

## I

### The preparation of the celebrating Priest

**T**he priest should allow some time to pray before celebrating Mass. After this he goes to the place in the sacristy, or some other place prepared, where the vestments and other things necessary for the celebration of Mass are had. He takes the Missal, examines the Mass, reads through it, and takes note of all those things which he shall say. Afterwards he washes his hands, saying the prayer provided in the Missal. Then he prepares the chalice (which must be of either gold or silver, with the inside of the cup gilded and similarly the paten gilded, both being consecrated by a Bishop), upon the mouth of the chalice he places a clean purificator, and upon this the paten and a whole host, which he lightly cleans from fragments, if this be needed, and covers this with a light linen Pall, then a silk veil. Upon the veil he places the burse, which is the same colour as the vestments, having inside the folded corporal, which must be made completely from linen, neither with silk nor gold in the texture, but completely white, and blessed by the Bishop, or someone having the faculty, similarly the Pall is blessed.

2. With these things done he approaches the vestments, which must not be torn, or split, but integral, and aptly clean also beautiful (*pulchra*), and as before blessed by a Bishop or one who has the faculty; where, with his feet shod, and vested with proper attire, which should reach to the ankles touching the foot, he vests himself saying for each thing the individual prayers provided.

3. First he takes the amice by the extremities and cords, he kisses it in the middle, where there is a Cross, and places it upon his head, and next lowers it to the neck, and to the collar of his habit the amice is tucked around, he leads the cords under the arms around the back to the breast and ties them. Then he puts on the alb, putting the head through first, then the hand of the right arm, then the left hand of the left arm. The alb is put around the body and tied with the cincture which is given to him from behind by the server. The server lifts the alb up around the cincture to ensure that it hangs evenly to the ground covering his cassock around the hem, so that the length of an inch, or near enough, flows evenly above the ground. The priest takes the maniple, kisses the cross in the middle, and puts it on his left arm. Then he takes the stole with both hands, it being kissed likewise, and places it in the middle of his neck, and by crossing it on his breast in the mode of a cross, putting the part hanging on the left shoulder to the right, and the part hanging on the right shoulder to the left. And thus both the end of the stole with the extremity of the cincture is tied into the cincture itself. After this the priest takes the chasuble and, as is the most convenient, places it over his head.

4. Concerning Bishop, Cardinals.

## II

### Concerning the walking of the Priest to the altar

1. The priest having put on all the vestments, takes in his left hand the chalice, as prepared above, which he carries elevated to his breast, his right hand on the burse holding the chalice, he makes a reverence to the Cross, or some image which is in the sacristy, he proceeds to the altar,<sup>1</sup> a server with the Missal and the other things necessary for celebrating (unless they have already been prepared) going before him, wearing a surplice. He proceeds however, with eyes cast down, walking gravely and body erect. But if he happen to pass by the main altar he will make a reverence to it, with his head covered. If passing before the Blessed Sacrament he will genuflect. If before an altar where Mass is celebrated, where it is during the elevation, he shall not rise until the celebrant has placed the chalice on the corporal after the elevation or if the Blessed Sacrament is being distributed, likewise he will genuflect, and uncover his head and adore.

2. When he shall arrive at the altar, standing before the lowest step, uncovering his head, he offers the biretta to the server, then to the altar, or image of the Crucifixion placed above it, he makes a profound inclination. If there be a tabernacle on the altar with the Blessed Sacrament, the reverence that must be made is a genuflection. Then he ascends to the middle of the altar, where to the Gospel side he sets the chalice, takes out the corporal from the burse, which he unfolds in the middle of the altar, upon this he places the chalice covered with a veil, the burse however is placed on the Gospel side. If at the altar he puts on vestments, this is done the same as before, afterwards he descends from the altar, in order to begin Mass.

3. If there are to be consecrated many hosts for Communion, which due to quantity can not fit on the paten, he places these either upon the corporal in front of the chalice, or in another consecrated chalice, or a clean blessed vessel. He places the vessels behind the chalice, and these are covered with another paten or pall.

4. Having placed the chalice on the altar, he proceeds to the Epistle side and opens the book upon the cushion. Then returning to the middle of the altar he firstly makes a reverence to the Cross then turning himself to the Epistle side, he descends to the lowest grade of the altar in order that there he may make the confession.

5. *In Missale sollempni the missal is open upon the altar, but before the priest comes to the altar, the chalice and all things necessary are prepared on the credence, which is covered with linen. He processes with the deacon and subdeacon, who have their heads covered similarly with him, they hold their hands joined before their breasts; acolytes go before them carrying lit candles, which afterwards they place on the credence: and when the priest comes to the foot of the altar, where he is in the middle between the deacon on his right and the subdeacon to his left, before they ascend to the altar they make with him the confession, as above.*

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<sup>1</sup> Capite cooperto. Ref. II, No. 2. (Translator)

6. In *Missa pontificali* all things are done according to the *Pontificale Romanum* and in the *Cæremoniale Romanum*, which stipulates what be done with or without deacon and subdeacon.

### III The beginning of Mass

1. The priest when he first descends to the foot of the altar, turns to the altar, where he stands in the middle, hands joined before his breast, fingers extended and touching the fingers of the other hand, the right thumb over the left in the form of a cross ( which must be maintained whenever the hands are joined, except after the consecration), head uncovered he makes first a profound reverence to the Cross or altar, or if there be on the altar a tabernacle with the Blessed Sacrament, then a genuflection, standing erect he begins the Mass.

2 3. *Before the Pope, Cardinals.*

4. Standing therefore at the foot of the altar, as above, he raises his right hand from his forehead to his breast in a sign of the cross, he says in an intelligible voice: **In nómine Patris, et Filii, et Spíritus Sancti. Amen.** And after he says this he shall not avert to the celebration on another altar, even if the Blessed Sacrament be elevated, but shall continue the follow his Mass all the way to the end. *This is to be observed likewise by the ministers in the Missa sollemni.*

5. When he signs himself he always places his left hand below his breast: in the blessing of things when he is towards the altar, and the blessing of the oblation, or anything else it is placed on the altar, this holds true unless otherwise stated. Blessing himself he turns the palm of his right hand towards himself with all the fingers joined and extended, he forms the sign of the cross from the forehead to the breast to the left shoulder then the right. But, if he need to bless one thing or many, he turn the smallest finger towards the thing to which he blesses, when blessing the whole right hand is extended, the fingers extended and joined together, this is to be observed in all blessings.

6. After he has said: **In nómine Patris, etc.** as above, joining his hands before his breast, he pronounces in a clear voice the antiphon: **Introibo ad altáre Dei.** The server kneeling behind and back to his left, *and in the Missa sollemni the ministers standing on either side reply: Ad Deum, qui lætíficat iuventútem meam.* Likewise the priest standing begins in the same way with the server, or servers, and they alternate the psalm: **Iúdica me, Deus,** all the way to the end with the **Glória Patri.** This having been finished he repeats the antiphon **Introibo** with the servers, as above. This psalm is not to be omitted unless in a requiem, or from Passion Sunday till Holy Thursday inclusively, in which case the antiphon **Introibo** is said with the minister(s), as above, the priest then immediately starts **Adiutórium nostrum, etc.** as is below. When at the end of the psalm he says **Glória Patri, etc.** he inclines his head to the Cross.

7. The antiphon **Introibo,** is repeated, making a sign of the cross with the right hand from the forehead to the breast, he says **V. Adiutórium nostrum in nómine Dómini. R. Qui fecit cælum et terram.** Then making a profound inclination to the altar he says: **Confíteor Deo,** as in the ordinary of the Mass: following this in the same mode standing inclined the minister or ministers say the **Misereátur.** When the **Confíteor** is begun by the ministers, he stands erect When he says **mea culpa,** striking his breast with his right hand three times, his left hand placed below his breast.

8. *Concerning before a Pope etc.*

9. When the server, and those that are present (also if the Pope be there), reply **Confíteor,** they say **tibi, Pater,** and **te, Pater,** turning somewhat to the celebrant.

