

## FAULTS IN THE CELEBRATION OF LOW MASS

### Faults in the Celebration of Low Mass<sup>1</sup>

#### I. GENERAL OBSERVATIONS

1. To say Mass without fault is beyond the power of fallen human nature, and so the Church at every Mass that is celebrated bids the priest offer Sacrifice not only for others but for his own “innumerable sins, offences, and negligences.” Among these, no doubt, are the offences and negligences of the Celebrant in offering the Mass itself. The Church also places at his disposal, in the prayers of thanksgiving after Mass, the prayer *Obsecro re*, to be said *on bended knees*, that he may obtain pardon “for the defects and faults committed through human frailty in the celebration of Mass.”<sup>2</sup>

2. While slight faults cannot ordinarily be avoided in saying Mass, the more grave faults certainly can, above and beyond all by the *formation of good habits* ~ by taking the greatest pains when learning how to celebrate Mass, and during the first years of priesthood, by knowing the rubrics accurately and putting them into practice. If a priest once acquires the habit of saying Mass with the greatest possible perfection, he is likely to continue so celebrating the Divine Sacrifice all his life; but if he begins badly, with an imperfect knowledge of the rubrics and negligence in observing them, and so forms bad habits, he will find it distinctly difficult- should he ever get the grace to make a genuine effort to change- to break these habits.

3. A good beginning- contracting good habits and avoiding bad ones --will help the priest a great deal to say Mass as he should to honour God, to edify the people, and to sanctify himself, but even this is not enough. He will also need (a) to study the rubrics from time to time<sup>3</sup>; (b) to give *conscious* attention to their fulfilment, as perfectly as may be, when he celebrates Mass; (c) to invite criticism of his celebration of Mass from those of his fellow priests who know the rubrics and observe them accurately according to their letter and in their spirit, and who are not too sparing or too timid in their criticism; (d) to watch, when opportunity offers, other priests celebrating Mass; it will not be difficult to observe those who say Mass really well (who are to be copied) and those who say it badly. Very often by seeing the defects of others we become conscious of our own.

#### *The Time Required for the Celebration of Mass*

The time which should be devoted to the saying of a Mass is a question of the greatest moment. To celebrate Mass in an unduly slow manner often suggests indolence or affectation, it wearies those who are present, it may often prevent busy people from attending Mass on weekdays- or even from being present at the entire Mass on Sundays -and, in churches where there are many Masses with only a short interval or no interval at all between them, it may cause a grave disturbance of order and serious inconvenience to other priests. To celebrate Mass as it should be celebrated and yet within a reasonable time (when the Celebrant is not free to devote an indefinite time to this greatest of acts) is an art that is acquired, ordinarily, only after years of careful practice. Facility in reading Latin,<sup>4</sup> the elimination beforehand<sup>5</sup> of things that cause delay, and care not to waste even a moment *between* successive prayers or actions, or over things that are of minor moment,<sup>6</sup> are all factors which contribute to the celebration of Mass without undue delay. In general it may be said that Mass can be celebrated in an impeccable manner within a reasonable time if attention be paid to a principle that may be expressed by the adaptation of an old saying “Look after the seconds and the minutes will look after themselves.”

While undue slowness in saying Mass may, then, be a serious fault, celebrating with undue haste is a far more serious and more common fault. This is most disedifying. It suggests that the priest does not care how he says Mass, and that he is prepared to hasten through it in any fashion provided he gets it over quickly.<sup>7</sup> Such a way of saying Mass demoralises the server, scandalises and often gravely perturbs the people, and gradually undermines and sometimes entirely destroys their deep reverence for the Mass.

<sup>1</sup> To read the list of common faults in the celebration of Low Mass will recall many of the details of the rite.

<sup>2</sup> Pius x, in 1912, granted this very precious indulgence.

<sup>3</sup> Spiritual writers recommend, and sometimes synodal law prescribes, that the priest should review the rubrics during his Retreats.

<sup>4</sup> The rubrics (R. I, 1) direct the priest to read over the text of each day's Mass beforehand. This is quite essential in the case of a priest who has not considerable facility and practice in reading Latin, if he wishes to avoid undue delay.

