

The Rubrics of the Missale Romanum 1962

(RITUS SERVANDUS in celebratione Missae)

I. The Preparation of the Celebrating Priest

1. The priest celebrating the Mass should take a little time for prayer, using some of the prayers below ad libitum (See "Praeparatio ad Missam" in the Roman Missal). Then he goes to the place in the Sacristy or the place prepared elsewhere where the vestments and other requisites for the celebration of Mass are located. He takes the Missal, locates the Mass texts, scans them, and places the ribbons by those texts, which he is about to say. Afterwards he washes his hands, saying the prayer listed below. (See Appendix I). Then he prepares the Chalice, which should be of gold or silver, or at least have a cup of silver gilded on the inside. The Paten should be gilded in like manner, and both should be consecrated by the Bishop. Over the mouth of the Chalice he places a clean Purificator, and over that the Paten on which lies the entire Host, from which he shall lightly wipe off any fragments if necessary, and then he covers all this with a small linen Pall, and then with the silk Veil. Over the Veil he places the Burse of the same color as the vestments, containing the folded Corporal, which should be made from pure linen, not silk, nor covered with gold in the middle, but entirely white, and which, together with the Pall, shall have been blessed by the Bishop or another possessing the faculty.

2. When these things have been arranged, he goes to the vestments, which should not be torn or mingled, but in good condition and fittingly clean and beautiful, and likewise having been blessed by the Bishop or another possessing the faculties. Then, wearing shoes and appropriate attire, which shall reach at least to the heel, he vests himself, saying the prayers listed below one at a time, as he puts on the vestments (See Appendix I).

3. First, taking the Amice by its ends and cords, he kisses it in the middle, where the cross is located, and places it over his head. Then he brings it down over his collar, and covering the collar of his garments, brings the cords under his arms, around his back, and again to his breast, where he tucks them. Then he takes the Alb and places it over his head and places his right arm in the right sleeve and his left arm in the left sleeve. He adjusts the Alb to fit his body, and raising it in the front and at the sides, girds himself with the Cincture, which shall be handed to him from the back by the minister. The minister raises the Alb over the cincture so that it may hang at the proper length so as to cover the clothing beneath, and carefully adjusts the border so as to hang evenly above the floor at a finger's length, or thereabout. The Priest takes the Maniple, kisses the cross in the middle, and places it on his left forearm. Then he takes the Stole in both hands, kisses it in like manner, places it at the middle of his collar, and brings it across his chest in the form of a cross, bringing the part hanging from his left shoulder to his right side, and the part hanging from his right shoulder to his left side. With the ends of the Stole drawn in this manner to the ends of the Cincture, he ties them in place with the same Cincture. Finally, the Priest puts on the Chasuble, and suitably covers his head.

4. If the Celebrant is a Bishop or Cardinal, or an Abbot having the use of pontificals, he does not place the Stole over his breast in the form of a cross, but allows the ends to hang straight down. Before he puts on the Stole, he takes the small Pectoral Cross, kisses it, and placing it over his collar, allows it to hang over his breast by its cords. Also, he does not put on the Maniple before the Stole, except in Masses for the dead, but rather, puts it on at the Altar, before he says Indulgentiam during the Confession, having previously kissed it.

If he is a Bishop or Abbot having the use of pontificals, and is celebrating solemnly, he vests as described in the Pontifical and the Ceremonial.

II. The Procession of the Priest to the Altar

1. The Priest, clothed in all his vestments, takes the Chalice prepared earlier as described above, in his left hand, and carries it before his breast, holding the Burse in place over the Chalice with his right

hand. Then, having first revered the Cross or the picture thereof which is in the Sacristy, he goes to the Altar with his head covered, with the minister preceding him carrying the Missal and other requisites for the celebration (unless they have been prepared ahead of time). The minister should be vested in a Surplice. The Priest walks with eyes downcast, in a dignified manner, and with his body erect. If he happens to cross in front of a greater Altar, he reverences it with his head covered. If he passes before a place where the Blessed Sacrament is reserved, he genuflects. If passing before an Altar where Mass is being celebrated, and if the Blessed Sacrament is being elevated or administered, he genuflects, and adores It with head covered, and does not rise until the Celebrant has placed the Chalice back on the Corporal.

2. When he arrives before the Altar, standing before the lowest step, he uncovers his head, and hands his Biretta to the minister. He then makes a profound bow to the Altar or the image of the Crucifix above it. If, however, there is a Tabernacle containing the Blessed Sacrament on the Altar, he genuflects and pays it due reverence. Then he ascends the Altar at the middle, and having placed the Chalice on the Gospel side, extracts the Corporal from the Burse, unfolds it in the center of the Altar, and places on it the veiled Chalice. The Burse is placed on the Gospel side. If he is to vest at the Altar, he does this before descending from the Altar to begin the Mass.

3. If more Hosts are to be consecrated for Communion than can be placed on the Paten, they should be placed on the Corporal in front of the Chalice, or in another consecrated Chalice, or in another clean, blessed vessel, which is then placed behind the Chalice, and is covered with another Paten or Pall.

4. Having placed the Chalice on the Altar, he goes to the Epistle side, and places the Missal on its stand. Then he returns to the middle of the Altar, reverences the Crucifix, turns toward the Epistle side, and descends to the lowest level, where he will make the Confession.

5. In solemn Masses the Missal is exposed on the Altar; the Chalice, however, and other requisites are prepared on the Credence, covered with a linen cloth, before the Priest goes to the Altar. He processes with the Deacon and Subdeacon, who have their heads covered as he does, and holding their hands joined before their breast. The acolytes precede them holding candlesticks with lit candles, which are then placed upon the Credence. And when they arrive at the lowest step of the Altar, there in the middle, with the Deacon at his right, and the Subdeacon at his left, before he ascends the Altar, he makes the Confession with them (as below).

6. In Pontifical Masses everything is done as prescribed in the Roman Pontifical and the Ceremonial; the Bishop, or other, as above, may never disregard the order of the Pontifical, whenever he celebrates with Deacon and Subdeacon.

III. The Beginning of Mass

1. When the priest has descended to the lowest level of the Altar, he turns toward the Altar, and standing in the middle, with his hands joined before his breast with fingers extended and together, and with his right thumb over his left in the form of a cross (which form is always to be observed when joining the hands until after the Consecration), and with his head uncovered, having first revered the Crucifix or Altar, or if a Tabernacle containing the Blessed Sacrament is on the Altar, having genuflected, standing erect, he begins the Mass.

2. If he is about to celebrate in the presence of the Supreme Pontiff, he stands before the lowest level of the Altar at the Gospel side before the Pontiff, where, genuflecting, he waits. Having received the blessing, he rises, and standing facing the Altar, begins the Mass. If, however, he is about to celebrate in the presence of a Cardinal, Legate of the Apostolic See, or a Patriarch, Archbishop, or Bishop in his residence or place of jurisdiction, he stands before the lowest level at the Gospel side, as above, and waits; after the sign has been given, he makes a profound reverence to the Prelate, and facing the Altar, begins the Mass.

3. If however he is celebrating solemnly in the presence of the Supreme Pontiff or another of the aforementioned Prelates in churches within their jurisdiction, he stands to the left of the Prelate, makes the Confession with him, and does everything else as prescribed in the Roman Pontifical and Ceremonial.

4. Standing thus before the lowest step of the Altar, as described above, he signs himself with his right hand from forehead to breast with the sign of the cross, saying in an intelligible voice:

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

After he has said this, he should pay no attention to any Celebrant at any other Altar, even if he elevates the Blessed Sacrament, but continuing, he attends to his own Mass until the end. This is to be observed even in solemn Masses, and also by the ministers.

5. When he crosses himself, the Priest always holds his left hand on his breast. In other blessings at the Altar, and in blessing the oblation or anything else, he places it upon the Altar, unless otherwise indicated. In blessing himself, he turns the palm of his right hand toward himself, and with all his fingers together and extended, makes the sign of the cross from forehead to breast, and from left shoulder to right. If, however, another person or thing is to be blessed, the little finger is turned toward that which (or whom) is to be blessed, and he extends his entire hand toward that to be blessed, with his fingers together and extended, which is to be observed in all blessings.

6. After he has said In nomine Patris, etc. as above, he again joins his hands before his breast and pronounces in a clear voice the Antiphon:

Introibo ad altare Dei.

The minister kneeling behind him and to his left replies: (In Solemn Masses, the minister stands henceforth)

Ad Deum, qui laetificat juventutem meam.

Then the Priest, in the same manner, begins, alternating with the minister or ministers, to say the psalm, continuing to the end with the Gloria Patri, and bowing his head to the Cross at the Gloria Patri:

S. Judica me, Deus, et discerne causam meam de gente non sancta: ab homine iniquo et doloso erue me.

M. Quia tu es, Deus, fortitudo mea: quare me repulisti, et quare tristis incedo, dum affligit me inimicus?

S. Emitte lucem tuam et veritatem tuam: ipsa me deduxerunt et adduxerunt in montem sanctum tuum, et in tabernacula tua.

M. Et introibo ad altare Dei: ad Deum qui laetificat juventutem meam.

S. Confitebor tibi in cithara, Deus, Deus meus quare tristis es anima mea, et quare conturbas me?

M. Spera in Deo, quoniam adhuc confitebor illi: salutare vultus mei, et Deus meus.

S. Gloria Patri, et Filio, et Spiritui Sancto.

M. Sicut erat in principio, et nunc, et semper: et in saecula saeculorum. Amen.

When finished, he repeats the antiphon with the ministers:

S. Introibo ad altare Dei.

M. Ad Deum qui laetificat juventutem meam.

(The psalm is never omitted, except in Masses for the dead, and in Masses during the time lasting from Passion Sunday up to Holy Thursday inclusive, during which time however the antiphon Introibo is said with the ministers, as described above, with the Priest adding immediately V. Adjutorium nostrum, etc., as below)

7. After the Introibo antiphon has been repeated, making the sign of the cross with his right hand from forehead to breast, he says:

V. Adjutorium + nostrum in nomine Domini.

R. Qui fecit coelum et terram.

Then, bowing profoundly before the Altar, with his hands joined, he says the Confiteor, striking his breast thrice with his right hand at the mea culpa, with his left hand on his breast:

S. Confiteor Deo omnipotenti, beatae Mariae semper Virgini, beato Michaeli Archangelo, beato Joanni Baptistae, sanctis Apostolis Petro et Paulo, omnibus Sanctis, et vobis fratres: quia peccavi nimis cogitatione verbo, et opere: mea culpa, mea culpa, mea maxima culpa. Ideo

precor beatam Mariam semper Virginem, beatum Michaellem Archangelum, beatum Joannem Baptistam, sanctos Apostolos Petrum et Paulum, omnes Sanctos, et vos fratres, orare pro me ad Dominum Deum Nostrum.

The minister or ministers say:

Misereatur tui omnipotens Deus, et dimissis peccatis tuis, perducatur te ad vitam aeternam.

The Priest stands erect after replying:

Amen.

