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Quaerens is published twice a year, in June and December, by Recoletos School of Theology, Inc. of the Province of St. Ezekiel Moreno, Order of the Augustinian Recollects (OAR). Its name draws its inspiration from the celebrated Anselmian formula for theology: *fides quaerens intellectum*. The title is also very Augustinian. It calls to mind the constancy of spirit required of every restless heart: “Sic ergo quaesumus tanquam inventuri; et sic inveniamus, tanquam quaesituri” (*De Trin.* IX, 1, i).

As a journal of theology and pastoral life, *Quaerens* is committed to the noble mission of deepening the modern-day Christian’s understanding and praxis of the faith, of fostering an atmosphere of dialogue with cultures and religions throughout the world in general and throughout Asia in particular, and of promoting a scholarly theological discourse that addresses the specific pastoral needs and questions of our time.

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### **Administration**

Research, Planning and Development Office  
Recoletos School of Theology, Inc.  
81 Alondras St. Miranila Homes, Congressional Avenue Ext.  
1101 Quezon City, Philippines  
(email: [quaerens@sscrmn.edu.ph](mailto:quaerens@sscrmn.edu.ph))

All business and editorial correspondence (e.g. matters concerning manuscripts, books for reviews, advertising and subscriptions) should be addressed to:

*Quaerens*  
Journal of Theology and Pastoral Life  
Recoletos School of Theology, Inc.  
81 Alondras St. Miranila Homes, Congressional Ave. Ext.  
U.P. P.O. Box 206, U.P. Diliman  
1101 Quezon City, Philippines

# **The Rubrics of the Extraordinary and Ordinary Forms of the Mass**

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## Abbreviations

<b>ATE</b>	Secretariat for Christian Unity, Directory for the application of the decisions of Vatican II concerning ecumenical matters <i>Ad totam Ecclesiam</i>
<b>CatechR</b>	<i>Catechismus Romanus</i> , ET: <i>The Roman Catechism; The Roman Catechism; The Catechism of the Council of Trent</i>
<b>CCC</b>	<i>Catholicae Ecclesiae Catechismus</i> , <sup>2</sup> 2000. ET: <i>Catechism of the Catholic Church</i> ,
<b>CDW-DS</b>	Congregation for Divine Worship and the Discipline of the Sacraments
<b>CE</b>	SCDW, Directory for Sunday Celebrations in the Absence of a Priest, <i>Christi Ecclesia</i>
<b>CEp</b>	<i>Caeremoniale Episcoporum</i> 1984 ET: Ceremonial of Bishops, 1989 editio typica 1995. Unless the year is mentioned.
<b>CIC</b>	<i>Codex Iuris Canonici</i> .
<b>CLP</b>	Consilium for Implementing SC, Instruction on translations of liturgical texts for Celebrations with a congregation, <i>Comme le prévoit</i> .
<b>CT</b>	P. John Paul II, Apostolic Exhortation, <i>Catechesi tradendae</i>
<b>CTCUSP</b>	Council of Trent, Session 21, <i>Doctrina de communion sub utraque Specie et parvulorum</i>
<b>CTE</b>	Council of Trent, Session 13, <i>Decreta de Eucharistria</i>
<b>CTMS</b>	Council of Trent, Session 22, <i>Doctrina de ss. Missae sacrificio</i>
<b>DC</b>	P. John Paul II, Letter <i>Dominicae Cena</i>
<b>DD</b>	P. John Paul II, Apostolic Letter <i>Dies Domini</i>
<b>DMP</b>	SCDW, Directory, <i>Directorium de Missis cum pueris</i>
<b>DPPL</b>	CDW-DS, <i>Directly on Popular Piety and the Liturgy; Principles and Guidelines</i>
<b>DV</b>	Vatican II, Dogmatic Constitution on Divine Revelation, <i>Dei Verbum</i>

<b>EDE</b>	P. John Paul II, Encyclical Letter on the Eucharist in its relation to the Church, <i>Ecclesia de Eucharistia</i>
<b>EDM</b>	SCC et al. Interdicasterial, Instruction on Certain Questions Regarding the Collaboration of the Non-ordained Faithful in the Sacred Ministry of Priest, <i>Ecclesiae de mysterio</i>
<b>EFS</b>	Sacred Congregational for Catholic Education, Instruction on liturgical formation in Seminaries, <i>In Ecclesiasticam futurorum sacerdotum</i>
<b>EM</b>	SCR, Instruction on the worship of the Eucharist <i>Eucharisticum Mysterium</i>
<b>EMC</b>	SCDW-DS, Letter, On the Use of <i>Extraordinary Ministers of Communion</i>
<b>EN</b>	P. Paul VI, Apostolic Exhortation on evangelization in the Modern world <i>Evangelii nuntiandi</i>
<b>EPar</b>	SCDW, Circular Letter <i>Eucharistiae Participationem</i>
<b>ES</b>	SCDW, Promulgation of the Rites for Holy Communion and Worship of the Eucharist Outside Mass Decree, <i>Eucharistiae Sacramentum</i>
<b>EvPrae</b>	SCDW-DS, <i>Praenotanda</i> to the Book of the Gospels
<b>FC</b>	SCDW, General Instruction <i>Fidei custos</i>
<b>GCTM 1984</b>	Pont. Comm. For the Authentic Interpretation of CIC, <i>Response to Dubium 1984</i>
<b>GCTM 1991</b>	Pont. Ecclesia Dei, Guidelines for the Celebration of the “Tridentine” Mass 1991
<b>GCTM 1994</b>	Pont. Comm. For Interpreting Legal Texts, “Response to Dubium” regarding Can. 230 § 2
<b>IC</b>	SCDS, Instruction on Facilitating Sacramental Eucharistic Communion in Particular Circumstance <i>Immensae caritatis</i>
<b>ID</b>	SCDW, Instruction on Certain Norms Concerning the Worship of the Eucharistic Mystery, <i>Inaestimabile donum</i>
<b>IGMR</b>	SCDW, General Instruction to the Roman Missal, <i>Institution Generalis Missalis Romani</i> , 2002 unless year is specified.
<b>IMS</b>	SCR, <i>Instructione de musica sacra et sacra liturgia</i>
<b>IGMR</b>	SCDW, General Instruction to the Roman Missal, <i>Institution Generalis Missalis Romani</i> , 2002 unless year is specified.
<b>IMS</b>	SCR. <i>Instructione de musica sacra et sacra liturgia</i>
<b>IO</b>	SCR, Instruction on the orderly carrying out of SC, <i>Inter Oecumenici</i>

- LA** SCDW-DS, Instruction on the Use of Vernacular Languages in the Publication Of the Books of the Use of Vernacular Languages in the Publication of the Books of the Roman Liturgy (SC 36), Liturgiam authenticam.
- LI** SCDW, Instruction for the right implementation of SC, Liturgicae Instaurationes
- MCar** P. Leo XIII, Encyclical On the Holy Eucharist Mirae Caritatis,
- MD** P. Pius XII, Encyclical Letter on the Sacred Liturgy, Mediator Dei
- MDom** SCDW, Instruction, Memoriale Domini
- MQ** P. Paul VI, Apostolic Letter Motu Proprio, Ministeria quaedam
- MR** Missale Romanum
- MR 1570 (1962)** MR ex decreto sacrosanti concilii tridentini restitutum summorum pontificum cura Recognitum, Editio iuxta typicam, S. Sedis Apostolice et S. Rituum Congregation Typographorum, Barcinone 1962.
- MR 1970(2002)** MR ex DEcreto Vatican II instauratum auctoritate Pauli PP. VI, Editio typica tertia, Città del Vaticano 2002.
- MusSac** SCR, Instruction on Music in the Liturgy, Musicam sacram
- NU** SCDS, Instruction, Nullo unquam tempore
- NUEP** SCR, Norms on the Use of Eucharistic Prayers I-IV
- OCF** RR, Ordo Exsequiarum ET: Order of Christian Funerals 1989.
- OCM 1969** RR ex Decreto Vatican II instauratum, auctoritate Pauli VI promulgatum, Ordo Celebrandi matrimonium 1969
- OCM 1990** RR ex decreto Vatican II renovatum, auctoritate Pauli Pp. VI editum Ioannis Pauli Pp. II cura recognitum, Ordo celebrandi Matrimonium 1990
- OCMi** MR ex Decreto Vatican II instauratum auctoritate Pauli VI promulgatum, Ordo cantus Missae, editio typical, Praenotanda
- OICA** SCDW-DS, Rite of Christian Initiation for Adults, Ordo Initiationis Christianae Adultorum, Praenotanda Generalia
- OLMPrae** SCDW-DS, General Instruction of the lectionary for Mass, Ordo Lectionum Missae, Praenotanda

<b>OM</b>	Ordo Missae MR 1970 (2002). Unless other year of edition is specified.
<b>OPar</b>	“Orationes dicendae cum sacerdos induitur sacerdotalibus paramentis, “ PAM.
<b>OPM</b>	SCDW, On the Orientation of the Priest in the Mass
<b>PAM</b>	“Praeparatio and Missam; pro opportunitate sacerdotis facienda,” MR.
<b>PB</b>	SCDW, Directory for Masses with Children, Pueros baptizatos
<b>PO</b>	Vatican II, Decree on the Ministry and Life of Priest, Presbyterorum Ordinis
<b>PR</b>	Pontificale Romanum jussu editum a Benedicto XIV et Leone XIII recognitum et castigatum 1895.
<b>RC</b>	Rite of Concelebration
<b>RCIA</b>	Rite of Christian Initiation of adults.
<b>RDC</b>	SCDW-DS, Dubium
<b>RG</b>	Rubricae generales, MR 1570 (1962).
<b>RR</b>	Roman Riyual
<b>RREBS</b>	SCDW-DS, Dubium
<b>RS</b>	Ritus servandus in celebration Missae, MR 1570 (1962)
<b>RSac</b>	SCDW-DS, Notes on the Recitation of the Rosary during Exposition of the Blessed Sacrament
<b>SC</b>	Vatican II, Constitution on the Sacred Liturgy, Sacrosanctum Concilium
<b>SCC</b>	Sacred Congregation for the Clergy
<b>SCDF</b>	Sacred Congregation for the Doctrines of the Faith
<b>SCom</b>	SCDW, Instruction, Sacramentali Communione
<b>SCDW</b>	Sacred Congregation for Divine Worship
<b>SCR</b>	Sacred Congregation of Rites
<b>SS</b>	P. John Paul II, Apostolic Letter, Spiritus et Sponsa
<b>STS</b>	St. Pius X, Decree Sacra Tridentina Synodus
<b>UR</b>	Vatican II, Decree on Ecumenism, Unitatis Redintegratio
<b>Vatican II</b>	Second Vatican Ecumenical, Unitatis Redintegratio
<b>VL</b>	SCDW-DS, Fourth Instruction for the right implementation of SC Varietates legitimae
<b>VQA</b>	P. John Paul II, Apostolic Letter Vicesimus Quintus Annus



## Introduction

For four hundred years, the Catholic Church was using the order of celebrating Mass describe in the 1570 Missal. In the Second Vatican Council, the Council Fathers decided to make a revision of this structure. The council admitted that there were elements in the celebration of the Mass that were inserted or omitted, have degenerated or disappeared through the ill effects of history. By going back to the classical pattern of liturgy, the council's intention of achieving a more active participation of the of the faithful was to be the end of a full revision of Pius V's Missal. Even before the Second Vatican Council, the document MD admits of the possibility of change for the benefits of the Council, the document MD admits of the possibility of change for the benefit of the faithful. MD 50 explains that sacred liturgy includes divine and human elements. "But the human components admit of various modifications, as the needs of the age, circumstance and the good of souls may require, and as the ecclesiastical hierarchy, under guidance of the Holy Spirit, may have authorized." The progress and development of liturgy as guided by the Church hierarchy molds the imperfection in the circumstantial part of the liturgical of the worship.

The Order of the Mass is to be revised, in order that the proper ideas behind the individual parts and their connection with one another can be clearly apparent, and in order that the pious and active participation of the faithful may be restored easily. Therefore, the rites, in a way that carefully preserves what really course of time, should be discontinued, as should the less useful accretions. Some elements, which have come in over the course of time, should be discontinued, as should the less useful accretions. Some elements, which have degenerated or disappeared through the ill effects of the passage of time, are to be restored to the ancient pattern of the fathers, in so far as seems appropriate or necessary. (SC,50)

Since one of the aims of Sacrosanctum Concilium was a clear and logical sequence of the different parts of the Mass, the revisions sought to restore the Mass to its classical form. Duplication were to be discontinued and elements that have been lost were to be restored as seem appropriate or necessary.

This book contains the rubrics of the two Missals: Pius V's Missal and Paul VI's Missal using their most important editions: the 1962 of 1570 and the 2002 of 1970. Pius V's Roman Missal has undergone minor changes since its first edition in 1570. Its 1962 of 1570 and the 2002 of 1970. Pius V's Roman Missal has undergone minor changes since its first edition in 1570. Its 1962 edition, published by Pope John XXIII was taken apart from the other editions of the 1570 Missal has undergone minor changes since its first edition in 1570. Its 1962 edition, published by Pope John XXIII was taken apart from the other editions of the 1570 Missal, before and after it. When Pope John Paul II decided to allow the celebration of the Pius V's Mass, this edition was chosen. It was allowed to be used with certain restrictions according to a given indult.

On the hand, Paul VI Roman Missal has had three editions. The radical change that was initiated by the 1970 Missal is followed by the 1975 edition. After twenty-seven years, the different regulations concerning the celebration of the Mass are compiled into another Missal, the Roman Missal of 2002, the third edition typical of the Missal of Paul VI. This research will present the two typical editions using these editions the 1962 and the 2002 editions.

The ritual of *Missale Romanum* 1570 (1962) is presented by explaining the instructions mentioned in its Ritus servandus in *celebratione Missae*. Following this presentation, the exposition of *Missale Romanum* 1970 (2002) is presented by describing the rituals found in the *Institutio generalis Missalis Romani*. The new order of the Mass is Paul VI's revision in order to accommodate Pius V's desire to have a pure Missal according to the norm and rite of the Fathers of our Church. Further studies are encouraged and can be assisted by the documentations here provided. For reference, here follows the terms and their respective definitions.

**Celebrant** – commonly called “presider,” which here directly translates the latin word celebration, -tis. Here, it also means the *sacerdos*, -*tal*is whenever referred to in RS and UGMR. It can refer either to a priest or a bishop in the celebration of the Mass.

**MR 1570** – It is what we commonly call Tridentine Mass or Traditional Latin Mass (TLM) or Pian Mass. In the paper, words like *Missale 1570*, *Missale Romanum 1970 (2002)*, *2002 Missal*, *Mass of Paul V* are interchangeably. The 1962 edition refers specially to the edition of the approved Missal based on the indult of Pope John Paul II. It is now referred to as the Extraordinary Form of the Mass of the Roman Rite.

**MR 1970-** It is what commonly called the Pauline Mass or the Novus Ordo Mass (NOM or sometimes NO). In the paper, words like *Missale 1970*, *Missale Romanum 1970 (2002)*, *2002 Missal*, *Mass of Paul VI* are used interchangeably. The 2002 edition is the latest edition of the 1970 *editio typical*. This is also referred to as ordinary form of the mass.

**Offertory** – this means the rite of the Preparation of the Gifts in the Mass.

**Principal Celebrant** – the main celebrant in a concelebrated Mass of IGMR.

**Ordo Missae (OM)** – it refers to the invariable parts of the Mass. This is found in the middle part of the Missal.

**IGMR** – Sacred Congregational for Divine Worship, General Instruction to the Roman Misaal (IGMAR), *Institutio Generalis Missalis Romani*, 1970, 1975, 2002. The 1969, 1972, and 2000 are also editions of the three editions typicae.

**RS** – *Ritus servandus in celebratione Missae*, MR 1570 (1962) or the other editions of this *praenotanda* of MR 1570.

**Solemn Mass-** commonly called High Mass, a direct translation of *Missa solennia*

**PART ONE:**  
**MISSALE ROMANUM 1570 (1962)**

## Preparations before Mass

The first two chapters of *Ritus servandus* give instructions on the preparation of the priest in the sacristy up to his going to the foot of the altar. However, to complete the whole picture, I have included discussions of RG and some other documents pertinent on this study that will support both the presentation made by *Ritus servandus* and the comparison to be made later.

### Preparation of the Altar

The high altar or the main altar of the church is traditionally “orientated” meaning it is on the East-end of the Church, so that, the people and the celebrant in the celebration faces the east, the place of the rising sun, the direction from where comes the heavenly Jerusalem.<sup>1</sup>

It appears that the ancient tradition,<sup>2</sup> though not without exception, was that the celebrant and the praying community were turned *versus orientem*, the direction from which the light which is Christ comes. It is not unusual for ancient churches to be “oriented” so that the priest and the people were turned *versus orientem* during public prayer. It may be that when there were problems of space, or of some other kind, the apse represented the east symbolically. Today the expression *versus orientem* often means *versus apsidem*, and in speaking of *versus populum* it is not the west but rather the community present that is meant.<sup>3</sup>

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<sup>1</sup>Mazza, E., *The Celebration of the Eucharist; The Origin of the Rite and the Development of its Interpretation*, Collegeville 1999, 31-49.

<sup>2</sup>Philo of Alexandria on the contemplative monastic community of the *Therapeutae* (first century AD), *De vita contemplativa*, tr. D. Winston, *Philo of Alexandria: The Contemplative Life, the Giants, and Selections*, New York 1981, 57..

<sup>3</sup>OPM

In both the 1920 and the 1960 Missal, an “orientated” altar has a special regulation for the celebrant if the altar is facing the people. The celebrant does not turn his shoulder from the altar when saying *Dominus vobiscum* (*The Lord be with you*), *Orate, fratres* (*Pray, brethren*), *Ite, missa est* (*Go, this is the dismissal*), or when giving the blessing but merely turns his face towards the people.<sup>4</sup>

Although generally, the altar is to be fixed to the wall, the 1962 Missal, allows an altar to be built apart from the wall. When an altar is built apart from the wall, the priest would have to go around it in order to incense it.<sup>5</sup> Special regulation is also mentioned in its consecration; the bishop consecrating the altar goes around (*circuit*) it during the prayer *Asperges me, Domine* (*Sprinkle me, Lord*) and Psalm 50.<sup>6</sup> The altar is to be made of stone.<sup>7</sup> Minor altars for every side chapel are provided where each priest can celebrate Mass with their particular intention.<sup>8</sup>

The tabernacle, where the Blessed Sacrament is reserved, is on the main altar. It is covered with a veil according to the liturgical color of the day: white, red, green, violet, rose, or festive color. When the color of the day is black, the tabernacle veil is violet.<sup>9</sup>

There is also a sanctuary lamp beside it. The lamp generally, though not required, hangs from the roof. Better if it is white but colored glass is also allowed. Before the high altar, three lamps are lit and at least five lamps before the Blessed Sacrament.<sup>10</sup> During the Mass, the tabernacle key is placed near it.<sup>11</sup>

Three cloths cover the altar. After the two that fits the length and width of the altar, the third altar cloth reaches to the ground on both sides.<sup>12</sup> Aside from the three cloths, an outer covering that extends to the ground on either side covers the altar when there is no celebration. This is called

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<sup>4</sup> RS V.3.

<sup>5</sup> “*Ordo incensationis altaris; Quod commode circuiri potest*,” MR 1570 (1962), lxxiv.

<sup>6</sup> “*Consecratio altaris*” and “*De altaris consecratione, quae fit sine ecclesiae dedicatione*,” PR (1895)

<sup>7</sup> RG III.11.525. Mazza, *The Celebration of the Eucharist*, 10, on Ex 20:24-26.

<sup>8</sup> RG III.2.279; IO 93.

<sup>9</sup> *Rubricae Breviarii et Missalis Romani*. MR 1570 (1962), 1, c. xviii; “*De coloribus paramentorum*,” MR 1570 (1962), xviii, 117-132; RG III.11.526.

<sup>10</sup> CEp (1880) I, xii, 17.

<sup>11</sup> RG III.11.527

<sup>12</sup> RG III.11.526.

the dust-cloth or vesper-cloth. A *chrismale* or cere-cloth of waxed linen is placed under the three cloths after the consecration of the altar.<sup>13</sup>

There is a crucifix that stands in the center.<sup>14</sup> There are at least two candlesticks that stand on the two sides of the altar. The number of the candles depends on the celebration. Although MR 1570 (1962) did not specify the numbers, the standing rule is to have two candles lit during Read Mass, and another one is lighted from the consecration to communion. At Solemn Mass, six candles are lit, three on either side of the altar cross. In a Pontifical Mass by the Ordinary a seventh candle is lit. At a *Missa in cantu* without ministers, there may be four or six candles.<sup>15</sup> Also on top of the altar at the Epistle side, the Missal lies closed on its stand with the opening towards the center of the altar.<sup>16</sup> A ciborium with hosts is also placed on the altar for the people's Communion.

There are three altar cards with Mass prayers and partial rubrics in them. The two small cards are placed on the two sides of the altar and the bigger card is in the middle. These cards are really meant to assist the memory of the priest who should know these prayers by heart.

The first altar card, which is placed in the Gospel side of the altar, the left side of the priest, contains the beginning of the Gospel of John. The middle card is called *tabella secretarum*.<sup>17</sup>

This center card is the biggest of the three and has three columns. It contains the prayers read by the priest when he faces the middle of the altar. The first column of the center card contains the *Gloria in excelsis* (*Glory to God in the Highest*), *Munda cor Meum* (*Cleanse my Heart*), *Credo* (*I Believe in God*), and *Suscipe Sancte Pater* (*Accept, O Holy Father*). The second column contains *Qui Pridie* (*Who the day before he suffered*) and *Simili Modo* (*Similarly when the supper*). The third and last column contains *Offerimus tibi, Domine* (*We offer You, O Lord*), *In spiritu humilitatis* (*In a humble spirit*), *Veni, Sanctificator omnipotens aeternae Deus* (*Come Thou, the Sanctifier, Almighty and Everlasting God*), and *Suscipe sancta Trinitas* (*Accept, most Holy Trinity*). Then followed by *Haec commixtio et consecratio* (*May this mingling and consecration*), *Domine Iesu Christe, qui dixisti* (*O Lord Jesus Christ, Who has said*), *Domine Iesu Christe, Fili*

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<sup>13</sup> "Consecratio altaris," PR (1895); see also Fortescue, *The Ceremonies of the Roman Rite Described*, 6 and 45.

<sup>14</sup> CEp (1880) I, xii, 11.

<sup>15</sup> Fortescue, *The Ceremonies of the Roman Rite Described*, 7.

<sup>16</sup> RG III.11.527.

<sup>17</sup> RG III.11.527.

*Dei vivi (Lord Jesus Christ, Son of the living God) and Perceptio Corporis tui (Let not the partaking of Your Body).* It ends with the *Placeat tibi, sancta Trinitas (May the tribute of my worship be pleasing to You)* which is the prayer after dismissal, prayed before the last Gospel.

The third card, which is in the Epistle side of the altar, contains the prayers *Deus qui humanae (God, who established wondrously)* and *Lavabo (I washed my hands in innocence)*. Instead of altar cards, a bishop has a book which is called *canon episcopalis* which is placed and opened in the middle of the altar. It contains the common of the Mass from *Aufer a nobis (Take away from us)* to the end. It also contains other prayers in a pontifical celebration.<sup>18</sup>

### Preparation of the Credence Table

Near the altar at the Epistle side is the credence table (*credentia* or *abacus*) with the cruets (*ampullae, hamulae*) containing water and wine. The credence table also contains the bowl (*pelvicula*) and towel (*manutergium*) for the washing of the hands (*lavabo*), a bell (*campanula, squilla*), and the Communion plate.<sup>19</sup> These articles can however be carried by ministers during entrance procession. As the ministers carry these; the priest holds the chalice he prepared in the sacristy.<sup>20</sup>

A chalice should be made of precious metal. The purificator, a folded linen strip used by the priest to clean the chalice and wipe his lips and fingers, lies across the chalice. On top is the paten, a small plate of precious metal, on which lies the host for consecration. The pall, a piece of stiffened linen rests on the paten and is covered with the chalice veil in the liturgical color of the day. The cross of the veil faces towards the front. The corporal, which is a square linen on which the chalice and hosts will be placed in the offertory, is folded and put into the burse, a stiffened container in the color of the day. This is laid on top of the chalice veil.<sup>21</sup>

The Roman Catechism enunciates its importance and some rules concerning this. “To safeguard in every possible way the dignity of so

<sup>18</sup> Fortescue, *The Ceremonies of the Roman Rite Described*, 23.

<sup>19</sup>RG III.11.528.

<sup>20</sup>“Da, Domine, virtutem manibus meis ad abstergendam omnem maculam; ut sine pollutione mentis et corporis valeam tibi servire.” OPar lxiv. Praying this gives an indulgence of 100 days according to Pius Pp. XII, 14 ianuarii 1940, MR 1570 (1962).

<sup>21</sup>RS I.1.



august a Sacrament, not only is the power of its administration entrusted exclusively to priests, but the Church has also prohibited by law any but consecrated persons, unless some case of great necessity intervene, to dare handle or touch the sacred vessels, the linen, or other instruments necessary to its completion.”<sup>22</sup> In PR (1895), only bishops “consecrate” chalice and paten. The Pyx, ciborium and luna (a moon shaped instrument that handles the host fixed in a monstrance) are “blessed” by bishops or by a priest who was given a faculty to do so. Cruets are not blessed nor considered sacred.<sup>23</sup>

### Liturgical Ministers

Although the *Ritus servandus* of MR 1570 does not have a section specially attributed to the functions of ministers, many parts describe the functions of the ordained ministers, major and minor, in the celebration. *Ritus servandus* presumes IMS that exclusively discusses in a chapter the liturgical ministers.<sup>24</sup>

Ministers like deacon, subdeacon, acolytes, and lector serve during the Mass according to their own function.<sup>25</sup> IMS mentions commentator as a minister and specifically clarifies that he must not be a woman. If the commentator is a lay man, he stands in front of the people but if he is a cleric or a priest, he does his function in the sanctuary.<sup>26</sup>

Even in the Mass of Pius V, a priest should not celebrate the Mass alone without even an acolyte to assist him.<sup>27</sup> For recited Mass at least one server attends. *Missa cantata* or sung Mass needs two servers. For solemn Mass, sacred ministers like the deacon and subdeacon assist the celebrant, together with a master of ceremonies, thurifer, two acolytes, two or four or six torch-bearers, cross-bearer. In a pontifical celebration, generally there are two master of ceremonies, an assistant priest (AP), two assistant deacons, three or four servers (called chaplains) for the hand-candle, book,

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<sup>22</sup>CathechR 254.

<sup>23</sup>“Benedictio tobalearum, vasorum, et ornamentorum ecclesiae, et altaris conscratorum,” and “De patenae et calicis consecratione” PR (1895). See also Fortescue, *The Ceremonies of the Roman Rite Described*, 19.

<sup>24</sup>See IMS 93-103.

<sup>25</sup>RS II.5-6; IV.4-7; V.5; VI.4-8; VII.9-11; VIII.8; IX.4; X.8-9; XI.3; XIII.2-3. “*De ordinatione lectorum*,” and “*De ordinatione acolythorum*”, *De minoribus ordinibus*, PR (1895) and “*De ordinatione subdiaconi*,” and “*De ordinatione diaconi*” *De sacris ordinibus in genere*, PR (1895).

<sup>26</sup>IMS 96.

<sup>27</sup>MD 97; CIC (1917) can. 813.

mitre and crozier, one train-bearer if a *magna cappa* is worn, six servers to assist the bishop in vesting. As a general rule, not more servers should attend than those really needed.<sup>28</sup> With regards Master of Ceremonies (*Magister caerimoniarum* or *caerimoniarius*), bishops should have at least two, the first should be a priest and the second should at least be a subdeacon.<sup>29</sup>

### Prayers before the Mass

There are four parts in the section *Preparatio ad Missam pro opportunitate sacerdotis facienda* of the Missal of Pius VI. The first part is like a mini Office of the Hours: an antiphon *Ne reminiscaris, Domine* (*Do not call to mind, Lord*) and five psalms, namely Psalms 83, 84, 85, 115 and 129. Then concluded by *Kyrie, eleison* (*Lord, have mercy*), the Lord's Prayer, *Ego dixi, Domine* (*I said, Lord, have mercy*)<sup>30</sup> which is a responsorial prayer between the priest and the minister, and a seven-paragraph prayer *Aures, tuae pietatis* (*The ears of your godliness*).<sup>31</sup> Praying this part gives an indulgence of five years or a plenary indulgence if coupled with a sacramental Confession and praying for the intention of the Pope.<sup>32</sup>

The second part is the *Oratio sacerdotis ante Missam*. From Sunday to Saturday, an assigned prayer is given. Aside from these seven prayers, other preparatory prayers are included: the prayer of St. Ambrose, St. Thomas Aquinas, prayer to the Blessed Virgin Mary, prayer to St. Joseph, prayer to all the angels and saints, and a prayer to the saint in whose honor the Mass is to be celebrated. Praying the assigned prayer gives an indulgence of three years.<sup>33</sup>

The third part is the formula of intention before the Mass.<sup>34</sup> He checks the Missal if everything is marked according to the celebration of the day. Then he washes his hands and prepares his chalice.<sup>35</sup> Then he prays

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<sup>28</sup> Fortescue, *The Ceremonies of the Roman Rite Described*, 34.

<sup>29</sup> CEp (1880), I, v, 1.

<sup>30</sup>PAM lx.

<sup>31</sup> PAM lix-lx.

<sup>32</sup> Pius Pp. XI (3 October 1936) MR 1570 (1962). CTE DS 1661.

<sup>33</sup> "Indulgentia trium annorum pro qualibet ex sequentibus orationibus, si in die assignata recitetur. 'Oratio sacerdotis ante Missam.'" Pius Pp. XI (3 October 1936), MR 1570 (1962).

<sup>34</sup> PAM lxiv "Formula intentionis ante Missam" Indulgentia quingentorum dierum. Pius Pp. XII (14 January 1940), MR 1570 (1962); CTMS DS 1753.

<sup>35</sup> Fortescue, *The Ceremonies of the Roman Rite Described*, 47.

the formula of intention before the Mass. After praying for the intention, he prays his vesting prayers.

### Liturgical Vestments

Concerning the vestments, in a particular vesting section (*paramenta*), the celebrant not only dresses but also disposes himself for the task ahead of him. Each vestment is worn with a specific prayer and a manner for wearing them.<sup>36</sup>

Amice is the first vestment the priest wears. An amice is a linen that is used to cover the neck. It is oblong and about two feet. It evolves to have a hood, then it becomes simply as it is, a clothing for the shoulder. Upon wearing, he first kisses its cross, touches it to his head, and then puts the vestment on his shoulders. He then crosses the strings over his chest and ties them around his waist. The priest prays that the amice may be a helmet of salvation to help him repel the assaults of the devil.

He then puts on his alb. In Latin *alba* means white. It is a white garment that extends to one's hands and feet to cover one's body. As the priest wears this, he prays for purity and cleanliness of heart, so that washed in the blood of the Lamb, he may enjoy the eternal delights of heaven.

Then he puts on his girdle or cincture (*cingulum*). It was originally flat and broad, like a belt, and later woven with gold thread and decorated with precious stones. The priest doubly ties this on his waist. As he wears this, he prays that the Lord gird him with the cincture of purity and extinguish in him the fires of lust.

Then he puts on the maniple. He chooses the color of his maniple (*manipulum/sudarium*) according to the color of the celebration. He wears it over his left arm. Maniple is a strip of linen worn with the prayer that he may worthily bear the maniple of sweat and tears, of toil and sorrow, so that he may one day enjoy the rewards of his labor.

He wears then the stole base on the color of the maniple. First he kisses its cross and wears it on both shoulders. The stole is crossed to his chest, right over left and the cincture secures them. If the celebrant is a bishop, he doesn't cross the stole. As he wears this, he prays that the robe of immortality lost by Adam's sin may be restored to him.

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<sup>36</sup> RS I.3; "Orationes dicendae cum sacerdos induitur sacerdotalibus paramentis." [Indulgentia centum dierum pro singulis orationibus. Pius Pp XII, 14, ianuarii 1940] OPar lxiv.

Then finally, he wears the chasuble enveloping his body. Chasuble in Latin means little house, *casula*. There are two main types of chasuble, Roman and French (Gothic). A bishop's chasuble is called *planeta*. The celebrant prays that he may be judge favorably and be lightened from his load that he may courageously carry out the Lord's task.

A bishop celebrating a Pontifical Mass will pray nine additional prayers but without the prayer for wearing the chasuble. Although with similarity, his prayers have some minor differences from the priest's vesting prayers. He has prayers for (1) wearing his shoes (*caligas*) - that he be prepared in the gospel of peace and be protected in the shelter of God's wings; (2) when taking off his cape - that the Lord may take off from him the old man with its own old customs and actions; (3) when he accepts his pectoral cross - that he may always be reminded of the memory of the passion and the victory of the holy martyrs; (4) when wearing his tunic - that he may be fortified from all enemies; (5) his dalmatic - that he may be surrounded with the dalmatic of justice; (6) his gloves (*chirothecas*) - that he may have a hand worthy of blessing, as Jacob had; (7) his chasuble (*planetam*) - that he may be judged as God's favored ones in order that he may be strong to carry this thanksgiving; (8) his miter - that he may be protected from the snare of his enemies; and then (9) his ring (*anulum*) - that symbolizes a décor of the finger of his heart and body filled with the sevenfold gift of the Spirit. He ends his vesting by wearing his maniple after the absolution of the *Confiteor* (*I confess*). Maniple is worn with a prayer to be worthy to carry a sorrowing mind in order that with justice he accepts the portion of exultation.<sup>37</sup>

If he is not to celebrate a Pontifical Mass, he will only pray the prayer assigned when taking off his cape, washing of hands, wearing of the amice, alb, cincture, and the prayer for putting on the pectoral cross. He ends his vesting by the prayer for wearing the stole, chasuble (*planetam*), and maniple.<sup>38</sup>

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<sup>37</sup>RS I.4; "Orationes dicendae ab episcopo episcopo quando in pontificalibus celebrat." [Indulgentia centum dierum pro singulis orationibus. Pius Pp XII, 14, ianuarii 1940] OPar lxiv-lxv.

<sup>38</sup>RG I.19.134; "Orationes dicendae ab episcopo episcopo quando non in pontificalibus celebrat." [Indulgentia centum dierum pro singulis orationibus Pius Pp. XII, 14 ian. 1940], OPar lxv.

## Entrance Song

In the classification of Mass according to the inclusion of singing, there are two ways of celebrating Mass: Read or Recited Mass (*Missa lecta*) and Mass into Singing (*Missa in cantu*). There are two kinds of a Mass into singing: one called a solemn Mass if it is celebrated with the assistance of other ministers, a deacon and a sub-deacon; the other called a Sung Mass (*Missa Cantata*) if there is only the priest celebrant who sings all the parts proper to the sacred ministers. The Mass celebrated with singing, has an entrance song and other liturgical songs sung by the choir.<sup>39</sup> A Solemn Mass (*Missa solemnis*) being celebrated by a bishop or any other prelate with such authority is called Pontifical Mass (*Missa pontificalis*).

## Procession

After the priest has vested, he carries the chalice to the level of his chest. He carries it in his left hand while the burse is held in place by his right. He and the servers will bow to the image of the crucifix. They bless themselves with holy water and leave the sacristy.<sup>40</sup> On Sundays, if the water for the sprinkling has not yet been blessed, the prayers to exorcise and bless the water are done in the sacristy before the procession.<sup>41</sup> The bishop, however, can bless water on any day if it is for the reconciliation of the Church, even if not Sunday.<sup>42</sup>

After the reverence to the cross in the sacristy and after being blessed, the priest proceed to the altar together with the minister carrying the Missal and the other ministers carrying the other things if they have not been prepared before hand in the altar. With eyes looking on the ground but straight body, they walk seriously.<sup>43</sup>

In a procession for celebrating a Solemn Mass, the deacon accompanies the priest on his right and the subdeacon on his left. Before them are acolytes, carrying the candlesticks with candles (*candelabra*). The priest has his hands joined in his chest. Upon reaching the sanctuary, the

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<sup>39</sup> RG III.1.271-72; IMS 3; MusSac 28.

<sup>40</sup> RS II.1.

<sup>41</sup> “Ordo ad faciendam et aspergendam aquam benedictam.” MR 1570 (1962) [Appendix pages] 234-36.

