved this practice: *Decr.* 3104 ad 8.)

e. **Blessing of the Baptismal Font.**¹ During the last oration the candles of the acolytes on the credence table are lighted. After the oration the C., D., and S. (without a reverence to the cross) go to the *sedilia*, where the C. removes the chasuble and maniple and puts on the violet cope; the D. and S. also remove the maniple. Meanwhile the Ac. take their position in the middle and face the altar: farthest from the altar is the Ac. with the Paschal candle (he may be the thurifer); in front of him is an Ac. carrying the cross and accompanied by two other Ac. with lighted candles (the S. does not carry the cross, because, according to the *Miss.* and *Caer.*

¹ If the church has no baptismal font, or if for some other reason the blessing of the font is omitted, cf. below, p. 336.

Ep., II, c. 28, n. 7, he is to accompany the C.); nearest the altar is the C. with the D. and S.

The procession now advances in the direction of the baptistery. All genuflect to the cross (except the cross-bearer, the Ac. with candlesticks, and the one carrying the Paschal candle). The C. merely bows his head, removing his biretta as he does so. The Ac. with the Paschal candle goes first, then the cross-bearer between the two Ac. with candlesticks, then the clergy, and finally the C. between the D. and S., who hold the C.'s cope; only the latter three wear their birettas.

On the way to the baptistery the Tract *Sicut cervus* is sung. In the absence of singers the C. recites it. When near the baptistery, a halt is made and the C., D., and S. take off their birettas. The cross-bearer turns the cross towards the C. The latter, facing the cross and with joined hands, says *Dominus vobiscum* and reads the first prayer for the blessing from the missal, held before him by an Ac. Then all enter the baptistery. The positions they are to take will depend on the nature of the place; at all events, the cross-bearer stands opposite the C.; the D. and S. at the C.'s side; and the Ac. with the Paschal candle near the D.

The C. says the prayers from the missal, which is either on a bookstand or is held by an Ac. The orations are sung *in tono simpl. feriali*, and during them the C. keeps his hands joined, as also during the Preface; the rest follows as indicated in the Missal. The D. presents the towel to the C. whenever required; the D. and S. assist the C. in his

various functions by holding his cope. The signs of the cross made at the words *Benedico te* are not to be made in the water, but over it. After the word *ferebatur* the C. sprinkles some of the water in the direction of the four cardinal points: to the East, to the West, to the North to the South $3 \frac{1}{2} 4$. The Paschal candle is wiped with a cloth of soft texture after the immersion.

Note: The figure above is taken from the Missal, which supposes that the Church is facing the East.

The *Aspersio aquae* takes place before the C. pours in the holy oils. An Ac. pours some of the blessed water into the holy-water vase, the D. presents the aspergill to the C. (with the customary *oscula*), and the C. sprinkles those immediately surrounding him. The aspersion of the clergy and of the faithful may be conducted by another priest in surplice and violet stole. At the same time the acolytes pour water into the vessels intended for the people. The C. then approaches and pours in the holy oils in the manner indicated by the Missal. While doing so he is to observe the following: 1) Only a small quantity is to be poured in. 2) In pouring he traces the sign of the cross. 3) He finally pours in both oils simultaneously in the form of a cross, and this three times.

Note: If the tubes or stocks containing the oils are small and inconvenient for the action of pouring, it is advisable (as at Mass) to use a small spoon with which the holy oils and, in its turn, the chrism, are poured into the water in the form of the cross. Afterwards, by means of two small spoons, both the oil and chrism are simultaneously poured in three times and in the form of a cross.

The C. then mixes the oil with the water and cleanses his hands thoroughly with the crumbs of bread or lemon or with cotton. The D. presents the towel.

If the newly blessed oils have not as yet arrived but are expected after a short while, the ceremony of pouring in the oils is omitted now, and a priest vested in surplice and violet stole pours them in later, observing all the details of the prescribed ceremony. If, however, the holy oils are delayed for a long time, the old oils are used on this day and the newly blessed oils on the eve of Pentecost (*Decr.* 2773).

f. The Litany. The procession now returns to the altar, and two chanters in the meantime¹ intone the Litany. The choir answers, i. e., repeats all the words of the two chanters (*Caer. Ep.; Miss.*). Arrived at the altar, a reverence is made to the cross just as before leaving the altar for the baptistery. The C., D., and S. go to the *sedilia*; the C. removes his cope, but retains the stole; the D. and S. put off the *planeta plicata*. They then go before the altar, the C. bowing, the D. and S. genuflecting, and the three prostrate themselves and remain in this position during the rest of the Litany. All the others kneel (*Miss.; Caer. Ep.*); the two chanters sing the remaining portion of the Litany kneeling (*Caer. Ep.*).

At the word *Peccatores* the C., D., and S. (and the servers) rise, make a reverence to the altar,

¹ Hence they do not delay the intonation until the altar is reached (*Decr.* 3108 ad 10).

and go to the sacristy, the two Ac. leading, and the S., D., and C. following one behind the other, wearing their birettas. The other servers remain at the altar (*Caer. Ep.*, II, c. 28, n. 21); they place flowers between the candlesticks on the altar, remove the cushions, light the candles, place the altar-cards and the stand for the missal on the altar (the stand being covered with a white cloth), and remove the violet antependium; then they go to the sacristy. (In many places the sacristan attends to all this.) Beginning at *Peccatores*, the two chanters (who remain in their position) and the choir chant more slowly.

If the blessing of the baptismal font does not take place, the C., D., and S. (without a reverence to the cross) leave the altar after the last oration and go *a latere* to the *sedilia*. The C. removes the chasuble and maniple; the D. and S. remove the *planeta plicata* and the maniple. They then go to the altar (the chanters in the meantime intoning the Litany), the C. bowing and the others genuflecting. The three then prostrate themselves and remain in this position until the word *Peccatores*, when they rise, make a reverence to the altar, and go to the sacristy (as above).

g. **The Mass.** *Cum pausa convenienti* (*Caer. Ep.*), the *Kyrie* is solemnly sung. Meanwhile (*Miss.*) the C. and ministers leave the sacristy and approach the altar for solemn Mass. The functions at this Mass are the same as at the usual solemn Mass, with the exceptions expressly indicated.

The Psalm *Judica me*, the *Gloria Patri*, the in-

centration, and the *Kyrie eleison* occur as usual, the Introit, however, being omitted; the *Gloria* is solemnly intoned, and henceforth the organ is again played. During the *Gloria* the church bells are rung, but in dependent churches only after the bells of the main church have been rung; if customary, the smaller bells at the altar may be rung. The pictures on the altars should be unveiled after the intonation of the *Gloria*; if this is not convenient, it should be done after the services (*Decr.* 2965 ad 2).

After the Epistle the C. first gives the S. his blessing and then only sings the *Alleluia* (with hands joined); after the *Alleluia* he says *submissa voce* the versicle and Tract, as indicated in the Missal, and then continues with the Mass (*prosequitur Missam: Caer. Ep.*, II, c. 27, n. 25); hence the C. immediately goes to the middle of the altar, says the *Munda cor*, reads the Gospel, and puts incense into the censer as usual.

At the Gospel the Ac. stand at the side of the S. and assist without their candlesticks; the D. incenses the book as usual. The *Credo* is omitted (hence the S. afterwards carries the burse, together with the chalice, to the altar).

The Offertory is not said, but the *Oremus* is retained; the incensation of the *oblata*, of the altar, and of persons occurs as usual. The psalm *Lavabo* and the *Gloria Patri* are said; the *Communicantes* and *Hanc igitur* are *propria* to-day.

The *Agnus Dei* and *Pax* are omitted; hence the S. does not ascend to the side of the C., but the D. covers the chalice after the words *Haec commixtio*, genu-

flects with the C., and goes to the latter's left; at the same time the S. genuflects below and goes to the C.'s right; both genuflect again on the platform (the S. merely for uniformity's sake). The C. says the three prayers before the Communion as usual.¹

h. *Vespers. Post sumptionem Sacramenti* (*Miss.*) or, as required, after the distribution of Holy Communion, the choir sings the *Alleluia*. The C. proceeds to the epistle side after the ablution and says the antiphon and psalm *submissa voce*, the D. and S. in the meantime taking the position customary at the Introit. The thurifer is to be in readiness with the censer.

The C. intones the *Vespere autem sabbati*, and the choir continues the chant while the C. recites the rest *submissa voce* with the D. and S. (AA.). They then stand one behind the other and, when the *Magnificat* is intoned by the choir, they make the sign of the cross and go to the middle of the altar. Incense is now put into the censer and the altar incensed just as at the Introit. The D. (with the S.

¹ If Holy Communion is distributed at this Mass (cf. p. 287), a ciborium with small hosts must be brought to the altar at the Offertory, and in general all is to be attended to in this regard as at the ordinary solemn Mass (cf. p. 183). In this case the D. remains standing at the C.'s right after the *Pax Domini*, etc. When the C. and S. genuflect after the *Pax Domini*, etc., the S. genuflects on the lower step, ascends to the platform at the C.'s left (no genuflection there), and the rest follows as on p. 186. If desirable, another priest may at the time of Communion bring to the altar the ciborium (supposedly containing many Sacred Hosts) which was reserved on Maundy Thursday. Otherwise the ciborium will have to be transferred after Mass with the same ceremonies as those employed on Maundy Thursday in taking it from the altar.

at his side) incenses the C., then he incenses the S., the latter preferably for this purpose taking the position usually taken by him at the Introit; then the D. himself is incensed, likewise in the position usually occupied by him at the Introit, at the C.'s right. The C. says the *Magnificat* with the D. and S. either during the incensation of the altar or afterwards while standing at the book, repeating also the antiphon *Vespere autem*, etc.

The singers are to sing the *Gloria Patri* following the *Magnificat* only after the altar and the various persons have been incensed, that the ceremony of incensing may in no wise be interfered with, since the C. and all the others are to bow while the *Gloria Patri* is sung.

After the antiphon of the *Magnificat* has been sung again, the C. sings *Dominus vobiscum* at the middle of the altar and, returning to the book, the prayer *Spiritum nobis*. There is no Communion or Postcommunion, but immediately after the *Spiritum nobis* the C. again sings *Dominus vobiscum* (at the middle of the altar). Then follow the *Ite, Missa est, Alleluia, Alleluia, the Placeat*, and the blessing. Mass is concluded as usual with the Gospel of St. John.

Note: 1. Relative to the rule so much insisted on by rubricists, that the Deacon who assists at the other functions must also sing the *Exsultet*, the following words of Gardellini on the *Decr.* 2631 ad 2 are remarkable: *Haec profecto est regula generalis in rubricae praescripto fundata; quae tamen tanto cum rigore accipienda non est, . . . ut nullus detur casus, qui aliquam in quibusdam circumstantiis exigat moderationem, . . . cumque alicubi ad officium Diaconi pro Missa specialiter aliquis teneatur, qui tamen, ad modulandam vocemque notis aptandam habilis non sit, satius*

esse videtur, alium substituere ad canendum praeconium.

2. The Paschal candle is lighted at the solemn Mass and Vespers on the following occasions:

a. on Holy Saturday, Easter Sunday, Monday, and Tuesday;

b. on the Sundays after Easter until Ascension Thursday;

c. on other days and feasts during this time if customary (*Decr.* 235 ad 11);

d. whenever solemn Mass or Vespers are celebrated in the presence of the Blessed Sacrament exposed.

It may be lighted on the above-mentioned days even at a parochial or community low Mass, but never at a Mass in violet or black (because it is symbolic of Easter joys).

It may not be lighted during Benediction of the Blessed Sacrament (*Decr.* 3479 ad 3), but it need not be extinguished if Benediction takes place immediately after Vespers (*Decr.* 4383 ad 1).

3. The Paschal candle is extinguished after the Gospel on Ascension Thursday and used but once again, i. e., at the blessing of the baptismal font (but not during the Mass: *Decr.* 4048 ad 10) on the vigil of Pentecost, on which day the latter blessing is prescribed just as it is on Holy Saturday.

4. There is not the least impropriety in allowing the Paschal candle to be consumed during a solemn exposition of the Blessed Sacrament; but it should not be set up in the customary place of the Paschal candle. Besides, the grains of incense should be removed (*Ephem. Liturg.*, 1902, 415).

B. THE RITE WITHOUT MINISTERS

1. **Blessing of the New Fire.** In proceeding to the vestibule of the church the following order is observed: an Ac. (with his hands joined or, as required, with the grains of incense); the cross-bearer; the C. between two Ac., one carrying the censer and incense-boat, the other the holy water (cf. p. 326, footnote).

After the blessing of the new fire the C. removes the violet vestments and puts on a white maniple,

deacon's stole, and dalmatic (if the dalmatic is wanting, he wears only the stole after the manner of the D. but he does not wear the chasuble). The C. again puts incense into the censer, and with the Ac. then returns to the church. The Ac. with the grains of incense and the T. (at his left) lead, the cross-bearer follows, and last come the C., carrying the rod with the triple candle, and at his left an Ac. with the light. The C. sings the *Lumen Christi* in the manner described above for the D.; he does not wear the biretta.

2. **The Exsultet.** Arrived at the altar, the C. gives the rod with the triple candle to an Ac. and receives the missal. Resting this on his breast, he kneels on the lowest step and says: *Jube, Domine, benedicere. Dominus sit in corde meo et in labiis meis: ut digne et competenter annuntiem suum Paschale praeconium. Amen.* The positions during the *Exsultet* are similar to those in the solemn rite. Meanwhile the sacristan carries the violet stole and cope and the biretta from the vestibule of the church to the sacristy or to the *sedilia*.

3. **The Prophecies.** The C. again puts on the violet vestments as in the case of the solemn rite, either in the sacristy or below at the epistle side, goes to the altar, bows his head profoundly, ascends, kisses the altar, and in a loud tone of voice reads the Prophecies. He genuflects at the *Flectamus genua*.

4. **Blessing of the Baptismal Font.** On the way to the baptistery the Ac. with the Paschal candle leads, the cross-bearer follows, and last comes the C., wearing cope and biretta (at all events not the chasuble)

and reciting the Tract *Sicut cervus*; the rest is just as in the case of the solemn rite.

5. **The Litany.** If singers are present, the C. allows them to take entire care of the Litany. They begin it as soon as the C. begins his return to the altar; all the invocations are repeated entirely. Arrived at the altar, the C. bows profoundly, removes the cope, and lies upon the steps of the altar with his arms on the cushion. At *Peccatores* he rises, goes to the sacristy, and puts on the white vestments. When the singers intone the *Kyrie*, he returns to the altar (he himself carries the chalice unless an Ac. has previously placed it on the altar).

If the blessing of the font is omitted, the C. (without a reverence) leaves the book after the Prophecies and goes to the credence table, where he removes the chasuble and maniple. While he proceeds to the steps at the middle of the altar, the singers begin the Litany.

If there are no singers, the C. himself says the Litany, but only when he has removed the cope after the blessing of the font (or, if the blessing of the font is omitted, he removes the chasuble and maniple). Then he kneels on the lowest step of the altar and recites (sings) the Litany (from the missal or a Holy Week book), with the entire repetition of the invocations as mentioned above. He does not rise until after *Christe, exaudi nos*, when he goes either to the sacristy or to the credence table to change his vestments. In either case the sacristan begins to arrange the altar at the invocation *Peccatores*.

6. **The Mass.** If incense is not permitted by an indult, the C., after the prayers *Aufer a nobis* and *Oramus te*, kisses the altar and (remaining in the middle) immediately says the *Kyrie eleison* and intones (recites) the *Gloria*, etc.

If Holy Communion is to be given, the C. either consecrates small hosts at Mass or, vested in surplice and white stole, brings the ciborium reserved on Maundy Thursday to the altar immediately after Mass (cf. p. 296) and distributes Holy Communion to the faithful.

7. **Vespers** take the place of the Communion; if singers are not present, the C. says the *Alleluia* thrice and then (alternating with the servers if possible) recites in a moderate tone the psalm *Laudate Dominum*; otherwise he recites it aloud. He intones the antiphon of the *Magnificat* if singers are available; otherwise he says it entirely. Then follows the *Magnificat* (if with incensation, just as at ordinary Vespers) and the rest as in the solemn rite.

IX. St. Mark's Day and Rogation Days

1. According to *Rubr. nov.*, I, 3, on the feast of St. Mark and on the Rogation Days, the oration (*Praesta*) from the Rogation Mass is to be said in all Masses, both low and high (except *Requiem* Masses), even on first-class feasts and in solemn votive Masses.

2. If the procession takes place:

a. There is always one Rogation Mass with the commemoration of the Office of the day, except on feasts of the first class. On these latter the Mass of the feast is said and the Rogation Day commemorated *sub unica conclusione*.

b. Other Masses in the same church are governed by the following rules:

1) On feasts of the first and second class the Mass of the feast is said.

2) On Rogation Monday (provided it is not a feast of the first or second class) the other Masses may be either the Mass of the feast with the commemoration of the Rogation Day, or the Mass of the Rogation Day with the commemoration of the feast. (Low *Requiem* Masses and private votive Masses are not permitted.)

3) On Rogation Tuesday, the Mass of the feast is said (even of a *festum simplex*) with the commemoration of the Rogation Day. If, however,

the Office is *de feria*, the Rogation Mass is said (and this without *Gloria*, although the *Te Deum* is said in the Office of the day). Private votive Masses and *Requiem Masses* (including low Masses) are not prohibited by reason of the Rogation Day; if the feast has the rank of a *semiduplex* or lower, they may be said.

4) On Rogation Wednesday, other Masses are either of the feast or of the vigil, always with the commemoration of the Rogation Day. (Low *Requiem* Masses and private votive Masses are again not permitted.)

3. If there is no procession (and hence no Rogation Mass) the rules given above (in 2) for other Masses hold for all the Masses. In all cases the second oration, or, as required, the third oration will correspond to the rubrics given in the Rogation Mass. There is neither *Gloria* nor *Credo* in the Rogation Mass; the Paschal Preface is used, with the words *in hoc potissimum* even during Easter Week, but if the Easter octave is commemorated, *in hac potissimum die*.

4. When on one of the four Rogation Days the Rogation Mass and, besides this, another Mass is sung, the rules given on p. 13 for commemorations are in force; e. g., on St. Mark's Day, the festal Mass and Rogation Mass should both be sung. In this case the commemoration of the Rogation Day is made in the festal Mass, whereas that of St. Mark's feast is omitted in the Rogation Mass; instead, the two *orationes de tempore* (*Concede*, etc.) are sung in the Rogation Mass. The Preface in the Mass of

the feast is that of the Apostles, in the Rogation Mass, that of Easter. If, however, another ordinary low Mass of the day is read besides the *Missa cantata* of the Rogation Day, all the *commemorationes* are said in the Rogation Mass (*Decr.* 4372 ad 3).

Part Four

The Sacraments and Sacramentals

I. Baptism

A. PREPARATIONS

1. Oil of catechumens and chrism;
2. salt;
3. a shell or small ewer with which the water may be poured on the head of the person to be baptized, and a towel;
4. a basin to receive the water as it falls from the head of the person baptized (unless it flows immediately into the sacrarium; it is not permissible to allow the water to flow back into the font);
5. cotton with which to wipe the parts where the oil has been applied;
6. a surplice; a white stole and a violet one, or a stole of which one side is white and the other violet (*Decr.* 3068 ad 7);
7. crumbs of bread or salt or cotton for wiping the hands (the hands may be washed in the sacristy after the rite has been performed);
8. a white veil to be placed on the child's head (the parties concerned often supply this themselves);
9. a wax candle (to be lighted before being pre-

mented to the newly baptized or, as the case may be, to the sponsor);

10. the Ritual and the baptismal register (cf. p. 352).

B. PRELIMINARY QUESTIONS

The priest puts the preliminary questions to the faithful either at the church door or, in most cases, when they come to notify him about the Baptism. The latter method is more desirable, since it is quite possible that mistakes will be made otherwise, e. g., the names will either be misunderstood or not written correctly. Again, the priest may be greatly incommoded if for some reason or other an ineligible sponsor has to be sent away immediately before the ceremony.

Such questions are the following: 1. Does the child belong to the parish? 2. Is it a boy or a girl? 3. Has it been previously baptized through necessity? If so, by whom and how? 4. What is to be its baptismal name?¹ 5. Who are the sponsors? (He is to advise the latter to assist at the Baptism in a devout manner and to answer in the person of the child. If necessary, he is to inform them of their duties as sponsors in regard to the child.)

¹ Since the person to be baptized is intended henceforth to become a child of God and a warrior in the militant company of Jesus Christ (*Rit. Rom.*), "the pastor of souls shall see to it that a Christian name be given to the child; if he cannot succeed in doing this, let him add to the name given by the parents the name of a Saint and enter both names into the baptismal register" (C.I.C., can. 761).

C. THE RITE

The Roman Ritual is to be used in performing the rite of Baptism. Hence but a few remarks pertaining to the various ceremonies are added here.

1. AT THE CHURCH DOOR

a. The priest does not wear the biretta during the ceremony (according to the general rule, p. 1).

b. *Ter exsufflet in faciem infantis* does not signify "breathing upon", but "blowing upon" (A.A.); it is not done in the form of a cross.

c. In making the various signs of the cross, the priest does not touch the child, except when the parts upon which the sign of the cross is to be made are expressly mentioned; otherwise they are made over the child's body. Hence at the words *Accipe signum* the priest makes the sign of the cross upon the child's forehead and breast (upon its dress).

d. At the prayer *Omnipotens, sempiternus Deus*, the priest lays his right hand upon the child¹ only for a moment, and this in a gentle manner; he then holds it extended above the child while saying the prayer (Mer.).

e. The blessed salt is placed in the child's mouth with the thumb and forefinger; *sufficit minimum granum* (Baruffaldi).

f. In the ceremony of exorcism which now fol-

¹ Actual contact is not obligatory. Cf. O'Kane, Wapelhorst, *et al.*

lows, the signs of the cross are made in the direction of the child; the last sign of the cross, however, according to rule c. just mentioned, is to be made on the child's forehead.

g. At the prayer *Aeternam ac justissimam* the priest lays his right hand upon the child in the manner stated in rule d.

h. The stole is usually placed upon the child's breast, i. e., the left extremity of the stole, that the priest's right hand may be free.

i. On the way to the baptistery the priest says the Apostles' Creed and the *Pater noster* in Latin, while the sponsors are allowed to say the same in the vernacular (*Decr.* 3535 ad 10).

2. AT THE ENTRANCE OF THE BAPTISTERY

(or, if there is no baptistery, near the baptismal font)

a. During the exorcism the priest will stand, if practicable, with his back to the font (as though he were still preventing the child's entrance).

b. The application of saliva is made by means of the thumb, not the forefinger (*Rit. Rom.*, tit. II, c. 2, n. 13); the form of the cross is not prescribed; either two applications are made, one to each nostril, or only one, at the point of the nose.

c. The unction with the oil of catechumens takes place outside the baptistery (*ibid.*, n. 17). The anointing is done with the thumb on the breast and on the back between the shoulders, in each case in the form of a cross. (The words are not said twice.) The parts anointed are wiped either immediately after each anointing or only after the second; hence

the priest will take the cotton between his fingers before the anointing begins.

d. The purple stole is now changed for a white one, or, if bi-colored, the white side is exposed.

3. AT THE FONT

a. The sponsors are either to hold or touch the child during the Baptism, or present it immediately to the priest to be baptized, or receive the child immediately after the Baptism; the priest will see to this.

b. It is best to hold the child slightly sidewise so that the water may flow over its forehead or temple.

c. The name of the child should not be forgotten at the beginning of the formula of Baptism (e. g., *Paule, ego te baptizo*); *Amen* is not to be added at its conclusion (*Decr.* 3014 ad 3).

d. The priest may attend to the drying of the child's head; the sponsors in most cases do so.

e. The chrism is not applied to the forehead nor between the forehead and crown, but the crown of the head is anointed. After the anointing the priest first wipes his thumb and then the part anointed.

f. The priest places the white veil upon the child's head; the server or sponsor answers *Amen*.

g. The candle (lighted) is handed to the newly baptized or, as required, to the sponsor. After the *Amen* the priest again takes the candle.

h. The priest cleanses his hands either here or in the sacristy, using crumbs of bread or salt or cotton; the crumbs of bread are put into the sa-

crarium, the salt and cotton burned. He then washes his hands.

4. IN THE SACRISTY

The names are to be entered exactly. The registration of names in the official baptismal register is the business of the pastor. If a priest of other jurisdiction performs the ceremony, he merely writes the necessary data on a sheet of paper or in some other book, which the pastor will afterwards copy into the regular baptismal register (cf. C.I.C., can. 777; 778).

Note: 1. The Baptism of several at the same time is permitted (cf. *Rit. Rom.*, tit. II, c. 2, n. 28), but the ceremonies must be performed separately in the case of each child; only the prayers may be said for all in common, the plural number being used, as definitely stated in the new Roman Ritual. Hence:

a. At the prayers *Omnipotens* and *Aeternam* the priest lays his hand on each child separately and then, with his hand extended over them all, he says the prayer.

b. It is proper to wipe his finger after each application of saliva.

c. From this part of the ceremony (i. e., from n. 13 of the *Ed. typ.*) to *Vade (Vadite) in pace* each detail of the rite is to be applied to every individual child.

2. In the case of Baptism of adults, according to can. 755, § 2, the bishop may for some important and reasonable cause allow the rite of children's baptism.

II. Confirmation Administered by a Priest

Note: Within recent years the Holy See has granted the power to administer the Sacrament of Confirmation to specified classes of priests under certain extraordinary circumstances. For the convenience of priests having the faculty, we give here the rite to be followed in administering Confirmation.

RITE TO BE FOLLOWED BY A PRIEST ADMINISTERING CONFIRMATION

(*Acta Apostolicae Sedis*, vol. 38 (1946) 356-358)¹

When a priest intends, by reason of the faculty granted to him above by the Holy See, to administer Confirmation to a sick person in danger of death, let him put on at least a stole, if he cannot get a surplice as well. Then let him remind those present that no other but a bishop is the ordinary minister of Confirmation, but that he [the priest] is about to confer it by lawful delegation of the Holy See. He should take care not to confirm in the presence of heretics or schismatics, much less allow them to assist him.

He then directs the sponsor to place his (or her) right hand on the right shoulder of the person to be confirmed, whether the latter be an infant or an adult.

¹ Cfr. *Rituale Romanum auctoritate SSmi D. N. Pii XI ad normam Codicis I. C. accommodatum*; editio typica, a. MDCCCXXV.

Then with hands joined on his breast, he stands facing the person to be confirmed and says:

V. *Spiritus Sanctus superveniat in te et virtus Altissimi custodiat te a peccatis.*

R. *Amen.*

Then signing himself with the sign of the cross from the forehead to the breast, he says:

V. *Adjutorium nostrum in nomine Domini.*

R. *Qui fecit caelum et terram.*

V. *Domine exaudi orationem meam.*

R. *Et clamor meus ad te veniat.*

V. *Dominus vobiscum.*

R. *Et cum spiritu tuo.*

Then, with hands extended towards the person to be confirmed, he says:

Oremus.

Oratio.

Omnipotens sempiterne Deus, qui regenerare dignatus es hunc famulum tuum (hanc famulam tuam) ex aqua et Spiritu Sancto, quique dedisti ei remissionem omnium peccatorum: emitte in eum (eam) septiformem Spiritum tuum Sanctum Paraclytum de caelis.

R. *Amen.*

V. *Spiritum sapientiae et intellectus.*

R. *Amen.*

V. *Spiritum consilii et fortitudinis.*

R. *Amen.*

V. *Spiritum scientiae et pietatis.*

R. *Amen.*

Adimple eum (eam) Spiritu timoris tui, et con-signa eum (eam) signo Cru \times cis Christi, in vitam propitiatus aeternam.

Per eundem Dominum Nostrum Jesum Christum,

Filium tuum: Qui tecum vivit et regnat in unitate ejusdem Spiritus Sancti Deus, per omnia saecula saeculorum.

After this the priest asks for the name of the person to be confirmed, and, with the tip of the thumb of his right hand dipped in Chrism, he confirms him saying:

N. *Signo te signo Cru \times cis, and while he says it, with his right hand laid upon the head of the person to be confirmed, he makes the sign of the cross on his forehead with his thumb, and then continues: et confirmo te Chrismate salutis. In nomine Pa \times tris et Fi \times lii et Spiritus \times Sancti.*

R. *Amen.*

And then he strikes him lightly on the cheek, saying:

Pax tecum.

After having anointed the forehead of the person to be confirmed with the sacred Chrism, the priest carefully wipes off the forehead with cotton.

Thereupon he rubs his thumb with a piece of bread, and washes the thumb and his hand over a basin; then he puts the water used together with the bread and cotton in a clean vessel, and afterwards carries them to the church, burns them, and throws the ashes into the sacrarium.

After the washing, the priest himself says:

Confirma hoc, Deus, quod operatus es in nobis, a templo Sancto tuo, quod est in Jerusalem.

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

R. *Amen.*

Then the antiphon, *Confirma hoc, Deus, etc.*, is repeated.

After the repetition, standing facing the sick person, the priest, with hands joined on his breast, says:

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

R. *Et salutare tuum da nobis.*

V. *Domine, exaudi orationem meam.*

R. *Et clamor meus ad te veniat.*

V. *Dominus vobiscum.*

R. *Et cum spiritu tuo.*

Still keeping his hands joined on his breast, he says:

Oremus.

Oratio

Deus, qui Apostolis tuis Sanctum dedisti Spiritum, et per eos eorumque successores ceteris fidelibus tradendum esse voluisti; respice propitius ad humilitatis nostrae famulatum, et praesta, ut ejus cor, cujus frontem sacro Chrismate delinivimus, et signo Sanctae Crucis signavimus, idem Spiritus Sanctus in eo superveniens, templum gloriae suae dignanter inhabitando perficiat: qui cum Patre et eodem Spiritu Sancto vivis et regnas Deus, in saecula saeculorum.

R. Amen.

Then he says:

Ecce sic benedicetur homo, qui timet Dominum.

And turning to the person who has been confirmed, and making the sign of the cross over him, he says:

Benedicat te Dominus ex Sion, ut videas bona Jerusalem omnibus diebus vitae tuae, et habeas vitam aeternam.

R. Amen.

III. Distribution of Holy Communion

A. IN CHURCH, BUT EXTRA MISSAM

1. The administration of Holy Communion is regarded as *extra Missam* when given immediately before or after Mass. If administered during Mass, cf. above, p. 101.

2. If not administered before or after Mass, the priest wears a surplice and stole of the color proper to the day (on All Souls' Day, white or violet color), or white. Priests and deacons in receiving Holy Communion wear a stole of the same color as that of the priest who distributes, or white (*Rit. Rom.*, tit. IV, c. 2, n. 1 et 4).

3. The hands are to be washed before giving Holy Communion (*Rit. Rom.*).

4. In the prayer *Misereatur* the plural *vestri* is always used, even if there be but one communicant. (In administering to the sick, however, the singular *tui* is used: *Rit. Rom. nov.*) The entire formula *Domine, non sum dignus*, etc., is to be said aloud, not merely the beginning; so, too, *Corpus Domini nostri Jesu Christi*, etc.

For the procedure in case a Sacred Host falls upon the communion-cloth or the floor during the distribution, cf. above, p. 114.

5. Arriving at the altar after giving Holy Com-

munion, the priest places the ciborium on the altar, genuflects, carefully rubs his fingers over the ciborium if necessary, covers the ciborium (and places the veil upon it), and washes his fingers (now, not after the reposition). He then returns the ciborium to the tabernacle, making but one additional genuflection, namely, after he places it in the tabernacle.

6. During these functions, after he has placed the ciborium on the altar and genuflected, the priest must recite the antiphon *O sacrum convivium* with versicle and oration:

O sacrum convivium, in quo Christus sumitur, recolitur memoria passionis ejus, mens impletur gratia, et futurae gloriae nobis pignus datur. (Tempore Paschali et per octavam Corporis Christi additur: Alleluia.)

Panem de caelo praestitisti eis. (Alleluia ut supra.)

Omne delectamentum in se habentem. (Alleluia ut supra.)

Domine exaudi orationem meam.

Et clamor meus ad te veniat.

Dominus vobiscum.

Et cum spiritu tuo.

Oremus: Deus, qui nobis sub Sacramento mirabili passionis tuae memoriam reliquisti: tribue, quaesumus; ita nos Corporis et Sanguinis tui sacra mysteria venerari, ut redemptionis tuae fructum in nobis jugiter sentiamus: Qui vivis et regnas cum Deo Patre in unitate Spiritus Sancti Deus, per omnia saecula saeculorum. Amen.

During the Paschal season the oration is:

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

Both prayers have the long conclusion.

7. After the priest has closed the tabernacle, he gives the blessing immediately; or, if before Mass, he first puts the chalice in the middle and then gives the blessing and either goes to the missal or (if he has opened this before) descends for the prayers at

the foot of the altar. The blessing must always be given after the distribution of Holy Communion, even if it is distributed before Mass and though it is certain that the faithful will remain to the end of Mass (*Decr.* 4257 ad 7). Only before or after a *Requiem* Mass is the blessing omitted. The formula is: *Benedictio Dei*, etc., without kissing the altar, but raising the eyes and hands and bowing the head (*Rit. Rom., ibid., n. 9*).

Note: If Holy Communion is to be given during the exposition of the Blessed Sacrament, the priest will avoid as much as possible turning his back to the Blessed Sacrament; he will give the blessing as usual after administering Holy Communion, but should stand towards the gospel side in doing so.

