

# **LEARNING THE MASS**

A MANUAL FOR SEMINARIANS  
AND PRIESTS

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*Nihil Obstat:*

John Selner, S.S.  
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*Dedicated with profound admiration and gratitude to the Most Reverend  
John M. McNarama, D.D., Auxillary bishop of Washington, who rejoices that  
he has ordained more tha two thousand men to stand at the altar of God.*

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# CHAPTER I

## INTRODUCTORY PRINCIPLES

### 1. VOICE

#### TWO TONES

There are two tones of voice used in the Low Mass: the loud tone, indicated in the rubrics by the words, *vox clara* and the low tone, the *vox secreta*.

The rubrics of the Missal suppose that a priest using the *vox clara*, loud tone, should be able to be heard by all who are not at a great distance from the altar, but add the warning that no priest should interfere with or disturb other priests saying Masses at the same time.

The *modified* or medium tone is midway between the loud and low tones. It should be heard by the server and by those near the altar.

The *low tone* should be heard by the priest himself, but not by anyone beyond the steps of the altar. It is described thus in the rubrics: *ut et ipsemet se audiat, et a circumstantibus non audiatur*.

#### When Tones Are Used

The loud tone or *vox clara* is used in a Low Mass in those parts which are sung in a Solemn Mass by the celebrant, deacon, sub-deacon, choir, or *schola cantorum*; in addition, the *Nomine Patris*, etc., and the Prayers at the Foot of the Altar, the two words, *Orate Fratres, Sanctus, Benedictus*, the words, *Nobis Quoque Peccatoribus*, the words *Domine non sum dignus*, before the celebrant's Communion, the formula for the Communion of the faithful, the Blessing and the Last Gospel.

The low tone or *vox secreta* is used at all other times (cf. *Motu Proprio*, July 26, 1960).

## II. EYES

- A. The eyes are raised to the cross nine times during Mass:
  1. Just before the *Munda cor meum*
  2. Before the *Suscipe, sancta Pater* in offering the host
  3. During the entire *Offerimus tibi*
  4. At the words *Veni, sanctificator*
  5. Before *Suscipe, sancta Trinitas*
  6. At the words *Deo nostro* in the versicle *Gratias agamus* of the Preface
  7. Before the words *Te igitur* in the beginning of the Canon
  8. At the words *elevates in caelum* before the Consecration of the host

9. Before the Blessing as the priest begins *Benedicat vos*.

N.B. At each of these times, except *Offerimus tibi*, the eyes are lowered again immediately.

B. The priest looks at the consecrated Host:

1. During the Elevation of the Host
2. During the *Memento* of the Dead
3. During the *Pater noster*, after the words *audemus dicere*, but only when the *Pater noster* is recited (not when it is sung at a Solemn or High Mass)
4. During the three orations before the priest's Communion
5. Whenever the priest is handling the Host after the Consecration

### III. BOWS

#### Bows of the Head

1. Profound: The head is bowed low with a slight bending of the shoulders. This bow is made to the cross (or the Blessed Sacrament) – even outside of Mass – at *Oremus*, *Gloria Patri*, and at the name of Jesus but not “Christ” unless it occurs with “Jesus”). It is also made during the *Gloria* and Creed and on many other occasions.
2. Medium: The shoulders are not bent, and the head is bent to a lesser degree than in the profound bow. This bow is made at the name of Mary.
3. Slight: The shoulders are not bent, and the head is inclined very little. This bow is made at the name of the saint whose Mass is said or of whom a commemoration is made.

- N.B. 1. Bows are made to the Missal at the name of Mary and at the names of the saints, unless there is a representation or image of the Blessed Virgin or saint in the principal place over the altar, in which case the bow is made toward the representation or image.
2. The slight bow is also made to the Missal at the name of the pope or bishop, but only on the anniversary of the bishop's election and consecration.

#### Bows of the Body

1. Profound: The body is bent forward so that the tips of the fingers, if extended, could touch the knees.  
N.B. This bow is never made while kneeling.
2. Medium: The head and shoulders are bent. This is midway between a profound body bow and a profound head bow.

A. The profound bow is made:

1. When the priest arrives at the altar where he is about to say Mass, when he comes down from the altar just before beginning the Prayers at the Foot of the

Altar, and when he leaves the altar at the end of Mass, provided that the Blessed Sacrament is not reserved

2. During the priest's *Confiteor* and the *Misereatur* said by the server, until after the *Amen*
3. During the *Munda cor meum*, *Jube, Domine, benedicere*, and *Dominus sit in corde meo*
4. At the beginning of the Canon, from *Te igitur* to the word *petimus*, inclusive
5. During *Supplices te rogamus* to the word *quotquot*, inclusive.

B. The medium bow is made:

1. From *Deus, tu converses* to *Oremus*, inclusive, in the Prayers at the Foot of the Altar
2. During the words *Oramus te, Domine, per merita sanctorum tuorum*
3. During the entire prayer *In spiritu humilitatis*
4. During the entire prayer *Suscipe, sancta Trinitas*
5. During the *Sanctus* but not during the *Benedictus*
6. During the entire *Agnus Dei*
7. During the three orations before the priest's Communion
8. During the three repetitions of *Domine, non sum dignus* until after the last *anima mea*
9. During the entire prayer *Placeat tibi, sancta Trinitas*.

N.B. In a High or Solemn Mass when the celebrant is delayed at the altar he may either hold his hands joined or place them on the *mensa* in front of him.

## IV. POSITION OF HANDS

### Joined Before the Breast

In general, when the hands are not employed and a rubric does not direct otherwise, they are held joined before the breast. The fingers of each hand are extended against the fingers of the other hand. It is incorrect to interlock the fingers or to cup them together.

Before the Consecration and after the Ablutions, the right thumb is crossed over the left. From the Consecration to the Ablutions, the tips of the thumb and forefinger of each hand are joined together and must not be parted except to touch the Host.

### Placed on the Altar

When the priest is required to make a body bow at the altar, the rubric generally prescribes that he place his hands on the altar if they are not otherwise occupied. Two exceptions to this are the *Munda cor meum* and the *Sanctus*.

In holding the hands joined on the altar, the tips of the little finger of each hand touches the outer edge of the *mensa*, while the third finger of each hand rests on the upper surface of the *mensa*. The thumb of the right hand is over the thumb of the left – except the Consecration to the Ablutions, when the thumb and forefinger are not separated.

## **Held Before the Face**

Three times during the Mass the hands are held before the face, namely, at the two *Mementos* and during the priest's short thanksgiving after he has consumed the Host. Fingers do not touch the lips.

## **Extended Before the Breast**

During the Collects, Secrets, Preface, Canon, *Pater noster*, Postcommunions, and *Oratio super populum*, the priest holds his hands extended before his breast, but not above the height, nor beyond the width, of his shoulders.

The hands are held extended during the Orations until the words *Per Dominum* or *Per eundem Dominum* in longer forms of the conclusion, or until *in unitata* of the shorter forms of conclusion; once joined, the hands are not separated again until the Oration is completely finished.

## **Extended and Rejoined Immediately**

1. At *Oremus* after the Prayers at the Foot of the Altar
2. At *Oremus* before the Offertory Prayer
3. Whenever the priest, facing the people, says *Dominus vobiscum* or *Orate, fratres*.

## **Extended, Joined, and Immediately Extended**

The priest extends his hands, rejoins them, and immediately extends them again each time he says *Oremus* at the Missal on the Epistle side.

## **Extended, Elevated, Rejoined, and Lowered Again**

1. *Gloria in excelsis Deo*
2. *Credo in unum Deum*
3. *Veni, sanctificator*
4. *Te igitur*
5. *Benedicat vos omnipotens Deus*.

## **Joined Before Each Blessing**

Before the priest blesses anything, he joins his hands if they were not already joined. When he gives a blessing more solemnly, he first extends and elevates his hands and then joins them in petition, e.g., at the Blessing at the end of Mass.



## **Placed on the Missal**

In regarding the Epistle, Gradual, *Alleluia* Versicle, Tract, and Sequence, the priest places his hands on the Missal so that the thumbs touch the upper surface of the pages and the fingers rest along the sides of the pages or under the Missal.

## **Turning Pages of the Missal**

When the priest is at either the Epistle or the Gospel side, he uses both hands to turn the pages of the Missal. When at the center, he uses only the left hand, the right hand, meanwhile, resting on the altar. Between the Consecration and the Communion he turns the pages with the first and second fingers, since he may not separate the thumb and forefinger.

## **Covering and Uncovering the Chalice**

In covering the chalice with the pall, or in uncovering it, the left hand is paced at the base of the chalice to steady it, lest the contents be accidentally spilled. After Consecration only the last three fingers of the left hand are used to steady the chalice.

## **Position of Hand Not in Use**

When the priest performs an action with one hand, he must see that the other hand be not left suspended in the air. Thus, whenever he signs himself, he places his left hand on his breast. For other blessings, when he is *ad Altare*, he places his left hand on the altar. His free hand is on the altar when he turns the pages of the Missal at the center, reaches for the burse, etc.

## **Position of Hands When Genuflecting and Kissing Altar**

Whenever the priest genuflects at the altar or kisses the altar, he places both hands on the *mensa*.

Before the Consecration he always places his hands *outside* the corporal, but between the Consecration and the Ablutions he places them on the corporal. This rule applies also to the hand not being used when turning pages of the Missal, etc.

## **V. TURNING TOWARD THE PEOPLE**

Whenever the priest turns to face the people, he turns right, i.e., toward the Epistle side; ordinarily, he turns left back to the altar, i.e., toward the Epistle side without completing the circle. At the *Orate, fratres*, however, and again after the Blessing, the priest turns right to the altar, thus completing the circle unless the Blessed Sacrament is exposed, in which case he never completes the turn).

The rubrics repeatedly admonish the priest to keep his eyes down cast as he turns for the *Dominus vobiscum*, *Orate, fratres*, and *Benedicat vos*.

## PREPARATION FOR MASS

### Prayer

The rubrics suppose that the celebrant spend some time in prayer before Mass.<sup>1</sup> The prayers in the Missal entitled *Praeparatio ad Missam pro opportunitate Sacerdotis facienda* may be said and are richly indulgenced.<sup>2</sup> It is not necessary, however, that these particular prayers be said.

#### Washing of Hands

First wash your hands, saying:

Da, Dómine, virtútem  
manibus meis ad abstergéndam  
omnem máculam; ut sine  
pollutióne mentis et córporis  
váleam tibi servíre.

#### Vesting

Then, with the assistance of the server, put on the vestments in the following order:<sup>3</sup>

1. *The Amice*: Take the amice at the two upper corners, kiss<sup>4</sup> the cross, and bring the amice around to your back by swinging your right arm over your head. Rest the upper edge on your head for a moment and then place the amice on your shoulders.

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<sup>1</sup> Rit. Cel., I, 1.

<sup>2</sup> Leo XIII (Dec. 20, 1884) granted a year's Indulgence to those who recite the psalms, antiphon, versicles, responses, and orations, together with the prayer of St. Ambrose intended for the particular day. There are many other indulgenced prayers given in the same part of the Missal.

<sup>3</sup>It is recommended that the celebrant himself prepare the chalice before vesting, though this may be done by any cleric or by one who has permission to handle the sacred vessels (SRC 4198, 15). The chalice, when prepared, should be placed to the left of the vestments.

<sup>4</sup>The amice, maniple, and stole are kissed, even at a Requiem Mass.

Cross the strings in front of you (right over left) and, bringing them around your body under your arms, tie them in front. Tuck the upper edge of the amice neatly inside your collar, placing the right side over the left in front.

Recite the Prayer:

2. *The Alb*: Take the alb with both hands. First put your head through, then your right arm, and then your left. Say the Prayer:

3. *The Cincture*: Take the cincture, folded double, with the tasseled ends to the right. Pass it around your waist and tie it<sup>5</sup> in front with the tasseled ends almost touching the floor. Neatly arrange the alb to hang evenly all around, with no unsightly bunching in any one place.<sup>6</sup> The prayer to be said while putting on the cincture is:

4. *The Maniple*: Take the maniple in your right hand, kiss the cross, and place it on your left arm, rather far back so that it will not interfere with your movements. Meanwhile, recite the prayer:

5. *The Stole*: Take the stole in both hands. Kiss the cross and place the stole over your head so that it falls evenly on either side in front of you. Cross the two halves of the stole so that they form a cross in front, with the right half over the left; secure the ends of the stole by looping the ends of the cincture over them. Say:

6. *The Chasuble*: While you are putting on the chasuble and tying the ribbons, say:

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<sup>5</sup> No particular type of knot is prescribed.

<sup>6</sup> Even the rubric of the Missal mentions this (Rit. Cel., I, 3).

**I**mpóne, Dómine, cápiti meo gáeam salútis, ad expugnádos diabólicos incúrsus.

**D**eálba me, Dómine, et munda cor meum; ut, in Ságuine Agni dealbátus, gaúdiis pérfruar sempitérnis.

**P**raecíngē me, Dómine, cíngulo puritátis, et exstíngue in lumbis meis humórem libídinis; ut máneat in me virtus continéntiae et castitátis.

**M**érear, Dómine, portáre manípulum fletus et dolóris; ut cum exsultatióne recípíam mercédem labóris.

**R**edde mihi, Dómine, stolam immortalitátis, quam pérdidi in praevaricatióne primi paréntis: et, quamvis indígnus accédo ad tuum sacrum mystérium, mérear tamen gaúdium sempitérnium.

**D**ómine, qui dixísti: Jugum meum suave est et onus meum leve: fac, ut istud portáre sic váleam, quod cónsequar tuam grátiam. Amen.

## Going to the Altar

Take the chalice with your left hand and your right hand over the burse; turn it so that the side not covered with the veil is facing toward you. Put on your biretta<sup>7</sup> and take the chalice as before. Bow your head profoundly to the cross and follow the server to the altar.<sup>8</sup> At the door of the sacristy take holy water from the server if customary.