<sup>42</sup> “Ordo benedictionis aquae pro reconciliatione Ecclesiae ab episcopo faciendae,” PR (1895)

<sup>43</sup> RS II.1. Fortescue, *The Ceremonies of the Roman Rite Described*, 49.

acolytes after bringing the candles near the credence table, they stay there until their next function.<sup>44</sup> In the Pontifical Mass, rule in the *Ceremoniale* concerning the arrangement of procession is as follows: (1) Verger or Mace-bearer (2) Thurifer (3) Second Acolyte, Cross-bearer, First Acolyte (4) Torch-bearers in pairs (5) Choir in pairs (6) Master of Ceremonies (7) Subdeacon (8) Deacon (9) Celebrant..<sup>45</sup>

### **Salutation and Veneration of the Altar**

When celebrating in a side altar, if they are to pass before the major altar, they make a simple bow to give it reverence. If before an exposed Sacrament, he genuflects. If he is to pass before an altar where there is Mass, during elevation or during Communion, in like manner he kneels and uncovers his head as he adores. He may stand straight before the celebrating priest has placed the chalice over the corporal.<sup>46</sup>

When they reach the altar, they are to offer salutation and reverence to the altar. Standing before the lowest step, he uncovers his head, he hands the biretta to the minister and towards the altar, before the image of the crucifix, he makes a profound bow. If however there is a tabernacle of the most holy Sacrament, he makes the reverence by genuflecting appropriately.

Ministers, in sung Masses, are to genuflect always with the celebrant. However, the subdeacon carrying the Book of the Gospels and the acolytes carrying the candlesticks will not genuflect but will make a simple bow or bow of the head.<sup>47</sup> If the celebrant is in the presence of the Pope, he genuflects towards him in the Gospel side. He accepts the blessing, stands straight and going to the altar, he begins the Mass. If he is in the presence of a cardinal, Papal Nuncio, or patriarch, archbishop and bishop in the place to which they are assigned, the celebrant makes a profound bow and proceeds to the altar to begin the Mass.

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<sup>44</sup> RS II.5.

<sup>45</sup> RS II.6. CEp (1880), I, xv, 8.

<sup>46</sup>RS II.1.

<sup>47</sup> RG III.10.519.

## Introductory Rites

*Ritus servandus* discusses the introductory rites of the Mass in its third to its fifth chapters. The third chapter of *Ritus servandus* discusses the beginning of the Mass and the Confession. This will be discussed in subsections about the first ascent to the altar, the sign of the cross at the foot of the altar, the psalm *Iudica me, Deus (Judge me, God)*, and the Confiteor. The fourth chapter of *Ritus servandus* discusses the Entrance Antiphon, the *Kyrie, eleison (Lord, have mercy)*, and the *Gloria in excelsis Deo (Glory to God in the highest)*. The fifth chapter is on the Collect (1.11). The sprinkling of the Holy Water is also discussed as found in the “*Ordo ad faciendam et aspergendam aquam benedictam,*” MR 1570 (1962).

### First Ascent to the Altar

<i>Sacerdos paratus cum ingreditur ad altare, facta illi debita reverentia,</i>	<i>The Priest prepares as he ascend to the altar, making his due reverential,</i>
<b>Sign of the Cross</b>	
<i>signat se signo crucis a fronte ad pectus, et clara voce dicit, nisi peculiari rubrica aliter statuatur:</i>	<i>signs himself with the sign of the cross from forehead to chest and in a clear voice says, if not otherwise specifically stated in the ritual</i>
In nomine Patris, et Filii, et Spiritus Sancti. Amen.	In the name of the Father, and of the Son, and of the Holy Spirit. Amen.

When ascending to the altar, the priest prepares the articles he is carrying. At the Gospel side he lays down the chalice. He removes the corporal from the burse, unfolds it in the middle of the altar and he places the chalice over it with its veil still covering it completely. The burse is made to lean at the Gospel side. If from the altar he will vest, then he dresses before he descends back at the steps of the altar, in order to begin the Mass.<sup>1</sup>

If he is going to consecrate many hosts for the Communion, which due to the quantity cannot be contained in the paten, he places these hosts over the corporal in front of the chalice, either in any consecrated chalice, or to a clean blessed vessel. He places it behind the chalice and covers it with another paten or pall. He also arranges the Missal over the Missal cushion.<sup>2</sup> The Missal cushion is made of silk, of the liturgical color of the celebration. However, a small silver or ornamented wooden stand (*legile*) can be used.<sup>3</sup>

After bowing again, he descends to the lowest steps of the altar with hands joined in front of his chest.<sup>4</sup> The manner of joining one's hands is described. While the hands are joined, all the fingers are extended. The right thumb is placed over the left thumb so that both fingers form a cross. Whenever prescribed, this will be the posture of joining hands until consecration.<sup>5</sup> After consecration, joining hands is done with all the fingers extended except for the thumb and index fingers that are joined after holding the body of Christ.<sup>6</sup>

During Pontifical and Solemn celebrations where the articles are already prepared in the altar and in the credence table, the celebrant with the other ministers makes their confession at the lowest step before proceeding to the altar.<sup>7</sup>

### Sign of the Cross

At the foot of the altar, he signs himself with the sign of the cross from forehead to chest while saying in a clear voice *In nomine Patris (In the name of the Father)*.<sup>8</sup> Whenever he signs himself, he keeps his left hand in the lower part of the chest. Then, the palm of the right hand begins with the forehead then to the chest then to the left and to the right of the shoulders. This he does with the palm of his right hand facing himself and all fingers are closed to each other.<sup>9</sup>

### *Iudica me, Deus*

<b>Iudica me, Deus</b>	
<i>Deinde, iunctis manibus ante pectus incipit antiphonam:</i>	<i>Then, with joined hands before the chest, he begins the antiphon</i>
Introibo ad altare Dei	I will go to the altar of God.
<i>Ministri respondent:</i>	<i>Ministers respond</i>



Ad Deum qui laetificat iuventutem meam.	To God, who gives my youth joy.
<i>Postea alternatim cum Ministris dicit sequentem</i>	<i>Afterwards he says alternating with the ministers the following.</i>
<i>Ps. 42, 1-5</i>	
Iudica me, Deus, et discerne causam meam de gente non sancta: ab homine iniquo et doloso erue me.	Judge me, God, and discern my cause from the unholy people, rescue me from the wicked and deceitful man.
<i>M.</i> Quia tu es, Deus, fortitudo mea: quare me repulisti, et quare tristis incedo, dum affligit me inimicus?	God, you who are my strength: why forsake me, and why do I go about in sadness, while the enemy harasses me?
<i>S.</i> Emitte lucem tuam, et veritatem tuam: ipsa me deduxerunt et adduxerunt in montem sanctum tuum, et in tabernacula tua.	Send your light and your truth: for they have led and brought me to your holy mountain, and in your tabernacle.
<i>M.</i> Et introibo ad altare Dei: ad Deum qui laetificat iuventutem meam.	And I will go to the altar of God, to God, who gives my youth joy.
<i>S.</i> Confitebor tibi in cithara, Deus, Deus meus: quare tristis es, anima mea, et quare conturbas me?	I shall confess to you with the harp, God, my God: Why are you sad, my soul, and why are you downcast?
<i>M.</i> Spera in Deo, quoniam adhuc confitebor illi: salutare vultus mei, et Deus meus.	Hope in God, for I shall confess to him: my countenance to save, and my God.
<i>S.</i> Gloria Patri, et Filio, et Spiritui Sancto.	Glory to the Father, and to the Son, and to the Holy Spirit.
<i>M.</i> Sicut erat in principio, et nunc, et semper: et in saecula saeculorum. Amen.	As it was in the beginning, and now, and always, world without end. Amen.
<i>S. repetit antiphonam:</i>	<i>The Priest repeats the antiphon</i>
Introibo ad altare Dei.	I will go to the altar of God.
<i>R.</i> Ad Deum qui laetificat iuventutem meam.	To God, who gives my youth joy.
<i>Signat se dicens:</i>	<i>He signs himself saying</i>

V/. Adiutorium nostrum in nomine Domini.	Our help [is] in the name of the Lord.
R/. Qui fecit caelum et terram.	Who made heaven and earth.

After the sign of the cross, he joins his hands before his chest. Without looking away from the altar, he begins the antiphon in a clear voice *Introibo ad altare Dei* (*I will go to the altar of God*). The minister on his left side, while kneeling behind him, answers *Ad Deum* (*To God, who gives my youth joy*).<sup>10</sup> When in the presence of a bishop or of a greater prelate, during the prayers at the foot of the altar, the celebrant stands at the back of the bishop in the Epistle's side while all the other ministers stand at their back. Together they pray *Iudica me, Deus* (*Do me justice, O God*). This will be their places till when the celebrant ascends to the altar.<sup>11</sup>

While still standing straight, he says Psalm 42, the *Iudica me, Deus* (*Judge me, God*), alternating it with the ministers. After the psalm and the *Gloria Patri* (*Glory to the Father*), the priest repeats the antiphon as is done in the Office. The minister answers again *Ad Deum* (*To God, who gives my youth joy*).<sup>12</sup> This Psalm is omitted in the celebrations of the Mass from Passion Sunday to Holy Thursday and during Masses for the dead.<sup>13</sup> In these cases, only the antiphon is said in the manner mentioned above.<sup>14</sup>

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<sup>10</sup>RS III.6.

<sup>11</sup> RS III.2-3, 8, 11; Fortescue, *The Ceremonies of the Roman Rite Described*, 162-63.

<sup>12</sup>RS III.7.

<sup>13</sup> RG III.8.425; RS III.6.

<sup>14</sup> RS III.6.

**Confiteor**

<i>Deinde iunctis manibus profunde inclinatus facit confessionem.</i>	<i>Then joining [his] hands [and] bowed profoundly, he makes the confession.</i>
<i>In Missis defunctorum, et in Missis de Tempore a dominica I Passionis usque ad feriam V in Cena Domini inclusive, omittitur psalmus, Iudica me Deus, cum Gloria Patri, et repetitione antiphaenae: sed dicto In nomine Patris, Introibo, et, Adiutorium, sit fit Confessio, ut sequitur.</i>	<i>In Masses for the Dead, and in the Masses from the first Sunday of the Passion up to Holy Thursday in the Supper of the Lord inclusive, the Psalm Iudica me Deus is to be omitted, with Gloria Patri and the repetition of the antiphon: but he is to say, In nomine Patris, Introibo, and, Adiutorium, sit Confessio, as follows.</i>
Confiteor Deo omnipotenti, beatæ Mariæ semper Virgini, beato Michaeli Archangelo, beato Ioanni Baptistæ, sanctis Apostolis Petro et Paulo, omnibus Sanctis, et vobis, fratres: quia peccavi nimis cogitatione, verbo et opere:	I confess to almighty God, to Blessed Mary ever Virgin, to Blessed Michael the Archangel, to Blessed John the Baptist, to the holy Apostles Peter and Paul, to all the saints, and to you, brethren, that I have sinned exceedingly in thought, word, and deed:
<i>Percutit sibi pectus ter, dicens:</i>	<i>He strikes his chest three times, saying</i>
mea culpa, mea culpa, mea maxima culpa. Ideo precor beatam Mariam semper Virginem, beatum Michaellem Archangelum, beatum Ioannem Baptistam, sanctos Apostolos Petrum et Paulum, omnes Sanctos, et vos, fratres, orare pro me ad Dominum Deum nostrum.	by my fault, my fault, my great fault. Therefore I entreat the blessed Mary ever Virgin, blessed Michael the Archangel, blessed John the Baptist, the holy Apostles Peter and Paul, all the Saints, and you, brethren, to pray for me to the Lord our God.
<i>Ministri respondent:</i>	<i>Ministers answer:</i>
Misereatur tui omnipotens Deus, et, dimissis peccatis tuis, perducatur te ad vitam æternam.	May almighty God have mercy on you, and, forgive your sins, lead you to life everlasting.
<i>Sacerdos dicit:</i>	<i>The Priest says:</i>
Amen.	Amen.
<i>Et erigit se.</i>	<i>And he stands straight.</i>

<i>Deinde ministri repetunt confessionem: et ubi a sacerdote dicebatur, vobis, fratres, et vos fratres; a ministris dicitur, tibi pater, et te pater.</i>	<i>Then the ministers repeat the confession: and where it is to be said by the Priest, vobis, fratres, and vos fratres; tibi pater, and te pater is to be said by the minister.</i>
<i>Postea sacerdos, iunctis manibus, facit absolutionem dicens:</i>	<i>Afterwards the Priest, with joined hands, does the absolution saying:</i>
Misereatur vestri omnipotens Deus, et dimissis peccatis vestris, perducatur vos ad vitam aeternam.	May almighty God have mercy on you, and forgive your sins, and lead you to life everlasting.
<i>R/. Amen.</i>	
<i>Signat se signo crucis, dicens:</i>	<i>He signs himself with the sign of the cross, saying:</i>
Indulgentiam absolutionem, et remissionem peccatorum nostrorum, tribuat nobis omnipotens et misericors Dominus.	May the almighty and merciful Lord grant to us indulgence, absolution, and remission of our sins.
<i>R/. Amen.</i>	<i>R/. Amen.</i>
<i>Et inclinatus prosequitur:</i>	<i>And inclining, he continues</i>
<i>V/. Deus, tu conversus vivificabis nos.</i>	Turn to us, O God, and bring us life.
<i>R/. Et plebs tua laetabitur in te.</i>	And your people will rejoice in you.
<i>V/. Ostende nobis Domine, misericordiam tuam.</i>	Show us Lord, your mercy.
<i>R/. Et salutare tuum da nobis.</i>	And grant us your salvation.
<i>V/. Domine, exaudi orationem meam.</i>	O Lord, hear my prayer.
<i>R/. Et clamor meus ad te veniat</i>	And let my cry come to you.
<i>V/. Dominus vobiscum.</i>	The Lord be with you.
<i>R/. Et cum spiritu tuo.</i>	And with your spirit.

Then, he begins the *Confiteor* (*I confess*). This is introduced by making a sign of the cross while saying the antiphon *Adiutorium nostrum* (*Our help [is] in the name of the Lord*). The minister answers it with *Qui fecit coelum et terram* (*Who made heaven and earth*).

After the antiphon, the priest makes a profound bow and alone recites the *Confiteor* (*I confess*). When he says *mea culpa, mea culpa, mea maxima culpa* (*by my fault, my fault, my great fault*) he strikes his chest

with his right hand three times while his left hand stays below his chest. He continues the *Confiteor* (*I confess*) to the end. This is concluded by the minister's response *Misereatur tui omnipotens Deus* (*May almighty God have mercy on you, and, forgive your sins, leads you to life everlasting*). Then the priest answers *Amen*. After he said the *Amen*, he stands straight. This format is also the formal way of *Confiteor* (*I confess*). It is also used when in the presence of the Pope, Cardinal, Legate of the Apostolic See or patriarch, archbishop, bishop who is in jurisdiction of the place where the Mass is celebrated. When in the presence of the Pope, the celebrant genuflects, otherwise, he only bows profoundly.<sup>15</sup>

Afterwards, the ministers and others also make their general confession as mentioned above. However, they replace *vobis, fratres* (*to you, brethren*) and *vos fratres* (*you, brethren*) with the words *tibi, pater* (*to you, father*) and *te, pater* (*you, father*). When saying these words, the ministers turn a little to the celebrant.<sup>16</sup> As above, the people also strike their chest three times. At the end, the priest is to say the words of absolution *Misereatur tui omnipotens Deus* (*May almighty God have mercy on you*). After the absolution, he signs himself with a prayer for pardon, absolution and remission of sins *Indulgentiam absolutionem* (*May the almighty and merciful Lord grant to us indulgence, absolution, and remission of our sins*). As mentioned above, the bishop ends his vesting after *Indulgentiam absolutionem* (*May the Almighty and Merciful Lord grant us pardon*) where he wears his maniple.<sup>17</sup>

If a bishop or an abbot is celebrating the Mass, he accepts now the maniple.<sup>18</sup> He kisses it in the middle. Then bowing, the Mass is continued with another dialogue, *Deus, tu conversus* (*Turn to us, O God*). At the end, the celebrant extends and joins his hands as he says in a clear voice *Oremus* (*Let us pray*).<sup>19</sup>

It is to be noted that the abbot ranks below a bishop and is considered a *praelati inferiores* (lesser prelate). He may use pontifical ceremonies and vestments in the churches of his own jurisdiction and only on days of obligation, the day of the local patron saint, founder of the order, title and dedication of their church. He cannot use a seventh candle or a fixed throne

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<sup>15</sup> RS III.8.

<sup>16</sup> RS III.9.

<sup>17</sup> "Orationes dicendae ab episcopo quando non in pontificalibus celebrat," OPar lxxv.

<sup>18</sup> Fortescue, *The Ceremonies of the Roman Rite Described*, 36-37.

<sup>19</sup> RS III.10.

at the side or be accompanied by a body of monks or canons on coming to the church or on going away which are all reserved to a local Ordinary. In a solemn Mass, the abbot is assisted by a deacon and a subdeacon, two other deacons in dalmatics, an assistant priest in a cope, six monks or canons may attend, two in copes, two in chasubles and two in tunics who seat at a separate benches without a back. An abbot wears a precious mitre if he has a special indult of the Holy See and a black skull-cup (violet for abates nullius or secular abbots or abbots that function as local Ordinaries) but wears no rochet and carries his crosier only in his own church. He may bless the people as a bishop does but he asks a special indult in the presence of a bishop. In this case, he seats at the Epistle side while the bishop is at the Gospel side raised one step higher than his seat. The bishop will be the one who gives the blessing to the thurible and the proclaimer of the Gospel and will kiss the book of the Gospels.

### **Sprinkling of the Holy Water**

If holy water is to be sprinkled, the blessing of the water is done in the sacristy. This is done only on Sunday. It begins with *Adiutorium nostrum* (*Our help is in the name of the Lord*) then the salt and the water will be separately exorcised. After which, the salt is placed in the water in the form of a cross saying *Commixtio salis et aquae* (*May the commingling of the salt and water*) and concluded with a prayer *Deus, invictae virtutis auctor* (*God, the author of the unconquerable host*).

Upon entrance, instead of praying the prayers at the foot of the altar mentioned above, the sprinkling of holy water is done. The celebrant and the ministers genuflect at the steps of the altar. The celebrant accepts the sprinkler from the deacon. He first sprinkles the altar three times, then bows and sprinkles himself. Then, he also sprinkles the ministers. After the ministers, he intones the *Asperges me* (*Sprinkle me*) and continued by the choir. While the antiphon is being sung, the celebrant sprinkles the choir then the people. The rite of sprinkling is concluded with the prayer *Ostende nobis, Domine* (*Show us, Lord*) as above. Then the celebrant prays the *Exaudi nos, Domine* (*Listen to us, Lord*). Then he ascends to the altar praying the *Aufer a nobis* (*Take away from us*).<sup>20</sup>

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<sup>20</sup>“Ordo ad faciendam et aspergendam aquam benedictam,” MR 1570 (1962).

**Second Ascent and the Kissing of the Altar**

<i>Et extendens, ac iungens manus, clara voce dicit: Oremus, et ascendens ad altare, dicit secreto:</i>	<i>And extending, and joining hands, he says in clear voice: Oremus, and ascending to the altar, he secretly says</i>
Aufer a nobis, quaesumus, Domine, iniquitates nostras ut ad Sancta sanctorum puris mereamur mentibus introire. Per Christum Dominum nostrum. Amen.	Take away from us, we beseech, Lord, our iniquities in order to enter to the Holy of holies with pure minds. Through Christ our Lord. Amen.
<i>Deinde, manibus iunctis super altare, inclinatus dicit:</i>	<i>Then, with joined hands over the altar, he says bowing</i>
Oramus te. Domine, per merita Sanctorum tuorum,	We beseech you. Lord, through the merits of your Saints
<i>Osculatur Altare in medio,</i>	<i>He kisses the altar in the middle,</i>
quorum reliquiae hic sunt, et omnium Sanctorum: ut indulgere digneris omnia peccata mea. Amen.	of whose relics are here, and of all the Saints: in order to grant pardon from all my sins. Amen.

When the celebrant ascends to the middle of the altar,<sup>21</sup> with eyes on the ground and hands joined together in the manner mentioned above, he says the *Aufer a nobis* (*Take away from us*) secretly.<sup>22</sup>

The second prayer *Oramus te* (*We beseech You, O Lord*) is recited with the joined hands placed over the altar. It is done while bowing. At the end of the prayer, after saying *per merita Sanctorum tuorum* (*through the merits of your Saints*), he equally places his hands upon the altar and he kisses it in the middle.<sup>23</sup>

Whenever the celebrant places his hands upon the altar to kiss it, from the beginning to before the consecration, the celebrant places his hands outside the corporal. However, after these fingers touched the Body of Christ, the hands are still placed equally outside the corporal but the index and thumb are to be above the corporal.<sup>24</sup>

The prayers *Iudica me Deus* (*Do me justice, O God*), *Aufer a nobis* (*Take away from us*), and *Oramus te* (*We beseech You, O Lord*) are omitted in these following occasions: (1) during Mass of the feast of Purification of the Blessed Virgin Mary, which has a blessing and procession of candles; (2) during Ash Wednesday, where these prayers are said after the imposition of the ashes; (3) during Palm Sunday; (4) during Easter Vigil; (5) during

the Masses for Rogation, done with a procession of litanies; and in other Masses according to the rubrics of the *Pontificale*.<sup>25</sup>

**Incense**

<i>¶ In Missa solemnī, quae non sit defunctorum, celebrans, antequam incipiat antiphonam ad Introitum, benedicit incensum, dicens:</i>	<i>In solemn Mass, to which it is not for the dead, the celebrant, before he begins the antiphon to the Introit, blesses the incense, saying:</i>
<b>Ab illo bene+dicaris, in cuius honore cremaberis. Amen.</b>	<b>May it be + blessed by him in whose honor it is burned. Amen.</b>
<i>Et accepto thuribulo a diacono, incensat altare, nihil dicens. Postea diaconus, recepto thuribulo a celebrante, incensat illum tantum.</i>	<i>And accepting the thurible from the deacon, he incenses the altar, saying nothing. Afterwards the deacon, receiving the thurible from the celebrant, incenses only him.</i>

**Entrance Antiphon**

<i>Antiphona ad Introitum</i>	<i>Entrance Antiphon</i>
<i>Deinde, celebrans signans se signo crucis incipit Introitum:</i>	<i>Then, the celebrant signing himself with the sign of the cross, begins the Introit:</i>

In Solemn Mass, after the celebrant kissed the altar, the deacon and the thurifer approaches him. The deacon attends to the incense boat and the thurifer attends to the thurible. The deacon bows toward celebrant and says *Benedicite, Pater reverende* (*Bless, reverend Father*). Then the deacon kisses the spoon, then the hand of the celebrant, and then gives the spoon to the celebrant. The celebrant puts three spoon of incense into the thurible while saying *Ab illo benedicaris* (*May this incense be blessed by him*). The deacon again kisses the hand of the celebrant as he accepts the spoon. The celebrant blesses the frankincense in the thurible with the sign of the cross.<sup>26</sup>

Afterwards the deacon gives the incense boat to the thurifer and takes the thurible. He kisses the highest part of the chain of the thurible and then kisses again the right hand of the celebrant. The celebrant takes the incense and makes a profound bow to the cross and incenses it three times, without saying anything. After incensing the cross, he gives again reverence to it with a profound bow. Then he incenses the altar in twenty-two swings divided equally to the sides of the altar according to the instruction

<sup>25</sup> RG III.8.424. cf. RS III.12.

<sup>26</sup> RS IV.4.



whether the altar is fixed to the wall or it is free standing.<sup>27</sup> The deacon and subdeacon accompany the celebrant in incensing, while lifting the sides of the chasuble.<sup>28</sup> After the altar is incensed, he gives back the incense. The deacon incenses the celebrant alone.<sup>29</sup>

If however there are reliquaries on the altar or there are images of the saints for veneration, after incensing the cross and before incensing the altar, he gives reverence by bowing towards them and then he incenses them.<sup>30</sup> If upon the altar is placed the Tabernacle of the most holy Sacrament, before beginning the incensation, the celebrant genuflects towards it. He does the same whenever he passed by it in the middle of the altar.<sup>31</sup>

### Entrance Antiphon

After kissing the altar, he stands straight and faces the Epistle side. He makes the sign of the Cross upon himself as he reads the entrance verse (*Introit*) in an intelligible voice and with hands joined.<sup>32</sup>

The entrance verse begins and ends with an antiphon.<sup>33</sup> After beginning with an antiphon, a psalm verse(s) is prayed. Then after which, the *Gloria Patri (Glory to the Father)* is said. While praying the *Gloria Patri (Glory to the Father)*, with joined hands, he makes a simple bow toward the cross. After which, the antiphon is repeated but this time without a sign of the cross. During Easter, alleluia is added.<sup>34</sup> The *Gloria Patri (Glory to the Father)* of the entrance verse is omitted on the celebrations of the Mass from Passion Sunday to the Mass of the Lord’s Supper and during the celebrations of Mass for the Dead.<sup>35</sup>

### Kyrie, eleison

<i>qua finita, iunctis manibus, alternatim cum ministris dicit:</i>	<i>when finished, with joined hands, alternating with ministers he says:</i>
Kyrie, eleison.	Lord, have mercy.

<sup>27</sup> RS IV.4.

<sup>28</sup> RS IV.7.

<sup>29</sup> RS IV.5.

<sup>30</sup> RS IV.5.

<sup>31</sup>RS IV.6.

<sup>32</sup> RS IV.2.

<sup>33</sup> RG III.8.427.

<sup>34</sup>RG III.8.429.

<sup>35</sup>RG III.8.428.

Kyrie, eleison.	Lord, have mercy.
Kyrie, eleison.	Lord, have mercy.
Christe, eleison.	Christ, have mercy.
Christe, eleison.	Christ, have mercy.
Christe, eleison.	Christ, have mercy.
Kyrie, eleison.	Lord, have mercy.
Kyrie, eleison.	Lord, have mercy.
Kyrie, eleison.	Lord, have mercy.

Upon finishing the entrance song, he joins his hands, and alternately with the minister, he says the *Kyrie, eleison (Lord, have mercy)*. It begins with three *Kyrie, eleison (Lord, have mercy)* then followed by three *Christe, eleison (Christ, have mercy)* and it is ended with three final *Kyrie, eleison (Lord, have mercy)*. They are to be recited alternately, so the priest will be saying four *Kyrie, eleison (Lord, have mercy)* and one *Christe, eleison (Christ, have mercy)* and the ministers will be saying two *Kyrie, eleison (Lord, have mercy)* and two *Christe, eleison (Christ, have mercy)*. In cases when this is not possible, the nine instances of *Kyrie, eleison (Lord, have mercy)* can also be said by the celebrant alone.<sup>36</sup>

**Gloria in excelsis Deo**

<i>Postea in medio altaris extendens et iungens manus, caputque aliquantulum inclinans, dicit, si dicendum est:</i>	<i>Afterwards in the middle of the altar extending and joining hands, and head bowing a little, he says, if it is to be said</i>
Gloria in excelsis Deo.	Glory to God in the highest.
<i>et prosequitur iunctis manibus. Cum dicit, Adoramus te, Gratias agimus tibi, et, Iesu Christe, et, Suscipe deprecationem, inclinatur caput: et in fine dicens, Cum Sancto Spiritu, signat se a fronte ad pectus.</i>	<i>and to be continued with joined hands. When he says, Adoramus te, Gratias agimus tibi, and, Iesu Christe, and, Suscipe deprecationem, the head is inclined: and in the end saying, Cum Sancto Spiritu, he signs himself from the forehead to the chest.</i>

<sup>36</sup>RS IV.2.

<p>Et in terra pax hominibus bonae voluntatis. Laudamus te. Benedicimus te. Adoramus te. Glorificamus te. Gratiam agimus tibi propter magnam gloriam tuam. Domine Deus, Rex coelestis, Deus Pater omnipotens. Domine Fili unigenite, Iesu Christe. Domine Deus, Agnus Dei, Filius Patris. Qui tollis peccata mundi, miserere nobis. Qui tollis peccata mundi, suscipe deprecationem nostram. Qui sedes ad dexteram Patris, miserere nobis. Quoniam tu solus Sanctus. Tu solus Dominus. Tu solus Altissimus, Iesu Christe. Cum Sancto Spiritu in gloria Dei Patris. Amen.</p>	<p>And on earth peace to people of good will. We praise you. We bless you. We adore you. We glorify you. We give you thanks on account of your great glory. Lord God, King of heavenl, God the Father almighty. Lord Jesus Christ, the only-begotten Son. Lord God, Lamb of God, Son of the Father. You who take away the sins of the world, have mercy on us. You who take away the sins of the world, receive our prayer. You who sit at the right of the Father, have mercy on us. For you alone are holy. You alone are Lord. You alone are the Most High, Jesus Christ, with the Holy Spirit, in the glory of God the Father. Amen.</p>
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Then, *Gloria in excelsis Deo* (*Glory to God in the highest*) is said, a prayer of glorifying God. It is said or sung on all Sundays except during penitential seasons, i.e., Lent and Advent. It can also be said or sung on any other days except in the Mass for the Dead. The *Gloria in excelsis Deo* (*Glory to God in the Highest*) is prayed during the celebrations of Mass when *Te Deum* is sung in the Matins, during feast days, Mass of the Lord's Supper on Holy Thursday and Mass on Easter Vigil, votive Masses in the first, second, and third class.<sup>37</sup>

The priest introduces this prayer by standing in the middle of the altar. He chants the words *Gloria in Excelsis Deo* (*Glory to God in the Highest*). There are four tones for chanting the first line. These four tones are used: on doubles and solemn days, in Masses in honor of the Blessed Virgin Mary, on Sundays, semidoubles and within octaves which are not of the Blessed Virgin Mary and on simple feasts. *In Duplicibus, & Solemnibus diebus; In Missis Beatae Mariae; In Dominicis, Festis Semiduplicibus, & infra Octavas, quae non sunt B. Mariae; and In festis Simplicibus.*<sup>38</sup>

As he chants the first part, he extends his hands in invitation and after saying *Deo* (*to God*) he joins his hands. Then he makes a simple bow

<sup>37</sup>RG III.8.431-32.

<sup>38</sup>OM 1570 (1962).

to the cross. His hands are joined until the end of *Gloria in Excelsis Deo* (*Glory to God in the Highest*).<sup>39</sup>

During some parts of the *Gloria in Excelsis Deo* (*Glory to God in the Highest*) he makes some gestures like bowing and making a sign of the cross. When he says *Adoramus te* (*We worship You*), *Gratias agimus tibi* (*We give you thanks*), and *Iesu Christe* (*Jesus Christ*), and *suscipe deprecationem* (*receive our prayer*), he bows his head. In the end, when he says *cum Sancto Spiritu* (*with the Holy Spirit*), he makes a sign of the cross.

**Collect**

<i>Deinde osculatur altare in medio, et versus ad populum dicit:</i>	<i>Then the altar is to be kissed in the middle, and towards the people he says</i>
<i>℣. Dominus vobiscum.</i>	The Lord be with you
<i>℞. Et cum spiritu tuo.</i>	And with your spirit.
<i>Postea dicit:</i>	<i>Afterwards he says</i>
<i>Oremus, et rationes, unam aut plures, ut ordo Officii postulat.</i>	<i>Oremus, and the prayers, one or more, according to what the ordo of the office requires</i>

After *Gloria in excelsis Deo* (*Glory to God in the highest*), he again kisses the middle of the altar. He prays the collect beginning with a greeting *Dominus vobiscum* (*The Lord be with you*) and an invitation *Oremus* (*Let us pray*).<sup>40</sup> After the invitation, he extends his hands before his chest and prays the collect. The 1962 Missal merely says that the hands are extended before the chest, with all the fingers joined, which simplifies the 1920 provision that this extension of hands in the collect is done with palm facing each others and the height and distance is based on one’s shoulder.<sup>41</sup>

In the prayer as in the other parts of the Mass, whenever he mentions the name of Jesus or Mary, or the name of the saint being commemorated, or the name of the Pope, the celebrant makes a simple bow.<sup>42</sup> In the 1920 version of the RS, the celebrant bows to the cross when the name of Jesus is mentioned. To all the other names mentioned above, he bows to the principal altar or to the image of whose saint, the name was mentioned.<sup>43</sup>

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<sup>39</sup> RS IV.3.  
<sup>40</sup> RS V.1.  
<sup>41</sup> RS (1920) V.1.  
<sup>42</sup> RS V.2.  
<sup>43</sup> RS (1920) V.2.

After reading the prayer of the collect or collects, according to the order that the Office requires of the day, he concludes with *Per Dominum, etc.* (*Through our Lord, etc.*). In the 1570 Missal of Pius V, there can be up to three collects that the celebrant has to say, depending upon the celebration. The class of the collect will determine the order on what is to be said first. In the reform of Pius XII in 1956, the celebrant is required only to say the first collect. The second or third collect, if there are saints celebrated in ordinary commemoration (*commemorationes ordinariae* in relation to a privileged commemoration or *commemorationes privilegiatae*) can be prayed by the celebrant upon his discretion.<sup>44</sup> The reform of Pius XII requires a second collect if the commemoration is a privileged commemoration. In the reform of John XXIII, even on privileged commemoration, the celebrant is only to say the first collect and the second collect is up to the discretion of the celebrant. On Sunday, belonging to *commemorationes privilegiatae*, both in the 1956 and 1962 editions, only one collect is to be prayed.<sup>45</sup>

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<sup>44</sup> RG I.16.106-14

<sup>45</sup>RG III.5.302-303; 433-65.

## Biblical Readings

The *Ordo Missae* of the Pius V Missal only says “Then follows the *Epistola*, gradual, tract, or alleluia with verse, and sequence, according to the instruction of the season and quality of the Mass” summarizing this part in one sentence. Not that this Missal discredits the importance of biblical readings, but what should be regarded here however is that this Missal considers the prime importance of the Liturgy of the Eucharist. Then, the biblical readings, the songs here, and other rites and rituals aim to prepare the people to enter with great devotion to the central and most important part of the celebration – the Eucharistic Prayer. These are all discussed in the sixth chapter of RS.

### Epistola

#### Epistola, Gradual, Tract, Alleluia, Sequentia

<i>Sequitur Epistola,</i>	<i>Then follows the Epistola,</i>
<i>graduale,</i>	<i>gradual,</i>
<i>tractus,</i>	<i>tract,</i>
<i>vel Alleluia cum versu,</i>	<i>or Alleluia with verse,</i>
<i>aut sequentia, prout tempus aut qualitas Missae postulat.</i>	<i>and sequence, according to the instruction of the season and quality of the Mass</i>

After saying the collect, the celebrant places his hands over the Missal or over the altar but with his fingers touching the Missal. If more convenient, he holds the book and reads the epistle in intelligible voice – *Epistola* means any book of the Bible except Psalms and Gospels.<sup>1</sup> The epistle is read with an introduction *Lectio* (*A reading*) followed by the name of the book from which the reading is taken. The reading is concluded with the people’s answer *Deo gratias* (*Thanks be to God*). The cue for the

people's response differs from place to place. Commonly, the reader raises his left hand to signal that the reading is to end, and as he lowers his hand, the people respond the conclusion: *Deo gratias (Thanks be to God)*.

During Solemn Mass, at the end of the collect, the subdeacon moves around and takes the Missal with both hands over his chest and makes a genuflection in the middle of the sanctuary. He goes to the Epistle side and sings the epistle. The celebrant sits and listens. In the pre-1962 edition, the celebrant remains standing at the altar and also reads in a low voice the assigned reading.

After the singing of the epistle, the subdeacon makes his genuflection in the middle of the sanctuary. He returns to the celebrant and genuflecting, he kisses the celebrant's hand. A blessing is given to him except in Masses for the Dead.<sup>2</sup>

If the celebrant sings the Mass but without a subdeacon or a deacon, someone with needed knowledge may sing the epistle. He wears a surplice. After reading, he does not kiss the hand of the celebrant.<sup>3</sup>

During Ember days and some feasts, there are two or six readings with a gradual in between the readings. Instances where there are two readings before the Gospel are: (1) *Feria quarta Quatuor temporum Adventus*; (2) *Feria quarta Quatuor temporum Quadragesimae*; (3) *Feria quarta post dominicam IV in Quadragesima*; (4) *Feria quarta Hebdomadae sanctae*; (5) *Feria sexta in passione et morte Domini*; (6) *Feria quarta Quatuor temporum Pentecostes*; (7) *Feria quarta Quatuor temporum Septembris*. The six preliminary readings before the Gospel are done on Ember days, namely: (1) *Sabbato Quatuor temporum adventus*; (2) *Sabbato Quatuor temporum quadragesimae*; (3) *Sabbato Quatuor temporum Pentecostes*; (4) *Sabbato Quatuor temporum Septembris*. The shorter form of these celebrations uses only two readings before the Gospel. Ember days are the days at the beginning of the seasons ordered by the Church as days of fast and abstinence. These days are also intended to thank God for the gifts of nature, to teach the virtue of moderation, and to assist the needy.

## Gradual

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<sup>2</sup> RS VI.4.

<sup>3</sup> RS VI.8.

After the reading, the celebrant reads the gradual. The gradual is ordinarily sung as a preparation to the Gospel. It is composed of two or three verses from the book of Psalms. The first verse serves to be an antiphon and the succeeding verse or verses are the versicle.<sup>4</sup>

### **Alleluia**

After the gradual, the *alleluia* immediately follows. Alleluia is used except during Lent and Pre-Lent. However, when in days the Mass of the Lord (first Thursday of the Month) is said, the tract is not said, but only the Gradual.