8. The order to be observed in receiving Holy Communion is as follows: starting at the epistle side, first in order are the priests, then deacons, subdeacons, those in minor orders, then the lay acolytes, and after them the faithful (religious of female orders, who receive at the grille, precede the latter: cf. *Decr.* 4328). Clerics and lay acolytes receive at the altar.

Note: If a priest has to distribute Holy Communion during the Mass of a celebrant at the high altar, the following, according to different AA., is to be observed:

1. The celebrant shall see to it that he is as little disturbed as possible. From the *Sanctus* until after the Communion he moves from the middle of the altar a short distance to the gospel side (because of the book) and thus allows the priest room to open the tabernacle; the C. does not genuflect with him. During other parts of the Mass the C. pauses as soon as the other priest opens the tabernacle (in case he is in the midst of a prayer or other part of the text, he finishes this first), kneels on both knees in the direction of the tabernacle until after the other priest's

threefold *Domine non sum dignus*, then rises and continues the Mass. He pays no attention to other ceremonies, e. g., the blessing after distribution.

2. The priest who distributes Holy Communion should on his part take care to distract the C. as little as possible. Hence he may not remove the ciborium from the tabernacle immediately before Consecration. When he places the ciborium on the corporal, he puts it to the side, where the least inconvenience results.

3. *Salvo meliori iudicio*, the following might be proposed for churches where, because of the large attendance both at Mass and Holy Communion, such distribution is frequently unavoidable. Let the priest take the ciborium from the tabernacle and carry it to a side altar situated near-by. (This is surely done and is permitted during the exposition of the Blessed Sacrament at the high altar.) On this side altar are two lighted candles, a corporal unfolded, an ablution-vase, and a purificator. Here the priest performs what is necessary for the rite before and after the distribution of Holy Communion. After the distribution he returns the Blessed Sacrament to the tabernacle. If a suitable altar is lacking, a small table, properly prepared near the high altar, might be used instead.

B. HOLY COMMUNION OF THE SICK

1. PUBLIC ADMINISTRATION

The Blessed Sacrament is never taken to the sick in a corporal merely, but in a small ciborium or in a burse (with pyx). We shall consider the last case.

The priest washes his hands in the sacristy, puts on a surplice and white stole (if he is to administer Extreme Unction immediately after, a white stole with violet on the reverse side), and carries a small Ritual in his pocket. He goes to the altar (on which are two lighted candles) with burse and pyx, spreads the corporal, opens the tabernacle, genuflects, takes out the ciborium, opens the pyx and then the ciborium, and puts a number of Sacred Hosts (more than necessary, according to the *Rit.*

Rom.) into the pyx. If for some good reason or other (e. g., at night) it is deemed advisable to return home without any remaining Hosts, he puts into the pyx only the required number of Hosts. When he has placed the Hosts into the pyx, he closes it and the ciborium, purifies his fingers, returns the ciborium to the tabernacle, genuflects, closes the tabernacle, and puts the key in proper custody. Then he folds a corporal about the pyx in the usual way, places it in the burse with a purificator, and ties the burse carefully.

The priest now kneels at the edge of the platform, receives the humeral veil (in case he did not put it on previously), rises, genuflects, takes the burse and (if so arranged) places the cord about his neck, covers and holds the burse with the ends of the humeral veil, and proceeds on his way. At least one attendant with lantern and bell is required.

On the way to the sick the priest says the psalm *Miserere* and other psalms and hymns. Where a legitimate custom permits it, he may bless the adoring faithful with the Blessed Sacrament, but without words.

On entering the sick-room he says *Pax huic domui*, etc. He places the sick-call burse on the prepared table (on which are two lighted candles, holy water, and a glass with a little water), opens the burse, and places the corporal and the pyx containing the Blessed Sacrament on the table. He then genuflects (*genuflexus adorat* according to the *Rit. Rom.*) and, if convenient, takes off the veil. Then he turns to the sick person and sprinkles him and the

room with holy water while saying the antiphon *Asperges*, the first verse of the psalm *Miserere* with the *Gloria Patri*, and again the antiphon.

He now turns again to the Blessed Sacrament (or, if he has left the table on which the Blessed Sacrament reposes, he returns to it and genuflects) and recites the prayers from the Ritual. If the sick person wishes to confess, the priest now hears his confession, though it is preferable that this be taken care of beforehand (i. e., at some other time).

During the *Confiteor* the priest genuflects and opens the pyx; he places the purificator near-by. Then he genuflects again and, turning to the sick person, says the *Misereatur tui* (if more than one communicate, he uses *vestri*) and the *Indulgentiam*. After this he genuflects again, takes the Host in his right hand (the pyx in his left) and, holding the Host in sight of the sick person, recites the *Ecce Agnus Dei* and three times the *Domine, non sum dignus*, which the patient should quietly say at least once (*Rit. Rom.*). The formula *Accipe, frater* (*soror*), etc., for the Viaticum may be changed to *Corpus Domini*, etc., in succeeding Communions.

After the priest has placed the pyx with the remaining Hosts upon the table, he genuflects, rubs his fingers over the pyx, closes it, washes his fingers, and dries them with the purificator. If convenient, the water is thrown into the sacrarium; if the latter is lacking, into the fire (*Rit. Rom.*).¹ The priest

¹ The Ritual makes no mention of giving the water to the patient to drink. Wapelhorst (p. 282) says that this may be done; further, that it is also permissible to purify the fingers by means of a wet purificator.

now says *Dominus vobiscum* and the oration, receives the humeral veil, genuflects, places the pyx in the burse, turns to the sick person with the Blessed Sacrament and, without saying anything, blesses him (meanwhile the attendant ought to give a sign with the bell, lest the blessing, as may readily happen, be unnoticed by the patient in his weakness and by the others who are present).

Note: According to *Decr.* 3035 ad 8, there is no distinction between Communion to priests and to lay persons, but it is customary for priests to wear a white stole while receiving.

On the way back to the church the priest says the psalm *Laudate Dominum de caelis* and other prayers. In the church (*Rit. Rom.*) he places the Blessed Sacrament on the altar, genuflects, and, standing there, recites the *Panem de coelo*, etc. (with *Alleluia* during the Paschal season and the octave of Corpus Christi), *Dominus vobiscum*, and the *oratio de SS. Sacramento* with the short conclusion. Then he genuflects, turns (slightly sideways) to the people, and, wherever customary, announces the indulgences to be gained (it suffices to say: "All who have accompanied the Blessed Sacrament gain the indulgences granted for this act of devotion"). The priest now genuflects and in the usual way gives the blessing with the Blessed Sacrament, without any words. Where custom has it, the *Tantum ergo* (cf. *Ephem. Liturg.*, 1916, 737) may be sung in church, and the rest of the ceremony follows as at Benediction.

The Blessed Sacrament is returned to the taber-

nacle, and at the next Mass the Sacred Hosts left over are placed in the ciborium and the pyx purified.

Note: If no Sacred Host remains, the priest may either carry back the pyx unpurified and place it thus in the tabernacle (until the next Mass), or he may observe the following method in the sick-room: He purifies the pyx with his dry fingers over the vase of water, washes them in this, dries them with the purificator, closes the pyx, and puts it into the burse. He then says *Dominus vobiscum* and the prayer *Domine sancte*, turns to the patient, and gives him with his hand the ordinary blessing, using the words *Benedictio Dei*, etc. He may then put off the stole and surplice and return home privately.

2. ADMINISTRATION IN A HOSPITAL OR INFIRMARY

a. If the patients' rooms are so near to the chapel that they may see the altar or at least hear the priest, Holy Communion may be given to them either during or outside of Mass in the following way. The priest says at the altar the *Misereatur vestri*, *Indulgentiam*, *Ecce Agnus Dei*, and *Domine, non sum dignus* as usual; and then, accompanied by two Ac. with candles, under a small canopy (umbrella), he gives the various patients Holy Communion (*Decr.* 2672; 3322). Having returned to the altar after distributing Holy Communion outside of Mass, he says *O sacrum convivium*, etc., places the Blessed Sacrament in the tabernacle, and with his hand gives the blessing as usual.

b. When Holy Communion is to be distributed to a number of sick persons who dwell in the same house or are patients in the same hospital, but who occupy separate rooms, the priest or deacon who administers the Sacrament shall say in the first room

only all the prayers prescribed by the *Rit. Rom.* (tit. IV, c. 4) before the Communion of the sick. In each of the other rooms he shall say *Misereatur tui*, etc., *Indulgentiam*, etc., *Ecce Agnus Dei*, etc., and (once only) *Domine, non sum dignus*, etc., followed by *Accipe, frater (soror)*, etc., or *Corpus Domini*, etc. In the last room he shall add the *Dominus vobiscum* and the prayer *Domine sancte*, to be said in the plural number. Then he shall give the blessing with the Blessed Sacrament and, on his return to the church or chapel, shall say the other prescribed prayers (*S.R.C.*, January 9, 1929).

3. PRIVATE ADMINISTRATION

a. The new Canon Law (can. 847) merely states: *Ad infirmos publice Sacra Communio deferatur nisi justa et rationabilis causa aliud suadeat*. However, in many places (especially in the United States) the possible irreverence which might be shown if the Blessed Sacrament were carried publicly in the streets makes the private rite almost imperative.

When Holy Communion is taken privately to the sick, the Blessed Sacrament is carried secretly; the server does not carry a light, nor does he ring the bell in passing through the streets. The procedure in taking the Blessed Sacrament from the tabernacle is the same as described above (p. 356), except that the priest does not receive the humeral veil. Should he wish to change to civilian clothes, he may place the burse in the tabernacle until such time as he is ready to go. The Roman Ritual prescribes the following points:

- 1) The priest must wear at least the stole under his coat (not in his pocket).
- 2) He places the pyx in a burse containing a corporal and purificator, and hangs the burse by means of a cord about his neck and under his coat.
- 3) He should be accompanied by at least one server (without cassock).
- 4) Arrived at his destination, he puts on a cassock and surplice if he did not do so at the beginning.
 - b. It is quite commendable and advisable for the priest either to take the articles necessary for the administration of the Sacrament with him in a valise or to send them beforehand (Second Plenary Council of Baltimore, 1866). Among these articles might be mentioned a cassock, a surplice, holy water, a white cloth to cover the table, two small candlesticks with wax candles, and a crucifix.
 - c. The priest will take care to compensate for what is lacking in external solemnity by interior devotion, and to observe as well as possible that exterior reverence which is due to Christ truly present (*Lit. Encycl. S.C. de Propag. Fide*, February 23, 1859).
 - d. At the house, all the prescriptions of the Roman Ritual are carried out as described above, p. 357.
 - e. After administering Holy Communion to the sick, the priest is to carry the pyx back to the church as soon as possible and place it in the tabernacle until it is purified, or he does as mentioned above, p. 360, Note.

IV. Penance

1. *Superpelliceo et stola violacei coloris utatur, prout tempus vel locorum feret consuetudo* (*Rit. Rom.*, tit. III, c. 1, n. 10). In many localities the surplice and violet stole are prescribed by diocesan regulation.
2. As regards holding the palm of the hand towards the penitent while the hand is raised during the absolution, it is worthy of note that it is not demanded by the Ritual, and furthermore, that to hold the hand in this position would, if many confessions are to be heard, induce great fatigue.

APPENDIX

GENERAL ABSOLUTION FOR THE SECULAR TERTIARIES

(Papal Blessing with Plenary Indulgence)

1. **Public Ceremony:** If the spiritual director is absent, any priest approved for hearing confessions may give the general absolution to the assembled tertiaries, and this with the definite formula prescribed by the *Rit. Rom.*, tit. VIII, c. 33, II (not with the one used for the regulars themselves). The priest, vested in surplice and violet stole, proceeds to the foot of the altar and, kneeling on the lowest step, says the preliminary prayers. During the *Confiteor* he ascends to the platform and, turning to the people—as he does in giving Holy Communion—recites the *Misereatur* and *Indulgentiam* and the absolution proper.
2. **Private Ceremony:** If the general absolution is to be given in the confessional after the sacramental absolution, the priest starts with *Dominus noster Jesus Christus* and

says the rest as far as the conclusion in the singular. If, however, circumstances forbid the recitation of the entire formula, the priest, according to the *Rit. Rom.*, Appendix, merely says: *Auctoritate a Summis Pontificibus mihi concessa, plenariam omnium peccatorum tuorum indulgentiam tibi impertior. In nomine Patris et Filii et Spiritus Sancti. Amen.*

V. Extreme Unction

A. PREPARATIONS

1. If Extreme Unction is to be administered immediately after the holy Viaticum,¹ the priest, after administering the latter, puts on a violet stole instead of the white one (or, if the stole is white on one side and violet on the other, he reverses it).

2. If, however, it is not administered immediately after holy Viaticum, the priest wears the violet stole and, if required or customary, the surplice also. The accompanying server in this case appears in becoming civil dress.

3. The holy oil is enclosed in a case, which, fastened to a cord hanging about his neck, the priest carries upon his breast (i. e., in his inside pocket); if he takes both the oil and holy Viaticum with him, he is to carry them separately.

Note: Care of the holy oils: According to Canon Law (can. 735), the pastor is to obtain the holy oils from his Ordinary and carefully keep them in a secure and befitting safe in the church (not in the house, except in case of necessity or for some other reasonable cause and with the permission of the Ordinary). In the church the holy oils must not be kept in the tabernacle of the Blessed Sacrament (cf. can. 1269, § 2: *Tabernaculum . . . sit ab omni alia re vacuum*).

¹ For the administration of Holy Communion (Viaticum) to the sick, cf. pp. 356, sqq.

4. In the sick-room there is to be a table covered with a white cloth; upon it, holy water, a wax candle lighted, a crucifix (or the priest brings the latter with him), six pellets of cotton, crumbs of bread or salt, and water for the priest to wash his hands.

B. THE RITE

Besides the particulars prescribed by the Ritual, the following is to be noted:

1. The priest says all the prayers facing the sick person (*Misereatur tui*, etc). The *Confiteor* may be said in Latin or in the vernacular.

2. During the prayer *In nomine Patris . . . extinguatur*, etc., the priest extends his right hand over the head of the sick person and holds it thus extended during the whole prayer (except for the sign of the cross at the beginning of the prayer): *Rit. Rom.*, tit. V, c. 2, n. 7.

3. As regards the anointings, the prescriptions of Canon Law are to be carefully observed.

Canon 947, § 1. *Uctiones . . . accurate peragantur: in casu autem necessitatis sufficit unica unctio in uno sensu seu rectius in fronte, cum praescripta forma breviori,¹ salva obligatione singulas unctiones supplendi, cessante periculo.*

§ 2. *Unctio renum semper omittatur.* (Hence it is no longer mentioned in the Ritual.)

¹ According to the *Rit. Rom.*, tit. V, c. 1, n. 21, the form prescribed in this case is: *Per istam sanctam Uctionem indulgeat tibi Dominus quidquid deliquisti. Amen.*

If afterwards the sick person continues to live, the unctions for all the senses must be supplied, and this with their respective formulas; similarly in regard to the prayers beginning with *In nomine Patris*, etc. (*ibid.*, c. 2, n. 6).

§ 3. *Unctio pedum ex qualibet rationabili causa omitti potest.*

§ 4. *Extra casum gravis necessitatis unctiones ipsa ministri manu nulloque adhibito instrumento fiant.*

4. The anointing itself is made in the form of a cross with the thumb of the right hand, which is to be dipped anew into the oil for each sense (not, however, for each organ of the same sense). The Ritual prescribes that this be done first on the right and then on the left closed eyelid, on the lobe of the right and left ear, on the right and left nostril, on the closed mouth, on the right and left hand (on the palm, except in the case of a priest, when the back of the hand is anointed), on the right and left foot (either the upper part of the foot or the sole).

5. In the cases where there are two organs for one sense, the words of the form are distributed between both unctions; the priest may wipe the anointed part immediately after the first unction (especially in the case of the lobe of the right ear: O'Kane; Hartmann). He takes a fresh pellet of cotton for each sense. An assistant deacon may wipe the parts after they have been anointed.

6. The word *Amen* after the form may commendably be pronounced by the sick person and by the bystanders (Aertnys, *et al.*). However, when using the brief form, the priest himself says *Amen*.

7. On finishing the unctions the priest rubs his thumb with salt or crumbs of bread and washes his hands. The pellets of cotton and the salt (crumbs of bread) may be thrown into the fire immediately.

8. If Extreme Unction is to be administered to several persons at the same time, the priest extends to each patient the crucifix to kiss (before the *Asperges*: *Rit. Rom.*, *ibid.*, c. 2, n. 4) and says the prayers before and after the anointings in the plural, but the unctions themselves are applied to each separately (*ibid.*, c. 1, n. 22).

9. In case of a very contagious disease the priest is to provide himself with a special oil-stock, thoroughly dip a pellet of cotton into the oil (or use a fresh one for each sense), and then anoint as usual.

APPENDIX

GENERAL ABSOLUTION IN ARTICULO MORTIS

(Plenary Indulgence for the Dying)

1. The pastor or any other priest who assists the sick person may impart the general absolution *in articulo mortis* (C.I.C., can. 468, § 2).
2. It may and should be given as soon as the Last Sacraments have been administered. Its efficacy, however, i. e., the gaining of the plenary indulgence, is realized only at the moment of death.
3. If the general absolution follows immediately after Holy Viaticum or Extreme Unction, the words *Pax huic domui* and *Asperges*, etc., are not repeated, but the *Confiteor* is repeated, because it belongs to the rite; only in case of necessity may it be omitted.

VI. Matrimony

A. THE RITE

The priest, wearing the vestments for Mass (except the maniple) or, if Mass is not to follow, a surplice and white stole, stands at the center of the altar, facing the bride and groom; an acolyte with holy water is at his left. The couple kneel before him on the steps, the groom at the right hand of the bride. The witnesses stand at the foot of the altar. After a few words of appropriate instruction, the priest proceeds with the ceremony as given in the Ritual. The ceremony concluded, the Mass follows. (The bride and groom alone return to the altar for the nuptial blessing, i. e., the prayers after the *Pater noster* and before the blessing at the end of Mass, kneeling during them as before.)

B. THE NUPTIAL BLESSING

The following points should be noted with regard to the nuptial blessing:

1. For the simple blessing, imparted outside of Mass (but only by special indult), the ritual of the diocese is to be followed.

2. *The Benedictio Sollemnis*, given during Mass, belongs to the solemnity and not to the essence of the sacrament, and therefore follows after the

*Ritus Celebrandi Matrimonium.*¹ It must not be given:

- a. if both contracting parties are not present;
- b. if one of the parties has previously received the blessing (if custom so has it, the man, but not the woman, may receive the blessing again, though it had been received before);
- c. at a mixed marriage (C.I.C., can. 1102);
- d. during the forbidden seasons, i. e. (according to C.I.C. can. 1108, § 2), from the beginning of Advent to Christmas Day inclusive, and from Ash Wednesday to Easter Sunday inclusive; but the Bishop (*ibid.*, § 3) "for some reasonable cause" may allow the nuptial blessing during the forbidden times, but "with adherence to the liturgical prescriptions" (cf. below, C), and "with an admonition to the bridal pair to avoid excessive festivities".

C. THE NUPTIAL MASS

The Mass *Pro Sponso et Sponsa*, or the addition of the oration of this Mass, is forbidden as often as the solemn blessing is forbidden (cf. above, B.). Besides, the following rules are in force concerning the Mass *Pro Sponso et Sponsa*:

1. It is prohibited:
 - a. on Sundays and holy days of obligation (even those now suppressed);

¹ If the wedding-ring is broken or lost, a new ring (cf. De Herdt) may be blessed according to the same formula as that used in the nuptial ceremony, or it may be blessed along with the ring at another wedding (the plural number being then used).

- b. on feasts of the first and second class;
- c. on the vigils of Epiphany and Pentecost;
- d. during the octave of Epiphany, Easter, Pentecost, and Corpus Christi;
- e. on All Souls' Day;
- f. in parish churches on Rogation Days if there is a procession and only one Mass.

2. On these prohibited days excepting All Souls' Day, the Mass of the day is said with the commemoration *pro sponso et sponsa* and this always *sub una conclusione* with the first oration even on feasts of the first class (*Rubr. nov.*). Nor are any of the other commemorations omitted on this account. The prayers for the bride and bridegroom occurring after the *Pater noster* and before the blessing at the end of Mass are said as at the ordinary nuptial Mass (*Decr.* 4269 ad 6).

3. The prayer before the blessing of the Mass (after the *Benedicamus Domino* or *Ite Missa est*) is said by the priest on the epistle side of the altar.

4. Several bridal couples may be blessed at one Mass; nothing is changed as regards the prayers.

5. The nuptial Mass with the nuptial blessing may be celebrated even if the bride and bridegroom do not receive Holy Communion. It is the Church's wish that the nuptial blessing be supplied later on at a nuptial Mass in case it could not be given at the wedding (can. 1101 § 1).

6. The nuptial Mass is considered a *Missa votiva privata* even though sung (*cantata* or *sollemnis*). It has, therefore, the *ritus simplex*: no *Gloria*, no

Credo, and three orations. On a *festum duplex*, however, it has only the commemoration of the feast. The *tonus ferialis* is used.

7. The priest is not obliged to apply the Mass for the bridal pair if no stipend is given for the purpose.

8. Finally, attention is called to the commemorations treated according to the new rubrics on p. 13. When, e. g., on the feast of St. Peter in Chains, August 1, a high Mass of the feast and a nuptial Mass are sung, in the first the commemorations of St. Paul and of the Macchabees are made, in the second only the *orationes de tempore* are added (i. e., 2 or. *A cunctis*, 3 or. *ad libitum*); in the first, *Praef. Apostolorum*, in the second, *Praef. communis*. Or on the same feast two nuptial Masses may be sung: in which case the first commemorates St. Peter, St. Paul, and the Macchabees, while the second takes only the *orationes de tempore*; in the first *Praef. Apostolorum*, in the second, *Praef. communis*; in the first the last Gospel is that of the feast, in the second, that of St. John.

Note: In churching women, the new Ritual (tit. VII, c. 3, n. 2) indicates in detail that the priest is to put the left end of the stole into the hand of the woman (*ibid.*, n. 4) and that the sprinkling with holy water is not done in the form of a cross.

VII. Blessings (Sacramentals)

1. According to *Decr.* 3784 ad 1, the priest always wears the surplice and stole at the administration of sacramentals in churches.

The stole is, according to the *Rit. Rom.*, to be of the color proper to the day, unless some other color is indicated. According to Gavanti, this rubric is not of precept, and in the case of those blessings which contain an exorcism, the priest wears a violet stole; otherwise, of that color which is conformable to the mystery or to the class of the Saint. Hence, e. g., a red stole is used at the blessing of St. Blase, a white one when blessing St. Ignatius water.

Note: The formula for the blessing of St. Blase (February 3), according to the latest edition of the *Rituale Romanum*, is as follows: *Per intercessionem Sancti Blasii Episcopi et Martyris liberet te Deus a malo gutturis et a quolibet alio malo. In nomine Patris, et Filii, et Spiritus Sancti. Amen.*

At more private blessings, such namely as do not take place in church, the stole is sufficient (e. g., when St. Ignatius water is blessed at the homes of the sick).

The priest stands, and the biretta is not worn, during the blessings (*Rit. Rom.*).

2. In the case of those blessings for which the Ritual assigns no formula, the sign of the cross is made over the object to be blessed and the follow-

ing words spoken: *In nomine Patris et Filii et Spiritus Sancti. Amen.* It is then sprinkled with holy water. Candles are not lighted during the ceremony. The *Benedictio ad Omnia* of the *Rit. Rom.* may also be used. It runs as follows:

Adiutorium nostrum in nomine Domini.—Qui fecit coelum et terram.

Dominus vobiscum.—Et cum spiritu tuo.

Oremus: Deus, cuius verbo sanctificantur omnia, benedictionem tuam effunde super creaturam istam (creaturas istas): et praesta, ut quisquis ea (eis) secundum legem et voluntatem tuam cum gratiarum actione usus fuerit, per invocationem sanctissimi nominis tui, corporis sanitatem et animae tutelam, te auctore, percipiat. Per Christum Dominum nostrum. Amen.

Thereupon the object is sprinkled with holy water.

3. The object to be blessed is sprinkled once. The new *Rit Rom.* nowhere indicates that either in this connection or, e. g., in the blessing of the wedding ring, the sprinkling should be done in the form of a cross.

4. According to Canon Law (can. 1304), the following may bless vestments and other articles necessary for the divine service:

a. The pastor may perform the blessings for all churches and chapels within the limits of his parish; the rector of a church may do so for his church.

b. Superiors of religious orders (even local superiors) and priests of their order delegated by them may perform the blessings in the case of their own churches and chapels, as well as for the churches of religious women under their jurisdiction.

Note: 1. Were a priest to perform a reserved blessing without faculties, the blessing would be valid but not licit (can. 1147, § 3).

2. For these blessings, only the formulas of the *Rit. Rom.* are to be used (not those of the *Pontificale*).

3. The *Benedictio Sacerdotalium Indumentorum in Genere* includes the chasuble, stole, maniple, alb, amice (which without any doubt have to be blessed), cincture (which very probably has to be blessed), and other vestments, as the cope, dalmatic, tunic, surplice (which are quite properly blessed); the *Benedictio Corporalium* may be used for the blessing of the pall also; the *Benedictio Linteamentorum Altaris* is used only in the blessing of altar-cloths. (Purificators, chalice-veils, and burses are not blessed: *Decr.* 2572 ad 2.)

4. Only a cleric in Major Orders may wash the purificators, palls, and corporals which have been used at Mass (can. 1306, § 2). Before they are washed, only clerics and sacristans (religious or lay) may touch them. The same rule holds for the chalice and paten (can. 1306, § 1). Palls and corporals which were not used at Mass, but for some other purpose, do not come under this rule.

5. Of the sacred vessels, the chalice and paten must be consecrated. (Consecrations are ordinarily reserved to bishops: can. 1147, § 1.) The tabernacle must be blessed (*Decr.* 435 ad 4); the formula is to be found among the *Benedictiones reservatae* in the *Rit. Rom.*, tit. VIII, c. 23. It is, to say the least, very proper to bless the ciborium and lunula; the formula is the same as for the blessing of the tabernacle.

Note: Concerning the use of the stole in general, the following points are to be observed:

1. Besides being prescribed at Mass, it is prescribed on the following occasions:

a. in the administration of the Sacraments and sacramentals (cf. above, p. 373; however, in the case of the Sacrament of Penance, the rule of the Roman Ritual is to remain unchanged: cf. above, p. 363; so, too, in the performance of the funeral rite);

b. during a sermon, if such is the custom, but never during a funeral oration: *Decr.* 2888 (the color of the stole is to correspond to the Office of the day, at least when the

sermon is preached at some liturgical function; hence, e. g., on the feast of St. Joseph occurring during Holy Week, the violet stole must be worn during the sermon preached at the high Mass: *Decr.* 3764 ad 13);

c. as often as a priest or deacon touches a sacred vessel containing the Blessed Sacrament, or receives Holy Communion.

2. The stole may be worn by the following:

a. the priest who officiates at the Office of the Dead (*Decr.* 3029 ad 4 et 5);

b. the directors of confraternities who officiate at processions and funerals (*Decr.* 2763); *a fortiori*, a parish priest;

c. priests who assist at the adoration of the Blessed Sacrament exposed (cf. *Comment. in Instr. Clem.*, § 9, n. 8), a general and beautiful custom;

d. the priest who assists a newly ordained at his first Mass; he wears it either during the entire Mass or, if custom so has it, from the Canon until after the Communion (*Decr.* 3515 ad 7; cf. p. 418, Appendix III).

Part Five

The Divine Office

I. The Divisions of the Breviary

The Roman Breviary consists either of one volume (*totum*) or, more usually, of four volumes (*Pars Hiemalis, Verna, Aestiva, Autumnalis*). The construction of the individual volumes is the same; each divided into six sections.

1. The *Ordinarium Officii Divini* contains the unchanging elements, as well as instructions regarding the recitation of the Office. (A table indicating the structure of the Office and the sections in which the various parts are to be found is given below, p. 407.)

2. The *Psalterium* contains the 150 psalms, divided among the several days of the week.

Note: In most of the new breviaries, parts of the Office which properly belong in the *Ordinarium* are (for convenience) repeated or at least indicated in the *Psalterium*. In the following pages this is supposed.

3. The *Proprium de Tempore* contains the lessons and responsories proper to every week-day of the year, and all the lessons and other variable parts for Sundays and the movable feasts of the ecclesiastical year.

4. The *Proprium Sanctorum* contains the parts

proper to the immovable feasts celebrated by the universal Church.

5. The *Commune Sanctorum* contains the Offices common to the various classes of feasts, namely: *Vigilia Apostolorum; Commune Apostolorum, Evangelistarum, unius Martyris, plurimorum Martyrum* (two are sufficient), *Confessoris Pontificis, Doctorum, Confessoris non Pontificis, Abbatum, Virginum, non Virginum, Dedicationis Ecclesiae, Festorum B. Mariae Virginis; Officium S. Mariae in Sabbato; Officium Defunctorum.*

Various prayers follow.

6. The *Proprium Dioceseos N. (or Ordinis N.)* contains the parts proper to certain feasts which are not celebrated in the universal Church, but only in a given diocese (or Order); it corresponds to the *Proprium Sanctorum.*

II. The Various Offices

A. GENERAL REMARKS

1. THE DIVISIONS OF AN OFFICE

Every Office has been divided by the Church to correspond to the different times of the day, according to the words of the Psalmist: *Septies in die laudem dixi tibi* (Ps. 118, 164). The seven times or hours of the days are as follows: Matins and Lauds (forming together the *Officium nocturnum*), Prime, Terce, Sext, None (the four "Little Hours"), Vespers, and Compline. The sequence of parts in the individual hours will be found in the table below (p. 407; cf. also loose leaf). These seven hours are recited¹ each day according to the directions contained in the directory (Calendar, *Ordo Divini Officii Recitandi Missasque Celebrandi*).

2. THE CLASSIFICATION OF OFFICES

The Office of any given day is either an *Officium de tempore*, styled *de ea* (sc., *Dominica, feria,*

¹ Clerics in Sacred Orders who recite the entire Divine Office of a day (at one time or at intervals) before the Blessed Sacrament (exposed for public adoration or enclosed in the tabernacle) may, on the usual conditions, gain a plenary indulgence (*S. Poenit. Apost.*, October 23, 1930; A.A.S., XXII, 493). By a decree of December 5, 1930 (A.A.S., XXIII, 23), this favor was extended to all religious communities of women who are obliged by their rule to recite the Divine Office.

vigilia) or *de eo* (sc., *Sabbato*), or an *Officium de festo*. The feast may be a *festum duplex* (*primae classis, secundae classis, maius, minus*), *semiduplex*, or *simplex*. The simple term *duplex* used without a modifier means a *festum duplex minus*.

The *Officium de tempore* is either a Sunday Office or a ferial Office. The *Officium de festo* may be the Office of a preferred feast, of an ordinary feast with nine lessons, or of a simple feast.

Certain feasts of the first and second class have an extended celebration called an octave. The Office during the octave (*infra octavam*), whenever it occurs, has the rank of a *festum semiduplex*. The octave-day of a first-class feast has the rank of a *festum duplex maius*; of a second-class feast, that of a *festum simplex*.

Note: 1. Octaves are divided into privileged, common, and simple octaves.

2. The privileged octaves are further divided into those of:

- a. the first class (Easter, Pentecost);
- b. the second class (Epiphany, Corpus Christi);
- c. the third class (Christmas, Ascension, the Sacred Heart).

3. Further details regarding these octaves may be found at the beginning of each volume of the Breviary.

3. OCCURRENCE AND CONCURRENCE

It frequently happens that two Offices or feasts (e. g., an *Officium de tempore* and an *Officium de festo*) occur on the same day (e. g., a feast falls on Sunday). This is a case of "Occurrence". When two Offices following one upon another are joined in Vespers, as happens almost every day, we have a

case of "Concurrence". It is therefore important to know the content of the various Offices in themselves, as well as the rules to be followed when they coincide (*regulae occurrentiae et concurrentiae*).

Note: Detailed directions for both cases will be found in the tables given at the beginning of each volume of the Breviary (*Si Occurrit Eodem Die* and *Quando Concurrit*). Important details are noted below.

a. The Content of the Various Offices:

1. Every Office } Matins and Lauds, and the four Little
has at least } Hours.
2. *Festa dupl., semid., the Sunday Office, have* } First Vespers, Compline, Matins and Lauds, the Little Hours, Second Vespers, and Compline.
3. *Festa simpl. and Off. S.M. in Sabb. have only* } First Vespers, Compline, Matins and Lauds, and the Little Hours.
4. Vigils (excepting Epiphany and Pentecost) have only } Matins and Lauds, and the Little Hours.
5. The ferial Office has } Matins and Lauds, the Little Hours, Second Vespers, and Compline (cf. p. 389).
6. Days *infra oct.* have all the hours that a *festum semid.* has.

b. **Rules for Occurrence.** According to the *Motu proprio*, "*Abhinc duos annos*", of October 23, 1913:

1) No feast of the universal Church except those of the first and second class may be either permanently or accidentally (in an individual case) transferred.

2) Feasts of the first and second class are transferred to the next unimpeded day. The following days are considered as impeded: every Sunday,

every other feast of the first and second class, and every day that excludes a feast of the first or second class (e. g., Ash Wednesday).

3) The *festi duplicia* (*maiora* and *minora*) and *semiduplicia* celebrated in the universal Church may not be transferred (according to the general rule laid down above); hence on impeded days they are usually commemorated, and the historical lessons of the impeded feast become the ninth lesson of the day's Office. Such an impeded feast is called a *festum simpliciatum*.