8. If he is in the presence of the Pontiff, a Cardinal, a Legate of the Apostolic See, or a Patriarch, Archbishop, or Bishop, in their established Province, City, or Diocese, when is otherwise said vobis, fratres, he says, tibi, Pater; similarly at the end where otherwise vos, fratres is said, he says te, Pater. When saying this he genuflects to the Supreme Pontiff, or bows profoundly to the other Prelates.

9. The ministers then say the confession in the same manner. When the minister, and whoever is present (even if it were the Supreme Pontiff) responds Confiteor, etc., he says tibi, Pater, and te, Pater, turning somewhat toward the Celebrant:

Confiteor Deo omnipotenti, beatae Mariae semper Virgini, beato Michaeli Archangelo, beato Joanni Baptistae, sanctis Apostolis Petro et Paulo, omnibus Sanctis, et tibi Pater: quia peccavi nimis cogitatione verbo, et opere: mea culpa, mea culpa, mea maxima culpa. Ideo precor beatam Mariam semper Virginem, beatum Michaellem Archangelum, beatum Joannem Baptistam, sanctos Apostolos Petrum et Paulum, omnes Sanctos, et te Pater, orare pro me ad Dominum Deum Nostrum.

10. When the Confession has been made by those standing around him, the Celebrant replies, standing:

Misereatur vestri omnipotens Deus, et dimissis peccatis vestris, perducatur vos ad vitam aeternam.

The ministers stand erect after replying: Amen.

Then the Priest makes the sign of the cross with his right hand from forehead to breast, saying:

Indulgentiam, + absolutionem, et remissionem peccatorum nostrorum, tribuat nobis omnipotens et misericors Dominus.

And if he is a Bishop, or Abbot, as above, he puts on the Maniple, having kissed it in the middle. The ministers reply:

Amen.

Then, bowing with his hands joined, he proceeds with Deus, tu conversus, and with what follows in the Order of Mass, up to Aufer a nobis, etc., in a clear voice:

V. Deus, tu conversus vivificabis nos.

R. Et plebs tua laetabitur in te.

V. Ostende nobis, Domine, misericordiam tuam.

R. Et salutare tuum da nobis.

V. Domine, exaudi orationem meam.

R. Et clamor meus ad te veniat.

V. Dominus vobiscum.

R. Et cum spiritu tuo.

Then, extending and then joining his hands, he says in a clear voice:

Oremus.

11. And if celebrating in the presence of the Supreme Pontiff, or other Prelates, as above, having made a genuflection to the Supreme Pontiff, or a deep reverence to the other prelates, he goes to the middle of the Altar below the lowest step, and there begins secretly Aufer a nobis, as in the Order of Mass.

12. Sometimes the psalm *Judica me, Deus* with its antiphon, the confession with the absolution, the following verses and the prayers *Aufer a nobis* and *Oramus te, Domine* are to be omitted, according to the norm of rubric 424. In these cases the Celebrant, having made due reverence to the Altar, ascends it saying nothing, and having put down the Chalice, kisses the Altar, again saying nothing. Then, unless the Altar is to be incensed, he begins the Introit antiphon at the Epistle side, as below.

IV. The Introit, the Kyrie, and the Gloria

1. Then, while saying *Aufer a nobis*, etc., the Celebrant, with hands joined, ascends the Altar at the middle:

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

Then, bowing with his hands joined over the Altar so that only the little fingers touch the front part of the mensa of the Altar, and so that the remaining portions of the hands are between himself and the Altar, with his right thumb over his left in the form of a cross (which form is always to be observed when placing the joined hands upon the Altar), he says quietly:

Oramus te, Domine, per merita Sanctorum tuorum

And kissing the Altar in the middle, with his hands placed on the Altar equidistant from his body to his left and his right (which is always to be observed in kissing the Altar, but with thumbs and forefingers joined after the consecration), he proceeds:

quorum reliquiae hic sunt, et omnium Sanctorum: ut indulgere digneris omnia peccata mea. Amen.

(Whenever else the Altar is kissed, or the book, or anything else, the sign of the cross is not formed with the thumbs, rather, the hands are placed on that to be kissed).

2. After he has kissed the Altar, he goes to the Epistle side. There he stands, facing the altar, and making the sign of the cross from forehead to breast, begins in an intelligible voice the Introit of the Mass, and continues it with his hands joined. When he says the *Gloria Patri*, he bows his head, with his hands joined. When he repeats the antiphon, he does not cross himself as before. After repeating the antiphon, he goes to the middle of the Altar with his hands joined while saying the *Kyrie* alternately with the ministers in the same voice: (If the minister or whoever else takes part does not answer the Priest, he says it by himself all nine times).

S. *Kyrie, eleison.*

M. *Kyrie, eleison.*

S. *Kyrie, eleison.*

M. *Christe, eleison.*

S. *Christe, eleison.*

M. *Christe, eleison.*

S. *Kyrie, eleison.*

M. *Kyrie, eleison.*

S. *Kyrie, eleison.*

3. After saying *Kyrie, eleison* for the last time, the Priest stands at the middle of the Altar, and extending his hands and elevating them to shoulder level (which is to be observed whenever the hands are elevated), he begins the *Gloria in excelsis* in a proclamatory voice, if it is prescribed: (When he says *Deo*, he joins his hands and bows his head to the Cross. Then, standing erect with hands joined before his breast, he continues until the end. When he says *Adoramus te, Gratias agimus tibi, Jesu Christe, Suscipe deprecationem nostram*, and again *Jesu Christe*, he bows his head to the Cross. When he says *Cum Sancto Spiritu* at the end, he makes the sign of the cross from his forehead to his breast, continuing meanwhile with *In gloria Dei Patris. Amen.*)

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

4. In solemn Masses the Celebrant, after making the Confession, ascends the Altar at the middle with the ministers, where, having said Oramus te, Domine, and having kissed the Altar, he puts incense in the Thurible, the Deacon tending to the boat, and the thurifer, the Thurible. The Deacon, bowing somewhat before the Celebrant, says:

Benedicite, Pater reverende.

The Deacon kisses the Spoon, and the hand of the Celebrant before and afterwards. The Celebrant puts incense in the Thurible thrice, saying meanwhile:

Ab illo bene + dicaris, in cuius honore cremaberis. Amen.

Then, after putting down the Spoon, he makes with his right hand the sign of the cross over the incense in the Thurible, blessing it. Afterward the Deacon, having put down the Boat, takes the Thurible and gives it to the Celebrant, having first kissed the end of the chain, and the right hand of the Celebrant who, having made a profound reverence to the Cross, thrice incenses it, saying nothing. And having again revered the Cross, he incenses the Altar, swinging the Thurible thrice with equal distance just as the candlesticks are distributed, from the middle of the Altar out to the Epistle side. There, lowering his hand, he incenses the lower part of the end of the Altar, and then the upper part, with two swings of the Thurible. And facing the Altar, elevating his hand, he incenses the flat part, or mensa, at the anterior part, swinging the Thurible thrice up to the middle of the Altar. There, having revered the Cross, he proceeds incensing the other side of the Altar with three swings, out to the Gospel side, where he incenses the lower and upper parts of the Gospel end of the Altar with two swings in like manner. Then standing in the same place, he elevates the Thurible, and thrice incenses the upper part of the Altar surface, facing the Altar, as he did at the Epistle side. Then, with his hand lowered somewhat, he incenses the anterior, or front part, of the Altar, thrice swinging the Thurible, while proceeding from the Gospel side to the middle of the Altar, and after reverencing the Cross, he incenses similarly with three swings the remaining anterior part out to the Epistle side. There he returns the Thurible to the Deacon, where he alone is incensed by the Deacon.

5. If there are Relics on the Altar, or images of the Saints, having first incensed the Cross and revered it, he walks away from the middle of the Altar somewhat, and incenses first those which are on the right, i.e. those at the Gospel side near the Cross, twice swinging the Thurible, and again having revered the Cross, he incenses the others, which are to the left, i.e. those at the Epistle side. He then proceeds to incense the Altar as above, thrice swinging the Thurible at each side, even if there are more Relics, or images, or even more or less candlesticks.

6. If there is a Tabernacle with the Most Blessed Sacrament on the Altar, having taken the Thurible, having first begun the incensation, he genuflects whenever he passes before the middle of the Altar.

7. The Deacon and Subdeacon from this point henceforth assist the Celebrant when he incenses, and when they pass before the Cross, they always genuflect. Then the Celebrant, with the Deacon standing to his right, and the Subdeacon to the right of the Deacon at the Epistle side, reads the Introit and the Kyrie, eleison. When he intones the hymn Gloria in excelsis Deo, the Deacon and Subdeacon, one behind the other, stand in back of the Celebrant. After they ascend the Altar and henceforth, with the Deacon to the right of the Celebrant. and the Subdeacon to the left, they continue the hymn with the Celebrant in a low voice up to the end. This is also done when the Credo is said: and when Dominus vobiscum is said, and the Oration, Preface, and Pater noster, the Deacon and Subdeacon stand similarly one behind the other in back of the Celebrant.

8. In sung Masses, if the incensations are done, the Celebrant acts as above for solemn Masses. At the end, he is incensed by a server.

V. The Collects

1. When the Gloria in excelsis has been said, or if it is not prescribed, having omitted it, the Celebrant kisses the Altar with his hands spread upon it as described above. Then, with his hands joined before his breast, and with his eyes downcast, he turns toward the people from left to right; and then joins his hands before his breast as before, and says in a clear voice:

Dominus vobiscum.

(Or if he is a bishop: Pax vobis, which is said in its place whenever the hymn Gloria in excelsis is said).

The minister responds:

Et cum spiritu tuo.

Then, with hands joined as before, he turns around the same way to the book, where he extends his hands, and joining them before his breast, bowing his head toward the Cross, he says:

Oremus.

Then he extends his hands before his breast, with fingers joined, and says the Oration. When he says Per Dominum nostrum, he joins his hands and holds them that way until the end. If the Oration concludes with Qui tecum or Qui vivis, he joins his hands when he says in unitate.

2. When during the Oration, or elsewhere in the Mass, the name of JESUS or MARY is mentioned, and also when the name of a Saint or Blessed is pronounced during a Mass or commemoration in their honor, or the name of the Supreme Pontiff is pronounced, the Priest bows his head. If more than one Collect is to be said, the same norms apply to them: those concerning voice, extension of the hands, and bowing of the head.

3. If the Altar faces the people, the Celebrant does not turn his back to the Altar when saying Dominus vobiscum, Orate, fratres, Ite, missa est, or when giving the blessing, but having kissed the Altar in the middle, there extending and joining his hands, as above, facing the people, greets them and gives the blessing.

4. Whenever the words Flectamus genua, Levate occur in the Mass to be said, the Priest, having said the Kyrie, eleison at the middle of the Altar, returns to the Epistle side, where standing before the book, having extended and then joined his hands before his breast, with his head inclined, says Oremus, and then Flectamus genua, and in the same place, with his hands extended upon the Altar in order to support himself, he kneels and prays for a short period of time in silence, with his hands joined. Then he says Levate, rises, and with hands extended, says the Oration. He reads the following reading in the same manner, as is done with the Epistle, below.