The alleluia verse is taken from a verse from the book of Psalms. The format is shorter than the tract. It begins with two alleluias, then the alleluia verse, and concluded by another alleluia.<sup>5</sup>

### **Tract**

During Lent and during weekdays of Pre-Lent, the celebrant reads the corresponding tract of the day. Tract is even longer than the gradual. A tract usually has three or more verses from the Psalm. Sometimes verses from two different Psalms are brought together. The format of a tract is like the format of a gradual. An antiphon begins a tract, then a series of versicles. On weekdays of Advent, the celebrant reads only the gradual then proceeds immediately to read the gospel.

For feasts of the Lord and of the saints whose day may fall on Lent or Pre-Lent, a proper Tract is provided. This is said during Ember days and from *Septuagesima* to the end of Lent.

During the days of Septuagesima and Lent, our Holy Mother the Church over and over again strives to make each of us seriously consider our misery, so that we may be urged to a practical emendation of our lives, detest our sins heartily and expiate them by prayer and penance. For

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<sup>4</sup>RS VI.1. For the term *Graduale* as *gradus*, steps of the stairs to ambo where the upper part of the stairs is for the one who will intone the *responsorium*, the next step is for the one who intones the verses, and the lowest part is for the one who will intone the Alleluia, see OR I.7 (687-701 AD).

<sup>5</sup> RS VI.1.



constant prayer and penance done for past sins obtain for us divine help, without which every work of ours is useless and unavailing.<sup>6</sup>

## Sequentia

Sequence is to be said after the alleluia. There are five sequences which are sung or said in their respective season or feast: *Victimae paschali* (*To the paschal victim*) is for Easter Sunday and Easter octave; *Veni, sancte Spiritus* (*Come, Holy Spirit*) is for Pentecost and its octave; *Lauda Sion* (*Praise Zion*) is sung or recited on Corpus Christi and its octave; the *Stabat Mater* (*The Mother stands beside the cross*) is for the feast of Our Lady of Sorrows; and *Dies Irae* (*Day of Judgment*) is for the commemoration of all the souls and in Requiem and Funeral Masses.

## Incense

<i>His finitis, si Missa est solemnis, diaconus librum Evangeliorum deponit super medium altaris, et, nisi sit Missa defunctorum, celebrans benedicit incensum, ut supra:</i>	<i>Finishing this, if the Mass is solemn, the deacon lay the Book of the Gospel over the middle of the altar, and if it is not a Mass for the dead, the celebrant blesses the incense, as above:</i>
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## Munda cor meum (with Deacon)

<i>deinde diaconus genuflexus ante altare, manibus iunctis dicit.</i>	<i>then the deacon genuflects before the altar, he says with hands joined</i>
Munda cor meum ac labia mea, omnipotens Deus, qui labia Isaiae Prophetae calculo mundasti ignito: ita me tua grata miseratione dignare mundare, ut sanctum Evangelium tuum digne valeam nuntiare. Per Christum Dominum nostrum. Amen.	Cleanse my heart and my lips, almighty God, who cleansed the lips of the Prophet Isaiah with a burning coal: so in your gracious mercy deign to purify me, that I may worthily proclaim your holy Gospel. Through Christ our Lord. Amen.

## Iube, domne (with Deacon)

<i>Postea accipit librum de altari, et rursus genuflexus petit benedictionem a sacerdote, dicens:</i>	<i>Afterwards he takes the book from the altar, and again genuflecting he ask blessing from the priest, saying:</i>
<i>Iube, domne, benedicere.</i>	<i>Father, grant [me your] blessing.</i>
<i>Sacerdos respondet:</i>	<i>The Priest reply</i>

<sup>6</sup> MD 157.

Dominus sit in corde tuo et in labiis tuis: ut digne et competenter annunties Evangelium suum: In nomine Patris, et Filii, + et Spiritus Sancti,	May the Lord be in your heart and in your lips: that you may worthily and competently proclaim his Gospel: In the name of the Father, and of the Son, + and of the Holy Spirit,
Amen.	Amen.
<i>Et accepta benedictione, osculatur manum celebrantis: et cum aliis ministris, incenso et luminaribus, accedens ad locum Evangelii, stans iunctis manibus, dicit.</i>	<i>And accepting the blessing, the hand of the celebrant is to be kissed: and with other ministers, for the incense and for the light, ascending to the place of the Gospel, standing with joined hands, he says</i>

**Munda cor meum (without Deacon)**

<i>Si vero sacerdos sine diacono et subdiacono celebrat, delato libro ad aliud cornu altaris, inclinatus in medio, iunctis manibus dicit:</i>	<i>If however the Priest celebrates without deacon and subdeacon, he takes the book to the other side of the altar, inclines in the middle, with joined hands he says</i>
<i>Munda cor meum ac labia mea, omnipotens Deus, qui labia Isaiae Prophetae calculo mundasti ignito: ita me tua grata miseratione dignare mundare, ut sanctum Evangelium tuum digne valeam nuntiare. Per Christum Dominum nostrum. Amen.</i>	<i>Cleanse my heart and my lips, almighty God, who cleansed the lips of the Prophet Isaiah with a burning coal: so in your gracious mercy deign to purify me, that I may be worthy to proclaim your holy Gospel. Through Christ our Lord. Amen.</i>

If the priest celebrates the Mass without a congregation, his minister or he himself carries the Missal to the other side of the altar at the Gospel side. When the minister passes before the middle of the altar, he makes a simple bow toward the cross. Then he places the Missal, so that the posterior part of the book is directed itself to the corner of the altar, to which he turns.<sup>7</sup>

After placing the Missal on the Gospel side of the altar, the celebrant stands at the middle of the platform of the altar. While standing, with joined hands before the chest, he lifts up his eyes to God. Then he looks down and makes a profound bow towards the altar. He says three prayers secretly: *Munda cor meum* (Cleanse my heart), *Jube, Domine, benedicere* (Father, grant [me your] blessing), and *Dominus sit in corde meo* (May the Lord be in my heart), as in the Ordinary.<sup>8</sup> *Munda cor meum* (Cleanse my heart) is a prayer to be cleansed; the *Jube, Domine, benedicere* (Lord, grant me your blessing) is a prayer to be blessed; and *Dominus sit in corde meo* (May the Lord be in my heart) is a prayer for God’s presence.

In Solemn Mass, while everybody stands, the celebrant remains seated. While the celebrant blesses the incense as to be described below, the deacon places the Book of the Gospels in the middle of the altar. He kneels towards the altar and with bowed head he prays the *Munda cor meum* (*Cleanse my heart*). After the celebrant blesses the incense from the thurifer, the deacon takes the book of the Gospel and approaches the celebrant. While kneeling in the upper step, he asks for the blessing, saying *Jube, Domine, benedicere* (*Father, grant [me your] blessing*). The celebrant responds by saying *Dominus sit in corde tuo* (*May the Lord be in your heart*). Then the deacon kisses the hand of the celebrant and stands straight to proceed to the place where he is to proclaim the Gospel.<sup>9</sup>

### Incensation

As mentioned above, incense is used during Solemn Mass and sung Mass. After the subdeacon transfers the Missal, he goes to the Gospel side to accompany the celebrant. The celebrant, on the other hand stays seated as the thurifer approaches him. The celebrant places the incense to the thurible, as described above. The thurifer leads the procession with the deacon who carries the book in between the two acolytes carrying candles.

After the deacon says *Dominus vobiscum* (*The Lord be with you*), he signs the book in the beginning of the Gospel text and then his forehead, lips, and chest. Saying *Sequentia sancti Evangelii secundum* (*A continuation of the holy Gospel according to*). At the response of the ministers *Gloria tibi, Domine* (*Glory to you, Lord*), he incenses the book three times: in the middle, to its right, and to the left. Then he reads the Gospel.

After the Gospel, the celebrant is to kiss the book, which the subdeacon carries to him. The celebrant silently says *Per Evangelica dicta* (*May the words of the Gospel*). Then the deacon incenses the celebrant with three swings.<sup>10</sup>

### Gospel

∨/. Dominus vobiscum.	The Lord be with you.
℞/. Et cum spiritu tuo.	And with your spirit.
<i>Et pronuntians.</i>	<i>And proclaiming.</i>

<sup>9</sup> RS VI.5.

<sup>10</sup>RS VI.5.

Sequentia sancti Evangelii secundum <i>N.</i> ,	A continuation of the holy Gospel according to <i>N.</i>
<i>Sive Initium. pollice dexterae manu signat librum in principio Evangelii, quod est lecturus, deinde seipsum in fronte, ore, et pectore:</i>	<i>Or Initium. The thumb of the right hand signs the book in the beginning of the Gospel, when it is read, then himself in the forehead, mouth, and chest</i>
<i>et dum ministri respondent,</i>	<i>and then the ministers respond</i>
Gloria tibi, Domine.	Glory to you, Lord.
<i>incensat ter librum, postea prosequitur Evangelium iunctis manibus.</i>	<i>the Gospel book is incensed three times, afterwards he continues the Gospel with joined hands</i>
<i>Quo finito, subdiaconus defert librum sacerdoti, qui osculatur Evangelium, dicens:</i>	<i>When finished, the subdeacon brings the book to the Priest, who kisses the Gospel, saying</i>
Per evangelica dicta deleantur nostra delicta.	May the words of the gospel wipe away our sins.
<i>Deinde sacerdos incensatur a diacono.</i>	<i>Then the Priest is to be incensed by the deacon.</i>
<i>¶ In Missis defunctorum dicitur Munda cor meum, sed non petitur benedictio, non deferuntur luminaria, nec celebrans osculatur librum.</i>	<i>In Masses for the dead, the Munda cor meum is to be said but not the petition to be blessed, there will be no candle-bearers, nor will the celebrant kiss the book.</i>

After saying the prayer *Munda cor meum* (*Cleanse my heart*), he goes to the Missal. Since the Missal is transferred so that the posterior part of the book is towards the corner of the altar, the celebrant in reading the Gospel does not turn his back to the people but faces them halfway, diagonally facing them as he reads the Gospel.<sup>11</sup>

Standing towards it, with joined hands before his chest, he says in intelligible voice the greeting *Dominus vobiscum* (*The Lord be with you*). Again, it is to be responded with *Et cum spiritu tuo* (*And with your spirit*). Then he uses the thumb of his right hand to make a sign of the cross, first to the book at the beginning of the Gospel passage to be read, then on his forehead, lips, and chest. He does this while saying *Sequentia* or *Initium sancti Evangelii*, (*A continuation or the beginning of the holy Gospel*). The people answers *Gloria tibi, Domine* (*Glory to you, Lord*). Then joining his

<sup>11</sup> RS VI.1; see also Fortescue, *The Ceremonies of the Roman Rite Described*, 52-53.

hands before his chest, he reads or sings the Gospel to the end.<sup>12</sup> When however the name Jesus is read, he bows towards the book; and he genuflects towards the book when in the Gospel it is required to genuflect. In the pre-1962 instruction, when the Blessed Sacrament is exposed, the celebrant genuflects towards the Sacrament.<sup>13</sup>

The minister standing at the Epistle side below the lowest step of the altar, responds *Laus tibi, Christe (Praise to you, Christ)*, while the priest lifts the book towards his lips to kiss it. As he kisses it, he says *Per Evangelica dicta (May the words of the Gospel)*, except in Masses for the dead.<sup>14</sup> When the Mass is celebrated in the presence of the Pope, Cardinal or legate of the Apostolic See, or Patriarch, Archbishop and Bishop in their residence, the book is to be brought to whomever of them for the purpose of kissing it. The celebrant then does not kiss it nor say *Per Evangelica dicta (May the words of the Gospel)*.

### Sermon

If it is required at the end of the Gospel, the celebrant preaches a sermon. “Pastors and all who have the care of souls must frequently, either by themselves or through others, explain during the celebration of Masses some of the readings of the Mass, and among other things give some instruction about the mystery of this most holy sacrifice, especially on Sundays and feastdays.”<sup>15</sup> Especially on Sunday and Feastday, the celebrant or someone else explain the Gospel or the reading. If not, he says the *Credo (I believe)* if it is to be said.<sup>16</sup>

### Credo

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<sup>12</sup> RS VI.8.

<sup>13</sup> RS VI.2. Fortescue, *The Ceremonies of the Roman Rite Described*, 53 and 73.

<sup>14</sup> RS VI.5.

<sup>15</sup> CTMS DS 1749.

<sup>16</sup> RS VI.6; MD 202.

<p><i>Deinde ad medium altaris extendens, elevans, et iungens manus, dicit, si dicendum est, Credo in unum Deum, et prosequitur iunctis manibus. Cum dicit, Deum, caput Cruci inclinat: quod similiter facit, cum dicit, Iesum Christum, et, simul adoratur. Ad illa autem verba, Et incarnatus est, genuflectit usque dum dicatur, Et homo factus est. In fine ad, Et vitam venturi saeculi, signat se signo crucis a fronte ad pectus.</i></p>	<p><i>Then to the middle of the altar, extending, elevating, and joining [his] hands, he says, if it is to be said, Credo in unum Deum, and continues with joined hands. When he says, Deum, he bows his head to the Cross: in the same way he does, when he says, Iesum Christum, and, simul adoratur. However to these words, Et incarnatus est, he genuflects up to Et homo factus est. In the end to, Et vitam venturi saeculi, he makes a sign of the cross from his forehead to his chest.</i></p>
<p><i>Credo in unum Deum, Patrem omnipotentem, factorem coeli et terrae, visibilium omnium et invisibilium. Et in unum Dominum Iesum Christum, Filium Dei unigenitum. Et ex Patre natum ante omnia saecula. Deum de Deo, lumen de lumine, Deum verum de Deo vero. Genitum, not factum, consubstantialem Patri: per quem omnia facta sunt. Qui propter nos homines, et propter nostram salutem descendit de coelis. * Hic genuflectur Et incarnatus est de Spiritu Sancto ex Maria Virgine: ET HOMO FACTUS EST. Crucifixus etiam pro nobis; sub Pontio Pilato passus, et sepultus est. Et resurrexit tertia die, secundum Scripturas. Et ascendit in coelum: sedet ad dexteram Patris. Et iterum venturus est com gloria iudicare vivos et mortuos. cuius regni non erit finis. Et in Spiritum Sanctum, Dominum et vivificantem: qui ex Patre Filioque procedit. Qui cum Patre, et Filio simul adoratur et conglorificatur: qui locutus est per Prophetas. Et unam, sanctam, catholicam et apostolicam Ecclesiam. Confiteor unum baptisma in remissionem peccatorum. Et exspecto resurrectionem mortuorum. Et vitam ventura saeculi. Amen.</i></p>	<p><i>I believe in one God, the Father almighty, maker of heaven and earth, and of all things visible and invisible. And in one Lord, Jesus Christ, the only-begotten Son of God. And born from the Father before all ages. God from God, light from light, true God from true God. Begotten, not made, consubstantial to the Father: through whom all things are made. Who on account of our humanity, and on account of our salvation comes down from heaven. * here all kneel And is incarnated by the Holy Spirit from the Virgin Mary: AND WAS MADE MAN. Crucified also for us, suffered under Pontius Pilate, and was buried. And on the third day rose again according to the Scriptures. And he ascended into heaven: sits at the right of the Father. And then he will come again with glory to judge the living and the dead and his kingdom will have no end. And in the Holy Spirit, the Lord and giver of life, who proceeds from the Father and the Son. Who with the Father and the Son is similarly adored and glorified with: who spoke through the prophets. And one holy, catholic and apostolic Church. I confess one baptism in the forgiveness of sins. And I expect the resurrection of the dead. And the life of the world to come. Amen.</i></p>

After saying the Gospel, while standing in the middle of the altar platform in front of the Cross, he extends and elevates his hands to the level of his shoulder, as he begins the *Credo* (*I believe*); if it is required to be said.

When he says *in unum Deum (in one God)*, he joins his hands and bows towards the Cross. Then he continues while standing straight with joined hands before his chest as mentioned above. When he says *Iesum Christum (Jesus Christ)*, he bows again to the Cross. When he says *Et incarnatus est (And became incarnate)*, up to *et homo factus est (And was made man)*, inclusive, he genuflects. When he says *simul adoratur (is adored)*, he bows his head to the Cross for the third time. At the end, when he says *Et vitam venturi saeculi. Amen, (and the life of the world to come. Amen)* he makes the sign of the cross from the forehead to the chest.<sup>17</sup>

In a Solemn Mass, the deacon and the subdeacon stand at the middle of the altar platform toward the cross, behind the celebrant, as the celebrant begins the *Credo (I believe)*, if it is to be said. The deacon stays in the right hand and the subdeacon stays in the left. As in the *Gloria in excelsis (Glory to God in the highest)*,<sup>18</sup> if *Flectamus genua (Let us kneel)* and *Levate (Stand)* is sung by the deacon, he also guides the people in kneeling and standing.<sup>19</sup> When however the *Credo (I believe)* is sung, during the *Et incarnatus est (And became incarnate)*, the deacon takes the burse from the credence table and carrying it with both hands, he bows in reverence at the middle of the sanctuary. Then he goes up and at the middle of the altar and unfolds the corporal. Then he returns behind the celebrant. When the *Credo (I believe)*, is not to be said, the subdeacon will carry the burse with the chalice in the same way as mentioned.<sup>20</sup>

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<sup>17</sup>RS VI.3.

<sup>18</sup>RS VI.5.

<sup>19</sup> RS VI.5 and V.5.

<sup>20</sup> RS VI.7.

## Preparation of the Gifts and Offertory

The seventh chapter of *Ritus servandus* is attributed to the offertory and the preface, which are preparatory rites and rituals for the Canon. The offertory is introduced by the offertory antiphon and concluded by the Secret. The different parts of the offertory aim to prepare the altar for the Canon.

### Offertory Antiphon

<i>Deinde osculatur altare, et versus ad populum, dicit:</i>	<i>Then the altar is to be kissed, and towards the people, he says:</i>
V/. Dominus vobiscum.	The Lord be with you
R/. Et cum spiritu tuo.	And with your spirit
Postea dicit	Afterwards he says
Oremus,	Let us pray
et antiphonam ad Offertorium.	and the antiphon to the Offertory

After the sign of the cross at the end of the profession of faith, the celebrant will not join his hands but places them in the altar and kisses the altar in the middle. Then he joins his hands before his chest and turns clockwise to the people. Extending then joining his hands, he says *Dominus vobiscum* (*The Lord be with you*). After extending and joining his hands, he faces the altar and bows his head to the cross making reverence to the altar. Then he says *Oremus* (*Let us pray*). With joined hands as before, he says the offertory antiphon. The offertory verse begins the preparation of the gifts. If there is singing, the offertory antiphon is sung while the priest begins the offertory; during which, everybody sits. From here onwards, he stands in the middle of the altar unless otherwise mentioned.<sup>1</sup> During Solemn Mass, after

<sup>1</sup> RS VII.1.



the priest says, *Oremus (Let us pray)*, both the deacon and the subdeacon approach the altar in the Epistle side to prepare the gifts.<sup>2</sup>

**Preparation of the Gifts**

<p><i>Qua dicta, si est Missa Solemnis, diaconus porrigit celebranti patenam cum hostia: secus, sacerdos ipse accipit patenam cum hostia, quam offerens, dicit.</i></p>	<p><i>When it is said, if it is a Solemn Mass, the deacon stretch forth the paten with host to the celebrant: if private, the Priest himself accepts the paten with host, then offering, he says</i></p>
<p>Suscipe, sancte Pater, omnipotens aeterne Deus, hanc immaculatam hostiam, quam ego indignus famulus tuus offero tibi, Deo meo vivo et vero, pro innumerabilibus peccatis, et offensionibus, et negligentis meis, et pro omnibus circumstantibus, sed et pro omnibus fidelibus christianis vivis atque defunctis. ut mihi, et illis proficiat ad salutem in vitam aeternam. Amen.</p>	<p>Accept, holy Father, almighty eternal God, this immaculate host, which I your unworthy servant, offer to you, my living and true God, for my innumerable sins, and offenses, and my negligences, and for all circumstances, on behalf of all here present and for all faithful Christians, living and dead, that to me, and them may avail to the salvation in life eternal. Amen.</p>
<p><i>Deinde faciens crucem cum eadem patena, deponit hostiam super corporale.</i></p>	<p><i>Then making the sign of the cross with the paten, he places the host over the corporal.</i></p>
<p><i>Diaconus ministrant vinum, subdiaconus aquam in Calice: vel si Missa sine sacris ministris celebratur, utrumque infundit sacerdos, et aquam miscendam in calice benedicit signo crucis, dicens.</i></p>	<p><i>The deacon ministers the wine, the subdeacon water in the chalice: or if the Mass is celebrated without sacred ministers, then the Priest pours in the chalice, and the water is blessed with the sign of the cross, saying</i></p>

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<sup>2</sup> RS VII.9.

<p>Deus, qui humanae substantiae dignitatem mirabiliter condidisti, et mirabilius reformasti: da nobis per huius aquae et vini mysterium, eius divinitatis esse consortes, qui humanitatis nostrae fieri dignatus est particeps, Iesus Christus Filius tuus Dominus noster: Qui tecum vivit et regnat in unitate Spiritus Sancti Deus. per omnia saecula saeculorum. Amen.</p>	<p>God, who established wondrously the dignity of the human substance and wondrously restored it: give to us through this mystery of water and wine, share of his divinity, who participates in our human dignity, Jesus Christ your Son our Lord: who lives and reigns with you in the unity of the Holy Spirit, God, forever and ever. Amen.</p>
<p><i>¶ In Missis defunctorum dicitur praedicta oratio: sed aqua non benedicitur.</i></p>	<p><i>In Masses for the Dead the prayer is to be said as mentioned: but the water is not to be blessed.</i></p>
<p><i>Postea accipit calicem, et offert, dicens.</i></p>	<p><i>Afterwards he accept the chalice and offer it, saying</i></p>
<p>Offerimus tibi, Domine, calicem salutaris tuam deprecantes clementiam: ut in conspectu divinae maiestatis tuae, pro nostra et totius mundi salute cum odore suavitatis ascendat. Amen.</p>	<p>We offer to you, Lord, the chalice of salvation humbly begging of your mercy: that it may arise before your divine Majesty, with a pleasing fragrance, for our salvation and for the whole world. Amen.</p>
<p><i>Deinde facit signum cruces cum calice, et illum ponit super corporale, et palla cooperit:</i></p>	<p><i>Then he makes the sign of the cross with the chalice, and places it over the corporal, and covers it with the pall.</i></p>
<p><i>tum iunctis manibus super altare, aliquantulum inclinatus dicit.</i></p>	<p><i>Then with joined hands over the altar, he bows a little, he says</i></p>
<p>In spiritu humilitatis, et in animo contrito suscipiamur a te, Domine, et sic fiat sacrificum nostrum in conspectu tuo hodie, ut placeat tibi, Domine Deus.</p>	<p>In humble spirit, and in contrite heart, may we be accepted by you, Lord, and so may our sacrifice so be offered in your sight this day, in order to please you, Lord God.</p>
<p><i>Erectus expandit manus, easque in altum porrectas iungens, elevatis ad caelum oculis, et statim demissis, dicit.</i></p>	<p><i>Standing straight he stretch his hands, and raising them stretched out joining, he elevates his eyes to the heaven, and standing humbly, he says</i></p>
<p>Veni, Sanctificator omnipotens aeternae Deus.</p>	<p>Come Sanctifier, almighty and eternal God,</p>
<p><i>Benedicit oblata, proseguendo:</i></p>	<p><i>He blesses the offering, then continuing</i></p>

<i>et bene+díc hoc sacrificum tuo sancto nomini praeparatum.</i>	<i>and + bless this sacrifice prepared to your holy name</i>
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Before saying the prayers for the preparation of the gifts, the celebrant removes the veil of the chalice. He takes with his right hand the pall and places it in the Epistle side. Then with both hands, he takes the paten with the unleavened bread. The Roman Catechism explains that though the sacramental bread should be unleavened, “this quality of the bread, however, is not to be deemed so essential that, if it be wanting, the Sacrament cannot exist; for both kinds are called by the one name and have the true and proper nature of bread. No one, however, is at liberty on his own private authority, or rather presumption, to transgress the laudable rite of his Church.”<sup>3</sup>

The celebrant elevates the paten with the bread to the level of his chest. He lifts his eyes to God and, while humbly standing, he says *Suscipe, sancte Pater (Accept, holy Father)*.<sup>4</sup> If there are other hosts that are not on the paten but on the corporal or in other chalice or in the ciborium, that container is uncovered with the right hand and the hosts there are also included in the intention of offering and consecrating, while he says as above *Suscipe Sancte Pater (Accept, holy Father)*. After saying this, the paten is lowered, then with it he traces the sign of the cross over the corporal, and lets the host slips to the middle of the anterior part of the corporal before him. Then he places the paten to the right, a little under the corporal. If however a chalice serves as container for other hosts, he covers it completely with another paten or pall.<sup>5</sup>

Then in the Epistle side, he takes the chalice. With his left hand he holds its knob and he wipes it with the purificator. He accepts the container of wine from the hand of the minister who kisses the bottle itself, however not the hand of the celebrant. Then the celebrant pours the wine in the chalice. Then with his left hand holding the chalice, he makes the sign of the cross with his right hand over the container of water, and says *Deus, qui humanae substantiae (God, who established wondrously)*, and pouring a little amount of water in the chalice he continues *da nobis per hujus aquae & vini mysterium (give to us through this mystery of water and wine)*.<sup>6</sup> If however he celebrates the Mass for the dead, he does not make a sign of the cross over the cruet of water but he still says the prayer as above.<sup>7</sup>

After pouring the water in the chalice and finishing the said prayer, he takes with his right hand the uncovered chalice. Holding it with both

<sup>7</sup>RS VII.4.

hands before the middle of the altar, he elevates it while touching the base of the chalice with his left hand as his right hand holds the knob below the cup. With his eyes raised to God, he offers, saying *Offerimus tibi, Domine* (*We offer to you, Lord*). After the prayer, he makes the sign of the cross with the chalice over the corporal, and he places it in the middle aligned with the host and covers it with the pall.

Then he joins his hands and places these hands over the altar and makes a short bow saying secretly *In spiritu humilitatis* (*In humble spirit*). Afterwards standing straight, he raises his eyes and extends his hands upward and at once joining then before his chest, he says the blessing *Veni, sanctificator* (*Come, sanctifier*). When he says *et benedic hoc sacrificum* (*and bless this sacrifice*), he signs with his right hand both the host and the chalice, while his left hand is placed upon the altar.<sup>8</sup>

During Solemn Mass, the deacon and the subdeacon helps the priest in preparing the gifts. The deacon uncovers the chalice, if it is on the altar. If it is in the credence table, as it is more appropriate, the subdeacon brings it to the deacon. As the paten and the host are presented with the covering of pall and veil, the deacon takes them from him with his left hand, while his other hand holds the veil. As the subdeacon carries the chalice and paten, an acolyte who carries the cruets of wine and water accompanies him.

The deacon kisses the celebrant's hand and gives the paten with the host to the celebrant. After the subdeacon wipes the chalice with the purificator, he hands it to the deacon. The deacon also takes the cruet of wine from the hand of the subdeacon and pours wine in the chalice. Next the subdeacon presents the water. The celebrant says the *Benedicite, Pater reverende* (*Bless, reverend Father*). Then the celebrant makes a sign of the cross upon it saying the prayer *Deus, qui humanae* (*God, who established wondrously the human nature*). The subdeacon pours in a little amount of water in the chalice. The deacon presents the chalice with mixed wine and water to the celebrant while holding the base of the chalice. Then the deacon supports the right arm of the celebrant, as he says *Offerimus tibi, Domine* (*We offer to you, Lord*). Afterwards, while standing at the side of the celebrant, he covers the chalice with the pall.

The subdeacon then stands in the Epistle side. The deacon gives the paten to the subdeacon who holds it covered by the humeral veil. Then the subdeacon goes behind the celebrant in the middle of the sanctuary and makes a genuflection. There he stands, until the end of the preface. In

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<sup>8</sup> RS VII.5; CTMS DS 1753-54.

the Mass however for the dead and on Good Friday, the paten is not to be carried by the subdeacon.<sup>9</sup>

### Incensation

<i>Postea, si solemniter celebrat, benedicit incensum, dicens:</i>	<i>Afterwards, if he celebrates solemnly, he blesses the incense, saying</i>
Per intercessionem beati Michaelis Archangeli, stantis a dextris altaris incensi, et omnium electorum suorum, incensum istud dignetur Dominus bene+dicere, et in odorem suavitatis accipere. Per Christum Dominum nostrum. Amen.	Through the intercession of blessed Michael the Archangel, standing at the right of the altar of incense, and of all his elect, may the Lord vouchsafe to bless + this incense and to receive it in the odor of sweetness. Through Christ our Lord. Amen.
<i>Et accepto thuribulo a diacono, incensat oblata, modo in rubricis prescripto, dicens.</i>	<i>And accepting the thurible from the deacon, he incenses the offering, in the mode prescribed in the rubrics, saying</i>
Incensum istud a te benedictum, ascendat ad te, Domine: et descendat super nos misericordia tua.	May this incense blessed by you, arise before you, Lord: and may your mercy descend upon us
<i>Deinde incensat altare, dicens.</i>	<i>Then he incenses the altar, saying</i>
<i>Ps. 140, 2-4</i>	
Dirigatur, Domine, oratio mea sicut incensum, in conspectu tuo: elevatio manuum mearum sacrificium vespertinum. Pone, Domine, custodiam ori meo, et ostium circumstantiae labiis meis: ut non declinet cor meum in verba malitiae, ad excusandas excusationes in peccatis.	Let my prayer, Lord, come like incense before you; elevating my hands like an evening sacrifice. Lord, set a watch before my mouth, a guard at the door of my lips. Let not my heart incline to the evil of engaging in deeds of wickedness.
<i>Dum reddit thuribulum diacono, dicit.</i>	<i>While he returns the thurible to the deacon, he says</i>
Accendat in nobis Dominus ignem sui amoris, et flammam aeternae caritatis. Amen.	May the Lord enkindle in us the fire of His love and the flame of eternal charity. Amen

<sup>9</sup> RS VII.9.

Postea incensatur sacerdos a diacono, deinde alii per ordinem.	Afterwards the deacon incenses the Priest, then the others according to order.
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After the prayer *Veni, sanctificator* (*Come, sanctifier*), the minister of the boat or the deacon says to the celebrant *Benedicite, Pater reverende* (*Bless, reverend father*). The celebrant places the incense in the thurible, saying *Per intercessionem* (*Through the intercession*) as prescribed in the Order of the Mass.

Then he takes the thurible from the deacon. He incenses the offering, while holding the thurible over the chalice and the host and tracing with it three times the pattern of the cross. Then he traces three circles over both the chalice and the host with the thurible, two counter-clockwise and one clockwise. (See Image 3) The deacon meanwhile holds the base of the chalice by his right hand.

The celebrant distributes equally the words for incensing in this manner: in the first incensation, *Incensum istud* (*May this incense*); in the second, *a te, benedictum* (*blessed by You*); in the third, *ascendat ad te, Domine* (*ascend to you, Lord*); in the fourth, *et descendat super nos* (*and descend over us*); in the fifth and the sixth: *misericordia tua* (*your mercy*). Then he bows in reverence. He incenses the cross and the altar, in the number and order said in the beginning. As the celebrant incenses, he says *Dirigatur, Domine, oratio mea* (*Let my prayer, O Lord*). He is assisted by the deacon who holds the side of the chasuble. When the cross is to be incensed, the deacon moves the chalice to the side of the epistle. After the incensation of the cross, he places it back.

Then the celebrant returns the thurible to the deacon, saying *Accendat in nobis* (*May the Lord enkindle in us*) then the deacon incenses the celebrant. The deacon also incenses the subdeacon who holds the paten then proceeds to incense the choir. Afterwards the deacon returns the thurible to the thurifer, and the thurifer incenses the acolytes and the people.<sup>10</sup> The celebrant, after making the incensation, washes his hands, ministered by the acolyte carrying the water, with the basin and the hand towel.<sup>11</sup>

### **Washing of Hands**

<sup>10</sup> RS VII.10.

<sup>11</sup>RS VII.10.

<i>Interim sacerdos lavat manus, dicens:</i>	<i>Meanwhile the Priest washes [his] hands, saying</i>
<i>Ps. 25, 6-12</i>	
<p>Lavabo inter innocentes manus meas: et circumdabo altare tuum, Domine:          Ut audiam vocem laudis, et enarrem universa mirabilia tua.          Domine, dilexi decorem domus tuae: et locum habitationis gloriae tuae.          Ne perdas cum impiis, Deus animam meam: et cum viris sanguinum vitam meam:          In quorum manibus iniquitates sunt: dextera eorum repleta est muneribus.          Ego autem in innocentia mea ingressus sum: redime me, et miserere mei.          Pes meus stetit in directo: in ecclesiis benedicam te, Domine.</p>	<p>I wash my hands among the innocents: and I go around your altar: Lord, giving voice to my thanks, and recounting all your wondrous deeds. Lord, I love the rule of your house and the place of your glorious dwelling. God, do not destroy my soul with the impious, nor my life with the men of blood. On their hands are crimes, and their right hands are full of bribes. I however walk in innocence; redeem me, and have mercy on me. My foot stands straight; in the church I will bless you, Lord</p>
<p>Gloria Patri, et Filio et Spiritui Sancto. Sicut erat in principio, et nunc, et semper: et in saecula saeculorum. Amen.</p>	<p>Glory to the Father, and to the Son, and to the Holy Spirit. As it was in the beginning, and now, and always: forever and ever. Amen.</p>
<p><i>¶ In Missis defunctorum, et tempore Passionis in Missis de tempore omittitur, Gloria Patri.</i></p>	<p><i>In Masses for the dead, and in the season of Passion in Mass of this time the Gloria Patri is omitted.</i></p>
<p><i>Deinde aliquantulum inclinatus in medio altaris, iunctis manibus super eo, dicit.</i></p>	<p><i>Then a little bowed in the middle of the altar, joining hands over it, he says</i></p>

<p>Suscipe, sancta Trinitas, hanc oblationem, quam tibi offerimus ob memoriam passionis, resurrectionis, et ascensionis Iesu Christi Domini nostri: et in honorem beatae Mariae semper Virginis, et beati Ioannis Baptistae, et sanctorum Apostolorum Petri et Pauli, et istorum, et omnium Sanctorum: ut illis proficiat ad honorem, nobis autem ad salutem: et illi pro nobis intercedere dignentur in caelis, quorum memoriam agimus in terris. Per eundem Christum Dominum nostrum. Amen.</p>	<p>Accept, holy Trinity, this offering, which to you we offer on account of the memory of the passion, resurrection, and ascension of Jesus Christ, our Lord: and in honor of the blessed Mary, ever Virgin, and of blessed John the Baptist, and of the holy Apostles Peter and Paul, and of this [name of the Saints whose relics are in the altar] and of all the Saints; that it may add to their honor, however to us salvation: and may they deign to intercede in heaven for us, of whose memory we give on earth. Through the same Christ our Lord. Amen.</p>
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After preparing the altar, the celebrant joins his hands before his chest. He proceeds to the Epistle side where the minister pours water as he washes his hands especially the tips of the fingers of the thumb and of the index finger, saying these verses of Psalm 25: *Lavabo inter innocentes (I wash my hands among the innocents)*, with Doxology. The doxology is omitted in Masses for the Dead and in the Mass from the time of the Lord's Passion up to Holy Saturday exclusive.<sup>12</sup>

After washing and drying his hands, he joins them before his chest. He bows in reverence to the middle of the altar. He does this by first elevating his eyes to God then cast his eyes to the ground and joins his hands over the altar. He says secretly the prayer *Suscipe, sancta Trinitas (Accept, holy Trinity)* a little bowed towards the altar. After praying, he places his hands separately upon the altar and kisses it in the middle.

***Orate fratres and Secreta***

<p>Postea osculatur altare, et versus ad populum, extendens, et iungens manus, voce paululum elevata, dicit.</p>	<p>Afterwards the altar is to be kissed, and towards the people, extending, and joining hands, he says in a little elevated voice</p>
<p>Orate fratres, et meum ac vestrum sacrificium acceptabile fiat apud Deum Patrem omnipotentem.</p>	<p>Pray brethren, that mine and your sacrifice may be acceptable to God the Father almighty.</p>



<i>Minister; seu circumstantes respondent: alioquin ipsemet sacerdos.</i>	<i>The minister; or as circumstances respond: the Priest himself</i>
§. Suscipiat Dominus sacrificium de manibus tuis ( <i>vel</i> meis) ad laudem, et gloriam nominis sui, ad utilitatem quoque nostram, totiusque Ecclesiae suae sanctae.	May the Lord receive the sacrifice from your ( <i>or</i> my) hands to the praise, and glory of his name, for our good, and of all his holy Church.
Sacerdos submissa voce dicit: Amen.	The Priest says in a low voice: Amen.
Deinde manibus extensis, absolute sine Oremus, subiungit orationes secretas. Quibus finitis, cum pervenerit ad conclusionem, clara voce dicit: Per omnia saecula saeculorum. cum praefatione, ut in sequentibus.	Then extending the hands, absolutely without Oremus, he says the prayers secreta. When finished, he concludes it with clear voice he says forever and ever. Then the preface, according to its sequence.