If you pass<sup>9</sup> the high altar on your way to say Mass, and the Blessed Sacrament is reserved, make a simple genuflection but do not remove your biretta. If the Blessed Sacrament is not reserved, only bow profoundly. In general, never remove your biretta in bowing or making a simple genuflection if impeded, v.g., when you are carrying the chalice.

In passing an altar at which the Blessed Sacrament is exposed, kneel, remove your biretta, and make a medium body bow; then put on your biretta, rise, and continue on your way. The same directions are to be followed in making any double genuflections on the way to the altar.

If you meet a priest carrying the Blessed Sacrament, make a double genuflection and do not rise until he has passed from view.

Make no reverence in passing a side altar, unless Mass is going on at the altar, and then only under the following circumstances:

1. If you pass an altar at the Consecration of the Mass, kneel, remove your biretta, and bow; remain kneeling until the chalice has been replaced on the altar. Then bow, put on your biretta, and rise.
2. Genuflect if, in passing an altar, you become aware that it is between the Consecration and the Communion.
3. If you pass an altar at which Holy Communion is being distributed, make a double genuflection and rise immediately.

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<sup>7</sup> The rubrics suppose that a priest wears the biretta: *Rie. Cel., II, 1: "...et facta reverential Cruci, vel imagini illi, quae in Sacristia erit, capite cooperto accedit ad Altare..."* The contrary custom has never been recognized.

<sup>8</sup> If the door of the sacristy is behind the altar, the celebrant goes out by the Gospel side and returns by the Epistle side.

<sup>9</sup> That is, if you pass the altar either at the front or at the side.

## THE LOW MASS

(Note: Underlining in text indicates a rubric (gesture) at that point)

### Arrival at the Altar

When you have reached the altar, remove your biretta and hand it to the server. Genuflect on the floor if the Blessed Sacrament is present in the tabernacle; if the Blessed Sacrament is not present, only make a profound bow. Then go up to the altar.

Without bowing to the cross and without stepping away from the center, place the chalice a little toward the Gospel side so that the front part of it faces you somewhat at a slant. Remove the burse from the chalice.

With your left hand hold the burse upright on the altar so that the opening faces upward and the figured side faces the Gospel corner. Remove the corporal with your right hand and place it on the altar.

Lay your left hand on the altar with your right place the burse at the Gospel side, so that the opening of the burse (if the design permits) faces the tabernacle. Spread the corporal with both hands: left, right, top, bottom.

Place the chalice on the corporal, some distance back from the edge of the mensa, and straighten the veil in front so that it hangs evenly.<sup>1</sup> Then, with your hands joined and without bowing to the cross, go to the Missal at the Epistle side.<sup>2</sup>

Open the Missal to the Mass which is to be said.<sup>3</sup> Then return to the center. Bow to the cross and, stepping slightly to the Gospel side, turn right and go down the front steps to the floor. There genuflect on the step if the Blessed Sacrament is reserved; if not, only bow profoundly.

### Prayers at the Foot of the Altar

**Make the sign of the cross and begin  
The Prayers in a loud, clear tone.**

<sup>1</sup> If a ciborium is to be consecrated, it is now placed on the upper left portion of the corporal. Ciborium should be placed on the Epistle side of the altar before the start of Mass.

<sup>2</sup> Always turn to face squarely the direction in which you are going. Never walk sideways, even for a short distance.

<sup>3</sup> The server is not permitted to open the Missal nor turn the pages at any time during the Low Mass (SRC 2572, 5).

**I**n NÓMINE PATRIS. ET  
FÍLII ET SPÍRITUS SANCTI.  
Amen.

Introíbo ad altáre Dei.

**M.** Ad Deum qui laetíficat  
juventútem meam.

**J**údica me, Deus, et discérne  
causam meam de gente non  
sancta; ab hómine iníquo et  
dolóso érué me.

Bow at *Gloria Patri* and sign yourself at *Adjutorium nostrum* in nomine Domini. At the Confiteor make a profound body bow, but do not turn toward the server at the words *et vobis, fratres* and *et vos, fratres*. Remain bowed while the server says the *Misereatur*, then answer *Amen* and stand erect.

**M.** Quia tu es, Deus, fortitúdo mea: quare me repulisti, et quare tristis incédo, dum affligit me inimícus?

**S.** Emítte lucem tuam et veritátem tuam: ipsa me deduxérunt, et adduxérunt in montem sanctum tuum, et in tabernácula tua.

**M.** Et introíbo ad altáre Dei: ad Deum qui laetíficat juventútem meam.

**S.** Confitébor tibi in cithara Deus, Deus meus: quare tristis es, ánima mea, et quare contúrbas me?

**M.** Spera in Deo, quóniam adhuc confitébor illi: salutáre vultus mei, et Deus meus.

**S.** Glória Patri, et Fílio, et Spirítui Sancto.

**M.** Sicut erat in princípío, et nunc, et semper: et in saécula saeculórum. Amen.

**S.** Introíbo ad altáre Dei.

**M.** Ad Deum qui laetíficat juventútem meam.

**S.** Adjutórium nostrum in nóminee Dómini.

**M.** Qui fecit caelum et terram.

**C**onfiteor Deo, omnipoténti, beátae Maríae semper Vírgini, beáto Michaéli Arch-ángelo, beáto Joánni Baptístae, sanctis Apóstolis Petro et Paulo,

Do not bow while you say the *Misereatur* after the server's *Confiteor*. Make the sign of the cross at the *Indulgentiam*, and make a medium bow toward the cross for the last four responses.

ómnibus sanctis, et vobis, fratres: quia peccávi nimis cogitióne, verbo, et opere: mea culpa. Ideo precor beátam Mariám semper Vírginem, beátum Michaélem Archángelum, beátum Joánnem Baptístam, sanctos Apóstolos Petrum at Paulum, omnes sanctos, et vos, fratres, oráre pro me ad Dóminum Deum nostrum.

**M**isereátur tui omnipotens Deus, et, dimíssis peccátis tuis, perdúcat te ad vitam aetémam.

**S.** Amen.

**M.** Confíteor Deo, etc.

**M**isereátur vestry omnipotens Deus, et, dimíssis peccátis vestries, perdúcat vos ad vitam aetérnam.

**M.** Amen

**I**ndulgéntiam, absolutiónem, et remissionem peccatórum nostrórum tríbuat nobis omnipotens et miséricors Dóminus.

**M.** Amen.

**S.** Deus, tu converses vivificábis nos.

**M.** Et plebs tua laetábitur in te.

**S.** Osténde nobis, Dómine, misericórdiam tuam.

**M.** Et salutáre tuum da nobis.

Then, remaining bowed, separate your hands and join them again as you say *Oremus* aloud. Stand erect and go up to the altar, right foot first, reciting in a low tone the prayer *Aufer a nobis*.

As you begin *Oramus te, Domine*, make a medium bow, placing your hands joined on the altar so that the tips of your little fingers are touching the edge of the mensa and the third fingers rest upon it. After the words *Sanctorum tuorum* lay your hands on the altar outside the corporal and, bending low, kiss the edge of the altar. Stand erect, join your hands, and go to the Missal.

Make the sign of the cross as you begin the Introit, keeping your left hand on your breast.<sup>4</sup> Join your hands immediately after making the sign of the cross. Bow to the cross at the *Gloria Patri*,<sup>5</sup> without moving your feet. Do not sign yourself as you repeat the antiphon of the Introit.

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<sup>4</sup> There is no rule prescribing which words should be said as you touch your forehead, breast, left shoulder, and right shoulder. If it is a Requiem Mass, the sign of the cross is made over the Missal.

<sup>5</sup> The *Gloria Patri* is not said in Requiem Masses (Rit. Cel., XIII, 1).

**S.** Dómine, exáudi oratió-nem meam.

**M.** Et clamor meus ad te véniat.

**S.** Dóminus vobíscum.

**M.** Et cum spírítu tuo.

Oremus

**A**ufer a nobis, quaésumus, Dómine, iniquitátes nostras: ut ad Sancta sanctorum puris mereámur méntibus introíre. Per Christum Dóminum nostrum. Amen.

**O**rámus te, Dómine, per mérita Sanctórum tuórum, quorum relíquiae hic sunt, et ómnium Sanctórum: ut indulgére dignéris ómnium dignéris ómnia peccáta mea. Amen.

**INTROITUS** Gal. 6. 14

**M**ihi autem abist gloriárm nisi in Cruce Dómini nostri Jesu Christi; per quem mihi mundus crucifíxus est, et ego mundo (**Ps. 141. 2**). Voce mea ad Dóminum clamávi: voce mea ad Dóminum deprecátus sum. (**V .**) Glória Patri.



Return to the center of the altar and, with hands joined, recite the *Kyrie* alternately with the server. Do not begin the *Kyrie* until you have reached the center.

If *Gloria* is to be said, separate your hands and elevate them, without raising your eyes to the cross. Join your hands at *Deo* with the fingers at about the height of your face, and lower your hands thus joined to the height of your breast. Say, meanwhile, the words *Gloria in excelsis Deo* and bow at the word *Deo*.

With hands joined continue the *Gloria* in a loud tone. Make a profound head bow at *adoramus te, gratias agimus tibi, Jesu Christe* (twice), and *suscipe deprecationem nostram*. At the words *cum Sancto Spiritu* place your left hand on your breast and sign yourself, touching your forehead at *Cum Sancto*, your breast at *Spiritu*, your left shoulder at *in gloria*, and your right shoulder at *Dei Patris*. Amen.<sup>6</sup>

Without joining your hands again, immediately place them on the altar outside the corporal and kiss the altar. Stand erect, rejoin your hands, and turn right (toward the Epistle side) to face the people. Separate your hands and without elevating them, join them again as you say *Dominus vobiscum* in the loud tone. Turn left to the altar

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<sup>6</sup> The rubrics of the Missal do not prescribe any definite distribution of words in making the sign of the cross. The manner given above is suggested by many rubricists.

**K** Ýrie eléison.  
**M.** Kýrie eléison.  
**S.** Kýrie eléison.  
**M.** Christe eléison.  
**S.** Christe eléison.  
**M.** Christe eléison.  
**S.** Kýrie eléison.  
**M.** Kýrie eléison.  
**S.** Kýrie eléison.

**G** Lória in excélsis Deo, et in terra pax homínibus bonae voluntátis. Laudámus te, benedícimus te, adorámus te, glori-ficámus te, grátias ágimus tibi propter magnam glóriam tuam: Dómine Deus, Rex caeléstis. Deus Pater omnípotens. Dómine Fili unigénite, Jesu Christe: Dómine Deus, Agnus Dei, Fílius Patris: Qui tollis peccáta mundi, miserére nobis; qui tollis peccáta mundi, súscipe deprecationem nostram; qui sedes ad dexteram Patris, miserére nobis. Quóniam tu solus Sanctus, tu solus Dóminus, tu solus Altíssimus: Jesu Christe, cum Sancto Spíritu: in glória Dei Patris. Amen.

**S.** Dóminus vobíscum.  
**M.** Et cum spíritu tuo.

and return to the Missal.<sup>7</sup>

Separate your hands, join them again, and make a profound head bow toward the cross as you say *Oremus*. Then separate them again as you begin the Collect. Hold your hands before your breast, palms facing each other; fingers extended and touching.

If the conclusion is *Per Dominum nostrum*, join your hands at these words and, without moving your feet, bow to the cross at the Holy Name. If, however, the conclusion is *Qui tecum vivit* or *Qui vivis et regnas*, join your hands at the words *in unitate*. In this case no bow is made.<sup>8</sup> *Oremus* is said only before the first and second Orations, and the conclusion is added only to the first and last. If, however, a commemoration is made under one conclusion with the Collect of the Mass, *Oremus* is said before the first and third Orations (if there are more than two) and the conclusion after the second and last.

Bow to the Missal at the name of the Blessed Virgin or of a saint occurring during the Orations, unless there is a representation or image of the Blessed Virgin or saint in the principal place over the altar – in which case the bow is made toward the representation or image. Bow to the Missal also at the name of the pope or of the bishop, but, in the latter case, only on the anniversary of the bishop's election and consecration.

Bow to the cross at the Holy Name, during the Orations.

## ORATIO (Orémus)

**D**ómine Jesu Christe, qui, frigescente mundo, ad inflammandum corda nostra tui amoris igne, in carne beatissimi Francisci passionis tuae sacra stigmata renovásti: concede propitius; ut ejus méritis et précibus crucem júgiter ferámus, et dignos fructus poeniténtiae faciámus: Qui vivis.

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<sup>7</sup> On Wednesdays and Saturdays of Ember Weeks and on the Wednesday of the fourth week of Lent and of Holy Week, return to the Epistle side immediately after reciting the Kyrie. Bow to the cross, separating your hands and rejoining them as usual while you say *Oremus*. Then place your hands on the altar and genuflect while you say *Flectamus genua*. Rise at once and say the prayer with your hands extended. Lay your hands on the Missal for the Lesson and Gradual which follow. Do this for each Oration and Lesson. After the last Gradual return to the center of the altar, kiss it, and turn to say *Dominus vobiscum*. Return to the Epistle side and say the Collect, Epistle, etc., as usual.

<sup>8</sup> The words *cum Deo Patre* are used in the conclusion *Qui vivis et regnas*, but not in the conclusion *Qui tecum vivit et regnat*.

When the server has answered *Amen* to the last Oration, place both hands on the Missal and begin the Epistle. After the Epistle give the server a signal to move the Missal<sup>9</sup> by placing your left hand on the altar.<sup>10</sup>

Keep your hands on the Missal while you read the Gradual, etc.

<sup>9</sup> If there is no server and the celebrant moves the Missal himself, he does not genuflect as he passes the center, but only bows.

<sup>10</sup> There are other ways of signaling the server. Some rubricists direct the celebrant to raise his left hand; others direct him to turn his head.