<sup>5</sup> By, e.g., a careful marking of the Missal (noting in the mind's eye even such a small point as the exact position on the page of the prayer of a commemoration, so that it may be begun *instantly*, when the Celebrant turns to this page), the preparation beforehand of the names of those who are to be prayed for at each memento (cf. p. 281).

<sup>6</sup> E.g., the number of drops of water put into the chalice at the Offertory (cf. p. 317, the wiping or reveiling of the chalice. Cf. on pp. 348, 355, the remarks about undue delay over the purification of the corporal or of sacred vessels.

<sup>7</sup> The time which is actually gained by saying Mass hurriedly, accurately measured by a clock, would be found to amount to very little.

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The priest who celebrates Mass with undue haste cannot possibly make movements and gestures that are grave, dignified, quiet, and reverent; the words which he recites can scarcely be real prayers, worthy of the Person to whom they are addressed. He makes it impossible for the server to respond and to perform his ceremonies as he should, and impossible for the faithful to follow intelligently and devoutly the prayers and actions of the Mass, as so many of them nowadays try to do. Undue haste also mutilates the rite of the Mass. Acts which should be done successively, are done simultaneously, as when the Celebrant while passing from the middle to the corner of the altar begins or finishes a prayer which should be said at the middle of the altar or at the corner. Genuflections and signs of the cross are badly made; bows are omitted; gestures are awkward.

From the beginning of his ministry, then, the priest must conscientiously try to find the golden mean in the time that he takes to say Mass, spending neither too long nor too short a time--and circumstances<sup>8</sup> often determine what is "too long" or "too short"--keeping in mind what he owes in this matter to God, to the people, and to himself.

### II. FAULTS AGAINST GENERAL RULES<sup>9</sup>

#### A. FAULTS OF THE VOICE see Appendix 1

- (i) Pronouncing the words too loud or too low, the pitch will vary according to circumstances.
- (ii) Pronouncing the texts indistinctly, mutilating them, swallowing half the words, dropping the voice at the end of sentences and the like<sup>10</sup>
- (iii) Pronouncing the words in an affected or unnatural voice.
- (iv) Saying aloud what should be said secretly (this is a grave fault in reference to the words of Consecration), either continuously or in waves (murmuring words aloud in bursts of "piety"), or vice versa.
- (v) Repeating words through scrupulosity.
- (vi) Beginning a prayer before the response to the previous one is duly completed (*e.g.*, at *Kyrie, eleison*).

#### B. FAULTS IN *LITURGICAL* GESTURE

##### ( 1 ) *Kissing the Altar*

- (i) Not withdrawing a little from the altar beforehand (and so being unable to bend down straight in front).
- (ii) Not laying the hands fully (not merely the tips of the fingers) and fiat on the table of the altar.
- (iii) Not touching the altar with the lips.
- (iv) Kissing it to one side.
- (v) Kissing it while pronouncing words (*e.g.*, the concluding words of *Gloria* or *Creed*), or kissing it noisily.

##### ( 2 ) *The Hands*

###### (a) *The Hands joined*

- (i) Not crossing the right thumb over the left.
- (ii) Interlocking the last three fingers of the two hands (instead of holding them laid against one another).
- (iii) Pointing the joined hands downwards.
- (iv) Not holding them at the height of the breast.
- (v) Not keeping the elbows close to the sides.
- (vi) Laying the joined hands on the corporal (instead of on the edge of the altar, free of the corporal).

<sup>8</sup> As to the time, theologians (following *Benedict XIV* and *St. Alphonsus*) generally teach that the celebration of Mass should never take less than twenty minutes, nor, for a public Mass, more than half an hour. Circumstances, of course, have some influence on this. For example, if a priest says an entirely private Mass, and is not in any way limited to time, obviously he may spend longer than if saying a public Mass or if another Mass is immediately to follow at a fixed hour.

<sup>9</sup> To read over a list of common faults is a useful reminder of the details of the rubrics.

<sup>10</sup> Bad pronunciation and enunciation is a mark of either want of understanding or want of care and reverence or of both.