After kissing the altar, he joins his hands before his chest, and humbly with eyes on the ground, he turns clockwise to look to the people. While facing them, he extends and joins his hands saying in a slightly louder voice *Orate, fratres* (*Pray, brethren*). In the Mass, the tone of a slightly louder voice means a voice that is a medium voice that is audible but lowered. It occurs only in four parts of the Mass: *Orate fratres* (*Pray, brethren*), *Sanctus* (*Holy*), during *Nobis quoque* (*To us, also*) and during *Domine non sum dignus* (*Lord, I am not worthy*).<sup>13</sup>

Secretly he continues *ut meum ac vestrum sacrificium, etc.* (*that mine and your sacrifice, etc.*). He turns back completing a circle to face again the middle of the altar, doing his reverential bow with joined hands before his chest. The ministers or the person nearby respond *Suscipiat Dominus sacrificium de manibus tuis* (*May the Lord receive the sacrifice from your hands*). When there is no minister to make the response, he says *sacrificium de manibus meis* (*the sacrifice from my hands*). The celebrant himself says in lower voice *Amen*. With hands extended before his chest, he prepares to recite the prayer, standing in the middle of the altar platform facing the book, he says without *Oremus* (*Let us pray*) the prayer. Then he says *Per Dominum* (*Through the Lord*), while he joins his hands when he says *Iesum Christum* (*Jesus Christ*), he bows. He adds other prayers when they are meant to be said.<sup>14</sup> However in coming to the final conclusion of the *Secreta* as he pronounces, *Per omnia saecula saeculorum* (*Forever and ever*) he places his hand over the altar as he prepares to say with intelligible

<sup>13</sup>Fortescue, *The Ceremonies of the Roman Rite Described*, 49-50.

<sup>14</sup> RS VII.7.

voice the Preface.<sup>15</sup> The number and order of the prayers for the *Secreta* is the same in the number and order of the prayers in the Collect.

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<sup>15</sup> RS VII.8a.

## Eucharistic Prayer

The sacredness of the Canon of the Mass, according to the Council of Trent, is from the fact that it is instituted by the Church as testified in the Bible, apostolic traditions, and instructions of holy Pontiffs.

Holy things must be treated in a holy way and this sacrifice is the most holy of all things. And so, that this sacrifice might be worthily and reverently offered and received, the Catholic Church many centuries ago instituted the sacred Canon. It is so free from all error that it contains nothing which does not savour strongly of holiness and piety and nothing which does not raise to God the minds of those who offer. For it is made up of the words of our Lord Himself, of apostolic traditions, and of devout instructions of the holy Pontiffs.<sup>1</sup>

Under the presumed idea of the sacredness of this part, the Council of Trent reiterates that it is to be prayed silently. Even those who suggest that it be recited in low voice are to be condemned. "If anyone says that the rite of the Roman Church prescribing that part of the Canon and the words of consecration be recited in a low voice, must be condemned."<sup>2</sup>

The Roman Canon is arranged so that the center of the prayer is the very words of the Lord. Thus we have the praise in the prayer *Te igitur* and in the Doxology, the commemoration of the living and of the dead, the first epiclesis and the second.<sup>3</sup>

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<sup>1</sup>CTMS DS 1745; against those who say that the Canon of the Mass contains errors and therefore should be abolished, see CTMS DS 1756.

<sup>2</sup>CTMS DS 1759

<sup>3</sup>J. Emminghaus, *The Eucharist; Essence, Form, Celebration*, tr. M. J. O'Connell, Collegeville, 1988.

**Preface and *Sanctus***

<i>Praefationem incipit ambabus manibus positus hinc inde super altare:</i>	<i>He begins the Preface with both hands placed over the altar:</i>
<i>quas aliquantulum elevat, cum dicit: Sursum corda.</i>	<i>then he elevates them a little, while saying: Sursum corda</i>
<i>Iungit eas ante pectus, et caput inclinat, cum dicit: Gratias agamus Domino Deo nostro.</i>	<i>He joins them before [his] chest, and he bows, then says Gratias agamus Domino Deo nostro</i>
<i>Deinde disiungit manus, et disiunctas tenet usque ad finem praefationis: qua finita, iterum iungit eas, et inclinatus dicit: Sanctus.</i>	<i>Then he extends his hands, and keeps them extended up to the end of the preface: when finished, he then joins them and while bowed he says: Sanctus</i>
<i>Et cum dicit: Benedictus qui venit, signum crucis sibi producit a fronte ad pectus.</i>	<i>And when he says: Benedictus qui venit, he makes the sign of the cross from forehead to chest</i>
<i>℣/. Dominus vobiscum.</i>	The Lord be with you
<i>℣/. Et cum spiritu tuo.</i>	And with your spirit
<i>℣/. Sursum corda.</i>	Lift you heart
<i>℣/. Habemus ad Dominum.</i>	We have, to the Lord
<i>℣/. Gratias agamus Domino Deo nostro.</i>	Let us give thanks to our Lord God
<i>℣/. Dignum et iustum est.</i>	It is right and just
<i>Vere dignum et iustum est, aequum et salutare, nos tibi semper et ubique gratias agere: Domine, sancte Pater, omnipotens aeterne Deus: ...</i>	It is truly right and just, equal and praiseworthy, for us to always give you thanks: Lord, holy Father, almighty eternal God:
<i>Sanctus, Sanctus, Sanctus, Dominus Deus Sabaoth. Pleni sunt coeli et terra gloria tua. Hosanna in excelsis. Benedictus qui venit in nomine Domini. Hosanna in excelsis.</i>	Holy, Holy, Holy, Lord God Sabaoth. The heaven and earth are full of your glory. Hosanna in the highest. Blessed [is he] who comes in the name of the Lord. Hosanna in the highest.
<i>Finita praefatione, sacerdos extendens, elevans aliquantulum et iungens manus, elevansque ad caelum oculos, et statim demittens, profunde inclinatus ante altare, manibus super eo positus, dicit secreto.</i>	<i>Upon finishing the preface, the Priest extending, elevating a little and joining hands, and elevating his eyes to the heaven, and standing humbly, bows profoundly before the altar, hands placed over it, he says secretly.</i>

The Preface begins with a dialogue *Dominus vobiscum* (*The Lord be with you*) and ends with an acclamation *Sanctus* (*Holy*). Generally, it is prayed with hands extended.

After the conclusion of the Secret, the celebrant, standing in the middle of the altar platform, extends his hands and begins the preface in intelligible voice. When he says *Sursum corda* (*Lift your heart*), he elevates his extended hands. When he says *Gratias agamus* (*Let us give thanks*), he joins his hands. When he says *Domino Deo nostro* (*To the Lord our God*), he looks upward then he makes a simple bow to the cross. At the response *Dignum et iustum est* (*It is right and just*), he elevates again his hand and extend it, as above. Then he continues the Preface up to the *Sanctus* (*Holy*).

During Solemn Mass, the deacon and the subdeacon remains standing behind the celebrant. A little before the *Sanctus* (*Holy*) is said, they come near the altar. The deacon ascends to the left of the celebrant assisting him. If not at the left side, he assists standing at the right side, a little behind the celebrant. The subdeacon however at this time stands behind the celebrant.<sup>4</sup> After the *Sanctus* (*Holy*), the subdeacon kneels in his place.<sup>5</sup>

### ***Te Igitur and In Primis***

P. Te igitur, clementissime Pater, per Iesum Christum Filium tuum, Dominum nostrum, supplices rogamus ac petimus	Therefore, most clement Father, we humbly beg of you and entreat you through Jesus Christ your Son, Our Lord.
<i>osculatur altare et,</i>	<i>kissing the altar, and</i>
<i>iunctis manibus ante pectus, dicit:</i>	<i>joining [his] hands before the chest, he says:</i>
uti accepta habeas, et benedicas	Hold acceptable and bless
<i>signat ter super hostiam et calicem simul, dicens</i>	<i>signs three times over both the host and the chalice, saying</i>
<i>haec + dona, haec + munera, haec + sancta sacrificia illibata;</i>	<i>these + gifts, these + offerings, these + holy and unspotted sacrifice;</i>
<i>extensis manibus prosequitur</i>	<i>With extended hands he continues</i>

<p>in primis quae tibi offerimus pro Ecclesia tua sancta catholica; quam pacificare, custodire, adunare, et regere digneris toto orbe terrarum: una cum famulo tuo Papa nostro <i>N.</i> et Antistite nostro <i>N.</i> et omnibus orthodoxis, atque catholicae et apostolicae fidei cultoribus.</p>	<p>in the first place, we offer to you for your holy catholic Church. Grant her peace and protection, unity and guidance throughout the worlds: one with your servant <i>N.</i>, our Pope, and <i>N.</i>, our bishop; and all Orthodox believers who cherish the catholic and apostolic faith.</p>
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*Te igitur* (*Therefore, most clement Father*) is prayed with hands over the altar till before the celebrant makes the three sign of the cross over the offering. After which he extends again his hands.

At the end of the Preface, the priest extends and then elevates a little his hands. He lifts his eyes to God, and without delay he joins his hands and places them over the altar. He makes a profound bow then he begins the Canon secretly, saying *Te igitur* (*Therefore, most clement Father*) according to the Order of the Mass.

When he says *Uti accepta habeas et benedicas* (*Hold acceptable and bless*), first he bows to the altar in the middle, then he stands straight, and with hands joined before the altar, he says *Haec dona, haec munera, haec sancta sacrificia illibata* (*these gifts, these offerings, these holy unspotted sacrifice*), with his right hand making sign of the cross three times over both the host and the chalice. Then, extending hands before his chest, he continues *In primis quae tibi offerimus* (*In the first place, we offer to you*).<sup>6</sup>

When he says *una cum famulo tuo Papa nostro N.* (*one with your servant N., our Pope*), he mentions the name of the Pope. However if the See is vacant, these words are omitted. Where it is to be said *et Antistite nostro N.* (*and N., our bishop*), the name of the Patriarch, of the Archbishop, or of the local ordinary is to be specified. No other Superior is mentioned, even if the celebrant is entirely exempted from the jurisdiction this bishop. If the Mass is celebrated in Rome then these words are to be omitted. Likewise is also omitted when the local ordinary celebrates in his territory. It is prescribed that in its place he says *et me indigno servo tuo* (*and me your unworthy servant*). When the Pope celebrates, he omits the words *una cum famulo tuo Papa nostro N. et Antistite nostro N.* (*one with Your servant N., our Pope, and N., our bishop*). Instead, he says *una cum me indigno famulo tuo, quem gregi tuo praeesse voluisti* (*one with me your unfaithful servant,*

whom you will to be in charge of your flock). And the prayer continues as follows *et omnibus orthodoxis, etc (and all Orthodox [believers], etc)*.<sup>7</sup>

### Commemoration of the Living and Communicantes

<i>Commemoratio pro vivis</i>	<i>Commemoration of the Living</i>
Memento, Domine, famulorum, famularumque tuarum <i>N.</i> et <i>N.</i>	Remember, O Lord, your servants and handmaids, <i>N.</i> and <i>N.</i> ,
<i>iungit manus, orat aliquantulum pro quibus orare intendit: deinde manibus extensis prosequitur:</i>	<i>He joins hands, pray a little bore which he intends to pray: then with joined hands extends it and continues</i>
et omnium circumstantium, quorum tibi fides cognita est, et nota devotio, pro quibus tibi offerimus: vel qui tibi offerunt hoc sacrificium laudis, pro se, suisque omnibus: pro redemptione animarum suarum, pro spe salutis, et incolumitatis suae; tibi que reddunt vota sua aeterno Deo, vivo et vero.	and all here present, whose faith and devotion are known to you: on whose behalf we offer to you, or who themselves offer to you this sacrifice of praise for themselves, families and friends, for the good of their souls, for their hope of salvation and deliverance from all harm, and who offer their homage to you, eternal, living and true God.
<i>Infra actionem</i>	<i>Action retained below</i>

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<sup>7</sup>RS VIII.2.

<p>Communicantes, et memoriam venerantes, in primis gloriosae semper Virginis Mariae, Genetricis Dei et Domini nostri Iesu Christi: sed et beati Ioseph eiusdem Virginis Sponsi, et beatorum Apostolorum ac Martyrum tuorum, Petri et Pauli, Andreae, Iacobi, Ioannis, Thomae, Iacobi, Philippi, Bartholomaei, Matthaei, Simonis et Thaddaei: Lini, Cleti, Clementis, Xysti, Cornelii, Cypriani, Laurentii, Chrysogoni, Ioannis et Pauli, Cosmae et Damiani, et omnium Sanctorum tuorum; quorum meritis precibusque concedas, ut in omnibus protectionis tuae muniamur auxilio.</p>	<p>In the unity of holy fellowship we observe the memory, first of all, of the glorious and ever Virgin Mary, Mother of our Lord and God Jesus Christ. Next we observe the memory of Blessed Joseph, Spouse of the same Virgin, and of your blessed Apostles and Martyrs, Peter and Paul, Andrew, James, John, Thomas, James, Philip, Bartholomew, Matthew, Simon and Thaddeus; of Linus, Cletus, Clement, Sixtus, Cornelius, Cyprian, Lawrence, Chrysogonus, John and Paul, Cosmas and Damian, and all your Saints. By their merits and prayers grant that we may be always fortified by the help of your protection.</p>
<p><i>Iungit manus,</i></p>	<p><i>Hands joined,</i></p>
<p>Per eundem Christum Dominum nostrum. Amen.</p>	<p>Through Christ our Lord. Amen.</p>

The *Memento, Domine (Remember, Lord)* and *Communicantes (In union)* are both generally prayed with extended hands except when the celebrant silently prays for the living and at the end of this whole prayer.

When he says *Memento, Domine (Remember, Lord)*, he elevates his hands and joins them again at the level of his face or of his chest. With his hands joined, he bows his head a little and he stands in silence for a short time, remembering the names of those faithful Christian, still alive, whom he would like to pray. It is not necessary to name everyone. He may silently pray for them in general specially when it may be impossible to the given circumstances to say them all. Before the Mass, however, he recalls all the persons, living or dead, for whom the Mass is intended. In this part, he intends to offer the prayer for them whom he prayed before he begins the Mass.<sup>8</sup> Then he extends his hand in order to continue *Et omnium circumstantium, etc (and all here present, etc)*.<sup>9</sup>

Similarly he continues with the *Communicantes (In union)* with extended hands. When he says *Iesu Christi (Jesus Christ)*, he bows his



head to the Cross. At the end, when he says *per eundem Christum (Through Christ)*, he joins his hands.<sup>10</sup>

### First Epiclesis

<i>Tenens manus expansas super oblata, dicit.</i>	<i>Having the hands outstretched over the gift, he says.</i>
Hanc igitur oblationem servitutis nostrae, sed et cunctae familiae tuae, quaesumus, Domine, ut placatus accipias, diesque nostros in tua pace disponas, atque ab aeterna damnatione nos eripi, et in electorum tuorum iubeas grege numerari.	Graciously accept, then, we beseech you, O Lord, this service of our worship and that of all your household. Provide that our days be spent in your peace, save us from everlasting damnation, and cause us to be numbered in the flock you have chosen.
<i>Iungit manus.</i>	<i>He joins his hands.</i>
Per Christum Dominum nostrum. Amen.	Through Christ our Lord. Amen.
Quam oblationem tu, Deus, in omnibus, quaesumus,	God, we pray that in all that we offer you
<i>signat ter super oblata.</i>	<i>Signs three times over the gifts.</i>
Bene+dictam, ad+scriptam, ra+tam, rationabilem,	be blessed +, approved+, accepted rightly+,
acceptabilemque facere digneris:	and make it acceptable
<i>signat semel super hostiam,</i>	<i>Signs both over the host and over the chalice</i>
ut nobis Cor+pus,	that it may become for us, the Body +
<i>et semel super calicem,</i>	<i>and also over the chalice</i>
et San+guis fiat dilectissimi Filii tui	and Blood + of your dearly beloved Son
<i>iungit manus,</i>	<i>he joins his hands</i>
Domini nostri Iesu Christi.	our Lord Jesus Christ

The first epiclesis is prayed with hands stretched over the gifts. In this part of the Eucharistic prayer, the celebrant makes five signs of the cross.

When he says *Hanc igitur oblationem (Graciously accept, then)*, he extends his hands over the gifts, so that the palms are stretched over the

<sup>10</sup>RS VIII.4; CTMS DS 1744.

chalice and host. He does this up to the words *Per Christum, Dominum nostrum (Through Christ, our Lord)* where he joins his hands.<sup>11</sup> In Solemn Mass, the deacon moves to the right of the celebrant and there in the upper step of the altar he kneels.<sup>12</sup>

The celebrant continues *Quam oblationem tu, Deus, in omnibus, quaesumus (God, we pray that in all that we offer you)*. Then when he says *benedictam, adscriptam, ratam (be blessed, approved, accepted rightly)*, he makes the sign of the cross three times over both the host and chalice. When he says *ut nobis Corpus (that it may become for us, the Body)*, separately he signs over the bread and when saying *et Sanguis fiat (and Blood)* he also signs once over the chalice. Then lifting and joining his hands over his chest, he continues *fiat dilectissimi Filii tui, Domini nostri Iesu Christi (of your most beloved Son, our Lord Jesus Christ)*. At this part, the celebrant is reminded to make sure that all the host that is to be consecrated is in the corporal. He may also renew, at this time, his intention of consecrating the offering.<sup>13</sup>

**Institution Narrative and Consecration**

Qui pridie quam pateretur,	Who, the day before he suffered,
<i>accipit hostiam,</i>	<i>He holds the Host</i>
accepit panem in sanctas ac venerabiles manus suas,	took bread into his holy and venerable hands,
<i>elevat oculos ad caelum,</i>	<i>He looks upward to the heaven</i>
et elevatis oculis in caelum ad te Deum Patrem suum omnipotentem	and having raised his eyes to heaven to you, God his almighty Father
<i>caput inclinat,</i>	<i>head bowed,</i>
<i>tibi gratias agens,</i>	<i>giving thanks to you,</i>
<i>signat super hostiam,</i>	<i>He signs over the Host,</i>
bene+dixit, fregit, deditque discipulis suis, dicens:	He blessed, broke, and gave it to His disciples, saying
Accipite, et manducate ex hoc omnes:	Take, and eat of this, all [of you]

<sup>11</sup> RS VIII.4.

<sup>12</sup>RS VIII.8.

<sup>13</sup> RS VIII.4; Fortescue, *The Ceremonies of the Roman Rite Described*, 58.

<i>Tenens ambabus manibus hostiam inter indices et pollices, profert verba consecrationis distincte et attente super hostiam, et simul super omnes, si plures sint consecrandae.</i>	<i>Holding with both hands the host between the index finger and thumb, he speaks the words of consecration distinctly and attentively over the host, and also over all the others to be consecrated, if there are many</i>
<b>Hoc est enim Corpus meum.</b>	<b>For this is my Body</b>
<i>Quibus verbis prolatis, statim hostiam consecratam genuflexus adorat: surgit, ostendit populo, reponit super corporale, et genuflexus iterum adorat: nec amplus pollices et indices disungit, nisi quando hostia tractanda est, usque ad ablutionem digitorum.</i>	<i>After pronouncing the words of consecration, he adores the consecrated Host genuflecting: Rising, he shows it for the people then returns it over the corporal, genuflecting again in adoration: and not separating his thumb and index fingers, except when he takes the Host, until after the ablution of the fingers.</i>
<i>Tunc detecto calice, dicit:</i>	<i>Then he uncovers the chalice saying</i>
Simili modo postquam coenatum est,	In the same way, when the supper was ended,
<i>ambabus manibus accipit calicem,</i>	<i>With both hands he takes the chalice</i>
accipiens et hunc praeclarum Calicem in sanctas ac venerabiles manus suas: item	and taking this glorious Chalice into his holy and venerable hands: again
<i>caput inclinat,</i>	<i>bows his head</i>
tibi gratias agens,	he gave you thanks
sinistra tenens calicem, dextera signat super eum,	[and while the] left hand [is] holding the chalice, [his] right hand signs over it,
bene+dixit, deditque discipulis suis, dicens.	He + blessed [it], and gave [it] to his disciples, saying
Accepite, et bibite ex eo omnes:	Take, and drink from it, all [of you],
<i>Profert verba consecrationis super calicem, attente et continue, tenens illum parum elevatum.</i>	<i>In pronouncing the words of consecration over the chalice, attentively and continuously, holding it a little elevated.</i>
Hic est enim Calix Sanguinis mei, novi et aeterni testamenti: mysterium fidei:	For this is the Chalice of my Blood, of the new and eternal covenant: the mystery of faith
qui pro vobis et pro multis effundetur in remissionem peccatorum.	which for you and for many is being shed for the forgiveness of sins.

<i>Quibus verbis prolatis, deponit calicem super corporale, et dicens:</i>	<i>After pronouncing the words, he returns the chalice over the corporal, and saying</i>
Haec quotiescumque feceritis, in mei memoriam facietis.	As often as you shall do [these], you do [these] in memory of Me.”
<i>Genuflexus adoratur: surgit, ostendit populo, deponit, cooperit, et genuflectus iterum adoratur.</i>	<i>Genuflecting he adores: he rises, shows to the people, returns, covers, and then genuflecting he also adores it</i>

The consecration, the central part of the Eucharistic Prayer, is done with hands on the gifts and with two gestures of the sign of the cross, one for each. He bows to the cross. If his thumb and index touched anything, he wipes them at the sides of the corporal. If the vessel with the other host to be consecrated is near, he uncovers the chalice and the vessels of the other hosts with his right hand. Then as in the former paragraph, he says secretly *Qui pridie quam pateretur* (*Who, the day before he suffered*) and takes the host by the thumb and the index of the right hand. The thumb and index of his left hand also holds it and then standing straight before the middle of the altar, he says *accepit panem in sanctas ac venerabiles manus suas* (*he took bread in his holy and venerable hands*). Then he elevates his eyes to the heaven and standing humbly, he says *et elevatis oculis in caelum ad te Deum, Patrem suum omnipotentem* (*and having raised his eyes to heaven to you, God, his almighty Father*), he bows his head a little, as he says *tibi gratias agens* (*giving thanks to You*), and holds the host with his thumb and index of the left hand, while the right hand makes the sign of the cross over it, saying *benedixit, fregit, deditque discipulis suis, dicens Accipite et manducate ex hoc omnes* (*He blessed, broke, and gave [it] to His disciples, saying “Take and eat of this, all of you*).<sup>14</sup>

After saying the words above, he places his forearms over the altar, standing but bent, he distinctly, reverently and secretly says the words of consecration over the host and likewise over all that is to be consecrated. The host is held with the thumb and the index fingers of both hands as he says *Hoc est enim Corpus meum* (*For this is my Body*).<sup>15</sup>

As this is said, the celebrant holds the host over the altar. While his thumb and index fingers hold the host, the other fingers are extended and are joined in their tip. Genuflecting to the host, he adores it. Then he stands and raising his arms as much as he can, he elevates the host on high. Fixing his eyes on it, he reverently shows it for the adoration of the people. He returns

<sup>14</sup> RS VIII.4.

<sup>15</sup> RS VIII.5; CatechR 224; CTE DS 1636-37, 1640.

it upon the corporal with his right hand. Then he genuflects again to give reverence to it after he returns it over the corporal upon its place from where it is lifted. He covers the other host in the other container with the paten or the pall.<sup>16</sup> Thereafter the thumb and the index fingers are not to be separated from each other, from after touching the consecrated Host all the way to the ablution of the fingers after Communion.<sup>17</sup>

While the celebrant elevates the Host, the server ascends the altar platform, he lights a candle which is not to be extinguished until the priest has taken up the blood, or after the others have received Communion, if they are to receive during the Mass.<sup>18</sup> In Solemn Mass, at the end of the Preface, two candles are to be lighted by the acolyte, which are to be extinguished after the elevation of the chalice. If there will be communicants, then the candles are to be extinguished after the Communion. In the same way, during days of fasting and in Mass for the Dead, these candles are to be lighted until Communion.<sup>19</sup>

During elevation, a minister at the back of the celebrant elevates the border of the back of the chasuble with his left hand so as it may not impede the celebrant in the elevation of his arms.<sup>20</sup> In Solemn Mass, the deacon kneeling at the back of the celebrant does this. The thurifer kneeling at the Epistle side, incenses the Host three times during the elevation.<sup>21</sup> The minister who lifted the border of the chasuble with his left hand uses his right hand to ring the bell three times throughout the elevation, or continually until the priest has placed back the Host over the corporal.<sup>22</sup>

After the celebrant genuflects in adoration of the Sacrament, he stands straight and uncovers the chalice.<sup>23</sup> In Solemn Mass, the deacon stands and uncovers the chalice as the celebrant genuflects.<sup>24</sup> If it may be convenient, the celebrant wipes his fingers that held the Host over the chalice in order to make sure that no fragment is attached to his fingers.

Standing straight, he says *Simili modo, postquam coenatum est (In the same way, when the supper was ended)*. He takes the chalice with both

<sup>16</sup> RS VIII.6.

<sup>17</sup> RS VIII.5.

<sup>18</sup> RS VIII.6.

<sup>19</sup> RS VIII.8.

<sup>20</sup>RS VIII.6.

<sup>21</sup> RS VIII.8.

<sup>22</sup> RS VIII.6.

<sup>23</sup>RS VIII.7.

<sup>24</sup>RS VIII.8.

hands from the node below the knob and lifting it a little, he says *accipiens et hunc praeclarum Calicem in sanctas ac venerabiles manus suas, etc.* (and taking this glorious Chalice into his holy and venerable hands, etc).<sup>25</sup>

When he says *item tibi gratias agens* (again giving thanks to you), he bows his head. When he says *benedixit* (He blessed it), holding the chalice with the left hand near the base, he makes a sign of the cross with his right hand over it. Continuing *deditque discipulis suis, etc.* (and gave it to His disciples, etc), he takes the chalice with his both hands, his left hand holding its base and his right hand holds the node below the knob. With the elbows placed over the altar, looking intently at the chalice, and with his head bowed, he attentively pronounces continually and secretly the words of the consecration of the Blood *Hic est enim Calix, etc.* (This is the chalice, etc).<sup>26</sup>

Then as he returns the chalice over the corporal, he secretly says *Haec quotiescumque feceritis, etc.* (As often as you shall do these actions, etc). Then genuflecting, he gives reverence to the Blood as he adores it.<sup>27</sup> Then he stand straight and taking the chalice without any cover with his both hands, as in the previous gesture of showing the Host, he elevates it and raising it to as much as convenient. He lets the people look and adore it. The minister, or at Solemn Mass the deacon, lift the border of the back of the chasuble as it is done in the raising of the bread.<sup>28</sup> The bell is also rung and the thurifer, after placing incense in the thurible without saying anything, he incenses the chalice. Then the celebrant reverently places back the chalice over the corporal in its former place. With his right hand, he covers it with the pall. Genuflecting to the Sacrament, he venerates it.<sup>29</sup> When the chalice is placed back, the deacon returns to the book to assist. All stand at their places.<sup>30</sup>

### **Anamnesis and Second Epiclesis**

<i>Deinde disiunctis manibus dicit.</i>	<i>Then disjoining his hands he says</i>
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<sup>25</sup> RS VIII.7.

<sup>26</sup> RS VIII.7; CathechR 225; CTE DS 1636-37, 1640.

<sup>27</sup> RS VIII.7; CTMS DS 1739-42, 1752.

<sup>28</sup> RS VIII.8.

<sup>29</sup> RS VIII.7.

<sup>30</sup> RS VIII.8.

Unde et memores, Domine, nos servi tui, sed et plebs tua sancta, eiusdem Christi Filii tui Domini nostri tam beatae passionis, nec non et ab inferis resurrectionis, sed et in caelos gloriosae ascensionis:	Mindful, therefore, Lord, we your servants, but also your holy people, of the same Christ your Son our Lord so of the blessed passion, and also of his resurrection from hell, and finally of the glorious ascension into heaven,
offerimus praeclarae maiestati tuae de tuis donis ac datis	we offer to your supreme Majesty, of your gifts that you give
<i>iungit manus, et signat ter super hostiam et calicem simul, dicens:</i>	<i>He joins hands, and three times sign over the Host and chalice as</i>
Hostiam + puram, hostiam + sanctam, hostiam + immaculatam,	the pure + host, the holy + host, the immaculate + host
<i>signat semel super hostiam, dicens:</i>	<i>he signs also over the host, saying:</i>
Panem + sanctum vitae aeternae,	the holy + Bread of eternal life
<i>et semel super Calicem:</i>	<i>and also over the Chalice</i>
et Calicem + salutis perpetuae.	and the Chalice + of perpetual salvation.
<i>Extensis manibus prosequitur.</i>	<i>Extending the hands he proceeds</i>
Supra quae propitio ac sereno vultu respicere digneris: et accepta habere, sicuti accepta habere dignatus es munera pueri tui iusti Abel, et sacrificium patriarchae nostri Abrahae, et quod tibi obtulit summus sacerdos tuus Melchisedech, sanctum sacrificium, immaculatam hostiam.	Deign to regard with gracious and kindly attention and hold acceptable, as you deigned to accept the offerings of Abel, your just young man, and the sacrifice of Abraham our Patriarch, and that which your high Priest Melchisedech offered to you, a holy sacrifice, immaculate host.
<i>Profunde inclinatus iunctis manibus et super altare positus dicit.</i>	<i>Profoundly inclined with joined hands and places [them] over the altar, he says</i>
Supplices te rogamus, omnipotens Deus, iube haec perferri per manus sancti Angeli tui in sublime altare tuum, in conspectu divinae maiestatis tuae: ut quoque	Most humbly we implore you, almighty God, judge these offerings to be brought through the hands of your holy Angel in your sublime altar, in the face of your divine majesty: in order that however many
<i>Osculatur altare</i>	<i>He kisses the altar</i>

ex hac altaris participatione, sacrosanctum Filii tui	from this participation of the altar, of your most holy Son
<i>iungit manus, et signat semel super hostiam, et semel super calicem,</i>	<i>He joins hands, and signs over the host, and over the chalice,</i>
Cor+pus, et San+guinem sumpserimus,	the Bo+dy and + Blood we have obtained,
<i>seipsum signat, dicens:</i>	<i>He signs himself, saying.</i>
omni benedictione coelesti et gratia repleamur.	of all the heavenly blessing and grace we may be be filled.
<i>Iungit manus.</i>	<i>He joins [his] hands</i>
Per eundem Christum Dominum nostrum. Amen.	Through the same Christ our Lord. Amen.

The celebrant resumes the posture of extending his hands except when he bow to and kisses the altar, when he blesses the Host and the chalice with the sign of the cross, which is here eight times, and when he ends this part of the Eucharistic Prayer.

The celebrant standing straight at the altar platform, extends his hands before his chest. He secretly says *Unde et memores (Mindful, therefore, Lord)*. When he says *de tuis donis ac datis (of your gifts that you give)*, he joins his hands before his chest. Then as he silently continues *Hostiam puram, hostiam sanctam, hostiam immaculatam (the pure host, the holy host, the immaculate host)*, he places his left hand over the altar, inside the corporal, and with his right he makes the sign of the cross three times over both the Host and the chalice. Then he again makes the sign of the cross once over the Host and another over the chalice upon saying *Panem sanctum vitae aeternae, et Calicem salutis perpetuae (The holy Bread of eternal life, and the Chalice of perpetual salvation)*. Then he continues with extended hand saying *Supra quae propitio (Deign to regard with gracious and kindly attention)*.

When he says *Supplices te rogamus (Most humbly we implore you)*, he bows before the middle of the altar with joined hands. When he says *ex hac altaris participatione (from this participation of the altar)*, he places his hands over the corporal and kisses the altar. As mentioned above, the placing of the hands for the kissing of the altar must have the four fingers that touched the Body of the Lord be placed always above the corporal.<sup>31</sup>



Upon saying *sacrosanctum Filii tui* (*of your Son's most holy*), he joins his hands. Then with his right hand he makes one sign of the cross over the Host and another over the chalice, while his left hand is placed over the corporal. He does this when he says *Corpus, et Sanguinem sumpserimus* (*Body, and Blood we receive*). When he says *omni benedictione caelesti* (*of all heaven's blessing*), he makes the sign of the cross from his forehead to the chest, while his left hand is placed below his chest. It is to be completed by *et gratia repleamur* (*and be filled with grace*). Then when he says *Per eundem* (*Through Christ our Lord*), he joins his hands.<sup>32</sup>

### Commemoration of the Dead and *Nobis quoque peccatoribus*

<i>Commemoratio pro Defunctis</i>	<i>Commemoration of the Dead</i>
Memento etiam, Domine, famulorum famularumque tuarum <i>N.</i> et <i>N.</i> , qui nos praecesserunt cum signo fidei, et dormiunt in somno pacis.	Remember also, Lord, of your servants and handmaids <i>N.</i> and <i>N.</i> , who have gone before us with the sign of faith and they rest in the sleep of peace.
<i>Iungit manus, orat aliquantulum pro iis defunctis, pro quibus orare intendit. Deinde extensis manibus prosequitur:</i>	<i>He joins [his] hands, prays for a while for the dead, for whom he intends to pray. Then he extends [his] hands and continues</i>
Ipsis, Domine, et omnibus in Christo quiescentibus, locum refrigerii, lucis et pacis, ut indulgeas, deprecamur.	To these, Lord, and to all who rest in Christ, we beg you to grant of your goodness a place of comfort, light, and peace.
<i>Iungit manus, et caput inclinat, dicens:</i>	<i>He joins [his] hands, and head is bowed, saying:</i>
Per eundem Christum Dominum nostrum. Amen.	Through the same Christ our Lord. Amen.
<i>Manu dextera percutit sibi pectus, elata aliquantulum voce dicens.</i>	<i>With the right hand, he strikes his chest, speaking in a little elated voice</i>
Nobis quoque peccatoribus	To us sinners also
<i>Extensis manibus ut prius, secretae prosequitur:</i>	<i>Extending hands as before, he secretly continues</i>
famulis tuis,	your servants,

<sup>32</sup> RS IX.1.

de multitudine miserationum tuarum sperantibus, partem aliquam et societatem donare digneris, cum tuis sanctis Apostolis et Martyribus: cum Ioanne, Stephano, Matthia, Barnaba, Ignatio, Alexandro, Marcellino, Petro, Felicitate, Perpetua, Agatha, Lucia, Agnete, Caecilia, Anastasia, et omnibus Sanctis tuis:	from the multitude of your mercy we hope, deign to grant some part and fellowship with your Holy Apostles and Martyrs with John Stephen, Matthias, Barnabas, Ignatius, Alexander, Marcellinus, Peter, Felicity, Perpetua, Agatha, Lucy, Agnes, Cecilia, Anastasia, and with all your Saints.
intra quorum nos consortium, non aestimator meriti, sed veniae, quaesumus, largitor admitte.	Into their company we implore you to admit us, not weighing our merits, but freely granting us pardon.
<i>Iungit manus</i>	<i>He joins his hands</i>
Per Christum Dominum nostrum.	Through Christ our Lord.
Per quem haec omnia Domine, semper bona creas,	Through whom Lord, you always create all these good,
<i>signat ter super hostiam, et calicem simul, dicens:</i>	<i>He signs three times over the host and the chalice, saying</i>
sancti+ficas, vivi+ficas, bene+dicis, et praestas nobis.	Sancti+fy, vivi+fy, + bless, and bestow upon us.

In these parts, the celebrant generally extends his hands except when he specifically pray for the dead, when he beats his chest, when he makes the three sign of the cross, and as he ends the *Memento etiam (Remember also)* and the *Supplices te rogamus (Humbly we implore you)*.

He says *Memento, Domine, famulorum famularumque tuarum (Remember also, Lord, Your servants and handmaids)* as he extends and joins his hands before his chest. Then he lifts them all the way to the level of his face while his eyes are cast to the Sacrament over the altar. He makes the commemoration of the departed faithful, in the same manner as when he said the commemoration of the living. After making the commemoration, he extends his hands upon his chest, as he continues *Ipsis, Domine, et omnibus in Christo, etc. (To these, Lord, and to all who rest in Christ, etc)*. At the end, *Per eundem (Through Christ)*, he joins his hands and bows his head.<sup>33</sup>

When he says *Nobis quoque peccatoribus (To us sinners also)*, he speaks a little louder. He places his left hand over the corporal then he beats his chest with his right hand. With extended hands, he continues with the

words *famulis tuis, etc. (your servant, etc)* said secretly and with hands extended as in the beginning of the Canon.