5. In solemn Masses, when Dominus vobiscum and the Oration are said, the Deacon and Subdeacon stand behind the Celebrant. Flectamus genua and Levate are sung by the Deacon. The Celebrant and all others kneel and pray as described above. The Deacon sings Flectamus genua before he kneels, and Levate before he rises.

VI. The Epistle, the Gradual, and everything else up to the Offertory

1. Having said the Orations, the Celebrant, with his hands placed on the book or on the Altar, so that the palms touch the book, or (if he prefers) holding the book, reads the Epistle in an intelligible voice, to which the minister responds Deo gratias. Standing in the same way, he reads the Gradual, the Alleluja, the Tract, and the Sequence, if one is prescribed. Then the Priest himself in read Masses, or else the minister, carries the Missal to the Gospel side of the Altar, bowing to the Cross as he passes in front of the Altar. He places the Missal so that the back part of the book faces the corner of the Altar, and not the back or the side.

2. With the Missal thus in place on the Altar, the Celebrant returns to the middle of the Altar, where he stands with his hands joined before his breast, and having lifted his eyes toward God, and then having cast them down, bowing profoundly, he says quietly:

Munda cor meum ac labia mea, omnipotens Deus, qui labia Isaiae Prophetae calculo mundasti ignito: ita me tua grata miseratione dignare mundare, ut sanctum Evangelium tuum digne valeam nuntiare. Per Christum Dominum nostrum. Amen.

Jube, Domine benedicere.

Dominus sit in corde meo et in labiis meis. ut digne et competenter annuntiem evangelium suum. Amen.

Having said this, he goes to the Missal, and standing facing it with hands joined before his breast, he says in an intelligible voice:

Dominus vobiscum.

The minister responds:

Et cum spiritu tuo.

Then, with the thumb of his right hand, he makes the sign of the cross first on the book at the beginning of the Gospel to be read, and then on himself on the forehead, mouth, and breast, saying:

Sequentia (or Initium) sancti Evangelii secundum N.

The minister replies:

Gloria tibi, Domine.

Then, standing with his hands joined at his breast, as above, he reads the Gospel until the end. When he has finished, the minister standing at the Epistle side below the lowest step of the Altar replies:

Laus tibi, Christe.

The Celebrant, elevating the book somewhat, kisses the beginning of the Gospel, saying:

Per evangelica dicta deleantur nostra delicta.

In Masses for the dead, this is not said, nor is the book kissed. When celebrating in the presence of the Supreme Pontiff, a Cardinal, a Legate of the Apostolic See, or a Patriarch, Archbishop or Bishop in his own territory, the book is brought to him to be kissed, and the Celebrant does not kiss it, nor does he say Per evangelica, etc.

When the name of Jesus is mentioned, the head is bowed to the book; or in the same manner he genuflects to the book, when a genuflection must be made during the Gospel.

3. When the Gospel has been read, the Priest stands in the middle of the Altar, faces the Cross, and, elevating and extending his hands, begins the Credo, if prescribed: (When he says in unum Deum he joins his hands, and bows his head to the Cross. Then he stands erect with his hands joined before his breast until the end. When he says Jesum Christum, he bows his head to the Cross. When he says Et incarnatus est up to Et homo factus est inclusive, he kneels. When he says simul adoratur, he bows his head to the Cross. And when he says Et vitam venturi saeculi. Amen., he makes the sign of the cross upon himself from forehead to breast).

Credo in unum Deum, Patrem omnipotentem, factorem coeli 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, not factum, consubstantialem Patri: per quem omnia facta sunt. Qui propter nos homines, et propter nostram salutem descendit de coelis. 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 coelum: sedet ad dexteram Patris. Et iterum venturus est cum gloria judicare 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, catholicam et apostolicam Ecclesiam. Confiteor unum baptisma in remissionem peccatorum. Et exspecto resurrectionem mortuorum. Et + vitam venturi saeculi. Amen.

4. In solemn Masses the Subdeacon, around the end of the last Oration, takes the Epistolarium in both hands, carrying it upon his breast, and having genuflected before the Altar in the middle, goes to the Epistle side and, there facing the Altar, sings the Epistle, to which the Celebrant, sitting, listens. After the Epistle has been sung, the Celebrant goes to the book, and the Subdeacon makes again a genuflection in the middle, and goes to the Celebrant, and genuflecting, kisses his hand. and is blessed by him, except in Masses for the dead. Then the Celebrant reads, in a low voice, the Gradual, etc., up to the Munda cor meum exclusive.

5. Afterward the Celebrant waits at the middle of the Altar until the Subdeacon carries the Missal to the Gospel side and the Deacon places the Evangeliarium in the middle of the Altar. Then he places incense in the Thurible and blesses it in the usual manner. Afterward the Deacon, kneeling on the highest step and bowing says the *Munda cor meum*, and taking the Evangeliarium from the Altar, asks the blessing of the Celebrant, while kneeling similarly on the highest step of the Altar. Having kissed the hand of the Celebrant, and preceded by the thurifer and two acolytes with candlesticks, taken from the Credence, where they had been placed, the Deacon goes with the Subdeacon at his left to the Gospel side where, facing the people, with the Subdeacon holding the book in the middle between two acolytes holding candlesticks, he says *Dominus vobiscum*, with his hands joined. When he says *Sequentia*, etc., he signs the book at the beginning of the Gospel, and then his forehead; mouth, and breast. Then, while the ministers respond, *Gloria tibi, Domine*, he thrice incenses the book, i.e. in the middle, at the right, and at the left, and continues the Gospel with hands joined. Meanwhile the Celebrant, after giving the Deacon the blessing, goes to the Epistle side where he stands with his hands joined. And when the Deacon says *Sequentia sancti Evangelii*, the Priest likewise signs himself, and when the name of JESUS is mentioned, he bows his head. After the Gospel has been finished, the Priest kisses the book, brought to him by the Subdeacon, saying *Per Evangelica dicta*, etc., and is thrice incensed by the Deacon. If he is in the presence of a Prelate in his residence, the book is brought to the Prelate, as above, and he is incensed, as described in the Ceremonial. Afterward, standing at the middle of the Altar facing the Cross, he begins, if it is to be said, the Credo, with the Deacon and Subdeacon standing behind him, and then ascending the Altar and continuing with him, as was done at the *Gloria in excelsis*.

6. If, however, someone is to preach, the Homilist, after the Gospel has been finished, preaches, and when the sermon or moral address has been completed, the Credo is said, or if it is not to be said, the Offertory is sung.

7. When during the *Credo Et incarnatus est* is sung, the Deacon takes the Burse from the Credence, and holding it in both hands, carries it with the customary reverence to the middle of the Altar, upon which he unfolds the Corporal, and returns to the Celebrant. When the Credo is not said, the Subdeacon carries the Burse together with the Chalice, as described below.

8. In sung Masses the Epistle may be sung by a minister; otherwise, it suffices that it be read by the Celebrant, who however, may sing it in the usual manner. If the incensations are done, the Celebrant, before he says *Munda cor meum*, places the incense on the middle of the Altar and blesses it, and after the words *Sequentia* or *Initium sancti Evangelii*, etc., incenses the Missal three times. After he sings the Gospel however, the Celebrant is not incensed.

VII. The Offertory and other parts up to the Canon

1. When the Credo has been read, or if it is not prescribed, after the Gospel or homily, the celebrant kisses the Altar in the middle, and with his hands folded before his breast, he turns toward the people from his left hand to his right (as described above), and extending and then joining his hands, he says:

Dominus vobiscum.

The minister replies:

Et cum spiritu tuo.

Then he turns back in the same way toward the Altar, where extending and then joining his hands, and bowing his head to the Cross, he says:

Oremus.

With hands joined as before, he says the Offertory and everything else up to the end of the Mass in the middle of the Altar and facing it, except where otherwise indicated.

2. Having said the Offertory, he uncovers the Chalice and places it toward the Epistle side. With his right hand he removes the small Pall over the Host, picks up the Paten with the Host, and holds it elevated to the level of his chest with both hands, and having elevated his eyes to God, and immediately cast them down again, he says:

Suscipe, sancte Pater, omnipotens aeternae Deus, hanc immaculatam hostiam, quam ego indignus famulus tuus offero tibi, Deo meo vivo et vero, pro innumerabilibus peccatis, et

offensionibus, et negligentis meis, et pro omnibus circumstantibus, sed et pro omnibus fidelibus Christianis vivis atque defunctis: ut mihi, et illis proficiat ad salutem in vitam aeternam. Amen.

3. If there are more Hosts which are not on the Paten, but rather on the Corporal, or in another Chalice or vessel, and which are to be consecrated for the Communion of the people, the Chalice or other vessel is uncovered with his right hand, and the Priest says *Suscipe*, etc., as above, with the intention of offering and consecrating them also. After saying this, holding the Paten in both hands, he makes the sign of the cross with it over the Corporal, and then places the Host in the vicinity of the middle anterior part of the Corporal in front of him. The Paten he places somewhat beneath the Corporal to his right hand, and covers it with a Purificator, after the Chalice has been wiped out. If there is another vessel or Chalice with other Hosts, it is covered with another Paten or Pall.

4. Then the Priest takes the Chalice to the Epistle side, wipes it with the Purificator, and holding the node with his left hand, takes the wine cruet from the hand of the minister (who first kisses the cruet, but not the hand of the Celebrant), and pours wine into the Chalice. Then, holding the Chalice again in the same way, he makes the sign of the cross over the water cruet, saying:

Deus, qui humanae substantiae dignitatem mirabiliter condidisti, et mirabiliter reformasti:

and pouring a little water in the Chalice, continues:

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.

If he is celebrating for the dead, the sign of the cross is not made over the water, but the blessing is imparted without it, saying the above prayer.

5. When the water has been poured into the Chalice and the aforementioned prayer has been completed, the Priest picks up the uncovered Chalice with his right hand. Standing before the middle of the Altar, holding it elevated with both hands, that is, with the left hand holding the foot and the right hand holding the node below the cup, with his eyes directed toward God, he offers it, saying:

Offerimus tibi, Domine, calicem salutaris tuam deprecantes clementiam: ut in conspectu divinae majestatis tuae, pro nostra et totius mundi salute cum odore suavitatis ascendat. Amen.

Having said this prayer, he makes the sign of the cross with the Chalice over the Corporal, and then places it on the middle of the Corporal behind the Host, and covers it with the Pall. Then, with his hands joined and placed on the Altar, bowing somewhat, he says quietly:

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

Then, standing erect, elevating his eyes, and stretching out his hands and holding them high, and then immediately joining them before his breast (which is always done whenever something is to be blessed), he says:

Veni, Sanctificator omnipotens aeterne Deus, et benedic + hoc sacrificium tuo sancto nomini praeparatum.

(When he says *et benedic*, he makes the sign of the cross over the Host and Chalice together. while placing his left hand on the Altar).