10. The confession being done by those around, the celebrant standing replies: **Misereátur vestri, etc.** Then making the sign of the cross he says: **Indulgéntiam, etc.;** *and if it be a Bishop or Abbot, as above, he receives the maniple by kissing it in the middle.* Then bowing with hands joined he continues: **Deus, tu convérsus,** and those things that follow in the Order of the Mass, in a clear voice up to the prayer **Aufer a nobis, etc.;** and when he says: **Orémus,** he extends and joins his hands.

11. *Concerning Before a Pope etc.*

12. Whenever the psalm **Iúdica me, Deus,** with its antiphon are omitted, the confession and absolution, and the verses following and the prayers **Aufer a nobis** and **Orámus te Dómine,** are likewise omitted, according to the norm n. 424 of the Rubrics. In this case the celebrant makes the reverence to the altar ascending saying nothing, places the chalice, kisses the altar, likewise saying nothing: then, unless there be and incensation of the altar, he begins the antiphon to the Introit on the Epistle side, as below.

#### IV

### Concerning the Antiphon to the Introit, the *Kýrie, eléison*, and the *Glória in excélsis*

1. When he says: **Aufer a nobis, etc.**, the celebrant with hands joined ascends to the middle of the altar, and there bowing, and with hands joined placed upon it, so that at least the little finger touch either the front middle part of the table, or the mensa of the altar, the hands remain on the altar then are relaxed. The thumb of the right hand is over that of the left in the form of a cross ( these things are to be observed whenever something is pronounced with hands joined on the altar), he says secretly: **Orámus te Dómine, etc.**, and when he says: **Quorum reliquiæ hic sunt**, he kisses the altar in the middle, with hands extended evenly and placed upon it: this is to be observed whenever he kisses the altar, but after the consecration the thumbs and forefingers are not to be separated. Also in all kissing of either the altar or the book, or anything else, there is not made a sign of the cross with the thumb, nor is the hand put upon that which is kissed.
2. The altar being kissed, he goes to the left side, i.e. the Epistle side: where standing facing the altar, and making a sign of the cross, he reads in an intelligible voice the antiphon for the Introit with hands joined. When he says: **Glória Patri**, holding his hands joined he bows his head. When he repeats the antiphon for the Introit he does not sign himself, as before, and repeats the Introit, then he goes to the middle with hands joined, and says in the same voice three times **Kýrie, eléison**, three times **Christe eléison**, and then three times **Kýrie, eléison**, alternating with the server. If the server, or those around do not reply to the celebrant, he says it nine times alone.
3. The last **Kýrie, eléison**, being said, the priest stands in the middle of the altar and extends his hands, and elevating them all the way to the shoulders (which is to be observed in all elevations of the hands) he begins in a public voice: **Glória in excélsis**, if it be said. When he says **Deo**, he joins his hands and bows his head to the Crucifix: that being done, standing erect with hands joined, he continues to the end. When he says **Adorámus te, Grátias ágimus tibi**, and **Jesu Christe, Súscipe deprecationem nostram**, and again **Jesu Christe**, he bows his head to the crucifix. When he has said at the end **Cum Sancto Spíritu**, he signs himself through to the end of **in glória Dei Patris. Amen**.
4. *In Missa sollemni after the priest has made the confession, he goes up with the ministers to the altar: where he says the **Orámus te Dómine**, and the altar having been kissed, he places incense in the thurible, the boat held by the deacon, the thurible by the thurifer; the deacon bowing a little towards the celebrant says: **Benedícite, Pater reverénde**, kissing the spoon then hand of the celebrant before and after. The celebrant places in the thurible incense three times, saying in the meantime: **Ab illo benedicáris, etc.**, and having disposed of the spoon makes a sign of the cross over the incense in the thurible blessing it. After this the deacon giving away the boat takes the thurible and gives it to the celebrant, kissing firstly the very top of the chains, then his right hand: who, having made a profound reverence to the Cross, incenses it three times, saying nothing: then in the meantime having made a reverence to the Cross, he incenses the altar, leading the thurible three times equidistantly, according to the distribution of the candles, from the middle of the back of the altar mensa all the way to the Epistle side: where lowering his hand he incenses the lowest side part then the higher in two swings: then turning to the altar lifting his hand he incenses the front of the altar mensa three times all the way to the middle: where, making a reverence to the Cross, he proceeds to incense the other side of the altar three times all the way to the Gospel corner; then as before incenses the lower and higher parts of the side with two swings, then remaining there he lifts the thurible, and incenses three times the top of the table towards the middle of the altar, as was done on the Epistle side, then lowering the hand a little he incenses the front part of the altar or frontal, with three swings and moves from the Gospel side to the middle of the altar, and, having made a reverence to the Cross, he continues to incense the remaining front part of the altar all the way to the Epistle corner, where, after having given the thurible to the deacon, he is then incensed by him.*
5. *If there be on the altar reliquaries or images of the saints, then, having incensed the cross, made the genuflection, and before leaving the middle of the altar, he first incenses those things on the right, i.e., the Gospel side of the cross, incensing them each with a double swing. Then making a reverence to the cross he incenses the others on the left, that is, the Epistle side of the cross with doubles swings of the thurible: following this he incenses the altar as above. If however, there be many reliquaries, images, or many or a few candelabras, then he incenses these three times in one place.*
6. *If on the altar there be a tabernacle with the Blessed Sacrament, then having taken the thurible, before beginning to incense, he genuflects, this is to be done whenever he passes before the middle of the altar.*
7. *The deacon and subdeacon on either side of the celebrant assist him when he incenses and when he passes before the cross they always genuflect. Afterwards the celebrant, with the deacon standing to his right and the subdeacon to the right of the deacon, reads the introit and **Kýrie, eléison**. When he intones the **Glória in excélsis Deo**, the deacon and subdeacon one after the other stand behind the celebrant: afterwards they ascend to the altar and here with the deacon on the right and subdeacon on the left they recite all the way to the end the hymn in a subdued voice. This is to be followed also for the **Credo**; and when the **Dóminus vobiscum**, the prayer, preface, and the **Pater noster** are said, the deacon and subdeacon similarly stand one behind the other behind the celebrant.*
8. *In a Missa Cantata, if there be incense, the celebrant does everything as above as stated for Missa sollemni: and at the end is incensed by the server.*

## V Concerning the prayer

1. The hymn **Glória in excelsis Deo**, being said, or if not said then being omitted, the celebrant kisses the altar in the middle, with his hands placed upon it, as above, extended: then they are joined before his breast, his eyes turned to the ground, he turns from the left side to the right side facing the people, i.e., towards the Epistle side, and extends and joins his hands before his breast, as before, saying in a clear voice: **Dóminus vobiscum**, or if he be a Bishop: **Pax vobis** which is only said in this place when the hymn **Glória in excelsis Deo** is said. At **Et cum spíritu tuo**, he joins his hands as before and turns back the same way to the book, where extending his hands and joining them before his breast he bows his head saying **Orémus**: then hands extended before his breast with fingers together, he says the prayer. When he says **Per Dóminum**, he joins his hands, and these remain joined all the way to the end of the prayer. If the prayer concludes with **Qui tecum** or **Qui vivis**, he joins his hands when he says **in unitate**.
2. When during the prayer, or anywhere else in the Mass, he pronounces the name of Jesus or Mary, and also when the name of the Saint or Blessed is expressed whose Mass is being said or commemorated, or the Supreme Pontiff, then the priest bows his head. If many prayers are to be said the same applies, with regards to the voice, extension of hands and inclination of the head.
3. If the altar be to the east facing the people, the celebrant facing the people does not turn from the altar when he says **Dóminus vobiscum**, **Oráte fratres**, **Ite, missa est**, nor when a blessing is to be given; but, having kissed the altar in the middle, there he extends and joins his hands, as above, greets the people and gives the blessing.
4. As often as in the Mass the words **Flectámus genua**. **Leváte**, the priest, having already said in the middle the **Kýrie eléison**, turns to the Epistle side, where he stands before the book, extending and joining his hands before his breast and bowing his head saying: **Orémus**, then **Flectámus genua**; and by way of extending the hands on the altar in order to sustain oneself, he bends the knee, hands joined for a little time prays silently, then he says **Leváte**, he rises and extends his hands and says the prayer. The lessons that follow are said in the same way as the Epistle.
5. In *Missa sollemni* when **Dóminus vobiscum** and the prayer are said the deacon and subdeacon stand behind the celebrant. **Flectámus genua** and **Leváte**, are sung by the deacon; the celebrant and all others around bending their knees, and praying as said above.<sup>2</sup> The deacon sings **Flectámus genua** before he bends his knee, however at **Leváte** they immediately rise.