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- (vii) Placing them on the edge of the altar in such a way that the little fingers are laid on the altar, and not against the front edge.

### (b) *The Hands Extended*

- (i) Holding them too far apart<sup>11</sup> -- beyond the width of the shoulders (*e.g.*, at the Collects, at *Dominum vobiscum*).
- (ii) Holding them too high -- beyond the height of the shoulders (*e.g.*, during the Canon)--or too low, not “ante pectus” (*e.g.*, at *Dominus vobiscum*).
- (iii) Not holding them parallel to each other.<sup>12</sup>
- (iv) Spreading out the fingers when the hand is laid on the altar or on the breast.

### (c) *Moving the Hands*

- (i) Opening and closing them too rapidly (*e.g.*, at *Dominus vobiscum*; *Orate, fratres*).
- (ii) Extending or raising them too far or too quickly in the gesture at the beginning of the *Gloria in excelsis*, the Creed, *Te igitur*, etc.

## (3) *The Sign of the Cross*

### (a) *The Large Sign*

- (i) Bending the head when about to touch the forehead.
- (ii) Not carrying the hand to the forehead and to the tips of the shoulders.
- (iii) Not actually touching the parts of the body.
- (iv) Touching the stomach, instead of the breast.

### (b) *The Small Sign*

- (i) Making it with the side or back of the thumb.
- (ii) Bending the head.
- (iii) Keeping the fingers of the right hand *closed*.
- (iv) Drawing a continuous wavy line from forehead to breast (instead of tracing three distinct crosses).
- (v) Not actually touching the forehead, lips, and breast.
- (vi) Not keeping the left hand laid (with fingers extended close together) under the breast.

### (c) *Signing Persons and Objects*

- (i) Not joining the hands before blessing (as R. VII, 5 prescribes).
- (ii) Not pointing the hand upwards (tracing the cross with the little finger) when blessing persons.
- (iii) Making too small or, a more common fault, too large a sign of the cross over persons or things.
- (iv) Making the sign of the cross over objects (*e.g.*, over the *oblata* during the Canon) with violent and rapid movements, or with a movement of the fingers from the wrist, instead of moving the entire forearm.
- (v) Making the signs of the cross over objects with circular or semicircular movements, instead of with well-defined straight lines.

## (4) *Striking the Breast*

- (i) Striking the breast violently or noisily.
- (ii) Striking it with the hand closed.
- (iii) Protruding the elbow when striking the breast.

## (5) *The Eyes*

Not keeping the eyes cast down while going to and returning from the altar, and when turned to the people, *e.g.*, at *Dominus vobiscum*, etc.

## (6) *Genuflections*

- (i) Genuflecting too quickly or too slowly.
- (ii) Genuflecting with the right leg stretched out too far (the right knee should be in a line with the middle of the left foot).
- (iii) Bowing the head or bending forward<sup>13</sup> instead of keeping the head and body perfectly erect.
- (iv) Not touching the ground with the right knee.

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<sup>11</sup> This is a very common fault.

<sup>12</sup> Another very common fault.

<sup>13</sup> A very common fault that needs special vigilance to avoid.

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- (v) Not rising at once from the genuflection.
- (vi) Not genuflecting straight towards the object to which the act of worship is directed.
- (vii) When genuflecting at the altar, not laying the hands fully and flat on the table, and outside the corporal (except between the Consecration and the ablutions).
- (viii) Genuflecting on a step when the genuflection should be made *in plano*, or vice versa

#### (7) Bows

- (i) Neglecting the differences between the three kinds of bows; *e.g.*, not making a deep bow at *Munda cor meum, Supplices*; a moderate bow at *Deus, tu conversus*, etc.; a deep bow of the head at the Holy Name, *Gloria Patri*, etc.
- (ii) Making a slight bow of the head, a kind of nod, instead of a deep one (except at the name of our Lady or the saints, on occasion, or of the Pope, the bow of the head is always a deep one).
- (iii) Bowing the head, when the body is already bowed (*e.g.*, at the name Jesus or Mary in the prayer *Suscipe, sancta Trinitas*).
- (iv) Bowing the head towards the Missal when it should be bowed towards the cross, or vice versa.