Léctio Epístolae beáti Pauli  
Apóstoli ad Gálatas

Gal. 6. 14-18

**F**ratres: Mihi autem absit gloriári, nisi in cruce Dómini nostri Jesu Christi: per quem mihi mundus crucifíxus est, et ego mundo. In Christo enim Jesu neque praepútium, sed nova creatúra. Et quicumque hanc régulam secúti fúerint, pax super Israel Dei. De cétero nemo mihi moléstus sit; ego enim stigmata Dómini Jesu in córpore meo porto. Grátia Dómini nostri Jesu Christi cum spírítu vestro, fraters. Amen.

**R.** Deo grátias.

**GRADUALE** Ps. 36. 30-31

**O**S justí meditábitur sapiéntiam, et lingua ejus loquétur júdícium. (V.) Lex Dei ejus in corde ipsíus: et non supplantabúntur gressus ejus.

**A**llelúja, Allelúja. (V.)  
Francíscus pauper et húmilis, caelum dives ingréditur, hymnis caeléstibus honorátur. Allelúja.

When you have finished the reading, return to the center, and, for the first time in the Mass, raise your eyes to the cross. Then, bowing profoundly, your hands joined but not resting on the altar, say in a low tone the *Munda cor meum*, *Jube, Domine, benedicere*, and the *Dominus sit in corde meo*.

Stand erect and with hands joined go to the missal at the Gospel side. Face the Missal, standing diagonally to the altar, and, keeping your hands joined, say *Dominus vobiscum* in the loud tone.

Then place your left hand open on the Missal, and, with the thumb of your right hand, sign the first word of the text as you say *Sequentia*. Bring your left hand to your breast and your right hand to your forehead, and sign your forehead as you say *sancti Evangelii*. Keeping your left hand on your breast, sign your lips and then your breast above your left hand, saying nothing as you sign your lips and *secundum* as you sign your breast. Join your hands in front of you as you read the Gospel and make all bows (even at the Name of Jesus) to the Missal.<sup>11</sup>

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<sup>11</sup> If the Blessed Sacrament is exposed, however, make all bows at the Holy Name and all genuflections during the Gospel toward the Blessed Sacrament.

**M**unda cor meum ac l bia mea, omnipotens Deus, qui labia Isaiae prophetae calculo mundasti ignito: ita me tua grata miserati ne dignare mundare, ut sanctum Evangelium tuum digne valeam nuntiare. Per Christum Dominum nostrum. Amen.

Jube, D mine, benedicere.

**D**ominus sit in corde meo et in labiis meis: ut digne et competenter annuntiem Evangelium suum. Amen.

**S.** Dominus vobiscum.

**M.** Et cum spiritu tuo.

Sequentia sancti Evangelii secundum Matthaum.

**Matth. 16. 24-27**

**I**n illo tempore: Dixit Jesus discipulis suis: Si quis vult post me venire, abneget semetipsum, et tollat crucem suam, et sequatur me. Qui enim voluerit animam suam propter me, inveniet eam. Quis enim prodest homini, si mundum universum lucratur, animae vero suae detrimentum patiatur? Aut quam dabit homo commutationem pro anima sua? Filius enim hominis venturus est in gloria Patris sui cum Angelis: et tunc reddet unicuique secundum opera ejus.

When you have finished the gospel and the server has answered *Laus tibi, Christe*, take the Missal from the stand with both hands and lift it as you stoop to kiss it., saying *Per evangelica dicta*; when you have kissed the first word of the text, lower the Missal to the stand, saying *deleantur nostra delicta*. Then move the Missal toward the center, a little to the left of the corporal. With hands joined return to the center for the Creed.

As you begin the Creed, extend, elevate, and rejoin your hands, and lower them to the height of your breast. Bow to the cross at *Deum*. Bow again at *Jesum Christum*; genuflect after *descendit de caelis*, and rise after *Et homo factus est*; bow at *simul adoratur*. Make the sign of the cross at the words *Et vitam venturi saeculi. Amen*; say *Et* as you touch your forehead, *vitam* as you touch your breast, *venturi* at your left shoulder, and *saeculi. Amen* at your right shoulder.

**M.** Laus tibi, Christe.  
**S.** Per evangelica dicta  
deleantur nostra delicta.

**C**redo in unum Deum, Patrem omnipotentem, factorem caeli et terrae, visibilium omnium et invisibilium. Et in unum Dominum Jesum Christum, Filium Dei unigenitum. Et ex Patre natum ante omnia saecula. Deum de Deo, lumen de lumine, Deum verum de Deo vero. Genitum, non factum, consubstantialem Patri: per quem omnia facta sunt. Qui propter nos homines et propter nostram salutem descendit de caelis. Et incarnatus est de Spiritu Sancto ex Maria Virgine: et homo factus est. Crucifixus etiam pro nobis: sub Pontio Pilato passus, et sepultus est. Et resurrexit tertia die secundum Scripturas. Et ascendit in caelum: sedet ad dexteram Patris. Et iterum venturus est cum gloria iudicare vivos et mortuos: cujus regni non erit finis. Et in Spiritum Sanctum, Dominum et vivificantem: qui ex Patre, Filioque procedit. Qui cum Patre et Filio simul adoratur, et conglorificatur: qui locutus est per Prophetas. Et unam sanctam

Without joining your hands again, place them on the altar outside the corporal and kiss the altar. Join your hands again and turn right to say *Dominus vobiscum*. Then turn left back to the altar.

Separate your hands and join them again, bowing as you say *Oremus*. Keep your hands joined while you read the Offertory prayer.

Then remove the veil from the chalice with both hands. Either fold it on the altar yourself (stepping of a little to the Epistle side to do so) or remain at the center and give it to the server to fold.

Place your left hand on the altar outside the corporal; with your right hand take the chalice, still covered with the purificator, paten, and pall, and place it at arm's length off the corporal to the Epistle side.

Keeping your left hand on the altar, take the pall from the chalice and place it against the altar card.<sup>12</sup> Then take the paten and, as you bring it over the corporal, hold it on the thumb and first two fingers of each hand while the last two fingers of each hand are joined together under it.

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<sup>12</sup> If a ciborium is to be consecrated, remove the corner with the right hand and place on the corporal.

catholicam et apostolicam Ecclesiam. Confiteor unum baptisma in remissionem peccatorum. Et exspecto resurrectionem mortuorum. Et vitam venturi saeculi. Amen.

**S.** Dominus vobiscum.

**M.** Et cum spiritu tuo.

Orémus.

**OFFERTORIUM** Ps. 88. 25

**V**eritas mea, et misericordia  
mea cum ipso: et in  
nomine meo exaltabitur cornu  
ejus.

Raise your eyes to the cross and lower them immediately. Holding the paten at the height of the breast and looking upon the host, say the prayer *Suscipe, sancta Pater*. Lower the paten just above the corporal and make the sign of the cross horizontally with the paten over the place the host is to occupy.

Then bring the thumb of each hand over the upper front edge of the paten. Hold the paten thus as you tilt it to let the host slide off onto the crease of the front-center fold of the corporal. Place your left hand on the altar and with your right hand set the paten halfway under the right edge of the corporal, some distance from the front.

Join your hands and go to the Epistle side. Place your right hand on the altar and with your left move the chalice toward you. Place the four fingers of your right hand in the cup of the chalice on the purificator and turn the chalice once to purify it. If the cup of the chalice is very small, it will be more convenient to use only three fingers in purifying it.

With your right hand remove the purificator from the cup of the chalice, and with your left thumb hold the bottom part of the purificator against the node of the chalice at the right so that the purificator falls to the mensa.<sup>13</sup>

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<sup>13</sup> cross on the base of the chalice- which is ordinarily turned toward the front even when the chalice rests veiled on the altar – is now facing the corner edge of the altar so that the purificator falls directly across it. The wine and water are poured in at the part of the cup above the cross. When the chalice is returned to the center, and throughout the Mass, the cross on the base again faces the front. The Precious Blood is drunk from the part of the cup above the cross, and the ablutions are drunk from the same part.

**S**úscipe, sancta Pater, omnipotens aetérne Deus, hanc immaculátam hóstiam, quam ego indignus fámulus tuus óffero tibi Deo meo vivo et vero, pro innumerábilibus peccátis, et offensionibus, et negligéntiis meis, et pro omnibus fidélibus cristiánis vivis atque defúntis: ut mihi et illis proficiat ad salútem in vitam aetérnam. Amen.

Holding the chalice on the altar thus with your left hand, take the wine cruet from the server and (ordinarily) pour about half of its contents into the chalice. Return the wine and take the cruet of water from the server, first blessing it<sup>14</sup> as you begin the prayer *Deus, qui humanae substantiae*.

When you have said the words *et mirabilius reformasti*, begin to pour water (a few drops)<sup>15</sup> into the chalice. Then return the cruet to the server. Placing the index finger of the right hand under the center fold of the purificator, fold the purificator back over half of its width by rubbing it against the cup of the chalice. Hold the half which is folded back with the thumb of your right hand.

Holding the chalice at the node with your left hand, use the purificator to remove any drops of wine or water which may be clinging to the inside or to the outer rim of the cup. Then with your left hand set the chalice back toward the center of the altar. Holding the purificator with the index finger of your right hand under the center fold, join your hands and bow at the words *Jesus Christus*; then continue to the center while you finish the prayer.

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<sup>14</sup> In a Requiem Mass this blessing is omitted, although the prayer, *Deus qui humanae substantiae* is said (Rit. Cel., XIII, 1).

<sup>15</sup> This should not be a cause of scruples for a priest. There is no need of measuring out meticulously one or two drops of water, since as many as seven or eight drops ordinarily may be used in complete safety. Since it is almost as important to see that some water becomes mixed with the wine as it is to guard against using too much, it is not advisable to measure out one drop, or two, which could cling to the side of the chalice, and never reach the wine. In practice, three or four drops is the happy medium.

**D**eus, qui humanae substantiae dignitatem mirabiliter condidisti et mirabilius reformasti: da nobis per hujus aquae et vini mysterium ejus divinitatis esse consortes, qui humanitatis nostrae fieri dignatus est particeps, Jesus Christus, Filius tuus, Dominus noster: Qui tecum vivit et regnat in unitate Spiritus Sancti Deus: per omnia saecula saeculorum. Amen.



When you have reached the center, place your left hand on the altar and with your right hand lay the purificator (open ends toward the back) on the half of the paten which is not covered by the corporal.

Take the chalice with your right hand at the node and, placing the four fingers of the left hand under the base of the chalice, the thumb on the base, raise the chalice to the height of your eyes. Recite the prayer *Offerimus tibi, Domine* while looking at the cross.

When you have finished the prayer, lower the chalice just above the corporal and make the sign of the cross horizontally over the place the chalice is to occupy. Set the chalice down on the corporal across the crease of the back-center fold, and, placing your left hand on the base, with your right hand cover the chalice with the pall.

Make a medium bow and, joining your hands, place them on the edge of the mensa. Hold them there during the entire prayer *In spiritu humilitatis*.

When you have finished, stand erect. Separate, elevate, join, and lower your hands, raising your eyes to the cross and lowering them immediately as you say in the low tone the prayer *Veni sanctificator*, place your left hand on the altar outside the corporal and with your right hand make the sign of the cross over the oblata.<sup>16</sup> Then join your hands

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<sup>16</sup> All signs of the cross in the Mass are made in the form of a Greek cross, i.e., the direct and transverse bars are of equal length. Your right hand should be kept on a horizontal plane and brought back to the center after completing the direct line before beginning the transverse line. When you make the sign of the cross over the *oblata*, begin the top of the direct bar at about the center of the pall and draw your hand back in a straight line across the host: when you make the sign of the cross over the Host alone after

**O**fferimus tibi, Dómine, cálicem salutáris, tuam deprecánte cleméntiam: ut in conspectus divínae majestátis tuae pro nostra et totíus mundi salute cum odóre suavitátis ascéndat. Amen.

**I**n spírítu humilitátis et in ánimo contríto suscipiámur a te, Dómine: et sic fiat sacrificium nostrum in conspectus tuo hódie, ut pláceat tibi, Dómine Deus.

**V**eni, sanctificátor, omnípotens aetérne Deus: et béne✠dic hoc sacrificium, tuo sancto nómini praeparátum.

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signing the *oblata*, do not lower your hand lest in doing so you should strike the chalice with the tips of your fingers.

again and go to the Epistle side for the *Lavabo*.

Wash the tips of your thumbs and forefingers as you say the *Lavabo*. Take the finger towel from the server and turn to face the altar while drying your fingers.

Fold the towel again and return it to the server. With hands joined, bow to the cross as you say *Gloria Patri*, etc., and return to the center as you begin the *Sicut erat*.<sup>17</sup>

Raise your eyes to the cross and lower them immediately. Making a medium bow, place your hands on the edge of the altar and say the prayer *Suscipe, sancta Trinitas*. When you have finished, place your hands outside the corporal and kiss the altar. Rejoin your hands and turn right to face the people.

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<sup>17</sup> The *Gloria Patri* is omitted in Masses for the dead and in Masses de tempore from Passion Sunday to Holy Saturday, exclusive (Rit. Cel., VII, 6).

**L**avábo inter innocents manus meas et circúmdabo altáre tuum, Dómine, ut aúdiam vocem laudis, et enárrem univérsa mirabília tua. Dómine, diléxi decorum domus tuae, et locum habitatiónis glóriæ tuæ. Ne perdas cum ímpiis, Deus, ánimam meam, et cum viris sánguinum vitam meam; in quorum manibus iniquitátes sunt, déxtera eórum replete est munéribus. Ego autem in innocéntia mea ingrèssus sum: rédime me, et miserére mei. Pes meus stetit in dirécto, in ecclésiis benedicam te, Dómine. Glória Patri, et Fílio, et Spirítui Sancto. Sicut erat in princípio, et nunc, et semper, et in saécula saeculórum. Amen.