Exceptions: 1. All commemorations are omitted on a first-class feast of Our Lord celebrated in the universal Church (e. g., Corpus Christi).

2. On all other first-class feasts (e. g., Dedication of the Cathedral) any feast occurring on that day is commemorated in Lauds only, and the ninth lesson of the commemorated feast is omitted.

4) *Festi duplicia* and *semiduplicia* of individual dioceses and Orders are commemorated when they are accidentally impeded; in case they are permanently impeded in the entire diocese or Order, they are transferred to the next unimpeded day. In case the feast is impeded only in certain localities of the diocese, the rule laid down in 3) above is to be followed.

c. **Rules for Concurrence.** Since Vespers are said but once each day (except on the feast of All Saints, when the Vespers of All Souls must be added to the Second Vespers of the feast), the concurring Vespers (Second Vespers of the preceding day and First Vespers of the succeeding feast) are either combined (*Vesp. a cap. sequentis, commemor. prae-*

ced.), or one is omitted altogether, or at most commemorated (*In Vesp. commemor. sequentis, or Vesp. sequentis, commemor. praeced.*). The *Ordo* will indicate in individual cases the method of procedure, according to the rules laid down in the table *Quando Concurrit*.

B. THE OFFICE OF PREFERRED FEASTS

(Sometimes called an "A" Office)

The following feasts of the ecclesiastical year are called preferred feasts:

1. all feasts of Our Lord;
2. all feasts of the Blessed Virgin;
3. all feasts of the Holy Angels;
4. the feasts of St. John the Baptist;
5. the feasts of St. Joseph;
6. all feasts of the Holy Apostles;
7. all other feasts of the first and second class;
8. all the days during any one of the seven privileged octaves (provided the Office of the octave is to be said);
9. the Sundays within the octaves of Christmas, Epiphany, Ascension, Corpus Christi, and the feast of the Sacred Heart, when the Sunday Office is said;
10. the vigils of Pentecost and Christmas (the latter beginning with Lauds);
11. the vigil of Epiphany, and the Friday before Pentecost, when their Offices are said;
12. certain minor feasts, such as that of St. Peter in Chains, St. Barnabas, the Beheading of St. John the Baptist, and every feast of the Dedication of a

Church, since the latter is considered a feast of Our Lord (*Rubr. nov.*, IX, 1).

Rule: The psalms of Lauds (Schema I), all of Prime except the antiphon and *lectio brevis*, the hymn and psalms of Terce, Sext, and None, and all of Compline, are taken from the *Psalterium* for Sunday. The rest of the Office is taken from the *Proprium Sanctorum* (or *Proprium de Tempore* in the case of movable feasts), or, if not given there, from the *Commune Sanctorum* (or *Ordinarium*).

Note: The last three days of Holy Week have the entire Office given in the *Proprium de Tempore*, except the psalms of Lauds, which are taken from Schema II of the corresponding *feria* in the *Psalterium*.

C. THE OFFICE OF THE ORDINARY FEAST WITH NINE LESSONS

(Sometimes called a "B" Office)

All other feasts above the rank of a *festum simplex* fall into the class of the ordinary feast with nine lessons. They are:

1. all *festa duplicia* (*maiora* and *minora*) and *semiduplicia* not mentioned above;

2. the days *infra octavam communem*, including the *dies octava* itself. (For details regarding the latter, cf. p. 400, n. 7, and p. 414.)

Rule: All psalms with their antiphons and the versicles proper to the nocturns, the hymns of the Little Hours, all of Prime (except the *lectio brevis*), and all of Compline, are taken from the corresponding *feria* in the *Psalterium*. (Schema I is used if two are given.) The lessons of the first nocturn with

the responsories are taken from the *Proprium de Tempore*; the rest of the Office from the *Proprium Sanctorum*, or, if not given there, from the *Commune Sanctorum* (or *Ordinarium*).

Exceptions:

1. When proper antiphons and versicles before the lessons are given in the *Proprium Sanctorum*, these are to be used; the psalms are then taken not from the corresponding *feria*, but from the *Proprium Sanctorum* likewise, if given there; otherwise from the *Commune Sanctorum*. This holds, however, only for the hour in question; in the other hours, the antiphons and psalms of the *feria* are again to be used.

Thus, e. g., the feast of St. Cecilia, November 22, has its own antiphons for Matins and Lauds; hence for these hours the psalms will be taken from the feast itself (not from the *feria*). The feast of the Martyrs SS. John and Paul, June 26, has proper antiphons for Lauds only; hence in Matins, the Little Hours, and Compline, the psalms of the *feria* are said. But in Lauds and Second Vespers (in which the antiphons of Lauds are repeated) the psalms are to be taken from the *Commune plurimorum Martyrum*.

2. In the following cases the lessons of the first nocturn are not taken from the *Proprium de Tempore* (usually called *scriptura occurrens*), but from the *Proprium* or *Commune Sanctorum* (as in the case of preferred feasts, and usually, unless other directions are given, from the *Commune primo loco*):

- a. when a feast (e. g., St. Martin, November 11) has its own responsories;
- b. when a feast has its own proper lessons, not

those of the *Commune* (e. g., St. Leo, April 11);

c. when there is no *scriptura occurrens* for the day (e. g., on Ember Days). If, however, the *scriptura occurrens* of the day immediately preceding or following the Ember Day is supplanted by proper lessons, such supplanted *scriptura occurrens* must be read for the feast that occurs on the Ember Day. (The *Ordo* will always note such occasions.)

3. Whenever the lessons are from the *Commune*, the responsories are also from the *Commune* unless the feast has its own proper responsories.

Note: On *festa semiduplex* the *suffragium* is said in Lauds and Vespers, and the *preces dominicales* (also called *minores*) are added in Prime and Compline. Both are omitted whenever a *festum duplex* or an octave is commemorated; the *suffragium* alone is omitted from the beginning of Advent to the octave-day of the Epiphany and during Passiontide, and is supplanted by the *commemoratio de cruce* during Eastertide (cf. p. 398).

D. THE OFFICE OF FEASTS WITH THREE LESSONS

The Office of a *festum simplex* (including the *Officium S. Mariae in Sabbato*, which is properly a *festum simplex* of the Blessed Virgin) has only three lessons.

Rule: It is the same as the Office of the Feast with nine lessons (above—"B" Office), with the following exceptions:

1. In First Vespers and in Lauds the *suffragium* is said; in Compline and Prime, the *preces dominicales*.

2. In Matins:

a. The nine psalms of the three nocturns with their antiphons are said continuously (omitting the versicles of the first and second nocturns) down to the versicle of the third nocturn inclusive.

b. The first and second lessons, with their corresponding responsories, are from the *scriptura occurrens*; at the end of the responsory of the second lesson the *Gloria Patri* is said.

c. The third lesson is that of the feast; after it the *Te Deum* is said (even during the time after Septuagesima).

3. Since the Office ends with None, it is not commemorated in First Vespers of the following day.

4. In addition, the following should be noted with regard to the *Officium de S. Maria in Sabbato*:

a. This Office is said on Saturdays (except during Advent, Lent, and on Ember Days) on which no *festum duplex* or *semiduplex*, *dies infra octavam*, vigil, or *Dominica anticipata* is celebrated.

b. The variable form of the *suffragium* is used in Vespers and Lauds.

c. The hymn in all the hours has the conclusion *Jesu, tibi sit gloria*.

d. The absolution and blessings are proper.

e. The third lesson is said as given in the Breviary for the respective month.

E. THE SUNDAY OFFICE

On Sunday, since it is "the Lord's Day", only feasts of first and second class and feasts of Our Lord (of lower rank) may be celebrated. On Sun-

days on which no such feasts are celebrated the Sunday Office is said. It always has the rank of a *festum semiduplex* (except Low Sunday).

Rule: Everything is recited as given in the *Psalterium* for Sunday (or *Ordinarium*) except those parts which are found in the *Proprium de Tempore*.

The following details should be noted:

1. The Sunday Office always has complete First and Second Vespers unless a feast of the first or second class (or on an ordinary Sunday a minor feast of Our Lord) precedes or follows.

First Vespers are taken from the *Psalterium* for Saturday, but during Advent the antiphons of First Vespers are taken from Sunday Lauds. The *suffragium* (except from the beginning of Advent to the octave-day of Epiphany and during Passiontide) is said unless a *festum duplex* or an octave is commemorated. During Eastertide the *commemoratio de cruce* replaces the *suffragium*.

2. Compline (after First Vespers) is taken from the *Psalterium* for Saturday; *preces dominicales* are said (also during Advent and Passiontide) unless a *festum duplex* or an octave was commemorated in Vespers.

3. In Matins the change in the *Invitatorium* (*Adoremus Dominum* and *Dominum qui*) and of the hymn for the Sundays *per annum* is to be noted. (The ninth lesson of such feasts as are commemorated is never read.)

4. In Lauds, the psalms for the Sundays from Septuagesima to Palm Sunday are those of Schema II. The *suffragium* is said as in First Vespers.

5. In Prime, during Advent the antiphon is taken from Lauds (first antiphon). From Septuagesima to Palm Sunday, instead of *Confitemini*, the first two psalms of Schema I of Lauds (*Dominus regnavit* and *Jubilate*) are said.

The *Symbolum Athanasianum* (*Quicumque*) is said on the ordinary Sundays after Epiphany and Pentecost (i. e., only on "Green Sundays") unless a *festum duplex* or an octave has been commemorated in Lauds.

Preces dominicales are said as above in Compline.

6. In Terce, Sext, and None, during Advent, the antiphons are the second, third, and fifth of Lauds respectively.

7. In Second Vespers (during Advent there are proper antiphons) the *suffragium* is said as in First Vespers.

8. In Sunday Compline the *preces dominicales* are said as above.

Note: The Office of the anticipated Sunday has all the privileges of a Sunday proper. The Breviary gives detailed instructions for such an Office before the Saturday of the first week after Epiphany, and again before the twenty-third Sunday after Pentecost.

F. THE OFFICE OF FERIAE AND VIGILS

Feriae are divided into:

1. *feriae majores*:
 - a. *privilegiatae* (Ash Wednesday and the first three days of Holy Week);
 - b. *non-privilegiatae* (week-days of Advent and Lent, the September Ember Days, and Rogation Monday);

2. *feriae minores* (ordinary week-days).

Vigils are divided into:

1. privileged vigils:

a. of the first class (Christmas and Pentecost);

b. of the second class (Epiphany, which enjoys the privileges of Sunday in regard to occurrence and concurrence);

2. common vigils (all others, including that of the Ascension).

The ferial Office is said on the *feriae majores privilegiatae* (i. e., they yield to no feast), on the *feriae majores non-privilegiatae* and common vigils when no feast above the rank of *simplex* occurs, and on those *feriae minores* on which no feast occurs.

Note: The Office for privileged vigils was indicated under preferred feasts.

Rule: Everything is recited as given in the *Psalterium* for the current *feria* (or *Ordinarium*), except those parts which are found in the *Proprium de Tempore* (and the *Proprium Sanctorum* in the case of most vigils).

The following details should be noted:

1. All ferial Offices lack First Vespers. Thus it may happen that a ferial Office, say of a Wednesday (*feria quarta*), is preceded by a *festum simplex* on Tuesday; in such a case, since the *festum simplex* has no Second Vespers and the following *feria* has no First Vespers, the Vespers will be taken from *feria tertia*.

2. The ferial Office begins with Matins. The nine

psalms with their antiphons are said continuously (omitting the versicles of the first and second nocturns) down to the versicle of the third nocturn inclusive. (On Wednesday, Schema II of the third nocturn is to be used whenever Schema II of Lauds is used.)

The lessons and responsories are said as given in the *Proprium de Tempore*. The *Te Deum* is not said except during Eastertide (when it takes the place of the responsory after the third lesson).

3. In Lauds, on ordinary ferial days, the antiphons and psalms are those of Schema I; during Advent, from Septuagesima to Holy Week, on common vigils (except that of the Ascension), and on Ember Days, they are taken from Schema II.

The oration (when no proper one is given) is that of the preceding Sunday. *The suffragium* is said outside of Advent and Passiontide, unless a *festum duplex* has been commemorated.

Preces feriales are said during Advent, Lent, on Ember Days (except those of Pentecost Week), and on common vigils (except that of the Ascension), even when a *commemoratio duplicis* has been made. For the commemorations on *feriae maiores*, cf. p. 394.

4. In Prime, when Schema II has been used in Lauds, the psalm which has been omitted from Schema I (replaced by the *Miserere* in Schema II) must be added as a fourth psalm to the three given in Prime.

The *capitulum* is always *Pacem*, except when a Sunday is anticipated and during Eastertide, when the *Regi saeculorum* is said.

When *preces feriales* are said in Lauds, they must also be said in Prime; otherwise only the *preces dominicales* are said.

5. In Terce, Sext, and None, the *preces feriales* are said whenever they occur in Prime.

6. In Second Vespers the *suffragium* and *preces feriales* are said as in Lauds.

If a feast, even a *festum simplex*, follows upon a *feria minor*, the ferial Office ends with None, and the Vespers are entirely of the following feast, without a commemoration of the *feria*. On common vigils also the Office ends with None, since the Vespers belong to the succeeding feast.

7. In Compline the *preces* are said as in Prime.

G. THE OFFICE OF THE DEAD

Note: When the Office of the Dead is recited in a simple manner, the priest who presides wears a surplice only, though he may also wear a stole. Two or more candles are lighted on the altar. Neither the *Caer. Ep.* nor the *Rit. Rom.* prescribes that the presiding priest should read the ninth lesson.

1. On All Soul's Day the Office of the Dead is said as given in detail in the Breviary for November

2. Matins and Lauds may be anticipated.

No other Office is of obligation on this day besides the Office of the Dead. However, on All Saints' Day, both the Second Vespers of the feast and the First Vespers of All Souls' must be said. Compline is said only once, namely, that for All Souls'.

2. At other times the Office of the Dead is said as given in the Breviary (*Officium Defunctorum*) either *ritu duplici* or *semiduplici*. It is said *ritu du-*

plici on the day of burial, on the day after receiving the death-notice, on the third, seventh, thirtieth, and anniversary day (both in the strict and in the broad sense), and whenever the Office is said in a solemn manner. On other occasions it is said *ritu semiduplici*.

3. In Vespers, whenever the Office is said *ritu duplici*, the psalm *Lauda* is omitted, as well as the *De profundis* in Lauds (*Rubr. nov. spec.*).

4. The invitatory is always said whenever all three nocturns are said; likewise whenever the Office (either entirely or one nocturn only) is said *ritu duplici*.

5. Of the various orations given, the proper one is to be chosen (*Rit. Rom. ad Vesp. Def.*). Among these the oration *pro patre et matre* is included. The name of the deceased person may be inserted in those orations in which the letter N. is placed. After Lauds at funerals the oration *Absolve, quaesumus* (for priests, *sacerdotis* is to be added) is given, but any other proper oration contained in the Office of the Dead may be used *ad libitum*.

6. The number is changed (i. e., *ei* or *eis*) only in the two versicles before the oration. It is not changed in any other part of the Office.

7. Matins are begun with *Pater, Ave, and Credo* when they are not said immediately upon arrival of the corpse in the church after the *Subvenite*, or after the Matins and Lauds for the day (*Rubr. nov.*).

BIBLIOTHECA
Paternitas Sacerdotialis Sancti Petri

III. Particular Parts of the Office

A. COMMEMORATIONS

Commemorations are the result of occurrence and concurrence of Offices. They take place in Lauds and Vespers.

1. The following general rules are based on the tables given on pp. 381 and 382:

a. A Sunday must be commemorated always and in every part of the Office, i. e., in First and Second Vespers and in Lauds, even on a feast of the first class. The one exception is the fourth Sunday of Advent when it concurs with the First Vespers of Christmas.

b. The same rule holds for a privileged octave.

c. The *feriae maiores* of Advent and Lent are always commemorated in Lauds and Vespers; Ember Days and Rogation Monday in Lauds only.

d. The Office following is always commemorated (in Second Vespers) even on feasts of the first and second class, the only exceptions being *festi simplicia* and *dies infra octavam communem* following feasts of the first and second class.

2. Commemorations are made in this order:

a. the commemorations which belong to an Office, e. g., the commemoration of St. Paul in the Office of a feast of St. Peter;

b. the Office of the following day, or that of the preceding day, as the case may be;

c. a Sunday or the vigil of Epiphany;

d. a day within the octave of Epiphany or Corpus Christi;

e. an octave day which has the rank of a *duplex maius*;

f. a *duplex maius*;

g. a *duplex minus*;

h. a *semiduplex*;

i. a day within the octave of Christmas, the Ascension, or the Sacred Heart;

j. a day within a common octave;

k. the Friday after the octave of the Ascension;

l. a *feria maior*;

m. a vigil;

n. a *dies octava simplex*;

o. a *festum simplex*.

3. Commemorations occur in the form of the corresponding antiphon, versicle, and oration. In case the antiphon and versicle are the same as those just said, they must be changed as follows:

a. If only one commemoration is to be made from the same *Commune* as that of the feast, the following rules hold (*Rubr. gen.*, LX, 3):

1) In a *commem. simplicis*: for Vespers the antiphon and versicle of Lauds are said; for Lauds the antiphon and versicle of First Vespers.

2) In a *commem. festi simplicati*, commemorated in both Vespers: for First Vespers, the antiphon and versicle from Second Vespers are said; for Lauds those of First Vespers; for Second Ves-

pers the antiphon from Lauds and the versicle from First Vespers.

3) When a *festum simpliciatum* is commemorated in First Vespers and Lauds only, the rule above under 1) for a *commem. simplicis* is to be followed.

4) In a commemoration of a Virgin in First Vespers, the antiphon is taken from Lauds.

5) When the *Officium de S. Maria in Sabbato* follows the feast of a Virgin, the versicle *Benedicta* from Lauds is used to commemorate *S. Maria in Sabbato* in the Second Vespers of the feast.

6) When the oration is the same, a different one must be taken from the corresponding *Commune* for the commemoration (not for the feast).

b. When several commemorations are to be made from the same *Commune* as that of the feast, the prescriptions of *Decr. 4042 ad 5* must be followed:

1) *Ad Vesperas*:

a) first commem.—*Ant. et V. de 2 Vesperis*;

b) second commem.—*Ant. de Laud., V. ex 2 noct. (= V. ex Tertia)*;

c) third commem.—*1 Ant. et V. ex 3 noct. (= V. ex Sexta)*.

2) *Ad Laudes*:

a) first commem.—*Ant. et V. de 1 Vesperis*;

b) second commem.—*Ant. ex 2 Vesp., V. ex 2 noct. (= V. ex Tertia)*;

c) third commem.—*1 Ant. et V. ex 3 noct. (= V. ex Sexta)*.

Note: 1. If the Office of the feast is taken from a *Commune* different from that from which several commemorations are taken, in Vespers the antiphon and versicle for First Vespers, and in Lauds the antiphon and versicle of Lauds, are used for the first commemoration; and the second, third, and fourth commemorations follow the rules given above for the first, second, and third respectively.

2. The antiphon *Sancti et justi* in the Second Vespers of the *Commune Mart. temp. pasch.* may be used again as the versicle in the commemoration of another martyr.

3. The *conclusio* occurs at the end of the final commemoration only.

4. Another kind of commemoration is found in the change of the last strophe (doxology) of such hymns as have the same, non-classical meter, and of the versicle in the responsory in Prime. These changes are made either *ratione temporis* (e. g., during Eastertide), *ratione octavae*, or *ratione festi*, but only in the case of feasts of Our Lord and of the Blessed Virgin. In the case of simple octaves the change is made only on the octave-day. The following points should be noted:

a. When several titles concur, the feast has preference over the octave, the octave over the season.

b. The change is always made, even though the octave is not commemorated.

c. The hymn of Compline is changed even when an Office of this kind is merely commemorated in Vespers.

Note: If two *doxologiae propriae* concur in Vespers, e. g., *de Ascensione Domini* and *de Beata*, the doxology of the

feast which has the entire Vespers is said, and in the case of various mysteries of Our Lord, of that Office which has the Vespers *a capitulo* (*Decr.* 4079 ad 3).

5. The *suffragium de omnibus Sanctis* may also be considered as a general kind of commemoration. It is said in Vespers and Lauds of an *Officium semiduplex, simplex, de Dominica, de feria, de vigilia communi*. During Eastertide it is supplanted by the *commem. de cruce*. The following is to be noted:

a. The *suffragium* is omitted:

1) from the first Sunday in Advent until after the octave of Epiphany, and during Passiontide;

2) whenever a *festum duplex* or an octave is commemorated. (Since an *octava simplex* may be celebrated or commemorated only on the octave-day, the *suffragium* likewise will be omitted on this day only.)

b. In the *suffragium* at the letter N. is to be inserted the titular Saint of that church or chapel to which the cleric is ascribed, *quocumque titulo canonico*, supposing, of course, that the church or chapel is public or at least solemnly blessed (not necessarily consecrated). Members of religious orders mention in addition the name of their holy founder (*Decr.* 4043 ad 8).

c. In convents, seminaries, etc., which have no church or public chapel, the titular Saint of the principal chapel is to be named, supposing the chapel is at least solemnly blessed (*Decr.* 4110).

6. For the commemoration in Matins, i. e., the so-called ninth lesson, cf. 8. of the next section.

B. MATINS

1. In the private recitation of the Office when Lauds are separated from Matins, then, according to the rubrics, Matins must be concluded by the addition of *Dominus vobiscum*, the oration from Lauds, *Dominus vobiscum, Benedicamus Domino, Fidelium animae*, and *Pater noster*; and Lauds begin with a *Pater* and *Ave*.

2. In the private recitation of the Office, the blessings before the lessons (as well as that before the *lectio brevis* of Prime and Compline) are introduced by *Iube, Domine* (not *domne*), *benedicere*.

3. On feasts of Our Lord the eighth blessing is always *Divinum auxilium*.

4. All blessings are concluded with *Amen* (e. g., *Per evangelica . . . delicta. Amen*).

5. The *initia* of the Sacred Books accidentally omitted on the day assigned are to be read on the first following free day of the same week (not beyond the week); if there be no remaining free day, they are to be anticipated on the previous free day. The same rule holds for the lessons of the martyrdom of the Macchabees.

When the lessons of a Sunday are transferred, the three corresponding responsories are also transferred. When all the lessons of a week-day are transferred, the responsories are not transferred. (The *Ordo* always notes the transfer of lessons and of responsories.)

6. If the responsory of a lesson has two asterisks (e. g.,) the sixth lesson of feasts of the Blessed Virgin), then the part from the first asterisk to the second asterisk is repeated before the *Gloria Patri* and the remainder after the *Gloria Patri* (*Decr.* 3576 ad 13).

7. For the lessons on days *infra octavam communem* and on the octave-day itself, the following important rules are given in the Breviary (before the *Proprium Sanctorum*):

a. The lessons and responsories of the first nocturn, unless proper ones are given, are taken from the *scriptura occurrens*. Should the *scriptura occurrens* be wanting, then during the octave the lessons are taken from the *Commune*; but in the case of feasts of Our Lord, and in every case on the octave-day, the lessons are taken from the feast; the responsories in all these cases are also from the feast.

b. The lessons and responsories of the second and third nocturns, unless proper ones are given, are taken during the octave from the *Commune*; but if the feast has no *Commune*, and always on the octave-day, they are taken from the feast.

8. When *festiva simplicia* (having an historical lesson) and *festiva simplicata* are merely commemorated, the "ninth lesson" is read from them, i. e., in place of the ninth lesson of the Office of the day, the historical lesson of the *festum simplex*, or the lesson contracted from the three historical lessons of the *festum simplicatum*, is read. The same is

done when a Sunday, a *feria maior* with a proper Gospel, or a vigil, is commemorated (the "ninth lesson" on such occasions being the Gospel of the commemorated Office and the first of the three lessons constituting the homily; the other two lessons of the homily may be joined to the first *per modum unius*: *Rubricae Generales Breviarii*, XXVI, 3). In such cases the following should be observed:

a. The ninth lesson of the Office of the day is usually omitted entirely. In the case of a few feasts it is joined to the eighth lesson because of its historical content; this is always indicated in the Breviary (e. g., on May 6).

b. In the case of *festiva simplicata*, the lesson contracted from the three historical lessons, i. e., the *lectiones contractae*, is to be used (hence all three need no longer be said, as was formerly the case: *Decr.* 4323). These contracted lessons are of obligation at least in choir.

c. The "ninth lesson" of the commemorated feast is omitted:

- 1) on all Sundays;
- 2) on all first-class feasts;
- 3) on the vigil of Pentecost;

4) during the octave of Corpus Christi when the Office *de octava* is said.

d. When the "ninth lesson" of a *festum simplicatum* or a *festum simplex* concurs with that of an *Officium de tempore*, the lesson of the feast is omitted, and the lesson of the *Officium de tempore* (e. g., Sunday) is always read.

C. VARIOUS PARTS OF THE HOURS

1. The *Pater noster* is followed by *Amen* only when the entire *Pater noster* is said in silence in choir, e. g., at the beginning of the hours and before the *Confiteor* in Compline. The *Amen* is omitted (e. g., before the lessons of Matins) whenever *Et ne nos inducas*, etc., is said aloud.

2. In the hymn *Iste Confessor* the third verse is changed (*mutatur tertius versus = m.t.v.*) when the feast of the Confessor, or at least First Vespers (either entirely or *a capitulo*), do not fall on the day of his death. The hymn is said during an octave as on the feast. When the feast with its octave is transferred to a day within the octave (not beyond the octave), the hymn is said as though the feast had been celebrated on its proper day (*Decr.* 2365 ad 3).

3. When a feast has three proper historical hymns and the first hymn is omitted in First Vespers, it is said in Matins; the hymn for Matins is then said in Lauds, and that of Lauds in Second Vespers. If Second Vespers are also omitted, the hymn for Vespers is joined with that of Matins and precedes it, supposing of course that both hymns have the same meter, and that the hymn of Matins may be considered as a continuation of that of Vespers. If the hymns are not historical, or are historically negligible, the above-mentioned arrangement is forbidden in choir, but is allowed, though not prescribed, in the private recitation of the Office (*Decr.* 4262 ad 4; 4269 ad 3).

4. The *Antiphona finalis B. Mariae Virginis* is usually said twice outside of choir: at the end of Lauds and at the end of Compline. If one or more or all of the Little Hours are joined to Lauds, the Antiphon of the Blessed Virgin is said after the last hour. When, for good reason, Lauds, the Little Hours, Vespers, and Compline are said successively (without interruption), it is sufficient to say the Antiphon of the Blessed Virgin once only, viz., after Compline. This holds also for choir (*Decr.* 4384).

D. SEASONAL VARIATIONS

1. ADVENT

a. In an *Officium de tempore* the hymns never have the ending *Jesu, tibi sit gloria, Qui natus es*; and Prime never has the versicle *Qui natus es de Maria Virgine* (e. g., on the Sunday in Advent following the feast of the Immaculate Conception).

b. In feast-day Offices, except those of the Blessed Virgin, the responsory in Prime must be always: *Qui venturus es in mundum*.

c. The *suffragium* is omitted, because the Church concentrates her thoughts on Our Savior (the same holds for Passiontide). The *preces*, however, are retained.

d. In the Sunday Office the antiphons for First and Second Vespers and the Little Hours are taken from Lauds.

e. In a ferial Office before December 17, the antiphons for the Little Hours are taken from Lauds of the preceding Sunday. Beginning with Decem-

ber 17, proper antiphons for Lauds and the Little Hours are given in the Breviary. In Vespers, however, the common ferial antiphons are said.

2. LENT

a. In feast-day Offices the antiphons in the Little Hours are those given for *extra tempus paschale*.

b. In the *Officium de tempore* during Passiontide, since the *Gloria Patri* is omitted at the end of the psalm *Venite exultemus*, the entire *Invitatorium* is said twice, and nothing else (*Decr.* 1917). The *suffragium* is omitted, but the *preces* remain.

3. EASTERTIDE

Besides the changes indicated in the Breviary itself (before Low Sunday and before the *Commune Sanctorum*), the following general rules are to be noted:

a. For ordinary feasts (i. e., all except preferred feasts) and for the entire *Officium de tempore*, the antiphon for all hours from Matins to Compline is always: *Alleluia, alleluia, alleluia*; the individual nocturns (except those of the Sunday Office) also have this one antiphon only.

b. Under this one antiphon all the psalms of a nocturn are said (all the psalms of Matins in the case of an Office with three lessons), and all the psalms of Lauds and of Vespers likewise. (In other words, the antiphon is not repeated at the beginning and end of each psalm.)

c. The Office of the feast of the Ascension has proper antiphons for each psalm in all the hours

except Compline; but on feasts occurring during the octave, the rule given under b. is to be followed.

d. On Friday and Saturday after the octave of the Ascension, in Matins everything (except the lessons and the eighth responsory) is said as on the feast; from Lauds on, everything as on the Sunday within the octave.

e. On the feast of St. Mark and on the Rogation Days, the Litany of All Saints must be said by all who are obliged to recite the Divine Office; it may not be anticipated (*Rubr. spec. ad septem pss. poenit. cum litanis*).

Note: *Nocturnus talis diei* (imposed upon newly ordained subdeacons and deacons by the ordaining bishop) means the nocturn of the *feria* or the first nocturn of the feast or Sunday (according as the ordinations took place on a *feria*, a feast, or a Sunday), i. e., the psalms and antiphons of the nocturn, without the invitatory, hymn, or lessons (*Decr.* 4117). The bishop, however, has the right to prescribe a different nocturn (*Decr.* 4042 ad 1 et 2).

E. REGARDING THE ORDO

1. The S.R.C. declared on June 13, 1899 (*Decr.* 4031 ad 5): *sacerdotem qui probabilius iudicet errare Kalendarium, teneri eidem Kalendario stare nec proprio inhaerere iudicio quoad Officium, Missam, et colorem paramentorum*. Evident mistakes, however, are to be corrected.

2. Regarding the choice of Office outside one's diocese, the S.R.C. decreed (*Decr.* 2682 ad 46): *Beneficiati tenentur semper ad Officium propriae ecclesiae; simplices vero sacerdotes conformari possunt cum Officio loci ubi morantur*.

3. Members of religious orders are bound to say the Office of the community in which they are even only temporarily staying (*Decr.* 2801 ad 1). This applies only to those who are obliged to recite the Divine Office (*Decr.* 3436 ad 2).

Members of religious orders who spend a considerable time (e. g., the Lenten season) outside their monastery should follow the *Ordo* of the province of the order, not that of their own monastery (*Decr.* 2801 ad 2).

IV. THE SEQUENCE OF PARTS OF THE DIVINE OFFICE

Note: The sequence of parts in the different Hours is given in the first column. Those parts which do not change from day to day are printed in italics. The other columns indicate the section of the Breviary from which these parts are taken in the different kinds of Offices. Since the structure of Lauds and Vespers is the same, these two hours are given together. The same is true of Terce, Sext, and None.

MATUTINUM

| | A | B | Simpl. | Dom. | Fer. |
|--|---------------------|---------------------|---------------------|---------------------|---------------------|
| <i>Aperi. Domine. os t meum</i> | Ordin. | Ordin. | Ordin. | Ordin. | Ordin. |
| <i>Pater, Ave, Credo</i> | Ordin. ¹ | Ordin. ¹ | Ordin. ¹ | Ordin. ¹ | Ordin. ¹ |
| <i>Domine, labia t mea</i> | " | " | " | " | " |
| <i>Deus t in adiutorium</i> | " | " | " | " | " |
| <i>Gloria Patri, Allel. (vel Laus)</i> | " | " | " | " | " |
| Invitatorium (bis) | Fest. | Fest. | Fest. | Ps. Dom. | Ps. Fer. |
| <i>Venite exultemus</i> | Ordin. | Ordin. | Ordin. | Ordin. | Ordin. |
| Hymnus | Fest. | Fest. | Fest. | Ps. Dom. | Ps. Fer. |

Nocturnus Primus et Secundus

| | A | B | Simpl. | Dom. | Fer. |
|----------------------------------|--------|-----------------|----------|----------|----------|
| Ant. (tantum ad * nisi in dupl.) | Fest. | Ps. Fer. | Ps. Fer. | Ps. Dom. | Ps. Fer. |
| Psalmus, <i>Gloria Patri</i> | " | " | " | " | " |
| Ant. integra | " | " | " | " | " |
| Vers., Resp. | " | " | " | " | " |
| <i>Pater</i> (sine Amen) | Ordin. | Ordin. | " | Ordin. | " |
| Absolutio, Amen | " | " | " | " | " |
| <i>Iube domne (Domine)</i> | " | " | " | " | " |
| Benedictio, Amen | " | " | " | " | " |
| Lectio | Fest. | I N.- Temp. | " | Temp. | " |
| <i>Tu autem Domine</i> | Ordin. | II N.- Fest. | " | Ordin. | " |
| Responsor. | Fest. | I N.- Temp. | " | Temp. | " |
| | | II N.- Fest. | " | | |

¹ In plurimis Breviariis modernis partes Officii quae propriae sunt Ordinario etiam dantur (vel saltem indicantur) in Psalterio cujusvis diei.