6. With his hands joined before his breast, he goes to the Epistle side, and standing there, washes his hands as the minister pours the water, i.e. the ends of his fingers with his thumbs and index fingers, saying meanwhile the psalm:

Lavabo inter innocentes manus meas, et circumdabo altare tuum, Domine. Ut audiam vocem laudis, et enarrem universa mirabilia tua. Domine, dilexi decorem domus tuae: et locum habitationis gloriae tuae. Ne perdas cum impiis, Deus animam meam: et cum viris sanguinum vitam meam: in quorum manibus iniquitates sunt: dextera eorum repleta est muneribus. Ego autem in innocentia mea ingressus sum: redime me, et miserere mei. Pes meus stetit in directo: in ecclesiis benedicam te, Domine.

Gloria Patri, et Filio, et Spiritui Sancto. Sicut erat in principio, et nunc, et semper: et in saecula saeculorum. Amen.

The Gloria Patri is omitted in Masses for the dead, and in Masses during the time from Passion Sunday until Holy Thursday inclusive.

7. The Celebrant, after washing his hands and drying them, and joining them before his breast, returns to the middle of the Altar, where he stands, with his eyes raised toward God, and then immediately cast downward, and says privately this prayer, while bowing somewhat:

Suscipe sancta Trinitas, hanc oblationem, quam tibi offerimus ob memoriam passionis, resurrectionis, et ascensionis Jesu Christi Domini nostri: et in honorem beatae Mariae semper Virginis, et beati Joannis Baptistae, et sanctorum Apostolorum Petri et Pauli, et istorum, et omnium Sanctorum: ut illis proficiat ad honorem, nobis autem ad salutem: et illi pro nobis intercedere dignentur in coelis, quorum memoriam agimus in terris. Per eundem Christum Dominum nostrum. Amen.

When finished, he kisses the Altar in the middle with his hands stretched out and placed upon it. Then, with his hands joined before his breast, and with his eyes cast down to the ground, he turns toward the people from his left hand to his right, and facing them, extends and then joins his hands, saying in a somewhat elevated voice:

Orate, fratres:

and then continuing quietly, completes a semicircle, returning, with his hands joined, from his right hand to the middle of the Altar:

ut meum ac vestrum sacrificium acceptabile fiat apud Deum Patrem omnipotentem.

The minister, or those around him, answer: (If he is alone, he answers with *meis*).

Suscipiat Dominus sacrificium de manibus tuis (or *meis*) ad laudem et gloriam nominis sui, ad utilitatem quoque nostram, totiusque Ecclesiae suae sanctae.

The Celebrant replies in a low voice:

Amen.

And with his hands extended before his breast, as is done at the Oration, standing in the middle of the Altar, facing the book, he says the secret Oration or Orations, with *Oremus* or any other introduction. When he says *Per Dominum*, he joins his hands: When he says *Jesum Christum*, he bows his head, which he does in the first Oration, and in the last, if more are to be said.

8. When the conclusion of the last Secret has been reached, up to the words *Per omnia saecula saeculorum* exclusive, the Priest, standing in the middle of the Altar, with his hands extended above it from this point henceforth, says the Preface in an appropriate and intelligible voice. When he says *Sursum corda*, he elevates his hands henceforth to the point of his breast. When he says *Gratias agamus Domino*, he joins his hands; when he says *Deo nostro*, he elevates his eyes and bows his head toward the Cross. When the response *Dignum et justum est* has been given, with his hands elevated and extended as before, he continues the Preface:

V. *Per omnia saecula saeculorum.*

R. *Amen.*

V. *Dominus vobiscum.*

R. *Et cum spiritu tuo.*

V. *Sursum corda.*

R. *Habemus ad Dominum.*

V. *Gratias agamus Domino Deo nostro.*

R. *Dignum et justum est.*

When he says *Sanctus*, with his hands joined before his breast, he continues, inclined and in an ordinary voice, the minister ringing in the meantime a small bell. When he says *Benedictus qui venit in nomine Domini*, etc., he stands erect, and signs himself with the sign of the cross from forehead to breast:

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

9. In solemn Masses, after Oremus has been said, the Deacon and Subdeacon ascend the Altar at the Epistle side, and the Deacon takes the Chalice, if it is on the Altar, or if it is on the Credence, he accepts it from the hand of the Subdeacon, who holds it, together with the Paten and Host, with his left hand, and covered with the Humeral Veil hanging over him from the neck, with the other hand placed upon the Chalice Veil, unless it is removed and left on the Credence. He is escorted by an acolyte with the water and wine cruets. The Deacon uncovers the Chalice, and gives the Paten with the Host to the Celebrant, kissing his hand. The Subdeacon wipes the Chalice with the Purificator. The Deacon, having accepted the wine cruet from the hand of the Subdeacon, pours the wine in the Chalice. Meanwhile, the Subdeacon shows the Celebrant the water cruet, saying:

Benedicite, Pater reverende.

The Celebrant, facing it, blesses it with the sign of the cross, saying the prayer Deus, qui humanae, etc. Meanwhile, the Subdeacon gives it to the Celebrant, and holding the foot of the Chalice, or supporting the right arm of the Celebrant, says together with him Offerimus tibi, Domine, etc. After the Chalice is placed upon the Altar, the Deacon covers it with the Pall. The Subdeacon, standing at the Epistle side of the Altar, then places in his right hand the Paten, which he covers with the ends of the Humeral Veil, and goes behind the Celebrant before the middle of the Altar, and having genuflected, stands there holding the Paten elevated up to the end of the Lord's Prayer, as described. In Masses for the dead, however, the Paten is not held by the Subdeacon.

10. The Celebrant having said Veni, sanctificator, as above, the Deacon tending to the Boat says:

Benedicite, Pater reverende.

And the Celebrant places incense in the Thurible, saying, as in the Order of Mass:

Per intercessionem beati Michaelis Archangeli, stantis a dextris altaris incensi, et omnium electorum suorum, incensum istud dignetur Dominus bene + dicere, et in odorem suavitatis accipere. Per Christum Dominum nostrum. Amen.

Then, accepting the Thurible from the hand of the Deacon, making then no reverence to the Cross, the Celebrant incenses the gifts, thrice swinging the Thurible over the Chalice and Host together in the sign of the cross, and thrice around the Chalice and Host, that is, twice from right to left, and once from left to right (the Deacon, meanwhile, holding the foot of the Chalice with his right hand), dispensing the words in the incensations in this way:

In the first incensation:

Incensum istud

In the second:

a te benedictum

In the third:

ascendat ad te, Domine

In the fourth:

et descendat super nos

In the fifth and sixth:

misericordia tua.

Then, having paid it reverence, he incenses the Cross and the Altar, as described below, assisted by the Deacon, and saying meanwhile:

Dirigatur, Domine, oratio mea sicut incensum in conspectu tuo: elevatio manuum mearum sacrificium vespertinum. Pone, Domine, custodiam ori meo, et ostium circumstantiae labiis meis: ut non declinet cor meum in verba malitiae, ad excusandas excusationes in peccatis.

And when he incenses the Cross, the Deacon removes the Chalice to the Epistle side, and the Cross having been incensed, replaces it. When he returns the Thurible to the Deacon, the Celebrant says:

Accendat in nobis Dominus ignem sui amoris, et flammam aeternae caritatis. Amen.

Then he is incensed by the Deacon, and the Deacon incenses the choir, and afterward, the Subdeacon holding the Paten. Then the Deacon himself is incensed by the thurifer, and the thurifer then incenses the acolytes and the people. The Celebrant, after he has been incensed, washes his hands, with acolytes tending to the water cruet with the dish and Lavabo towel. In sung Masses, if the incensations are done, the Celebrant conducts himself as in solemn Masses, and at the end is incensed by the minister, who then incenses the clergy and people.

11. When the Preface is said, the Deacon and Subdeacon stand behind the Celebrant, and a little before the Sanctus is said, they ascend the Altar, where with the Celebrant henceforth they say Sanctus, and what follows, up to the Canon. Then the Deacon goes to the left of the Celebrant, assisting while he says the Canon, unless another priest does so, in which case the Deacon stands to the right a little behind the Celebrant. The Subdeacon stands behind the Celebrant at this time.

VIII. The Canon of the Mass up to the Consecration

1. When the Preface has been completed, as above, the Priest stands before the middle of the Altar facing it, extends and elevates his hands somewhat, with his eyes raised toward God, and then cast down again devoutly without delay, and with his hands then placed upon the Altar, bowing profoundly, he begins the Canon, saying secretly:

Te igitur, clementissime Pater, per Jesum Christum Filium tuum Dominum nostrum, supplices rogamus, ac petimus,

He kisses the Altar in the middle, then stands erect with his hands joined before his breast, saying:

ut accepta habeas, et benedicas

and makes the sign of the cross thrice over the Host and Chalice together.

haec + dona, haec + munera, haec + sancta sacrificia illibata,

and with his hands extended before his breast, he continues:

in primis quae tibi offerimus pro Ecclesia tua sancta catholica; quam pacificare, custodire, adunare, et regere digneris toto orbe terrarum: una cum famulo tuo Papa nostro N., et Antistite nostro N.

2. When he says "una cum famulo tuo Papa nostro N.," he mentions the name of the Pope. If the See is vacant, he omits these words. When he says "et Antistite nostro N.," he specifies the name of the Patriarch, Archbishop, or Ordinary Bishop in the respective Diocese, and not the name of any other Superior, even if the Celebrant is entirely exempt, or under the jurisdiction of another Bishop. If, however, the Bishop who is Ordinary of that place, in which the Mass is being celebrated, is deceased, these words are omitted, and are omitted even by those who are celebrating at Rome. If the Celebrant is a Bishop, Archbishop, or Patriarch, the aforementioned words are omitted, and in their place he says: et me indigno servo tuo. When the Supreme Pontiff celebrates, omitting the words "una cum famulo tuo Papa nostro N. et Antistite nostro N.," he says

una cum me indigno famulo tuo, quem gregi tuo praeesse voluisti.

And all continue as follows:

et omnibus orthodoxis, atque catholicae, et apostolicae fidei cultoribus.

The Commemoration of the Living

3. When he says "Memento, Domine," he joins and elevates his hands up to his face or breast, and with his hands thus joined, stands quietly for a little while, with his head inclined somewhat, calling to mind the living faithful of Christ as he pleases, whose names, if he wishes, he may say quietly. It is not necessary, however, to pronounce them, only to call them to memory. If the Celebrant wishes to pray for many, lest the bystanders become fidgety, he may before the Mass propose to them all those living and dead for whom he intends to pray during the Mass, and may make a general mention in this place of the living, for whom he proposed to pray before the Mass:

Memento, Domine, famulorum, famularumque tuarum N. et N. :

4. The commemoration of the living finished, he continues with his hands extended and hanging down:

et omnium circumstantium, quorum tibi fides cognita est, et nota devotio, pro quibus tibi offerimus vel qui tibi offerunt hoc sacrificium laudis pro se, suisque omnibus, pro redemptione animarum suarum, pro spe salutis, et incolumitatis suae; tibi que reddunt vota sua aeterno Deo, vivo et vero.