### III. COMMON FAULTS IN THE COURSE OF LOW MASS

#### (1) The Preparation

- (i) Omitting to wash the hands, or washing them after having vested.
- (ii) Placing things on top of the Missal.
- (iii) Marking the Missal or preparing the chalice after having vested.
- (iv) Not putting the corporal into the burse (but beneath or over it).
- (v) Talking unnecessarily (especially after having begun to vest).
- (vi) Omitting the vesting prayers, or saying *Amen* at the end of each (instead of at the end of the last one).
- (vii) Kissing the alb or chasuble; or neglecting to kiss the cross on the amice, maniple, and stole.<sup>a~</sup>
- (viii) Not laying the amice for a moment on the head; making the sign of the cross *with it*; not covering the collar of the cassock.
- (ix) Putting the arms into both sleeves of the alb at the same time, or inserting the left arm before the right; letting the alb trail on the ground or having it too short and badly arranged.
- (x) Putting on the maniple too close to the wrist.
- (xi) Throwing the middle of the stole down the back, or drawing it up tight about the neck (so that it appears over the chasuble) ;<sup>a6</sup> crossing the left part over the right; having one end of the stole hanging lower than the other.
- (xii) Letting the chasuble hang down too far from the neck (it should cover the stole), or having it too far up on the neck.
- (xiii) Talking or wandering about after having vested.
- (xiv) Making *uncovered* the reverences to the cross of the sacristy, or those that may occur on the way to the altar. There is but one exception: a double genuflection is to be made uncovered to the Blessed Sacrament exposed.
- (xv) Carrying the chalice in one hand only (not placing the right hand on the burse); carrying it too high or too low (it should be carried "*elevatum ante pectus*"), carrying spectacles, or a handkerchief, or a book on top of the chalice.
- (xvi) Walking too rapidly to the altar, or looking about on the way.
- (xvii) When the altar is approached from behind, entering by the Epistle side (when it is possible to enter from the Gospel side) .8,

#### (2) The Beginning of Mass

- (i) On arrival at the altar not giving the server the biretta *be/ore* making the reverence; making a (moderate) bow instead of a deep one (the Blessed Sacrament being absent); genuflecting on the step (instead of *in piano*, if It be present).
- (ii) Bowing to the cross on arriving at the table of the altar, or before going to open the Missal.
- (iii) Not resting the burse on the altar when taking out the corporal; not putting the burse aside with the *right* hand; not spreading the corporal fully.

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- (iv) Allowing the server to open and arrange the Missal.
- (v) Delaying in prayer at the middle of the altar before descending to begin Mass; not bowing to the cross then.
- (vi) Before beginning Mass making a moderate (instead of a deep) bow if the Blessed Sacrament be not present; genuflecting *in plano* (instead of on the lowest step) if It is.
- (vii) Making the sign of the cross while rising after the genuflection.
- (viii) Not allowing the server sufficient time to say properly the responses to the preparatory prayers.
- (ix) Bowing to the server at *vobis, fratres*, and *vos, fratres in the Confiteor*.
- (x) Neglecting to remain bowed low while the server says *Misereatur tui*, etc., after the *Confiteor*.
- (xi) Failing to bow (moderately) from *Deus, tu conversus* to *Oremus* (inclusively).
- (xii) Not to bow (moderately) and place the joined hands on the edge of the altar for the prayer *Oramus*.

### (3) Introit, etc

- (i) Not to bow the head towards the cross at *Gloria Patri* and keep it bowed until *Spiritui Sancto* (inclusive).
- (ii) Turning pages of the Missal while still reciting a prayer (e.g., during the concluding words).
- (iii) Saying the final words of the Introit while going to the middle of the altar, or commencing the *Kyrie* before reaching it.
- (iv) Not giving the server sufficient time to reply properly at *Kyrie, eleison*
- (v) Not bowing the head at *Deo* at the beginning of the *Gloria in excelsis*, or at the other words in the prayer at which a bow should be made.
- (vi) Not bowing the head towards the cross at each *Oremus*; or saying this while going to the Missal.
- (vii) Turning over the pages to find the next Collect, while saying the conclusion of the previous one<sup>14</sup> (the conclusion should be finished with joined hands).