Nocturnus Tertius

| | A | B | Simpl. | Dom. | Fer. |
|---|--------|----------|------------------|----------|----------|
| Ant. (tantum ad * nisi in dupl.) | Fest. | Ps. Fer. | Ps. Fer. | Ps. Dom. | Ps. Fer. |
| Psalmus, Gloria Patri | | | | | |
| Ant. integra | | | | | |
| Vers., Resp. | " | " | " | " | " |
| Pater (sine Amen) | Ordin. | Ordin. | Ordin. | Ordin. | Ordin. |
| Absolutio, Amen | " | " | " | " | " |
| Iube domne (Domine) | " | " | " | " | " |
| Benedictio, Amen | " | " | " | " | " |
| Lectio | Fest. | Fest. | 1, 2- Temp. | Temp. | Temp. |
| Tu autem Domine | | | 3-Fest Ordin. | | |
| Responsor. 7 & 8 (vel 1 & 2 in Off. Simpl. et Fer.) | Fest. | Fest. | Temp. | Temp. | Temp. |
| Responsor. 9 | — | — | — | — | — |
| Te Deum | Ordin. | Ordin. | Ordin. | Ordin. | — |

SI HIC TERMINATUR:

| | | | | | |
|-------------------------------|--------|--------|--------|--------|------------------------|
| Dominus vobiscum ² | Ordin. | Ordin. | Ordin. | Ordin. | Ordin. |
| Oratio Officii ³ | Fest. | Fest. | Fest. | Temp. | Dom. prec. (vel Temp.) |
| Dominus vobiscum | Ordin. | Ordin. | Ordin. | Ordin. | Ordin. |
| Benedicamus Domino | " | " | " | " | " |
| Fidelium animae | " | " | " | " | " |
| Pater | " | " | " | " | " |

LAUDES—VESPERAE

| | A | B | Simpl. | Dom. | Fer. |
|---|----------|----------|----------|----------|------------------------|
| Pater, Ave (Si Laudes non separ. a Mat., absolute incip.) | Ordin. | Ordin. | Ordin. | Ordin. | Ordin. |
| Deus † in adiutorium | " | " | " | " | " |
| Gloria Patri, Allel. (vel Laus) | " | " | " | " | " |
| Ant. (tantum ad * nisi in dupl.) | Fest. | Ps. Fer. | Ps. Fer. | Ps. Dom. | Ps. Fer. |
| Psalmus ad Laudes Gloria Patri | | | | | |
| Psalmus ad Vesperas Gloria Patri | Ps. Dom. | " | " | " | " |
| Ant. integra | Fest. | " | " | " | " |
| Capitulum, Deo gratias | " | Fest. | Fest. | " | " |
| Hymnus | " | " | " | " | " |
| Vers., Resp. | " | " | " | " | " |
| Ant. (tantum ad * nisi in dupl.) | " | " | " | Temp. | " |
| Ad Laud.: Benedictus † Gloria Patri | Ordin. | Ordin. | Ordin. | Ordin. | Ordin. |
| Ad Vesp.: Magnificat † Gloria Patri | " | " | " | " | " |
| Ant. integra Preces feriales (in fer. mai. et vig.) | Fest. | Fest. | Fest. | Temp. | Ps. Fer. |
| Dominus vobiscum | Ordin. | Ordin. | Ordin. | Ordin. | " |
| Oremus, Oratio Officii | Fest. | Fest. | Fest. | Temp. | Dom. prec. (vel Temp.) |

² Dom. vob. non dicitur nisi ab eo qui est saltem diaconus; alii dicunt Domine exaudi orationem meam, etc. (Ex Ordinario Brev. Rom.)

³ Orationes in Officio omnes habent conclusionem longam nisi post Antiphonam Marianam finalem.

| | A | B | Simpl. | Dom. | Fer. |
|-------------------------------------|--------|--------|--------|--------|--------|
| Commemor. (si occur.) ⁴ | Fest. | Fest. | Fest. | Fest. | Fest. |
| Ant., vers., resp., or. | | | | | |
| Sufragium ⁴ (si requir.) | — | Ordin. | Ordin. | Ordin. | Ordin. |
| Dominus vobiscum | Ordin. | Ordin. | Ordin. | Ordin. | Ordin. |
| Benedicamus Domino | " | " | " | " | " |
| Fidelium animae | " | " | " | " | " |

POST LAUDES (si ibi terminatur recitatio):⁵

| | | | | | |
|--------------------------|--------|--------|--------|--------|--------|
| Pater noster | Ordin. | Ordin. | Ordin. | Ordin. | Ordin. |
| Dominus det nobis | " | " | " | " | " |
| Ant. fin. B.V.M. conven. | " | " | " | " | " |
| Vers., Resp., Oratio | " | " | " | " | " |
| Divinum auxilium † | " | " | " | " | " |

POST VESPERAS (si ibi terminatur recitatio):
Pater Noster vel ut in L

PRIMA

| | A | B | Simpl. | Dom. | Fer. |
|--|---------------|---------------|---------------|---------------|----------------|
| Pater, Ave, Credo | Ordin. | Ordin. | Ordin. | Ordin. | Ordin. |
| Deus † in adiutorium | " | " | " | " | " |
| Gloria Patri, Allel. (vel Laus) | " | " | " | " | " |
| Hymnus | " | " | " | " | " |
| Ant. (semper ad * tantum) | Fest. L 1 | Ps. Fer. | Ps. Fer. | Ps. Dom. | Ps. Fer. |
| Tres Psalmi ⁶ | Ps. Dom. | " | " | " | " |
| Gloria Patri post sing | | | | | |
| Quicumque ⁷ (si requir.) | — | — | — | — | — |
| Ant. integra | Fest. L 1 | Ps. Fer. | Ps. Fer. | Ps. Dom. | Ps. Fer. |
| Capitulum, Deo gratias | Ordin. (Regi) | Ordin. (Regi) | Ordin. (Regi) | Ordin. (Regi) | Ordin. (Pacem) |
| Responsor. breve | Ordin. | Ordin. | Ordin. | Ordin. | Ordin. |
| Preces (si requir.) ⁸ | — | " | " | " | " |
| Dom. vob., Oremus | Ordin. | " | " | " | " |
| Domine Deus | " | " | " | " | " |
| Dom. vob., Bened. Dom. | " | " | " | " | " |
| Pretiosa, Sancta Maria | " | " | " | " | " |
| Deus in adiut. (ter, sine †) | " | " | " | " | " |
| Gloria Patri (semel) | " | " | " | " | " |
| Kyrie, Pater | " | " | " | " | " |
| Respice, Gloria Patri | " | " | " | " | " |
| Oremus, Dirigere | " | " | " | " | " |
| Iube domne (Domine) | " | " | " | " | " |
| Dies et actus . . . Amen | " | " | " | " | " |
| Lectio brevis (in festis, Capitulum Nonae) | Fest. C.N. | Fest. C.N. | Fest. C.N. | Ps. Dom. | Ps. Fer. |
| Tu autem | Ordin. | Ordin. | Ordin. | Ordin. | Ordin. |
| Adiutorium nostrum | " | " | " | " | " |

⁴ Suffr. (T.P., Commem. de Cruce) dicitur extra Temp. Adv. et Pass. quando non celebr. nec commemor. fest. dupl. vel oct.

⁵ Si alia hora immediate sequatur Laudes, hae preces dicuntur post eam; imo unice post Complet. si ad finem Complet. sine interruptione Officium recitetur.

⁶ In festis maior.: Ps. Deus in nomine, Beati, Retribue. In fer. mai. et vig. additur psalmus quartus.

⁷ Symbolum Athanas. (Quicumque) dicitur in Off. Dom. post Epiph. et Pent., nisi fest. dupl. vel oct. commemor. in Laud.

⁸ Preces feriales dicuntur in fer. mai. et vig.; preces dominicales (tantum) quando non celebr. nec in Laud. commemor. fest. dupl. vel oct.

| | A | B | Simpl. | Dom. | Fer. |
|-----------------------------|--------|--------|--------|--------|--------|
| <i>Benedicite, Deus.</i> | Ordin. | Ordin. | Ordin. | Ordin. | Ordin. |
| <i>Dom. nos benedicat †</i> | " | " | " | " | " |
| <i>. . . Amen.</i> | " | " | " | " | " |

SI HIC TERMINATUR:
Pater noster vel ut in L.

TERTIA—SEXTA—NONA

| | A | B | Simpl. | Dom. | Fer. |
|--|------------|----------|----------|----------|---------------------------|
| <i>Pater, Ave</i> | Ordin. | Ordin. | Ordin. | Ordin. | Ordin. |
| <i>Deus † in adiutorium</i> | " | " | " | " | " |
| <i>Gloria Patri, Allel.</i> (vel <i>Laus</i>) | " | " | " | " | " |
| <i>Hymnus</i> | " | " | " | " | " |
| <i>Ant. (semper ad *</i> <i>tantum)</i> | Fest. | | | | |
| <i>Tres Psalmi</i> | L. 2, 3, 5 | Ps. Fer. | Ps. Fer. | Ps. Dom. | Ps. Fer. |
| <i>Gloria Patri post sing.</i> | Ps. Dom. | " | " | " | " |
| <i>Ant. integra</i> | Fest. | | | | |
| <i>Capitulum, Deo gratias</i> | L. 2, 3, 5 | " | " | " | " |
| <i>Responsor. breve</i> | Fest. | Fest. | Fest. | " | " |
| <i>Vers., Resp.</i> | " | " | " | " | " |
| <i>Preces feriales (in fer.</i> <i>ma. et vig.)</i> | " | " | " | " | " |
| <i>Dom. vob., Oremus</i> | Ordin. | Ordin. | Ordin. | Ordin. | Ordin. |
| <i>Oratio Officii</i> | Fest. | Fest. | Fest. | Temp. | Dom. prec. (vel Temp.) |
| <i>Dom. vob., Bened. Dom.</i> | Ordin. | Ordin. | Ordin. | Ordin. | Ordin. |
| <i>Fidelium animae</i> | " | " | " | " | " |

SI HIC TERMINATUR:
Pater noster vel ut in L.

COMPLETORIUM

| | A | B | Simpl. | Dom. | Fer. |
|---|----------|----------|----------|----------|----------|
| <i>Iube domne (Domine)</i> | Ordin. | Ordin. | Ordin. | Ordin. | Ordin. |
| <i>Noctem quietam . . .</i> | " | " | " | " | " |
| <i>Amen</i> | " | " | " | " | " |
| <i>Fratres: sobrii estote</i> | " | " | " | " | " |
| <i>Tu autem</i> | " | " | " | " | " |
| <i>Adiutorium † nostrum</i> | " | " | " | " | " |
| <i>Pater noster . . . Amen</i> | " | " | " | " | " |
| <i>Confiteor, Misereatur</i> | " | " | " | " | " |
| <i>nostri, Indulgen. †</i> | " | " | " | " | " |
| <i>Converte nos † (sup.</i> <i>pect.)</i> | " | " | " | " | " |
| <i>Deus † in adiutorium</i> | " | " | " | " | " |
| <i>Gloria Patri, Allel.</i> (vel <i>Laus</i>) | " | " | " | " | " |
| <i>Ant. (semper ad *</i> <i>tantum)</i> | " | " | " | " | " |
| <i>Tres Psalmi</i> | Ps. Dom. | Ps. Fer. | Ps. Fer. | Ps. Dom. | Ps. Fer. |
| <i>Gloria Patri post sing.</i> | " | " | " | " | " |
| <i>Ant. integra</i> | " | " | " | " | " |
| <i>Hymnus</i> | " | " | " | " | " |
| <i>Capitulum, Deo gratias</i> | Ordin. | Ordin. | Ordin. | Ordin. | Ordin. |
| <i>Responsor. breve</i> | " | " | " | " | " |
| <i>Vers., Resp.</i> | " | " | " | " | " |
| <i>Salva nos</i> | " | " | " | " | " |

| | A | B | Simpl. | Dom. | Fer. |
|--|--------|--------|--------|--------|--------|
| <i>Nunc dimittis, Gloria</i> | Ordin. | Ordin. | Ordin. | Ordin. | Ordin. |
| <i>Patri</i> | " | " | " | " | " |
| <i>Ant. integra</i> | " | " | " | " | " |
| <i>Preces (si requir.)</i> | " | " | " | " | " |
| <i>Dominus vobiscum</i> | Ordin. | " | " | " | " |
| <i>Oremus, Visita</i> | " | " | " | " | " |
| <i>Dom. vob., Bened. Dom.</i> | " | " | " | " | " |
| <i>Benedicat et custodiat</i> | " | " | " | " | " |
| <i>. . . Pater † . . .</i> | " | " | " | " | " |
| <i>Amen</i> | " | " | " | " | " |
| <i>Ant. fin. B.V.M. conven.</i> | " | " | " | " | " |
| <i>Vers., Resp., Oratio</i> | " | " | " | " | " |
| <i>Divinum auxilium †,</i> <i>Amen.</i> | " | " | " | " | " |
| <i>Pater, Ave, Credo</i> | " | " | " | " | " |
| <i>Sacrosanctae (genibus</i> <i>flexis si fieri potest)</i> | " | " | " | " | " |

BIBLIOTHECA
Maternitas Sacerdotalis sancti Petri

blessing of a new house or, more properly, with the new formula (*Benedictio Oratorii Privati*) to be found in the Appendix to the Roman Ritual, n. 16, among the non-reserved blessings.

A. The Feast Itself

The feast itself is celebrated according to the rite of the preferred feasts (cf. p. 383) and takes rank immediately after the primary feasts of the first class of the universal Church.

1. The Office of the feast of the dedication of the church is that of the *Commune Dedicacionis Ecclesiae*. The Office of the titular or patronal feast is that of the feast as given in the Breviary, but always with the rite of *duplex primae classis*.

In First Vespers no commemorations are made except of a Sunday, a *feria maior*, a privileged octave, or a preceding feast of first or second class.

The ninth lesson is taken from the homily of an occurring Sunday or *feria maior* (if it has a proper Gospel), but never from a feast that is commemorated.

In Lauds a commemoration is made of a Sunday, a *feria maior* (if its ninth lesson was said), a privileged octave, or a *festum duplex* or *semiduplex*.

In Second Vespers a commemoration is made only of a following *festum duplex* or *semiduplex*, a Sunday, a *feria maior*, or a privileged octave.

2. The Mass is taken from the respective *Proprium* or *Commune*. A commemoration is made (even in a solemn Mass) of an occurring Sunday, *feria maior*, or a privileged octave, or (except in high Masses) of a *festum duplex* or *semiduplex*.

APPENDIX I

FEAST OF THE DEDICATION OF A CHURCH, TITULAR FEAST OF A CHURCH, PATRONAL FEAST OF A PLACE

The following feasts are celebrated as feasts of the first class with a common octave:

1. throughout the diocese:
 - a. feast of the dedication of the cathedral;¹
 - b. titular feast of the cathedral;¹
 - c. feast of the patron of the diocese;¹
2. in each locality:
 - a. feast of the dedication of one's own church (if consecrated);
 - b. titular feast of one's own church;
 - c. feast of the principal patron of the place;¹
 - d. in the case of Religious, the feast of their holy founder and the titular feast of their Order.

Note: 1. The titular Saint of a church is sometimes inaccurately styled patron of the church, since sometimes the titular Saint is also the patron of the place, e. g., St. Nicholas. A church (or public or semi-public oratory) may also be dedicated (consecrated or solemnly blessed) under another title, e. g., that of the Sacred Heart or of the Holy Ghost. In this case the titular feast and the feast of the patron of the place cannot coincide, since the patron of the place must be a Saint.

2. Private oratories (according to C.I.C., can. 1196, § 1) may no longer be consecrated or solemnly blessed under any conditions; they are to be blessed with the formula for the

¹ Religious who have their own *Ordo* celebrate it as a feast of the first class without an octave, unless the principal patron of the place, or the titular of the cathedral be a saint of their own order (*Decr.* 4317 ad III).

BIBLIOTHECA
Oratorii Sacerdotialis Sancti Petri

The *Credo* is said (throughout the octave). The Preface follows the general rule (cf. p. 26): hence, if the feast has a proper Preface, it is said (throughout the octave unless a feast with its own proper Preface intervenes). On the feast of the dedication of the church, the *Praefatio communis* is ordinarily said (*Miss.*; cf. p. 28).

Note: A common vigil is entirely omitted; nor is it anticipated unless it always coincides with the feast and the latter happens to fall on a Sunday (*Rubr. nov., notanda in tab., n. 3*).

B. Within the Octave

On a *festum duplex* (not of first or second class) or *semiduplex*, the octave is merely commemorated (before a *festum simplex* or a *feria*).

On Sunday, the octave is commemorated (without the *suffragium* or a third oration unless a commemoration is to be made, e. g., of a *festum simplex*). *Praefatio de Trinitate* is said, even during the octave of the Sacred Heart (*Rubr. nov.*).

On a *festum simplex* or a *feria*, the Office and Mass of the octave are said, *ritu semiduplici* (Office of the ordinary feast with nine lessons: cf. p. 384; for the lessons, cf. p. 400).

On a common vigil, the Office of the octave is said, with a commemoration and ninth lesson of the vigil. The Mass is either that of the vigil (without *Gloria* or *Credo*) or of the octave (with the last Gospel of the Vigil: cf. p. 52). If there are no commemorations, the second oration in the Mass is *de S. Maria* (*Concede nos, Deus qui de Beatae, or Deus qui salu-*

tis, according to the season); the third is *Ecclesiae* or *pro Papa*. In case the *titulus* is one of the Blessed Virgin, the second oration is *de Spiritu Sancto*.

When two Offices *de die infra octavam* follow one another, Second Vespers are said on the first day.

C. The Octave-Day

The octave-day is a *duplex maius*. On feasts of the first class it is merely commemorated in Lauds and in low Masses; on feasts of the second class and on Sundays it is commemorated in First Vespers, Lauds, Second Vespers (unless a first-class feast follows), and in all Masses. On other feasts or on *feriae* the Office and Mass of the octave-day are said as on an ordinary feast ("B" Office), not as on a preferred feast. (For the lessons, cf. p. 400; for the commemorations of other feasts, cf. p. 394.) On a common vigil, the Office is that of the octave-day, and the Mass that of the vigil or octave-day (as above).

Note: 1. The octaves of particular feasts cease:

a. from December 17 to 25 inclusive (*Decr.* 4311);

b. from Ash Wednesday to Low Sunday inclusive;

c. from the vigil of Pentecost to Trinity Sunday inclusive (*Rubr. nov.*).

2. In the case that the patron is one of several Saints whose feast is celebrated in common, the following is to be observed:

a. If the Saints in question are united by a natural bond of relationship, their feast is celebrated in common as a *duplex* of the first class. Thus the feast of the brothers and Martyrs SS. Cosmas and Damian on September 27 is to be celebrated in common as a feast of the first class, even though, e. g., St. Cosmas alone is the patron.

b. If the Saints are only accidentally united because they happened to die on the same day, then the feast of the patron has the rank of the first class; the feast of the

other Saints is either merely commemorated or transferred or omitted, according to its rank. Thus, if St. Pancratius, May 12, is the patron, then SS. Nereus, Achilleus, and Domitilla are commemorated in Lauds and in low Masses. If the Apostle St. Philip is the patron, then the feast of the Apostle St. James is to be transferred to the following day, since it is a second-class feast. If St. Maurice is the patron, his companions are not even commemorated, since the feast in itself is only a *festum simplex*.

APPENDIX II

SOLEMNITY OF A BEATIFICATION OR CANONIZATION

(*Instructio* S.R.C., March 25, 1925; *Decr.* 4394.)

1. The solemnity may extend over three days or eight (*triduum* or *octiduum*).
2. All the Masses, whether solemn or low, may be said in honor of the new Blessed or Saint according to the rite of solemn votive Masses (hence with *Gloria* and *Credo*, and the last Gospel of St. John except as noted in the rules, p. 28).
3. The high Mass of the Blessed or Saint has but one oration, provided an additional Mass of the day is either sung or read. If no other Mass of the day is said, then the high Mass will have all the commemorations which must be made on a feast of the first class (cf. p. 36).
4. In low Masses all *commemorationes* are to be made, but the *orationes de tempore* (e. g., *A cunctis*) are not said. The *oratio imperata* (if there be one) is likewise omitted.
5. The Preface in all Masses follows the general rule (p. 26). If an additional Mass of the day is

sung or said, e. g., of the Apostle St. Matthew, then the *praefatio communis* is used in the Mass of the Blessed or Saint.

6. The high Mass is not permitted whenever the solemn votive Mass is prohibited (cf. p. 36). In addition, it is not allowed during the privileged octaves of Easter and Pentecost, and on the octave-day of Epiphany and Corpus Christi. Instead, on these days, a commemoration of the Blessed or Saint is added to the Mass of the day *sub una conclusione* (cf. p. 36, note), but only on first- and second-class feasts. On other days the commemoration must be made *sub distincta conclusione*.

7. The low Mass is not allowed on the days mentioned in 6. above, and in addition on feasts and Sundays of the second class, i. e., on the vigil of Epiphany, and during the octave of Epiphany and Corpus Christi. However, the commemoration of the Blessed or Saint may be made, as in the case of high Masses.

8. During the *triduum* or *octiduum* the Second Vespers of the new Blessed or Saint may be solemnly celebrated, without any commemoration, even on days when it is not allowed to say the Mass of the Blessed or Saint. These Vespers, however, do not take the place of the recitation of the Breviary; the recitation of the Divine Office is in no way affected by the solemnity.

9. Other devotions are always permissible (with the approbation of the Ordinary), as sermons, prayers to the Blessed or Saint, and especially sol-

emn Benediction of the Blessed Sacrament. The *triduum* or *octiduum* should always be concluded with the solemn *Te Deum* (with the versicles *Benedicamus Patrem, Benedictus es, Domine exaudi, Dominus vobiscum*, and the oration *Deus cuius misericordiae* with its conclusion) immediately before the *Tantum ergo* and the *oratio de SS. Sacramento*.

10. A plenary indulgence may be gained by all who, after confession and Communion, visit a church or public oratory in which the solemnity is being held, and there pray for the intention of the Holy Father. A partial indulgence of 100 days may be gained once a day by all who visit such a church or oratory and pray for the intention of the Holy Father.

APPENDIX III

FIRST MASS

1. At his first solemn Mass the celebrant may be assisted by another priest,¹ vested in surplice, amice, and cope (without stole), provided he assist only at the missal (*Decr.* 3564 ad 2).
2. The deacon, not the assistant priest, is to incense the celebrant and hold the paten at the Communion of the faithful (*Decr.* 3564 ad 1).
3. If the first Mass be a low Mass, the assistant priest is present simply to assist the young priest when necessary. He may hold the paten at the Communion. Where the custom obtains, he may wear

¹ For details, cf. p. 191.

a stole, either from the beginning of the Mass until the end, or from the beginning of the Canon until after the Communion (*Decr.* 3515 ad 7).

4. Before the Mass, the *Veni Creator* may be sung or recited, and after it, the *Te Deum*.

5. Under the usual conditions, the young priest may gain a plenary indulgence, as may also his relatives to the third degree inclusive who assist at the first Mass. The rest of the faithful present may gain an indulgence of 7 years; those who kiss the hands of a newly ordained priest, not only on the day of ordination but also on the day of his first Mass, may gain an indulgence of 100 days (*S.C. Indulg.*, 16 ian. 1886; *S. Paen. Ap.*, 18 mart. 1932; 29 dec. 1934; cf. *Preces et Pia Opera*, 1938, nn. 629 and 684).

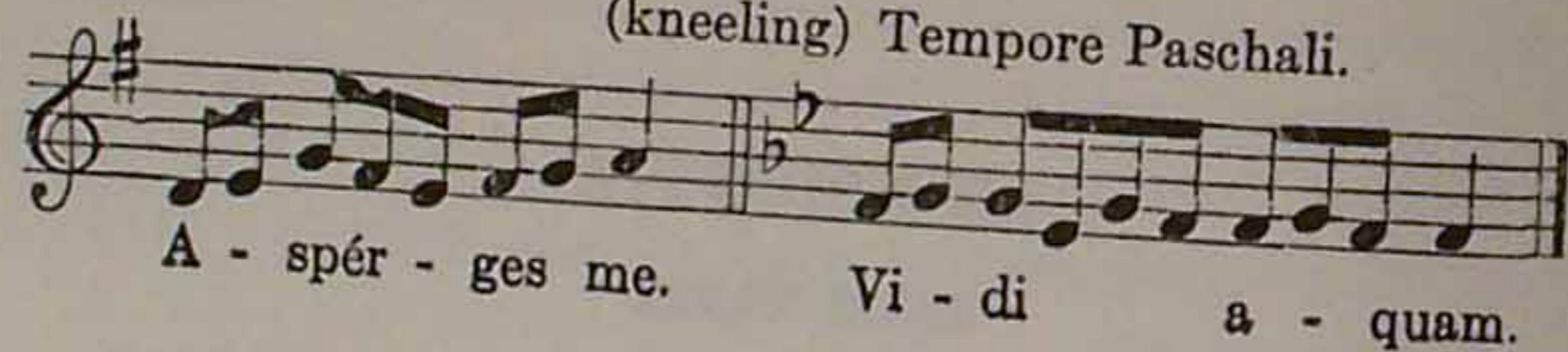
Musical Supplement

According to the new Missal and also according to P. Dom Johner O.S.B., "*Cantus ecclesiastici juxta Editionem Vaticanam, ad usum Clericorum collecti et illustrati.*" 4th edition, enlarged Ratisbon, 1920.

We shall give here only those modes which occur most frequently; from the *Ordo Missae* we shall only give those that occur in the text of the new Missal. Regarding the choice of mode the new rubrics prescribe (tit. X, n. 2): "*In qualibet Missa cantus servatur, qui suo ritui conveniat.*" (Therefore, a distinction is to be made between ferial Masses and feast-day Masses.) Moreover, the Congregation of Rites on April 9, 1921, has defined that the *toni solemniore*s for the Gloria, Credo, *Ite Missa est* and the Prefaces (previously given in the appendix of the Missal as *Cantus ad libitum*) are not prohibited and so may again be added as an Appendix to the new Missals.

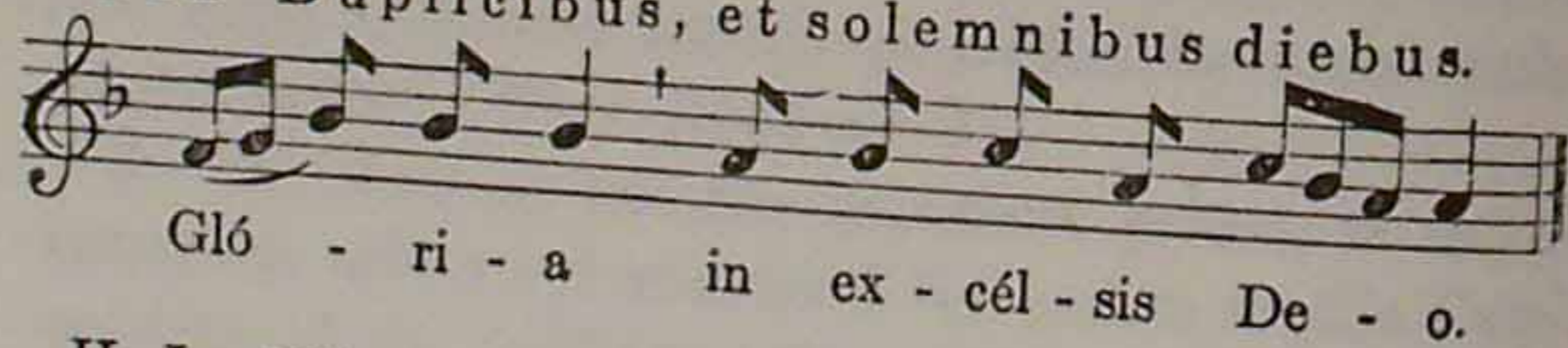
1. Aspersio aquae benedictae.

(kneeling) Tempore Paschali.

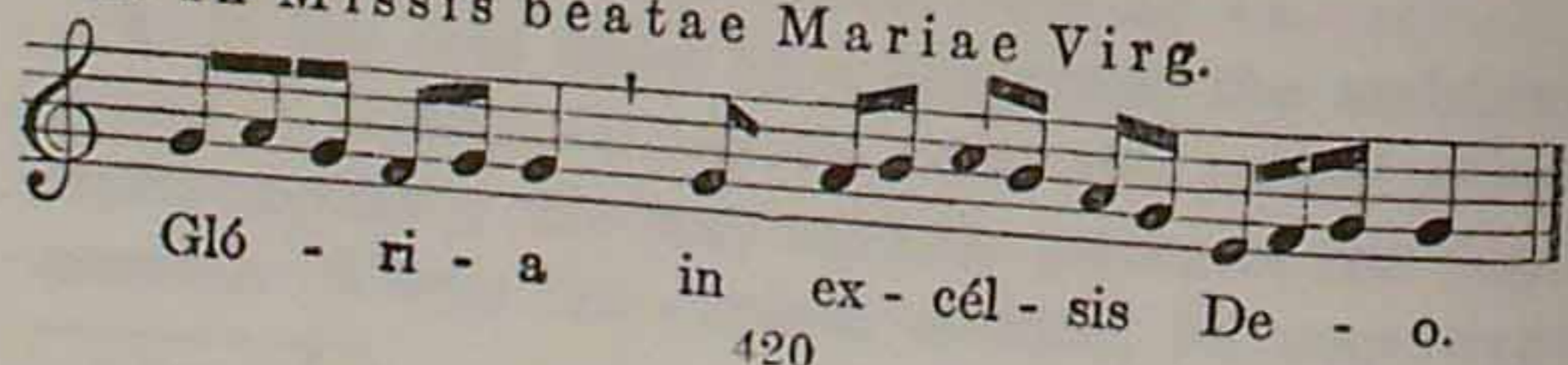


2. Gloria.

I. In Duplicibus, et solemnibus diebus.



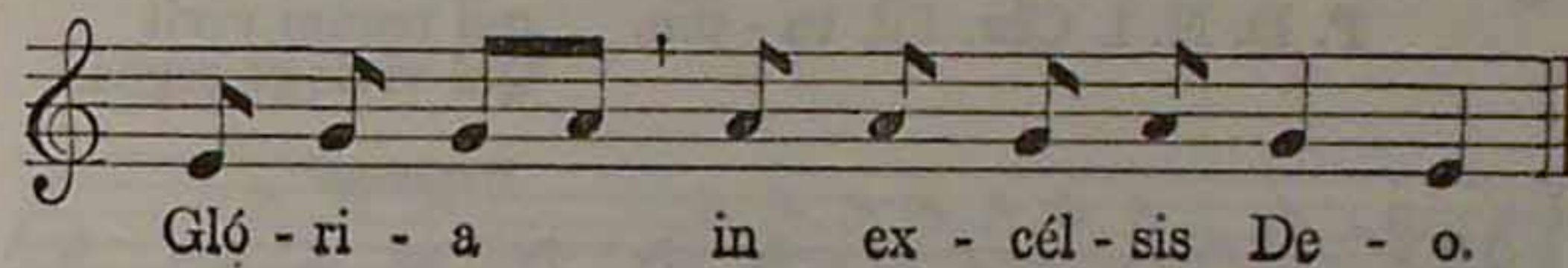
II. In Missis beatae Mariae Virg.