**S**úscipe, sancta Trínitas, hanc oblatiónem, quam tibi offérimus ob memoriám passiónis, resurrectiόnis, et ascensiόnis Jesu Christi, Dómini nostri: et in honórem beátae Maríæ semper Vírginis, et beáti Joánnis Baptístae, et sanctorum Apostólorum Petri et Pauli, et istórum, et ómnium sanctorum; ut illis proficiat ad honórem, nobis autem ad salútem: et illi pro nobis intercédere dignéntur in caelis, quorum memoriám ágimus in

Separate your hands and join them again as you say *Orate, fratres* in a loud tone. Finish the rest of the prayer in a low tone, as you complete the circle and turn right to face the altar.

When the server has said the *Suscipiat*, say Amen in a low tone.<sup>18</sup> Find the Secret prayers in the Missal with your left hand, keeping your right hand on the altar. Then, as you begin the Secrets, extend your hands before your breast. Do not say *Oremus* before any of the Secrets.

At each *Per Dominum nostrum*, etc., join your hands and bow to the cross at the Holy Name. Answer *Amen* to the first Secret prayer. In the conclusion of the last Secret prayer, stop after the words in *unitate Spiritus Sancti Deus*, separate your hands, and place them on the altar outside the corporal.

Say *Per omnia saecula saeculorum* in a loud tone. When the server has answered Amen, say *Dominus vobiscum*, holding your hands as before. At *Sursum corda* raise your hands in front of your breast and hold them extended, the palms facing inward.

At *Gratias agamus Domino Deo nostro* join your hands; raise your eyes to the cross at *Deo*, lower them immediately, and make a profound bow of the head. When the server has

<sup>18</sup> If there is no server or if the server does not answer, the priest must recite the *Suscipiat* himself, saying *de minibus meis* in place of *de minibus tuis*.

terris. Per eúndem Christum Dóminum nostrum. Amen.

**O** ráte, fratres: ut meum ac vestrum sacrificium acceptábile fiat apud Deum Patrem omnipoténtem.

**M.** Suscípiat Dóminus sacrificium de minibus tuis as laudem et gloriam nóminis sui, ad utilitátem quoque nostram, totiúsque Ecclésiæ suæ sanctæ.

## SECRETA

**M** únera tibi, Dómine, dicáta sanctífica: et, intercedénte beáto Francísco, ab omni nos culpárum labe purífica. Per Dóminum.

**S.** Per ómnia saécula saesulórum.

**M.** Amen.

**S.** Dóminus vobíscum.

**M.** Et cum spírítu tuo.

**S.** Sursum corda.

**M.** Habémus ad

Dóminum.

**S.** Grátias agámus Dómino Deó nostro.

**M.** Dignum et justum est.

answered, extended your hands and hold them extended while you read the Preface.

When you have finished, join your hands and make a medium bow without placing your hands upon the altar; recite the *Sanctus* in the loud tone.

Stand erect before the words *Benedictus*, etc., and sign yourself, saying *Benedictus* as you touch your forehead, *qui venit* as you touch your breast, *in nomine* at your left shoulder, and *Domini* at your right shoulder.

Place your right hand on the altar and turn to the Canon of the Mass with your left. Then join your hands in front of your breast; separate, elevate, join, and lower your hands, raising your eyes to the cross.

**V**ere dignum et justum est, aequum et salutáre, nos tibi semper et ubique grátias agree: Dómine, sancta Pater, omnípotens aetérne Deus: per Christum Dóminum nostrum. Per quem majestátem tuam laudant Angeli, adórant Dominatiónes, tremunt Potestátes. Caeli caelórúmque Virtútes ac beáta Séraphim sócia exsultatióne concelebrant. Cum quibus et nostras voces ut admítte júbeas, deprecámur, súpplíci confessióne dicéntes:

**S**anctus, Sanctus, Sanctus Dóminus Deus Sábaoth. Pleni sunt caeli et terra glória tua. Hosánna in excélsis. Benedíctus qui venit in nomine Dómini. Hosánna in excélsis.

## CANON MISSÆ

Bowing profoundly, your hands joined and resting on the edge of the altar, begin the *Te igitur*. After the words *supplices rogamus, ac petimus*, separate your hands and place them outside the corporal; kiss the altar and then stand erect, joining your hands again before your breast.

After the word *benedicas* place your left hand on the altar, and with your right make three signs of the cross over the *oblata*, the first at the words *haec ✠ dona*, the second at *haec ✠ munera*, and the third at *haec ✠ sancta sacrificial illibata*.

When you have finished, extend your hands and hold them before your breast while you finish the prayer. Bow toward the Missal at the name of the pope, but do not bow at the name of the bishop, unless it is the anniversary of his election or consecration. The name of the bishop is that of the Ordinary of the diocese in which the Mass is being said.

As you begin the Memento,<sup>19</sup> raise your hands slowly and join them together before your face at the word

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<sup>19</sup> It is not necessary to mention expressly in the *Memento* the names of those for whom you wish to pray: "...faciens commemorationem vivorum Christi fidelium ad suam voluntatem, quorum nomina, si vult, secreto commemorat: non tamen necesse est ea exprimere, sed mente tantum eorum memoriam habeat. Potest etiam Celebrans, si pro pluribus orare intendit, ne circumstantibus sit morosus, ante Missam in animo proponere sibi omnes illos, tam vivos quam defunctos, pro quibus in ipsa Missa orare intendit, et hoc loco generaliter unico contextu ipsorum vivorum commemorationem agere, pro quibus ante Missam orare proposuit in Missa" (Rit. Cel., VIII, 3).

**T**e igitur, clementissime Pater, per Jesum Christum, Filium tuum, Dóminum nostrum, súplices rogámus, ac pétimus. (*Osculatur Altare et, junctis minibus ante pectus, dicit:*) uti accépta habeas et benedícas (*Signat ter super Hostiam et Calicem simul, dicens:*) haec ✠ dona, haec ✠ múnera, haec ✠ sancta sacrificial illibáta (*Extensis minibus prosequitur:* ) in primis, quae tibi offérimus pro Ecclésia tua sancta cathólica: quam pacificáre, custodíre, adunáre et régere dignéris toto orbe terrárum: una cum fámulo tuo Papa nostro **N.** et Antístite nostro **N.** et omnibus orthodoxies, atque cathólicae et apostólicae fidei cultóribus.

### Commemoratio Pro Vivis

**M**eménto, Dómine, famulórum famularúmque tuárum **N.** et **N.** (*Jungit manus, orat aliquantulum pro quibus orare intendit: deinde minibus extensis prosequitur:*) et ómnium circumstántium, quorum tibi fides cógnita est et nota devótio, pro quibus tibi offérimus: vel qui tibi ófferunt hoc sacrificium laudis, pro se suisque omnibus: pro redemptione animárum suárum, pro spe salutis et ncolumitátis suae: tibi que

*tuarum.* Bow your head slightly during the *Memento* but do not touch your face. When you have finished, extend your hands and hold them before your breast as before.

Bow your head to the Missal at the name of the Blessed Virgin and to the cross at the Holy Name as you read the *Communicantes*. Bow to the Missal at the name of any saint whose feast is being celebrated or of whom a commemoration has been made. After the words *muniatur auxilio* join your hands again. Do not bow your head at the brief conclusion of this prayer.

As you begin the prayer *Hanc igitur*, hold your hands open and palms downward over the *oblata*, so that the thumb of your right hand remains over the thumb of your left and the sides of the two forefingers are touching at the tips. Do not rest your hands on the pall. After the words *grege numerari* rejoin your hands before your breast. Do not bow at *Per Christum, Dominum nostrum*.

reddunt vota sua aeterno Deo, vivo et vero.

### **Infra Actionem**

**C**ommunicantes, et memoriam venerantes, in primis gloriosae semper Virginis Mariae, Genetricis Dei et Domini nostri Jesu Christi: sed et beatorum Apostolorum ac Martyrum tuorum, Petri et Pauli, Andreae, Jacobi, Joannis, Thomae, Jacobi, Philippi, Bartholomaei, Matthaei, Simonis et Thaddaei: Lini, Cleti, Clementis, Xysti, Corneli, Cypriani, Laurentii, Chrysogoni, Joannis et Pauli, Cosmae et Damiani: et omnium Sanctorum tuorum; quorum meritis precibusque concedas, ut in omnibus protectionis tuae muniatur auxilio. (*Jungit manus.*) Per eundem Christum, Dominum nostrum. Amen.

**H**anc igitur oblationem servitutis nostrae, sed et cunctae familiae tuae, quaesumus, Domine, ut placates accipias: diesque nostros in tua pace disponas, atque ab aeterna damnatione nos eripi, et in electorum tuorum iubeas grege numerari. (*jungit manus.*) Per Christum, Dominum nostrum. Amen.

At the word *quaesumus* place your left hand on the altar outside the corporal, and with your right hand make three signs of the cross over the *oblata* at the words *bene ✠ dictam, adscrip ✠ tam, ra ✠ tam, rationabilem, acceptabilemque facere digneris.*<sup>20</sup> Make the sign of the cross once over the host at the words *ut nobis Cor ✠ pus*, and once over the chalice at the words *et San ✠ guis fiat dilectissimi Filii tui*. Then join your hands again and bow to the cross at the Holy Name.

As you begin the *Qui pridie*,<sup>21</sup> rub the tips of the thumb and forefinger of each hand along the corporal.<sup>22</sup> As you say *accepit panem in sanctas, etc.*, place the forefinger of your left hand on the upper corner of the host and tilt it so that you may take hold of it at the bottom between the thumb and forefinger of your right hand, a little to the right of the center. Then take hold of it with the thumb and forefinger of your left hand also. Hold the tips of the last three fingers of each hand together behind the host, but not touching it, and hold the host almost upright. Do not rest your hands or wrists on the corporal.

<sup>20</sup> This third sign of the cross should be made more slowly and the words said more rapidly, so that you will make the sign of the cross over the host immediately after you have made the last of the three over the *oblata*.

<sup>21</sup> Before you begin the *Qui pridie*, remove the cover of the ciborium, keeping it on the corporal.

<sup>22</sup> The rubric (Rit. Cel., VIII, 4) says: *extergit, si opus fuerit, polices et indices super Corporale*. It is customary, however, that the priest always cleanse his fingers in this manner before taking up the host which will soon be consecrated. Rubricists take it for granted.

Quam oblationem tu, Deus, in omnibus, quaesumus (*Signat ter super Oblata*), bene ✠ dictam, adscrip ✠ tam, ra ✠ am, rationabilem, acceptabilemque facere digneris: (*Signat semel super Hostiam*), ut nobis Cor ✠ pus (*et semel super Calicem*), et San ✠ guis fiat dilectissimi Filii tui (*Jungit manus*), Domini nostri Jesu Christi.

Qui pridie quam pateretur (*Accipit Hostiam*), accepit panem in sanctas ac venerabiles manus suas (*Elevat oculos ad caelum*), et elevates oculis in caelum ad et Deum, Patrem suum omnipotentem (*Caput inclinat*), tibi gratias agens (*Signat super Hostiam*), bene ✠ dixit, fregit, deditque discipulis suis, dicens: Accipite, et manducate ex hoc omnes.

Raise your eyes to the cross<sup>23</sup> at the words *et elevates oculis, etc.*, and lower them immediately; make a slight head bow at the words *tibi gratias agens*. As you say *bene* ✠ *dixit*, make a small sign of the cross horizontally over the host with your right hand. Then take hold of the host again with your right hand and continue the prayer to the words *ex hoc omnes*, inclusive.

Holding the host as before, place your forearms<sup>24</sup> on the edge of the altar and bend over the host to pronounce the words of consecration, distinctly but secretly, and with all due reverence.

Stand erect, move your forearms along the edge of the altar as far as the wrists, and genuflect, still holding the Host over the corporal. Rise and elevate the Host in a straight line above the corporal so that it may be seen clearly by all, keeping your eyes intent upon It during the elevation.

Lower your hands and the Host to the corporal and, removing your left hand, set the Host down with your right. Then lay both hands palms downward on the corporal, the thumbs and forefingers joined, and genuflect.<sup>25</sup>

Stand erect and hold the base of the chalice with the last three fingers of your left hand; remove the pall with your right hand, taking it between the index and middle fingers, and place it against the altar card.

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<sup>23</sup> Rit. Cel., VIII, 4: *elevansque ad caelum oculos et statim demittens*. If the cross is not above the priest's head, he should raise his eyes above the cross and look at the cross as he lowers them again.

<sup>24</sup> Rit. Cel., VIII, 5: *cubitis super Altare positis*. This is to be understood as meaning that the forearms are to be placed on the altar according to many rubricists.

<sup>25</sup> When you have genuflected after the elevation of the Host, cover the ciborium.

**HOC EST ENIM CORPUS MEUM.**



Holding the thumb and forefinger of each hand over the chalice, rub them together to dislodge any fragment of the Host which may be clinging to them. As you do this, say *Simili modo postquam coenatum est*. At the word *accipiens* take the chalice with both hands, the right hand above the node and the left hand below it; hold the thumbs and forefingers in front of the stem and the other three fingers behind it. Holding the chalice thus, raise it a few inches above the corporal and replace it immediately.

Bow your head as you say *tibi gratias agens* I and make the sign of the cross horizontally over the chalice at the word *bene* ✠ *dixit*. When you have said *ex eo omnes*, place the last three fingers of your left hand under the base of the chalice, the thumb and forefinger on top of the base. Raise the chalice a few inches above the corporal so that your left hand will not rest upon it, and place your forearms on the edge of the *mensa* as at the consecration of the Host.

Do not tilt the chalice and do not breathe into it as you say the words of consecration. When you have said in *remissionem peccatorum*I, replace the chalice on the corporal and stand erect. Lay both hands palms downward on the corporal, being careful, as always after the Consecration, not to touch the Host. Genuflect as you say *Haec quotiescumque feceritis*, etc.