### (4) The Epistle, Gospel, and Creed

- (i) Not touching the book (at least the edges of the leaves while reading the Epistle).
- (ii) Not raising the eyes to the cross before bowing to say *Munda cor meum*; not bowing deeply for this prayer or resting the joined hands on the altar.
- (iii) Not going to the *corner* of the altar to recite the Gospel, and not turning partly towards the people. Not placing the left hand on the book while signing the text.
- (iv) Not bowing *towards the book* (except when the Blessed Sacrament is exposed) for bows that occur in the Gospel.
- (v) At the end of the Gospel not kissing the *beginning of the text* ; not raising the Missal to do so; raising the bookstand.
- (vi) Not bowing the head at *Deum* and at other words in the Creed, where a bow is prescribed; *staying* down on one knee at *Et incarnatus*, etc. or bowing the head during these words; bending to kiss the altar before the Creed is fully finished.

### (5) The Offertory

- (i) Unveiling the chalice while reciting the Offertory antiphon (which should be read with hands joined).
- (ii) Raising the paten or chalice too high when offering the bread or wine; and not holding each with *both* hands.
- (iii) Not looking up at the cross before beginning the prayer *Suscipe, sancte Pater*; or continuing to look up at it during the recitation of the prayer.
- (iv) Commencing to make the cross with the paten before finishing the prayer of the offering of the bread
- (v) Beginning the Prayer *Deus, qui humanae* while pouring in the wine or before laying aside the wine cruet; blessing the water in a Mass of the Dead.
- (vi) Not looking at the cross during the recitation of the *entire* prayer *Offerimus*; making the cross with the chalice before having finished this prayer.
- (vii) Not bowing (moderately), or not laying the joined hands on the edge of the altar, while saying *In*

<sup>14</sup> It is sometimes very difficult to resist the temptation to do this.

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*spiritu humilitatis*, etc.; or beginning the prayer before doing so.

- (viii) Not looking up at the cross while saying *Veni, sanctificator*; making too small or too large a cross over the *oblata*, and not laying the left hand, meanwhile, on the table of the altar outside the corporal
- (ix) Washing the hands *over* the table of the altar; saying *Gloria Patri* or *Requiem* at the end of the psalm in a Mass of the Dead.
- (x) Not raising the eyes to the cross when beginning the prayer *Suscipe, sancta Trinitas*; not laying the joined hands on the altar; beginning the prayer before doing so; bowing the head (when the body is already bowed) at the names “Jesus” and “Mary.
- (xi) Looking at the congregation when turned to say *Orate, fratres*; saying the first words of this invitation in a loud tone or silently and the rest of it not in the medium voice but aloud or in the subdued tone; delaying, when turned to the people, to finish the formula; not completing the circle; not answering “Amen” (in the medium voice) when the server has finished the response *Suscipiat*; beginning to read the Secrets before he has finished this.

### (6) *The Preface*

- (i) Not laying the hands on the altar for the conclusion of the last Secret and *Dominus vobiscum*.
- (ii) Raising his hands at *Gratias*, etc.
- (iii) Not raising the eyes to the cross; not bowing the head at *Deo nostro* (of *Gratias agamus*).
- (iv) Striking the breast at *Sanctus*; saying the prayer in the loud voice; placing the joined hands on the edge of the table of the altar