III. In Dominicis et in Festis Semiduplicibus, atque infra Octavas, quae non sunt beatae Mariae Virg.



IV. In Festis Simplicibus.

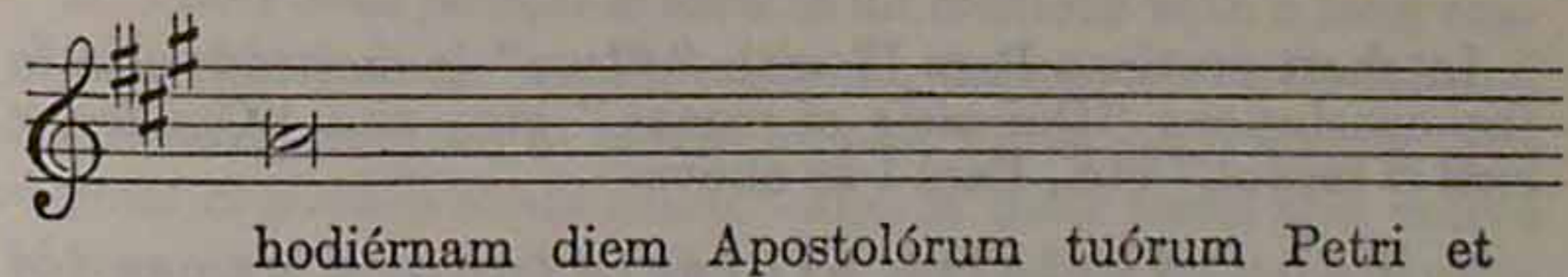
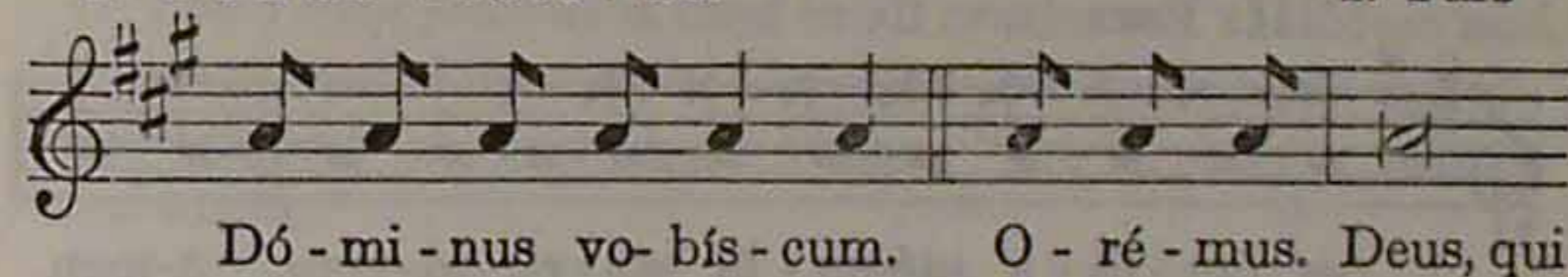


3. Toni Orationum.

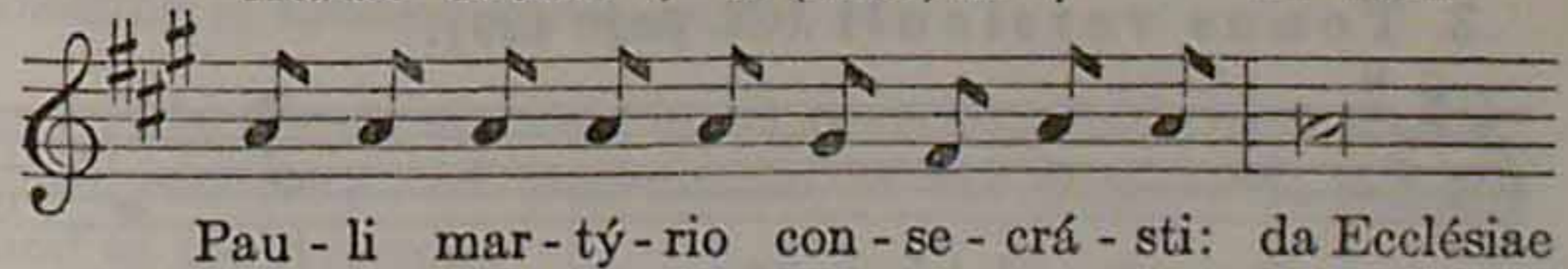
There are three *toni orationum*:

1. Tonus festivus.

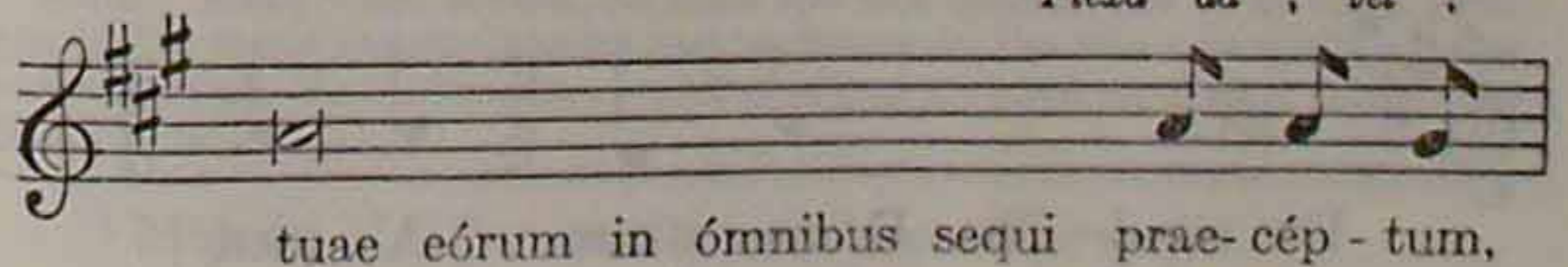
I. Pars



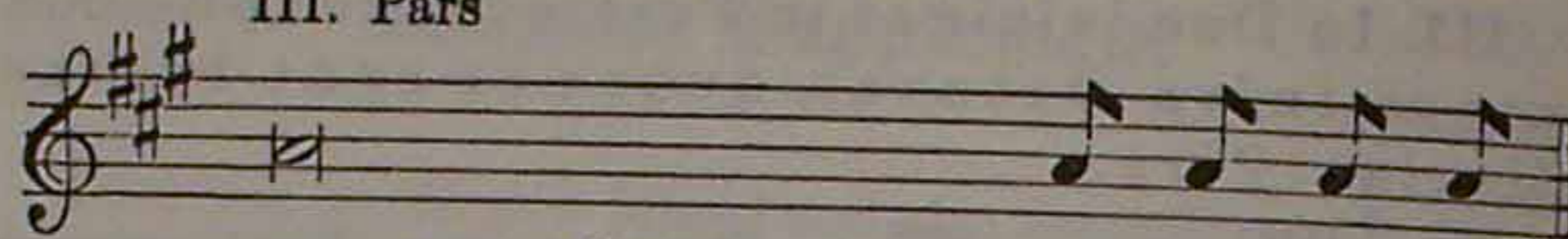
"Metrum" ad colon ":" vel (rarius) ad ";" II. Pars



"Flexa" ad "," vel ":"



III. Pars

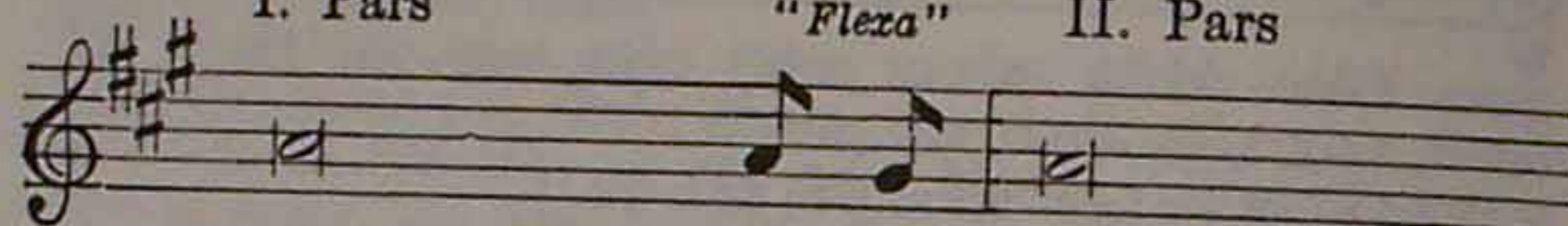


per quos religi6nis sumpsit ex - 6r - di - um.

I. Pars

"Flexa"

II. Pars



P. D. N. I. Chr. Fil. tu - um, qui tecum vivit
Qui vivis et regnas

"Metrum"



et regnat in unitate Spi - ri - tus Sanc - ti De - us.
cum Deo Patre " " " " " "

III. Pars

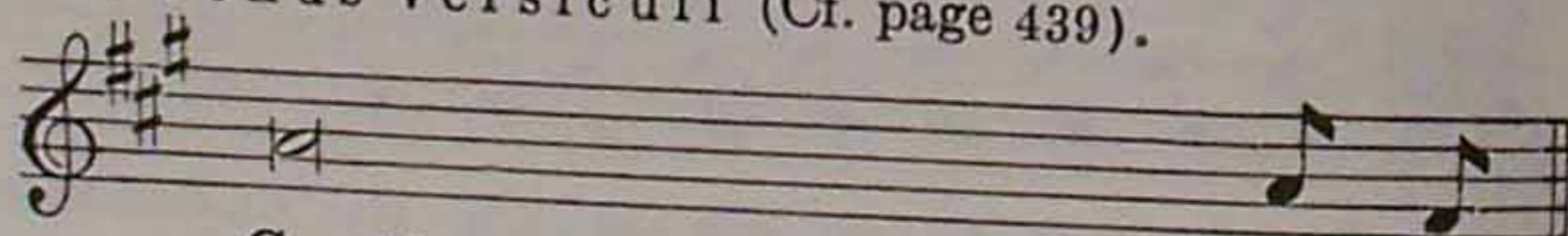


per 6m - ni - a sae - cu - la sae - cu - lo - rum. A - men.

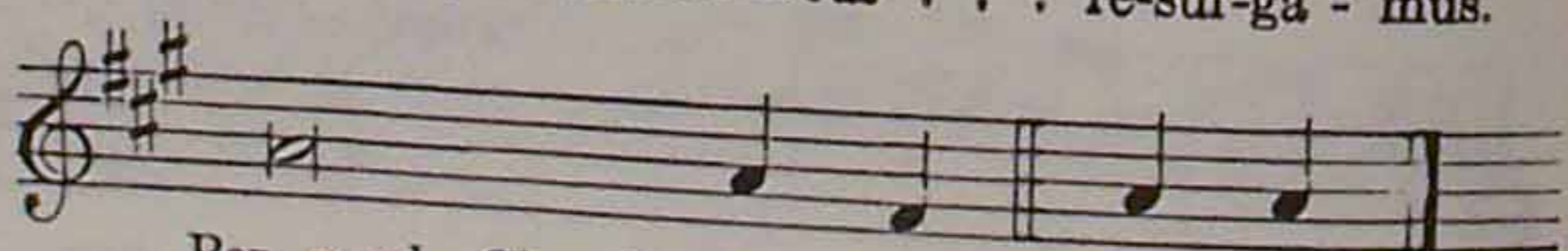
In short orations Pars II with "Flexa" is omitted; also in the conclusions "Qui vivis et regnas," etc., and "Qui tecum vivit et regnat," etc., Pars I as above.

2. Tonus ferialis: all *recto tono*; a pause for breath takes the place of "Metrum" and "Flexa."

3. Tonus versiculi (Cf. page 439).



Concede, misericors Deus . . . re-sur-ga - mus.



Per eund. Chr. D. no - strum. A - men.

Note 1.

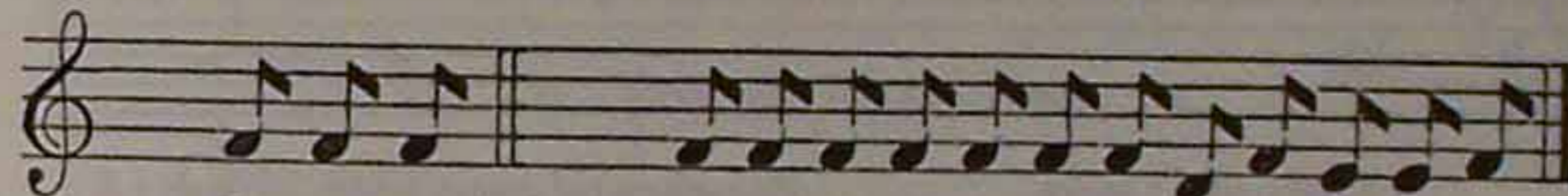


Sac.: O - re - mus. Dia.c.: Flec-ta-mus ge - nu - a⁽¹⁾



Subd.: Le - va - te.

Note 2.



Sac.: O-re-mus. Dia.c.: Hu-mi-li-a-te ca-pi-ta vestra De-o.

Rules for application:

1. The *Tonus festivus* is used in all orations of the Mass and of Vespers (not, however, in Compline) *in festis dupl., semid., Dominicis* and in votive high Masses "*pro re gravi et publica simul causa.*"

2. The *Tonus ferialis* is used in all orations with a long conclusion which have no *tonus festiv.*, hence: a) in ferial and Requiem Masses; b) in votive Masses which are not sung "*pro re gravi et publica simul causa,*" also in those ferial and votive Masses in which an *Offic. dupl.* or *semi dupl.* or an octave is commemorated; c) in Compline; d) in a few orations at the blessing of candles, ashes, palms, etc.

3. The *Tonus versiculi* in all orations which have a short conclusion; e.g., at Benediction of the Blessed Sacrament, and at the *Asperges*.

Note. Even when severa. orations *sub una conclus.* are to be sung, each one in the *tonus festivus* has its own cadence; in the *tonus versiculi*, on the contrary, only the last oration. (All orations are then sung as if there were really only one.)

¹ Melody of "Per omnia saecula saeculorum"!

4. Tonus Lectionis in Triduo sacro ante Pascha et tonus Prophetiae.

ad "."

Ex Tractátu . . . super psal - mos.
Lectio libri Iu - dith.

ad ":" vel ";"

Exáudi, Deus, . . . deprecationem mé - am:
Hómines malos . . . commemo - rá - tus est:

ad ":" ante orationem rectam

. . . armat nos apóstolus di - cens: Non est nobis
Haec dicit Dó-mi - nus: In tribulatione

ad "." post ultimum ":" vel "." Tertia syllaba ante "?"

. . . ha - rum. Ubi con - tri - stá - tus?
. . . curá-bit nos. Quid fáciam tibi É-phra - im?

Finis

. . . bonus ex - er - ce - á - tur.
. . . Domi - nus om - ní - po - tens.
. . . plusquam ho - lo - cáu - sta.
. . . id est trán - si - tus Dó - mi - ni.

Ad monosyll. et hebr. vocem (ad lib.)
"Flexa" ad ":" vel ";" "Punctum" ad "."

A - bra - ham; A - bra - ham.
fac - ta est: fac - ta est.
Do - mi - nus est; Do - mi - nus est.

N.B. According to the decree of the Congregation of Rites on July 8, 1912, monosyllable or Hebrew words before ":";" can be sung exactly the same as polysyllabic Latin words.

5. Tonus Epistolae.

a) Ordinarily:

The Epistle is sung *recto tono* (*cum aliqua tamen mora*); the *Interrogatio*, however, as follows:

post ultimum ":" Tertia syllaba ante "?"

Qui est hic, et lau - dá - bi - mus e - um?

Breviores interrogationes

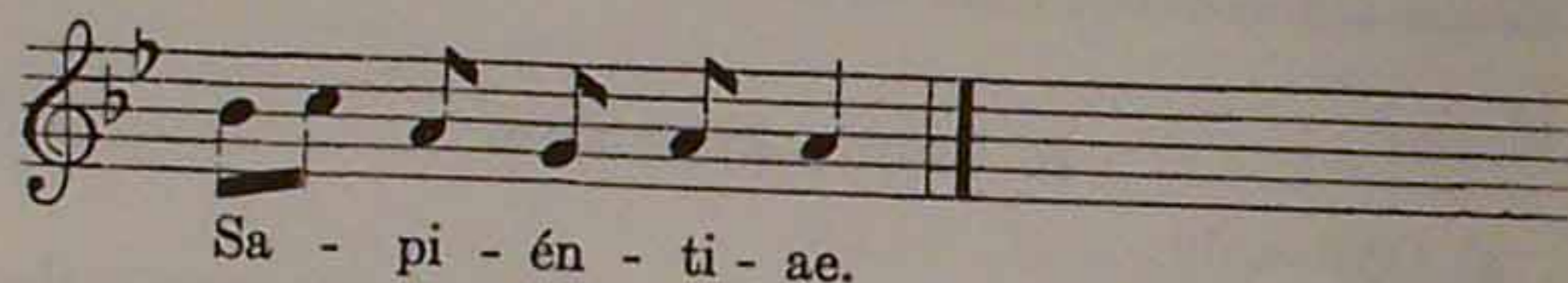
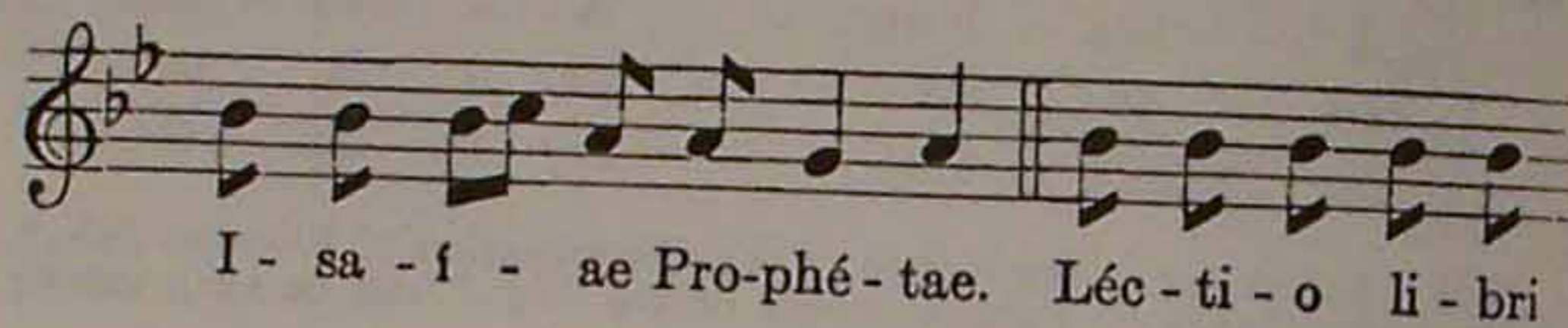
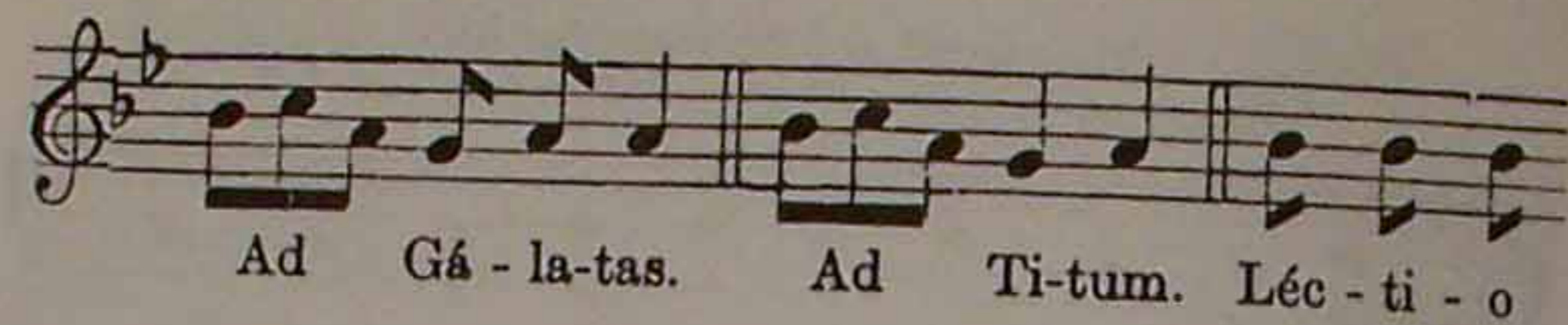
Quae? Cre - dis hoc? Sed quid?

b) Alius modus (ad libitum).

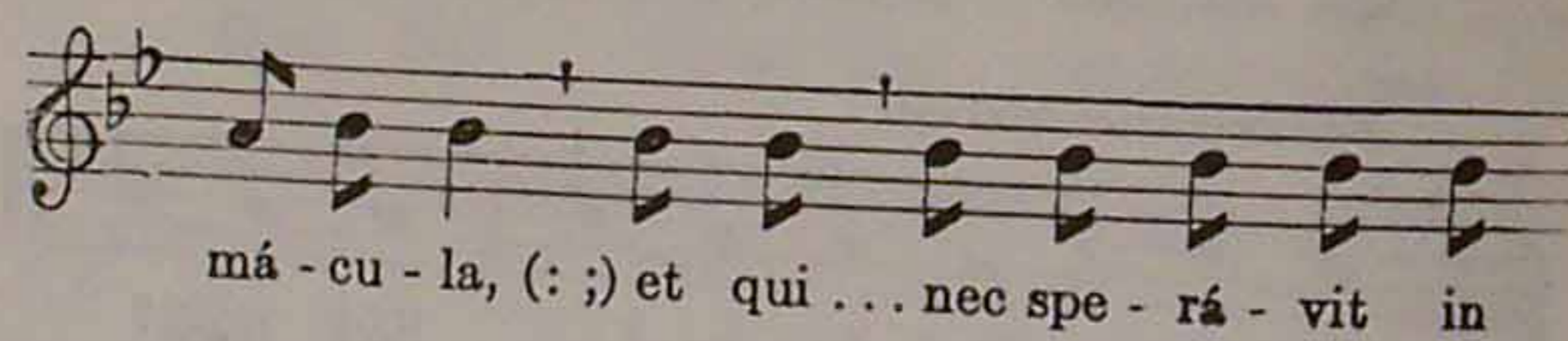
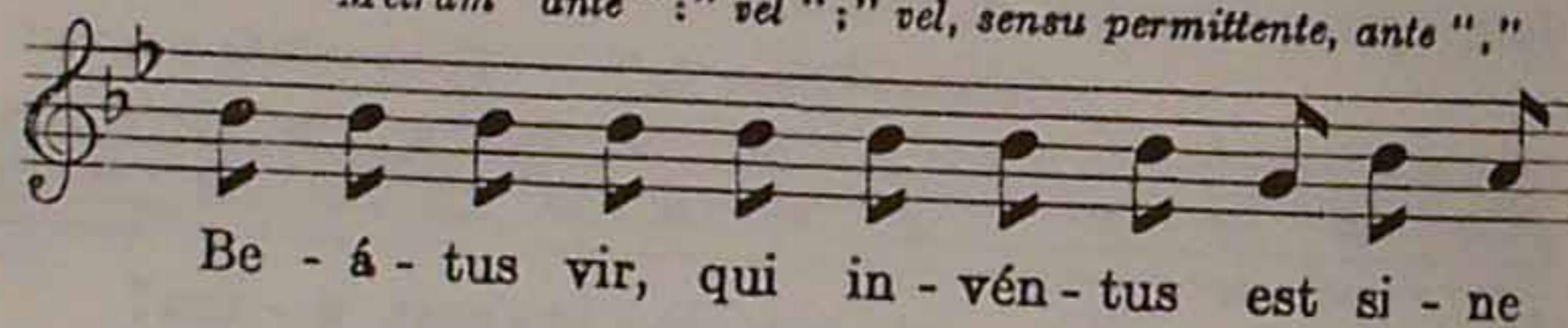
Léc - ti - o E - pí - sto - lae be - á - ti Pau - li

ad "."

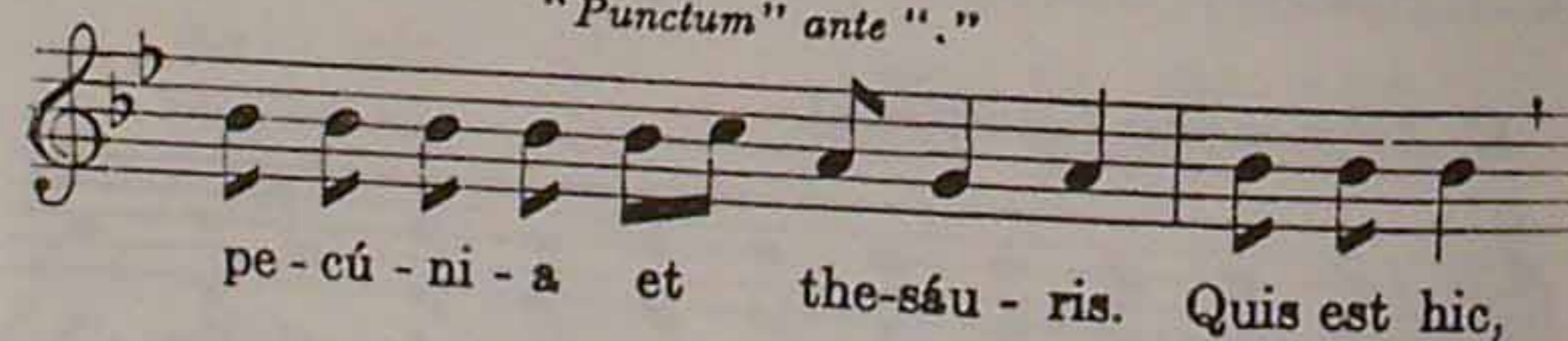
A - pó - sto - li ad Ro - má - nos. Ad Co - rín - thi - os.



"Metrum" ante ":" vel ";" vel, sensu permittente, ante "."

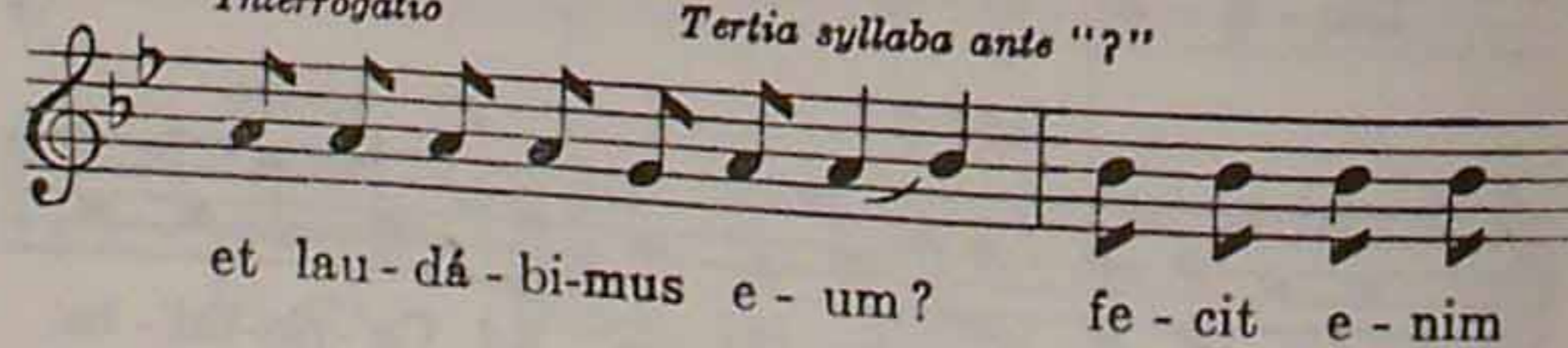


"Punctum" ante "."

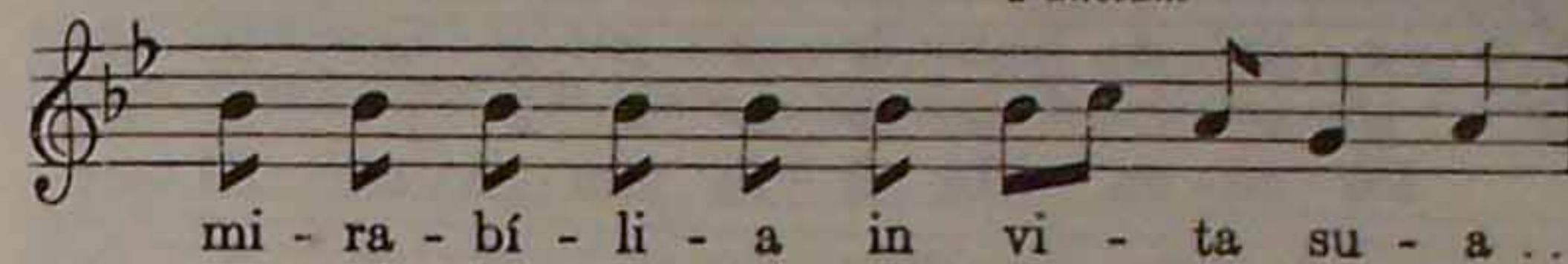


Interrogatio

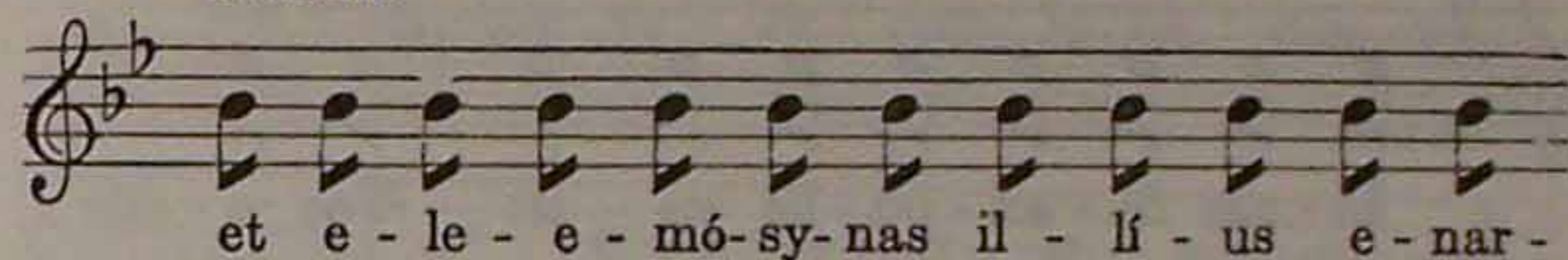
Tertia syllaba ante "?"



"Punctum"

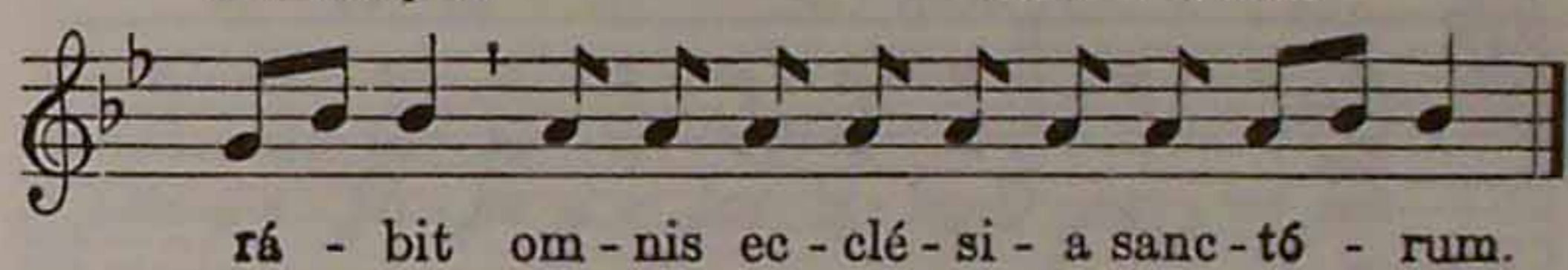


Conclusio



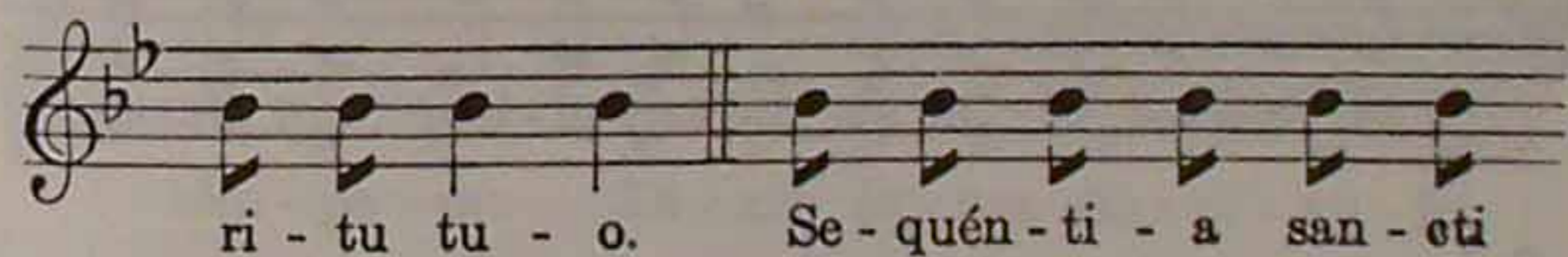
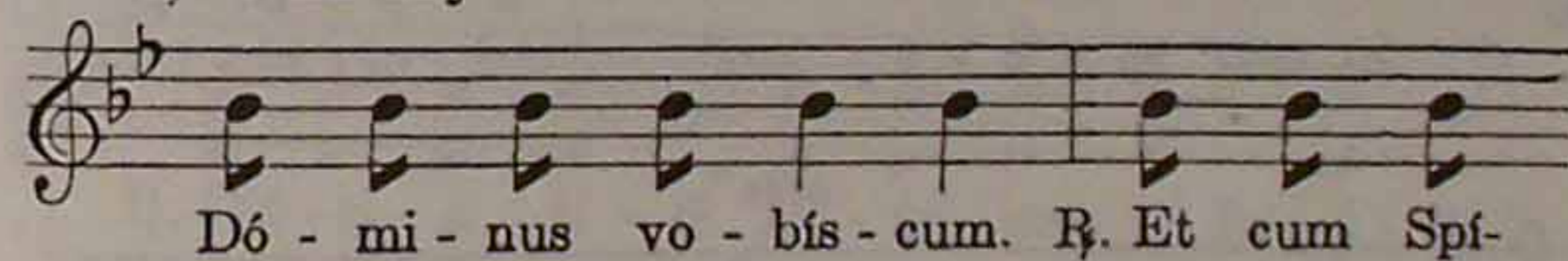
Accentus prior

Accentus ultimus

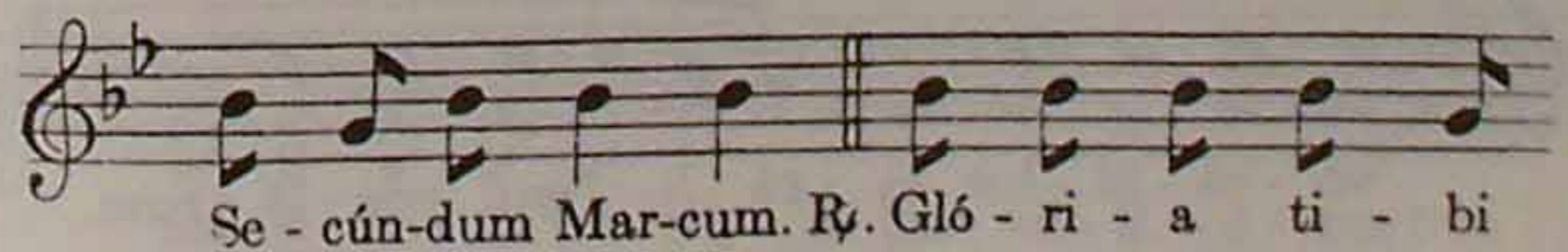
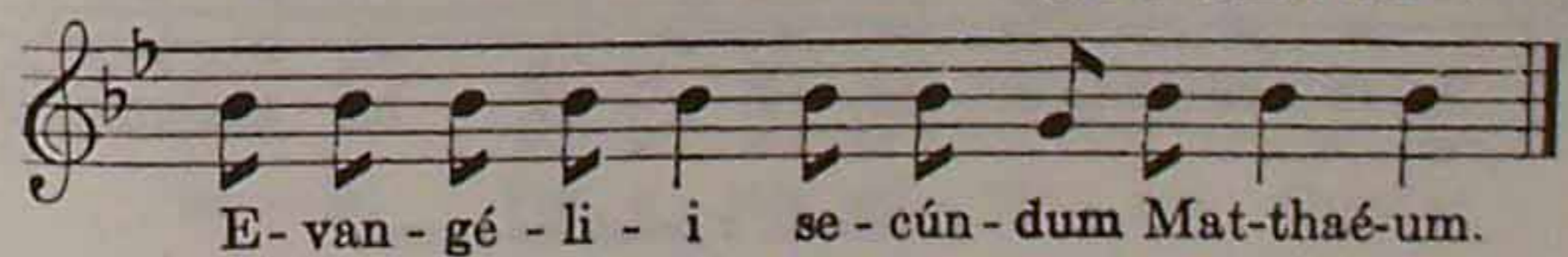