Take the chalice with your right hand at the node and your left hand at the base, and raise it in a direct line above the corporal, high enough to be seen by the people; keep your eyes fixed upon it. Replace the chalice on the altar and cover it, placing your left hand on the base. Then lay both hands on the corporal and genuflect.

**S**imili modo postquam coenatum est (*Ambabus minibus accipit Calicem*), accipiens et hunc praeclarum Cálicem in sanctas ac venerábiles manus suas: item (*Caput inclinat*), tibi grátias agens (*Sinistra tenens Calicem, dextra signat super eum*), bene ✠ *dixit*, *dedítque discípulis suis, dicens: Accípite, et bíbite ex eo omnes.*

**HIC EST ENIM CALIX SÁNGUINIS MEI, NOVI ET AETÉRNI TESTAMÉNTI: MYSTÉRIUM FÍDEI: QUI PRO VOBIS ET PRO MULTIS EF-FUNDÉTUR IN REMIS-SIÓNEM PECCATÓRUM.**

*Haec quotiescúmque feceritis in mei memoriam faciétis.*

Say the *Unde et memores* with your hands extended until after the words *de tuis donis ac datis*; then join your hands before your breast. Place your left hand on the corporal and make the three signs of the cross over the *oblata* at the words *hostiam ✠ puram, hostiam ✠ sanctam, hostiam ✠ immaculatam*, one sign of the cross over the Host alone at the words *Panem ✠ sanctum*, etc., and one over the chalice alone at the words *Calicem ✠ salutis perpetuae*.

Extend your hands again and say the prayer *Supra quae propitio*.

Bowing profoundly, your hands joined and resting on the edge of the altar, say the prayer *Supplices te rogamus* as far as the word *quotquot*. Then separate your hands, place them palms downward on the corporal, and kiss the altar, being careful not to touch the Host.

Stand erect and, as you say the words *Filii tui*, join your hands momentarily. Then place your left hand

**U**nde et memores, Dómine, nos servi tui, sed et plebs tua sancta, ejúsdem Christi Fílii tui, Dómini nostri, tam beátae passiónis, nec non et in caelos gloriósa ascensiónis: offériumn praeclárae majestáti tuae de tuis donis ac datis (*Jungit manus, et signat ter super Hostiam, et Calicem simul, dicens:* ) hóstiam ✠ puram, hóstiam ✠ sanctam, hóstiam ✠ immaculátam (*Signat semel super Hostiam, dicens:* ) Panem ✠ sanctum vitae aetérnae (*et semel super Calicem, dicens:*) et Cálicem ✠ salutis perpétuae.

**S**upra quae propítio ac seréno vultu respícere dignéris: et accépta habére, sicuti accépta habére dignátus es múnera púeri tui jusi Abel, et sacrificium Patriárchae nostri Abrahae: et quod tibi óbtulit summus sacérdos tuus Melchísedech, sanctum sacrificium, immaculátam hóstiam.

**S**úpplices te rogámus, omnipotens Deus: jube haes perférri per manus sancti Angeli tui in sublime altáre tuum, in conspectus divínae majestátis tuae: ut quotquot (*Osculatur Altare*), ex hac altáris participatióne sacrosánctum Fílii tui (*Jungit manus, et signat semel super*

on the corporal and with your right hand make two signs of the cross, the first over the Host as you say *Cor ✠ pus* and the second over the chalice as you say *San ✠ guinem*. Place your left hand on your breast and sign yourself, touching your forehead at the words *omni benedictione*, your breast at *caelesti*, your left shoulder at *et gratia*, and your right shoulder at *repleamur*. Join your hands after *repleamur*. Do not bow at the brief conclusion of this prayer.

As you begin the *Memento*, slowly separate your hands to the width of your shoulders and bring them together again, without elevating them, as you say in *somno pacis*. Then raise your hands<sup>26</sup> to the height of your chin and look upon the Host as you make your remembrances.<sup>27</sup>

After a moment extend your hands again and begin the prayer *Ipsis, Domine*. At the word *deprecamur* join your hands and bow to the Host as you say the brief conclusion *Per eundem Christum, Dominum nostrum. Amen.*<sup>28</sup>

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<sup>26</sup> The hands are extended and joined in a straight line, and only then, in a distinct movement, raised toward the face: "...*extensis et junctis minibus ante pectus, et usque ad faciem elevates, et intentis oculis ad Sacramentum...*" (Rit. Cel. IX, 2). Note the difference between this and the commemoration of the living.

<sup>27</sup> As you read the *Memento*, omit *N. et N.* and make all your intentions and remembrances after you have read the *complete* prayer as far as in *somno pacis*, inclusive. The commemoration of the dead is made in the same manner (Rit. Cel. IX, 2) as the commemoration of the living.

<sup>28</sup> This is an exceptional case, the only instance in which a bow is called for in a brief conclusion.

*Hostiam, et semel super Calicem), Cor ✠ pus, et Sán ✠ guinem sumpsérimus (Seipsum signat, dicens:) omni benedictióne caelésti et grátia repleámur. (Jungit manus.) Per eúndem Christum, Dóminum nostrum. Amen.*

### Commemoratio Pro Defunctis

**M**eménto étiam, Dómine, famulórum famularúmque tuárum *N.* et *N.*, qui nos praecessérunt cum signo fidei, et dórmiunt in somno pacis.

*Ipsis, Dómine, et omnibus in Christo quiescéntibus locum refrigerii, lucis et pacis ut indúlgeas, deprecámur. (Jungit manus, et caput inclinát, dicens:) Per eúndem Christum, Dóminum nostrum. Amen.*

As you say the *Nobis quoque peccatoribus* (in the loud tone), drop your left hand palm downward on the corporal and strike your breast with the tips of the last three fingers of your right hand.<sup>29</sup> Then extended your hands and continue the prayer until the words *largitor admitte*, inclusive, bowing to the Missal if it is the feast or the vigil of the feast of one of the Saints mentioned, or if you have made a commemoration of the saint. Join your hands but do not bow at the words *Per Christum, Dominum nostrum*.

At the words *bona creas* place your left hand on the corporal, and make three signs of the cross over the Host and chalice as you say *sancti ✠ ficas, vivi ✠ ficas, bene ✠ dicis et praestas nobis*. Then uncover the chalice, placing the last three fingers of your left hand on the base.

With both hands palms downward on the corporal, genuflect. Then raise the Host slightly by pressing the forefinger of your left hand against its upper edge, and take it between the thumb and forefinger of your right hand near the center of the part closest to you.

Place the fingers of your left hand at the node of the chalice, the thumb and forefinger in front of the node and the last three fingers behind it.

<sup>29</sup> When striking your breast here, at the *Agnus Dei*, and at the *Domine, non sum, dignus*, be careful that the thumb and forefinger of your right hand do not touch the chasuble.

**N**obis quoque peccatoribus  
(*Extensis minibus ut prius, secreta prosequitur:*) famulis tuis, de multitudinē miseratiōnum tuarum sperantibus, partem aliquam et societatem donare digneris, cum tuis sanctis Apóstolis et Martýribus: cum Joánne, Stéphano, Matthía, Bárnaba, Ignátio, Alexándro, Marcellíno, Petro, Felicitáte, Perpétua, Agatha, Lúcia, Agnéte, Caecília, Anastásia, et omnibus Sanctis tuis: intra quorum nos consortium, non aestimátor mériti, sed véniae, quaesumus, largitor admítte. (*Jungit manus.*) Per Christum, Dóminum nostrum.

**P**er quem haec ómnia, Dómine, semper bona creas (*Signat ter super Hostiam, et Calicem simul, dicens:*) sancti ✠ ficas, vivi ✠ ficas, bene ✠ dicis et praestas nobis.

Hold the Host upright over the chalice and make three signs of the cross horizontally, being careful not to touch the chalice with the Host and not to pass beyond the edge of the cup. As you make these signs of the cross, say *Per ip ✠ sum, et cum ip ✠ so, et in ip ✠ so*. Then make two signs of the cross between the chalice and yourself, the first as you say *est tibi Deo Petri ✠ omnipotenti* and the second as you say in *unitate Spiritus ✠ Sancti*.

Place your right hand, holding the Host over the cup of the chalice so that the thumb and forefinger rest on the rim and three other fingers along the outside of the cup. With your left hand on the node of the chalice, raise it and the Host together a few inches above the corporal, saying *omnis honor, et Gloria*.

Replace the chalice and with your right hand lay the Host on the corporal. Then rub your thumbs and forefingers together over the cup of the chalice so that any fragments will drop into the chalice. Cover the chalice, laying your left hand on the base. Place both hands palms downward on the corporal, genuflect, and raise.

With your hands still on the corporal, say *Per omnia saecula saeculorum* in the loud tone.

When the server has answered *Amen*, join your hands before your breast and bow to the Host as you say *Oremus*; raise your head again until after *audemus dicere*. Then extend your hands and look at the Host during the entire *Pater noster*.<sup>30</sup> When the server has

<sup>30</sup> Rit. Cel., X, 1: "*Cum incipit: Pater noster, extendit manus, et stans oculis ad Sacramentum intentis, prosequitur usque ad finem.*"

*Per ip ✠ sum, et cum ip ✠ so, et in ip ✠ so (Cum ispa Hostia signat bis inter se et Calicem, dicens: ) est tibi Deo Patri ✠ omnipotenti, in unitate Spiritus ✠ Sancti (Elevans parum Calicem cum Hostia, dicit: ) omnis honor, et glória.*

**S.** Per ómnia saécula saeculórum.

**M.** Amen.

**Orémus:** Praecéptis salutari-bus móniti, et divína institutióne formáti, audémus dícere:

**P**ater noster, qui es in caelis:  
Sanctificétur nomen tuum:  
Advéniat regnum tuum: Fiat volúntas tua, sicut in caelo, et in terra. Panem nostrum cotidiánum

answered *Sed libera nos a malo*, say *Amen*.

Place your left hand on the corporal and with your right hand remove the paten from under the side of the corporal,<sup>31</sup> without separating your thumb and forefinger. Fold the purificator once, and with your right hand polish the surface of the paten by rubbing the purificator lightly across it.<sup>32</sup> Then place the purificator, unfolded again, some distance to the right of the corporal, and take the paten by the edge farthest to your right. Hold it between the forefinger and the second finger so that it stands upright on the altar off the corporal, its upper (concave) surface facing toward the Gospel side.

Holding the paten thus, your left hand on the corporal, begin the *Libera nos*. Bow your head to the book at the name of Mary and at the name of any of the other saints if their feast is celebrated or commemorated. After the words *omnibus Sanctis* place your left hand on your breast and sign yourself with the paten, touching your forehead as you say *da propitious*, your breast as you say *pacem*, your left shoulder at *in diebus*, and your right shoulder at *nostris*. Kiss the paten, saying nothing.<sup>33</sup>

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<sup>31</sup> You may move the purificator and paten together by placing the thumb and forefinger (joined) on top of the purificator, and the second finger under the edge of the paten.

<sup>32</sup> If it is more convenient, you may use your left hand to hold the paten while you polish it with your right. However, to avoid the possibility of touching the Host with the maniple, it seems better that you use the right hand alone; the paten, if cleaned before Mass, will not require a thorough polishing now.

<sup>33</sup> The priest may turn the paten in such a way that the same part of it will touch his forehead, etc., and so that he will kiss this same part. Rubricists in general do not mention this, and the rubrics do not require it; it does, however, seem

da nobis hódie: Et dimítte nobis débita nostra, sicut et nos dimíttimus debitóribus nostris. Et ne nos indúcas in tentatiónem.

**M.** Sed líbera nos a malo.  
Amen.

**L**íbera nos, quaésumus, Dómine, ab ómnibus malis, praetéritis, praeséntibus et futúris: et intercedénte beáte et gloriósa semper Vírgine Dei Genetríce María, cum beátis Apóstolis tuis Petro et Paulo, atque Andréa, et omnibus Sanctis...

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to give a real purpose to the purification which preceded. It seems, moreover to be in keeping with the spirit of SRC 1711, 5, which forbids the priest to kiss the paten in the center.

Holding the paten almost horizontally, place its left edge on the corporal beside the Host, and with the forefinger of your left hand push the Host onto it from the side, so that It will not pass across that part of the paten which you kissed. Place the paten near the base of the chalice and to the right of the place where the Host has been resting.

As you are doing these things, finish the prayer, saying *ut, ope, misericordiae, etc.* Then place your left hand on the base of the chalice and remove the pall. Genuflect, placing both hands palms down ward on the corporal.

With the forefinger of your left hand, push the Host off the right side of the paten near the top, taking it between the thumb and forefinger of your right hand. Hold the Host over the chalice between the thumbs and forefingers of both hands and divide it vertically, beginning at the very top and bending the outer edges toward yourself. Meanwhile, say *Per eundem Dominum nostrum Jesum Christum, Filium tuum*, bowing as you say the Holy Name.

Place the half which you hold in your right hand on the paten. Rub the thumb and forefinger of your right hand together across the broken edge of the Host which you still hold over the chalice with your left hand. Rub the fingers downward across the Host so that any loose fragments will fall into the chalice.<sup>34</sup> Then, with the thumb and forefinger of your right hand, break a small piece from the bottom edge of the

(*Signat se cum Patena a fronte ad pectus*), da propitious pacem in diébus nostris: (*Patenam osculatur*), ut, ope misericórdiae tuae adjúti, et a peccáto simus semper líberi et ab omni perturbatióne secúri.

Per eúndem Dóminum nostrum Jesum Christum, Fílium tuum.

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<sup>34</sup> This is not prescribed either by the rubrics or by authors. It is, however, a means of insuring that no loose fragments will fly beyond the cup of the chalice when the priest breaks off the piece from the bottom of the Host.