When he says *Per Christum, Dominum nostrum, per quem haec omnia, Domine, semper bona creas (Through Christ our Lord. through whom, Lord, You always create good)*, he joins his hands before his chest. Then with his right hand he makes the sign of the cross three times over both the Host and the chalice in saying *sanctificas, vivificas, benedicens, et praestas nobis (Sanctify, fill with life, bless and bestow upon us)*.<sup>34</sup>

### Doxology and the Great Amen

<i>Discooperit calicem, genuflectit, accipit hostiam inter pollicem et indicem manus dextera: et tenens sinistra calicem, cum hostia signat ter a labio ad labium calicis, dicens:</i>	<i>He uncovers the chalice, genuflects, takes the host between the thumb and index finger of the right hand: and taking the chalice with the left hand, with the host he signs the chalice three times from lips to lips, saying</i>
Per ip+sum, et cum ip+so, et in ip+so,	Through + Him, and with + Him, and in + Him,
<i>cum ipsa hostia signat bis inter se et calicem, dicens:</i>	<i>Twice he signs between himself and the chalice, saying</i>
est tibi Deo Patri + omnipotenti, in unitate Spiritus + Sancti,	is to you God the Father + Almighty, in the unity of the + Holy Spirit,
<i>elevans parum calice cum hostia, dicit</i>	<i>Elevating a little the chalice with host, he says</i>
omnis honor et gloria.	all honor and glory
<i>Reponit hostiam, calicem palla cooperit genuflectit, surgit et dicit intelligibili voce, vel cantat:</i>	<i>Returns the host, covers the chalice with the pall genuflects, rises and says in intelligible voice, or sings</i>
Per omnia saecula saeculorum.	forever and ever.
℞/. Amen.	R./ Amen

First he uncovers the chalice with his right hand. Genuflecting, he adores the Sacrament. Then he stands straight and reverently takes the Host between his thumb and index finger of his right hand. He places it over the chalice. Then with his left hand, he holds the node below the cup. He signs it with the Host three times from lip to lip, saying *Per ipsum, et cum ipso, et in ipso (Through him, and with him, and in him)*. And in the same way, he makes a sign of the cross with the Host once over the chalice and another between himself and the chalice as he says *est tibi Deo Patri omnipotenti,*

*in unitate Spiritus Sancti (is to You, God the Father Almighty, in the unity of the Holy Spirit).*

Then he holds the host with his right hand over the chalice. The chalice, on the other hand, is held with his left hand. He elevates them both while saying *omnis honor et Gloria (all honor and Glory)*. At once both are again laid down over the corporal. If it may be convenient, the fingers are wiped, as above. He keeps his thumb and the index as previously in joined position as he returns the pall over the chalice. Genuflecting, he adores the Sacrament.<sup>35</sup>

In Solemn Mass, when the celebrant says *Per quem haec omnia, etc. (Through whom, Lord, etc)*, the deacon genuflects to the Sacrament and stands straight in order to go to the right side of the celebrant. When it is convenient, he uncovers the chalice as the celebrant adores it and then he similarly covers it. Then he genuflects. After the final doxology, the deacon goes at the back of the celebrant, making first a genuflection to the Sacrament.<sup>36</sup>

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<sup>35</sup> RS IX.3.

<sup>36</sup> RS IX.4.

## Communion Rites

The subdivisions on the Communion rites may be too many because what we consider now as a simple rite of the Lord's Prayer, Rite of Peace, breaking of the Host, Communion, and prayer after communion are rearrangements and mergings of these different parts. Here they will be treated separately according to their proper places before the 1970 reform.

### The Lord's Prayer

<i>Iungit manus.</i>	<i>Hands are joined</i>
<i>Oremus.</i>	<i>Let us pray</i>
Praeceptis salutaribus moniti, et divina institutione formati, aude-mus dicere:	Taught by our Savior's command and formed by divine institution, we dare to say
<i>Extendit manus.</i>	<i>Hands are extended</i>
Pater noster, qui es in caelis. sanctificetur nomen tuum: Adveniat regnum tuum: Fiat voluntas tua, sicut in caelo, et in terra. Panem nostrum quotidianum da nobis hodie: Et dimitte nobis debita nostra, sicut et nos dimittimus debitoribus nostris. Et ne nos inducas in tentationem:	Our Father, Who art in heaven, hallowed be your name; your Kingdom come; your will be done, on earth as it is in heaven, Give us this day our daily bread; and forgive us our trespasses as we forgive our trespasser; and lead us not into temptation
<i>℟/. Sed libera nos a malo.</i>	<i>But deliver us from evil</i>

<i>Sacerdos secreta dicit,</i>	<i>The Priest says secretly</i>
<i>P. Amen.</i>	<i>P. Amen.</i>
<i>¶ Sequens tonus adhibetur in feriis, in vigiliis II et III classis, in Missis votivis IV classis, et in Missis defunctorum.<sup>1</sup></i>	<i>Following the tone of the day, in the second vigil and of the third class, in the votive Mass of the fourth class, and in the Mass for the dead</i>
<i>Deinde manu dextera accipit inter indicem et medium digitos patenam, quam tenens super altare erectam, dicit secreta:</i>	<i>Then he accepts the paten with the index and middle finger [of his] right hand, then having [it] over the altar, he says secretly</i>

<i>Libera nos, quaesumus, Domine, ab omnibus malis,</i>	<i>Deliver us, we beg you, Lord, from every evil,</i>
<i>praeteritis, praesentibus, et futuris: et intercedente beata et gloriosa semper Virgine Dei Genitrice Maria, cum beatis Apostolis tuis Petro et Paulo, atque Andrea, et omnibus Sanctis,</i>	<i>past, present, and future; and by the intercession of the blessed and glorious Mary ever Virgin Mother of God, with your blessed Apostles Peter and Paul, and Andrew, and with all Saints</i>
<i>signat se cum patena a fronte ad pectus:</i>	<i>He signs himself with the paten from his forehead to his chest</i>
<i>da propitius pacem in diebus nostris:</i>	<i>give gracious peace in our days:</i>
<i>patenam osculatur,</i>	<i>the paten is to be kissed,</i>
<i>ut, ope misericordiae tuae adiuti, et a peccato simus semper liberi, et ab omni perturbatione securi.</i>	<i>that, aided by the riches of your mercy, we may be always free from sin and safe from all disturbance.</i>

The celebrant covers the chalice and genuflects to adore the Sacrament. Upon standing straight, he extends his hands under the corporal. He says in intelligible voice *Per omnia saecula saeculorum* (*forever and ever*) to be responded with *Amen*. He joins his hands and then he bows to the Sacrament. He continues *Oremus: Praeceptis salutaribus moniti* (*Let us pray: Taught by our savior's command*) to introduce the Lord's Prayer.

Then he begins the Lord's Prayer, *Pater noster* (*Our Father*). He extends his hands and standing with eyes focussed on the Sacrament, he continues it to the end. The minister responds *Sed libera nos a malo* (*But deliver us from evil*). The celebrant concludes it in a low voice *Amen*. With

his right hand, while thumb and index are still joined, he wipes the paten with the purificator. He takes it between his index and middle finger as he holds it vertically over the altar. He places it over the corporal with his left hand as he says secretly *Libera nos, quaesumus, etc. (Deliver us, we beg you, etc).*<sup>1</sup>

In Solemn Mass the deacon stands behind the celebrant as the Lord's Prayer is sung. At the time when the celebrant is about to say *et dimitte nobis debita nostra (and forgive us our trespasses)*, the deacon genuflects. Then he goes to the right of the celebrant. When it is convenient, he uncovers and covers the chalice, as the celebrant kneels in adoration.

The subdeacon, on the other hand, makes his genuflection in reverence to the altar. Before the end of the Lord's Prayer he goes to the right side of the deacon to whom he gives the paten. The deacon takes the humeral veil to uncover the paten and cleanses it with the purificator. He gives the paten to the celebrant after kissing his hands. The subdeacon receives back the humeral veil from the deacon and gives it to a server. He genuflects and descends back behind the celebrant.<sup>2</sup>

### Breaking of Host

<i>Submittit Patenam hostiae, discooperit calicem, genuflectit, surgit, accipit hostiam, et eam super calicem tenens utraque manu, frangit per medium, dicens:</i>	<i>He lays down the Paten of the Host, uncovers the chalice, genuflects, rises up, accepts the host, and divides it in the middle over the chalice, saying</i>
Per eundem Dominum nostrum Iesum Christum Filium tuum.	Through the same Jesus Christ, your Son, our Lord
<i>Et mediam partem, quam in dextera manu tenet, ponit super patenam. Deinde ex parte quae in sinistra remanserat; frangit particulam dicens:</i>	<i>And the middle part, which he has in the right hand, he puts over the paten. Then that which remains from the part which is in his left hand, he breaks a particle saying</i>
Qui tecum vivit et regnat in unitate Spiritus Sancti Deus.	Who lives and reigns with you in the unity of God the Holy Spirit
<i>Aliam mediam partem, quam in sinistra manu habet, adiungit mediae super patenam positae, et particulam parvam dextera retinens super calicem, quem sinistra per nodum infra cuppam tenet, dicit intelligibili voce vel cantat:</i>	<i>The other middle part, which he has in the left hand, he joins the middle placing [them] over the paten, and the little particle over the chalice, which he holds with the left by the node under the cup, he says in intelligible voice or sings</i>

Per omnia saecula saeculorum.	forever and ever.
R/. Amen.	R/. Amen

Before the celebrant says *Da propitius pacem (Grant of Your goodness, peace)*, he raises his right hand holding the paten over the altar and with his left hand placed upon his chest, he makes upon himself the sign of the cross with the paten. Then, he kisses the paten and continues with the words *ut ope misericordiae tuae, etc. (that aided by the riches of Your mercy, etc)*. He places the paten underneath the Host as he keeps the index of his left hand over the paten. He uncovers the chalice and he genuflects to adore the Sacrament. Then standing straight, he takes the Host with his thumb and the index of his right hand over the chalice. With the thumb and index finger of the left hand, he reverently breaks it into two halves while he say *Per eundem Dominum nostrum Iesum Christum, Filium tuum (Through our Lord Jesus Christ your Son)*. The half, which he holds between the thumb and the index of the right hand, is placed upon the paten. From the other half, which his left hand holds, a particle is broken with the thumb and the index of the right hand.<sup>3</sup>

In saying *Qui tecum vivit et regnat (Who lives and reigns with you)*, he takes the other half of the Host between the thumb and the index of the right hand, to join it with the other part held by his left hand. While he holds them over the paten, he says *in unitate Spiritus Sancti Deus (in the unity of the Holy Spirit, God)*. Then he holds the particles of the Host with his right hand held over the chalice, as his left hand holds the node of the chalice as he says or sings in intelligible voice *Per omnia saecula saeculorum. R/ Amen (Forever and ever. R/. Amen)*.<sup>4</sup>

**Pax Domini**

<i>Cum ipsa particula signat ter super calicem, dicens.</i>	<i>He makes three signs of the cross over the chalice with the particle, saying.</i>
Pax + Domini sit + semper vobis+cum.	May the peace + of the Lord be + always with + you.

<sup>3</sup> RS X.2..

<sup>4</sup> RS X.2. Fortescue, *The Ceremonies of the Roman Rite Described*, 62-63.



℣. Et cum spiritu tuo.	And with your spirit.
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**Immixtio**

<i>Particulam ipsam immittit in calicem, dicens secrete.</i>	<i>He places the particle in the chalice, saying secretly.</i>
Haec commixtio et consecratio Corporis et Sanguinis Domini nostri Iesu Christi, fiat accipientibus nobis in vitam aeternam. Amen.	May this mingling and consecration of the Body and Blood of our Lord Jesus Christ, make us acceptable in life eternal. Amen.
<i>Cooperit calicem, genuflectit, surgit, et inclinatus sacramento, iunctis manibus, et ter pectus percutiens, intelligibili voce dicit:</i>	<i>He covers the chalice, genuflects, rises and bows to the sacrament, with joined hands, and three times strikes [his] chest, he says in intelligible voice:</i>

With the particle, he makes the sign of the cross three times from one inner side to the other of the chalice, as he says *Pax Domini sit semper vobiscum* (*May the peace of the Lord be always with you*). The ministers give the response *Et cum spiritu tuo* (*And with your spirit*).<sup>5</sup> In Solemn Mass during the *Pax Domini* (*May the peace of the Lord*) the subdeacon genuflects and ascends to the left of the celebrant, and with him he says *Agnus Dei* (*Lamb of God*).<sup>6</sup>

**Immixtio**

He holds the small particle of the host with his right hand and places it into the chalice saying secretly *Haec commixtio, et consecratio Corporis, etc.* (*May this mingling and consecration of the Body, etc.*). He wipes his thumb and index finger over the chalice and joins them again. He covers the chalice with the pall and genuflecting, he adores the sacrament<sup>7</sup>

**Agnus Dei**

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<sup>5</sup> RS X.2.

<sup>6</sup> RS X.8. Jungmann, *Mass of the Roman Rite*, 321-32.

<sup>7</sup>RS X.2.

<p>Agnus Dei, qui tolis peccata mundi: misere nobis.          Agnus Dei, qui tolis peccata mundi: misere nobis.          Agnus Dei, qui tollis peccata mundi: dona nobis pacem.</p>	<p>Lamb of God, you who take away the sins of the world: have mercy on us. Lamb of God, you who take away the sins of the world: have mercy on us. Lamb of God, you who take away the sins of the world: grant us peace.</p>
<p><i>In Missis defunctorum non dicitur miserere nobis, sed eius loco dona eis requiem, et in tertio additur, sempiternam. Deinde iunctis manibus super altare, inclinatus dicit sequentes orationes:</i></p>	<p><i>Miserere nobis is not to be said in the Mass for the Dead, but in its place dona eis requiem, and in the third is to be added, sempiternam. Then in joining the hands over the altar, inclining he says the following prayers:</i></p>

Standing straight with joined hands before his chest, he bows towards the Sacrament. He says in intelligible voice *Agnus Dei, qui tollis peccata mundi* (*Lamb of God, who takes away the sins of the world*). While his left hand is placed over the corporal, he beats his chest with his right hand three times as he says *miserere nobis* (*have mercy on us*) twice and *dona nobis pacem* (*grant us peace*) at the end.<sup>8</sup> *Agnus Dei* (*Lamb of God*) is sung during the priest's preparation for communion. If however he celebrates the Mass for the dead, he does not strike his chest at the *Agnus Dei* (*Lamb of God*), and he says in the end *Dona eis requiem* (*grant him rest*).<sup>9</sup> In Solemn Mass the subdeacon, genuflecting to the Sacrament, returns behind the celebrant.<sup>10</sup>

Then with hands joined over the altar, the celebrant looks intently and reverently to the Sacrament. He bows and secretly says *Domine Iesu Christe, etc.* (*Lord Jesus Christ, etc.*)<sup>11</sup>

**Pax tecum**

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<sup>8</sup> RS X.2.  
<sup>9</sup> RS X.4.  
<sup>10</sup> RS X.8.  
<sup>11</sup>RS X.3.

<p>Domine Iesu Christe, qui dixisti Apostolis tuis: Pacem relinquo vobis, pacem meam do vobis: ne respicias peccata mea, sed fidem Ecclesiae tuae: eamque secundum voluntatem tuam pacificare et coadunare digneris: Qui vivis et regnas, Deus, per omnia saecula saeculorum. Amen.</p>	<p>Lord Jesus Christ, who has said to your Apostles: Peace I leave you, my peace I give you: do not look upon my sins, but the faith of your Church: and according to your will give peace and help: you who lives and reigns, God, forever and ever. Amen.</p>
<p><i>Si danda est pax, osculatur altare, et dans pacem, dicit:</i></p>	<p><i>If peace is to be given, the altar is to be kissed, and in giving peace, he says</i></p>
<p>Pax tecum ℞/Et cum spiritu tuo.</p>	<p>Peace be with you. ℞/And with your spirit.</p>
<p><i>In Missis defunctorum non datur pax, neque dicitur praecedens oratio.</i></p>	<p><i>In the Mass for the Dead peace is not to be said nor is the preceding prayer to be said.</i></p>
<p>Domine Iesu Christe, Fili Dei vivi, qui ex voluntate Patris, cooperante Spiritu Sancto, per mortem tuam mundum vivificasti: libera me per hoc sacrosanctum Corpus et Sanguinem tuum ab omnibus iniquitatibus meis, et universis malis: et fac me tuis semper inhaerere mandatis, et a te numquam separari permittas: Qui cum eodem Deo Patre et Spiritu Sancto vivis et regnas, Deus, in saecula saeculorum. Amen.</p>	<p>Lord Jesus Christ, Son of the living God, who from the will of the Father, with the cooperation of the Holy Spirit, have through your death given life to the world: free me through this your most sacred Body and Blood from all my iniquities, and from the evil world: and make me always cling to your commandments, and never permit [me] to be separated from you: who with the same God the Father and the Holy Spirit, lives and reigns, God, forever and ever. Amen.</p>

<p>Perceptio Corporis tui, Domine Iesu Christe, quod ego indignus sumere praesumo, non mihi proveniat in iudicium et condemnationem; sed pro tua pietate prosit mihi ad tutamentum mentis et corporis, et ad medelam percipiendam. Qui vivis et regnas cum Deo Patre in unitate Spiritus Sancti, Deus, per omnia saecula saeculorum. Amen.</p>	<p>The partaking of your Body, Lord Jesus Christ, which I unworthily presume to receive, may not bring to me judgment and condemnation; but on account of your piety, may it be a safeguard to my mind and body, and an effective remedy. You who lives and reigns with God the Father in the unity of the Holy Spirit, God, forever and ever. Amen.</p>
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After the prayer *Domine Iesu Christe, etc.* (*Lord Jesus Christ, etc.*), he kisses the altar in the middle and then offers the sign of peace to the minister near him. He first gives it to the minister on his right, on the Epistle side, which is usually the deacon. After the deacon genuflects, the celebrant says to him *Pax tecum* (*Peace be with you*). The minister responds *Et cum spiritu tuo* (*And with your spirit*).<sup>12</sup> Another way of giving peace is the use of pax-brede (*pax, instrumentum pacis, tabella pacis*). It is like a disk with handle and is passed on to be kissed. It is used with a cloth of linen to wipe it. The face of the disk has symbols like a cross, the lamb, a pelican in her piety.<sup>13</sup>

If the celebrant may not be near anyone to whom the sign of peace can be given, this rite is omitted. In this case, he will not kiss the altar but will only say the prescribed prayers before the communion.<sup>14</sup>

In Solemn Mass, after the giving of the peace, the celebrant turns again to the Sacrament upon the altar. The deacon, upon receiving the peace, turns himself to the subdeacon at the back the celebrant, and similarly gives him peace. The subdeacon, accepting peace from the deacon, makes his genuflection to the altar. Then accompanied by the acolyte, he turns to the choir, and gives the peace to those first in the order according to their dignity then to those of lower rank. Returning to the altar, the subdeacon makes a genuflection and gives peace to the acolyte who accompanied him. This acolyte gives the peace to other acolytes around the altar. Then the subdeacon returns to the right of the celebrant.<sup>15</sup> The deacon after giving peace to the subdeacon goes to the book. The celebrant makes his communion. Standing, the subdeacon profoundly bows towards the altar.<sup>16</sup>

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<sup>16</sup>RS X.8.

During a Pontifical Mass, the assisting priest accepts and gives the peace, as it is in the *Caeremoniale*.<sup>17</sup>

In Masses for the dead, there is no giving of peace. The celebrant does not pray *Domine Iesu Christe, qui dixisti Apostolis tuis, etc.* (*Lord Jesus Christ, who has said to your Apostles, etc.*). Instead he says the two other following orations *Domine Iesu Christe, Fili Dei vivi, etc.* (*Lord Jesus Christ, Son of the living God, etc.*) and *Perceptio Corporis tui, etc.* (*Let not the partaking of your Body*). After saying these prayers, he adores genuflecting to the Sacrament.<sup>18</sup>

### Communion of the Priest

<i>Genuflectit, surgit, et dicit.</i>	<i>Genuflects, rises, and he says.</i>
Panem caelestem accipiam, et nomen Domini invocabo.	I will take the heavenly Bread, and call upon the name of the Lord.
<i>Deinde parum inclinatus, accipit ambas partes hostiae inter pollicem et indicem sinistrae manus, et patenam inter eundem indicem et medium supponit, et dextera tribus vicibus percutiens pectus, elata aliquantulum voce, ter dicit devote et humiliter.</i>	<i>Then bowed a little, he accepts both parts of the host between the thumb and index of [his] left hand, and the paten is supported between his index and middle finger, and the right hand striking the chest three times, he elevates a little [his] voice, he says three times devoutly and humbly.</i>
Domine, non sum dignus,	Lord, I am not worthy
<i>et secretae prosequitur:</i>	<i>and secretly continues</i>
ut intres sub tectum meum: sed tantum dic verbo, et sanabitur anima mea.	that you should enter under my roof: but just say the word, and my soul will be healed.
<i>Postea dextera se signans cum hostia super patenam, dicit.</i>	<i>Afterwards in his right he signs himself with the host over the paten, he says.</i>
Corpus Domini nostri Iesu Christi custodiat animam meam in vitam aeternam. Amen.	May the Body of our Lord Jesus Christ guard my soul unto life eternal. Amen.

<sup>17</sup> RS X.9.

<sup>18</sup> RS X.4.

<p><i>Et se inclinans, reverenter sumit ambas partes hostiae: quibus sumptis, deponit patenam super corporale, et erigens se iungit manus, et quiescit aliquantulum in meditatione Ssmi Sacramenti. Deinde discooperit calicem, genuflectit, colligit fragmenta, si quae sint, extergit patenam super calicem, interim dicens.</i></p>	<p><i>And bowing himself, he reverently receives both parts of the host: after he consumed it, he returns the paten over the corporal, and standing straight he joins his hands, and quietly for a short time meditates on the Most Holy Sacrament. Then he uncovers the chalice, genuflects, collect the fragments, if there are, he purifies the paten over the chalice, while saying.</i></p>
<p>Quid retribuam Domino pro omnibus quae retribuit mihi? Calicem salutaris accipiam, et nomen Domini invocabo. Laudans invocabo Dominum, et ab inimicis meis salvus ero.</p>	<p>What return shall I make to the Lord for all he has given me? I will take the chalice of salvation, and I will call upon the name of the Lord. Praising will I call upon the Lord, and I will be saved from my enemies.</p>
<p><i>Accipit calicem manu dextera, et eo se signans, dicit.</i></p>	<p><i>He accepts the chalice with his right hand, and making a sign of the cross with it, he says.</i></p>
<p>Sanguis Domini nostri Iesu Christi custodiat animam meam in vitam aeternam. Amen.</p>	<p>May the Blood of our Lord Jesus Christ guards my soul unto life eternal. Amen.</p>
<p>Et sinistra supponens patenam calici, reverenter sumit totum Sanguinem cum particula.</p>	<p>And with the left hand supporting the paten of the chalice, reverently he consumes all the Blood with the particle</p>
<p>Quo sumpto, si qui sunt communicandi, eos communicet, antequam se purificet.</p>	<p>After receiving, if there are communicants, he gives them communion, before he purifies himself.</p>

The celebrant stands straight and says secretly *Panem caelestem accipiam* (*I will take the heavenly Bread*). Then he reverently takes with his left hand the paten with both parts of the Host. He takes the paten between the thumb and index of his left hand. As the paten is held between his index and middle finger, he keeps the paten between the chest and the chalice.<sup>19</sup>

Bending low, he strikes his chest with his right hand three times. He does this while saying in a little elevated voice *Domine, non sum dignus* (*Lord, I am not worthy*). Then, he secretly continues *ut intres, sub tectum meum, etc.* (*that You should come under my roof, etc*). Three times he does so and then, he transfers from his left both parts of the Host to the thumb and

index fingers of his right hand. Then over the paten, he makes the sign of the Cross in such a way that the Host does not go over the edge of the paten. He will say *Corpus Domini nostri Iesu Christi custodiat animam meam in vitam aeternam. Amen* (May the Body of our Lord Jesus Christ preserve my soul unto life everlasting. Amen) then he bows towards the altar. He reverently consumes both parts of the host. He brings down the paten over the corporal. Standing straight, he joins both his hands before his face with joined index and thumb. He pauses a little while, meditating on the most holy Sacrament.<sup>20</sup>

Then he says secretly *Quid retribuam Domino pro omnibus quae retribuit mihi?* (What return shall I make to the Lord for all He has given me?). He uncovers the chalice, genuflects and stands straight. He takes the paten, looks carefully on the corporal and he collects any fallen fragment of the host with the paten. If however there are fragments upon it, he likewise diligently wipes the paten with his thumb and index of the right hand over the chalice and then also his fingers so that no fragments may cling upon them.<sup>21</sup> Then, the chalice is held by the right hand below the node of the cup, while with his left hand he takes the paten, saying *Calicem salutaris, etc.* (I will take the Chalice of salvation). He makes the sign of the cross upon himself with the chalice, saying *Sanguis Domini nostri, etc.* (May the Blood of our Lord). With his left hand holding the paten under the chalice and standing reverently, he consumes all the Blood with the particle placed in the chalice.<sup>22</sup>

### Communion of the Faithful

The faithful is not forced to take communion. “The august sacrifice of the altar is concluded with communion or the partaking of the divine feast. But, as all know, the integrity of the sacrifice only requires that the priest partake of the heavenly food. Although it is most desirable that the people should also approach the holy table, this is not required for the integrity of the sacrifice.”<sup>23</sup> Although STri recommends a daily communion CatechR explains base on the Fourth Lateran Council [canon 21, DS] that “all the faithful should receive the sacred body of the Lord, at least once a

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<sup>20</sup> RS X.4.

<sup>21</sup>RS X.4.

<sup>22</sup> RS X.5.

<sup>23</sup> MD 112. This is in reference to SCR, Decree on the Frequent and Daily Reception of Holy Communion *Sacra Tridentina*, 1-9 and CTMS DS 3375. Cf. CatechR 245-46.

year, at Easter, and that neglect of this duty should be chastised by exclusion from the society of the faithful.”<sup>24</sup>

However, if there are communicants in the Mass, the priest after drinking the Blood, before making the ablution, makes a genuflection. He puts some consecrated Host in the pyx, or if there are few communicating, over the paten, if they are not in the pyx or chalice from the beginning.<sup>25</sup> Meanwhile the ministers before him extend the linen or white veil.<sup>26</sup>

In the pre-1962 Missal, the priest genuflects then the people make the confession saying: *Confiteor Deo, etc (I confess to Almighty God)*. Then it is concluded by the priest’s absolution: *Misereatur vestri (May Almighty God have mercy on you)* and *Indulgentiam, absolutionem, et remissionem peccatorum vestrorum, etc. (May the Almighty and Merciful Lord grant us pardon, etc)*, and the right hand makes the sign of the cross over them.<sup>27</sup> According to a Rituale in the twelfth century, *Confiteor Deo, etc (I confess to Almighty God)* before communion is for the communion of the sick.<sup>28</sup>

After genuflecting, he takes with his left hand the pyx or the paten with the Sacrament. His right hand takes a particle, which he holds between his thumb and index he keeps it a little elevated over the pyx or the paten, and faces the communicant in the middle of the altar, saying *Ecce Agnus Dei, ecce, qui tollit peccata mundi (Behold the Lamb of God, behold, him who takes away the sins of the world)*. Then he says *Domine, non sum dignus, ut intres sub tectum meum, sed tantum dic verbo, et sanabitur anima mea (Lord, I am not worthy, that you should come under my roof, but only say the word, and my soul will be healed)*, which is repeated three times,<sup>29</sup>

Communion is distributed at this point to those who wish to receive. “She wishes in the first place that Christians – especially when they cannot easily receive holy communion should do so at least by desire, so that with renewed faith, reverence, humility and complete trust in the goodness of the divine Redeemer, they may be united to Him in the spirit of the most ardent charity.”<sup>30</sup>

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<sup>24</sup> CatechR 251; CTE 1659.

<sup>25</sup> In the fourteenth and fifteenth century, a pyx has a diameter of three to five inches. Later in the sixteenth century, it became two inches in diameter, ciborium replaces its function.

<sup>26</sup> RS X.6.

<sup>27</sup> RS (1920) X.6.

<sup>28</sup> *Ritual of St. Florian*, ed. Franz, 82.

<sup>29</sup> RS X.6.

<sup>30</sup> MD 117.



The priest goes and administers Holy Communion to the faithful placing it on his or her tongue. He starts from the Epistle side. To each one to whom he gives the Sacrament, he first makes with it the sign of the cross over the pyx or the paten and saying at the same time *Corpus Domini nostri Iesu Christi custodiat animam tuam in vitam aeternam. Amen* (*May the Body of our Lord Jesus Christ preserve your soul unto everlasting life. Amen*).<sup>31</sup>

During Solemn Mass, all may receive the communion as above, but after the deacon and subdeacon. Others receive their communion according to order. The deacon helps in the purification. Meanwhile, the communion antiphon is sung by the choir during the distribution of Holy Communion.<sup>32</sup>

**Ablution**

<i>Postea dicit.</i>	<i>Afterwards he says</i>
Quod ore sumpsimus, Domine, pura mente capiamus, et de munere temporali fiat nobis remedium sempiternum.	What was received by the lips, Lord, may we possess in purity of mind, and from what is given to us in time, be a remedy for always.
<i>Interim porrigit calicem ministro, qui infundit in eo parum vini, quo se purificat:</i>	<i>While he stretches out the chalice to the minister, who pours in it the bottle of wine, to which he purifies himself.</i>
<i>deinde proseguitur.</i>	<i>Then he continues.</i>
Corpus tuum, Domine, quod sumpsi, et Sanguis quem potavi, adhaereat visceribus meis et praesta, ut in me non remaneat scelerum macula, quem pura et sancta refecerunt sacramenta: Qui vivis et regnas in saecula saeculorum. Amen.	May your Body, Lord, which I have eaten, and your Blood which I have drunk, cleave to my very soul, and grant that no trace of sin be found in me, whom these pure and holy mysteries have renewed: You who live and reign, forever and ever. Amen.
<i>Abluit et extergit digitos, ac sumit ablutio-nem: extergit os et calicem, quem, plicato corporali, operit et collocat in altari ut prius: deinde proseguitur Missam.</i>	<i>The fingers are washed and wiped, and he takes the ablutio-nem: he wipe [his] lips and the chalice, then, folds the corporal, he places in the altar as in the beginning: then he continues the Mass.</i>
Postcommunion Prayer	

<sup>31</sup> RS X.6.  
<sup>32</sup> RS X.9.

<i>Dicto, post ultimam Orationem,</i>	<i>He says, after the last Prayer,</i>
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After serving all the communicants, he returns to the altar without saying anything. If there are still particles over the corporal, he gathers them with the paten. If on the Paten there are fragments, he places them in the chalice. Then he says secretly *Quod ore sumpsimus, Domine, etc.* (*What has passed our lips as food, Lord, etc*), and purifies himself, saying *Corpus tuum, Domine, quod sumpsi, etc.* (*May Your Body, Lord, which I have eaten etc*). The minister with his right hand holds the vessel with wine and his left hand holds the container of the water. The celebrant extends the chalice to the minister in the Epistle side, the minister pours wine, and the celebrant purifies himself: first with wine and then he lets the water be poured upon his thumb and index over the chalice.<sup>33</sup> After this little quantity is poured, the priest dries his fingers with the purificator and uses it to wipe his lips.<sup>34</sup> Except in holding the Bread, breaking it, and its distribution, the thumb and index fingers are always joined up to this part.<sup>35</sup>

Then he places the purificator over the chalice and above it the paten and over the paten, the pall. The folded corporal he places back in the burse and covers the chalice with the veil, and then he places the burse above. He places this arranged chalice upon the middle of the altar, as in the beginning of the Mass.<sup>36</sup>

After the celebrant's ablution and the chalice is placed upon the altar, the Missal is carried by the minister to the Epistle side and it is placed there as during the Introit. The minister, on the other hand, kneels at the Gospel side, as in the beginning of the Mass.

In Solemn Mass, when it is necessary, the subdeacon uncovers the chalice, takes the cruet of wine, and pours on, when the celebrant wishes to purify.<sup>37</sup> The deacon carries the Missal to the Epistle side, then returns behind the celebrant. The subdeacon, on the other hand, turns to the Gospel side, where he cleanses the chalice. He arranges the purificator, the paten and covers it with the pall. He folds the corporal, places it in the burse and puts it over the chalice upon the chalice veil. Then he arranges them in the altar or over the credence as in the beginning.<sup>38</sup>

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<sup>33</sup>RS X.5.

<sup>34</sup> RS X.6.

<sup>35</sup> RS VIII.5.

<sup>36</sup>RS X.5.

<sup>37</sup>RS X.8.

<sup>38</sup> RS XI.3.

### **Communion Antiphon**

Then the celebrant, standing with joined hands, read the communion antiphon even if it was sung. While reading, his hands are joined before his chest. Then he goes to the middle of the altar, and kisses it.

### **Prayer after Communion**

Then he turns himself to the people moving toward his right, and he says *Dominus vobiscum* (*The Lord be with you*), and through the same way he returns to the book. Then he says the prayer after communion in the same manner, number and order, as said in the Collect.<sup>39</sup> The people now stand.

If upon the altar there are remaining hosts in the chalice, or in other vessel, they may be stored, as in Holy Thursday at the Supper of the Lord according to prescribed procedure at the end of the Mass.<sup>40</sup>

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<sup>39</sup> RS XI.1.

<sup>40</sup>RS X.7.

## Concluding Rite

After sending forth the people and blessing them, the priest ends everything by reading a last Gospel and some final prayers according to the desire of the celebrant.

### *Ite, missa est*

<b>Ite, Missa est</b>	
<i>V/. Dominus vobiscum.</i>	<i>The Lord be with you.</i>
<i>R/. Et cum spiritu tuo.</i>	<i>And with you spirit.</i>
<i>Ite missa est, vel, si aliqua liturgica processio sequatur: Benedicamus Domino.</i>	<i>Go, this is the dismissal or, if some liturgical procession is to follow, Let us bless the Lord.</i>
<i>R/. Deo gratias.</i>	<i>Thanks be to God</i>
<i>In Missis Defunctorum dicit,</i>	<i>In Mass for the Dead he says,</i>
<i>V/. Requiescant in pace.</i>	<i>May they rest in peace.</i>
<i>R/. Amen.</i>	
Tunc celebrans inclinat se ante medium altaris, et manibus iunctis super illud, dicit secrete:	Then the celebrant bows before the middle of the altar, and with joined hands over it, he secretly says:
Placeat tibi, sancta Trinitas, obsequium servitutis meae: et praesta, ut sacrificium quod oculis tuae maiestatis indignus obtuli, tibi sit acceptabile, mihi, et omnibus pro quibus illud obtuli, sit te miserante propitiabile. Per Christum Dominum nostrum. Amen.	May it be pleasing to you, holy Trinity, the tribute of my service: and grant, that the sacrifice which of your majestic eyes I offer unworthily, may [it] be acceptable to you, and to me, and to all for which it is offered, may it be propitious of your mercy. Through Christ our Lord. Amen.

<i>Deinde osculatur altare: et elevatis oculis, extendens, elevans, et iungens manus caputque cruci inclinans, dicit:</i>	<i>Then, the altar is to be kissed: and elevates his eyes, extending, elevating, and joining hands and bowing to the cross, he says</i>
Benedicat vos omnipotens Deus	May almighty God bless you
et versus ad populum, semel tantum benedicens etiam in Missis solemnibus, prosequitur:	and towards the people, once such blessing, also in solemn Mass, he continues
Pater, et Filius, et Spiritus Sanctus.	the Father, and the Son, and the Holy Spirit
<i>In Missa Pontificali ter benedicitur, ut in Pontificali habetur.</i>	<i>In Pontifical Mass there is to be three blessings, according to [what] the Pontificale has</i>

After the prayer after Communion, the celebrant closes the Missal and joins his hands before his chest. He reverences to the middle of the altar by kissing it. Then he turns to the people and says *Dominus vobiscum* (*The Lord be with you*). Standing with joined hands before the chest and still facing the people, he says, if it is prescribed, the sending forth *Ite, missa est* (*Go, this is the dismissal*).<sup>1</sup> Then he turns back to complete a circular path to face again the altar.

The celebrant, still at the middle of the platform of the altar, places his joined hands over the altar and with bowed head, he says secretly *Placeat tibi, sancta Trinitas* (*May the tribute of my worship*). After saying this with joined hands, he extends them upon the altar and gives reverence to the altar by kissing it.<sup>2</sup>

If however *Ite, missa est* (*Go, this is the dismissal*) is not prescribed, after he says *Dominus vobiscum* (*The Lord be with you*), he reverence the altar with a kiss then joins his hands before his chest and says *Benedicamus Domino* (*Let us bless the Lord*). However in Masses for the Dead, the priest instead says *Requiescant in pace* (*May they rest in peace*).<sup>3</sup>

During weekday Masses in Lent, from Ash Wednesday to the Wednesday of the Holy Week, after the Postcommunion prayer and before saying *Dominus vobiscum* (*The Lord be with you*), the celebrant says *Oremus. Humiliate capita vestra Deo* (*Let us pray. Bow your head to God*). With extended hands, he prays the prayer over the faithful. Then he kisses the altar and turns to the people saying *Dominus vobiscum* (*The Lord be with you*).<sup>4</sup>

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<sup>4</sup>RS XI.2.