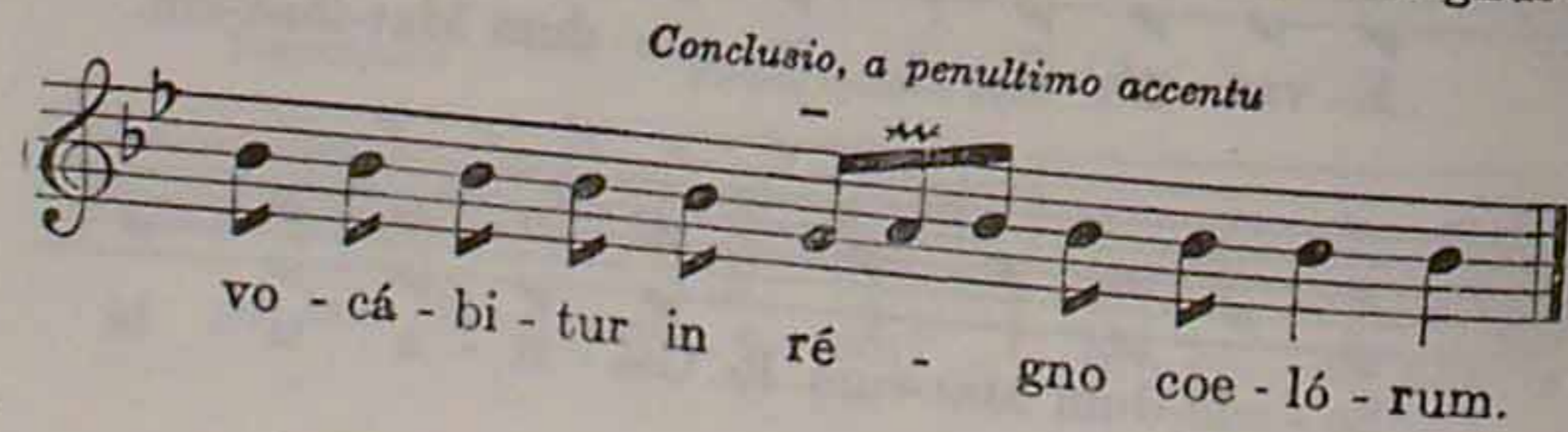
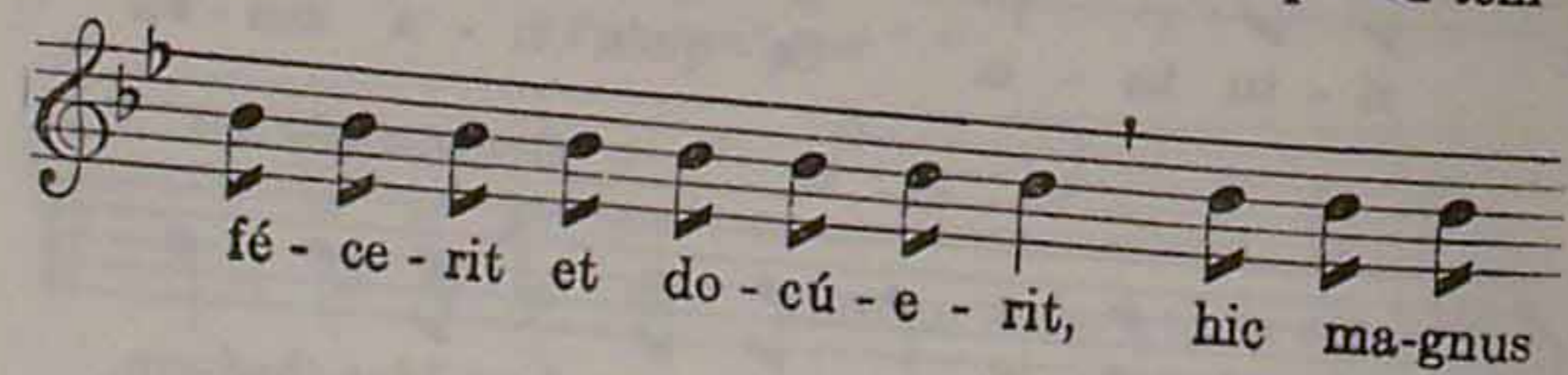
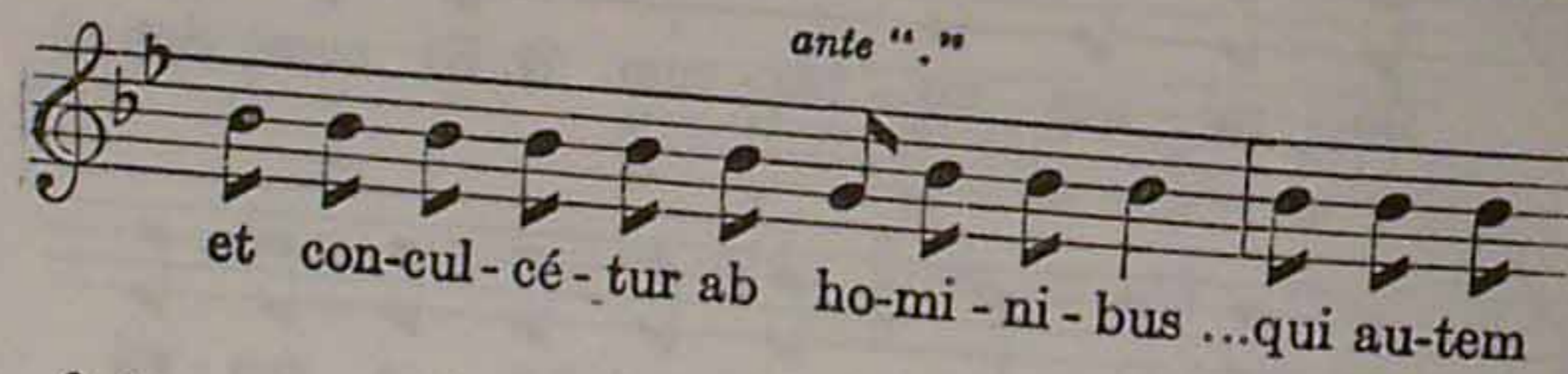
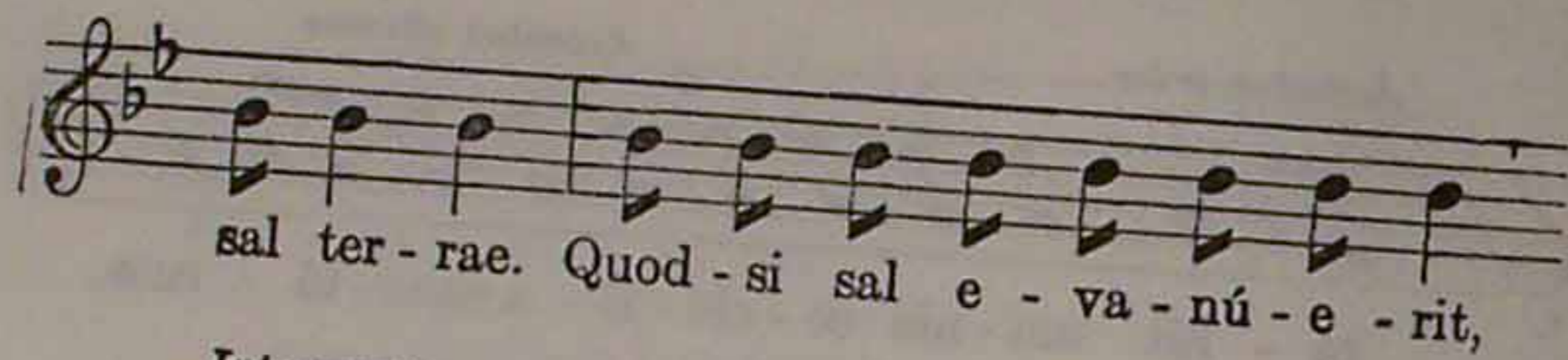
6. Tonus Evangelii.

a) Ordinarily:

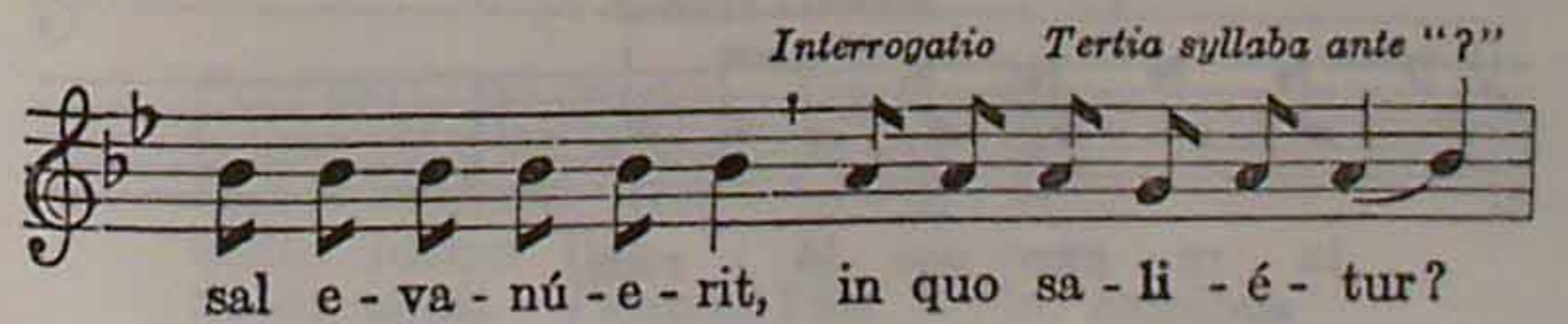
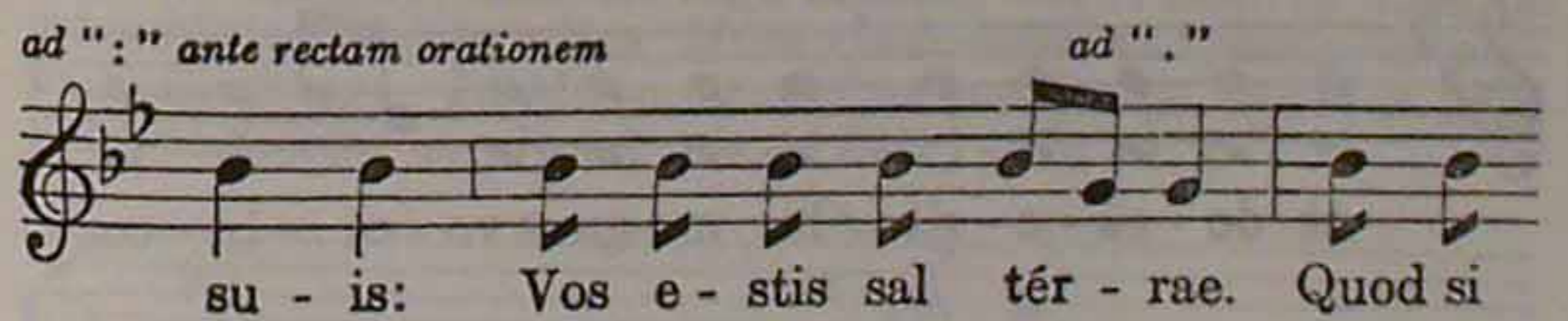
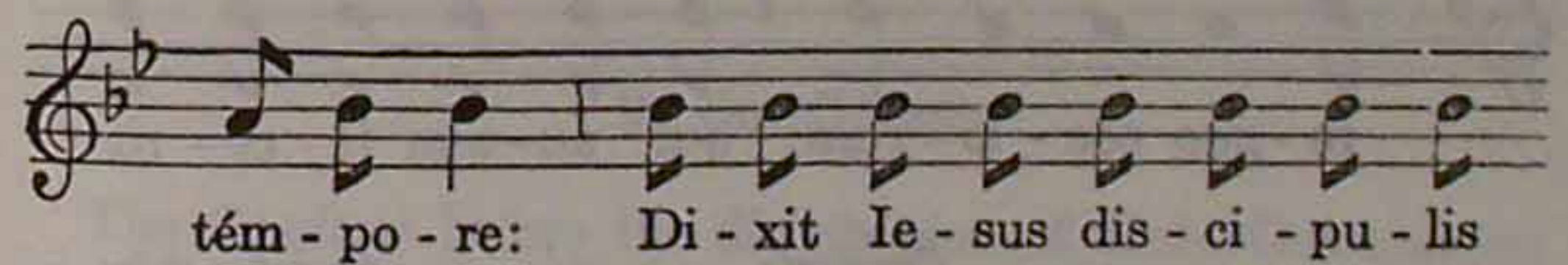
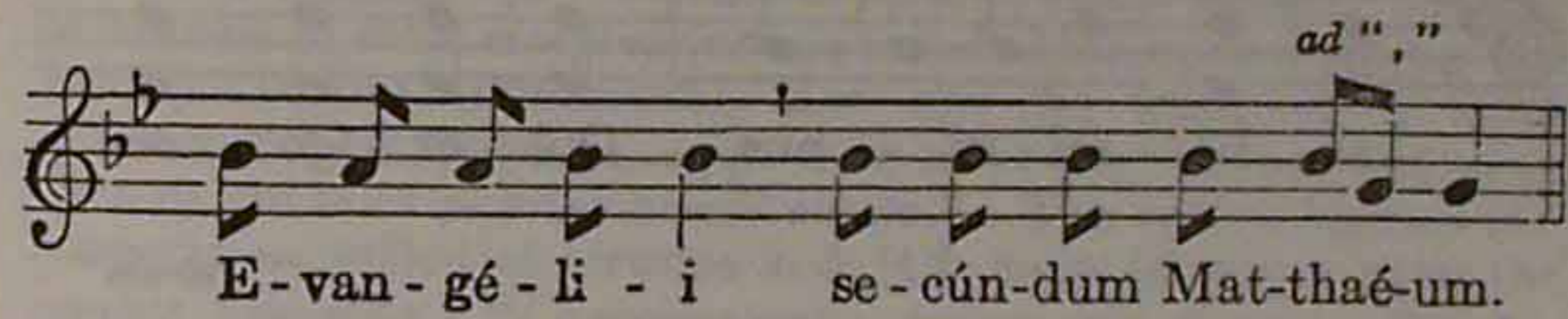
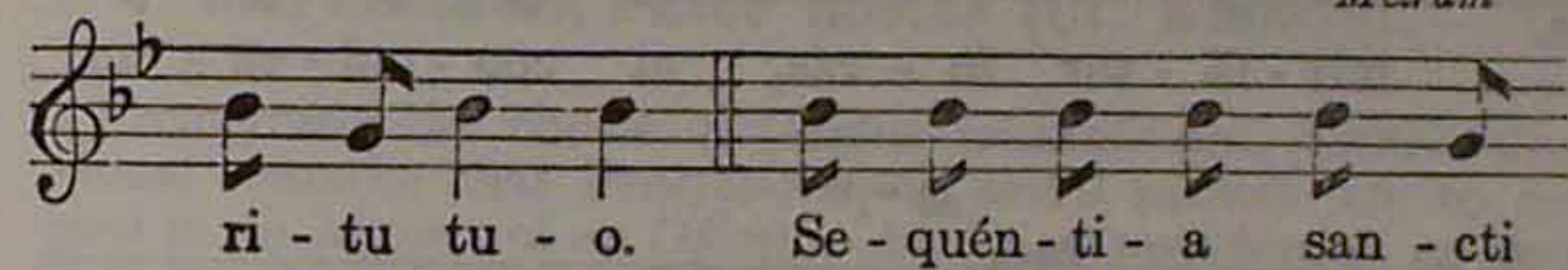
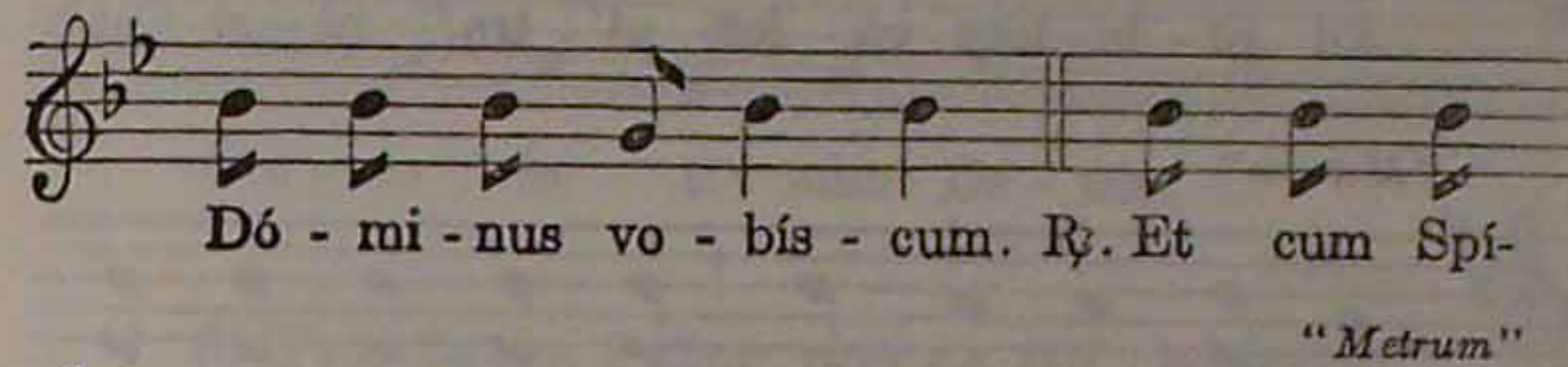


Quarta syllaba ante "."



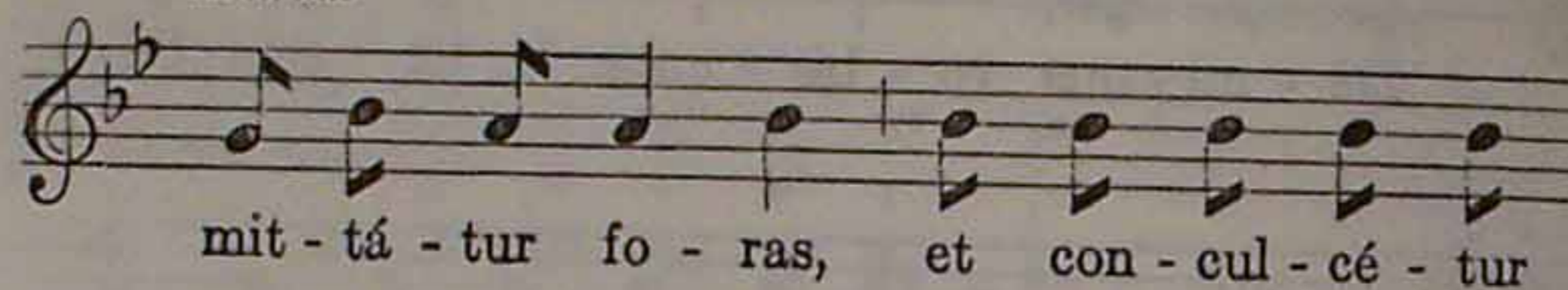


b) *Alius modus (ad libitum with "Metrum"; Interrogatio and Conclusio as in the Tonus Epistolæ ad libitum; at ":" before direct discourse there is merely a lengthening.)*

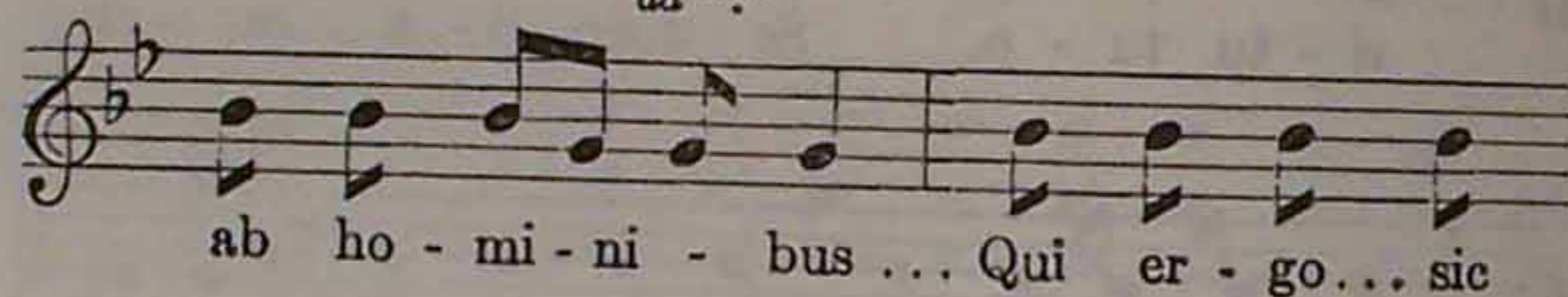




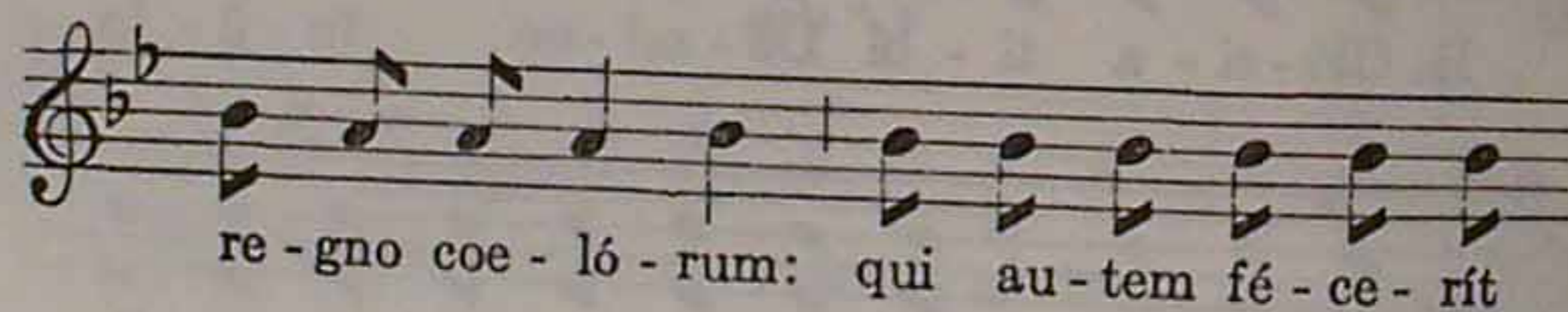
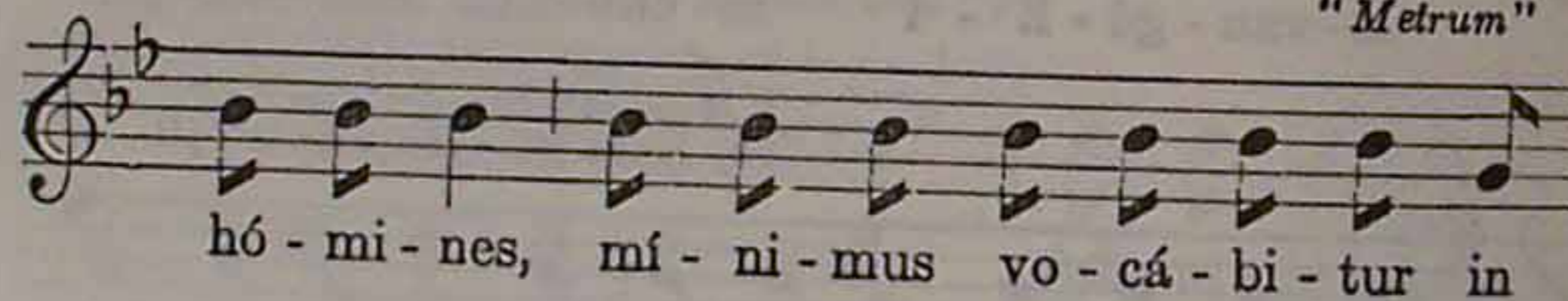
"Metrum"



ad "."

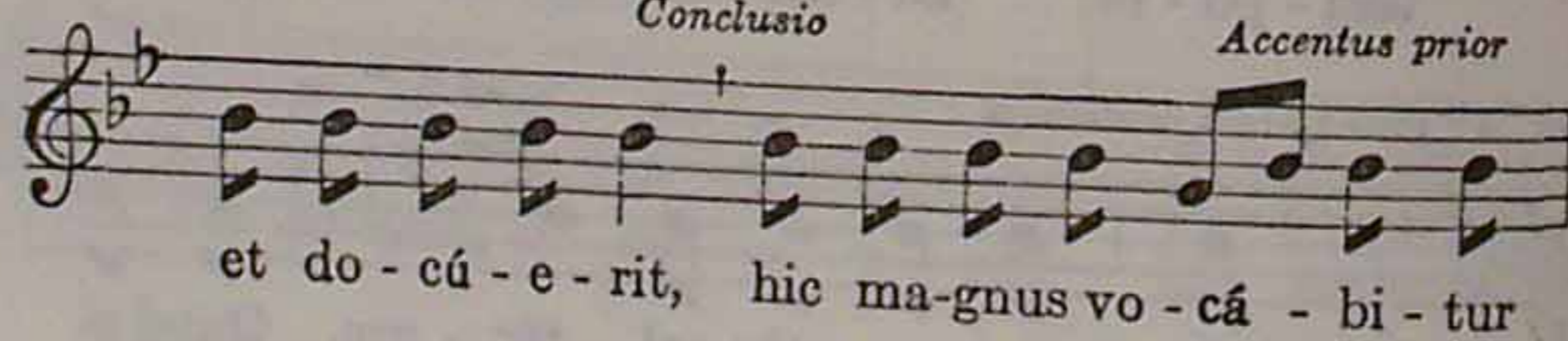


"Metrum"

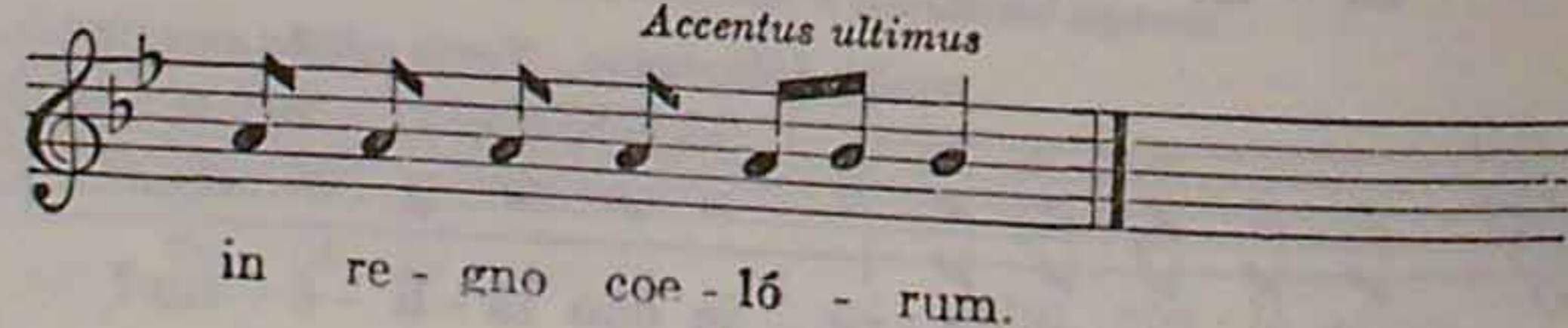


Conclusio

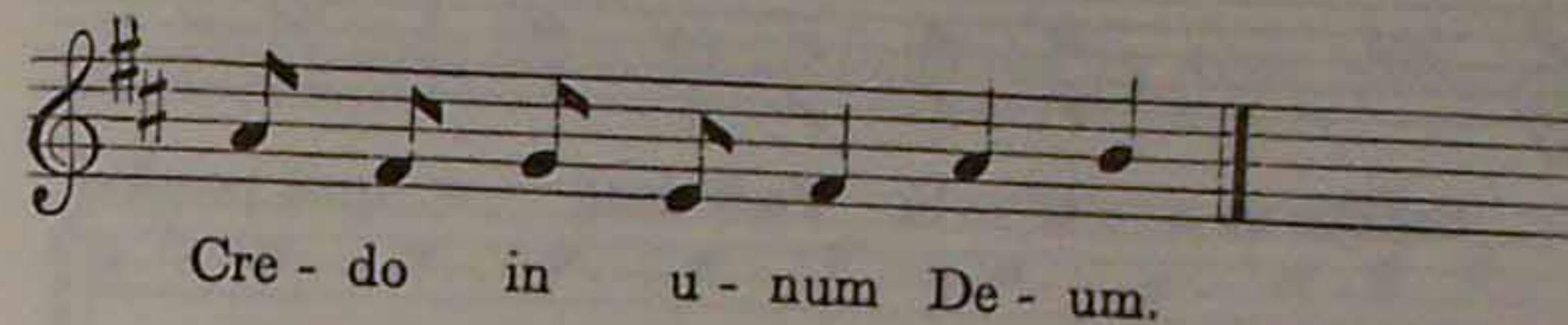
Accentus prior



Accentus ultimus



7. Credo.

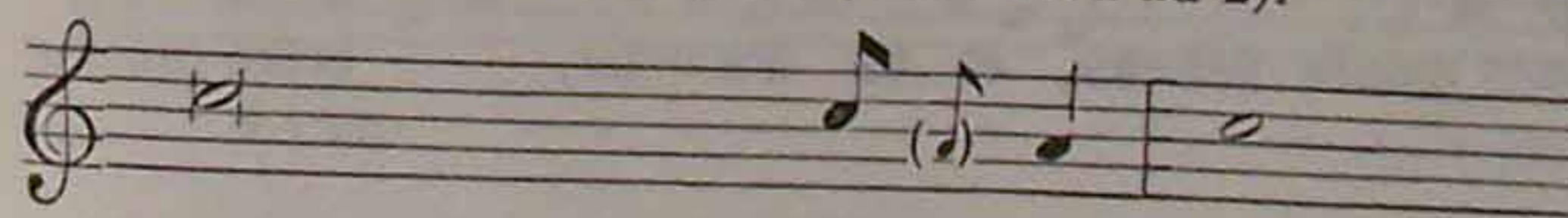


8. Praefatio, Pater noster (Cf. Missale).

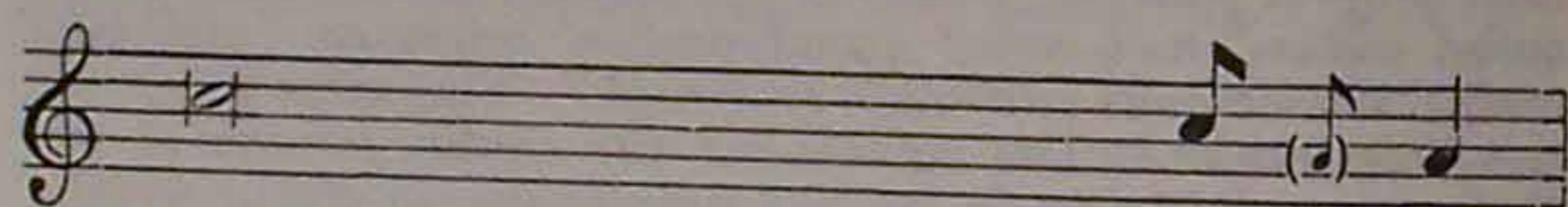
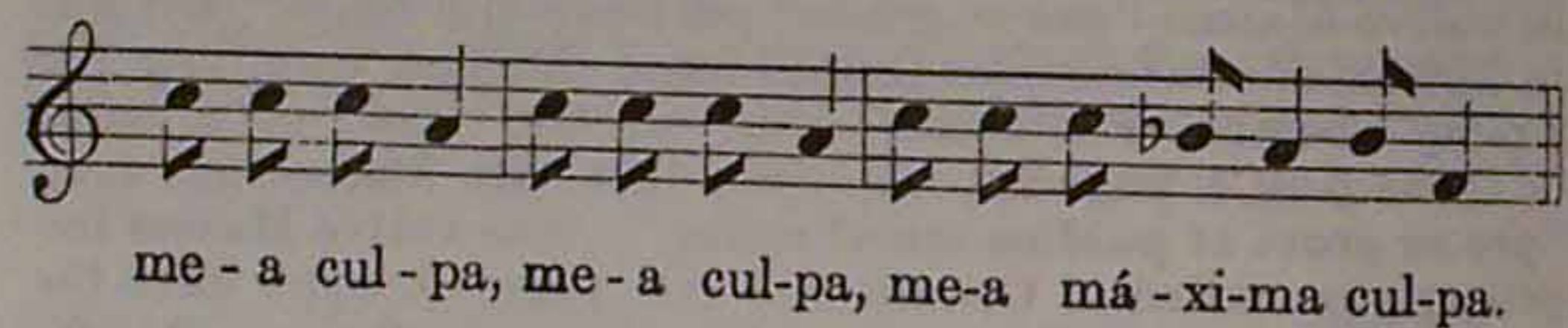
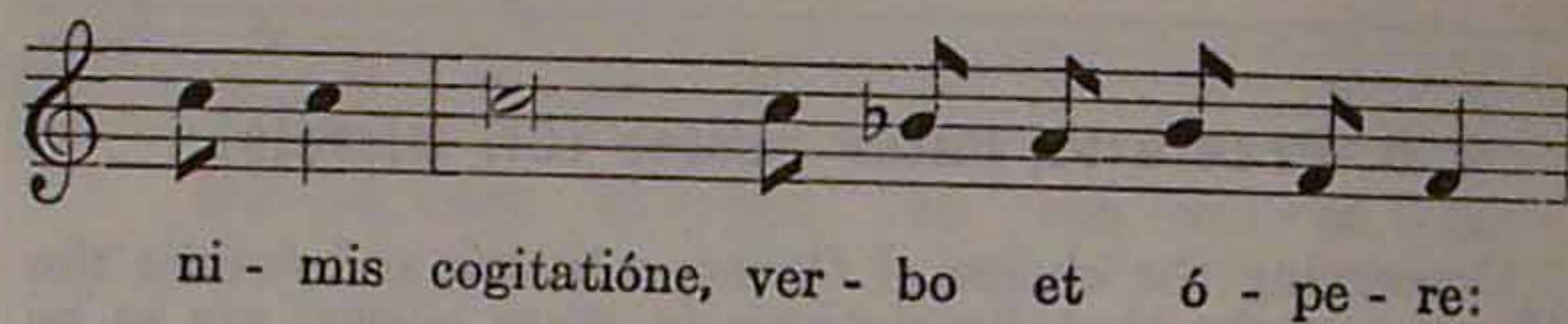
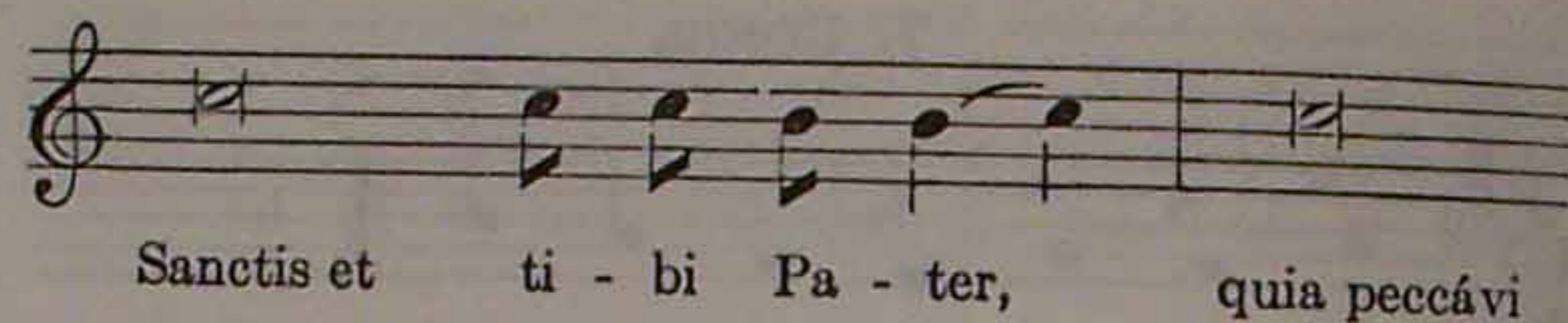
Concerning the choice of *Cantus solemnis* and *ferialis* the Missal remarks that *Praefationes in cantu solemn* are to be used in all Masses of an *Officium duplex* or *semiduplex*, as also in votive Masses "*pro re gravi et publica simul causa*," but not in Masses of *ritus simplex* (nor in ferial Masses, excepting the Friday before Pentecost), nor on the feast of a saint of Class 5—Cf. page 51, sqq.—nor in votive Masses not sung "*pro re gravi et publica simul causa*." The votive Masses im- properly so called of Groups 1-3 (Cf. page 45, sqq.) have the *cantus solemn*. "*Commemoratio autem aut Octava, Praefatione propria gaudens, licet, juxta Rubricas, servet jus ad ilkam quoad textum, non servat quoad cantum solemnem, nisi talis cantus Missae quae celebratur conveniat.*" The same holds for the *Pater noster*. The rubrics for the *cantus ferialis* of the Preface say: "*Dicitur in festibus simplicibus, in diebus ferilibus, in Missis votivis, quae non sint pro re gravi et publica simul causa, et in Missis Defunctorum.*"