Within the Action (Communicantes)

Standing in the same manner, he says the Communicantes. When he says "Jesu Christe," he bows his head to the Cross. At the end, when he says "Per eundem," he joins his hands:

Communicantes, et memoriam venerantes in primis gloriosae semper Virginis Mariae, Genitricis Dei et Domini nostri Jesu Christi: sed et beati Joseph ejusdem Virginis Sponsi, et beatorum Apostolorum ac Martyrum tuorum, Petri et Pauli, Andreae, Jacobi, Joannis, Thomae, Jacobi, Philippi, Bartholomaei, Matthaei, Simonis, et Thaddaei: Lini, Cleti, Clementis, Xysti, Cornelii, Cypriani, Laurentii, Chrysogoni, Joannis et Pauli, Cosmae et Damiani, et omnium Sanctorum tuorum; quorum meritis precibusque concedas, ut in omnibus protectionis tuae muniamur auxilio. Per eundem Christum Dominum nostrum. Amen.

Other proper forms of the Communicantes may be found in the Missal: for Christmas, Epiphany, Easter, Ascension, and Pentecost).

When he says "Hanc igitur," he places his hands together over the oblation, so that his bare palms are above and face the Chalice and Host, and holds them this way until the words "Per Christum Dominum nostrum," at which he joins his hands: (There is a proper form of the Hanc igitur for Easter and Pentecost).

Hanc igitur oblationem servitutis nostrae, sed et cunctae familiae tuae quaesumus, Domine, ut placatus accipias, diesque nostros in tua pace disponas, atque ab aeterna damnatione nos eripi, et in electorum tuorum jubeas grege numerari. Per Christum Dominum nostrum. Amen.

With his hands joined, he continues:

Quam oblationem tu, Deus, in omnibus quaesumus,

He makes the sign of the cross thrice over the Host and Chalice together:

Bene + dictam, adscrip + tam, ra + tam, rationabilem, acceptabilemque facere digneris:

He makes the sign of the cross over the Host:

ut nobis Cor + pus,

and over the Chalice:

et San + guis fiat dilectissimi Filii tui

and elevating and then joining his hands:

Domini nostri Jesu Christi,

and inclining his head to the Cross, cleanses his thumbs and forefingers, if necessary, on the Corporal, continuing secretly:

Qui pridie quam pateretur,

He takes the Host between the thumb and index finger of his right hand, and holding it also with the index finger and thumb of his left hand, standing erect before the middle of the Altar, says:

accepit panem in sanctas ac venerabiles manus suas,

and elevating his eyes to heaven and immediately casting them down again, says:

et elevatis oculis in coelum ad te Deum Patrem suum omnipotentem

He bows his head somewhat:

tibi gratias agens,

and holding the Host between the thumb and index finger of his left hand, produces the sign of the cross over it with his right, saying:

Bene + dixit, fregit, deditque discipulis suis, dicens: Accipite, et manducate ex hoc omnes:

5. If there is a vessel with other Hosts to be consecrated, he uncovers the Chalice, or vessel with the other Hosts, with his right hand. When he finishes the above-mentioned words, with his elbows placed upon the Altar, standing with his head inclined, he pronounces distinctly, reverently, and secretly the words of consecration over the Host, and at the same time, over all, if more are to be consecrated, and holding his own Host with his thumbs and index fingers, he says:

HOC EST ENIM CORPUS MEUM.

When this has been said, the Celebrant, holding the Host between his afore-mentioned thumbs and index fingers upon the Altar, with the remaining fingers of his hands extended, and at the same time joined (and with the Hosts, if more have been consecrated, in the place in which they were placed at the beginning of the Mass, upon the Corporal or in another Chalice), genuflecting, he adores It. Then he arises, and as much as he can comfortably do, elevates the Host in the air, and directing his eyes toward It (which is also done during the elevation of the Chalice), shows It reverently to the people, for their adoration. And soon he reverently replaces It upon the Corporal with his right hand only, in the same place from which he raised It, and without interruption. He does not disjoin his thumbs and index fingers up to the ablution of the fingers after the Communion, except when he must touch or handle the consecrated Host.

6. When the consecrated Host has been replaced upon the Corporal, he genuflects and venerates It. If there is another vessel of Hosts, he covers it with a Paten or Pall, as above. The minister warns the faithful a little before the Consecration with a ring of the small bell. Then, when the Celebrant elevates the Host, the Minister elevates with his left hand the posterior fringes of the Chasuble, so it may not hinder the Celebrant in raising his arms, (which is also done during the elevation of the Chalice), and with his right hand rings the small bell three times at each elevation, or continuously until the Celebrant replaces the Host upon the Corporal. The Minister does the same a little bit later, at the elevation of the Chalice.

7. The Celebrant, having adored the Sacrament, stands up and uncovers the Chalice, in which, if necessary, he wipes his fingers, which he should always do if a few Fragments adhere to his fingers, and standing erect, he says:

Simili modo postquam coenatum est

and taking the Chalice with both hands near the node beneath the cup, and elevating it somewhat, and then immediately replacing it, he says:

accipiens et hunc praeclarum Calicem in sanctas ac venerabiles manus suas:

he inclines his head: item tibi gratias agens, and holding the Chalice below the cup with his left hand, he takes the sign of the Cross over it with his right:

bene + dixit, deditque discipulis suis, dicens: Accipite, et bibite ex eo omnes:

and holding the Chalice with both hands, that is, with the left holding the foot, and the right holding the node beneath the cup, with his elbows placed upon the altar and his head inclined, he pronounces attentively, continuously, and secretly, as above, the words of consecration of the Blood:

HIC EST ENIM CALIX SANGUINIS MEI, NOVI ET AETERNI TESTAMENTI: MYSTERIUM FIDEI: QUI PRO VOBIS ET PRO MULTIS EFFUNDETUR IN REMISSIONEM PECCATORUM.

Having said this, he replaces the Chalice upon the Corporal, saying secretly:

Haec quotiescumque feceritis, in mei memoriam facietis.

Having genuflected, he adores the Blood reverently. When he stands up, taking the uncovered Chalice with the Blood in both hands, as before, he elevates It, and raised as much as he can comfortably do, shows It to the people for their adoration. He soon replaces It reverently upon the Corporal in Its former place, and covers It with the Pall with his right hand, and genuflecting, venerates the Sacrament.

8. In solemn Masses, at the end of the Preface, at least two torches are lit by the acolytes, which are extinguished after the elevation of the Chalice, unless others are to communicate, in which case they are extinguished after the Communion. On fast days and in Masses for the dead, they are held lit up to the Communion. When the Celebrant says Quam oblationem, etc. the Deacon goes to his right and kneels there on the highest step of the Altar while the Sacrament is elevated, raising the fringes of the

chasuble, and at the necessary time, rising to uncover and cover the Chalice. He genuflects with the Celebrant. The Subdeacon genuflects in his place. The thurifer, kneeling at the Epistle side, thrice incenses the Host, when It is elevated, and similarly the Chalice, having put incense in the Thurible without a blessing, which is done even in sung Masses in which the incensations are done. When the Chalice has been replaced, the Deacon goes to the book, unless someone else is assisting. The others rise and stand in their place

IX. The Canon after the Consecration up to the Lord's Prayer

1. When the Chalice has been replaced and adored, the Priest, standing before the Altar, with his hands extended before his breast, says secretly:

Unde et memores, Domine, nos servi tui, sed et plebs tua sancta, ejusdem Christi Filii tui Domini nostri tam beatae Passionis, nec non et ab inferis Resurrectionis, sed et in coelos gloriosae Ascensionis: offerimus praeclarae majestati tuae

He joins his hands before his breast:

de tuis donis, ac datis,

And with his left hand placed upon the Altar within the Corporal, he makes the sign of the cross with his right hand over the Host and Chalice together, saying:

Hostiam + puram, hostiam + sanctam, hostiam + immaculatam,

and then once over the Host and once over the Chalice, saying:

Panem + sanctum vitae aeternae, et Calicem + salutis perpetuae.

Then standing as before, with his hands extended, he continues:

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

He bows before the middle of the Altar, with his joined hands placed upon it:

Supplices te rogamus, omnipotens Deus, jube haec perferri per manus sancti Angeli tui in sublime altare tuum, in conspectu divinae majestatis tuae: ut quoque,

He kisses the Altar, with his hands placed henceforth upon the Corporal:

ex hac altaris participatione, sacrosanctum Filii tui

He joins his hands, and then, while the left hand is placed upon the Corporal, makes the sign of the Cross over the Host, and then over the Chalice:

Cor + pus, et San + guinem sumpserimus,

and then upon himself from forehead to breast:

omni benediction + coelesti et gratia repleamur.

He joins his hands:

Per eundem Christum Dominum nostrum. Amen.

The Commemoration of the Dead

2. He continues:

Memento etiam, Domine, famulorum famularumque tuarum N. et N. qui nos praecesserunt cum signo fidei, et dormiunt in somno pacis.

When saying this he extends and joins his hands before his breast and elevated up to his face, and with his eyes directed toward the Sacrament upon the Altar, he makes a remembrance of the faithful departed whom he pleases, in the same way as stated for the commemoration of the living. When the remembrance has been made, he stands as before, with his hands extended, continuing:

Ipsis, Domine, et omnibus in Christo quiescentibus, locum refrigerii, lucis et pacis, ut indulgeas, deprecamur.

He joins his hands and inclines his head:

Per eundem Christum Dominum nostrum. Amen.

3. He raises his voice somewhat and strikes his breast with his right hand, while his left is placed upon the Corporal:

Nobis quoque peccatoribus

And continues secretly, standing with his hands extended, as before:

famulis tuis, de multitudine miserationum tuarum sperantibus, partem aliquam, et societatem donare digneris, cum tuis sanctis Apostolis et Martyribus, cum Joanne, Stephano, Matthia, Barnaba, Ignatio, Alexandro, Marcellino, Petro, Felicitate, Perpetua, Agatha, Lucia, Agnete, Caecilia, Anastasia, et omnibus Sanctis tuis, intra quorum nos consortium, non aestimator meriti sed veniae, quaesumus, largitor admitte.

He joins his hands before his breast:

Per Christum Dominum nostrum. Per quem haec omnia Domine, semper bona creas,

With his right hand he makes the sign of the cross over the Host and Chalice together:

sancti + ficas, vivi + ficas, bene + dicis, et praestas nobis.

Then he uncovers the Chalice with his right hand, and genuflecting, adores the Sacrament. Then he stands up, and reverently taking the Host between the thumb and index finger of his right hand, makes the sign of the cross with It from lip to lip over the Chalice, which he holds with his left hand around the node beneath the cup, saying:

Per ip + sum, et cum ip + so, et in ip + so,

He makes the sign of the cross similarly with the Host twice between the Chalice and his breast, beginning at the lip of the Chalice, saying:

est tibi Deo Patri + omnipotenti, in unitate Spiritus + Sancti,

Then, holding the Host over the Chalice with his right hand, and the Chalice with his left, he elevates It somewhat, together with the Host, saying:

omnis honor et gloria.

And immediately puts It down, and places the Host upon the Corporal, and if necessary, wipes off his fingers, as above: then, joining his thumbs and index fingers as before, he covers the Chalice with the Pall, and genuflecting, adores the Sacrament.