## VI Concerning the Epistle, Gradual, and all else up to the Offertory

1. The prayer having been said, the celebrant places his hands upon the book or the altar, so that the palms touch the book, or if he wishes he holds the book, he reads the Epistle in an intelligible voice, and the server replies: **Deo gratias**, and likewise standing in the same way he follows on with the gradual, **Alleluia**, tract or sequence, if they be said. These things having been said, the priest in the low Mass either carries the Missal himself or a server to the Gospel side of the altar, bowing his head to the cross, and the missal having been placed that the back part of the book faces his side of the altar and not to the wall, nor the side opposite to him.
2. The missal having been placed on the altar, the celebrant returns to the middle of the altar, and there standing with hands joined before his breast, he raises his eyes to God and immediately lowers them and makes a profound inclination, saying secretly: **Munda cor meum**, and **Iube, Domine, benedicere. Domine sit in corde meo**, as in the Ordinary. These things being said, he goes to the book of the missal, where he stands facing it, hands joined before his breast, he says in an intelligible voice **Dominus vobiscum**. **℟. Et cum spiritu tuo**. Then firstly he makes a sign of the cross with the thumb of his right hand on the book at the beginning of the Gospel which is to be said, then afterwards on his forehead, mouth and breast saying: **Sequentia**, or **Initium sancti Evangelii, etc.**, **℟. Gloria tibi Domine**. Then joining his hand again he proceeds with the Gospel all the way to the end. This being done the server standing at the Epistle side on the bottom grade replies: **Laus tibi, Christe** and the priest lifts the book a little way kissing at the beginning of the Gospel saying: **Per Evangélica dicta etc.** this is not done in a Requiem, and neither if Mass be celebrated before the Supreme Pontiff, a Cardinal or Legate of the Apostolic See, or Patriarch, Archbishop or Bishop in their residence, in which case the book is taken to them to be kissed and the celebrant does not then kiss it nor say **Per Evangélica dicta**. When however the name of JESUS is said he bows his head to the book; and in the same way he genuflects to the book, when in the Gospel there is a genuflection.
3. The Gospel having been said, he stands in the middle of the altar facing the Cross, lifting and extending his hands he begins the **Credo** (if there be one to be said), when he says: **in unum Deum**, he joins his hands and bows his head; having stood erect with hands joined before his breast, as before, he proceeds to the end of the Creed. When he says: **Jesum Christum**, he bows his head to the Cross. When he says: **Et incarnatus est**, all the way to **et homo factus est**, inclusively, he genuflects.<sup>3</sup> When he says **simul adoratur**, he bows to the Cross. When he says: **Et vitam ventúri sæculi. Amen**, he makes a sign of the cross with his right hand.

<sup>2</sup>“The deacon sings **Flectámus**, and the subdeacon **Leváte**, with the celebrant not genuflecting and no delay to pray”. **Previous Ritus servandus in celebratione Missæ**. (P.R.S)

<sup>3</sup> Genuflecting, *sine mora*, without pausing. O’Connell, *Celebratione Missæ V. III*, p.13.; *Matters Liturgical*; 192, 7°.



4. In Missa sollemni the subdeacon around the end of the last prayer takes the book of the Epistles, carrying it above his breast, makes a genuflection in the middle of the altar and goes to the area of the Epistle side opposite the altar and chants the Epistle, which the celebrant listens to sitting. The Epistle having been chanted, the celebrant returns to the book, the subdeacon makes his way to the middle genuflects then goes to the celebrant and kneeling kisses his hand, then receives the blessing from him, except if it be a Requiem. Then the celebrant reads in a subdued voice the gradual, etc., all the way to the **Munda cor meum**, exclusively.

5. Afterwards the celebrant in the middle of the altar waits till the subdeacon has placed the missal on the Gospel side and the deacon the book of the Gospels on the altar in the middle: then he imposes incense and blesses it in the usual way. Afterwards the deacon kneeling on the top level bowing says **Munda cor meum** and takes the book of the Gospels from the altar, and likewise kneeling asks the celebrant for a blessing: then having kissed his hand, he is preceded by a thurifer, two acolytes with lighted candles which they took from the credence, he goes with the subdeacon to his left to the place of the Gospel opposite the altar facing the people, where the subdeacon holds the book between the two acolytes holding lighted candles, he says **Dóminus vobiscum** with hands joined. When he says **Sequentia, etc.** he signs the book at the beginning of the Gospel, then his forehead mouth and breast: afterward he incenses the book three times, that is, in the middle, to the right then to the left, and then proceeds with the Gospel, with hands joined. Meanwhile when the celebrant, after giving the deacon the blessing moves over to the Epistle side, where he stands, with hands joined. When the deacon says: **Sequentia sancti Evangelii**, the priest also signs himself, and when JESUS is named he bows his head<sup>4</sup>. The Gospel having been finished, the subdeacon carries the book to the celebrant, and it is kissed by him, saying: **Per Evangelica dicta etc.**, and he is then incensed three times by the deacon. If it be before a prelate in his residence then the book is carried to him to be kissed, as above, and he is incensed, as in the Ceremonial. Afterwards standing in the middle of the altar the priest begins the **Credo**, if it be said, with the deacon and subdeacon behind him, then they ascend to the altar and with him recite the rest, as was said for the **Glória in excelsis**.

6. If however he is to preach a sermon, then the Gospel having been finished he preaches then he says the **Credo**, if be said, or else he say the offertory antiphon.

7. When however in the Creed the words: **Et incarnatus est**, have been sung the deacon takes the burse from the credence table, and with both hands carries it elevated with the usual reverence to the middle of the altar, upon which he unfolds the corporal, then returns to the celebrant. When the **Credo** is not said, the subdeacon carries the burse with the chalice, as is said below.

8. In a Missa cantata the Epistle may be sung by a server, but it is sufficient that it be read by the celebrant, who however can sing it according to the custom. If there are incensations, before the celebrant says the **Munda cor meum**, he places incense in the thurible and blesses it, then after the words **Sequentia**, or **Initium sancti Evangelii, etc.**, he incenses the missal three times; however after the Gospel has been sung the celebrant is not incensed.

## VII

### Concerning the Offertory and other things up to the Canon

1. The Creed having been said, or if not said then after the Gospel or homily, the celebrant kisses the altar in the middle, and with hands joined he turn from his left to the right to face the people, as said above, then extending and joining his hands he says: **Dóminus vobiscum**, and with hands joined turns back to the altar, bows his head to the Cross saying **Orémus**: then with hands joined, as previous, he says the antiphon for the Offertory, then all things which are to be said in the middle of the altar up to the end of the Mass, he says in the same place facing the altar, unless where they be otherwise directed.