9. Confiteor.

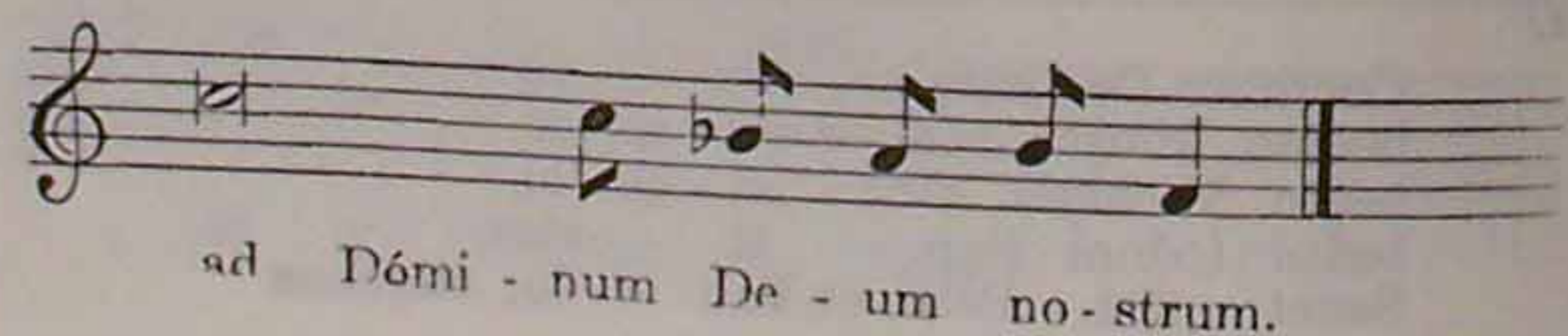
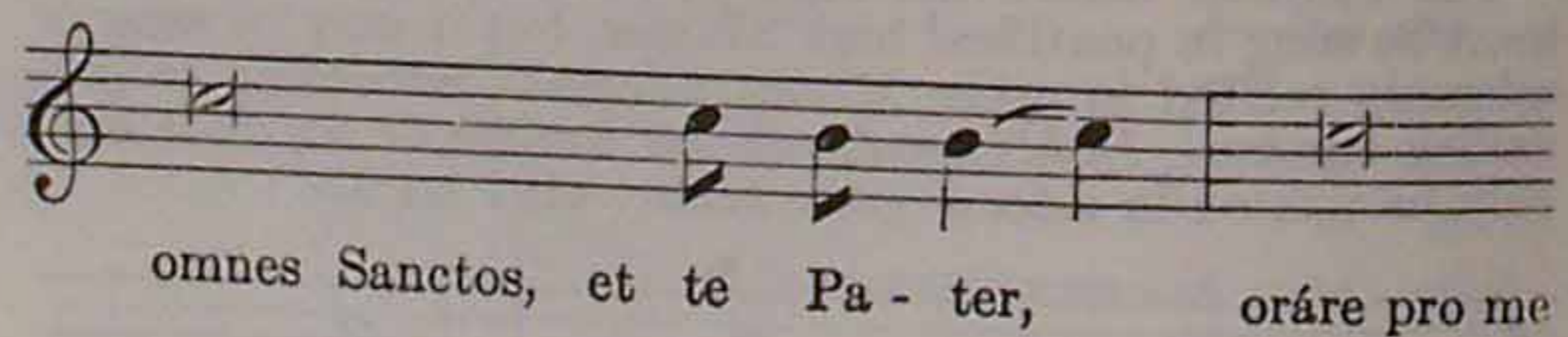
The *Confiteor* before the distribution of Holy Communion must be sung in pontifical high Masses, but it may be sung or solemnly recited in other *Missae solemnes*, according to prevailing custom. In *Missae solemni vel cantata de requie* it may only be recited in a loud voice (*Decr. 4104 ad 2*).



Confiteor Deo omnipo - tén - ti,
beátae Maríae semper vír - gi - ni,
beáto Michaéli Arch - án - ge - lo,
beáto Ioánni Bap - tí - stae,
Sanct. apóst. Petro et Pau - lo; ómnibus

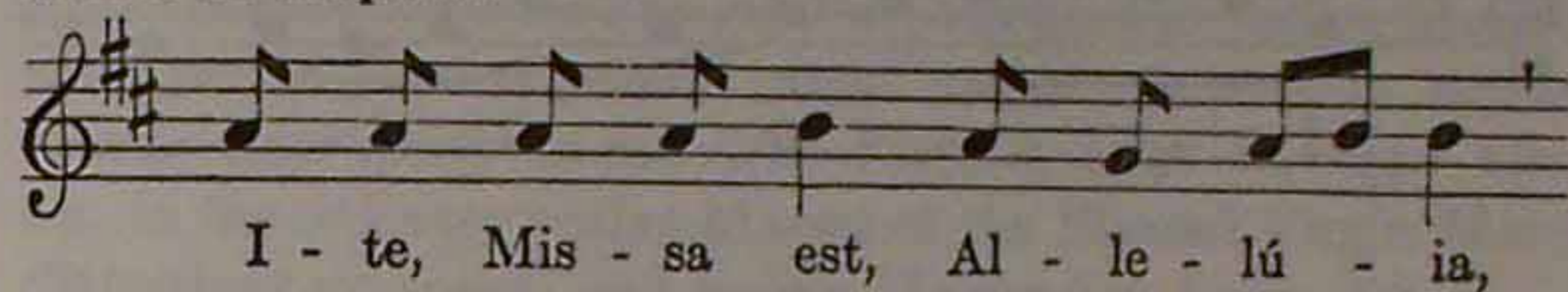


Ideo precor beátam Mariám semper vir - gi - nem,
 beátum Michaélem Arch - án - ge - lum,
 beátum Ioánnem Bap - tí - stam,
 Sanct. apost. Petrum et Pau - lum,



10. Ite, Missa est. Benedicamus Domino.

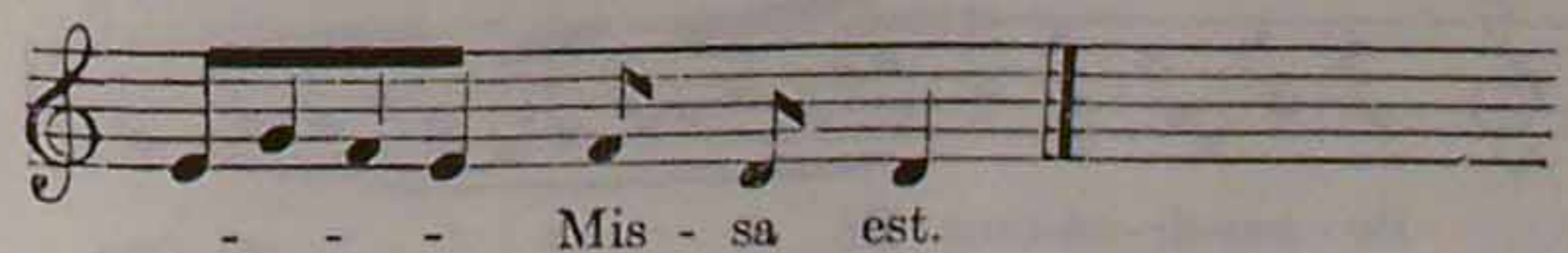
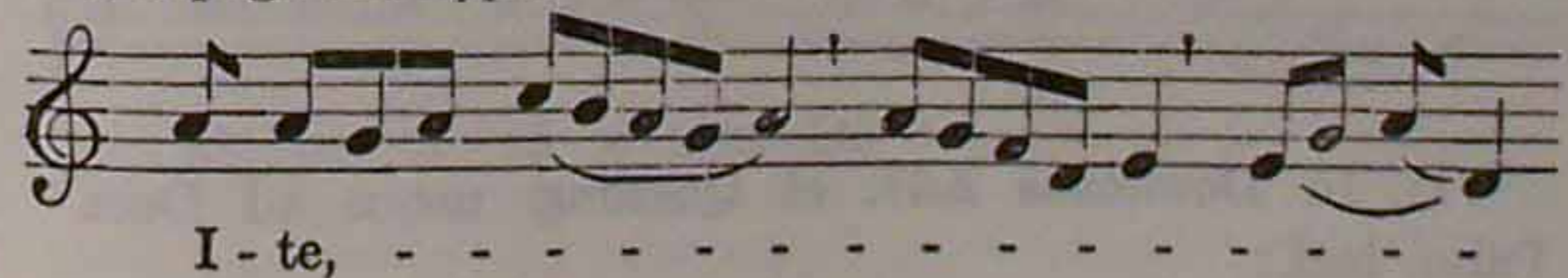
I. From Holy Saturday to *Dominica in Albis* (exclus.) in *Missis de tempore*:



II. In *Festis solemnibus* (and in all votive high Masses, "pro re gravi et publica simul causa" with a Gloria, as also in votive Masses improperly so-called of the 1, 2, and 3 Classes. Page 45, sqq.)



III. In *Festis duplicibus* (also in Masses of Class 4, *ritus dupl.*, page 49, sqq.)



IV. In Missis B. M. V.:

I - - - - - te, - - - - -

Mis - sa est.

V. In Dom. infra annum, in Festis semiduplicibus (also in Masses of Class 4, ritus semidupl., page 49, sqq.), et infra Octavas, quae non sunt Beatæ Mariæ Virginis:

I - te, - - Mis - - - - - sa est.

VI. In Festis simplicibus:

I - te, Mis - sa est.

VII. In Dominicis Adv. et Quadrag. usque ad Dom. Palm. incl.:

Be - ne - di - cá - mus Dó - - - - - mi - no.

BIBLIOTHECA
Antimias Sacerdotalis Sancti Petri

VIII. In Feriis per annum, necnon in Feriis Adventus, Quadragesimæ a die Cinerum et Passionis ad Feriam IV Majoris Hebdomadæ incl., Quattuor Temporum Septembris et in Vigiliis communibus extra Tempus Paschale (and in votive Masses not "pro re gravi et publica simul causa," as also in votive Masses improperly so-called of Class 6, page 52, sqq.: also e.g., in the ordinary votive Masses of the Blessed Virgin Mary (Saturdays excepted) and votive Masses pro Sponsis):

Be - ne - di - cá - mus Dó - mi - no.

IX. In Missis de Dominicis Septuag., Sexag., Quinquag.:

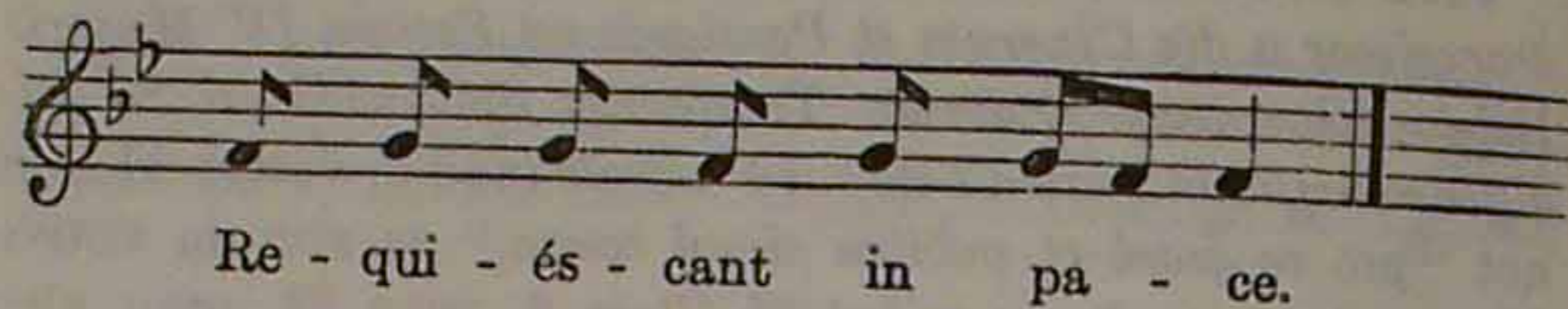
Be - ne - di - cá - mus Dó - - - - - mi - no.

X. In Missis de Vigilia Nativitatis Domini, etiamsi in Dominica occurrat, de Festo Ss. Innocentium, et in Missis votivis pro re gravi, quando non dicitur Gloria in excelsis Deo.

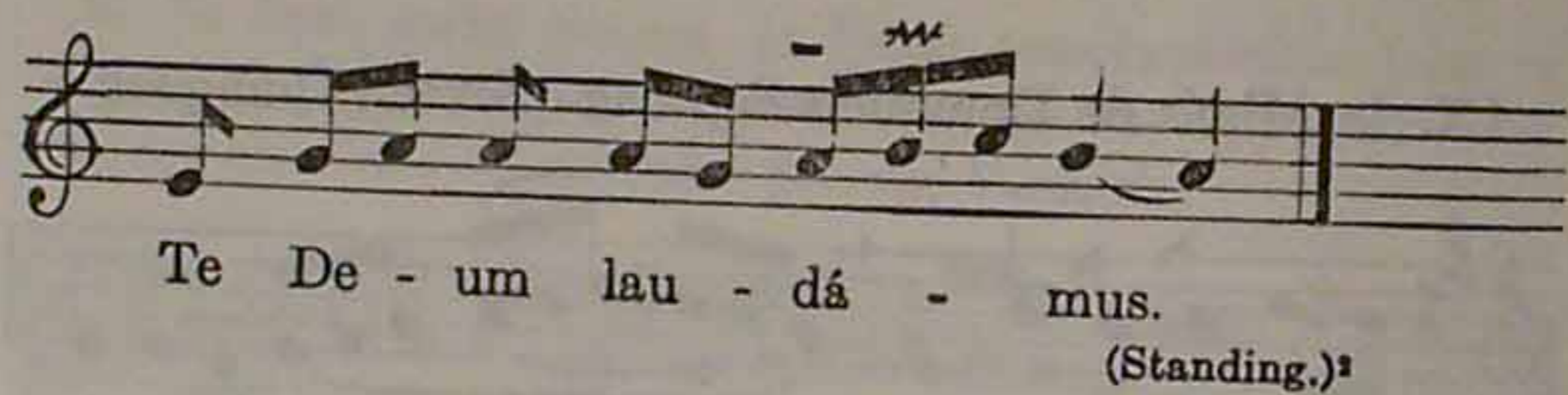
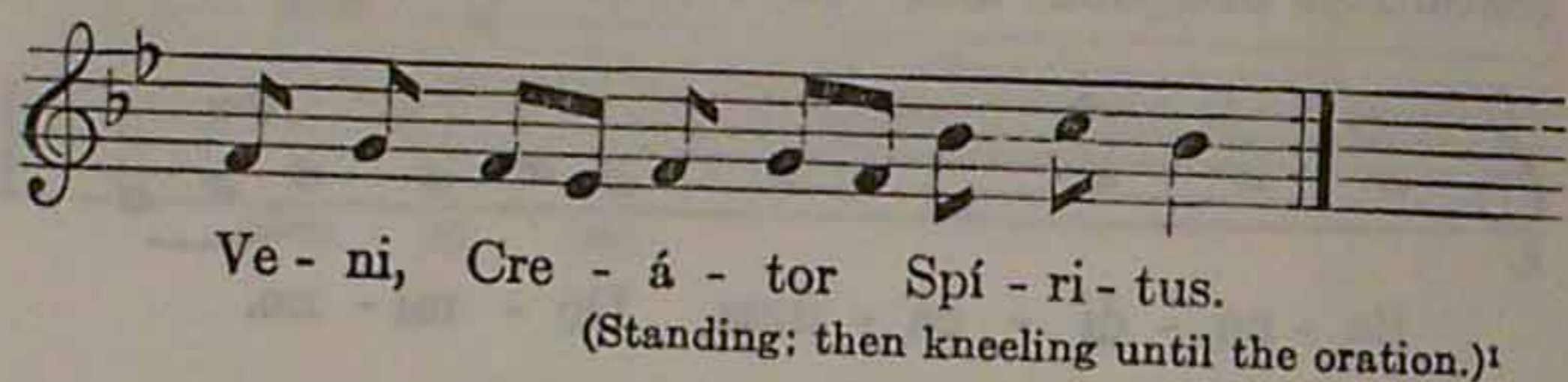
Be - ne - di - cá - mus Dó - - - - -

- - - - - mi - no.

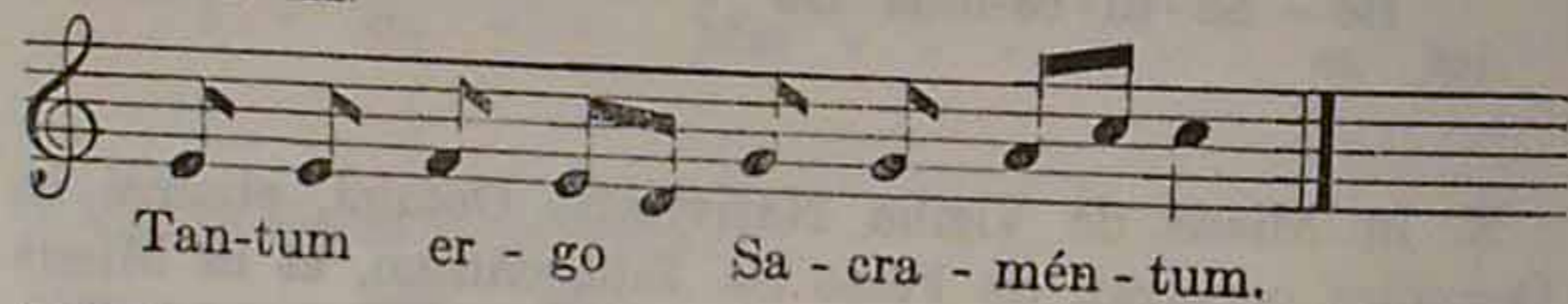
XI. In Missis Defunctorum:



11. Other Intonations.



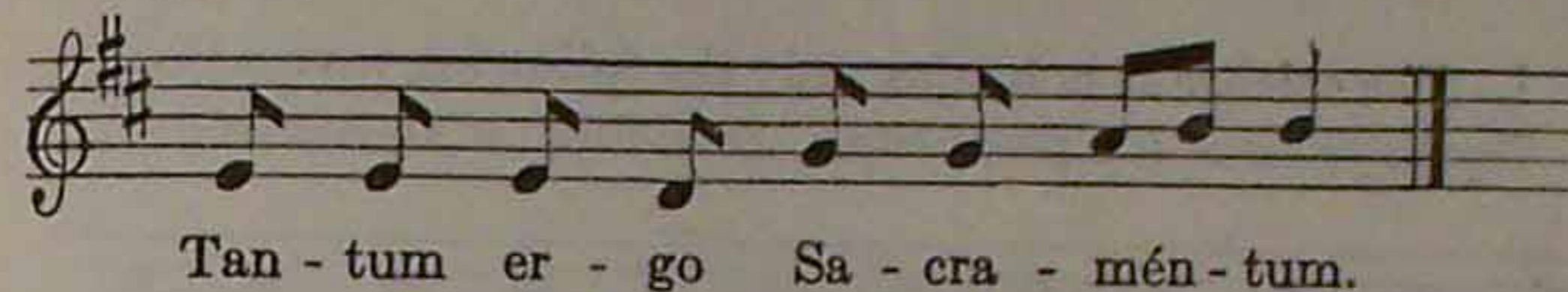
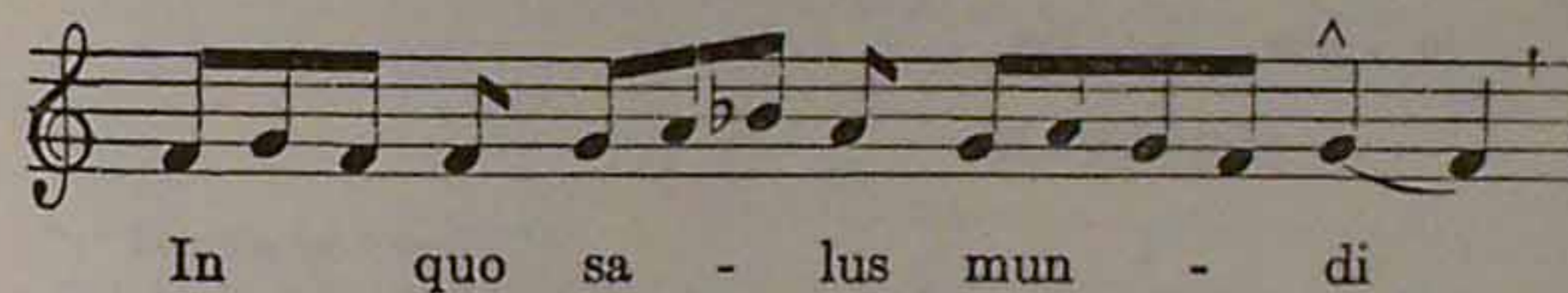
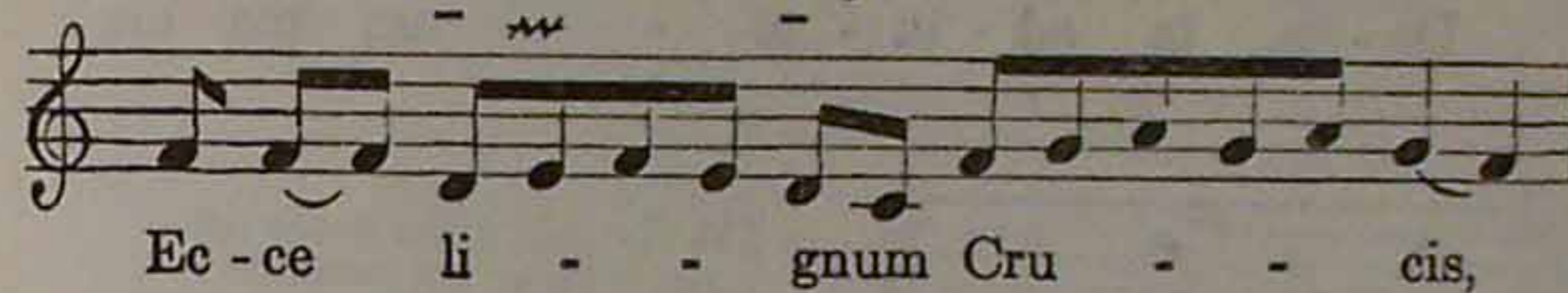
Ton. III.



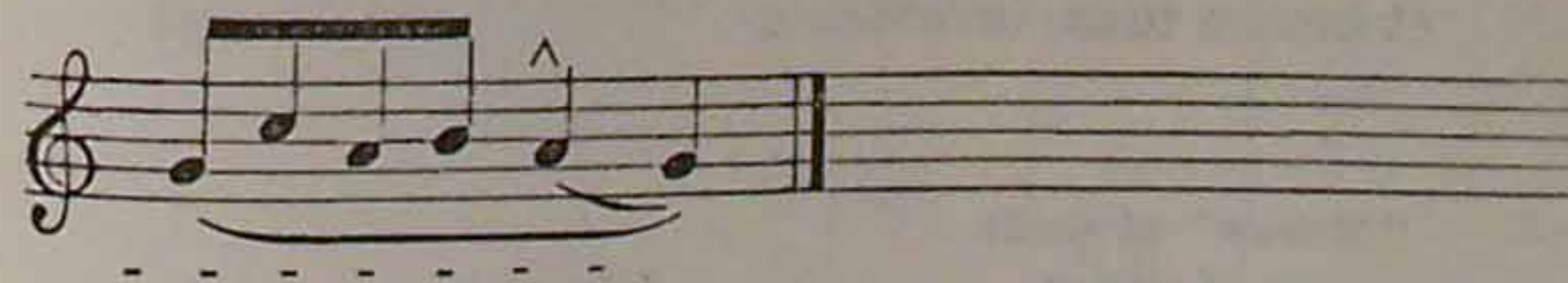
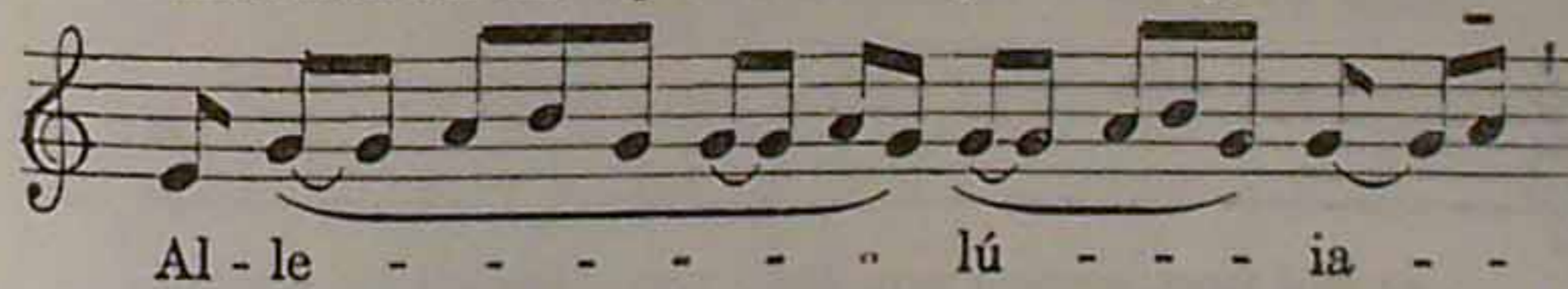
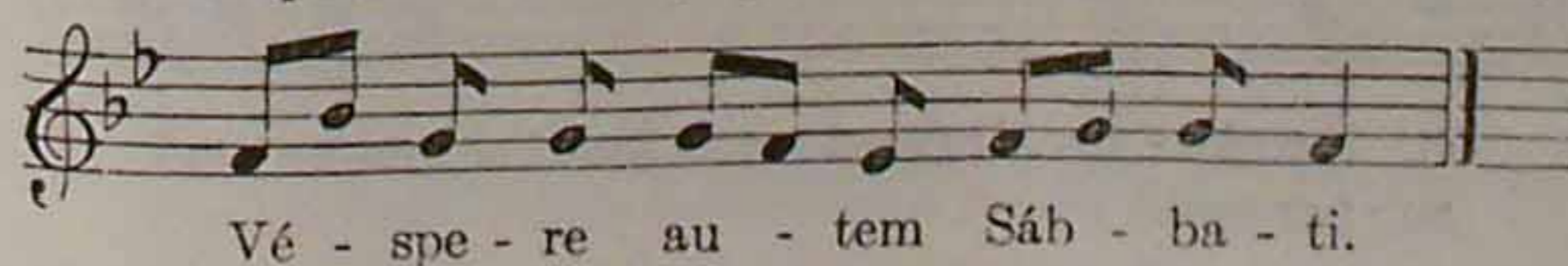
¹ The *Veni Creator* according to *Decr.* 4036 always (i.e., both during and outside of the Paschal season) has the conclusion: *Deo Patri sit gloria, Et Filio qui a mortuis, Surrexit, ac Paracito, In saeculorum saecula. Amen.*

² Regarding the versicle and orations after the *Te Deum*, attention is called to the following *Decr.* 2956 ad 3: *Extra casum Processionis sufficere versus "Benedicamus Patrem . . . , Benedictus es . . . , Domine, exaudi . . . , cum unica oratione: "Deus, cujus misericordiae." The versicle after the Te Deum has no Alleluia in Paschal season (Decr. 3764). According to Decr. 4198 ad 10, the oration "Deus cujus" (together with the versicle) must be sung alone, and not after the Tantum Ergo with the oration de SS.*

Ton. I.

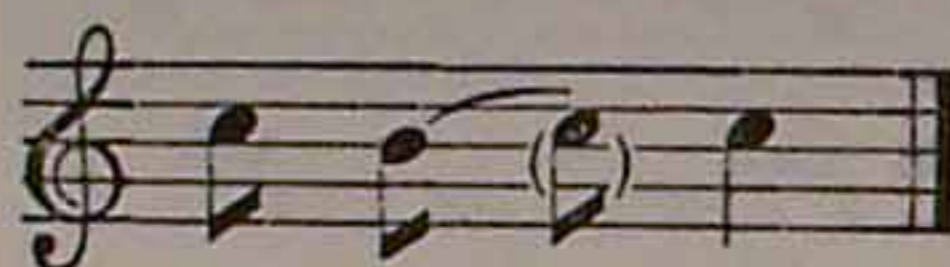
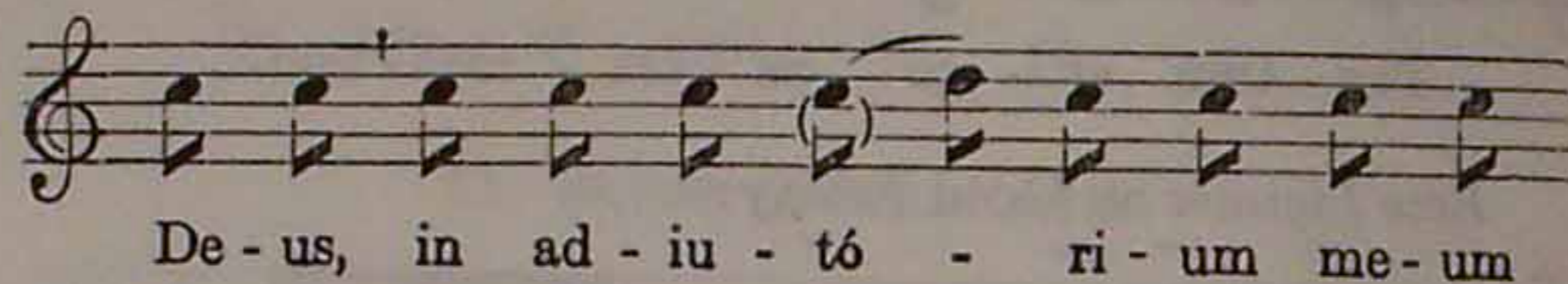
*Ecce Lignum* on Good Friday:

Alleluia after the Epistle on Holy Saturday:

Antiphon for the *Magnificat* at Vespers on Holy Saturday:

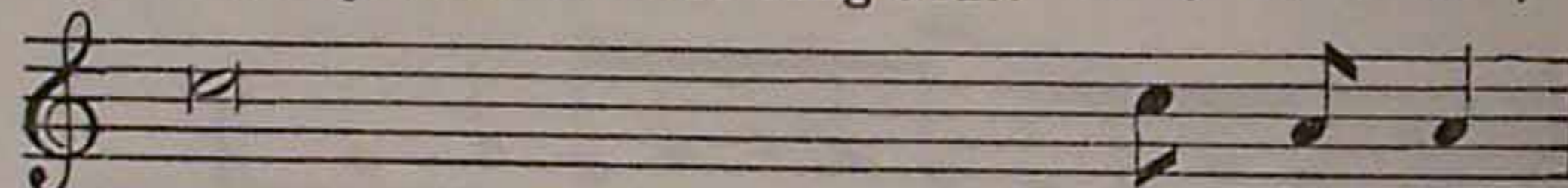
12. Vespers.