4. In solemn Masses, when the Celebrant says Per quem haec omnia, etc., the Deacon, having genuflected to the Sacrament, goes to the right of the Celebrant, and at the necessary time, uncovers the Chalice, adores It with the Celebrant, similarly covers It, and genuflects again. When the Celebrant begins Pater noster, the Deacon goes behind the Celebrant, where having first genuflected to the Sacrament, he stands while the Lord's Prayer is said.

X. The Lord's Prayer and everything else up to the end of Communion

1. The Celebrant, having covered the Chalice and adored the Sacrament, stands up, and with his hands extended henceforth and placed upon the Altar within the Corporal, says in an intelligible voice:

Per omnia saecula saeculorum.

R. Amen.

Then he says, joining his hands and inclining his head to the Sacrament:

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

He extends his hands, and standing with his eyes directed toward the Sacrament, begins, continuing until the end:

Pater noster, qui es in coelis. sanctificetur nomen tuum: adveniat regnum tuum: fiat voluntas tua, sicut in coelo, et in terra. Panem nostrum quotidianum da nobis hodie, et dimitte nobis debita nostra, sicut et nos dimittimus debitoribus nostris. Et ne nos inducas in tentationem:

The minister replies:

Sed libera nos a malo.

And the Priest replies in a low voice:

Amen.

With his right hand, with thumbs and fingers not disjoined, wiping the Paten somewhat with the Purificator, he takes it between his index and middle fingers, and holding it upright upon the Altar, with his left hand placed upon the Corporal, he says secretly:

Libera nos, quaesumus, Domine, ab omnibus malis, praeteritis, praesentibus, et futuris, et intercedente beata et gloriosa semper Virgine Dei Genitrice Maria, cum beatis Apostolis tuis Petro et Paulo, atque Andrea, et omnibus Sanctis,

2. While placing his left hand upon his breast, with his right hand, he elevates the Paten above the Altar, and with it, signs him-self with the sign of the cross, saying:

da propitius pacem in diebus nostris:

Then he kisses the Paten; and continues:

ut ope misericordiae tuae adjuti, et a peccato simus semper liberi, et ab omni perturbatione securi.

He places the Paten under the Host, which he adjusts upon the Paten with his left index finger, then uncovers the Chalice, and genuflecting, adores the Sacrament. Then he stands up, takes the Host between the thumb and index fingers of his right hand, and with these and the thumb and index finger of his left hand, holding It over the Chalice, reverently breaks It in the middle, saying:

Per eundem Dominum nostrum Jesum Christum Filium tuum,

And the Half which he holds between the thumb and index finger of his right hand he places upon the Paten. From the other Half, which he holds in his left hand, he breaks a Particle, continuing:

qui tecum vivit et regnat

And holding It between the thumb and index finger of his right hand, he puts the larger Part, which he holds with his left hand, upon the middle of the Paten, saying meanwhile:

in unitate Spiritus Sancti Deus,

And holding the Particle of the Host, which he holds in his right hand, over the Chalice, which he holds by the node below the cup, he says in an intelligible voice:

Per omnia saecula saeculorum.

R. Amen.

And making the sign of the cross thrice with the Particle from lip to lip of the Chalice, he says:

Pax + Domini sit + semper vobis + cum.

The minister responds:

Et cum spiritu tuo.

And he places the Particle, which he holds in his right hand, in the Chalice, saying secretly:

Haec commixtio et consecratio Corporis et Sanguinis Domini nostri Jesu Christi, fiat accipientibus nobis in vitam aeternam. Amen.

Then he wipes his thumbs and index fingers somewhat over the Chalice and joins them, and covers the Chalice with the Pall. Then genuflecting, he adores the Sacrament, rises, and standing with his hands joined before his breast, with his head inclined toward the Sacrament, says in an intelligible voice:

Agnus Dei, qui tollis peccata mundi,

And with his left hand placed upon the Corporal, he strikes his breast with his right hand, saying:

miserere nobis.

Then he does not join his hands, but strikes his breast again when he says for the second time miserere nobis, and again for the third time when he says dona nobis pacem:

Agnus Dei, qui tollis peccata mundi, miserere nobis.

Agnus Dei, qui tollis peccata mundi, dona nobis pacem.

3. Then, with his hands joined and placed upon the Altar, with his eyes directed toward the Sacrament, bowing, he says secretly:

Domine Jesu Christe, qui dixisti Apostolis tuis. Pacem relinquo vobis, pacem meam do vobis: Ne respicias peccata mea, sed fidem Ecclesiae tuae: eamque secundum voluntatem tuam pacificare et coadunare digneris. Qui vivis et regnas Deus, per omnia saecula saeculorum. Amen.

When this prayer has been completed, if the Pax is to be given, he kisses the Altar in the middle, and the paxbrede extended to him by the minister on his right, that is, at the Epistle side, and having genuflected, says:

Pax tecum.

The minister responds:

Et cum spiritu tuo.

If there is no one present who may receive the Pax from the celebrant with the paxbrede in this way, the Pax is not given, even if it is proper to the Mass; nor is the Altar kissed, but having said the aforementioned prayer, he immediately adds the other prayers, as in the Order of Mass:

Domine Jesu Christe, Fili Dei vivi, qui ex voluntate Patris, cooperante Spiritu Sancto, per mortem tuam mundum vivificasti: libera me per hoc sacrosanctum Corpus et Sanguinem tuum ab omnibus iniquitatibus meis, et universis malis, et fac me tuis semper inhaerere mandatis, et a te numquam separari permittas. Qui cum eodem Deo Patre et Spiritu Sancto vivis et regnas Deus in saecula saeculorum. Amen.

Perceptio Corporis tui, Domine Jesu Christe, quod ego indignus sumere praesumo, non mihi proveniat in iudicium et condemnationem: sed pro tua pietate prosit mihi ad tutamentum mentis et corporis, et ad medelam percipiendam: Qui vivis et regnas cum Deo Patre in unitate Spiritus Sancti Deus, per omnia saecula saeculorum. Amen.

4. If he is celebrating for the dead, he does not strike his breast at the Agnus Dei, when he says dona eis requiem, nor does he say the first prayer Domine Jesu Christe, qui dixisti Apostolis tuis, etc., nor does he give the Pax, but he does say the other two prayers, Domine Jesu Christe, Fili Dei vivi, etc., and Perceptio Corporis tui, etc.

After he has said these prayers, genuflecting, he adores the Sacrament, rises, and says secretly:

Panem caelestem accipiam, et nomen Domini invocabo.

When he has said this, he reverently takes from the Paten both Halves of the Host and holds Them between the thumb and index finger of his left hand, underneath which he holds the Paten between the same index finger and middle finger, and with the same left hand, holding the Halves in this way over the Paten between his breast and the Chalice, bowing somewhat, he strikes his breast thrice in succession with his right hand, saying in a somewhat elevated voice:

Domine, non sum dignus

and continuing secretly:

ut intres sub tectum meum: sed tantum dic verbo, et sanabitur anima mea.

After saying this three times, he takes between the thumb and index finger of his right hand the Halves of the aforementioned Host from his left hand, and with Them over the Paten, signs himself with the sign of the Cross, so that, however, the Host does not go beyond the limits of the Paten, saying:

Corpus Domini nostri Jesu Christi custodiat animam meam in vitam aeternam. Amen.

And bowing, with his elbows placed upon the Altar, he reverently consumes the two Halves. After consuming Them, he puts the Paten back on the Corporal, and rising, with his thumbs and index

fingers joined, joins both his hands before his face, and pauses a little while in meditation on the Most Blessed Sacrament. Then, having put his hands down, he says secretly:

Quid retribuam Domino pro omnibus quae retribuit mihi?

Meanwhile, he uncovers the Chalice, genuflects, rises, takes the Paten, inspects the Corporal, collects any Fragments which are on it with the Paten, and diligently wipes it with his right thumb and index finger, and then wipes his fingers, over the Chalice, lest any Fragments remain on them.

5. After the wiping of the Paten, with thumbs and index fingers joined, he takes the Chalice below the node with his right hand, and the Paten with his left, saying:

Calicem salutaris accipiam, et nomen Domini invocabo. Laudans invocabo Dominum, et ab inimicis meis salvus ero.

Then, signing himself with the sign of the cross with the Chalice, he says:

Sanguis Domini nostri Jesu Christi custodiat animam meam in vitam aeternam. Amen.

Then placing the Paten beneath the Chalice with his left hand, standing reverently, he consumes all the Blood with the Particle placed in the Chalice. After he has finished, he says secretly:

Quod ore sumpsimus, Domine, pura mente capiamus, et de munere temporali fiat nobis remedium sempiternum.

Then he extends the Chalice over the Altar to the minister at the Epistle side, and while the minister pours the wine, he purifies himself. Then with the wine and water, he washes his thumbs and index fingers over the Chalice, and wipes them with the Purificator, saying meanwhile:

Corpus tuum, Domine, quod sumpsi, et Sanguis quem potavi, adhaereat visceribus meis: et praesta, ut in me non remaneat scelerum macula, quem pura et sancta refererunt sacramenta: Qui vivis et regnas in saecula saeculorum. Amen.

After drinking the ablution, and wiping his mouth and the Chalice with the Purificator, he extends the Purificator over the Chalice, and over that the Paten, and over the Paten the small Pall; and, having folded the Corporal, which he places in the Burse, he covers the Chalice with the Veil, and places the Burse upon it, and places it all in the middle of the Altar, as at the beginning of the Mass.

6. If there are some to communicate during the Mass, the minister warns them a little beforehand with a ring of the bell. The Priest, after drinking the Blood, places the Chalice a little toward the Gospel side, but still within the Corporal, and covers it with the Pall. Then, if there are consecrated Hosts upon the Corporal, having made a genuflection, he places Them upon the Paten. If They have been consecrated in the same Mass within a Pyx, he places the Pyx in the middle of the Altar, uncovers It, and genuflects. If the Hosts to be administered have been consecrated beforehand, having opened the Tabernacle, he genuflects, extracts the Pyx and uncovers It. He takes the Pyx or Paten with the Sacrament in his left hand, and takes one Host in his right, which he holds somewhat elevated over the Pyx or Paten with his thumb and index finger, and standing at the center of the Altar, facing the communicants, says:

Ecce Agnus Dei, ecce qui tollit peccata mundi.

Then he says:

Domine, non sum dignus, ut intres sub tectum meum, sed tantum dic verbo, et sanabitur anima mea.

After repeating this the third time, he goes to their right, that is, to the Epistle side, and facing each one, holding the Sacrament, he makes the sign of the cross with It over the Pyx or Paten, saying at the same time:

Corpus Domini nostri Jesu Christi custodiat animam tuam in vitam aeternam. Amen.