Host, saying meanwhile *Qui tecum vivit et regnat.*

Holding this piece over the chalice, place the other half on the paten, joining it together with the first half so that they have again the appearance of a complete Host, save for the small piece that has been removed.

Meanwhile say *in unitate Spiritus Sancti Deus.*<sup>35</sup>

Place your left hand around the node of the chalice and, still holding the piece over the chalice with your right, say *Per omnia saecula saeculorum* in the loud tone. When the server has answered *Amen*, make three signs of the cross horizontally over the cup of the chalice, saying at the first, *Pax ✠ Domine*, at the second, *sit ✠ semper*, and the third, *vobis ✠ cum*.

When the server has answered *Et cum spiritu tuo*, drop the piece into the chalice as you begin *Haec commixtio*, etc.<sup>36</sup> Bow as you pronounce the Holy Name. When you have finished this prayer,<sup>37</sup> rub the thumb and forefinger of each hand together over the chalice, letting drop into it any fragment of Host which may be clinging to your fingers. Place your left hand at the base of the chalice and cover the chalice with the pall. Then lay both hands palms downward on the corporal and genuflect.

<sup>35</sup> This division of words is not arbitrary, but is prescribed clearly by the rubrica; cf. Rit. Cel., X, 2.

<sup>36</sup> Rit. Cel., X, 2: "...immittit in Calicem dicens secreto: *Haec commixtio*..."

<sup>37</sup> The priest should not purify his fingers until after he has finished this prayer. Moreover, this seems clear from the rubric in Rit. Cel., X, 2.

Qui tecum vivit et regnat...

... in unitate Spiritus Sancti Deus.

**S.** Per omnia saecula saeculorum.

**M.** Amen.

**S.** Pax ✠ Dómini sit ✠ semper vobis ✠ cum.

**M.** Et cum spírítu tuo.

**H**aec commixtio, et consecratio Córporis et Sáanguinis Dómini nostri Jesu Christi, fiat accipiéntibus nobis in vitam aetérnam. Amen.



Making a medium bow<sup>38</sup> and holding your hands joined between your breast and the altar (not on the altar), recite the Agnus Dei in the loud tone. After the word *mundi* place your left hand on the corporal, palm downward, and strike your breast with the tips of the last three fingers of your right hand at *miserere nobis*. Strike your breast again<sup>39</sup> at the repetition of *Miserere nobis* and again at *dona nobis pacem*.<sup>40</sup>

Still bowing as before (medium bow), join your hands and rest them on the edge of the altar in front of the corporal. Keeping your eyes intent upon the Host, say the three Communion prayers.<sup>41</sup>

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<sup>38</sup> Rit. Cel., X, 2 says: *capite inclinato versus Sacramentum*. The rubric in the text itself says: *inclinatus Sacramento*. Most authors prescribe a medium (body) bow.

<sup>39</sup> Some authors say that the right hand should be placed on the corporal after striking the breast the first and second times (not, however, before striking the breast the first time). Other authors say that the right hand should not be placed on the corporal but should be moved back and forth slowly between the breast and the corporal. The same difference of opinion holds with regard to the *Domine, non sum dignus*. In practice either opinion may be followed.

<sup>40</sup> In a Requiem Mass the priest substitutes *dona eis requiem* for *miserere nobis*, and *dona eis requiem sempiternam* for *dona nobis pacem*. He keeps his hands joined and does not strike his breast; Callewaert, p. 104, says that the reason he does not strike his breast is that he is praying for others, not for himself.

<sup>41</sup> The first of these three prayers is omitted in Requiem Masses.

**A**gnus Dei, qui tollis peccáta mundi: miserére nobis.

Agnus Dei, qui tollis peccáta mundi: miserére nobis.

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

**D**ómine Jesu Christe, qui dixísti Apóstolis tuis: pacem relínquo vobis, pacem meam do vobis: ne respicias peccáta mea, sed fidem Ecclésiae tuae; eámque secúndum voluntátem tuam pacificáre et coadunáre dignéris: Qui vivis et regnas Deus per ómnia saécula saeculórum. Amen.

**D**ómine Jesu Christe, Fili Dei vivi, qui ex voluntáte Patris, cooperánte Spíritu Sancto, per mortem tuam mundum vivificásti: líbera me per hoc sacrosánctum Corpus et Sanguinem tuum ab omnibus iniquitátibus meis, et universis malis: et fac me tuis semper inhaerére mandates, et a te numquam separári permittas: Qui cum eódem Deo Patre et Spíritu Sancto vivis et regnas Deus in saécula saeculórum. Amen.

When you have finished the three orations, genuflect (placing your hands on the corporal), and, as you are rising, say the prayer *Panem caelestem accipiam*.

With the forefinger<sup>42</sup> of your left hand push the two halves of the Host toward the upper right side of the paten, and take the Host between the thumb and forefinger of your right hand as you slide it off the paten. Be careful not to touch the Host against the base of the chalice. Transfer the Host to your left hand, taking it just above that part from which the piece was broken.

Then take the paten with your right hand and place it between the first and second fingers of your left hand, so that the Host is framed in the center of it and so that the paten rests upon the last three fingers of your left hand, a few inches above the corporal.

Making a medium bow without resting your left hand or forearm on the altar, strike your breast as you say *Domine, non sum dignus* in the loud

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<sup>42</sup> It is also permitted to use both the thumb and forefinger of your left hand, placing one on either half of the Host.

**P**ercéptio Córporis tui, Dómine Jesu Christe, quod ego indígnus súmere praesúmo, non mihi provéniat in júdícium et condemnatióem: sed pro tua pietáte prosit mihi ad tutaméntum mentis et córporis, et ad medélam percipiéndam: Qui vivis et regnas cum Deo Patre in unitáte Spíritus Sancti Deus, per ómnia saécula saeculórum. Amen.

**P**anem caeléstem accípiam, et nomen Dómini invocábo.

Dómine, non sum dignus (**Et secreta prosequitur:**) ut intres sub tectum meum: sed tantum dic verbo, et sanábitur anima mea.

tone; finish the rest in the low tone.  
Repeat the same thing each of the other times you say *Domine, non sum dignus*.

Stand erect when you have said the last *anima mea*. With your right hand take the half of the Host which is to your left and place It in front of the other half; hold both in your left hand. Now take the two halves together in your right hand, holding Them near the bottom.

Make a vertical sign of the cross with the Host over the paten, saying *Corpus Domini nostri*, etc., and bowing at the Holy Name. In making this sign of the cross, do not move the Host beyond the edge of the paten.

Bow low over the altar, laying your forearms upon it. Consume the Host while holding the paten under your chin.

Stand erect and, transferring the paten to your right hand, place it where it was before, i.e., in front and to the right of the chalice. Rub the fingers of both hands over the paten. Then join the thumbs and forefingers again and hold your hands joined before your face. Remain for a moment in meditation.<sup>43</sup>

Separate your hands and, placing your left hand at the base of the chalice, uncover it. Place both hands on the corporal and genuflect, saying *Quid retribuam Domino pro omnibus, quae retribuit mihi?* Take the paten in your right hand and, holding it almost horizontally, scrape the edge of it along the corporal to remove the fragments of

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<sup>43</sup> The real purpose of this delay is to give the celebrant time to swallow the Host; there is no such pause after he has consumed the Precious Blood. Rubricists differ in estimating how long the pause should be.

**C**orpus Dómini nostri Jesu  
Christi custódiat ánimam  
meam in vitam aetérnam. Amen.

**Q**uid retribuam Dómino pro  
omnibus, quae retribuit  
mihi?

Host.<sup>44</sup> If necessary, raise the edge of the corporal at the Gospel side with your left hand.

Then, holding the paten in a horizontal position over the cup of the chalice, shift it from your right hand to your left, holding it at the top and a little to the left of the center. Rub the forefinger of your right hand across the surface of the paten several times, always with a downward movement. Then with the thumb rub the fragments of Host from the forefinger into the chalice.

With your hand take the paten at the bottom, a little to the right of the center, and turn it counterclockwise, shifting it to your left hand as above. Repeat the same action, purifying now the other half of the paten. Again rub the thumb across the forefinger to remove the fragments of Host.

Place your left hand, holding the paten, on the corporal and take the chalice with your right hand under the node, saying *Calicem salutaris*, etc., as far as *salvus ero*.

Raise the chalice to the height of your eyes and make a large vertical sign of the cross, saying *Sanguis Domini nostri*, etc., and bowing at the Holy Name.

When you have made the sign of the cross, hold the paten horizontally under your chin and raise the chalice to your mouth. Drink the Precious Blood in one draught if possible, not removing the

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<sup>44</sup> The rubric (Rit. Cel., X, 4) says: "...*genuflectit, surgit, accipit Patenam, inspicit Corporale, colligit fragmenta cum Patena, si qua in eo...*" All authors are agreed, however, that the priest must always scrape the corporal, even though he cannot see any fragments of Host.

Cálicem salutáris accípíam, et nomen Dómini invocábo. Laudans invocábo Dóminum, et ab inimícis meis salvus ero.

**S**anguis Dómini nostri Jesu Christi custódiat ánimam meam in vitam aetérnam. Amen.

chalice from your mouth until you have finished lest you should spill the Precious Blood.<sup>45</sup>

Place the paten (still in your left hand) and the chalice on the altar simultaneously, the paten now at the center where the Host had been. Without delaying for thanksgiving, immediately extend the chalice to the right of the corporal for the ablution,<sup>46</sup> saying the *Quod ore sumpsimus* to the end.

Take about as much wine as you did at the Offertory<sup>47</sup> and raise the chalice slightly as a signal for the server to stop pouring. In doing this be careful not to strike the chalice against the cruet.

Tilt the chalice so that the wine will dissolve any drops of Precious Blood and, holding the paten again under your chin, drink the ablution from the same part of the chalice from which you drank the Precious Blood.

Now place the chalice on the corporal at the front and the paten behind the chalice. Place your thumbs and forefingers joined on the cup of the chalice, the other fingers around the outside of the cup. Holding the chalice thus, carry it over the altar to the Epistle side and place it on the *mensa*.

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<sup>45</sup> It is not necessary to raise the chalice much higher than a horizontal position. Any smacking of the lips or other undue noise should be avoided.

<sup>46</sup> Do not place the chalice on the altar, but hold it above it, unless the server is very small.

<sup>47</sup> Most authors suppose this. It is not strictly necessary, however, if the celebrant will take care to tilt the chalice and revolve it so as to take up any drops of the Precious Blood which remain.

**Q**uod ore sumpsimus, Dómine,  
pura mente capiámus: et de  
múnere temporáli fiat nobis  
remédium sempitérnium.

While the server pours the wine and water over your fingers,<sup>48</sup> say the prayer *Corpus tuum, Domine*.

Carry the chalice and place it a little to the right of the corporal, between the corporal and purificator. Rub the thumb and forefinger of your right hand together over the chalice, and then take the purificator with your right hand and lay it opened to its full length over the fingers of your left hand. Lift your left hand from the chalice and go to the center, drying your fingers with the purificator.

When you have finished drying your fingers, place the left forefinger in the fold of the purificator so that half of the purificator falls downward on either side of the forefinger in front of the last three fingers. With your right hand take the chalice beneath the node and holding it over the corporal, tilt and revolve it so that the wine and water touch every part of the cup. Then, letting the purificator fall across the last three fingers of your left hand to form a kind of paten, drink the ablution, holding the purificator under your chin.

### **Drying the Chalice**<sup>49</sup>

Place the chalice on the corporal and dry your lips with the purificator. Still holding the purificator over the forefinger of your left hand, lay it on top of the chalice so that the forefinger rests on the part of the rim closest to the tabernacle and the purificator falls over the part of the chalice closest to you.

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<sup>48</sup> At the *Lavabo* the priest "...lavat manus, idest, extremitates digitorum pollicis et indicis..." (Rit. Cel., VIII, 6). At the Ablutions after Communion, however, "...abluit pollices et indices super Calicem..." (Rit. Cel., X, 5). This supposes a more complete ablution.

<sup>49</sup> This is only one of the many ways of purifying the chalice.

**C**orpus tuum, Dómine, quod sumpsi, et Sanguis, quem potávi, adhaéreat viscéribus meis: et praesta; ut in me non remáneat scélerum macula, quem pura et sancta refecérunt sacraménta: Qui vivis et regnas in saécula saeculórum. Amen.

Withdrawing the forefinger of your left hand, push the part of the purificator farthest from yourself down into the cup with the last four fingers of your right hand.

Then withdraw your right hand. After a moment place a thumb of your right hand under the purificator at the center, and remove the purificator from the chalice, folding it downward across the thumb.

Holding the purificator thus, place it in the chalice so that the thumb remains in the fold. Then revolve the chalice once or twice. Remove the purificator and reverse it so that the dry part which was on top is now in the cup of the chalice; this time the thumb is not in the fold of the purificator. Again revolve the chalice. Then remove the purificator and set the chalice off the corporal to the left.

## **Building up the Chalice**

Spread the purificator over it as at the start of Mass. With your left hand on the altar off the corporal, place the paten and pall on the chalice. Fold the corporal (bottom, top, right, left). Laying your left hand on the altar, take the burse with your right hand; shift it to your left, and place the corporal in the burse; then place the burse in the center of the altar with its opening toward the tabernacle.

Veil the chalice and put the burse on top. Then take the chalice with your left hand at the node and your right hand on the burse and place it in the center. Fix the veil so that it falls evenly in front.

## Communion Verse

Go to the Missal at the Epistle side.<sup>50</sup> There say the Communion Verse, keeping your hands joined before your breast. Return to the center, kiss the altar (placing both hands upon it), and turn right to say *Dominus vobiscum*. Turn left back to the altar and return to the Missal.

As you say the Postcommunions, extend your hands, bow, rejoin your hands, and immediately extended them again at each *Oremus*. Join your hands at *Per Dominum* or *Per eundem Dominum* in long conclusion or at the words *in unitate* of a short conclusion. Make all the required bows.