2. The antiphon to the Offertory having been completed, he uncovers the chalice and places it to the Epistle side, and with his right hand removes the pall from on top of the host then he takes the paten with the host in both hands and elevates it, holding it up to height of his breast, with eyes elevated to God then immediately lowered, he says: **Suscipe, sancte Pater etc.**

3. If there are other hosts not upon the paten, but upon the corporal or in another chalice, or ciborium to be consecrated for Communion of the people, these he uncovers with his right hand, and also directs his intention to these things to be consecrated, saying as above: **Suscipe, etc.**, as in the Order of the Mass. This having been said, holding the paten with the hands on the outsides, he makes a sign of the cross with it over the corporal, and places the host around the middle of the front part of the corporal in front of him, the paten he takes with the right hand and puts it a little way under the corporal; which, when he has cleaned the chalice, as shall be said, he covers with the purificator. If however there be a ciborium or chalice with other hosts, these he covers with either a paten or pall.

4. Then he takes the chalice from the Epistle side, cleans it with the purificator, and with his left hand holds its node, he receives the cruet of wine from the hand of the server (who kisses the cruet, but not however the hand of the celebrant) and places wine in the chalice. Then holding the chalice in the same way he makes a sign of the cross over the cruet of water, and he says: **Deus, qui humanæ substantiæ**, and pours a little water into the chalice following with: **Da nobis per huius aquæ et vinum mysterium, etc.** If he celebrates a Requiem, he does not make a sign of the cross over the water, but imposes it without the blessing, saying the prayer as above.

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<sup>4</sup> To the cross (P.R.S.)

5. Having imposed the water in the chalice and finished saying the prayer, he takes in his right hand the chalice, uncovered; and standing before the middle of the altar, holding the chalice elevated with both hands, namely with the left on the base, and the right on the node below the cup, turning his eyes to God offering, he says: **Offérimus tibi Dómine etc.** When the prayer has been said, he makes a sign of the cross with the chalice over the corporal, and places it in the middle of the corporal behind the host and covers it with the pall. Then with hands joined placed upon the altar, bowing a little he says secretly: **In spíritu humilitátis, etc.** After standing erect, lifting his eyes and extending his hands and at the same time in a long and high manner immediately joining them before his breast (which is to be done whenever something is to be blessed) he says: **Veni, sanctificátor, etc.** When he says: **et bén ✕ dic**, he signs with his right hand in common over the host and chalice, his left hand placed on the altar.

6. Then joining his hands before his breast, he goes to the Epistle corner, where he stands, the server pours water, he washes his hands, i.e., the ends of the thumb and forefingers, saying the psalm: **Lavábo inter innocétes**, with **Glória Patri etc.**; the verse **Glória Patri** is omitted in a Requiem Mass and from the time of the first Sunday of the Passion till Holy Thursday inclusively.

7. The celebrant having finished washing his hands dries them, and with them joined before his breast he returns to the middle of the altar, where standing and elevating his eyes to God and immediately lowering them, he says with his hands joined upon the altar and bowing a little the prayer: **Súscipe, sancta Trinitas, etc.** in a secret tone. This having been said, he extends and places his hands on the altar, kisses it in the middle, then with his hands joined before his breast and eyes cast to the ground, he turns from his left to his right towards the people, and facing them he extends and joins his hands and says in a somewhat elevated tone: **Oráte, fratres**, et continues secretly with: **ut meum ac vestrum sacrificium, etc.** turning with hands joined before his breast, and perfecting the circle, with the right hand to the middle of the altar. Then the server, or those around reply: **Suscípiat Dóminus sacrificium de mánibus tuis etc.** (or if he be alone he replies saying: **sacrificium de mánibus meis**), the celebrant in a low voice replies: **Amen.** And with hands extended before his breast, as it should be for the orations, standing in the middle of the altar turning to the book, he says absolutely without either an **Orémus** and without any other imposed prayer or secret prayer. When he says **Per Dóminum**, he joins his hands: when he says **Jesum Christum**, he bows his head: what he does in the first prayer he does also in the last if there be many to be said.

8. However at the conclusion of the last secret to these words: **Per ómnia sæcula sæculórum**, exclusively, the priest stands in the middle of the altar and places his hands extended on the altar and says in a convenient and intelligible voice the preface. When he says: **Sursum corda** he lifts his hands to his breast extended, when he says: **Grátias agámus** he joins his hands; when he says **Dómino Deo nostro**, he lifts his eyes immediately to the Cross then bows his head. **Dignum et justum est**, having been said, he raises and extends his hands as before and goes on with the preface. When he says **Sanctus**, with hands joined before his breast and bowing he goes on in the same voice, meanwhile the server rings a small bell. When he says: **Benedíctus qui venit in nómine Dómini, etc.** he stands erect, and make a sign of the cross, as is usual.

9. *In Missa sollemni when the **Orémus**, has been said the deacon and subdeacon go up to the altar on the Epistle side: the deacon moves away the chalice, if it be on the altar, or, if it be on the credence, as is more fitting, then he takes it from the hand of the subdeacon, who holds it with paten and host covered with a pall and all this covered with the left part of the humeral veil hanging around his neck, the other hand is placed on top of the veil, lest something fall off, he takes all this from the credence table. The acolyte carries the cruets of wine and water in both hands; the deacon himself uncovers the chalice and gives the paten and host to the celebrant, kissing his hand: the subdeacon cleans the chalice with the purificator; the deacon, after having taken from the hand of the subdeacon the cruet of wine, puts wine in the chalice: the subdeacon meanwhile takes the cruet of water and shows it to the celebrant and, says: **Benedícite Pater reverénde**: who makes a sign of the cross over it saying the prayer: **Deus, qui humánæ, etc.**, meanwhile the subdeacon puts a little water in the chalice: the deacon then give the chalice to the celebrant, and holding the base of the chalice or the right arm of the celebrant holding it and says with him: **Offérimus tibi, Dómine, etc.**, the chalice is then placed on the altar and covered with the pall, as above. The subdeacon standing at the Epistle corner places in his right hand the paten, which he covers with the extremity of the veil hanging from his shoulder: who then goes behind the celebrant before the middle of the altar, and, after making a genuflection stands there holding the paten elevated all the way to the end of the Pater noster, as shall be said. In a Requiem Mass however the subdeacon does not hold the paten.*

10. The **Veni, sanctificátor**, being said, as above, the deacon ministering the boat and saying: **Benedícite, Pater reverénde**, the celebrant places incense in the thurible saying: **Per intercessiónem, etc.** as in the Order of Mass. After this he takes the thurible from the hand of the deacon, then making no reverence to the Cross, he incenses the oblation, leading the thurible three times over the chalice and host in the form of a cross, and three times around the chalice and host, namely twice from right to left, and one left to right (the deacon meanwhile holding the foot of the chalice with his right hand), saying the words for each incensation in this way. For the first incensation: **Incénsum istud.** In the second: **a te benedíctum.** In the third: **ascéndat ad te Dómine.** In the fourth: **et descéndat super nos.** In the fifth and sixth: **misericórdia tua.** Then he makes a reverence and incenses the Cross and altar, as was said above, assisted by the deacon, meanwhile saying: **Dirigátur, Dómine orátio mea, etc.:** and when the Cross is incensed the deacon moves the chalice to the Epistle side and when the Cross has been incensed he replaces it. When the celebrant hands back the thurible to the deacon he says: **Accéndat in nobis, etc.** Then he is incensed by the deacon, who after this incenses the choir, and lastly the subdeacon holding the paten, then the deacon himself is incensed by the thurifer, who then incenses the acolytes and people. The celebrant, after he has been incensed, washes his hands with the acolytes assisting with a cruet of water, bowl and finger towel. In a Missa cantata, if there be incensations, the celebrant does everything as in a Missa

*sollemni, and at the end he is incensed by the server, who afterward incenses the clerics and people.*

11. *When the celebrant has said the preface, with the deacon and subdeacon standing behind the celebrant and a little before the **Sanctus**, is said, they ascend to the altar, where with the celebrant they say the **Sanctus**, and those words that follow up the Canon. Then the deacon moves to the left of the celebrant, he assists the celebrant while he says the Canon, unless there be another priest to assist, because then he stands a little to the right and behind the celebrant, but the subdeacon remains standing behind the celebrant.*