### (7) *The Canon*

- (i) Beginning *Te igitur* before having looked at the cross and bowed low (with hands laid on the altar); not holding the hands parallel to one another all through the Canon, when they are not occupied.
- (ii) Not joining the hands on each occasion before making crosses over the *oblata* (as R. VII, 5 prescribes); making these crosses with violent movements of the hand; not laying the left hand on the altar (outside the corporal) while making them.
- (iii) Not bowing the head (slightly) at the name of the Pope.
- (iv) Not raising the hands before the face, or at least breast high, and not bowing the head somewhat at the *Memento* of the living.
- (v) Omitting the slight bow of the head at the name of our Lady, always, and the names of the saints, when their feast is celebrated (or commemorated), in the prayer *Communicantes*.
- (vi) Not raising and joining the hands before the breast at the words *fiat dilectissimi*, etc., of the prayer *Quam oblationem*.
- (vii) Not raising the eyes to the cross at the words *et elevatis oculis* of *Qui pridie*; not bowing the head at *tibi gratias agens*; bending down to consecrate before finishing this prayer (*ex hoc omnes*).
- (viii) If there is a ciborium (or a Benediction host) to be consecrated, not opening it before bowing down.
- (ix) Pronouncing the words of consecration aloud or with improper pronunciation or with repetitions or with contortions of the mouth or body.
- (x) After the consecration of the Host not keeping the index finger and thumb of each hand joined until after the ablutions; when genuflecting, not putting the hands on the altar *within* the corporal;<sup>15</sup> when using the right hand (e.g., to sign the Sacred Host), not placing the left on the altar *within* the corporal.
- (xi) Failing to raise the Sacred Host and Chalice high enough at the Elevation to be seen by all present; elevating and lowering them too quickly or too slowly; not keeping the eyes fixed on them (as R. VIII, 5 prescribes) during the Elevation.
- (xii) After the Elevation of the Host, uncovering the chalice before genuflecting; not raising the chalice (with *both* hands) at *accipiens et hunc praeclarum calicem* ; not bowing the head at *item tibi gratias agens*.
- (xiii) To say *haec quotiescumque*, etc., while elevating the Chalice (instead of beginning it at once after the words of consecration, and while genuflecting).

<sup>15</sup> But the *joined* hands, when laid on the edge of the table, must remain *outside* the corporal even after the Consecration

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### (8) *After the Consecration*

- (i) Not to bow low at *Supplices*; to begin the prayer before being bowed down; not to place the left hand under the breast while making the sign of the cross at *omni benedictione*, etc.
- (ii) Not raising the joined hands before the face at the *Memento* and not looking at the Sacred Host while making it; mentioning the names of the dead at *N. et N.*, instead of after *in somno pacis*; not bowing the head at the conclusion.
- (iii) Not saying *Nobis quoque peccatoribus* in the moderate voice, and not striking the breast with the last three fingers of the right hand not bowing the head (slightly) at the names of the saints mentioned in the prayer on their feast days.
- (iv) Not joining the hands before making the signs of the cross over the Host and Chalice; not making the signs of the cross (with the Host) with the entire hand and forearm ; not raising the Chalice a little at *omnis honor et gloria*.

### (9) *The Pater Noster*, etc.

- (i) Not to lay the hands on the altar (within the corporal) for the conclusion of the Canon (at *Per omnia*, etc., following *omnis honor et gloria*); and not to keep them joined until beginning the *Pater noster* ; not looking at the Sacred Host during this prayer; not answering *Amen* (in the subdued voice) when the server has said *Sed libera nos a malo*
- (ii) Taking up the paten before having answered *Amen*; not laying the left hand under the breast while making the sign of the cross with the paten.
- (iii) At *Pax Domini* moving the particle of the Sacred Host over the chalice with a movement of the fingers only and omitting to purify the fingers over the chalice afterwards.

### (10) *Agnus Dei*, etc.

- (i) Saying *Agnus Dei* in the medium voice; laying the joined hands on the edge of the altar when beginning it; striking the breast at *Agnus Dei* (instead of at *Miserere nobis*), or striking it in Masses for the dead.
- (ii) Beginning the three prayers that follow *Agnus Dei*, before having bowed and laid the joined hands on the edge of the altar; not looking at the Sacred Host while reciting these prayers.
- (iii) Not bowing at *Domine, non sum dignus*; not saying these four words in the subdued voice and the rest silently; resting the left hand on the altar.