If you are to say the *Oratio super populum* – this Oration occurs in the ferial Masses of Lent and has its own distinct conclusion – bow to the cross and extend and join your hands while saying *Oremus*. Then, with hands joined but still bowing to the cross, say *Humilute captia vestra Deo*. Face the Missal and hold your hands extended while reading the Oration.

With your hands joined, go to the center, kiss the altar (placing your hands upon it), and turn right to say *Dominus vobiscum*. When the server has answered, say *Ite, Missa, est*, still facing the people. If there was no Gloria in the Mass, instead of the *Ite, Missa, est*, say *Benedicamus Domino* facing the altar.

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<sup>50</sup> If it is necessary for you to move the Missal yourself, bow to the cross as you pass the center.

## COMMUNIO Luc. 12. 42

**F**idélis servus et prudens, quem constituit dóninus super famíliam suam: ut det illis in témpore trítici mensúram.

**S.** Dóminus vobíscum.

**M.** Et cum spírítu tuo.

Oremus.

## POSTCOMMUNIO

**D**eus, qui mira Crucis mystéria in beáto Francíscu Confesóre tuo multifórmiter demonstrásti: da nobis, quaésumus; devotiónis suae semper exèmpla sectári, et assídua ejúsdem Crucis meditatióne muníri. Per Dóminum.

**S.** Dóminus vobíscum.

**M.** Et cum spírítu tuo.

**S.** Ite, missa est.

**M.** Deo grátias.



Making a medium bow and placing your hands joined on the edge of the altar, say *Placeat tibi, sancta Trinitas, etc.* Kiss the altar, laying your hands palms downward upon it in the usual manner. Stand erect, and begin *Benedicat vos omnipotens Deus.* As you do so, raise your eyes to the cross, elevating, rejoining, and lowering your hands and bowing to the cross at the word *Deus.*

With your hands joined before your breast, turn right to face the people. Place your left hand on your breast and make a large sign of the cross,<sup>51</sup> saying *Pater, et Filius* as you make the vertical bar, and *Spiritus Sanctus* as you make the transverse bar. Complete the turn back to the altar and go to the Gospel side. Face in the same direction as at the first Gospel.

## Last Gospel

Say *Dominus vobiscum* with your hands joined. When the server has responded, place your left hand open on the altar and make a small sign of the cross, first on the altar, then on your forehead, lips, and breast as you say *Initium Sancti Evangelii, etc.*<sup>52</sup> Place your hands on the altar and genuflect toward the card at the words *Et Verbum caro factum est.*<sup>53</sup>

Return to the center<sup>54</sup> with your

<sup>51</sup> The sign of the cross should be of the same proportions as when you are signing yourself.

<sup>52</sup> Distribute these words in the same presence of the Blessed Sacrament exposed, this genuflection is made toward the Blessed Sacrament.

<sup>53</sup> If Mass is said in the presence of the Blessed Sacrament exposed, this genuflection is made toward the Blessed Sacrament.

<sup>54</sup> This custom is permitted by SRC 3637, 8. It is also correct to go down the short way to the foot

**P**láceat tibi, sancta Trinitas, obséquium servitútis meae: et praesta; ut sacrificium, quod óculis tuae majestátis indígnus óbtuli, tibi sit acceptábile, mihique et ómnibus, pro quibus illud óbtuli, sit, te miseránte, propitiábile. Per Christum Dóminum nostrum. Amen.

Benedícat vos omnípotens Deus, Pater, et Fílius, et Spíritus Sanctus.

**M.** Amen.

**S.** Dóminus vobíscum.

**M.** Et cum spírítu tuo.

**S.** Inítium sanctí Evangélii secúndum Joánnem.

**M.** Glória tibi Dómine.

## Joann. 1. 1-14

**I**n princípío erat Verbum, et Verbum erat apud Deum, et Deus erat Verbum. Hoc erat in princípío apud Deum. Omnia per ipsum facta sunt: et sine ipso factum est nihil, quod factum est: in ipso vita erat, et vita erat lux homínium: et lux in ténebris lucet, et ténebrae eam non

hands joined. Bow your head to the cross without looking at it and go down the

of the altar, without coming to the center to bow to the cross.

front steps, a little to the Gospel side,<sup>55</sup> to say the Leonine Prayers.<sup>56</sup> Do not bring the chalice with you.

## At the End

When you have finished the Prayers, return to the platform and take the chalice with your left hand at the node and your right hand on top of the burse. Turn the chalice toward your left and set it a little to the Gospel side so that the open part at the back is facing you.

Holding the chalice before your breast, bow to the cross and move a little to the Gospel side as you descend the steps. Genuflect (or bow profoundly if the Blessed Sacrament is not reserved) and take your biretta from the server. Put on your biretta and follow the server to the sacristy.

comprehendérunt. Fuit homo missus a Deo, cui nomen erat Joánnes. Hic venit in testimónium, ut testimónium perhiberet de lúmine, ut omnes créderent per illum. Non erat ille lux, sed ut testimónium perhiberet de lúmine. Erat Lux vera, quae illúminat omnem hóminem venientem in hunc mundum. In mundo erat, et mundus per ipsum factus est, et mundus eum non cognóvit. In própria venit, et sui eum non recepérunt. Quotquot autem recepérunt eum, dedit eis potestátem filios Dei fieri, his qui credunt in nomine ejus: qui non ex sanguínibus, neque ex voluntáte carnis, neque ex voluntáte viri, sed ex Deo nati sunt. Et Verbum caro factum est, et habitávit in nobis; et vídimus glóriam ejus, gloriam quasi Unigéniti a Patre, plenum grátiae et veritátis.

**M.** Deo gratias.

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<sup>55</sup> The leonine Prayers may be said while kneeling on the edge of the platform or on the bottom step (SRC 3637, 8). They may be omitted on Sunday if there has been a sermon or the Dialogue Mass.

<sup>56</sup> While kneeling for these prayers, do not bow when pronouncing the Holy Name.

## Chapter III: OTHER MASSES

### I. REQUIEM LOW MASS

#### Omissions

Omit the Psalm *Judica me, Deus* during the Prayers at the Foot of the Altar. Do not sign yourself when you begin the *Introit*, but make the sign of the cross over the book. Do not say the *Gloria Patri*, but repeat *Requiem aeternam*, etc.

Do not say the *Gloria, the Jube, Domine, benedicere*, or the *Dominus sit in corde meo*; do not kiss the book at the end of the Gospel or say the *Per evangelica dicta*.

Omit the Creed. Do not bless the water at the Offertory, but say the oration *Deus, qui humanae substantiae* as usual. Omit the *Gloria Patri* from the Lavabo.

At the *Agnus Dei* substitute *dona eis requiem* for *Miserere nobis*; at the third *Agnus Dei* say *dona eis requiem sempiternam* in place of *dona nobis pacem*. Do not strike your breast.

Omit the first oration *Domine Jesu Christe, qui dixisti Apostolis tuis* before the Communion.

Say *Requiescant in pace* in place of *Ite, Missa est*, and do not give the Blessing. When you have said *Placeat tibi, sancta Trinitas* and have kissed the altar, go at once to the Gospel side for the Last Gospel.

N.B. *Requiescant in pace* is said facing the altar, and the plural form is always used, even in the funeral Mass.

### II. SUNG MASS

#### Foreward

A sung Mass is like a Low Mass, except that certain parts are sung. The celebrant uses two tones in the sung Mass: the singing tone and the low tone (cf. p.7). The Prayers at the Foot of the Altar and the Last Gospel are to be said silently, not in a loud voice.

The things which are sung by celebrant are: *Gloria in excelsis Deo, Dominus vobiscum, Oremus, the Collect, Epistle and Gospel, Credo in unum Deum, Dominus vobiscum, Oremus, the Preface, Per omnia saecula saeculorum and Pater noster, Per omnia saeculorum and Pax Domini sit semper vobiscum, Dominus vobiscum, the Postcommunion, Dominus vobiscus, and the Ite, Missa est (or Benedicamus Domino or Requiescant in pace).*

All other things which are said in a loud tone in the Low Mass are said in the low tone in a sung Mass.

Everything which is said in a low tone in the Low Mass is said in a low tone in the sung Mass.

## If There Is an Asperges

Vest in amice, alb, cincture, stole, and cope the color of the Mass. Bow to the cross and follow the servers to the sanctuary. At the foot of the altar remove your biretta, genuflect on the floor, kneel on the bottom step.

Having intoned the Asperges, sprinkle the altar, center, left, and right. Shift the sprinkler to your left hand, touch it with the fingers of your right hand and sign yourself; then rise and sprinkle the laity.

You may bless them either from the altar rail, sprinkling center, left, and right, without bowing before or after, or you may go down the aisle, sprinkling those on the Epistle side on the way down and those on the Gospel side on the way back.

Return to the altar, genuflect on the step, and sing the versicles and oration. Genuflect on the step and go to the sedilia. Remove the cope and put on the maniple and chasuble. Then return to the altar to begin Mass.

## If There Is No Asperges

Vest in the sacristy. Bow to the cross, take holy water if customary, and follow the servers to the foot of the altar. Give your biretta to the first server, genuflect on the floor, and begin the Prayers at the Foot of the Altar.

## Mass

Say the Prayers at the Foot of the Altar, but do not bow to the servers at *et vobis, fraters* and *et vos, fraters*. Recite the *Introit* and the *Kyrie* in a loud tone. Intone the *Gloria* and then say it in a loud tone. When you have finished, make the sign of the cross, genuflect, and go to the *sedilia per breviorum*. Sit and put on your biretta. Take it off and bow a *Gratias agimus tibi, Jesu Christi, suscipe deprecationem nostram, and Jesu Christe*. After the *Jesu Christe* rise and return to the altar, genuflect and go up to the platform. Kiss the altar and sing *Dominus vobiscum*; then sing the Oration and Epistle. Read the Gradual, etc., in a loud tone; sing the Gospel and intone the Creed.

Recite the Creed, genuflecting after the words *descendit de caelis*. Make the sign of the cross at the end of the Creed, genuflect, and go to the *sedilia per breviorum*. Remove biretta and bow during the Creed at the words *Jesum Christum*, from *Et exspecto*, rise and return to the altar. Genuflect on the step, and go up to the platform.

Kiss the altar and sing *Dominus vobiscum*. Sing *Oremus*, and recite the Offertory prayer in a loud tone.

It is not permitted to elevate the Host until the choir has finished singing the *Sanctus*. Therefore, if it is necessary, delay a little longer in your *Memento*, or wait before beginning the *Qui pridie*.

In singing the *Pater noster* it is necessary to look at the Host (as it is in a Low Mass), but sing it while you follow the text in the Missal.

When you have said the Last Gospel, come to the center of the altar, bow to the cross, turn right, and go down the steps. Genuflect on the floor, take your biretta from the first server, and follow the servers into the sacristy.

### III. MASS WITHOUT A SERVER<sup>1</sup>

If a priest says Mass without a server and if there is no one to answer the prayers, he must make all responses himself. He should say the *Confiteor* only once and omit the words *et vobis, fratrea, and et vos, fratres*. He says *Misereatur nostri* instead of *Misereatur vesti* and *de minimis meis* in reply to the *Orate, fratres*. He says *Kyrie* nine times himself.

For the second ablution he may follow this convenient method: first, he may pour the wine and water over the thumb and index finger of his left hand; he may then dip the right thumb and index finger in to the chalice and wipe his fingers with the purificator.

When he transfers the Missal, the priest only bows as he passes the center, even if the Blessed Sacrament is present.

He must say the Leonine prayers even though he is alone.

N.B. The cruets, finger bowl, and towel may be prepared on a stand close to the altar at the Epistle side, or they may be placed on the *Mensa* itself. It will be found convenient to pour water into the finger bowl before the Mass, thus simplifying the washing of the hands at the *Lavabo*.

### IV. SEVERAL MASSES ON THE SAME DAY

#### The First of the Two Masses

Do not take the ablutions in the first Mass. After you have consumed the Precious Blood,<sup>2</sup> cover the chalice and, standing at the center with your hands joined before your breast, say the prayer *Quod ore sumpsimus*, etc. Then wash your fingers in the ablution cup<sup>3</sup> and wipe them, meanwhile saying *Corpus tuum*, etc.

Uncover the chalice again and place the purificator upon it, but do not push the purificator down into the chalice. Then cover the chalice with the paten<sup>4</sup> and pall and, having placed the veil over it, leave it at the center resting on the corporal.<sup>5</sup>

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<sup>1</sup> Cf. Can. 813, 1, 2; also Instruction of the Sacred Congregation of Sacraments, Oct. 1, 1949 (cf. Canon Law Digest, III, 318 ff.) for regulations concerning "Mass Without a Server."

<sup>2</sup> All rubricists mention that the priest should be more careful than usual in draining all the Precious Blood from the chalice.

<sup>3</sup> The water used in the ablution may be either drunk in the last Mass, together with the ablutions, or poured into the sacrarium.

<sup>4</sup> The host for the next Mass may be placed on the paten at this time, unless the chalice is to be kept in the tabernacle until the next Mass. In this case, the host is not placed on the paten until later.

When you have finished Mass, leave the chalice on the altar and retire to the sacristy. If for some reason the chalice cannot remain on the altar until the second Mass, e.g., if another priest is to say the following Mass, you may place the chalice in the sacristy on a pall or corporal. It is also permitted to place it on the credence table with a pall or corporal under it; this is generally done if the next Mass will be Solemn Mass.

Incensing of the altar is allowed at all sung Masses.

## **The Second of the Two Masses**

Do not wipe out the chalice either before or after pouring the wine into it at the Offertory. Do not go to the Epistle side, but remain at the center and pour wine and water into the chalice over the corporal.

The rest of the Mass is as usual.

## **The Second Mass Will Be in Another Church**

If the second Mass is to be said in a different church, fix the chalice after your Communion in the manner described above. Purify the chalice after the Last Gospel.