## VIII

### Concerning the Canon of the Mass up to the Consecration

1. The preface having been finished, as above, the priest stands in the middle of the altar facing it, he extends and lifts his hands a little, and raising his eyes to God, and without delay devoutly lowering them, and with his hands joined on the altar, he makes a profound inclination and begins the Canon, saying secretly : **Te igitur etc.** as in the Order of the Mass. When he says: **Ut accépta hábeas et benedícas, etc.**, firstly kissing the altar in the middle, after this standing erect, and standing with hands joined before his breast. When he says: **Hæc ✕ dona, hæc ✕ múnera, Hæc sancta ✕ sacrificia,** he signs with his right hand over the host and chalice three times generally. Then he extends his hands before his breast and continues with: **In primis quæ tibi offérimus, etc.**

2. When he says: **una cum fámulo tuo Papa nostro N.,** he expressly names the Pope: However if the seat be vacant these words are omitted. Where it is said: **et Antístite nostro N.,** the name of the Patriarch, Archbishop, or the Bishop in whose dioceses the Mass is said, is specifically named, and not some other superior, even if the priest be completely exempt or under the jurisdiction of another Bishop. But if the Bishop who is ordinary of the place be dead, then these words are omitted. If the celebrant is a Bishop, Archbishop, or Patriarch these words are omitted and in their place are said: **et me indigno servo tuo.** However when the pope celebrates he omits the words: **una cum fámulo tuo Papa nostro N. et Antístite nostro N.,** he says: **una cum me indigno fámulo tuo, quem gregi tuo præesse voluísti.** And continues with all that follows: **et ómnibus orthodoxis, etc.**

3. When he says: **Meménto, Dómine,** lifting and joining his hands all the way to his face or breast, and thus with hands joined remains there a little while quietly, lowering his head a little way and making secretly a commemoration of the living faithful of Christ for those he wishes to commemorate. It is not however necessary to pronounce them, but only to have them in his mind. The celebrant is able also, if he has to pray for many intentions, lest the circumstances be drawn out, to propose in his mind before Mass all those, whether living or dead, for whom he intends to say Mass. Then in this place the commemoration be made in one general context of those living for whom before Mass he proposed to pray for in this Mass.

4. The commemoration of the living having been said and lowering and extending his hands as before he continues: **Et ómnium circumstántium, etc.** Standing likewise he goes on with: **Communicántes.** When he says: **Jesu Christi,** he bows his head: in the conclusion when he says: **Per eúndem,** he joins his hands. When he says: **Hanc igitur oblatiónem,** he stretches his hands simultaneously over the oblation, so that the palms are open towards and over the chalice and host, he holds these thus all the way to the words: **Per Christum, Dóminum nostrum.** For then he joins his hands and thus continues: **Quam oblatiónem tu, Deus, in ómnibus, quæsumus:** and when he says: **bene ✕ díctam, adscip ✕ tam, ra ✕ tam,** he makes a general sign simultaneously over the chalice and host: then when he says: **ut nobis Cor ✕ pus,** likewise he signs only over the host; and when he says: **et San ✕ guis,** similarly only over the chalice: then elevating and joining his hands before his breast, he goes on: **fiat dilectíssimi Fílii tui, Dómini nostri Jesu Christi,** and bowing his head to the Cross, he wipes, if needed, the thumbs and forefingers upon the corporal, then he says secretly as previously: **Qui pridie quam paterétur:** and taking with his forefinger and thumb of his right hand the host, and holding it with his forefinger and thumb of his left hand, he stands erect in the middle of the altar says: **accépit panem in sanctas ac venerábiles manus suas** and lifting his eyes to heaven and immediately lowering them he says: **et elevátis óculis in cælum ad te Deum, Patrem suum omnipoténtem,** and bowing his head a little he says: **tibi grátias agens,** and holding the host between the forefinger and thumb of the left hand, and making a sign of the cross over the host saying: **bene ✕ dixit, fregit, deditque discíplis suis, dicens: Accípite et manducáte ex hoc omnes.**

5. If there be a vessel with host to be consecrated, then before he takes the host he uncovers with his right hand the chalice or other vessel of hosts. When he shall have finished the above mentioned words, with forearms placed upon the altar, distinctly, reverently and secretly he pronounces the words of consecration over the host and likewise over everything else, if there are many to be consecrated; holding the host between only the forefingers and thumbs he says: **Hoc est enim Corpus meum.** This being said, the celebrant holding the host between the thumb and forefingers over the altar as said before, with the rest of the fingers of the hand joined and extended ( also the hosts, if there be many consecrated being in the place which they were put at the start of Mass, upon the corporal or in a ciborium or an uncovered chalice) genuflecting to the host he adores. Then rising, he elevates the host to a height which is most fitting and he looks intently at it with his eyes (which is to be done also for the elevation of the chalice) he shows it to the people to be adored reverently by them; and then with his right hand alone, he reverently reposes it on the corporal, from the same place from where it was elevated. From now on the thumb and forefingers are not separated, unless he needs to touch or move the consecrated host, this is up to the ablutions of the fingers after the Communion.

6. Having placed the consecrated host upon the corporal, genuflecting he venerates it; if there be there a ciborium with hosts, he covers it with a paten or pall , as above. The server a little way before the consecration warns the faithful with the ringing of the bell. The when the celebrant elevates the host he lifts the chasuble by the back edges, lest the celebrant be impeded in elevating his

arms; this is to be done also for the elevation of the chalice. Also with his right hand he rings the bell three time for each elevation, and continuing to ring until the celebrant places the host back on the corporal, this is likewise done for the elevation of the chalice.

7. The celebrant, after having adored the Blessed Sacrament, rises and uncovers the chalice, into which, if it be necessary, he purifies his fingers, which is always to be done if some fragment adheres to his finger; then standing erect he says: **Símili modo, postquam cenátum est**, and taking the chalice in both hands near the node below the cup, and elevating it a little way, and immediately replacing he says: **accipiens et hunc præclárum Cálicem in sanctas ac venerábiles manus suas, etc.** When he says: **item tibi grátias agens**, he bows his head; when he says: **benedixit**, the left hand holding the chalice under the cup, he signs over it with his right hand; he then continues with: **dedítque discípulis suis, etc.**, and holding the chalice in both hands, namely with the left on the foot, the right on the node under the cup, placing his forearms on the altar, pronouncing the words of consecration of the Blood with attention, without break and secretly as above thus: **Hic est enim Calix, etc.** These things being said he replaces the chalice back onto the corporal saying secretly: **Hæc quotiescúmque fecéritis etc.**, genuflecting he reverently adores the Precious Blood. Then rising he takes the chalice uncovered with Precious Blood in both his hands, as before, and he elevates it above him enough so that the people may adore: then he reverently places it back on the corporal from where he had it previously, and with his right hand covers it with the pall, then genuflects venerating the most holy Sacrament.

8. *In Missa sollemni when the celebrant says: **Quam oblatiónem, etc.**, the Deacon comes up to his right, and there in the predella kneels down, when the Blessed sacrament is elevated he lifts the back of the chasuble, and when needed he rises up and covers and uncovers the chalice and genuflects with the celebrant. The Subdeacon kneels in his place. The Thurifer kneel in the Epistle corner and incenses the Blessed sacrament three time when it is elevated, likewise for the chalice, having already put incense in the thurible without any blessing. The Chalice having been replaced on the corporal, the Deacon returns to the book, unless someone else is assisting. The rest rise and stand in their places.*

## IX

### Concerning the Canon after the consecration all the way up to the Lord's Prayer

1. The chalice having been placed back and adored the priest standing before the altar with his hands extended before his breast he says secretly: **Unde et mémores, etc.** When he says: **de tuis donis ac datis**, he joins his hands before his breast: and when he says: **Hóstiam ✕ puram, Hóstiam ✕ sanctam, Hóstiam ✕ immaculátam**, his left hand is placed on the altar inside the corporal, his right hand signing three times commonly over the host and chalice, and then over the host alone, and likewise the chalice saying: **Panem ✕ sanctam vitæ æternæ, et Cálicem ✕ salutis perpétuæ**, standing as before with hands extended he continues: **Supra quæ propítio, etc.** When he says: **Súpplices rogámus, etc.** he bows before the middle of the altar with hands placed on it joined. When he says: **ex hæc altáris participatióne**, he kisses the altar, with his hands placed inside the corporal. When he says: **sacrosánctum Filii tui**, he joins his hands, and signing with his right hand once only over the host then over the chalice, with his left hand placed on the corporal, saying: **Cor ✕ pus, et Sán ✕ guinem sumpsérimus**, and when he says: **omni benedictióne ✕ cælésti**, he signs himself making the sign of the cross, with his left hand placed below his breast, and he continues: **et grátia repleámur**. When he says: **Per eúndem**, he joins his hands.