### (11) *The Communion of the Celebrant*

- (i) Making a cross with the Sacred Host that exceeds the limits of the paten (contrary to R. X, 4); not bowing the head at the Holy Name in the form of Communion.
- (ii) Bowing after having received the Sacred Host; not raising the joined hands “before the face” during the moments of meditation.
- (iii) Delaying unduly over or being negligent about the purification of the corporal.
- (iv) Making too large a sign of the cross with the chalice; not bowing the head at the Holy Name; throwing back the head or making a noise while drinking the Precious Blood; licking the lip of the chalice after Its consumption.
- (v) Delaying in meditation after the drinking of the Precious Blood; beginning *Quod ore* too soon (while collecting the fragments of the Host) or too late (while drinking the first ablution).
- (vi) Not holding the chalice *over* the altar to receive the first ablution and *on* it (when the server is sufficiently tall) to receive the second.
- (vii) Spending an unduly long time over the wiping of the chalice; not veiling it fully (in front).

### (12) *The Communion of the People*

- (i) If the ciborium is taken from the tabernacle, genuflecting (a second time) before closing the door.
- (ii) Placing the ciborium veil within the corporal.
- (iii) Not withdrawing somewhat towards the Gospel corner when saying *Misereatur*, etc.; saying *Misereatur tui* if there is only one person to receive Holy Communion.
- (iv) Holding the ciborium too low when saying *Ecce, Agnus Dei*, etc., or when carrying it.
- (v) Descending to the Communion rail before having fully finished the last *Domine, non sum dignus*.

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- (vi) Not saying the full form of Communion over each person; not bowing the head at *Jesu Christi*; not saying *Amen* at the end.
- (vii) Making too large a cross with the Sacred Host, *i.e.*, one larger than the top of the ciborium.
- (viii) Giving Communion from right to left; not beginning at the Epistle corner.
- (ix) Looking about unnecessarily when distributing Holy Communion.
- (x) Touching the face of the communicant with the Host; not pressing the Host down on the communicant's tongue; moistening the fingers with saliva when giving Holy Communion; holding the ciborium too close to the communicant.
- (xi) Genuflecting on opening the tabernacle door to replace the ciborium. There are two genuflections only- one on returning to the altar before covering the ciborium, the second when it has been replaced in the tabernacle.

#### (13) *The End of Mass*

- (i) To read the Communion antiphon with the hands on the bookstand .
- (ii) Not to close the Missal at the end of the Postcommunion prayers (unless there is a proper last Gospel); to close it or begin to move to the middle of the altar before the conclusion of the last Postcommunion has been fully said.
- (iii) To bow when saying *Ite, Missa est*; to say these words without a slight pause after *Ite*; not to hold the hands joined before the breast while saying them.
- (iv) Not to lay the joined hands on the edge of the altar and bow for *Placeat* ; to begin the prayer before doing so.
- (v) Not looking up at the cross at *Benedicat vos*, etc., and not bowing the head at *omnipotens Deus*
- (vi) To make the sign of the cross outside the correct limits and not to trace it over the people with the little finger as the guide.
- (vii) Neglecting to kiss the altar in a Mass of the Dead (when the Blessing is not given).
- (viii) Genuflecting towards the middle of the altar at *Et Verbum caro*, etc.; leaving the Gospel corner immediately after having genuflected (instead of finishing the Gospel at the corner ).
- (ix) Saying the Leonine or other prayers after Mass while holding the chalice.
- (x) Genuflecting or bowing with the biretta in the hand.
- (xi) Carrying the chalice in one hand.
- (xii) Not saluting the cross of the sacristy while still covered (and carrying the chalice).
- (xiii) Omitting to kiss the cross on the stole, maniple, and amice when unvesting; taking off the maniple before the stole.

### III. THE CELEBRANT'S THANKSGIVING

8. The Celebrant then makes his thanksgiving, the length of which is not determined either by the Code (Canon 810) or by the rubrics. He may use what prayers he wishes, once he has recited the canticle *Benedicite*, Psalm 150, and the verses and three short prayers that follow. Naturally the prayers which the Church suggests in the Missal are the most suitable vocal prayers and are indulgenced.<sup>16</sup> It is an excellent thing to make his thanksgiving in the church, thereby honouring the Most Holy Sacrament, edifying the faithful, and avoiding interruption.