First remove the veil, pall, and paten, and drink any drops of Precious Blood which may still be in the chalice.<sup>6</sup> Then pour into the chalice about as much water as you did wine at the beginning of the Mass and revolve the chalice so that the water touches every part of the chalice where the Precious Blood has been. Pour this water into the vessel which is prepared for it.

Wipe the chalice as usual, replace the purificator, paten, pall, veil, and burse (including the corporal), and carry it to the sacristy.

The water which was used in the ablution may be poured into the sacrarium<sup>7</sup>, or better, you may carry it with you and drink it after the Ablutions of your second Mass.

## **New Eucharistic Legislation for Priests Who Binate or Trinate**

“Those who say Mass twice or three times may take the ablutions; in this case, however, the ablutions should be done not with wine, but only water. In these circumstances the priest takes two ablutions after his Communion, but both are taken with water only. He is permitted but not obliged to do this. But one who celebrates three Masses one after the other on Christmas Day or on All Souls’ Day is obliged to observe the rubrics with regard to the ablutions.”<sup>8</sup>

In June 1957, the Holy Office stated that the priest who celebrates his second mass more than three hours after his first mass not only may but ought to perform the

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<sup>5</sup> The presence of the unpurified chalice on the altar does not affect the ceremonies for the rest of Mass, i.e., the priest makes no extra genuflections because of it. He may also turn his back directly to the altar when he says *Dominum vobiscum*, etc. (SCR 1772, 7).

<sup>6</sup> This is necessary to complete the sacrifice, since the sacrifice continues morally until the last of the Precious Blood has been drunk (Callewaert, p. 136).

<sup>7</sup> Cf. Instruction of the Congregation of Sacred Rites, March 11, 1858 (SRC 3068).

<sup>8</sup> Epistolic Constitution, *Christus Dominus*.

ablutions with water and wine as prescribed by the rubrics (Cf. Cannon Law Digest, IV, 289).

If the priest takes only water for the ablution, he wipes the chalice as usual, replaces the purificator, paten, pall, veil, and burse (including the corporal), and carries it to the sacristy.

## CHAPTER IV: DISTRIBUTING COMMUNION

### A) During Mass

If the ciborium is on the corporal, uncover it after you have consumed the Precious Blood and covered the chalice. If the ciborium is in the tabernacle, place the chalice and paten to the left. Take out the ciborium, genuflecting after you have opened the tabernacle door. Uncover the ciborium (lid on corporal, veil off corporal), and genuflect. Hold the ciborium in your left hand at the node, the thumb and the forefinger joined together in front of the node, and the other three fingers behind it. Take a Host from the ciborium in your hand and hold it a few inches above the ciborium; you may, if you wish, rest your third and fourth fingers on the edge of the ciborium. Turn right to face the people, and this time stand squarely in the center, even though there be a ciborium containing Hosts on the altar.

Looking at the Host, but without raising it any higher above the ciborium, say in the loud tone, *Ecce Agnus, ecce qui tollit peccata mundi*. In the same tone say three times the entire *Domine, non sum dignus*,<sup>1</sup> *ut inters sub tectum meum, sed tantum dic verbo, et sanabitur anima mea*.

When you have finished, go down the front step at the center, not diagonally. Begin to distribute Communion at the Epistle side.<sup>2</sup> If nuns are to receive give them Communion before the laity but not before the server.

As you give Communion to each person, make a vertical sign of the cross with the Host over the ciborium, not going beyond the edges of the ciborium. Say the complete formula *Corpus Domini nostri Jesu Christi custodiat animam tuam in vitam aeternam. Amen* for each person. Bow each time you pronounce the Holy Name. Pronounce the words of the formula in the loud tone, even though other Masses are going on at the time.

When you have finished distributing Communion, return to the altar by the front steps at the center. Place the ciborium on the corporal and genuflect. Rub your thumb and forefinger together over the ciborium; then cover the ciborium and veil it. Place it in the tabernacle, genuflecting before you close the door. Then purify the paten into the chalice.

### B) OUTSIDE OF MASS

Two candles should be lighted on the altar. You may carry the burse to the altar with you or have the server take it out beforehand.

Vest in surplice and stole. The stole should be either white or the color of the Office of the day. On All Souls' Day it must be either white or purple.

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<sup>1</sup> Always use the masculine form even though only women are to receive.

<sup>2</sup> Rit. Cel., X, 6: "*Quibus verbis tertio repetitis, accedit ad eorum dexteram, hoc est, ad latus Epistolae, et unicuique porrigit Sacramentum...*"



Wearing your biretta, follow the server to the altar. At the foot of the altar remove your biretta and hand it to the server. Genuflect, go up to the altar, and spread the corporal, placing the burse on the Gospel side.

While the server is saying the *Confiteor*<sup>3</sup>, open the tabernacle door, genuflect, and take out the ciborium. Uncover the ciborium (lid on corporal, veil off corporal), genuflect, turn right, and with your hands joined before your breast, say in a loud tone, *Misereatur vestri*<sup>4</sup> *omnipotens Deus, et dismissis peccatis vestris, perducatur vos ad vitam aeternam*. When the server has answered *Amen* place your left hand on your breast and make a large sign of the cross over the people with your right hand, saying *Indulgentiam, absolutionem, ✠ et remissionem peccatorum vestrorum*<sup>5</sup> *tribuat vobis omnipotens, et misericors Dominus*. Turn back to the altar and genuflect. Communion is distributed as at Mass (cf. p. 58).

Communion is distributed as at Mass. When you have finished, place the ciborium on the altar and genuflect; then begin at once the antiphon *O sacrum convivium* and the versicles *Panem de caelo, Domine exaudi*, and *Dominus vobiscum*. After the versicles say the prayer *Deus qui nobis* with the long conclusion.

In Paschal Time add *Alleluia* to the *O sacrum convivium* and to the *Panem de caelo* and the *Omne delectamentum*; during the paschal season the Prayer *Spiritus nobis Domine* is said instead of the *Deus qui nobis*.

While you are saying the *O sacrum convivium* and the prayers which follow, rub your thumb and forefinger together over the ciborium. Then purify the paten, scraping the fragments into the ciborium. Still keeping the thumb and forefinger joined, cover and veil the ciborium. Purify your fingers in the ablution cup and wipe them with the purificator. Then replace the ciborium in the tabernacle, genuflect, and close the door.

Join hands and raise your eyes to the cross, extending, elevating, rejoining, and lowering your hands, and bowing to the cross as you say *Benedictio Dei omnipotentis*. Turn right to face the people, saying *Patris et Filii, ✠ et Spiritus Sancti*, making at the same time a large sign of the cross. Join your hands before your breast and finish the blessing, saying *descendant super vos, et maneat semper*. Then turn left back to the altar while the server answers *Amen*.

Fold the corporal and place it in the burse. Bow to the cross and go down the steps a little to the Gospel side. Genuflect on the floor, take your biretta from the server, and put it on as you go to the sacristy. Either bring the burse with you or leave it on the altar for the server to bring in afterward.

## Additional Notes

1. If you give Communion just before Mass, place the chalice on the Gospel side. Then spread the corporal and open the tabernacle as above. When you have finished,

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<sup>3</sup> If there is no server present, the priest must recite the Confiteor himself including *et tibi, Pater* and *et te, Pater*. He remains standing at the middle of the altar but bows profoundly.

<sup>4</sup> Always use the plural form, even when only one person is to receive.

<sup>5</sup> In this prayer, also, the plural forms, *vestrorum* and *vobis* are always used.

have put away the ciborium, and have given the blessing,<sup>6</sup> do not put the corporal back in the burse, but leave it unfolded and place the chalice upon it.

2. If you will give Communion immediately after Mass, leave the corporal spread out on the altar when you build up the chalice. When you have finished the Leonine Prayers, move the chalice off to the Gospel side and continue as above.

3. If you are distributing Communion while another priest is saying Mass at the altar, observe the following principles:

a) If you begin to distribute Communion with the celebrant and finish with him, or at least before the Mass is over, do not say the prayers either before or after giving Communion, and do not bless the people.

b) If you begin before the Communion of the celebrant,<sup>7</sup> follow the first part of the directions given above for distributing Communion outside of Mass. If you have finish before the end of Mass, say the prayers, but do not bless the people. If you finish after Mass is over, say the prayers and give the blessing.

4. *Misereatur*, etc., are said in the plural, even when only one person is receiving Holy Communion.

5. If, while distributing Communion, you hear the bell announcing the Consecration at the main altar, turn toward the altar, remain standing and wait until the chalice has been replaced on the altar.

6. If you distribute Holy Communion from an altar other than that at which Mass is going on, follow all the directions given for distributing Communion outside Mass.

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<sup>6</sup> If you give Communion immediately before or after a Low Mass in black vestments, do not give the blessing but say the prayers *O sacrum convivium*, etc.; do not add the *Alleluia* even in Paschal time.

<sup>7</sup> In this case you may not use Particles consecrated in the Mass.

## APPENDIX

### BENEDICTION OF BLESSED SACRAMENT

#### In the Sacristy

After washing your hands, vest in surplice, stole, and cope. When all is ready, make a profound head bow to the cross in the sacristy, put on your biretta, and proceed to the sanctuary.

#### Before the Altar

At the altar remove your biretta and hand it to the server. Genuflect on the floor and kneel on the bottom step.

#### Exposition

After a moment of adoration, rise and go up to the platform.

Take the burse from the altar with your right hand and then shift it to your left. With your right hand remove the corporal (and the pall),<sup>1</sup> and lay it (or them) on the *mensa*.

Holding your left hand on your breast, with your right hand place the burse against the gradine on the Gospel side, so that the opening (if the design permits) is toward the tabernacle. (If the monstrance is not to remain on the *mensa*, place the pall on the throne.)

Spread out the corporal; first the left fold, then the right, then the top, and finally the bottom. Place the monstrance on the corporal. Remove the veil, set it to one side, and then open the monstrance.

Open the tabernacle door and genuflect. Take out the custodial and place it on the corporal, parallel to the monstrance. Close the tabernacle door.<sup>2</sup>

Take the veil from the custodial and place it off the corporal. Open the custodial and remove the lunette. Put the lunette in the monstrance and close the door of the monstrance.<sup>3</sup>

Close the custodial and put it a little to one side, but on the corporal, with the front facing the congregation. Place the monstrance in the center of the corporal,

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<sup>1</sup> It is generally supposed that a pall or corporal is placed on the throne on which the monstrance is to be placed. If the monstrance will remain on the mensa, a pall or second corporal is unnecessary.

<sup>2</sup> If the tabernacle no longer contains the Blessed Sacrament, the door should be left open.

<sup>3</sup> If you should happen to touch the Sacred Host with your fingers, purify them at once in the ablution cup and dry them with the purificator.

genuflect, and return to your place. (if the monstrance is to be placed on the throne, genuflect before placing it on the throne, and again before coming down from the altar.)<sup>4</sup>

When you have returned to your place, make a medium body bow and rise. Receive the incense spoon from the server and put three spoonfuls of incense on the charcoal. Do not bless the incense. Return the spoon to the server and kneel on the first step.

Take the thurible with the top of the chains under the disk in your left hand, and the bottom of the chains near the bowl of the thurible in your right hand. Incense the Blessed Sacrament with three double swings, making a profound head bow before and after the incensing. Then return the thurible to the server.

## **Tantum Ergo**

Bow at the words *Veneremur cerni*. Fill the thurible at *Genitori, Genitoque* and incense the Blessed Sacrament as before.

Sing the versicle *Panem de caelo*, etc. (unless some members of the choir will sing it). When the choir has responded, rise without a bow or genuflection, bow at *Oremus*, and sing the oration of the Blessed Sacrament in the ferial tone.

Then kneel again on the step and receive the humeral veil.

## **Blessing**

Ascend to the altar immediately, without bowing. Genuflect, laying your hands on the *mensa*. Turn the monstrance around, and then fix your hands inside the pockets of the humeral veil. (If there are no pockets, wrap one end of the veil around each hand.) Take the monstrance from the altar, holding it with your left hand at the base and your right hand at the node, so that the back of the monstrance is toward you as you pick it up. Be sure that the veil is arranged neatly in front.

Turn right and face the people. Hold the monstrance before your breast and then raise it so that the Sacred Host is at the level of your eyes (not above your head); bring the monstrance down in a straight line to a point a little below your breast; raise it again to the level of your breast, and, without moving your feet, cross it first to your left shoulder and then to your right; complete your turn to the altar at once. Do not pronounce any words while giving the blessing.

Set the monstrance on the altar and turn it to face the people. Then genuflect and step a little to the Gospel side as you return to the floor. Kneel and unfasten the humeral veil so that the server may remove it.

## **Divine Praises to End of Benediction**

Recite the Divine Praises (if they are not to be sung). Ascend to the altar without a bow and genuflect. Turn the monstrance sideways and turn the custodial parallel to it. Open the custodial, and then the monstrance; remove the lunette and place it in the custodial.

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<sup>4</sup> If the exposition is short, the Blessed Sacrament may remain exposed on the *mensa* rather than on a throne.

Close the custodial and cover it with its veil. Open the tabernacle door (without genuflecting), replace the custodial, and genuflect; then close the tabernacle door.

Close the door of the monstrance, veil it, and set it off the corporal. Fold the corporal, bottom, top, right, left, and leave it in the center. (If the monstrance was placed on the throne, take down the pall, or second corporal, and lay it on top of the first corporal.)

Place your left hand on the altar and take the burse with your right. Then shift the burse into your left hand and, holding it upright on the altar, place the corporal (and pall) inside. Leave the burse flat on the altar with the open side toward the tabernacle. Then descend to your place.

Genuflect as the choir repeats the first verse of the hymn. Take your biretta from the server, put it on, and return to the sacristy. Bow your head profoundly to the cross in the sacristy and divest.