In Solemn Mass, the celebrant goes back to his place in front of the deacon as he says *Ite, missa est* (*Go, this is the dismissal*). Then the celebrant turns himself toward the altar. In Lent, the celebrant says *Oremus* (*Let us pray*). The deacon in the Epistle side turns himself to the people. With joined hands, the celebrant says *Oremus. Humiliate capita vestra Deo* (*Let us pray. Bow your head to God*). Then he returns to the altar at the back of the celebrant. The celebrant says the prayer over the people.<sup>5</sup>

In the Missal, there are available tones provided for *Ite, missa est* (*Go, this is the dismissal*);<sup>6</sup> for *Benedicamus Domino* (*Let us bless the Lord*);<sup>7</sup> and for *Requiescant in pace* (*May they rest in peace*).<sup>8</sup> The celebrant can choose any of this during *Missa cantata*.

## Blessing

After the celebrant kisses the altar in the middle, he stands straight and still facing the altar, he raises his eyes towards the heaven. Then he expands and joins his hands and bows to the Cross. He says in a loud voice *Benedicat vos omnipotens Deus* (*May Almighty God bless you*). Then he joins his hands and with his eyes cast upon the ground, he turns himself to the people clockwise. Extending his right hand with its joined fingers while his left hand is placed over his chest, he blesses the people saying *Pater, et Filius, et Spiritus Sanctus. R/. Amen* (*the Father, and the Son, and the Holy Spirit. R/. Amen*) and still clockwise, completing a circle, he goes to the Gospel side for the Last Gospel.<sup>9</sup>

If he is celebrating in the presence of the Pope, Cardinal, and legate of the Apostolic See, or Patriarch, Archbishop and Bishop in the Province, by his city or Diocese, the celebrant after saying *Benedicat vos omnipotens Deus* (*May Almighty God bless you*), he turns himself towards the Pope and genuflect. If with the Cardinal and Legate, or other prelates mentioned above, he bows his head. He does this as if asking for the authority to bless.

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<sup>5</sup> RS XI.3.

<sup>6</sup>Used during 1. *Tempore Paschali, hoc est, a Missa Sabbati Sancti usque ad Sabbatum in Albis inclusive*; 2. *In Festis Solemnibus*; 3. *In Festis Duplicibus*; 4. *In Missis beatae Mariae*; 5. *In Dominicis infra annum, in Festis Semiduplicibus, & infra Octavas, quae non sunt B. Mariae*; 6. *In Festis Simplicibus*.

<sup>7</sup> Used during 1. *In Dominicis Adventus & Quadragesimae*; 2. *In Feriis*; 3. *In Missa Vigiliae Nativitatis Domini, & in Festo sanctorum Innocentum*.

<sup>8</sup> Used during *Missis Defunctorum*.

<sup>9</sup> RS XII.1.

Then he continues *Pater, et Filius, et Spiritus Sanctus (Father, and Son, and Holy Spirit)*. He blesses from the side where he is near the Pope, Cardinal, Legate or prelate of the place. If however he celebrates in the presence of the Patriarch, Archbishop, and Bishop outside their territories, he blesses according to the usual procedure.<sup>10</sup>

### Last Gospel

<i>Deinde sacerdos in latere Evangelii, iunctis manibus dicit:</i>	<i>Then in the corner of the Gospel, he says</i>
V/. Dominus vobiscum.	The Lord be with you.
R/. Et cum spiritu tuo.	And with your spirit.
<i>Et signans signo crucis primum altare, vel librum, deinde se in fronte, ore et pectore, dicit: + Initium Sancti Evangelii secundum Ioannem. Vel si aliud Evangelium legendum sit: Sequentia Sancti Evangelii, etc.</i>	<i>and making the sign of the cross first to the altar, or to the book, then to himself in the forehead, lips and chest, he says: + The beginning of the Holy Gospel according to John, or if it came from other Gospel: or Continuation of the Holy Gospel, etc.</i>
R/. Gloria tibi, Domine.	Glory to you, Lord
<i>Iunctis manibus prosequitur:</i>	<i>With joined hands it is continued:</i>
<i>Ioann. 1, 1-14</i>	
<i>In principio erat Verbum,</i>	<i>In the Beginning was the Word</i>

<sup>10</sup> RS XII.3.

<p>erat apud Deum, et Deus erat Verbum. Hoc erat in principio apud Deum. Omnia per ipsum facta sunt, et sine ipso factum est nihil quod factum est; in ipso vita erat, et vita erat lux hominum; et lux in tenebris lucet, et tenebrae eam non comprehenderunt. Fuit homo missus a Deo cui nomen erat Joannes. Hic cenit in testimonium, et testimonium perhiberet de lumine, ut omnes crederent per illum. Non erat ille lux, sed ut testimonium perhiberet de lumine. Erat lux vera quae illuminat omnem hominem venientem in hunc mundum. In mundo erat, et mundus per ipsum factus est et mundus eum non cognovit. In propria venit, et sui eum non receperunt. Quotquot autem receperunt eum, dedit eis potestatem filios Dei fieri; his qui credunt in nomine eius, qui non ex sanguinibus, neque ex voluntate viri, sed ex deo nati sunt.</p>	
<p><i>Genuflectit dicens:</i></p>	<p><i>He genuflects saying:</i></p>
<p>et verbum caro factum est,</p>	<p>and the word was made flesh,</p>
<p><i>Et surgens prosequitur:</i></p>	<p><i>And rising, it is continued:</i></p>
<p>et habitavit in nobis; et vidimus gloriam eius, gloriam quasi Unigenti a Patre, plenum gratiae et veritatis.</p>	<p>and lives among us; and we saw his glory, glory which is in Union with the Father, full of grace and truth</p>
<p><i>R/. Deo gratias.</i></p>	<p>Thanks be to God</p>
<p><i>In Missis in quibus dictum est Benedicamus Domino vel Requiescant in pace, non datur benedictio, sed dicto Placeat et osculato altari, celebrans legit, si dicendum sit, Evangelium S. Ioannis.</i></p>	<p><i>In Mass in which it is to be said Benedicamus Domino or Requiescant in pace, the blessing is not given, but the Placeat is said and the altar is kissed, the celebrant reads, if it may be said, Evangelium S. Ioannis.</i></p>



He says *Dominus vobiscum* (*The Lord be with you*), and he is answered with *Et cum spiritu tuo* (*And with your spirit*). His right thumb makes the sign of the cross first upon the altar or to the book in the beginning of the Gospel. Then he also makes the sign of the cross upon his forehead, lips, and chest, while he says *Initium sancti Evangelii secundum Joannem* (*The beginning of the Holy Gospel according to John*), or *Sequentia sancti Evangelii* (*The continuation of the Holy Gospel*), according to the rubrics. The minister will answer *Gloria tibi, Domine* (*Glory to you, Lord*). With joined hands, the celebrant reads the Gospel *In principio* (*In the beginning*) or other prescribed passage according to the occasion. When he says *Et Verbum caro factum est* (*And the Word was made flesh*), he genuflects towards the Gospel side, and standing straight he continues as before. When finished, the minister standing at the side of the epistle responds *Deo gratias* (*Thanks be to God*).<sup>11</sup>

If the celebrant is at the altar that is facing the people, he does not have to turn around. Standing where he is, he blesses the people, at the middle of the altar. Then he goes to the Gospel side and recites the Gospel of St. John.<sup>12</sup>

If however he celebrates for the Dead, he says *Placeat tibi, sancta Trinitas* (*May the tribute of my worship*) as above, and kissing the altar, he goes to the Gospel side and says the Gospel of St. John, omitting the blessing, which in the Mass for the Dead is not given.<sup>13</sup>

In Solemn Mass, after finishing the last Gospel at the end of the Mass, if he is celebrating in the presence of the Pope, Cardinal, and the Legate of the Apostolic See, or Patriarch, Archbishop and Bishop, the celebrant turns himself to them as it is said above and he makes a convenient reverence. If not celebrating in the presence of those persons mentioned, he omits the reverence described accordingly.<sup>14</sup>

### **Recession and the Prayers after the Mass**

When everything is finished, the candles are to be extinguished by the minister or server. Meanwhile the celebrant takes in his left the chalice, while his right hand is over the burse, making sure nothing falls. He descends to the lowest step of the altar, and turning around, he bows profoundly or,

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<sup>11</sup> RS XII.1.

<sup>12</sup>RS XII.2; Jn 1:1-14.

<sup>13</sup>RS XII.4.

<sup>14</sup> RS XII.5.

if he is in front of the tabernacle of the most holy Sacrament, he genuflects. Making the reverence, he takes the biretta from the minister, he covers his head, and while his minister walks ahead, he goes by the same route as he returns to the Sacristy. Meanwhile he says the antiphon *Trium puerorum* (*The Three Young Men*) and the canticle *Benedicite* (*Bless*) then Psalm 150 then repeats the antiphon *Trium puerorum* (*The Three Young Men*). Then *Kyrie, eleison* (*Lord have mercy*), the Lord's Prayer, and then the prayer *Deus, qui tribus pueris* (*God, who with the three young men*). If however he is in the sacristy where the altar is celebrated, he finishes the Gospel mentioned before, and in that very place he takes off the sacred vestments, and he says the antiphon *Trium puerorum* (*The Three Young Men*) with the canticle and of other prayers in their proper location in the Missal.<sup>15</sup>

In Solemn Mass the celebrant, using the similar tone of voice and manner of delivery as in Mass without a congregation, blesses the people, if he is not a Bishop, or Abbot. Upon saying the last Gospel taken from the Gospel of St. John, or another pericope as mentioned above, the subdeacon holds the book. When it is finished, he departs with the ministers in the order and manner by which he entered.<sup>16</sup> However the bishop, or abbot, blesses the people thrice, even in Mass without a congregation.<sup>17</sup>

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<sup>15</sup>RS XII.6.

<sup>16</sup> RS XII.7.

<sup>17</sup> RS XII.8.

**PART TWO:  
MISSALE ROMANUM 1970 (2002)**

## Preparations before Mass

The *General Instruction of the Roman Missal* (IGMR) did not mention the prayers before the Mass (8.4), but since it is in the appendices of the Roman Missal, it is here included for discussion. The *Ordo Missae*, on the other hand, begins its discussion with the entrance song (8.6).

### Preparation of the Altar

“The altar should be built apart from the wall, in such a way that it is possible to walk around it easily and that Mass can be celebrated at it facing the people, which is desirable wherever possible.”<sup>1</sup> However, old altar, built not apart from the wall, which is commonly known as high altar, must be respected out of its artistic value.

In already existing churches, however, when the old altar is positioned so that it makes the people’s participation difficult but cannot be moved without damage to its artistic value, another fixed altar, of artistic merit and duly dedicated, should be erected and sacred rites celebrated on it alone. In order not to distract the attention of the faithful from the new altar, the old altar should not be decorated in any special way.<sup>2</sup>

If there is an old altar positioned so that people’s participation is difficult, another fixed altar made of natural stone<sup>3</sup> is to be built if moving the old altar will damage its artistic value. All sacred rites are celebrated in the new altar and the old altar should not be decorated, to avoid confusion. For new churches, the minor or side altars are not encouraged. It is preferable to have only one altar for the church.<sup>4</sup>

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<sup>1</sup> IGMR 299; OPM; IO 90-91.

<sup>2</sup> IGMR 303.

<sup>3</sup> IGMR 301

<sup>4</sup> IGMR 303; IO 93.

The tabernacle is not to be placed in the altar.<sup>5</sup> This regulation supersedes the old regulation in *Inter Oecomenici* (IO) which says: “The eucharist is to be reserved in a solid and secure tabernacle, placed in the middle of the main altar or on a minor, but truly worthy altar, or, in accord with lawful custom and in particular cases approved by the local Ordinary, also in another, special, and properly adorned part of the church.”<sup>6</sup> The tabernacle can be placed in the sanctuary or in a chapel. An old altar can be used for this purpose. A tabernacle is to have a lamp fuelled by wax or oil.<sup>7</sup>

The altar is to have at least one white cloth.<sup>8</sup> When the Mass is celebrated outside a sacred place, a corporal is placed above a cloth on a suitable table. Cross and candles should also be placed upon this table.<sup>9</sup>

The number of candlesticks to be placed “on or next to the altar” is defined.<sup>10</sup> At least two in every celebration, but it can be four or six. It is however seven if the diocesan Bishop celebrates the Mass in his own jurisdiction.<sup>11</sup> These candles can be carried in the entrance procession together with the crucifix, a cross adorned with a figure of Christ crucified. The crucifix can be placed on the altar or close to it. The Book of the Gospels can also be carried in a procession and is placed on the altar. If it is not used in the procession, it stays in the altar before the procession.<sup>12</sup> Ideally, on the altar, from the beginning of the celebration to the reading of the Gospel, nothing is placed upon the altar except the Gospel book which is carried in the entrance procession by a deacon or in his absence by the reader.<sup>13</sup>

### Preparation of the Credence Table

In preparing the Mass, two places in the sanctuary can be used for the vessels: the credence table or commonly called side table or the right side of the altar. Although the credence table is considered the proper place, the right side of the altar can be used for Masses at which only one minister

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<sup>5</sup> IGMR 315. Cf. EM 55.

<sup>6</sup> IO 95

<sup>7</sup> IGMR 315; EM 57; NU; CIC can. 934-44.

<sup>8</sup> IGMR 304.

<sup>9</sup> IGMR 297; cf. LI 9-10; EM 52-57.

<sup>10</sup> IO 94.

<sup>11</sup> IGMR 117; with regards the celebration of Bishop as a pre-eminent manifestation of the Church, see RSac 19-25.

<sup>12</sup> IGMR 117.

<sup>13</sup> IGMR 307.

participates.<sup>14</sup> In either of these is placed the chalice with the corporal, the purificator, and the pall. It is laudable if the chalice is covered with a veil according to the color of the day or with a white cloth. The ciboria of the bread and the cruets for the wine and the water are also here unless they are to be presented by the people at the offertory. If there will be an asperges or a sprinkling rite, the water to be blessed is to be in this place beforehand.<sup>15</sup> The things that will be used for the washing of hands and the Communion plate are also arranged here. “The Communion-plate for the Communion of the faithful should be retained, so as to avoid the danger of the sacred host or some fragment of it falling.”<sup>16</sup>

### Liturgical Ministers

After the celebrant and concelebrants,<sup>17</sup> first in the order of the liturgical ministers are the deacons. In the procession, the deacon carries the Book of the Gospels. He raises it slightly and precedes the priest as he approaches the altar, or else walks at the priest’s side.<sup>18</sup> However if there is no deacon, the lector “wearing the approved attire, may carry the Book of the Gospels slightly elevated. In that case, the reader walks in front of the priest otherwise with the other ministers.”<sup>19</sup>

Aside from the deacon and the lector, we have acolytes. Acolytes can function as thurifer, candle-bearer, cross-bearer, and Mass server. It is desirable that these roles are well distributed to several acolytes “but if there is only one installed acolyte present, he performs the more important functions and the rest are distributed among several ministers.”<sup>20</sup>

These several ministers are the lay ministers who can take the place of installed acolytes. They may be designated to [1] serve at the altar and [2] to assist the priest and the deacon. They may [3] carry the cross, the candles, the thurible (censer), the bread, the wine and the water. They may also be [4]

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<sup>14</sup> IGMR 255.

<sup>15</sup> IGMR 118c. Concerning the care for liturgical vessels, see RSac 117-20.

<sup>16</sup> RSac 93.

<sup>17</sup> ID 7; PR De institutione lectorum et acolythorum, de admissione inter candidatos ad diaconatum et presbyteratum, de sacro caelibatu amplectendo; SCDW, Declaration on Concelebration, *In Celebratione Missae*; SCR, Promulgation of the Rites of Concelebration and of Communion Under Both Kinds *Ecclesiae semper*.

<sup>18</sup> IGMR 172; OLMPrae 49-50; ID 3.

<sup>19</sup> IGMR 194; OLMPrae 51-52, 55, and with regards approved attire, see OLMPrae 54; MQ 5.

<sup>20</sup> IGMR 187.

commissioned to distribute Holy Communion as extraordinary ministers.<sup>21</sup>

With regards girls/women as lay ministers, it depends upon the discretion of the local ordinary.<sup>22</sup> This provision changes LI which states that: “In conformity with norms traditional in the Church, women (single, married, religious), whether in churches, homes, convents, schools, or institutions for women, are barred from serving the priest at the altar.”<sup>23</sup>

In the celebrations of Mass with Children, many of these offices and ministries are given to them. The principles of active and conscious participation are in a sense even more significant for Masses celebrated with children. Every effort should therefore be made to increase this participation and to make it more intense. For this reason, as many children as possible should have special parts in the celebration: for example,

preparing the place and the altar,<sup>24</sup> acting as cantor,<sup>25</sup> singing in a choir, playing musical instruments,<sup>26</sup> proclaiming the readings,<sup>27</sup> responding during the homily,<sup>28</sup> reciting the intentions of the prayer of the faithful, bringing the gifts to the altar, and performing similar activities<sup>29</sup> in accord with the usage of various peoples.<sup>30</sup>

When the Mass is celebrated by the priest with only one minister to participate, the priest and the minister approach the altar and salutes and venerates the altar. As they go to the chair the minister or the priest says the entrance antiphon before making the sign of the cross.<sup>31</sup>

### **Prayers before the Mass**

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<sup>21</sup> IGMR 100 cf. IC 2; RSac 154-60; SCDW-DS, Letter, Concerning the Use of Female Altar Servers; EDM 1.4; ID 18.

<sup>22</sup> See RSac 47. Cf. GCTM 1991; CDW-DS, *Letter to the Presidents of the Conferences of Bishops concerning the liturgical service of laypersons.*

<sup>23</sup> LI 7.

<sup>24</sup> PB 29

<sup>25</sup> PB 24

<sup>26</sup> PB 32

<sup>27</sup> PB 24 and 47

<sup>28</sup> PB 48

<sup>29</sup> PB 34

<sup>30</sup> PB 22.

<sup>31</sup> IGMR 256; IO 92.

The 2002 Missal devotes a section on the preparatory prayers before celebrating the Mass. Though it is neither mentioned in the IGMR nor in the *Ordo Missae*, these prayers are meant to help the priest to properly dispose himself in celebrating the Mass. Three prayers are provided: the prayer of St. Ambrose, the prayer of St. Thomas Aquinas, and the prayer to the Blessed Virgin Mary. The formula of praying for the intention is also provided.

IGMR mentions that the people should also prepare for the celebration. Base on Lk 22:12, it says: “The Church has always regarded this command as applying also to herself when she gives directions about the preparation of people’s hearts and minds, and of the places, rites, and texts for the celebration of the Most Holy Eucharist.”<sup>32</sup>

### Liturgical Vestments

Liturgical ministers are to wear their own respective vestments.<sup>33</sup> The priest wears the alb, the stole and the chasuble. The deacon wears the

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<sup>32</sup> IGMR 1.

<sup>33</sup> For the history of changes in liturgical vestments from the Second Ecumenical Council of Vatican up to 1981: SC 124, 128, 130; IO 13c, 18; SCR, Second Instruction for the proper ordering of the implementation of SC, *Tres abhinc annos*, 25-27; ATE 37, 51b, 60; EM 24; P. Paul VI, Apostolic Letter given *motu proprio* on the restriction of the use of pontifical insignia *Pontificalia insignia*; SCR, Instruction on the simplification of pontifical rites and insignia *Pontificalis ritus*; PR 1968: *De ordinatione Diaconorum* 3, 4, 9, 17, 22, *De ordinatione Presbyterorum* 4, 9, 17, 21, 23, 25, *De ordinatione Diaconorum et de ordinatione Presbyterorum in una actione liturgica simul conferendis* 2, 14, 19, 23, 25, 27, *De ordinatione Episcopi uni tantum conferenda* 6, 7, 8, 14, 20, 30, 31, 32, 34, 38, *De benedictione insignium pontificalium*, *De ordinatione Diaconi uni tantum conferenda* 3, 4, 9, 17, 22, *De ordinatione Presbyteri uni tantum conferenda* 4, 9, 17, 21, 23, 25, *De ordinatione Diaconi et de ordinatione Presbyteri in una actione liturgica simul conferendis* 2, 14, 19, 23, 25, 27, *De ordinatione Episcopi pluribus simul conferenda* 6, 7, 8, 14, 20, 30, 31, 32, 34, 38; RR 1969: *Ordo celebrandi Matrimonium* 19, 39, 55; Secretariat of State, Instruction on the vesture, titles, and insignia of cardinals, bishops, and lesser prelates *Ut sive sollicite*; MR: IGMR 1970 (1969) 81, 161, 297-310; SCDW, Instruction on Masses with special groups *Actio pastoralis* 11b; RR 1969: *Ordo Baptismi parvulorum* 35, 74, 107, 165, *Ordo Exsequiarum* 32, 60; RR 1970: *Ordo professionis religiosae*, *Praenotanda* 11; MR: IGMR 1970 (1970) 298, 299, 300, 308a; PR 1970 *Ordo consecrationis virginum*, *Praenotanda* 10; 18, 57; LI 8; Sacred Congregation of the Clergy, Circular letter on the reform of choral vesture *Per Instructionem*; PR 1970: *Ordo Benedictionis Abbatis et Abbatissae*, *Ordo Benedictionis Abbatis* 6, 7, 8, 16, 24, 25, 26, 27, 29, 32, *Ordo Benedictionis Abbatis et Abbatissae*, *Ordo Benedictionis Abbatissae* 4,



alb, the stole and the dalmatic. The dalmatic can, however, be omitted out of necessity or on account of a lesser degree of solemnity. The other ministers, namely the acolytes, readers and extraordinary ministers, wear albs or other lawfully approved attire.<sup>34</sup> As another rule, those ministers who wear an alb should use a cincture and an amice. However, if the form of the alb deems it unnecessary, cincture and amice are omitted.<sup>35</sup> Concelebrants may omit the chasuble if there are no sufficient vestments to accommodate a large number of priests. In this case, they simply wear the stole over the alb.<sup>36</sup>

### Entrance Song

While gathered together, “to sing together psalms, hymns and spiritual songs ... is the sign of the heart’s joy.”<sup>37</sup> Although, this is not a primary requisite in the celebration of Mass, this is encouraged especially on Sundays and holy days of obligation.<sup>38</sup> “This is why we celebrate as a

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11, 16, 19, 20; SCDW, General Instruction to the Liturgy of the Hours, *Institutio Generalis de Liturgia Horarum*, 255; SCDW, Concession on a special chasuble for the celebration of Mass *La Sacrée Congrégation*; PR 1971: *Ordo Confirmationis* 19a; RR 1972: OICA 73, 245, 316; PR 1972: *De institutione Lectorum* 3, 5, *De institutione Acolythorum* 3, 5, *De admissione inter candidatos ad Diaconatum et Presbyteratum* 5, 8; MR: IGMR 1970 (1972) 81, 301; RR 1973: *De Sacra Communionem et de Cultu Mysterii Eucharistici extra Missam* 20, 56, 68, 92, 93, 99, 105; RR 1973: *Ordo Paenitentiae* 14; MR: IGMR 1975 81, 298, 301, 310; PR 1977: *Ordo dedicationis ecclesiae et altaris* I.8, 11, 14, 15, 24, 25, 27, 30; II.23, 24a, 30, 31, 37, 38, 39, 41, 43, 46, 53, 57, 62, 63, 65, 73, 84, III.3, 6, 13, 17, 22, 23, 25, 33, 39, IV.28, 29, 31, 34, 43, 46, 48, 49, 52, 58, 63, V.7, 8, 9, 21, 25, 27, VI.9, 13; P. Paul VI, Apostolic Letter given Motu proprio restricting the concession of the sacred *pallium* in the Latin Church *Inter eximia episcopalis*; PR 1981: *Ordo coronandi imaginem beatae Mariae Virginis* 12, 15, 27, 32, 38. Data presented by J. Shetler, “Church Documents Reforming Vesture,” *Roman Catholic Vestments*, GHG Internet Services, (last accessed 14 November 2004) <<http://www.ghgcorp.com/shetler/catholic/vestments/documents/>>.

<sup>34</sup> ID 10; EDM II.6 § 2.

<sup>35</sup> IGMR 119.

<sup>36</sup> IGMR 209.

<sup>37</sup> IGMR 39. cf. Col 3:16; Acts 2:46; DD 55-58; *Didascalia Apostolorum* (230 AD), V, 20, 11; cf. *Didache* (50-70 AD) 14, 1; Tertullian, *Apologeticum* 16, 11 (197 AD), CCL 1, 116. See in particular the *Epistle of Barnabas*, 15, 9.

<sup>38</sup> IGMR 115; SS 9; DD 32-38, 50; cf. DC 4; P. John Paul II, Encyclical Letter, *Dominum et Vivificantem*, 62-64; VQA 9; CE 8-17; LI 6e.

joyous feast the eighth day on which Jesus was raised from the dead and, after having appeared, ascended into heaven.”<sup>39</sup>

The chief liturgical minister for this task is the choir. They are to lead the people in singing. For this purpose, the choir is to be placed in its appropriate place so that its special function in a “full, sacramental participation” will be manifested.<sup>40</sup> The choir is technically referred to as *schola cantorum*, the group of singers. They function with the faithful and their role is to ensure that the parts proper to the parts of the Mass are “in keeping with the different types of chants, [and] are properly carried out to encourage the active participation of the faithful in the singing.”<sup>41</sup> This role of ensuring active participation applies also to the organist or anyone that accompanies the singing. The responsibility however falls heavily on a cantor or the choir director who must ensure the people’s participation.

If there is no choir, the cantor leads and sustains the people in singing.<sup>42</sup> The use of solo sacred instrumental music is also mentioned as an option.<sup>43</sup> However, using instrumental music is not proper during Advent, Lent, the Sacred Triduum and in the Offices and Masses of the Dead.<sup>44</sup>

The Paul VI *Missale* considers Gregorian chant the first among any form of sacred music to be used for its prominence in the Roman liturgy. However, other types of sacred music are allowed as long as it first corresponds to the liturgical action and secondly, that it encourages participation of the faithful.<sup>45</sup> The *Graduale Romanum* and the *Graduale simplex* are mentioned as liturgical song books that can be used in selecting songs.<sup>46</sup> Other hymnals are however not excluded, as long as their texts are approved by the Conference of Bishops<sup>47</sup> in order to give “due consideration for the culture of the people and [the] abilities of each liturgical assembly.”<sup>48</sup>

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<sup>39</sup> SC 172, 188-189

<sup>40</sup> IGMR 312.

<sup>41</sup> IGMR 103. MusSac 19; PB 30-32; IO 97.

<sup>42</sup> IGMR 104; SS 4; MusSac 5.

<sup>43</sup> MusSac 62-67.

<sup>44</sup> MusSac 66.

<sup>45</sup>IGMR 41; MusSac 4b, 50a, 52; SC 116-17; MD 192-94.

<sup>46</sup> IGMR 367, 370; LI 3b.

<sup>47</sup>IGMR 48. With regards adaptations in the celebration of the Mass within the competence of the Conference of Bishops, see IGMR 388-93; RSac 26-28; MusSac 12, 32, 54-61, 68-69.

<sup>48</sup> IGMR 40; VL 2, 40; CCC 1200-206, esp. 1204-206; VQA 16.

Like other introductory rites, an entrance song serves to begin, introduce, and prepare the faithful to “become a community and dispose themselves to listen properly to God’s word and to celebrate the Eucharist worthily.”<sup>49</sup> To this general function of the entrance song, there are four basic purposes “(1) to open the celebration, (2) intensify the unity of those who have assembled, (3) lead their thoughts to the mystery of the liturgical season or festivity, and (4) accompany the procession of the priest and ministers.”<sup>50</sup>

Like the offertory song, *Agnus Dei (Lamb of God)*, and the Communion song, it is classified as a chant that is meant to accompany a specific rite, which is in this case, the entrance procession.<sup>51</sup> Thus, when the specific rite that it accompanies ends, the choir must see to it that they gradually set the song to finish. Also like the song at the offertory and songs in Communion, the entrance song belongs only to the third degree of songs sung during *Missa in cantu*.

The manner of singing is defined. First, the instruction for the faithful is to stand when the singing begins.<sup>52</sup> Then, in singing, it can be done in four forms. “Singing at this time is done alternately either by the choir and the people or by the cantor and the people, or entirely by the people, or by the choir alone.”<sup>53</sup>

## Procession

As mentioned, entrance song is meant to accompany a rite, which is in this case, the entrance procession. In preparing the entrance, liturgical objects are especially carried: the thurible and the boat with incense, if incense will be used; the cross with the image of Christ crucified; candlesticks with lighted candles; and the Book of the Gospels.<sup>54</sup> Carrying the lectionary in the entrance procession is definitely not allowed.<sup>55</sup>

Decorum regulates this procession.<sup>56</sup> During entrance procession, the ministers go before the celebrant, the concelebrants before the principal

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<sup>49</sup>IGMR 46.

<sup>50</sup>IGMR 47.

<sup>51</sup> IGMR 121.

<sup>52</sup> IGMR 43.

<sup>53</sup>IGMR 48; MusSac 5-6.

<sup>54</sup> IGMR 119; OLMPrae 17.

<sup>55</sup>IGMR 120.

<sup>56</sup>IGMR (1975) 44; PB 34.

celebrant.<sup>57</sup> If incense is to be used,<sup>58</sup> the thurifer carrying a thurible with burning incense leads the procession. At the back of the thurifer is the minister that carries the cross in between two ministers who carry lighted candles. Then follow the other acolytes and then the other ministers. After the other ministers, the minister of the Book of the Gospels follows.<sup>59</sup> The priest who is to celebrate the Mass ends the procession.<sup>60</sup>

The acolyte or any other minister that is carrying the cross places this crucifix next to the altar. This serves as an altar cross. If, however, there is already an altar cross, the carried crucifix is to be brought to some dignified place. The candlesticks carried to accompany the crucifix are placed on the altar or near the stand of the cross. The Book of the Gospels, after the procession, is “laudably placed upon the altar.”<sup>61</sup>

### **Salutation and Veneration of the Altar**

The introductory rite of the Mass has a recurring liturgical symbol of some specific actions of reverence. Genuflection to the tabernacle signifies adoration, kissing the altar indicates veneration, incensation is an expression of reverence and prayer, and a profound bow means salutation.<sup>62</sup> When the ministers and the celebrant approach the altar they show their salutation by means of a profound bow.<sup>63</sup> After the salutation, the principal celebrant and the concelebrants with the deacon proceed to the altar and give the sign of veneration by kissing the altar.<sup>64</sup> Further, the celebrant proceeds with the incensation to reverence the altar.<sup>65</sup>

A profound bow is a bow of the body, from the waist up, made as a sign of salutation. A profound bow is to be differentiated to a simple bow or a bow of the head. A bow of the head, or the bow from the neck up, is made when the three Divine Persons are named together, or when the name of Jesus, of the Blessed Virgin Mary,<sup>66</sup> and of the Saint in whose

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<sup>57</sup>IGMR 210.

<sup>58</sup>IGMR 276.

<sup>59</sup>EvPrae 9.

<sup>60</sup> IGMR 120.

<sup>61</sup>IGMR 122.

<sup>62</sup> IGMR 273-77.

<sup>63</sup> IGMR 275b.

<sup>64</sup> IGMR 273.

<sup>65</sup> IGMR 276a.

<sup>66</sup> EDE 53-58.

honor the Mass is celebrated is mentioned.<sup>67</sup> Profound bow is done not only during entrance but also during the prayers *Munda cor meum* (*Almighty God, cleanse my heart*) before the proclamation of the Gospel, when the deacon asks for the blessing before proclaiming the Gospel, at the words *Et incarnatus est ... factus est* (*by the power of the Holy Spirit ... made man*) in the Profession of Faith, *In spiritu humilitatis* (*Lord God, we ask you to receive*) before the washing of hands, at the words *Supplices te rogamus* (*Almighty God, we pray that your angel*) in the Roman Canon, and when the priest speaks the words of the Lord at the consecration.<sup>68</sup> The *Ordo Missae* of MR 2002 specifies these. The phrase “*debita reverentia*” of *Ordo Missae* 1975 is replaced by “*profunda inclinatione*” in *Ordo Missae* 2002. In *Ordo Missae* 14 and 26, the word “*profunde*” is added, from “*sacerdotem inclinatus*” to “*sacerdotem profunde inclinatus*.” Same is found in *Ordo Missae* 145, the words “*debita reverentia*” are changed to “*profunda inclinatione*.” *Ordo Missae* moves to a more specific rubrics on when to make a profound bow in the Mass.<sup>69</sup>

Kissing the altar and the Book of the Gospels as a sign of veneration can however be omitted in certain regions whose tradition and culture is not in harmony with it. For these regions, it is the role of their Conference of Bishops to establish some other sign in its place. This is to be submitted to the Apostolic See for approval.<sup>70</sup>

If, however, there is a tabernacle in the sanctuary and it has the Most Blessed Sacrament, the priest, the deacon, and the other ministers genuflect when they approach the altar. This is done before and after the Mass but not during the celebration. The IGMR 1975 explains it short but clearly, “On reaching the altar the priest and ministers make the proper reverence, that is, a low bow (profound) or, if there is a tabernacle containing the Blessed Sacrament, a genuflection.”<sup>71</sup> Since this short explanation was often misunderstood, a longer explanation becomes necessary. In the IGMR of MR 2002, on the discussion of bows and salutations, it says “If, however, the tabernacle with the Most Blessed Sacrament is present in the sanctuary, the priest, the deacon, and the other ministers genuflect when they approach the altar and when they depart from it, but not during the celebration of Mass itself. Otherwise all who pass before the Most Blessed Sacrament genuflect,

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<sup>67</sup> IGMR 275a.

<sup>68</sup>IGMR 275b.

<sup>69</sup>OM 14, 26, and 145.

<sup>70</sup>IGMR 390.

<sup>71</sup> IGMR 1975, 84.

unless they are moving in procession. Ministers carrying the processional cross or candles bow their heads instead of genuflecting.”<sup>72</sup>

However, the ministers who are carrying the processional cross and the candles are exempted from genuflecting. Instead, they are to make a simple bow or a bow of the head.<sup>73</sup> The priest, the deacon and the ministers give their salutation to the altar. This salutation is a profound bow and it is done in the sanctuary.<sup>74</sup> Sanctuary is the elevated part of the church that gives it a distinctive platform for the special actions that are to take place here. It should be elevated enough to be visible or it has to have a distinctive design and appointments in comparison with the other place in the church. It should also be large enough to allow an ample space for the celebration of the Eucharist. It is the “place where the altar stands, the word of God is proclaimed, and the priest, the deacon, and the other ministers exercise their office.”<sup>75</sup> Instead of *presbyterium* (sanctuary)<sup>76</sup> it uses the word *altare* (altar) so that it explains that it is done on reaching the altar.

The minister carrying the Book of the Gospels, whether he is a deacon or a reader is not required to show reverence to the altar. Upon reaching the altar, he places the Book of the Gospels on the altar and though he omitted the sign of salutation, the deacon will express his sign of veneration with a kiss to the altar. If, however, he is not carrying the Book of the Gospels, he shows his signs of salutation and veneration to the altar as the celebrant does.<sup>77</sup> The reader, in the same way, approaches the altar and places the Book of the Gospels upon it without either salutation or veneration, and takes his or her place in the sanctuary with the other ministers.<sup>78</sup>

For a Mass, at which only one minister participates, after the celebrant makes the signs of reverence an option is given to him. “If he wishes, the priest may remain in the altar.”<sup>79</sup> This is not customary because he is always expected to deliver the introductory rites in his *sedes*, or his chair. When there is no congregation but only one minister, this option is

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<sup>72</sup>IGMR 274.

<sup>73</sup> IGMR 274.

<sup>74</sup> IGMR 49.

<sup>75</sup> IGMR 295.

<sup>76</sup> IGMR 84, 122, 123, 173, 211, 256

<sup>77</sup> IGMR 173.

<sup>78</sup> IGMR 195.

<sup>79</sup> IGMR 256.

made available upon the discretion of the celebrant. In case he prefers to stay in the altar, the Missal is prepared there.

### **Incensation**

Incensation is not necessary in any celebration of the Mass, even for a solemn celebration of the Mass. “The use of incense is optional in any form of Mass during the entrance procession. However, thurification or incensation is considered as an appropriate “expression of reverence and of prayer, as is signified in Sacred Scripture.”<sup>80</sup> If it will be used, the thurifer also called censer-bearer carries the thurible with burning incense. Before the entrance procession, he goes to the priest and the priest puts some incense in the thurible and blesses it with the sign of the cross without saying anything.<sup>81</sup>

The thurifer leads the entrance procession. Upon reaching his place in the sanctuary, he waits until all the ministers have given the necessary salutation and veneration. Then he approaches the celebrant who blesses the incense and incenses the cross and the altar.<sup>82</sup>

If a deacon is present, he places the Book of the Gospels on the altar and assists the priest in the incensation. The priest puts some incense in the thurible and while at the side of the priest, the deacon assists when the priest incenses the cross and the altar.<sup>83</sup> Except for the altar and the gifts being prepared for the sacrifice, the celebrant or anyone who will incense makes a profound bow to the people or objects to be incensed before and after the incensation.