2. When he says: **Meménto étiam, Dómine, famulórum famularúmque tuárum, etc.**, extending and joining his hands before his breast, and elevating them all the way to his face, and with the attention of the eyes on the Blessed Sacrament upon the altar, he makes the commemoration of the faithful departed, as was seen for the commemoration of the living. The commemoration being made, standing as before he continues with hands extended: **Ipsis, Dóminum, et ómnibus in Christo, etc.** and at the end for: **Per eúndem**, he joins his hands and bows his head.

3. When he says: **Nobis quoque peccatóribus**, he raises his voice a little and with his right hand strikes his breast, with his left hand placed upon the corporal, and continues secretly: **fámulis tuis, etc.** standing with hands extended, as before. When he says: **Per Christum, Dóminum nostrum. Per quem hæc ómnia, Dómine, semper bona creas**, he joins his hands before his breast: then he signs three times over both chalice and host saying : **sancti ✕ ficas, vivi ✕ ficas, bene ✕ dicas, et præsta nobis**. Afterwards he uncovers the chalice with his right hand, and genuflects adoring the Blessed Sacrament: then rising up again he reverently takes the host between the thumb and forefinger of his right hand, and with it over the chalice, which he holds around the nod and below the cup with his left hand, he signs three times from lip to lip, saying: **Per ✕ ipsum, et cum ✕ ipso, et in ✕ ipso**. And similarly with the host he signs twice between the chalice and his breast, beginning with the lip of the chalice, he says: **est tibi Deo Pa ✕ tri omnipoténti, in unitáte Spiritus ✕ Sancti**. Then holding the chalice with his left hand, his right hand with the host over the chalice, he elevates a little way the host with the chalice, saying: **omnis honor et glória**, and then immediately places it back, and puts the host upon the corporal, and if it is necessary, cleans his fingers, as above: then with thumb and forefingers joined as before, he covers the chalice with the pall, and genuflects adoring the Blessed Sacrament.

4. *In a Missa sollemni when the celebrant says: **Per quem hæc ómnia, etc.**, the deacon, after having made a genuflection to the Blessed Sacrament, goes to the right of the celebrant, and when necessary uncovers the chalice and with the celebrant adores, and covers and genuflects. When the celebrant begins the **Pater noster** at the same time he goes behind the celebrant after having genuflected to the Blessed Sacrament, where he stands, then the Lord's prayer is said.*



## Concerning the Lord's Prayer and other thing all the way to the Communion

1. The celebrant having covered the chalice and adored, stands erect, and with hands extended and placed upon the altar inside the corporal, he says in an intelligible voice: **Per ómnia sæcula sæculórum**, and when he says: **Orémus**, he joins his hands and bows his head to the Blessed Sacrament. When he begins the **Pater noster**, he extends his hands and stands with eyes towards the Blessed Sacrament all the way to the end. The response having been made by the server: **Sed libera nos a malo**, and by the celebrant in a low voice: **Amen**, he then with his right hand, the finger and thumb not separated, wipes the paten a little bit with the purificator and takes it between the forefinger and middle finger holding it erect upon the altar, the left hand placed upon the corporal, he says secretly: **Libera nos, quæsumus, etc.**

2. Before the celebrant shall say: **Da propítius pacem**, he elevates the paten from the altar and signs himself with it in the form of a cross, saying: **Da propítius pacem in diébus nostris**. When he signs himself, his left hand is placed below the breast: then the paten itself is kissed, and he continues: **ut ope misericórdiæ tuæ, etc.**, he puts the paten under the host, which with the left index finger he places upon the paten, he uncovers the chalice, and genuflecting and adoring the Blessed Sacrament, then rising up, he takes the host between the thumb and forefinger of the right hand, and with these and the thumb and forefinger of the left hand he reverently breaks it through the middle, saying: **Per eúndem Dóminum nostrum Jesum Christum, Filium tuum**, and the half, which he holds between the thumb and forefinger of the right hand, he places on the paten; the other half, which he holds in his left hand, he breaks a particle with his thumb and forefinger of his right hand, continuing: **Qui tecum vivit et regnat**, and retaining this in the same fingers of the right hand, the major part, which he holds in his left hand, he joins with the other half placed on the paten, meanwhile saying: **in unitáte Spíritus Sancti Deus**; and the part of the host, which he retains in his right hand, holding it over the chalice, which is held with the left hand around the nod below the cup, he then says in an intelligible voice: **Per ómnia sæcula sæculórum. R. Amen**, and with the same particle he signs three times from lip to lip of the chalice, saying: **Pax ✠ Dómini sit sem ✠ per vobis ✠ cum**. The response: **Et cum spíritu tuo**, having been said by the server, the celebrant puts into the chalice the particle which he holds in his right hand saying secretly: **Hæc commixtio, et consecrátió Córporis, etc.** After this he cleans his thumbs and forefingers a little over the chalice and then joins them, covers the chalice with the pall, genuflects adoring the Blessed Sacrament. He rises up and standing with hands joined before his breast, bowing towards the Blessed Sacrament, he says in an intelligible voice: **Agnus Dei, qui tollis peccáta mundi**; and with his right hand strikes himself on the breast, his left hand placed on the corporal saying: **miserére nobis**, and after this with hands not joined he again strikes himself on the breast, when he says the second: **miserére nobis**, which is also done for the third, when he says: **dona nobis pacem**.

3. Then with hands joined and placed upon the altar, and with eyes intent to the Blessed Sacrament, bowing he says secretly: **Dómine Jesu Christe, etc.** which having finished, if he gives the Pax, he kisses the altar in the middle and the instrument of the Pax which is presented by the server from the right side, that is the Epistle side, who had genuflected, and the priest says: **Pax tecum**. The server replies: **Et cum spíritu tuo**. If the Pax is not given the priest continues with the other prayers as in the Ordinary of the Mass.

4. If he celebrates for the dead, he does not strike his breast for the **Agnus Dei** because he says **Dona eis réquiem**, nor does he say the first prayer: **Dómine Jesu Christe, qui dixisti Apóstolis tuis, etc.**, he does not give the Pax, but he says the following two prayers: **Dómine Jesu Christe, Fili Dei vivi, etc.** and **Percéptio Córporis tui, etc.** When these have been said he genuflects adoring the Blessed Sacrament, and rising up again he says secretly: **Panem cæléstem accípiam, etc.**; which having been said, he reverently takes with his right hand both halves of the host, and arranges then between the thumb and forefinger of the left hand, with which he holds the paten between the forefinger and the middle fingers. And with the same left hand he holds the part in this manner over the paten which is between the breast and the chalice. Bowing a little with the right hand successively he strikes his breast three times, likewise successively three times he says in a somewhat elevated voice: **Dómine, non sum dignus, etc.** Having said it the third time, he takes from his left hand the both halves of the prearranged host, between the thumb and forefinger of the right hand, and with it over the paten he makes a sign of the cross with it over the paten, so that the host does not go beyond the limits of the paten, saying: **Corpus Dóminum nostri Jesu Christi custódiat ánimam meam in vitam ætérnam. Amen**: and bowing with the forearms placed on the altar, he reverently receives both halves of the host: having received, he places the paten on the altar and stands erect, with thumbs and forefingers joined, and with both hands joined before the face. He remains for a little while in meditation on the Blessed Sacrament. Then replacing his right hands he says secretly: **Quid retribuam Dómino pro ómnibus quæ retribuit mihi?** And then he uncovers the chalice, genuflects, and rising up he takes the paten, inspects the corporal, and collects any fragments with the paten, if there be any on it, also he diligently cleans the paten with the thumb and forefinger of the right hand over the chalice, as well as cleaning his fingers, lest that some of the fragments remain on it.