1. The celebrant is to sing only the following invocation:
Tonus festivus (in Duplicibus, Semidupl. et Dominicis).

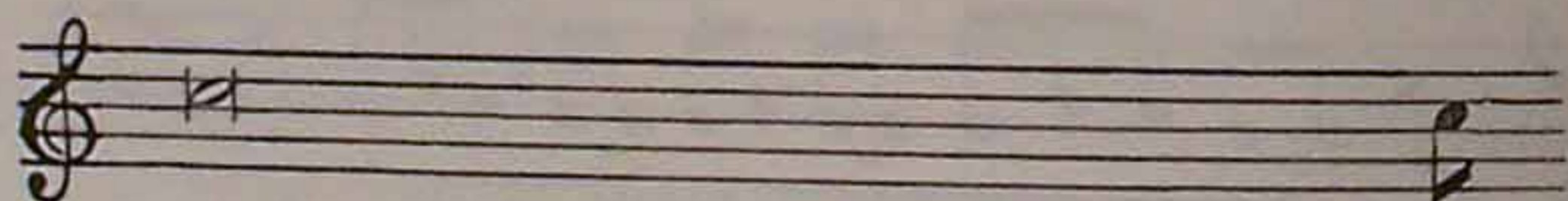


(At Compline the notes in
parenthesis are omitted.)

2. The *Capitulum* is to be sung thus: "Flexa" ad aliquod ";"
vel ";" vel "." vel "."

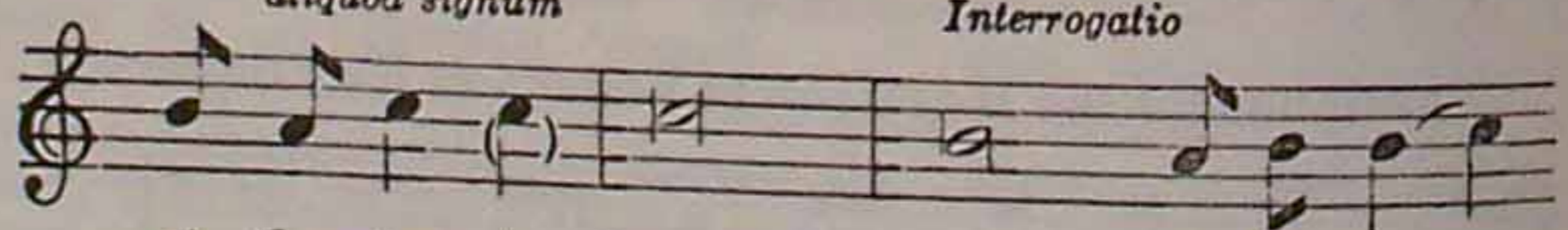


Beátus vir, qui invéntus est sine má - cu - la:
Tu autem in nobis es, Dó - mi - ne,



et qui post aurum non ábiit nec sperávit in pecúnia
et nomen tuum invocátum est

"Metrum" ad simile
aliquod signum



et the-sáu - ris. Quis est hic, et laudábi-mus e - um?
su - per nos.

Interrogatio

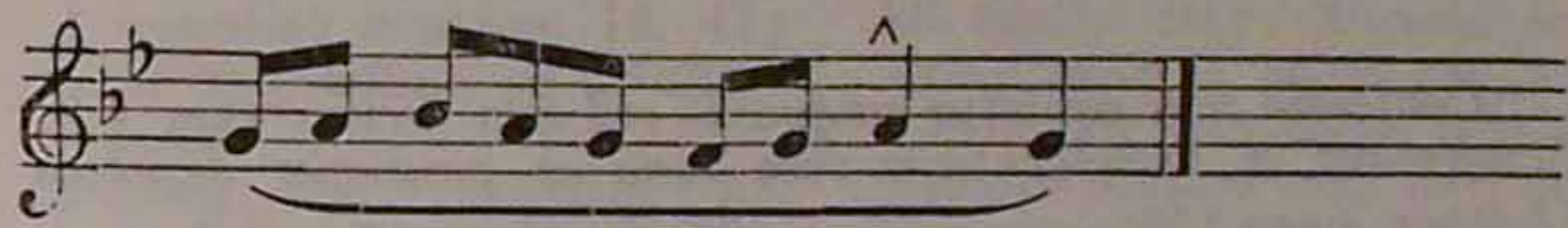
Conclusio



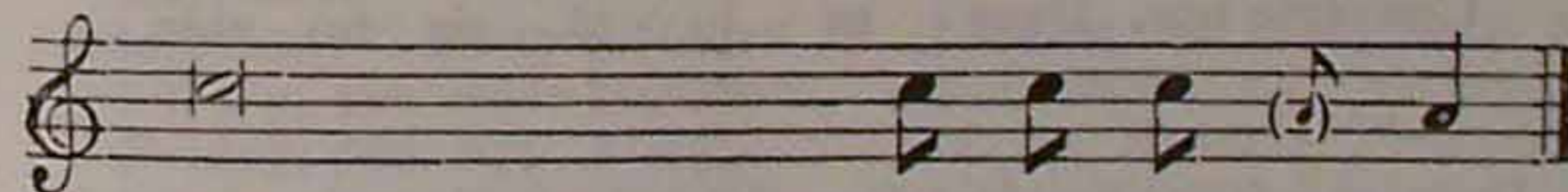
Fecit enim mirabilia in vi - ta su - a.
Ne derelinquas nos, Dómine, De - us no - ster.

The "Flexa" may be omitted in the *Capitulum* when the text is too short, or when for some other reason, it is not adaptable to the "Flexa." An *Interrogatio* at the end is sung as the "Conclusio."

3. The versicle after the hymn of Vespers is sung thus ("tonus cum neuma"):



The other versicles (for Commemorations and for the Antiphons of the Blessed Virgin Mary) have the following "tonus simplex":



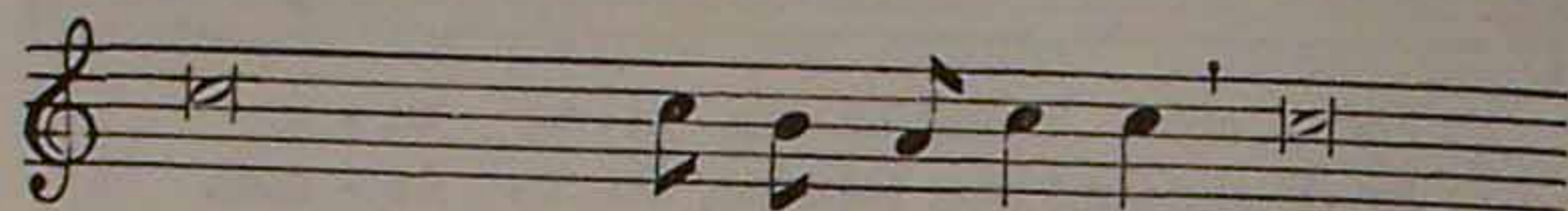
Iustum per vi - as rec - tas.
Iste puer magnus co - ram Dó - mi - no.
Gaude et laetáre Virgo María, Al - le - lú - ia.

Monosyllabic conclusion of versicle *ad libitum*:

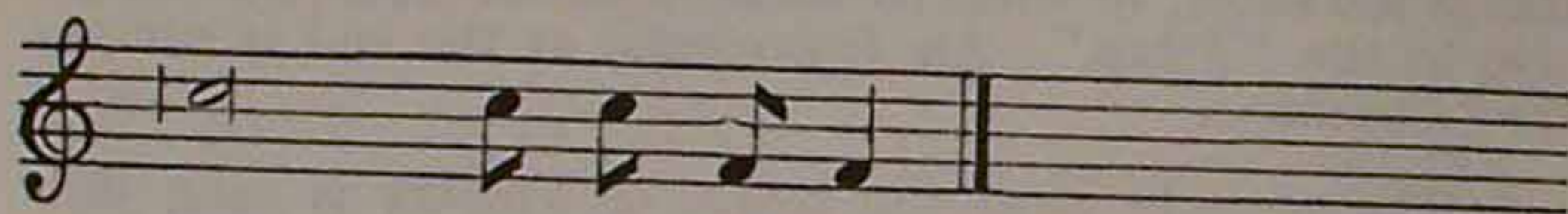


Angelis suis Deus man-dávit de te. ád - iu - va nos.
. Ie - rú - sa-lem

13. Compline. (Cf. page 242, sqq.)

Benedictio.

Noctem quiétam et fi - nem per-féctum concédant nobis



Dóminus om - ní - po - tens.

Adjutorium nostrum . . . is to be sung in the tonus versiculi (minor third).

"Confessio non cantatur unquam, sed tota dicitur cum VV. Misereatur et Indulgentiam voce recta et paulisper depressa (Johner, page 158).



Convérte nos, Deus sa - lu - tá - ris no - ster.

Deus, in adjutorium (see Vespers)

Capitulum " "

Versiculus " " (tonus simplex).

Oratio in tono feriali.

The Blessing "*Benedicat et custodiat*" is recited "*recta quidem, sed gravi et protracta voce*" (Johner, page 159); it is also sung in a lower note than the preceding *Benedicamus*.

V. *Divinum auxilium* after the Antiphons of the Blessed Virgin Mary "*dicitur voce depressa et recta*" (Johner, page 159).

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Way of the Cross: not veiled during Passiontide, 271.

Weddings: cf. Nuptial.

MASS.

p.=genuflect *in plano*.

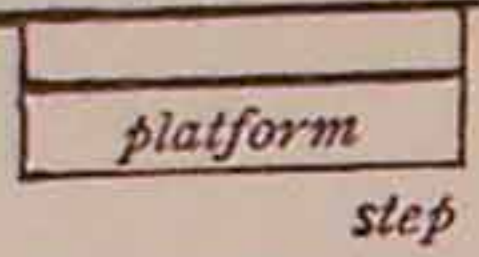
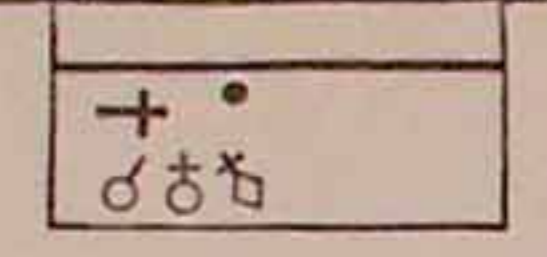
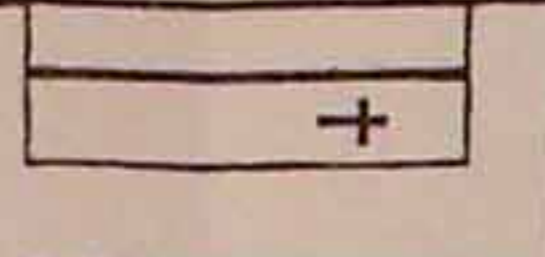
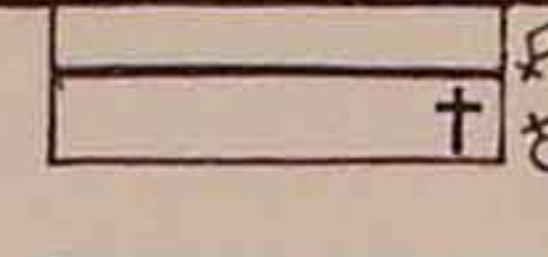
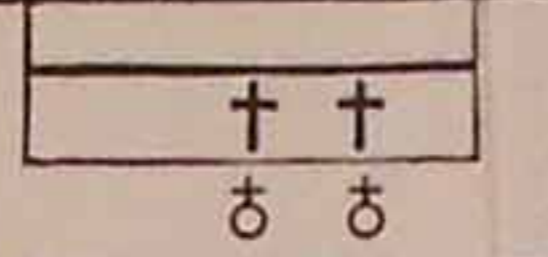
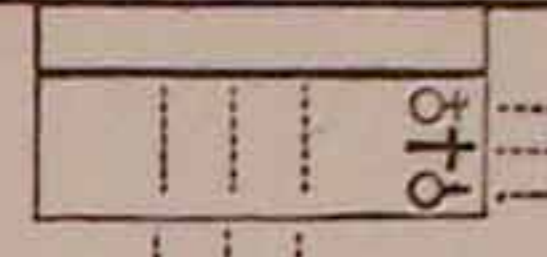
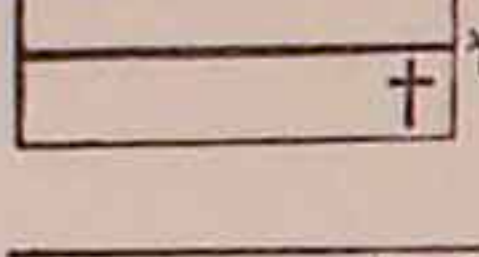
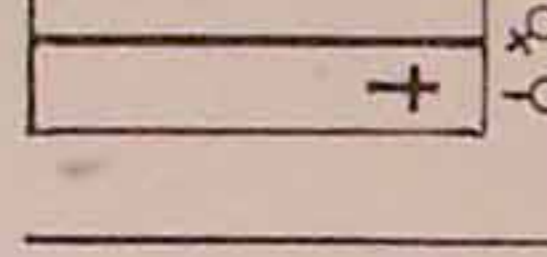
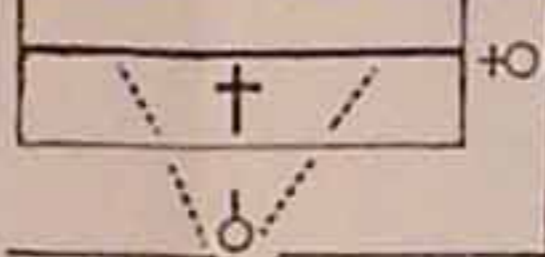
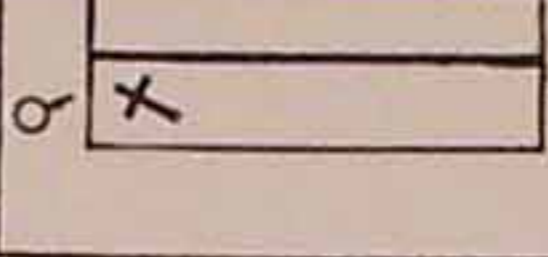
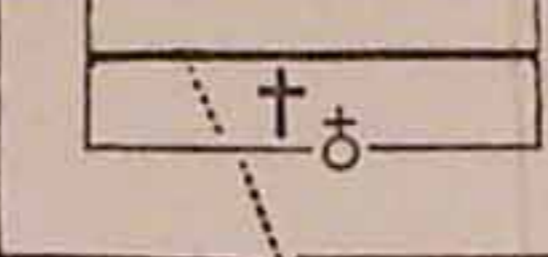
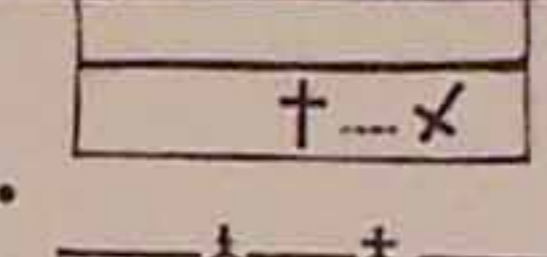
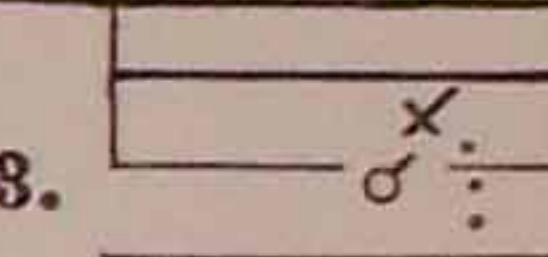
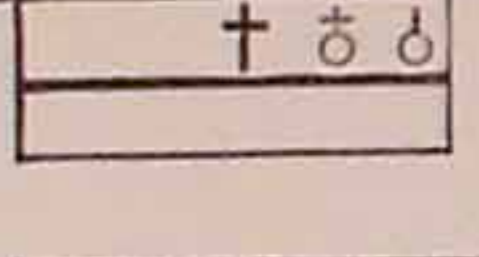
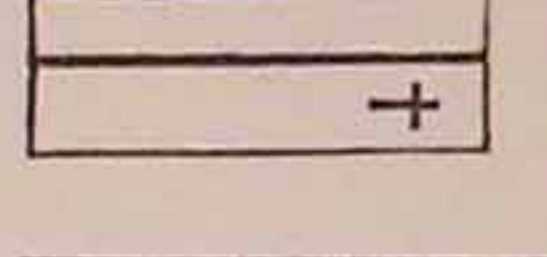
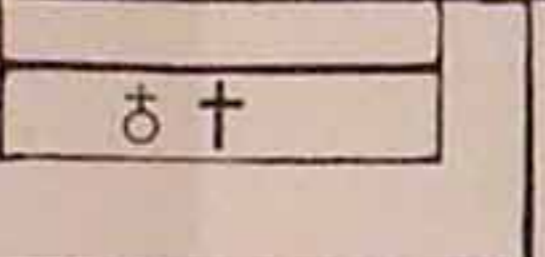
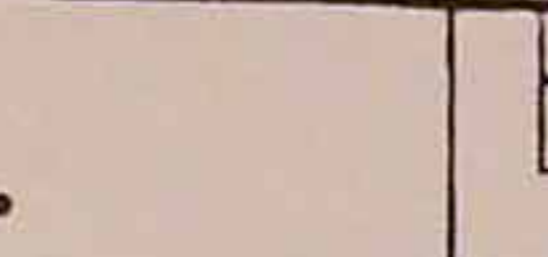
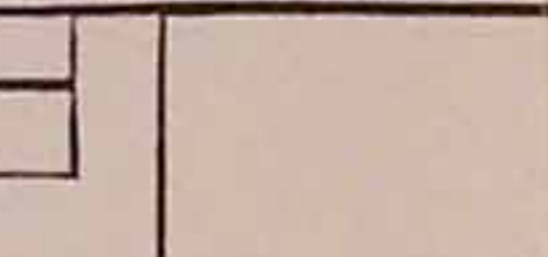
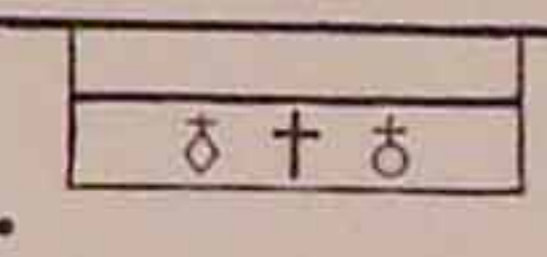
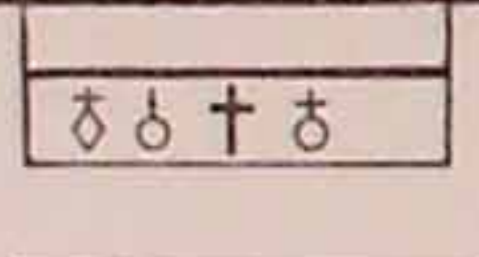
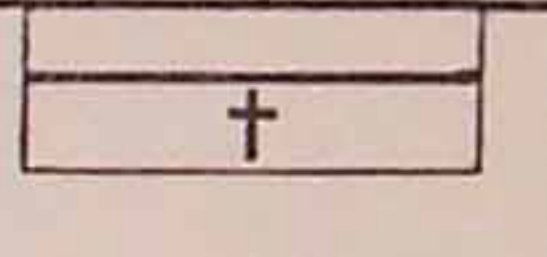
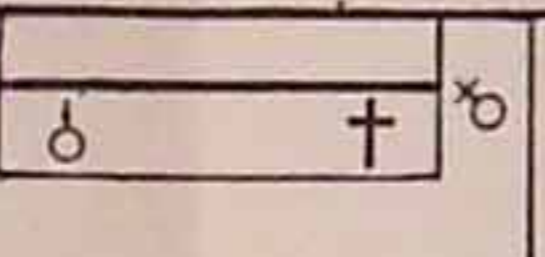
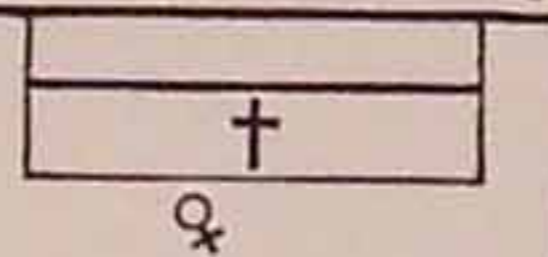
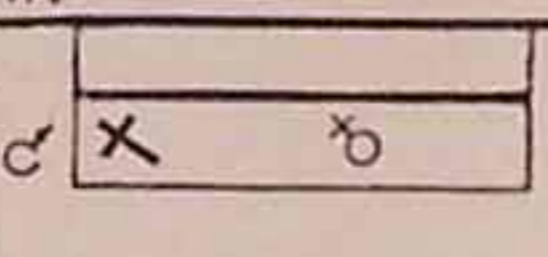
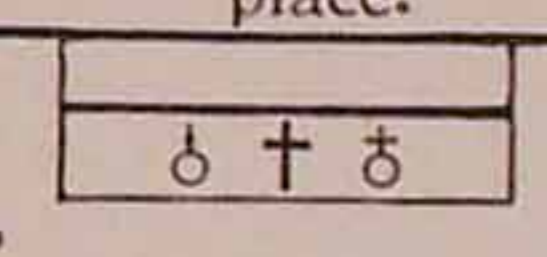
G. i. g.=genuflect *in gradu*.

| | | |
|------------------|--|--|
| 1 | <p>6.</p> | <p>Ad Sedilia: I. per brev. after G. on platform. II. per long. G. i. g., not on platform; both in I and II return per long.</p> |
| for rk; to | <p>12.</p> <p>Position before the Gospel.</p> | <p>13.</p> <p>♂ with book to †; bows, descends; book to ♂; ♂ in- censes †; ♂ and ♂ to their places; G. i. g. Credo just as the Gloria; after <i>Et in- carn.</i> ♂ takes burse to altar.</p> |
| c- ce ; | <p>18.</p> <p>At <i>Per quem haec</i> ♂ G.; goes to right of † and G. with †; at <i>Pater noster</i> ♂ G.; and returns to his place.</p> | <p>19.</p> <p>At <i>dimitte nobis</i> ♂ and ♂ G. i. g.; they ascend; ♂ returns paten and veil; G.; descends; ♂ gives paten to †.</p> |
| l- | <p>25.</p> <p>The three then go to the middle; bow (<i>ad lib.</i>); G. i. p.; put on birettas; return to sacristy.</p> | |

BIBLIOTHECA
Sacerdotibus Sacerdotibus Sacerdotibus

TABLE OF THE VARIOUS FUNCTIONS DURING SOLEMN MASS.

† Celebrant. ♂ Deacon. ♂ Sub-deacon. ♂ Master of Cer. ○ Acolyte (or Thurifer). G=genuflect. G. i. p.=genuflect *in plano*. G. i. g.=genuflect *in gradu*.

| | | | | | | |
|---|--|--|---|--|---|---|
| <p>1.  ♂ † ♂ <i>in plano</i> First remove biretta; G. i. p., Confession, ascend without G.; † kisses altar.</p> | <p>2.  Incense into censer. Incensation of altar.</p> | <p>3.  Incensation of †.</p> | <p>4.  Position at Introit (Semi-circle).</p> | <p>5.  Position during Orations. Position before the Gloria.</p> | <p>6.  Ad Sedilia: I. per brev. after G. on platform. II. per long. G. i. g., not on platform; both in I and II return per long.</p> | |
| <p>7.  ♂ gives ♂ book; both go to the middle; G. i. g.; then to Epistle side; then to the middle; G. i. g.</p> | <p>8.  ♂ goes to †; kneels at edge of platform; kisses hand of †; blessing; book to ♂ or ♂.</p> | <p>9.  ♂ carries book to Gospel side; G. i. g. below; ♂ remains.</p> | <p>10.  † at Gospel; at sign of cross, ♂ descends, receives book from ♂; G. i. g., middle; book on altar; ♂ waits on platform (a little to right) for incense.</p> | <p>11.  ♂ goes to his place; ♂ at edge of platform for <i>Munda cor</i>; takes book; kneels; blessing; next to ♂; G. i. g.</p> | <p>12.  Position before the Gospel.</p> | <p>13.  ♂ with book to †; bows, descends; book to ♂; ♂ incenses †; ♂ and ♂ to their places; G. i. g. Credo just as the Gloria; after <i>Et incarn.</i> ♂ takes burse to altar.</p> |
| <p>14.  At <i>Oremus</i> ♂ bows; ascends; ♂ G. i. g; takes chalice to altar; receives paten from ♂; descends; G. i. g. remains below.</p> | <p>15.  Incensing (vid. 2); ♂ incenses † and ♂; ♂ goes to his place without G.; is incensed; position as at <i>Orations</i> until <i>Sanctus</i>.</p> | <p>16.  At <i>Sanctus</i> ♂ and ♂ ascend; After <i>Sanctus</i> ♂ takes his place below; ♂ to left of † G. i. g. in the middle.</p> | <p>17.  At <i>Quam oblat.</i> ♂ returns to his place; G. i. g.; goes somewhat to the right; when † bows, all kneel; Consecration; when † makes 2nd genuflection, ♂ rises, uncovers chalice; when † places chalice on altar; ♂ rises, pall; G. with †; goes to left; G.; ♂ stands below.</p> | <p>18.  At <i>Per quem haec</i> ♂ G.; goes to right of † and G. with †; at <i>Pater noster</i> ♂ G.; and returns to his place.</p> | <p>19.  At <i>dimitte nobis</i> ♂ and ♂ G. i. g.; they ascend; ♂ returns paten and veil; G.; descends; ♂ gives paten to †.</p> | |
| <p>20.  At <i>Pax Domine</i> ♂ G.; ascends; <i>Agnus Dei</i>; G.; goes to his position below; ♂ kneels next to † after <i>Agnus Dei</i>;—<i>Pax</i>.</p> | <p>21.  ♂ G. on platform; descends; <i>Pax</i>, G. i. g.; ♂ and ♂ ascend, ♂ to the left, ♂ to right. After <i>Ablution</i> ♂ carries book; ♂ the pall; G. i. g.</p> | <p>22.  ♂ points out the Communion (Oration); ♂ takes chalice to credence, G. i. g.; stands behind ♂ (if in the middle, G. i. g.).</p> | <p>23.  <i>Ite, missa est</i>; ♂ somewhat to the left, then turns to his right; ♂ then goes to left of ♂; both kneel; Blessing.</p> | <p>24.  Last Gospel; ♂ holds altar card; ♂ on platform, slightly to the right of middle.</p> | <p>25.  The three then go to the middle; bow (<i>ad lib.</i>); G. i. p.; put on birettas; return to sacristy.</p> | |

IV. THE SEQUENCE OF PARTS OF THE DIVINE OFFICE

Note: The sequence of parts in the different Hours is given in the first column. Those parts which do not change from day to day are printed in italics. The other columns indicate the section of the Breviary from which these parts are taken in the different kinds of Offices. Since the structure of Lauds and Vespers is the same, these two hours are given together. The same is true of Terce, Sext, and None.

MATUTINUM

| | A | B | Simpl. | Dom. | Fer. |
|---|---------------------|---------------------|---------------------|---------------------|---------------------|
| <i>Aperi. Domine os tuum</i> | Ordin. | Ordin. | Ordin. | Ordin. | Ordin. |
| <i>Pater, Ave, Credo</i> | Ordin. ¹ | Ordin. ¹ | Ordin. ¹ | Ordin. ¹ | Ordin. ¹ |
| <i>Domine, labia tua mea</i> | " | " | " | " | " |
| <i>Deus tuus in adiutorium</i> | " | " | " | " | " |
| <i>Gloria Patri, Alleluia</i> (vel <i>Laus</i>) | " | " | " | " | " |
| <i>Invitatorium (bis)</i> | Fest. | Fest. | Fest. | Ps. Dom. | Ps. Fer. |
| <i>Venite exsultemus</i> | Ordin. | Ordin. | Ordin. | Ordin. | Ordin. |
| <i>Hymnus</i> | Fest. | Fest. | Fest. | Ps. Dom. | Ps. Fer. |

Nocturnus Primus et Secundus

| | A | B | Simpl. | Dom. | Fer. |
|---|--------|-----------------|----------|----------|----------|
| <i>Ant. (tantum ad * nisi in dupl.)</i> | Fest. | Ps. Fer. | Ps. Fer. | Ps. Dom. | Ps. Fer. |
| <i>Psalmus, Gloria Patri</i> | " | " | " | " | " |
| <i>Ant. integra</i> | " | " | — | " | — |
| <i>Vers., Resp</i> | " | " | — | " | — |
| <i>Pater (sine Amen)</i> | Ordin. | Ordin. | — | Ordin. | — |
| <i>Absolutio, Amen</i> | " | " | — | " | — |
| <i>Iube domine (Domine)</i> | " | " | — | " | — |
| <i>Benedictio, Amen</i> | " | " | — | " | — |
| <i>Lectio</i> | Fest. | I N.— Temp. | — | Temp. | — |
| | | II N.— Fest. | | | |
| <i>Ps autem Domine</i> | Ordin. | Ordin. | — | Ordin. | — |
| <i>Responsor.</i> | Fest. | I N.— Temp. | — | Temp. | — |
| | | II N.— Fest. | | | |

¹ In per plurimis Breviariis modernis partes Officii quae propriae sunt Ordinario etiam dantur (vel saltem indicantur) in Psalterio cujusvis diei.

Nocturnus Tertius

Table with 6 columns: A, B, Simpl., Dom., Fer. and rows for various liturgical parts like Ant., Psalmus, Pater, Absolutio, Lectio, Responsor, etc.

SI HIC TERMINATUR:

Table with 6 columns: A, B, Simpl., Dom., Fer. and rows for Dominus vobiscum, Oratio Officii, etc.

LAUDES—VESPERAE

Table with 6 columns: A, B, Simpl., Dom., Fer. and rows for Pater, Ave, Deus in adiutorium, Gloria Patri, etc.

Dom. vob. nunquam dicitur nisi a sacerdote. alii dicunt Domine exaudi orationem meam, etc.

+ Celebrant

platform

1. step

First remove bire G. i. p., Confessi ascend without kisses altar

2.

gives book; bow to the middle; G. then to Epistle side to the middle; G.

14.

At Oremus bow cends; G. i. g; t chalice to altar; rec paten from; desc G. i. g. remains b

20.

At Pax Domine ascends; Agnus D. goes to his position knees next to Agnus Dei;

Table with 6 columns: A, B, Simpl., Dom., Fer. and rows for Commemor., Suffragium, Dominus vobiscum, etc.

POST LAUDES (si ibi terminatur recitatio):

Table with 6 columns: A, B, Simpl., Dom., Fer. and rows for Pater noster, Dominus del nobis, etc.

POST VESPERAS (si ibi terminatur recitatio):

PRIMA

Table with 6 columns: A, B, Simpl., Dom., Fer. and rows for Pater, Ave, Credo, Deus in adiutorium, Gloria Patri, etc.

Suffr. (T.P., Commem. de Cruce) dicitur extra Temp. Adv. et Pass. quando non celebr. nec commemor. fest. dupl. vel oct.

Table with 6 columns: A, B, Simpl., Dom., Fer. and rows for Benedicite, Dom. nos benedicat, etc.

SI HIC TERMINATUR: Pater noster vel ut in L.

Table with 6 columns: A, B, Simpl., Dom., Fer. and rows for Pater, Ave, Deus in adiutorium, Gloria Patri, etc.

Tres Psalmi Gloria Patri post sing. Ant. integra

Table with 6 columns: A, B, Simpl., Dom., Fer. and rows for Capitulum, Deo gratias, Responsor. breve, etc.

SI HIC TERMINATUR: Pater noster vel ut in L.

Table with 6 columns: A, B, Simpl., Dom., Fer. and rows for Iube domne (Domine) Amen, Fratres: sobrii estote, etc.