The thurible is to be swung back and forth three times when the cross is to be incensed. This is also the manner of incensing the Most Blessed Sacrament, a relic of the Holy Cross, image of the Lord exposed for public veneration, the gifts for the sacrifice of the Mass. The Book of the Gospels, the paschal candle, the priest, and the people, the cross will be

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<sup>80</sup>IGMR 276a; Ps 141:2; Rev 8:3.

<sup>81</sup>IGMR 277.

<sup>82</sup>IGMR 211.

<sup>83</sup> IGMR 174, 276a and 276b.

incensed before incensing the altar. However, if circumstances differ, the priest can incense the cross when he passes in front of it.<sup>84</sup>

The altar, on the other hand, is to be incensed by means of a series of single swings of the thurible as the priest walks around it. If the altar is not freestanding, which means it is attached to a wall or some art work obstructs the priest from going around the altar, the priest walks first to the right side, then to the left. Relics and images of the Saints exposed for public veneration are to be incensed only with two swings. This is done after the incensation of the altar at the beginning of the celebration.<sup>85</sup>

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<sup>84</sup> IGMR 277.

<sup>85</sup> IGMR 277; SC 125; *Vatican II, Dogmatic Constitution on the Church, Lumen Gentiu*, 67; *CIC can.* 118; VL 44-45.



## Introductory Rites

Since the aim of this part is to introduce the biblical readings, the Paul VI ordo shortens this part. This can be done by simply making the sign of the cross a greeting, one penitential act, and a collect. The introductory remark can be omitted and the *Gloria in excelsis* (*Glory to God in the highest*) is sung only on Sundays and feastdays. The sprinkling of the Holy Water is proper during Easter but can be omitted. When there is sprinkling, the whole penitential act is omitted.

### Sign of the Cross

<i>&lt;I&gt; Cantu ad introitum absolute,</i>	<i>When the Entrance Chant is concluded,</i>
Sign of the Cross	
<i>sacerdos et fideles, stantes, signant se signo crucis, dum sacerdos, ad populum conversus, dicit:</i>	<i>the Priest and the faithful, standing, sign themselves with the Sign of the Cross, while the Priest, facing the people, says:</i>
In nomine Patris, et Filii, et Spiritus Sancti.	In the name of the Father, and of the Son, and of the Holy Spirit.
<i>Populus respondet:</i>	<i>The people reply:</i>
Amen.	Amen.

After the entrance song, the priest and the whole assembly make the sign of the cross.<sup>1</sup> If a Mass has a deacon, after the veneration or incensation of the altar, the deacon proceeds at the side of the priest to offer assistance if it be needed.<sup>2</sup>As all the people are standing, the priest says *In nomine Patris* (*In the name of the Father*).<sup>3</sup> The people answer *Amen*.<sup>4</sup> If there is a concelebration, any priest who arrived once the Mass has begun cannot join the Mass as concelebrant.<sup>5</sup>

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<sup>5</sup> IGMR 206.

**Greetings**

<i>2. Deinde sacerdos, manus extendens, populum salutatur; dicens:</i>	<i>2. Then the Priest, extending his hands, greets the people, saying:</i>
Gràtia Dòmini nostri Jesu Christi, et càritas Dei, et communicatio Sancti Spiritus sit cum òmnibus vobis.	The grace of our Lord Jesus Christ, and the love of God, and the communion of the Holy Spirit be with you all.
Vel:	Or
Gratia vobis et pax a Deo Patre nostro et Dominio Jesu Christo.	Grace to you and peace from God our Father and the Lord Jesus Christ.
<i>Vel:</i>	<i>Or</i>
Dòminus vobiscum.	The Lord be with you
<i>Populus respondet:</i>	<i>The people reply</i>
Et cum spiritu tuo.	And with your spirit.
<i>Episcopus, loco Dominus vobiscum, in hac prima salutatione dicit:</i>	<i>In this first greeting a Bishop, instead of The Lord be with you, says</i>
Pax vobis	Peace be with you.
Et cum spiritu tuo	And with your spirit.

Right after the sign of the cross, the priest greets the people.<sup>6</sup> The priest extends his hands as he greets all of them who are present.<sup>7</sup> All the greetings are biblical greetings. The first two are from Paul's letter to the Corinthians *Gràtia Dòmini nostri Jesu Christi* (*The grace of our Lord Jesus Christ*)<sup>8</sup> and *Gratia vobis et pax a Deo Patre nostro* (*Grace to you and peace from God our Father*).<sup>9</sup> In *Ordo Missae* 1975, the greeting *Gratia vobis et pax a Deo Patre nostro* (*Grace to you and peace from God our Father*) is not included but inserted in the *Ordo Missae* 2002. The third is the shortest and most common *Dominus vobiscum* (*The Lord be with you*).<sup>10</sup> Though also from an Old Testament greeting, in the book of Ruth, after the greeting *Dominus vobiscum* (*The Lord be with you*), the response is *The Lord bless you*. The presiding Bishop is given an exclusive way of greeting the people; he greets the people saying *Pax vobis* (*Peace be with you*).<sup>11</sup>

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<sup>6</sup> OM 2.

<sup>7</sup> IGMR 124; 50; also 34-39.

<sup>8</sup> 2Cor 13: 13.

<sup>9</sup> 1Cor 1:3.

<sup>10</sup> Ruth 2:4 and Lk 1:28.

<sup>11</sup> John 20:19 and 14:27.

The response is *Et cum spiritu tuo (And with your spirit)*. The response of the faithful to the greetings is considered one of the important active participation of the faithful. This is done in order “that the action of the entire community may be clearly expressed and fostered.”<sup>12</sup> In really exceptional cases when the Mass has no minister because of a just and reasonable cause, “the greetings, the remarks, and the blessing at the end of the Mass are omitted.”<sup>13</sup> If he is celebrating the Mass at which only one minister participates, he faces the minister as he greets by choosing one of the formulas of greeting.<sup>14</sup> In a sung Mass, greeting is to be sung. Like the Collect, it belongs to the first degree of parts in the Entrance rite that should be sung during *Missa in cantu*.<sup>15</sup>

### Introductory Remarks/ Entrance Antiphon

<i>Sacerdos, vel diaconus vel alius minister, potest brevissimis verbis introducere fideles in Missam diei.</i>	<i>The Priest, or a deacon, or another minister, may very briefly introduce the faithful to the Mass of the day.</i>
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After the greeting, the celebrant, or the deacon, or a lay minister can make a very brief introduction on the Mass of the day.<sup>16</sup> He can say something about the readings, the feast, or the special occasion being celebrated. “The celebrant is permitted to adapt them somewhat in order that they respond to the understanding of those participating. However, he should always take care to keep to the sense of the text given in the Missal and to express them succinctly.”<sup>17</sup>

If there is no entrance song and the reader or commentator does not say the entrance antiphon, the priest reads the day’s entrance antiphon. The priest can also adapt the introit as an introductory remark.<sup>18</sup> When the priest celebrates a Mass at which only one minister participates, the minister or the priest recites the entrance antiphon after the veneration of the altar with a kiss and before making a sign of the cross.<sup>19</sup>

<sup>12</sup> IGMR 35. Cf. MusSac 16a.

<sup>13</sup> IGMR 254.

<sup>14</sup> IGMR 257.

<sup>15</sup> MusSac 29a.

<sup>16</sup> IGMR 50 and 124; OM 3; PB 40; EPar 14.

<sup>17</sup> IGMR 31 cf. 46.

<sup>18</sup> IGMR 48.

<sup>19</sup>IGMR 256.

**Penitential Act**

<i>Actus paenitentialis*</i>	<i>Penitential Act*</i>
<i>4. Deinde sequitur actus paenitentialis ad quem sacerdos fideles invitat, dicens:</i>	<i>Then follows the Penitential Act, to which the Priest invites the faithful, saying:</i>
Fratres, agnoscàmus peccàta nostra, ut apti simus ad sacra mystèria celebrànda.	Brethren, let us acknowledge our sins, and so prepare ourselves to celebrate the sacred mysteries.
<i>Fit brevis pausa silentii. Postea omnes simul formulam confessionis generalis perficiunt:</i>	<i>A brief pause for silence follows. Then all recite together the formula of general confession.</i>
Confiteor Deo omnipotènti et vobis, fratres, quia peccàvi nimis cogitatìone, verbo, òpere et omis-sione,	I confess to almighty God and to you, my brothers and sisters, that I have greatly sinned, in my thoughts and in my words, in what I have done and in what I have failed to do,
<i>et percutientes sibi pectus, dicunt:</i>	<i>And, striking their breast, they say</i>
mea culpa, mea culpa, mea maxima culpa. Ideo precor beàtam Mariam semper Virginem, omnes Angelos et Sanctos, et vos, fratres, oràre pro me ad Dòminum Deum nostrum.	through my fault, through my fault, through my most grievous fault. Therefore I ask blessed Mary ever-Virgin, all the Angels and Saints, and you, my brothers and sisters, to pray for me to the Lord our God.
<i>Sequitur absolutio sacerdotis:</i>	<i>The absolution of the Priest follows:</i>
Misereàtur nostri omnipotens Deus et, dimissis peccàtis nostris, perdùcat nos ad vitam aetèrnam.	May almighty God have mercy on us, forgive us our sins, and bring us to everlasting life.
<i>Populus respondet:</i>	<i>The people reply:</i>
Amen.	Amen.

<i>Vel:</i>	<i>or</i>
<i>5. Sacerdos fideles invitat ad actum paenitentialem:</i>	<i>The Priest invites the faithful to the penitential act</i>
<i>p.</i> Fratres, agnoscàmus peccàta nostra, ut apti simus ad sacra mystèria celebrànda.	Brethren, let us acknowledge our sins, in order that we may be celebrating fittingly the sacred mysteries.

<i>Fit brevis pausa silentii. Postea sacerdos dicit:</i>	<i>A brief pause of silence is made. Afterwards the Priest says</i>
Miserere nostri, Domine.	Have mercy on us, Lord
<i>Populus respondet:</i>	<i>People reply:</i>
Quia peccavimus tibi.	We have sinned to you.
<i>Sacerdos:</i>	<i>Priest:</i>
Ostende nobis, Domine, misericordiam tuam	Show us, Lord, your mercy.
<i>Populus:</i>	<i>People:</i>
Et salutare tuum da nobis.	And grant us your salvation
<i>Sequitur absolutio sacerdotis:</i>	<i>The absolution of the Priest follows</i>
Misereatur nostri omnipotens Deus et, dimissis peccatis nostris, perducat nos ad vitam aeternam.	May almighty God have mercy on us and, forgive our sins, and lead us to everlasting life.

<i>Populus respondet:</i>	<i>People reply</i>
Amen.	Amen.
<i>Vel:</i>	<i>or</i>
<i>6. Sacerdos fideles invitat ad actum penitentialem:</i>	<i>The Priest invites the faithful to the penitential rite</i>
<i>P. Fratres, agnoscamus peccata nostra, ut apti simus ad sacra mysteria celebranda.</i>	Brethren, let us acknowledge our sins, in order that we may be celebrating fittingly the sacred mysteries.
<i>Fit brevis pausa silentii.</i>	<i>A brief pause of silence is made.</i>
<i>Postea sacerdos, vel diaconus vel alius minister, sequentes, vel alias, invocationes cum Kyrie, eleison profert:</i>	<i>Afterwards the Priest, or deacon or other minister, presents the following, or other, invocations with Kyrie, eleison:</i>
Qui missus es sanare contritos corde: Kyrie, eleison.	You who are sent to heal the contrite heart: Lord, have mercy.
<i>Populus respondet:</i>	<i>People reply</i>
Kyrie, eleison.	Lord, have mercy.
<i>Sacerdos:</i>	<i>Priest:</i>
Qui peccatores vocare venisti: Christe, eleison.	You who came to call sinners: Christ, have mercy.
<i>Populus:</i>	<i>People</i>

Christe, elèison.	Christ, have mercy.
<i>Sacerdos:</i>	<i>Priest</i>
Qui ad dexteram Patris sedes, ad interpellandum pro nobis: Kyrie, elèison.	You who are seated to the right seat of the Father, to intercede for us: Lord, have mercy.
<i>Populus:</i>	<i>People</i>
Kyrie elèison.	Lord, have mercy.
Sequitur absolutio sacerdotis:	The absolution of the Priest follows
Misereatur nostri omnipotens Deus et, dimissis peccatis nostris, perducat nos ad vitam aeternam.	May almighty God have mercy on us and, forgive our sins, and lead us to everlasting life.
<i>Populus respondet:</i>	<i>People reply</i>
Amen.	Amen.

For the penitential act, the celebrant begins it with the invitation *Fratres, agnoscàmus peccàta nostra* (*Brethren, let us acknowledge our sins*). This is followed by a brief silence.<sup>20</sup> In Masses with children, this period of silence is also to be implemented. ““Silence should be observed at the designated times as part of the celebration’ lest too great a place be given to external action.”<sup>21</sup>

Then any of these forms of general confession is made: *Confiteor Deo omnipotenti* (*I confess to almighty God*); *Miserere nostri, Domine* (*Have mercy on us, Lord*); or *Qui missus es sanare contritos corde* (*You who are sent to heal the contrite heart*).<sup>22</sup>

When praying the first option, during the part *mea culpa, mea culpa, mea maxima culpa* (*by my fault, my fault, my great fault*) all strikes their own chest. The second option is in a form of a dialogue. The third option is a *Kyrie, eleison* (*Lord, have mercy*) with corresponding invocations for each. Other invocations may be adapted by the priest or by another minister. When this form is used, *Kyrie, eleison* (*Lord, have mercy*) is omitted.

Then the priest gives the plea for forgiveness *Misereatur nostri omnipotens Deus* (*May almighty God have mercy on us*). IGMR makes it clear that the plea for forgiveness, which concludes the *Confiteor Deo*

<sup>20</sup> IGMR 45

<sup>21</sup>PB 37.

<sup>22</sup>OM 4-6.

*omnipotenti (I confess to almighty God)* and other penitential act, “lacks the efficacy of the Sacrament of Penance.”<sup>23</sup> This remark on the *Misereatur nostri omnipotens Deus (May almighty God have mercy on us)* is necessary because this part is also referred to as the absolution of the celebrant as mentioned in *Ordo Missae* “*Sequitur absolutio sacerdotis.*”<sup>24</sup>

### **Sprinkling of the Holy Water**

The sprinkling of the holy water is proper during Easter season. If this is done, it immediately follows the greeting<sup>25</sup> and replaces the penitential act. “On Sundays, especially in the Season of Easter, in place of the customary penitential act, from time to time the blessing and sprinkling of water to recall Baptism may take place.”<sup>26</sup> *Ordo Missae* suggests a form of invitation, but other similar words can be used. There are three forms of blessing the water for the rite: (1) *Omnipotens sempiterne Deus, qui voluisti ut per aquam (God ever almighty, you who wish that through the water)*; (2) *Domine Deus omnipotens, qui es totius vitae corporis (Lord God almighty, you who are the fount and origin of all living body)*; and (3) during Easter season *Domine Deus omnipotens, precibus populi tui (Lord God almighty, by the prayers of your people)*.<sup>27</sup>

The priest then blesses the water. Blessing of the salt is also provided if the condition of the place and the custom of the people allow. However, the notion of exorcizing the salt (and of water) is removed in the blessing *Supplices te rogamus, omnipotens Deus (We beseech you, almighty God)*. If however the water is already blessed, after a brief introduction of the rite, the priest proceeds to sprinkle all the people. An antiphon or any appropriate song may be sung. After sprinkling, the song is to end and the priest concludes with these words: *Deus omnipotens, nos a peccatis purificet (God almighty, cleanse us from sins)*.

### **Kyrie, eleison**

<sup>23</sup> IGMR 51; RSac 71, 80-87.

<sup>24</sup>OM 4-6.

<sup>25</sup> “Die dominica, praesertim tempore paschali, loco consueti actus paenitentialis, quandoque fieri potest benedictio et aspersio aquae in memoriam baptismi, ut in Appendice II (pp. 1249-1252).” OM.

<sup>26</sup> IGMR 51; DD 19-20.

<sup>27</sup>“Ordo ad faciendam et aspergendam aquam benedictam,” MR 2002 Appendix II, 1249-1252.

7. <i>Sequuntur invocationes Kyrie, eleison, nisi iam praecesserint in aliqua formula actus paenitentialis.</i>	<i>The invocations Kyrie, eleison follow, unless it has been used in other formula of the rite of penance.</i>
V/. Kyrie, elèison.	Lord, have mercy.
R/. Kyrie, elèison.	Lord, have mercy.
V/. Christe, elèison.	Christ, have mercy.
R/. Christe, elèison.	Christ, have mercy.
V/. Kyrie, elèison.	Lord, have mercy.
R/. Kyrie, elèison.	Lord, have mercy.
<i>Aliae melodiae in Graduali romano inveniuntur.</i>	<i>Other Melodies in the Roman Gradual can be used.</i>

If the third option of the penitential act was not used or if there was no sprinkling of holy water, the Mass continues with the *Kyrie, eleison* (*Lord, have mercy*). Although, *Ordo Missae* gives the dialogue form, IGMR clearly explains that it is ordinarily to be done by all and it is meant to be sung. “Since it is a chant by which the faithful acclaim the Lord and implore his mercy, it is ordinarily done by all, that is, by the people and with the choir or cantor having a part in it.”<sup>28</sup> However, in MusSac, *Kyrie* is only second in the three degrees of parts that is sung during *Missa in cantu*.<sup>29</sup>

MR 2002 refers to the *Graduale Romano* as source of melodies for this.<sup>30</sup> During Mass at which only one minister participates, *Kyrie, eleison* (*Lord, have mercy*) and *Gloria in excelsis* (*Glory to God in the highest*) are to be said only if the rubrics requires.<sup>31</sup> If the *Kyrie, eleison* (*Lord, have mercy*) takes the place of the penitential act, it is concluded with *Misereatur nostri omnipotens Deus* (*May almighty God have mercy on us*).

### ***Gloria in excelsis***

8. <i>Deinde, quando praescribitur, cantatur vel dicitur hymnus:</i>	<i>Then, when it is prescribed, the hymn is to be sung or to be recited</i>
Gloria in excelsis Deo.	Glory to God in the highest.
<i>Toni integri in Graduali romano inveniuntur.</i>	<i>Tones integrated in the Roman Gradual can be used.</i>

<sup>28</sup> IGMR 52. cf. 125.

<sup>29</sup> MusSac 30a.

<sup>30</sup>OM 7.

<sup>31</sup> IGMR 258.



<p>Et in terra pax hominibus bonae voluntatis. Laudamus te. Benedicimus te. Adoramus te. Glorificamus te. Gratiam agimus tibi propter magnam gloriam tuam. Domine Deus, Rex coelestis, Deus Pater omnipotens. Domine Fili unigenite, Jesu Christe. Domine Deus, Agnus Dei, Filius Patris,. Qui tollis peccata mundi, miserere nobis.. Qui tollis peccata mundi, suscipe deprecationem nostram. Qui sedes ad dexteram Patris, miserere nobis. Quoniam tu solus Sanctus. Tu solus Dominus. Tu solus Altissimus, Jesu Christe. Cum Sancto Spiritu in gloria Dei Patris. Amen.</p>	<p>And on earth peace to people of good will. We praise you. We bless you. We adore you. We glorify you. We give you thanks on account of your great glory. Lord God, King of heavenl, God the Father almighty. Lord Jesus Christ, the only-begotten Son. Lord God, Lamb of God, Son of the Father. You who take away the sins of the world, have mercy on us. You who take away the sins of the world, receive our prayer. You who sit at the right of the Father, have mercy on us. For you alone are holy. You alone are Lord. You alone are the Most High, Jesus Christ, with the Holy Spirit, in the glory of God the Father. Amen.</p>
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During Sundays, except during Advent and Lent, the *Gloria in excelsis (Glory to God in the highest)* is sung or said.<sup>32</sup> In the same way, this is sung or said during solemnities, feasts, and other days except during Mass for the dead. The priest is not required to chant the first line. One of the choir, the choir, or the whole congregation themselves can begin singing it. Everyone follows. If it is not sung, the congregation may recite it together or as two groups responding alternately.<sup>33</sup>

**Collect**

<p>9. Quo hymno expleto, sacerdos, minibus iunctis, dicit:</p>	<p>When the hymn is finished, the Priest, with joined hands, says</p>
<p>Oremus.</p>	<p>Let us pray.</p>
<p>Et omnes una cum sacerdote per aliquod temporis spatium in silentio orant. Tunc sacerdos, manibus extensis, dicit orationem collectam, qua expleta, populus acclamat:</p>	<p>Priest and people pray silently for a while. Then the Priest extends his hands, he says the collect prayer, when finished, the people acclaims</p>
<p>Amen.</p>	<p>Amen.</p>

<sup>32</sup> PB 31; MusSac 30a.

<sup>33</sup> IGMR 53; OM 8.

Then the celebrant prays the collect. He begins with the invitation to pray, *Oremus (Let us pray)* with joined hands. Then a brief period of silence follows. Then he extends his hands and continues by praying the proper prayer assigned for the day. The people conclude it with an *Amen*.<sup>34</sup> There is always only one Collect in the Mass.<sup>35</sup> The Collect, like the Prayer over the Gifts and the Prayer after Communion, belongs to the first degree parts that should be sung during *Missa in cantu*.<sup>36</sup>

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<sup>34</sup> OM 9.

<sup>35</sup> IGMR 54; PB 37.

<sup>36</sup> MusSac 29a.

## Biblical Readings

“The readings from Sacred Scripture together with the chants between the readings form the main part of the Liturgy of the Word.”<sup>1</sup> SC and IGMR even remind the people of Christ’s presence in his word (10.1, 10.3, 10.8), thus it not merely prepares for the Liturgy of the Eucharist but in itself makes visible the presence of Christ.<sup>2</sup> The biblical readings then become regularly thrice every Sunday and wherever specified. Homily (10.9) is required every Sunday and holyday of obligations. Then the Prayer of the Faithful (10.11) is revived which, like the songs between the readings (10.2, 10.4, and 10.5), should reflect the readings and the theme of the celebration.

### Readings

<p><i>10. Deinde lector ad ambonem pergit, et legit primam lectionem, quam omnes sedentes auscultant. Ad finem lectionis significandam, lector acclamat: Verbum Dòmini. Omnes respondent: Deo gratias.</i></p>	<p><i>Then the reader goes to the ambo, and reads the first reading, while all sit and listen. To indicate the end of the reading, the reader acclaims The Word of the Lord. All respond Thanks be to God.</i></p>
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Readings follow the Collect. All will be seated. IGMR 2002 mentions that the priest can make a brief introduction to the Liturgy of the Word to lead the faithful into an attentive listening.<sup>3</sup> Then, the assigned reader<sup>4</sup> goes to the ambo<sup>5</sup> to read or sing the assigned first reading in the lectionary. Singing the biblical readings is still encouraged.<sup>6</sup> “On occasions

<sup>3</sup> IGMR 128; OLMPræ 15, 38-43.

<sup>4</sup>On the assigned reader as a suitably trained minister, see OLMPræ 52; ID 2 and 18; cf. also DMP 22, 24, 27; ID 2.

<sup>5</sup> IGMR 58; OLMPræ 16, 32-34.

<sup>6</sup> MusSac 31e

when the readings are in Latin, the manner given in the *Ordo cantus Missae* is to be maintained.”<sup>7</sup> If however there is no available reader, the priest proclaims the readings and the psalm at the ambo.<sup>8</sup> IGMR differentiates the ministerial part and the presidential part of the Mass in discussing the biblical readings. Since this part is ministerial by tradition, a reader is expected to do it. However, if it is impossible, the priest can do it.<sup>9</sup> All are to listen.<sup>10</sup> With regards other venerable texts that is not in the Bible, once again it is exhorted: “The holy Scripture must not be replaced by any other text, no matter how venerable it may be.”<sup>11</sup>

At the end of the reading, the acclamation *Verbum Domini* (*The Word of the Lord*) is to be said. IGRM 1975 merely states that “lector subdit” but IGMR and *Ordo Missae* 2002 changed it into “lector acclamat.” Here, the people answer *Deo gratias* (*Thanks be to God*).<sup>12</sup> It means that they honor the word of God and have received it in faith and with grateful hearts.<sup>13</sup>

After which, silence is to be observed as appropriate.<sup>14</sup> Silence is observed to give people time to meditate the reading.<sup>15</sup> By the silence of the congregation, they make God’s word their own.<sup>16</sup> It encourages recollection through the help of the Holy Spirit. It aims that the heart may grasp the word of God. This silence is accommodated to the assembly gathered as an evident manifestation that the liturgy is not celebrated in haste.<sup>17</sup> In the Liturgy of the Word, silence is encouraged in three parts: before the readings; after the first and second reading; and after the homily.<sup>18</sup>

## Responsorial Psalm

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<sup>7</sup> OCMi 4, 6, 10.

<sup>8</sup> IGMR 135.

<sup>9</sup> IGMR 59; Cf EDM II.2 § 1-5.

<sup>10</sup> IGMR 128; DD 86; OLMPrae 44-48.

<sup>11</sup> VL 23; OLMPrae 12. On the importance of lectionary OLMPrae 37; SC 33; ID 1.

<sup>12</sup> IGMR 128; OLMPrae 125.

<sup>13</sup> IGMR 60.

<sup>14</sup> OM 10.

<sup>15</sup> IGMR 128. SS 13; PB 37.

<sup>16</sup> IGMR 55.

<sup>17</sup> IGMR 55; DD 39-41.

<sup>18</sup>IGMR 56.

<i>Psalmista, seu cantor; psalmum cantat vel dicit, populo responsum proferente.</i>	<i>The cantor sings or recites the psalm, and the people respond.</i>
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In the responsorial psalm, verses of a psalm are proclaimed.<sup>19</sup> The psalmist or the reader sings or says the verses.<sup>20</sup> If it be possible, the people sing the response.<sup>21</sup> The responsorial psalm is meant to provide a special time for meditation of the word of God.<sup>22</sup>

### Second Reading

<i>Poste si habenda sit secunda lectio, lector eam ex ambone legit, ut supra. Ad finem lectionis significandam, lector acclamat: Verbum Domini. Omnes respondent: Deo gratias.</i>	<i>When there is a second reading, it is read at the lectern as before. To indicate the end, the reader adds: The Word of the Lord. All respond: Thanks be to God.</i>
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If there is a second reading, the reading is also to be proclaimed in the ambo. As it is done in the first reading, all listens. Then at the end, the acclamation *Verbum Domini (The Word of the Lord)* is to be said and all will respond to it *Deo gratias (Thanks be to God)*. Once again, silence may be observed after the reading.<sup>23</sup> “With regard to the number of readings on Sundays and holy days, the decrees of the conferences of bishops are to be observed. If three or even two readings appointed on Sundays or weekdays can be understood by children only with difficulty, it is permissible to read two or only one of them, but the reading of the gospel should never be omitted.... If only a single reading is chosen, there may be singing after the homily.”<sup>24</sup> Aside from Masses with children, having only one reading is not allowed where two readings are assigned.<sup>25</sup>

### Sequentia

<b>Sequence; Alleluia, Verse before the Gospel, and Tract</b>
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<sup>19</sup> OLMPræ 19

<sup>20</sup> OM 11; OLMPræ 20, 56.

<sup>21</sup> IGMR 129; OLMPræ 14 and 21.

<sup>22</sup> OLMPræ 21-22, 89-91; ID 2.

<sup>23</sup> IGMR 130; OM 12.

<sup>24</sup> PB 42 and 46.

<sup>25</sup> LI 2a.

<i>Sequitur Alleuia,</i>	<i>Then follows Alluluia,</i>
<i>vel alter cantus a rubricis statutus, prouti tempus liturgicum postulat.</i>	<i>or other song appointed by the rubrics, according to what is required in the liturgical season.</i>

There are sequences but they are optional, except on two instances: on Easter Sunday and on Pentecost Day. On Easter Sunday, *Victimae paschali* (*To the paschal victim*) is used and on Pentecost the sequence is *Veni, sancte Spiritus* (*Come, Holy Spirit*).<sup>26</sup> Sequence in the 1970 Missal is sung before the alleluia.<sup>27</sup> In IGRM 2000, the instruction says *post alleluiam* (*after the alleluia*) which is similar to the order mentioned in the Missal of Pius V. It was however changed back to *ante alleluiam* (*before the alleluia*) according to the order begun in the 1970 Missal. This is one of the few changes made in the IGRM 2000.

### **Alleluia and the Verse before the Gospel**

After the readings, all rise.<sup>28</sup> In all the season except Lent, alleluia is sung, and during Easter – a solemn alleluia.<sup>29</sup> DD quotes Augustine: “Voicing an awareness widespread in the Church, Saint Augustine describes the joy of the weekly Easter: ‘Fasting, is set aside and prayers are said standing, as a sign of the Resurrection, which is also why the alleluia is sung on every Sunday.’”<sup>30</sup> The psalmus alleluaticus (alleluia psalm) or the responsorial psalm followed by the alleluia with its verse may be used.<sup>31</sup>

During Lent, the verse before the Gospel is sung. Another psalm or tract can also be sung, as found in the *Graduale romanum*.<sup>32</sup> The alleluia or verse before the Gospel may be omitted if they are not sung.<sup>33</sup> The instruction of IGMR 2002 changes IGMR 1975 on this regard by removing two options, the option to just say the psalm and the option to just say the

<sup>26</sup> IGMR 64 and 131.

<sup>27</sup> IGMR 64.

<sup>28</sup> EvPrae 10-12; OLMPrae 17; CEp 140.

<sup>29</sup> OLMPrae 23.

<sup>30</sup> Augustine (d. 430 AD), *Epistola* 55, 28: CSEL CCCXLII 202, ctd. DD 55.

<sup>31</sup> IGMR 63a.

<sup>32</sup> OM 13.

<sup>33</sup> IGMR 62 and 131.

alleluia.<sup>34</sup> The 1975 edition is also changed which mentions these options when alleluia is not allowed: “either the responsorial psalm or the verse before the gospel may be used.”<sup>35</sup> The alleluia and the other acclamations before the Gospel belong to the first degree of parts that should be sung during *Missa in cantu*.<sup>36</sup>

**Munda cor meum**

<i>Si vero non adest diaconus, sacerdos ante altare inclinatus secreto dicit:</i>	<i>If there is no deacon, the Priest bows before the altar and says inaudibly</i>
Munda cor meum ac labia mea, omnipotens Deus, ut sanctum Evangelium tuum digne valeam nuntiare.	Cleanse my heart and my lips, almighty God, that I may worthily proclaim the holy Gospel.

**Iube, domne (with Deacon)**

<i>Postea diaconus, Evangelium prolaturus, ante sacerdotem profunde inclinatus, benedictionem petit, submissa voce dicens:</i>	<i>Then the deacon who is to proclaim the gospel profoundly bows to the Priest and in a low voice asks his blessing</i>
Iube, domne, benedicere.	Father, grant [me your] blessing.
<i>Sacerdos submissa voce dicit:</i>	<i>The Priest says in submissive voice</i>
Dominus sit in corde tuo et in labiis tuis: ut digne et competenter annunties Evangelium suum: in nomine Patris, et Fillii, + et Spiritus Sancti.	May the Lord be in your heart and in your lips: that you may worthily and competently proclaim his Gospel: in the name of the Father, and of the Son, + and of the Holy Spirit.
<i>Diaconus signat se signo crucis et respondet: Amen.</i>	<i>The deacon signs himself with the sign of the cross and reply: Amen.</i>

If there is a deacon, he asks the blessing from the celebrant saying *Iube, domne, benedicere* (*Father, give me your blessing*). The celebrant will respond *Dominus sit in corde tuo* (*May the Lord be in your heart*). The deacon makes the sign of the cross and answers *Amen*.<sup>37</sup> If the person to read the Gospel is a priest, he bows profoundly before the altar and pray *Munda cor meum* (*Cleanse my heart*).<sup>38</sup> If the reader of the Gospel is a priest and the celebrant is a bishop, like the deacon, he asks for the blessing from

<sup>34</sup> IGMR (2002) 63a and IGMR (1975) 38

<sup>35</sup> IGMR 63b.

<sup>36</sup> MusSac 29b.

<sup>37</sup> EvPrae 13; OLMPrae 17; CEp 140.

<sup>38</sup> IGMR 60, 135, 262, 275; OM 14; EvPrae 13; OLMPrae 49.

the celebrant as mentioned above.<sup>39</sup> If there is no reader and the celebrant proclaimed the readings and the psalm, he stays in the ambo to do the incensation, if there is, then bows and say *Munda cor meum* (*Cleanse my heart*) before reading the Gospel.<sup>40</sup>

### Incensation

Interim sacerdos incensum, si adhibetur, imponit.	Meanwhile, if incense is used, the Priest puts some in the censer.
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If there'd be incensation, during the alleluia, the thurifer approaches the celebrant before the deacon approaches him for the blessing *Dominus sit in corde tuo* (*May the Lord be in your heart*).<sup>41</sup> The celebrant places some incense in the censer. Then he blesses it with the sign of the cross but without saying anything.<sup>42</sup> If he is to read the Gospel, he joins his hand, then bows profoundly before the altar and says privately *Munda cor meum* (*Cleanse my heart*).<sup>43</sup> If a bishop presides, everybody stands in the alleluia except the Bishop who puts incense to the thurible. After which, he blesses the reader of the Gospel.<sup>44</sup>

If the Book of the Gospels is placed on the altar, the one who will read will take it. He will proceed to the ambo while carrying the book slightly elevated. The server who carries the thurible and those carrying the candles precede him.<sup>45</sup> Everybody turn towards the ambo as a sign of special reverence to the Gospel.<sup>46</sup> After the congregation's *Gloria tibi, Domine* (*Glory to you, Lord*), the deacon then incenses the book three times, to the center, left and right.<sup>47</sup> All these sign of reverence by the priest and deacon as well as by the faithful are special marks of honor to show and teach the distinctiveness of the reading of the Gospel in the Liturgy of the Word.<sup>48</sup>

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<sup>39</sup> IGMR 60, 212, 275; EvPrae 14-15.

<sup>40</sup> IGMR 135.

<sup>41</sup> OM 14.

<sup>42</sup> CEp 140.

<sup>43</sup> IGMR 132.

<sup>44</sup> IGMR 212.

<sup>45</sup> EvPrae 16-17; OLMPrae 17; CEp 74, 140.

<sup>46</sup> IGMR 133.

<sup>47</sup> EvPrae 18; CEp 74, 141.

<sup>48</sup> IGMR 60; OLMPrae 17.



## Gospel

15. <i>Postea diaconus, vel sacerdos, ad ambonem pergat, ministris pro opportunitate cum incenso et cereis eum comitantibus, et dicit:</i>	<i>Afterwards the deacon, or the Priest, goes to the ambo, if beneficial with the minister with incense and accompanied by the candles, and says</i>
Dòminus vobiscum.	The Lord be with you
<i>Populus respondet: Et cum spiritu tuo.</i>	<i>The people reply: And with your spirit.</i>
<i>Diaconus, vel sacerdos: Lèctio sancti Evangelii secùndum N.,</i>	<i>The deacon, or the Priest: A reading from the holy Gospel according to N.</i>
<i>et interim signat librum et seipsum in fronte, ore et pectore.</i>	<i>And also he signs the book and himself in the forehead, lips and chest.</i>
<i>Populus acclamat:</i>	<i>The people acclaim</i>
Glòria tibi, Domine.	Glory to you, Lord.
<i>Deinde diaconus, vel sacerdos, librum, si incensum adhibetur, thurificat, et Evangelium proclamatur.</i>	<i>Then the deacon, or the Priest, if the incense is to be used, incenses the book, and proclaims the Gospel.</i>
16. <i>Expleto Evangelio, diaconus, vel sacerdos acclamat: Verbum Dòmini.</i>	<i>After reading the Gospel, the deacon or the Priest acclaim: The Word of the Lord.</i>
<i>Omnes respondent</i>	<i>All respond:</i>
Laus tibi, Christe.	Praise to you, Christ
<i>Deinde librum osculatur dicens secreto:</i>	<i>Then the book is to be kissed saying secretly</i>
Per evangelica dicta deleantur nostra delicta.	May the words of the gospel wipe away our sins.