7. After the Faithful have communicated, the Celebrant returns to the Altar. Then, if there have been any Hosts upon the Corporal, he wipes it with the Paten, and if there are Fragments upon it, places them in the Chalice. If Hosts remain in the Pyx, he places It upon the Corporal, covers It, replaces It in the Tabernacle, genuflects, and closes the door. Afterward he places in the Chalice any Fragments, which he happens to find upon the Paten, which was placed under the mouths of the communicants. Then he says secretly Quod ore sumpsimus, etc., and purifies himself, saying Corpus tuum, Domine, quod sumpsi, etc., and does everything as above. If there is a Tabernacle upon the Altar, and a Pyx

with consecrated Hosts remains upon the Altar until the end of Mass, They are saved, which is prescribed at the end of Mass on Holy Thursday.

8. In solemn Masses the Deacon, standing behind the Celebrant, when during the Lord's Prayer *Et dimitte nobis debita nostra* is said, having genuflected there, goes to the right of the Celebrant; and the Subdeacon, around the end of the Lord's Prayer, having genuflected, goes to the Altar, and standing at the Epistle side, hands the Paten to the Deacon, who uncovers it, and wiping it, hands it to the Celebrant, kissing his hand, and at the necessary times, uncovers and covers the Chalice, and adores It with the Celebrant. The Subdeacon, after presenting the Paten and removing his Humeral Veil, genuflects and returns to behind the Celebrant, and when *Pax Domini* is said, he genuflects again, goes to the left side of the Celebrant, and they say the *Agnus Dei* together. Then, after again genuflecting to the Sacrament, he goes behind the Celebrant. The Deacon kneels at the Celebrant's right while awaiting the Pax, and when the Celebrant kisses the Altar, he rises and kisses it at the same time, but outside the Corporal. When the Celebrant says *Pax tecum*, embracing him, the Deacon accepts the Pax, while their left cheeks are near to each other, and replies: *Et cum spiritu tuo*. After again having adored the Sacrament on the Altar, he turns to the Subdeacon behind the Celebrant, and similarly gives him the Pax. The Subdeacon, having received the Pax from the Deacon, and having genuflected toward the Altar, escorted by an acolyte, goes to the choir and gives the Pax to the senior of each Order, to those of higher rank first, and then to those of lesser, and returning to the Altar, having genuflected, gives the Pax to the acolyte who escorted him, who in turn then gives the Pax to the other acolytes around the Altar. Then the Subdeacon goes to the right of the Celebrant, and at the necessary time, uncovers the Chalice, and takes the wine cruet, pouring when the Celebrant desires to begin the purification. The Deacon, after giving the Pax to the Subdeacon, goes to the book, and while the Celebrant is communicating, stands there with the Subdeacon bowing profoundly toward the Altar.

9. In pontifical Masses, the Assistant accepts and distributes the Pax, as described in the Ceremonial. If the Communion is to take place during a solemn Mass, all is done as above, except that the Deacon and Subdeacon communicate first, and then the others, as usual. In the meantime the Communion Antiphon is sung by the choir.

XI. The Communion and the Prayers said thereafter

1. After the Celebrant has been purified, while he is placing the Chalice on the Altar, the minister carries the Missal to the Epistle side, and places it as at the Introit. The minister kneels at the Gospel side, as at the beginning of Mass. Then the Celebrant, standing with his hands joined, reads the Communion Antiphon. After reading it, with his hands joined in the same way before his breast, he goes to the middle of the Altar, and having kissed it, turns toward the people from his left hand to his right, and says:

Dominus vobiscum.

R. Et cum spiritu tuo.

And he turns around the same way toward the book, saying the Prayer after Communion, in the same way, number and arrangement as before at the Orations at the beginning of Mass. When he has finished, he closes the book, and joining his hands before his breast, returns to the middle of the Altar where, after kissing it, he turns toward the people and says:

Dominus vobiscum.

R. Et cum spiritu tuo.

After saying this, standing with his hands joined before his breast, and facing the people, he says, if prescribed:

Ite, missa est.

R. Deo gratias.

And he turns around the same way to the Altar. If it is not prescribed, having said *Dominus vobiscum*, he turns around the same way to the middle of the Altar, where he stands facing it, with his hands joined before his breast, and says:

Benedicamus Domino.

R. Deo gratias.

In Masses for the dead, he stands facing the Altar in the same way, and says:

Requiescant in pace.

R. Amen.

2. In Lent, from Ash Wednesday up to and including the Wednesday in Holy Week in the ferial Office, after the Celebrant says the prayers after Communion with their usual conclusions, before he says *Dominus vobiscum*, standing in the same place, before the book, he says:

Oremus. Humiliate capita vestra Deo.

And inclining his head and extending his hands, he adds in the same voice the Prayer over the People. When he has finished, in the same place, he kisses the Altar, and turning toward the people, says *Dominus vobiscum*, and everything else as above.

3. In solemn Masses the Deacon carries the Missal to the Epistle side, and then goes behind the Celebrant. The Subdeacon goes to the Epistle side, where he cleanses the Chalice, and covers it with the Purificator, Paten and Pall, folds the Corporal and replaces it in the Burse, and places the Burse upon the Chalice, which he has covered with the Veil, located upon the Altar or upon the Credence as before. Afterward he goes to his place behind the Deacon. When the Deacon says *Ite, missa est*, he turns toward the people with the Celebrant. In Lent, when the Celebrant has said *Oremus*, the Deacon turns toward the people at the Epistle side, and with his hands joined, says *Humiliate, etc.*, and having said this, he returns to his place facing the Altar behind the Celebrant, and the Celebrant says the Prayer over the People. In sung Masses *Ite, missa est, Benedicamus Domino*, or *Requiescant in pace* is sung by the Celebrant himself.

XII. The Blessing at the end of Mass and the Gospel of Saint John

1. After saying *Ite, missa est* or *Benedicamus Domino*, as above, the Celebrant, standing at the middle of the Altar with his hands joined upon it, and with his head bowed, says:

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

After saying this, with his hands extended and placed upon the altar, he kisses it in the middle. When he arises, he stands facing it, elevates his eyes and hands, which he extends and joins, to heaven, and with his head inclined to the Cross, says in an intelligible voice:

Benedicat vos omnipotens Deus

And with his hands joined, and his eyes cast down toward the ground, turning toward the people from his left to his right, extending his right hand, with the fingers joined, and with his left placed upon his breast, he blesses the people once, saying:

Pater, et Filius, + et Spiritus Sanctus.

R. Amen.

And completing a circle, he goes to the Gospel side, where he says:

Dominus vobiscum.

R. Et cum spiritu tuo.

Then, with his right thumb, he signs with the sign of the Cross first the Altar, then the book at the beginning of the Gospel, and then his forehead, mouth and breast, saying:

Initium sancti Evangelii secundum Joannem.

R. Gloria tibi, Domine.

Or, as specified in the *Rubricae Generales*:

Sequentia sancti Evangelii secundum N.

R. Gloria tibi, Domine.

Then, with his hands joined, he reads the Gospel: In principio, or however it begins:

In principio erat Verbum et Verbum erat apud Deum, et Deus erat Verbum. Hoc erat in principio apud Deum. Omnia per ipsum facta sunt, et sine ipso factum est nihil quod factum est; in ipso vita erat, et vita erat lux hominum; et lux in tenebris lucet, et tenebrae eam non comprehenderunt. Fuit homo missus a Deo cui nomen erat Joannes. Hic venit in testimonium, ut testimonium perhiberet de lumine, ut omnes crederent per illum. Non erat ille lux, sed ut testimonium perhiberet de lumine. Erat lux vera quae illuminat omnem hominem venientem in hunc mundum. In mundo erat, et mundus per ipsum factus est et mundus eum non cognovit. In propria venit, et sui eum non receperunt. Quotquot autem receperunt eum, dedit eis potestatem filios Dei fieri; his qui credunt in nomine ejus: qui non ex sanguinibus, neque ex voluntate viri, sed ex deo nati sunt

He genuflects, facing the Gospel:

Et Verbum caro factum est,

He rises, and continues as before:

et habitavit in nobis; et vidimus gloriam ejus gloriam quasi Unigeniti a Patre, plenum gratiae et veritatis.

When he has finished, the minister, standing at the Epistle side, says:

Deo gratias.

2. If the Celebrant is at an Altar facing the people, he does not turn around, but standing as he was, blesses the people, as above, at the middle of the Altar. Then he goes to the Gospel side, and reads the Gospel of St. John.

3. If he is celebrating in the presence of the Supreme Pontiff, a Cardinal, a Legate of the Apostolic See, or a Patriarch, Archbishop, or Bishop in his province, city, or diocese, the Celebrant, having said Placeat tibi, sancta Trinitas, etc., says Benedicat vos omnipotens Deus, and having genuflected toward the Supreme Pontiff, Cardinal, or Legate, or having bowed his head to any other of the aforementioned Prelates, just as if beseeching license to bless, proceeds with Pater, et Filius, + et Spiritus Sanctus, blessing those nearby from the direction where the Pontiff, Cardinal, Legate, or aforementioned Prelate is not standing. If, however, he is celebrating in the presence of a Patriarch, Archbishop, or Bishop, outside of his designated province, city, or diocese, without this form of respect, as would be paid to others, he says the Blessing in the usual manner.

4. In Masses in which Benedicamus Domino or Requiescant in pace is said, the Celebrant does not give the Blessing, but having said Placeat tibi, sancta Trinitas, as above, he kisses the Altar, and if the last Gospel is to be read, he goes to the Gospel side, where he reads the beginning of the Gospel of St. John, beginning In principio.

5. If the last Gospel is to be omitted, according to the rubrics, the Celebrant, having given the Blessing, or if the Blessing is to be omitted, having kissed the Altar, leaves. After finishing the Gospel at the end of Mass, if celebrating in the presence of the Supreme Pontiff, a Cardinal, Legate of the Apostolic See, or Patriarch, Archbishop, or Bishop, he turns toward him in whose presence he is celebrating, and makes the appropriate reverence. If he is not celebrating in the presence of one of the aforementioned, he omits this form of reverence.

6. When all this has been finished, the Priest takes the Chalice in his left hand, and holding the Burse over it with his right, lest anything fall, descends before the lowest step of the Altar, and there turning toward it in the middle, bows profoundly (or, if there is a Tabernacle with the Most Blessed Sacrament, he genuflects), and, having made the reverence, accepts the Biretta from the minister, covers his head, and with the same minister preceding him, in the same way as they came, they return to the Sacristy, saying in the meantime the antiphon Trium puerorum the Benedicite, or other prayers which he prefers. After he has removed his vestments, he continues the period of thanksgiving for a convenient amount of time, offering the prayers below, or others according to his own devotion. (See "Praeparatio ad Missam.").

7. In solemn Masses the Celebrant, in the same voice and manner as in read Masses, blesses all the people once, unless he is a Bishop or another one of those stated above. And having said the Gospel of John, he departs with the ministers in the same order and manner as they came.

8. A Bishop however, or Cardinal, or Abbot having the use of pontificals, blesses the people thrice even in read Masses.

XIII. Those things omitted in Masses for the Dead

1. In Masses for the dead, before the Confession, the Psalm *Judica me, Deus*, is not said: rather, having pronounced the antiphon *Introibo ad altare Dei*, and the minister having responded *Ad Deum, qui laetificat*, etc., is said *Adjutorium nostrum*, and the Confession, with the remaining things as above.