5. After the cleaning of the paten, with thumbs and forefingers joined, he takes the chalice in the right hand below the nod of the cup, with the left hand on the paten, saying: **Cálicem salutáris, etc.** and signing himself with the chalice in the sign of the cross, he says: **Sanguis Dómini nostri, etc.** standing reverently he takes the whole of the Blood with the particle placed in it, holding the paten under the chalice with the left hand. Having been received, he says secretly: **Quod ore sumpsimus, etc.**, and offering the chalice over the altar to the server on the side of the Epistle, who pours in wine, he purifies the chalice: then he washes his thumbs and forefingers over the chalice with wine and water, these he dries with the purificator, meanwhile saying: **Corpus tuum, Dómine, quod sumpsi, etc.** He receives the ablution, and wipes his mouth and chalice with the purificator: which having been

done he extends the purificator over the chalice and the paten on top with the pall over the paten. He covers the chalice with the veil and places the burse on top, then replaces all in the middle of the altar as at the start of Mass.

6. If there are some to communicate, the server warns of these with the ring of the bell. The priest however, after he has consumed the Blood, moves the chalice a little to the Gospel side, inside the corporal, and covers it with the pall. Then: if the consecrated particles are upon the altar, after having made a genuflection, he places them on the paten; if the particles are consecrated in the same Mass in a ciborium, he places the ciborium in the middle of the corporal, uncovers it and genuflects; but if the particles that are to be administered were consecrated before hand, having opened the tabernacle, he genuflects then takes out the ciborium and uncovers it. After this he takes in his left hand the ciborium or paten with the Blessed Sacrament, but in his right hand he takes one of the particles, which he holds between his thumb and forefinger a little elevated over the paten or ciborium, an turning to those who are to communicate, in the middle of the altar, he says: **Ecce Agnus Dei, ecce, qui tollit peccáta mundi.** Then he says: **Dómine, non sum dignus, ut intres sub tectum meum, sed tantum dic verbo, et sanábitur ánima mea.** After having repeated these words three times, he goes to those on the right, that is, on the Epistle side, and to each one and offer the Blessed Sacrament making with it the sign of the cross over the ciborium or paten, and at the same time saying: **Corpus Dómini nostri Jesu Christi custódiat ánimam tuam in vitam ætérnam. Amen.**

7. The faithful having communicated, the celebrant returns to the altar. Then: if the particles were placed on the corporal, he cleans it with the paten, and if there were fragments on it he puts them into the chalice; if the particles came from a ciborium, he places this upon the corporal, covers it, places it in the tabernacle, genuflects and closes the doors. After this he put the fragments into the chalice which were on the communion plate which was placed under the chin of the communicants. Then he says secretly: **Quod ore sumpsimus, Dómine, etc.** and he purifies his fingers saying: **Corpus tuum, Dómine, quod sumpsi, etc.** and does the other things as above. If on the altar there is not a tabernacle, then the ciborium with the consecrated particles remain on the altar all the way to the end of the Mass, doing those things that are prescribed for Holy Thursday at the end of the service.

8. *In Missa sollemni the deacon stands behind the celebrant when he begins the Pater noster, at the: **Et dimítte nobis débíta nostra,** he makes a genuflection and goes to the right of the celebrant, and the subdeacon around the end of the Pater noster, having made a similar genuflection, goes too the altar, and standing in the Epistle corner presents the paten to the deacon which he has uncovered, and the deacon wiping it with the purificator gives it to the celebrant, kissing his hand. Whenever is necessary he uncovers and covers the chalice and adores with the celebrant. The subdeacon, having returned the paten and deposited the veil, which was hanging from his shoulders, he genuflects and returns back to behind the celebrant, and when the celebrant says: **Pax Dómini,** genuflecting again, he go up to the left of the celebrant and they say together: **Agnus Dei.** Then having genuflected there he returns back behind the celebrant. The deacon on the other hand kneels to the right of the celebrant and waits for the Pax: and when the celebrant is about to kiss the altar he rises up and similarly kisses it outside the corporal, and saying to the celebrant: **Pax tecum,** he gives him the embrace of peace with an inclination approaching each other to the left, he the celebrant replies: **Et cum spírítu tuo.** After this having adored the Blessed Sacrament on the altar, he goes to the subdeacon behind the celebrant, and likewise gives him the Pax. The subdeacon having received the Pax from the celebrant makes a genuflection to the altar, he then goes to the choir escorted by an acolyte, and firstly gives to whichever order is the more noble, then to the lesser one; and returning to the altar, having made a genuflection, he gives the Pax to the acolyte who escorted him, who gives the Pax to the other acolytes around the altar. Then the subdeacon returns to the right of the celebrant, and when needed uncovers the chalice, takes the cruet of wine, and pours, when the celebrant want to purify. The deacon after he has given the Pax to the subdeacon returns to the book: and when the celebrant communicates, himself and the subdeacon make a profound inclination to the altar.*

9. *In Missa pontificali, the assistants receive and confer the Pax, as is in the Ceremonial. If in the Missa sollemni communion is given, all is done as above, but the first to communicate are the deacon and subdeacon, thereafter the others through the orders. Meanwhile the choir sings the antiphon for Communion.*

## XI

### Concerning the antiphon for Communion and the prayers after Communion

1. The celebrant having purified, then he arranges the chalice on the altar, the book of the Missal having been transferred to the Epistle side by a server, and placed as it was for the introit. However the server kneels in line with the Gospel corner, as in the beginning of Mass. Then the celebrant, standing with hands joined, reads the antiphon for Communion; which having been read, with hands likewise joined before his breast, goes to the middle of the altar, and kisses it, turning to the people from left to right, and says: **Dóminus vobíscum,** and by the same way returns to the book, he says the prayers after communion, in the same way, number and order, as was said above for the prayers at the beginning of Mass. With these things being finished, he closes the book, and joins his hands before his breast, goes to the middle of the altar, kisses it turns to the people and says as above: **Dóminus vobíscum** which when it has been said he stands with hands joined before his breast facing the people, then he says, if it be said, **Ite, missa est,** and he turns back to the altar by the same way. But if it be not said, then when he has said **Dóminus vobíscum,** he turns back the same way to the middle of the altar, where standing facing it, with hands joined before his breast, he says: **Benedicámus Dómino.** In Requiem Masses he stands facing the altar in the same way and says: **Requiescant in pace.**

2. In Lent however from Ash Wednesday to Wednesday in Holy Week, in the ferial Masses, after the celebrant says the prayers after Communion with their customary conclusions, before he says the: **Dóminus vobíscum,** standing in the same place before the book he says: **Orémus. Humiliáte cápita vestra Deo,** bowing his head and with hands extended, he adds in the same voice the

prayer over the people, which having been finished, he kisses the altar, and turns to the people saying : **Dóminus vobiscum**, and the rest as above.

3. In a Missa sollemni the deacon moves the missal to the Epistle side, then returns behind the celebrant, whereas the subdeacon goes to the Gospel side, where he cleans the chalice, fitting it with the purificator, covering it with the paten and pall, folding the corporal and replacing it in the burse, and placing this on the chalice covered with the veil, which he places on the altar or the credence as before: then he returns to his place behind the deacon: who says : **Ite, missa est**, when the celebrant has turned to the people: and in Lent when the **Orémus**, has been said by the celebrant, the deacon in the Epistle corner turns to the people, with hands joined and says as above: **Humiliáte, etc.**; which having been said he turns back facing the altar behind the celebrant, then the celebrant says the prayer over the people. In a Missa cantata either the: **Ite, missa est**, or **Benedicámus Dómino**, or **Requiescant in pace**, are sung by the celebrant himself.