#### Appendix 1

#### THE VOICE IN THE CELEBRATION OF MASS

De his quae clara voce, aut secreto dicenda sunt in Missa

1. In Missa privata, clara voce dicuntur Antiphona et Psalmus ad Introitum, Confessio et quae sequuntur, excepta Oratione *Aufer a nobis*, et *Oramus te, Domine, per merita Sanctorum tuorum*, etc. Item Introitus, Kyrie, *eleison*, *Gloria in excelsis*, *Dominus vobiscum*, *Oremus*, *Flectamus genua*, *Levate*, Oratio vel Orationes, Prophetiae, Epistola, Graduale, Versus, Tractus, Sequentia, Evangelium, *Credo*, Offertorium, *Orate, fratres*, solum haec duo verba, Praefatio, *Nobis quoque peccatoribus*, solum haec tria verba. Item, *Per omnia saecula saeculorum*, etc., cure *Pater noster*, *Per omnia saecula saeculorum*, cure *Pax Domini*, *Agnus Dei*, *Domine, non sum dignus*, haec quatuor verba tantum, Communio, Oratio vel Orationes post Communionem, *Humiliate capita vestra Deo*, *Ite, Missa est*, vel *Benedicamus Domino*, vel *Requiescant in pace*, Benedictio et Evangelium *In principio*, vel aliud Evangelium. Alia omnia dicuntur secreto.

2. Sacerdos autem maxime curare debet, ut ea quae clara voce dicenda sunt, distincte et apposite proferat, non admodum festinanter, ut advertere possit quae legit, nec nimis morose, ne audientes taedio afficiat; neque etiam voce nimis elata, ne perturbet alios, qui fortasse in eadem ecclesia tunc temporis celebrant; neque tam submissa, ut a circumstantibus audiri non possit, sed mediocri et gravi: quae et devotionem moveat, et audientibus ita sit accommodata, ut quae leguntur intelligant. Quae veto secreto dicenda sunt, ita pronuntiet, ut et ipsemet se audiat, et a circumstantibus non audiat.<sup>17</sup>

<sup>16</sup> These indulgences have recently been increased (*Enchiridion*, nn. 750, 751, 752).

<sup>17</sup> R.G. XVI.



## FAULTS IN THE CELEBRATION OF LOW MASS

1. In speech we employ the voice either vocalized in the proper sense of the term (*i.e.*, at the vocal chords) or vocalized in a broad sense only (*i.e.*, at the teeth and lips as a sibilant). In the first case we speak aloud, with varying degrees of intensity, producing a loud tone, a moderate one, or a low one. In the second case we whisper either loudly or inaudibly. Three tones are used in the Mass. Some words are pronounced aloud, some in a medium (or moderate or subdued) voice, some silently. In general, in Low Mass those parts which are intended for the instruction and edification of the congregation- and which in a Solemn Mass are chanted by them or to them--are recited aloud; while the prayers that are essentially sacerdotal and destined for sacramental acts, for the offering and blessing of the matter of the sacrifice and the like, are said secretly, for greater solemnity and reverence. These latter are the prayers of the priest acting alone, though in the name of all.

2. Those parts of the Mass which are to be recited aloud are said in a voice which the rubrics describe as *clara, intelligibilis, conveniens et intelligibilis*,<sup>18</sup> a tone that will enable the Celebrant to be clearly heard by those attending Mass, apart from any extrinsic impediment such as noise or the great size of the church. Naturally, this clear voice will vary in intensity according to circumstances; it will be louder if the priest is celebrating Mass in a large church and for a large congregation, softer in a small chapel, with but few present, who are close to the Celebrant. It will be lower also, for example, if another priest be saying Mass near by, in order not to disturb him. But the voice of the Celebrant should always be sufficiently loud and clear to enable, under ordinary conditions, those who are present to hear without difficulty what is being said. Many people nowadays, in accordance with the mind of the Church, follow the Mass in a Missal and they should, ordinarily, be able to hear the priest distinctly. Of course, the Celebrant should not shout, especially in a small edifice, but should recite those parts which are to be said aloud in a voice which the rubric<sup>19</sup> describes as *mediocris et gravis*. The priest should speak- not declaim- in his *natural* voice, not in an affected one, nor one entirely peculiar to the celebration of Mass.

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<sup>18</sup> R. VII, 8.

<sup>19</sup> R.G. XVI, 2.