When the Celebrant begins the Introit at the Altar, he does not sign himself with the Sign of the Cross, but, extending his right hand, makes the Sign of the Cross over the book, as if blessing someone. The *Gloria Patri* is not said, but after the Psalm is repeated *Requiem aeternam*. The *Gloria in excelsis* is not said, nor the Alleluja, nor *Jube Domine, benedicere*, nor *Dominus sit in corde meo*, nor is the book kissed at the end, nor is *Per evangelica dicta* said. The *Credo* is not said; the water poured into the chalice is not blessed, but the prayer *Deus, qui humanae substantiae*, etc., is said. When he washes his hands, at the end of the psalm *Lavabo inter innocentes*, the *Gloria Patri* is not said. At the *Agnus Dei* is not said *miserere nobis*, but in its place is said *dona eis requiem*; nor is *dona nobis pacem* said the third time, but in its place is said *dona eis requiem sempiternam*; nor is the breast struck. The first prayer before Communion is not said, that is, *Domine Jesu Christe, qui dixisti Apostolis tuis*, etc.; nor is the Pax given. At the end is not said *Ite, missa est*, nor *Benedicamus Domino*, but rather *Requiescant in pace*. The Blessing is not given, but having said the *Placeat*, and having kissed the Altar, is said, as above, in *principio erat Verbum*, etc. Everything else is as in other Masses.

2. In solemn Masses the Altar is not incensed at the Introit, and the Subdeacon, having finished the Epistle, does not kiss the hand of the Celebrant, nor is the Subdeacon blessed. The Deacon does not request the Blessing, nor does he kiss the hand of the Celebrant, nor are the lights held at the Gospel, nor is the incense carried, but two acolytes without candles stand one at the right and one at the left of the Deacon, and hold the *Evangeliarium*. The book is not incensed, nor the Celebrant at the end, nor is the book brought to be kissed. The gifts at the Altar are incensed as above, and the Celebrant alone is incensed, not the others. The Subdeacon does not hold the Paten behind the Celebrant, but kneeling at the Epistle side at the time of the elevation of the Sacrament, incenses It. The ministers, when handing something to the Celebrant, do not kiss his hand; nor do they kiss that which they hand to him.

3. If candles are to be distributed, they are distributed after the Epistle, and are lit at the Gospel, at the elevation of the Sacrament, and after the Mass, if the Absolution takes place. If there is a sermon, it is given at the end of Mass, before the Absolution.

XIV. Those things done if the Priest celebrates twice or thrice in the same day

1. The Priest who celebrates two or three Masses without interruption on Christmas or All Souls Day, that is, when he leaves the Altar, does the following:

a) In the first and second Masses, if he is to celebrate another immediately, having consumed the divine Blood, neither purifies nor wipes the Chalice, but places it upon the Corporal and covers it with the Pall. Then with his hands joined he says *Quod ore sumpsimus*, and washes his fingers in a vessel of water, saying *Corpus tuum, Domine*, and wipes them. After this, the Chalice, as yet remaining on the Corporal, he places aside and covers again in the normal manner, that is, with the Purificator, then the Paten with the Host to be consecrated, and the Pall, and then the Veil. The Chalice should not be placed outside the Corporal. If he inadvertently drinks the ablutions with the wine, he can nevertheless celebrate the second and third Masses even before three hours have passed, if necessary. He completes the other Mass as usual.

b) In the second and third Masses, if another Mass has been celebrated immediately beforehand, having removed the Veil at the Offertory, he places the Chalice toward the Epistle side for a little while, but within the Corporal. After offering the Host, the Chalice is not wiped with the Purificator, but leaving it within the Corporal, raises it slightly, pours the water and wine into it, and without wiping it within, offers it. All else is done as usual.

2. If the priest is to celebrate more Masses with an interruption, he should perform the two ablutions prescribed by the rubrics. If the following Mass is to be celebrated before the passing of three hours, water only should be used in the ablutions. If he inadvertently drinks the wine, he may nevertheless celebrate the following Mass before the passing of three hours, if necessary.

Appendix I: The Vesting Prayers of the Celebrant

(Taken from the "Praeparation ad Missam" in the Roman Missal)

The prayers to be said while the priest is clothed in his sacerdotal vestments.

When he washes his hands, he says:

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

When the amice is placed over his head, he says:

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

When he puts on the alb:

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

When he binds himself with the cincture:

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

When he places the maniple on his left arm:

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

When he places the stole around his neck:

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

When he puts on the chasuble:

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

Appendix II: The Rite of blessing and sprinkling Holy Water on Sundays

V. Adjutorium nostrum in nomine Domini.

R. Qui fecit caelum et terram.

Then he begins the exorcism of the salt.

Exorcizo te, creatura salis, per Deum + vivum, per Deum + verum, per Deum + sanctum: per Deum, qui te per Eliseum, Prophetam in aquam mitti jussit, ut sanaretur sterilitas aquae: ut efficiaris sal exorcizatum in salutem credentium: et sis omnibus sumentibus te sanitas animæ et corporis; et effugiat, atque discedat a loco, in quo aspersum fueris, omnis phantasia, et nequitia, vel versutia diabolicae fraudis, omnisque spiritus immundus, adjuratus per eum, qui venturus est judicare vivos et mortuos, et saeculum per ignem.

R. Amen.

Oremus. Immensam clementiam tuam, omnipotens aeterne Deus, humiliter imploramus: ut hanc creaturam salis, quam in usum generis humani tribuisti, bene + dicere et sanctifi + care tua pietate digneris; ut sit omnibus sumentibus salus mentis et corporis: et quicquid ex eo tactum vel respersum fuerit, careat omni immunditia, omnique impugnatione spiritalis nequitiae.

Per Dominum nostrum Jesum Christum, Filium tuum, qui tecum vivit et regnat in unitate Spiritus Sancti Deus, per omnia saecula saeculorum.

R. Amen.

Then he exorcises the water, saying:

Exorcizo te, creatura aquae, in nomine Dei + Patris omnipotentis, et in nomine Jesu + Christi Filii ejus Domini nostri, et in virtute Spiritus + Sancti: ut fias aqua exorcizata ad effugandam omnem potestatem inimici, et ipsum inimicum eradicare, et explantare valeas cum angelis suis apostaticis, per virtutem ejusdem Domini nostri Jesu Christi: qui venturus est judicare vivos et mortuos, et saeculum per ignem.

R. Amen.

Oremus. Deus, qui ad salutem humani generis, maxima quaeque sacramenta in aquarum substantia condidisti: adesto propitius invocationibus nostris, et elemento huic multimodis purificationibus praeparato, virtutem tuae bene + dictionis infunde: ut creatura tua, mysteriis tuis serviens, ad abigendos daemones, morbosque pellendos, divinae gratiae sumat effectum; ut quidquid in domibus, vel in locis fidelium, haec unda resperserit, careat omni immunditia, liberetur a noxa: non illic resideat spiritus pestilens, non aura corrumpens: discedant omnes insidiae latentis inimici: et si quid est, quod aut incolumitati habitantium invidet, aut quieti, aspersione hujus aquae effugiat: ut salubritas, per invocationem sancti tui nominis expetita, ab omnibus sit impugnationibus defensa. Per Dominum nostrum Jesum Christum Filium tuum, qui tecum vivit et regnat in unitate Spiritus Sancti Deus per omnia saecula saeculorum.

R. Amen.

Then, he thrice throws salt into the water in the form of a cross, saying once:

Commixtio salis et aquae pariter fiat, in nomine Pa + tris, et Fi + lii, et Spiritus + Sancti.

R. Amen.

V. Dominus vobiscum.

R. Et cum spiritu tuo.

Oremus. Deus, invictae virtutis auctor, et insuperabilis imperii Rex, ac semper magnificus triumphator: qui adversae dominationis vires reprimis: qui inimici rugientis saevitiam superas: qui hostiles nequitas potenter expugnas: te, Domine, trementes et supplices deprecamur, ac petimus: ut hanc creaturam salis et aquae dignanter aspicias, benignus illustres, pietatis tuae rore sanctifices; ut, ubicumque fuerit aspersa, per invocationem sancti nominis tui, omnis infestatio immundi spiritus abigatur: terrorque venenosi serpentis procul pellatur: et praesentia Sancti Spiritus nobis, misericordiam tuam poscentibus, ubique adesse dignetur. Per Dominum nostrum Jesum Christum Filium tuum, qui tecum vivit et regnat in unitate ejusdem Spiritus Sancti Deus per omnia saecula saeculorum.

R. Amen.

After finishing the Blessing, the priest who is about to celebrate, vested in Cope of the appropriate color for the Office, goes to the Altar, kneels there on the step with the ministers, even in Paschal time, accepts the *Aspersorium* from the Deacon, thrice sprinkles the Altar, then himself, and then standing, sprinkles the ministers, beginning the Antiphon *Asperges me*. And the choir continues *Domine, hyssopo, etc.*, as below. In the meantime the Celebrant sprinkles the Clergy, then the people, saying in a low voice with the ministers the psalm *Miserere mei, Deus*.

Antiphon. *Asperges me, Domine, hyssopo, et mundabor: lavabis me, et super nivem dealbabor.*

Ps. 50, 3 *Miserere mei, Deus, secundum magnam misericordiam tuam.*

V. *Gloria Patri, et Filio, et Spiritui Sancto. Sicut erat in principio, et nunc, et semper, et in saecula saeculorum. Amen.*

The antiphon *Asperges me* is repeated.

This antiphon is said in the aforementioned manner at the sprinkling of Holy Water on Sundays through the entire year, except on Passion Sunday and Palm Sunday, in which the *Gloria Patri* is not

said; after the psalm Miserere, the antiphon Asperges me is immediately repeated. All this applies except during Paschal time, that is, from Easter Sunday up to Pentecost inclusive, during which time the following is sung:

Antiphon. Vidi aquam egredientem de templo, a latere dextro, alleluja: et omnes ad quos pervenit aqua ista salvi facti sunt, et dicent, alleluja, alleluja.

Ps. 117, 1 Confitemini Domino, quoniam bonus: quoniam in saeculum misericordia ejus.

V. Gloria Patri, et Filio, et Spiritui Sancto. Sicut erat in principio, et nunc, et semper, et in saecula saeculorum.

The antiphon Vidi aquam is repeated.

On Trinity Sunday the antiphon Asperges me is resumed, as above.

On Easter Sunday and Pentecost, in a place where there is a Baptismal Font, the aspersion is done with water taken from the Baptismal Font the day before, and before the infusion of the Oil and the Chrism.

When the antiphon has been repeated in the abovementioned way, the Priest who sprinkled the water, having returned to the Altar, stands below the steps, and says with hands joined:

V. Ostende nobis, Domine, misericordiam tuam. (T. P. Alleluja).

R. Et salutare tuum da nobis. (T. P. Alleluja).

V. Domine, exaudi orationem meam.

R. Et clamor meus ad te veniat.

V. Dominus vobiscum.

R. Et cum spiritu tuo.

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

R. Amen.