## XII

### Concerning the blessing at the end of Mass and the Last Gospel

1. **Ite, missa est**, or **Benedicámus Dómino**, or **Requiescant in pace**, having been said, the celebrant stands with hands joined before the middle of the altar and placed upon it, bowing he says secretly: **Pláceat tibi, sancta Trínitas, etc.** This having been said, with hands extended and placed there upon the altar, he kisses it in the middle: then standing erect facing it, he elevates his eyes to heaven, and also his hands, which he extends then joins, and bowing his head to the Cross, he says in an intelligible voice: **Benedicat vos omnipotens Deus**, and with hands joined, and eyes turned down, he turns to the people from left to right, with his right hand extended, fingers joined together, and left hand placed on his breast, at the same time blesses the people saying **Pater, et Filius, ✠ et Spíritus Sanctus. R. Amen**; and perfecting the circle he goes to the Gospel side, where he says: **Dóminus vobiscum**, and **R. Et cum spíritu tuo**, with his right thumb he firstly makes a sign of the cross on the altar, or the missal at the beginning of the Gospel, then on his forehead, mouth and breast, saying: **Inítium sancti Evangélii secúndum Joánnem**, or **Sequéntia sancti Evangélii**, as said in the general rubrics, and **R. Glória tibi, Dómine**, with his hands joined he reads the Gospel: **In princípío**, or some other as proper. When he says: **Et Verbum caro factum est**, he genuflects facing the gospel side, and rising he continues as before: which having been finished, the server standing on the Epistle side replies: **Deo grátias**.

2. If the celebrant is on an altar which faces the people, he does not turn, but stands where he is and blesses the people, as above, from the middle of the altar, then he goes to the Gospel side to say the Gospel of St. John.

3. Concerning before a Pope etc.

4. In Masses in which is said: **Benedicámus Dómino** or **Requiescant in pace**, the celebrant does not give a blessing, but, having said: **Pláceat tibi, sancta Trínitas**, as above, and having kissed the altar, if the last Gospel is to be said, he goes to the Gospel side, and there begins the Gospel according to St. John **In princípío**.

5. If the last Gospel is omitted, according to the rubrics, the celebrant, having given the blessing, or if the blessing be omitted, having kissed the altar, recedes.

6. Having finished everything the celebrant takes the chalice in his left hand, with his right hand on top of the burse, lest it fall, he descends to the bottom grade from the altar, and there turns to the altar, makes a profound inclination ( or if the Blessed Sacrament be in the tabernacle, he genuflects) ; then, having made the reverence, he takes his biretta from the server, covers his head, and preceded by the same server, who venerated likewise, the celebrant returns to the sacristy meanwhile saying the antiphon **Trium puerórum** and the canticle **Benedícite** or some other prayer he prefers. After he has removed the vestments he shall make his thanksgiving for a convenient space of time, using the prayers the missal or others for his devotion.

7. In the celebration of a Missa sollemni, in the same voice and way in which the Mass was read, he blesses the people only once, unless he be a Bishop, or another, as above: and when he has said the Last Gospel he descends with the sacred ministers and all reverence.

8. However a Bishop, or Cardinal, or Abbot having pontifical use, blesses the people three times, also when he says a low Mass.

## XII

### Concerning those things to be omitted in a Requiem Mass

1. In a Requiem Mass before the confession the psalm **Júdica me, Deus**, is not said, but the antiphon **Introibo ad altáre Dei**, is said, and the server replies: **Ad Deum, qui lætificat, etc. V. Adjutórium nostrum**, is said, and the confession, with the following as above. When the celebrant at the altar begins the antiphon for the Introit, he does not sign himself, but makes a sign of the cross over the book, as though blessing it, with his left hand placed upon the altar. The **Glória Patri**, is not said, but after the psalm he repeats: **Réquiem ætérnam**; the **Glória in excélsis**, is not said, nor the **Allelúia**, nor the **Jube, Dómine, benedicere**, nor the **Dóminus sit in corde meo**; nor does he kiss the book at the end, nor say **Per evangélica dicta**. The **Credo** is not said, nor is the water blessed which is to be put into the chalice; however he says the prayer: **Deus, qui humanae substántiæ, etc.** when he washes his hands, at the end of the psalm **Lavábo inter innocéntes**, he does not say **Glória Patri**. For the **Agnus Dei**, he does not say:

**miserere nobis**, in which place it is said: **dona eis requiem**; nor for the third response: **dona nobis pacem**, in which place it is said: **dona eis requiem sempiternam**; nor does he strike his breast. The first prayer before communion is not said, namely: **Dómine Jesu Christe qui dixisti Apóstolis tuis, etc.**, nor is the Pax given. At the end of Mass he does not say: **Ite missa est**, nor **Benedicámus Dómino**, but: **Requiescant in pace**. He does not give the blessing: but says the **Pláceat**, and kisses the altar, the **In principio erat Verbum, etc.** Is said, as above. Everything else as for the other Masses.

*2. In a Missa sollemni the altar is not incensed at the Introit, and the subdeacon at the end of the Epistle does not kiss the celebrant's hand, nor is he blessed: the deacon does not ask for the blessing, nor does he kiss the celebrant's hand: nor are lights carried for the Gospel, nor incense, but only two acolytes without candelabras stand one to the left the other to the right of the subdeacon holding the book. The book is not incensed, nor at the end the celebrant: nor does he take the Evangelium to the celebrant for him to kiss it. The oblation and the altar are incensed as above: the celebrant alone is incensed and no others are incensed. The subdeacon does not hold the paten behind the celebrant; but at the time of the elevation of the Blessed Sacrament he kneels on the Epistle side and incensed it. When the ministers offer the celebrant something in this Mass they do not kiss his hand, nor do they kiss the thing offered*

3. if candles are distributed, they are distributed after the Epistle, and lit from the Gospel, up until the elevation of the Blessed Sacrament, and after Mass, when there be the Absolution. If there is to be a sermon, it is done after Mass is complete, before the Absolution.

#### XIV

##### Concerning what is to be done if a priest is to say two or three Masses in the same day

1. A priest, who on the feast of the Nativity of Our Lord, or on All Souls day, celebrates two or three Masses without intermission, that is without descending from the altar, he celebrates:

a) In the first and the second Mass, if he will immediately say another, after having consumed the Precious Blood, the chalice is neither purified nor dried, but he places it on the corporal and covers it with the pall. Then he joins his hands and says: **Quod ore súmpsimus**, and after this washes his finger in a glass with water already prepared, saying: **Corpus tuum, Dómine**, then he dries them. These things being completed, the chalice remaining on the corporal, the pall is removed, the purificator placed on the chalice then the paten with a host on top to be consecrated, then covered with the pall and veiled. The chalice must not stand outside the corporal. If through inadvertence the celebrant receive the ablution with wine, he can not celebrate the second or third Mass before three hours have elapsed, unless it be of necessity. Then the Mass is completed according to the usual way.

b) In the second and third Mass, if they be immediately followed by another Mass celebrated, for the offertory, the veil being taken off the chalice is moved for a little to the epistle side inside the corporal; and having made the offering of the host, not wiping the chalice with the purificator, but keeping it inside the corporal, he elevates it and puts in the wine and a little water, and the chalice he does not wipe he offers it. The rest is done as usual.

2. The priest is he is to say many Masses with an intermission, for the first of the Masses he takes the two ablutions as prescribed by the rubrics. If the following Mass is before three hours, he must take only water for the ablution; if inadvertently he take some wine, he can not celebrate Mass for three hours, unless it be necessary.