At the ambo, the deacon or the priest says the greetings with hands joined. He says *Dòminus vobiscum* (*The Lord be with you*).<sup>49</sup> The people answer *Et cum spiritu tuo* (*And with your spirit*).<sup>50</sup> The reader continues by saying *Lèctio sancti Evangelii secùndum N.* (*A reading from the holy Gospel according to N*), making the sign of the cross with his thumb on the book and on his forehead, lips, and chest. The people also make the sign of the cross on their forehead, lips, and chest with the response *Gloria tibi, Domine* (*Glory to you, Lord*). Then the Gospel is proclaimed. The reading of the Gospel is considered the high point of the Liturgy of the Word.<sup>51</sup>

After reading, he sings or says the acclamation *Verbum Domini* (*The Word of the Lord*).<sup>52</sup> The people's answer is *Laus tibi, Christe* (*Praise to*

<sup>52</sup> EvPrae 19; OLMPrae 4, 14, 17; CEp 74.

*you, Christ*).<sup>53</sup> Then, the book will be kissed with these words said privately *Per evangelica dicta (May the words of the Gospel)*.<sup>54</sup> If the deacon reads the Gospel with a bishop presiding, he brings the book to the bishop so that it be kissed, or else kisses it himself.<sup>55</sup> The bishop and his principal duty of faithfully preaching the Gospel is manifested in the imposition of the Book of Gospel over his head in his installation.<sup>56</sup>

## Homily

Deinde fit homilia, quae a sacerdote vel diacono habenda est omnibus diebus dominicis et festis de praeccepto; aliis diebus commendatur.	Then homily is made, which is done on all Sundays and holy days of obligation by the Priest or the deacon; it is recommended on other days.
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Then the homily is given. Ordinarily the celebrant delivers it but also by any of the concelebrants or by the deacon.<sup>57</sup> Only in the Mass with Children does a lay can also speak after the Gospel. “With the consent of the pastor or rector of the church, one of the adults may speak to the children after the gospel, especially if the priest finds it difficult to adapt himself to the mentality of children. In this matter the norms soon to be issued by the Congregation for the Clergy should be observed.” PB 24.

The celebrant can deliver it standing in front of the chair or at the ambo itself.<sup>58</sup> He can deliver it also in another suitable place, whenever it seems appropriate. There should always be homily during Sunday and holydays of obligation that are celebrated with the participation of a congregation.<sup>59</sup> When the homily is completed, a period of silence may be observed.<sup>60</sup> Through this, together with the reading, “God is speaking to his

<sup>53</sup> OLMPrae 125

<sup>54</sup> IGMR 134; OM 16; EvPrae 21.

<sup>55</sup> IGMR 175; EvPrae 18-21; CEp 74.

<sup>56</sup> See PR *ex decreto* Vatican II *renovatum, auctoritate Pauli Pp. VI editum, Ioannis Pauli Pp. II cura recognitum: De Ordinatione Episcopi, presbyterorum et diaconorum, editio typica altera, 1989, 1990, Praenotanda*. ET: Ordination of Deacons, Priest and Bishops, 1990, 26; see also Vatican II, Decree on the Pastoral Office of Bishops in the Church, *Christus Dominus* 1965, 12. EvPrae 7.

<sup>57</sup> IGMR 66; RSac 64-66, 161-7; CIC can. 767 §1; EDM II.3 § 1-5.

<sup>58</sup> OLMPrae 26.

<sup>59</sup> IGMR 25; OM 17; OLMPrae 25; OCM 22, 42, 57; OCF 41, 64; PB 48; EPar 14-16.

<sup>60</sup> IGMR 136; OLMPrae 28; PB 37; EPar 18.

people. The mystery of redemption and salvation is opened up to them. It is meant to nourish the spirit of the faithful.”<sup>61</sup>

**Credo**

18. Homilia expleta, cantatur vel dicitur, quando praescribitur, symbolum seu confessio fidei: Toni integri in Graduali romano inveniuntur.	After the homily, the profession of faith is sung or said when prescribed: Tones included in the Roman Gradual can be used.
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<sup>61</sup> IGMR 55; RSac 67-68; OLMPrae 24-27; ID 3. SC 33.

<p>Credo in unum Deum, Patrem omnipotentem, factorem coeli et terrae, visibilium omnium et invisibilium. Et in unum Dominum Jesum Christum, Filium Dei unigenitum. Et ex Patre natum ante omnia saecula. Deum de Deo, lumen de lumine, Deum verum de Deo vero. Genitum, not factum, consubstantialem Patri: per quem omnia facta sunt. Qui propter nos homines, et propter nostram salutem descendit de coelis. <i>Ad verba quae sequuntur, usque ad factus est, omnes se inclinant.</i> Et incarnatus est de Spiritu Sancto ex Maria Virgine: ET HOMO FACTUS EST. Crucifixus etiam pro nobis; sub Pontio Pilato passus, et sepultus est. Et resurrexit tertia die, secundum Scripturas. Et ascendit in caelum: sedet ad dexteram Patris. Et iterum venturus est cum gloria iudicare vivos et mortuos. cuius regni non erit finis. Et in Spiritum Sanctum, Dominum et vivificantem: qui ex Patre Filioque procedit. Qui cum Patre, et Filio simul adoratur et conglorificatur: qui locutus est per Prophetas. Et unam, sanctam, catholicam et apostolicam Ecclesiam. Confiteor unum baptismum in remissionem peccatorum. Et exspecto resurrectionem mortuorum. Et vitam ventura saeculi. Amen.</p>	<p>I believe in one God, the Father almighty, maker of heaven and earth, and of all things visible and invisible. And in one Lord, Jesus Christ, the only-begotten Son of God. And born from the Father before all ages. God from God, light from light, true God from true God. Begotten, not made, consubstantial to the Father: through whom all things are made. Who on account of our humanity, and on account of our salvation comes down from heaven. <i>To the words which follows, up to ad factus est, all inclines themselves.</i> And is incarnated by the Holy Spirit from the Virgin Mary: AND WAS MADE MAN. Crucified also for us, suffered under Pontius Pilate, and was buried. And on the third day rose again according to the Scriptures. And he ascended into heaven: sits at the right of the Father. And then he will come again with glory to judge the living and the dead and his kingdom will have no end. And in the Holy Spirit, the Lord and giver of life, who proceeds from the Father and the Son. Who with the Father and the Son is similarly adored and glorified with: who spoke through the prophets. And one holy, catholic and apostolic Church. I confess one baptism in the forgiveness of sins. And I expect the resurrection of the dead. And the life of the world to come. Amen.</p>
<p>19. Loco symboli nicaeno-constantinopolitani, praesertim tempore Quadragesimae et tempore paschali, adhiberi potest symbolum baptismale Ecclesiae Romanae sic dictum Apostolorum.</p>	<p>In place of the Nicene-Constantinopolitan Creed, especially in Lent and Easter Season, it can be applied the baptismal symbol of the Roman Church as said of the Apostles.</p>
<p>Credo in unum Deum Patrem omnipotentem; Creatorem caeli et terrae.</p>	<p>I believe in one God the Father almighty, Creator of heaven and earth.</p>

Et in Jesum Christum, Filium ejus unicum, Dominum nostrum,	And in Jesus Christ, only Son, our Lord,
<i>Ad verba quae sequuntur, usque ad Maria Virgine, omnes se inclinant.</i>	<i>To the words which follows, up to Virgin Mary, all bows themselves.</i>
qui conceptus est de Spiritu Sancto, natus ex Maria virgine, passus sub Pontio Pilato, crucifixus, mortuus, et sepultus, descendit ad inferos (inferna), tertia die resurrexit a mortuis, ascendit ad caelos (coelos), sedet ad dexteram Dei Patris omnipotentis, inde venturus est judicare vivos et mortuos.	who was conceived by the Holy Spirit, born from the Virgin Mary, suffered under Pontius Pilate, was crucified, died, and buried; he descended to hell, on the third day he rose again from the dead, he ascended into heaven, he seats to the right of God the Father almighty, and he will come again to judge the living and the dead.
Credo in Spiritum Sanctum, sanctam ecclesiam catholicam, sanctorum communionem, remissionem peccatorum, carnis resurrectionem, vitam oeternam. Amen.	I believe in the Holy Spirit, the holy catholic church, the communion of saints, the forgiveness of sins, the resurrection of the body, and the life eternal. AMEN.

After the homily, all will stand. The priest with the people sings or recites the profession of faith as a response and assent to the Word of God.<sup>62</sup> It can either be the Niceno-constantinopolitan Creed or the Apostles' Creed.<sup>63</sup> The Apostles' Creed is preferred especially during Lent and Easter season.<sup>64</sup>

When the Niceno-constantinopolitan Creed is used, at the words *Et incarnatus est ... factus est (And became incarnate ... and was made man)* all make a profound bow.<sup>65</sup> When the Apostle's Creed is used, at the words *qui conceptus est de Spiritu Sancto ... ad Maria Virgine (who was conceived ... born of the Virgin Mary)* a profound bow is made. On the solemnities of the Annunciation and Nativity of the Lord, all will genuflect on these parts.<sup>66</sup>

### Prayer of the Faithful

Deinde fit oratio universalis, seu oratio fidelium.	Then the universal prayer, or the prayer of the faithful, is made.
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Then the priest, standing in front of the chair with hands joined, makes a brief introduction to invite the people for the *Oratio universalis* (*Universal Prayer/General Intercession*) or commonly known as the *Oratio fidelium* (*Prayer of the Faithful*).<sup>67</sup> The deacon normally announces the intentions at the ambo.<sup>68</sup> However in the absence of a deacon, the cantor, the reader, or another person announces the intentions.<sup>69</sup> A cantor belongs to the list because the Prayer of the Faithful can be also sung belonging to the second degree of parts to be sung during *Missa in cantu*.<sup>70</sup>

The Prayer of the Faithful is done in the ambo or from some other suitable place while facing the people. All take part by responding in the supplication. After the intentions, the priest, with hands stretched out, concludes the petitions with a prayer.<sup>71</sup>

Together, the homily, profession of faith, and prayer of the faithful conclude the Liturgy of the Word.<sup>72</sup> Like homily, the prayer of the faithful is suggested to be in vernacular language.<sup>73</sup>

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<sup>67</sup>OM 20.

<sup>68</sup> IGMR 176; OLMPrae 30-31; LI 3g.

<sup>69</sup>OLMPrae 53; Consilium ad exsequendam SC, *De oratione communi fidelium*, 8.

<sup>70</sup>MusSac 30c.

<sup>71</sup> IGMR 138.

<sup>72</sup> IGMR 55.

<sup>73</sup> LA 13; EPar 14 and 16.

## Preparation of the Gifts

The preparation of the gifts is introduced by a procession and accompanied by an offertory chant. New prayers of blessing replace the former prayers of offering and the incensation is simplified. After the washing of hands and the invitation *Orate, fratres* (*Pray, brethren*), the preparation of the gifts is concluded by the Prayer over the Gifts.

### Articles to be Prepared

After the Prayer of the Faithful, the people sit while the gifts are brought forth, thus, *Offertorium* in latin *offere*, a contraction of *fero, fere, tuli, oblatus; ob+fere* to bring to.<sup>1</sup> To begin the liturgy of the Eucharist, the gifts are brought forward to the altar,<sup>2</sup> namely the unleavened bread, and the cruets of wine and water.<sup>3</sup> In the altar, other things to be prepared in the altar are the chalice with the corporal, chalice veil, pall, paten, and purificator. A ciborium with sufficient host for the communicants is also prepared. The missal with its stand is placed over the altar. If incensed is used, the thurible with coals and the incense boat with incense is to be carried by the thurifer before the washing of hands.<sup>4</sup>

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<sup>1</sup> IGMR 43 parag 2; 139.

<sup>2</sup> IGMR 73; RSac 70; LI 5. With regards the Ordinaries granting of permission for the use of low-gluten bread and mustum (fresh grape juice), see SCDF, *Norms for the use of low-gluten bread and mustum*.

<sup>3</sup> IGMR 72 parag 1; ID 8. With regards the proper bread and wine as matter of the Most Holy Eucharist, see RSac 48-50 and IGMR 319-24.

<sup>4</sup> IGMR 73.

## Offertory Chant

His absolutis, incipit cantus ad offertorium. Interim ministri corporale, purificatorium, calicem, pallam et missale super altare collocant.	After completing this, the song for the offertory is begun. Meanwhile the ministers place the corporal, the purificator, the chalice, pall and the missal over the altar.
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While the altar is being readied, an offertory chant is sung.<sup>5</sup> The antiphon and psalm of the *Graduale romanum* or the *Graduale simplex* may be used, or another liturgical song that is suited to the sacred action, the day, or the season<sup>6</sup> and that has a text approved by the Conference of Bishop.<sup>7</sup> Although this is meant to accompany the procession with the gifts, it may always accompany the whole rite of the preparation of gifts. This chant can be sung even though there is no procession. The song is continued “at least until the gifts have been placed on the altar.”<sup>8</sup> Rules concerning the song to be used follow the rules mentioned in the selection of entrance song. The choir and the people sings it or in a similar way by the cantor and the people, or entirely by the people, or by the choir alone.<sup>9</sup> Aside from these alternatives for singing the song for the preparation of the gifts, there can be just appropriate instrumental music played by organ.<sup>10</sup> As mentioned above, “In Advent the organ and other musical instruments should be used with a moderation that is consistent with the season’s character and does not anticipate the full joy of the Nativity of the Lord. In Lent the playing of the organ and musical instruments is allowed only to support the singing. Exceptions are Laetare Sunday (Fourth Sunday of Lent), Solemnities, and Feasts.”<sup>11</sup>

## Procession

“It is *praise worthy* [desirable] for the faithful to present the bread and wine, which are accepted by the priest or deacon at a convenient place.”<sup>12</sup> In this procession, decorum is expected.<sup>13</sup> Bread and wine are handed to the celebrant, who places them upon the altar.<sup>14</sup> Bread and wine offered in the past usually came from the homes of those who offered. “Even though the faithful no longer, as in the past, bring the bread and wine for the liturgy from their homes, the rite of carrying up the gifts retains the same spiritual value and meaning.”<sup>15</sup>

Other gifts for the Church and for the poor, in cash or in kind, can also be offered.<sup>16</sup> These gifts are to be put in a suitable place other than

<sup>15</sup> IGMR 73; 140.

<sup>16</sup> IGMR 140; OM 22; RSac 70; and EDE 20.



the altar<sup>17</sup> through the help of ministers assigned to this task<sup>18</sup> SRS quotes the words of St. John Chrysostom: “Do you wish to honour the body of Christ? Do not ignore him when he is naked. Do not pay him homage in the temple clad in silk, only then to neglect him outside where he is cold and ill-clad. He who said: ‘This is my body’ is the same who said: ‘You saw me hungry and you gave me no food,’ and ‘Whatever you did to the least of my brothers you did also to me’ ... What good is it if the Eucharistic table is overloaded with golden chalices when your brother is dying of hunger. Start by satisfying his hunger and then with what is left you may adorn the altar as well.”<sup>19</sup>

### Preparation of the Gifts

<p>22. Expedit ut fideles participati- onem suam oblatione manifestent, afferendo sive panem et vinum ad Eucharistiae celebrationem, sive alia dona, quibus necessitatibus Ecclesiae et pauperum subveniatur.</p>	<p>It is most important that the faith- ful manifest their participation of offering, offering not only bread and wine for the celebration of the Eucharist, but other gifts, which is needed by the church or of the poor is to be brought.</p>
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The ministers place the chalice and the Missal at the altar. It is considered praiseworthy to have the faithful present the bread and wine. The priest, arranges the corporal, takes the paten with the bread and, holding it with both hands slightly raised above the altar. He says in a low voice *Benedictus es, Dòmine (Blessed are you, Lord)* for the bread. Then he places the paten with the bread on the corporal.<sup>20</sup> A minister presents the cruets of water and wine to the celebrant. He pours wine in the chalice and mixes a little water with it, saying *Per huius aquae (By the mystery of this water)*.<sup>21</sup> Then the celebrant takes the chalice, and holding it slightly raised above the altar, he says in a low voice *Benedictus es, Dòmine (Blessed are you, Lord)* for the wine.<sup>22</sup>

<sup>17</sup>IGMR 140.

<sup>18</sup>IGMR 73, 105c; PB 18.

<sup>19</sup> John Chrysostom (d. 407 AD), *In Evangelium S. Matthaei, homilia* 50:3-4: PG LVIII 508-509, ctd. P. John Paul II, Encyclical Letter, *Sollicitudo Rei Socialis*, 31.

<sup>20</sup>IGMR 141; OM 23.

<sup>21</sup>IGMR 178; OM 24.

<sup>22</sup>OM 25.

If there is a deacon, the celebrant remains at the chair.<sup>23</sup> The deacon assists the celebrant and prepares the altar.<sup>24</sup> If there is a procession of gifts, the deacon also assists the priest in receiving the people’s gifts. After the reception of the gifts and the deacon has placed the corporal in the altar, the deacon hands the priest the paten with the bread to be consecrated. While the priest says *Benedictus es, Dòmine (Blessed are you, Lord)*, he pours wine and a little water into the chalice, saying quietly, *Per huius aquae (By the mystery of this water)* if this was not done in the credence table. Then he presents the chalice to the celebrant.<sup>25</sup>

An acolyte assists the deacon. In the absence of a deacon an acolyte prepares the altar and the *sacred vessels*<sup>26</sup> arranging the corporal, the purificator, the chalice, the pall, and the Missal upon the altar.<sup>27</sup> In the absence of an instituted acolyte, lay ministers may be designated to serve at the altar and to assist the priest and the deacon. They may even carry the bread, the wine, and the water.<sup>28</sup>

**Formulas of Blessing**

<p>Sacerdos, stans ad altare, accipit patenam cum pane, eamque ambabus manibus aliquantulum elevatam super altare tenet, submissa voce dicens:</p>	<p>The Priest, standing at the altar, takes the paten with the bread and, holding it with both hands slightly raised above the altar, says in a low voice</p>
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<sup>23</sup> IGMR 178.  
<sup>24</sup> IGMR 94.  
<sup>25</sup> IGMR 178.  
<sup>26</sup> IGMR 98.  
<sup>27</sup> IGMR 139.  
<sup>28</sup> IGMR 100.

Benedictus es, Dòmine, Deus univèrsi, quia de tua largitàe accèpimus panem, quem tibi offèrimus, fructum terrae et òperis mànuum hòminum: ex quo nobis fiet panis vitae.	Blessed are you, Lord, God of the universe, who from your greatness we accept the bread, which to you we offer, the fruit of the land and work of human hands: it may be for us the bread of life.
Deinde deponit patenam cum pane super coporale.	Then he places the paten with the bread over the corporal.
Si vero cantus ad offertorium non peragitur, sacerdoti licet haec verba elata voce proferre; in fine populus aclamare potest:	If however no offertory song is sung, the Priest may say these words in an audible voice; in the end the people may respond
Benedictus Deus in Sàecula.	Blessed God forever.
24. Diaconus, vel sacerdos, infundit vinum et parum aquae in calicem, dicens secreto:	The deacon or the Priest pours wine and a little water into the chalice, saying inaudibly:
Per huius aquae et vini mysterium eius efficiamur divinitatis consortes qui humanitatis nostrae fieri dignatus est particeps.	By the mystery of this water and wine may we come to share in the divinity of Christ, who humbled himself to share in our humanity
25. Postea sacerdos, accipit calicem eumque ambabus manibus aliquantulum elevatum super altare tenet, submissa voce dicens:	Afterwards the Priest takes the chalice, and, with both hands holds it slightly raised over the altar, says in a low voice
Benedictus es, Dòmine, Deus univèrsi, quia de tua largitàe accèpimus vinum, quod tibi offèrimus, fructum vitis et òperis mànuum hòminum, ex quo nobis fiet potus spiritàlis.	Blessed are you, Lord, God of the universe, who from your greatness we accept the wine, which to you we offer, the fruit of the vine and work of human hands: it may be for us a spiritual drink.
Deinde calicem super coporale deponit.	Then he places the chalice over the corporal.
Si vero cantus ad offertorium non peragitur, sacerdoti licet haec verba elata voce proferre; in fine populus aclamare potest:	If however no offertory song is sung, the Priest may say these words in an audible voice; in the end the people may respond
Benedictus Deus in Sàecula.	Blessed be God forever.

26. Postea sacerdos, profunde inclinatus, dicit secreto:	The Priest bows profoundly and says inaudibly
In spiritu humilitatis et in animo contrito suscipiamur a te, Domine; et sic fiat sacrificium nostrum in conspectu tuo hodie, ut placeat tibi, Domine Deus	In humble spirit, and in contrite heart, may we be accepted by you, Lord, and so may our sacrifice so be offered in your sight this day, in order to please you, Lord God.

If there is no singing at the offertory and the organ is not played, the formulas of blessing during the preparation of gifts, mentioned above, are prayed with the people’s acclamation *Benedictus Deus in sæcula (Blessed be God for ever)*.<sup>29</sup> These formulas of blessings are meant to accompany the rite of placing the bread<sup>30</sup> and the wine<sup>31</sup> on the altar.<sup>32</sup> This formula is one of the other formulas that accompany a ritual.<sup>33</sup>

Then the priest bows profoundly and says privately before the washing of the hands.<sup>34</sup>

### Incensation

27. <i>Et, pro opportunitate,</i>	<i>And if it is beneficial</i>
incensat oblata,	He incenses the offerings,
crucem et	the cross and
altare.	the altar.
Postea vero diaconus vel alius minister incensat sacerdotem et populum.	Afterwards however the deacon or other minister incenses the Priest and the people.

If there is an incensation, it is done after the profound bow and before the washing of the hands. The priest puts some incense in the thurible, he blesses it without saying anything and incenses the gifts, the cross, and the altar.<sup>35</sup> The gifts are incensed by swinging the censer three times or by

<sup>29</sup> IGMR 142.

<sup>30</sup> IGMR 141.

<sup>31</sup> IGMR 142.

<sup>32</sup> IGMR 75.

<sup>33</sup> IGMR 37b.

<sup>34</sup>IGMR 143; OM 26.

<sup>35</sup> IGMR 75; OM 27.

making the sign of the cross over the offerings with the censer.<sup>36</sup> A minister, while standing at the side of the altar, incenses the priest then incenses the people.<sup>37</sup> “This is a symbol of the Church’s offering and prayer going up to God, like incense in the sight of God. Afterward the deacon or other minister may incense the priest because of his sacred ministry and the people, by reason of their baptismal dignity.”<sup>38</sup> MR 2002 adds the explanation why the people are also to be incensed like the priest. It is done by the reason of their baptismal dignity.

**Washing of Hands**

28. <i>Deinde sacerdos, stans ad latus altaris, lavat manus, dicens secreto:</i>	<i>Then the Priest, standing at the side of the altar, washes [his] hands, saying secretly</i>
Lava me, Domine, ab iniquitate mea, et a peccato meo munda me.	Wash me, Lord, from my iniquity; and from my sins cleanse me

After the prayer *In spiritu humilitatis (In humble spirit)* or if there is incensation after incensation, the priest then washes his hands at the side of the altar. This rite is an expression of his desire to be cleansed within.<sup>39</sup> Like the prayer *In spiritu humilitatis (In humble spirit)*, the prayer that accompanies the washing of the celebrant’s hands is also said inaudibly. He privately says, *Lava me, Domine (Wash me, Lord)*.<sup>40</sup>

**Orate, fratres**

29. <i>Stans postea in medio altaris versus ad populum, extendens et iungens manus, dicit:</i>	Standing at the center of the altar, facing the people, he extends and then joins his hands, saying
<i>Orate, fratres, ut meum ac vestrum sacrificium acceptabile fit apud Deum Patrem omnipotentem.</i>	Pray, brethren, that our sacrifice may be acceptable to God, the almighty Father.
<i>Populus surgit et respondet:</i>	The people rise up and respond

<sup>36</sup> IGMR 277.  
<sup>37</sup> IGMR 144.  
<sup>38</sup> IGMR 75.  
<sup>39</sup> IGMR 76.  
<sup>40</sup> IGMR 145; OM 28.

<p>Suscipiat Dòminus sacrificium de mànibus tuis ad laudem et glòriam nòminis sui, ad utilitatem quoque nostram totiùs que Ecclesiæ suae sanctae.</p>	<p>May the Lord receive the sacrifice from your hands to the praise, and glory of his name, for our good, and of all his holy Church.</p>
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After this preparation of gifts, the invitation is addressed to the people to pray that the gifts may be acceptable to God. “Once the gifts have been placed on the altar and the accompanying rites completed, the preparation of the gifts comes to an end through the invitation to pray with the priest and through the prayer over the gifts, which are a preparation for the Eucharistic Prayer.”<sup>41</sup> The invitation is said in the middle of the altar. While facing the people, the celebrant extends and then joins his hands. He invites the people to pray, saying *Orate, fratres (Pray, brethren)*.

As the celebrant starts the invitation, the people rise. They make their response with the prayer *Suscipiat Dòminus sacrificium (May the Lord receive the sacrifice)*. The people are to stand in the invitation *Orate, fratres (Pray, brethren)*. The misleading rubrics of *Ordo Missae* that places the instruction “Populus surgit et respondet” before the response *Suscipiat Dòminus sacrificium (May the Lord accept this sacrifice)* is clarified by IGMR.<sup>42</sup> This will be their posture to the end of the Mass except, if circumstances allow, in the period of sacred silence after Communion.<sup>43</sup>

**Prayer over the Gifts**

<i>Oratio Super Oblata</i>	<i>Prayer over the Gifts</i>
<p>30. Deinde sacerdos, manibus extensis, dicit orationem super oblata; qua conclusa, populus acclamat:</p>	<p>Then the Priest, with hands extended, says the prayer over the gifts; which is concluded, the people acclaims</p>
<p>Amen.</p>	<p>Amen.</p>

<sup>41</sup>IGMR 77.

<sup>42</sup> IGMR 146 on OM 29.

<sup>43</sup> IGMR 43 parag 1.

After the people's response to the invitation, the priest sings or says the prayer over the gifts.<sup>44</sup> The Prayer over the Gifts, like the Collect and the Prayer after Communion, belongs to the first degree parts that should be sung during *Missa in cantu*.<sup>45</sup> Like in the Collect, there is to be only one prayer over the gifts. It ends with the shorter conclusion *Per Christum Dominum nostrum (Through Christ our Lord)*. If, however, the Son is mentioned at the end of this prayer, the conclusion is *Qui vivit et regnat in saecula saeculorum (Who lives and reigns for ever and ever)*.<sup>46</sup> At the end the people make the acclamation *Amen*.<sup>47</sup> "The people, uniting themselves to this entreaty, make the prayer their own with the acclamation. *Amen*."<sup>48</sup>

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<sup>44</sup> OM 30.

<sup>45</sup> MusSac 29c.

<sup>46</sup> IGMR 77.

<sup>47</sup> IGMR 146.

<sup>48</sup> IGMR 77.

## Eucharistic Prayer

“Now the center and summit of the entire celebration begins: namely, the Eucharistic Prayer, that is, the prayer of thanksgiving and sanctification.”<sup>1</sup> The celebrant selects a Eucharistic Prayer from those found in the Roman Missal or approved by the Apostolic See in accordance with the rubrics.<sup>2</sup> “The Eucharistic Prayer demand from its very nature, that priest says it in virtue of his ordination.”<sup>3</sup> The new Missal provides the celebrant ten Eucharistic Prayers to choose from.<sup>4</sup> Though different from each other, the basic structure is the same.

The deacon, in the beginning of the Eucharistic Prayer, stands near the altar yet slightly behind the celebrant, ready to assist the celebrant with the chalice or the Missal.<sup>5</sup> Assisting the celebrant with the chalice means removing or placing back the pall over the chalice whenever these needs are expected and assisting with the missal means turning the page for the celebrant. If there are concelebrants, he stands slightly behind them.<sup>6</sup>

If there are concelebrants, this prayer is prayed while they are gathered around the principal celebrant. They approach the altar after the principal celebrant has said the prayer over the offerings. They stand around the altar in such a way that “they do not obstruct the execution of the rites and that the sacred action may be seen clearly by the faithful. They should not be in the deacon’s way whenever he needs to go to the altar to perform his ministry.”<sup>7</sup>

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<sup>1</sup> IGMR 78.

<sup>2</sup> IGMR 46, 365; ID 6.

<sup>3</sup> IGMR 147; LI 4.

<sup>4</sup>OM 83-123, MR 1970 (2002) 675-706, 1271-88. See also EPar 4-7; NUEP.

<sup>5</sup> IGMR 179a.

<sup>6</sup> IGMR 215.

<sup>7</sup> IGMR 215.



If the celebrant prefers to sing some parts of the Eucharistic Prayer, notation is provided. It is very appropriate that he sings those parts of the Eucharistic Prayer for where musical notation is provided.<sup>8</sup> Parts of the Eucharistic Prayer that have musical notation are: Dialogue, Thanksgiving, *Sanctus (Holy)*, memorial acclamation, and final doxology.<sup>9</sup>

Active participation of the congregation during the Eucharistic Prayer is visibly manifested in the prescribed parts that demand responses of the people. These parts are the Preface dialogue, the *Sanctus*, the acclamation after the consecration, the acclamatory *Amen* after the final doxology, as well as other acclamations approved by the Conference of Bishops and recognized by the Holy See, the participation of the people is expected.<sup>10</sup> Aside from the responses demanded to be answered by the people, the most expected participation is silence. “The Eucharistic Prayer demands that all listen to it with reverence and in silence.”<sup>11</sup> The people, for their part, should associate themselves with the priest in faith and in silence.

The priest invites the people to lift up their hearts to the Lord in prayer and thanksgiving; he unites the congregation with himself in the prayer that he addresses in the name of the entire community to God the Father through Jesus Christ in the Holy Spirit. Furthermore, the meaning of the Prayer is that the entire congregation of the faithful should join itself with Christ in confessing the great deeds of God and in the offering of Sacrifice.<sup>12</sup>

There are many ways of dividing the Eucharistic Prayers. The easiest division is Pre-consecration parts, consecration, post-consecration parts. However, IGMR gives us a division that is not based on the arrangement of the prayers but based on the nature of the parts. These are called the chief elements that are making up Eucharistic Prayers, namely: thanksgiving, acclamation, *epiclesis*, institution narrative and consecration, *anamnesis*, offering, intercessions, and final doxology.<sup>13</sup> As beneficial to the exposition of this subsection, only the first Eucharistic Prayer is to be

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<sup>8</sup> IGMR 147; IGMR 218; MusSac 7.

<sup>9</sup> MusSac 29c.

<sup>10</sup> IGMR 147; see also RSac 51; EDE 28; ID 4.

<sup>11</sup> IGMR 78; PB 52. Cf. J. Zuñiga, *Full, Conscious, and Active Participation in the First Four Centuries of the Church* (1998) unpublished master’s thesis submitted to the Graduate School of Immaculate Conception School of Theology, Bulacan.

<sup>12</sup> IGMR 78b.

<sup>13</sup> IGMR 79.

discussed as divided according to this classification. In the appendix, all the four Eucharistic Prayers mentioned in the *Ordo Missae* are classified according to these elements.

<b>Thanksgiving</b>	
<i>31. Tunc sacerdos incipit Precem eucharisticam</i>	<i>Then the Priest begins the Eucharistic Prayer</i>
<i>Tonus simplex introductionis invenitur in Appendice I (p. 1229</i>	<i>The simple tone of the introduction is available in the Appendix I p. 229</i>
<i>Manus extendens dicit:</i>	<i>Extending hands he says</i>
<b>Dominus vobiscum.</b>	<b>The Lord be with you</b>
<i>Populus respondet:</i>	<i>The people respond</i>
<b>Et cum spiritu tuo.</b>	<b>And with your spirit</b>
<i>Sacerdos, manus elevans prosequitur:</i>	<i>The Priest, with hands elevated continues:</i>
<b>Sursum corda.</b>	<b>Lift you heart</b>
<i>Populus:</i>	<i>People</i>
<b>Habemus ad Dominum</b>	<b>We have, to the Lord</b>
<i>Sacerdos, manibus extensis, subdit:</i>	<i>The Priest, with hands extended, continues:</i>
<b>Gratias agamus Domino Deo nostro.</b>	<b>Let us give thanks to our Lord God</b>
<i>Populus:</i>	<i>People</i>
<b>℟/. Dignum et iustum est</b>	<b>It is right and just</b>
<i>Sacerdos prosequitur praefationem, manibus extensis.</i>	<i>The Priest continues the preface, with hands extended</i>
<b>First Acclamation (Sanctus)</b>	
<i>In fine autem praefationis iungit manus et, una cum populo, ipsam praefationem concludit, cantans vel clara voce dicens:</i>	<i>In the end however of the preface he joins [his] hands and, one with the people, concludes the preface, singing or with clear voice saying:</i>

Sanctus, Sanctus, Sanctus, Dominus Deus Sabaoth. Pleni sunt coeli et terra gloria tua. Hosanna in excelsis. Benedictus qui venit in nomine Domini. Hosanna in excelsis.	Holy, Holy, Holy, Lord God Sa- baoth. The heaven and earth are full of your glory. Hosanna in the highest. Blessed [are they] who comes in the name of the Lord. Hosanna in the highest.
Aliae melodiae in Graduali romano inveniuntur.	Other melodies in the Roman Gradual is available.
32. In omnibus Missis licet sacer- doti celebranti partes praesertim praecipuas Precis eucharisticae cantare, ut infra, pp. 623 ss., notis dictantur.	In all Masses the celebrant Priest may say or sing the special parts of the Eucharistic prayer, as noted above pp. 623 following
In Prece eucharistica prima, seu Canone romano, ea quae inter parentheses includuntur omitti possunt.	In the first Eucharistic prayer, or the Roman canon, the words in parenthesis may be omitted.
84. Sacerdos, manibus extensis, dicit:	The Priest, with hands extended, says
<b>First Intercession</b>	
Te igitur, clementissime Pater, per Iesum Christum, Filium tuum, Do- minum nostrum, supplices rogamus ac petimus,	Therefore, most clement Father, we humbly beg of you and entreat you through Jesus Christ your Son, Our Lord.
<i>iungit manus et dicit:</i>	<i>He joins his hands and says</i>
uti accepta habeas et benedicas	Hold acceptable and bless
<i>Signat semel super panem et calicem simul, dicens:</i>	<i>He makes the sign of the cross over both bread and chalice, saying</i>
+ haec dona haec munera, haec sancta sacrificia illibata,	+ these gifts, these offerings, these holy and unspotted sacrifice,
<b>First Offering</b>	
<i>Extensis manibus prosequitur:</i>	<i>With extended hands he continues</i>

<p>in primis, quae tibi offerimus pro Ecclesia tua sancta catholica: quam pacificare, custodire, adunare et regere digneris toto orbe terrarum: una cum famulo tuo Pap nostro N. et Antistite nostro N. et omnibus orthodoxis atque catholicae et apostolicae fidei cultoribus.</p>	<p>in the first place, we offer to you for your holy catholic Church. Grant her peace and protection, unity and guidance throughout the worlds: one with your servant <i>N.</i>, our Pope, and <i>N.</i>, our bishop; and all Orthodox believers who cherish the catholic and apostolic faith.</p>
<p><b>First Intercession</b></p>	
<p><i>85. Commemoratio pro viuis</i></p>	<p><i>Commemoration of the Living</i></p>
<p><b>Memento, Domine famulorum famularumque tuarum N. et N.</b></p>	<p>Remember, O Lord, your servants and handmaids, <i>N.</i> and <i>N.</i></p>
<p><i>Jungit manus, orat aliquantulum pro quibus orare intendit. Deinde manibus extensis prosequitur:</i></p>	<p><i>He joins hands, pray a little bore which he intends to pray: then with joined hands extends it and continues</i></p>
<p>et omnium circumstantium, quorum tibi fides cognita est et nota devotio, pro quibus tibi offerimus: vel qui tibi offerunt hoc sacrificium laudis, pro se suisque omnibus: pro redemptione animarum suarum, pro spe salutis et incolumitatis suae: tibi que reddunt vota sua aeterno Deo, vivo et vero.</p>	<p>and all here present, whose faith and devotion are known to you. On whose behalf we offer to you, or who themselves offer to you this sacrifice of praise for themselves, families and friends, for the good of their souls, for their hope of salvation and deliverance from all harm, and who offer their homage to you, eternal, living and true God.</p>
<p><i>86. Infra actionem</i></p>	<p><i>Action within</i></p>

<p>Communicantes, et memoriam venerantes, in primis gloriosae semper Virginis Mariae, Genetricis Dei et Domini nostri Iesu Christi: sed et beati Ioseph, eiusdem Virginis Sponsi, et beatorum Apostolorum ac Martyrum tuorum, Petri et Pauli, Andreae, (Iacobi, Ioannis, Thomae, Iacobi, Philippi, Bartholomaei, Matthaei, Simonis et Thaddaei: Lini, Cleti, Clementis, Xysti, Cornelii, Cypriani, Laurentii, Chrysogoni, Ionnis et Pauli, Cosmae et Damiani) et omnium Sanctorum tuorum; quorum meritis precibusque concedas, ut in omnibus protectionis tuae muniamur auxilio.</p>	<p>In union with the whole Church we honor Mary, the ever-virgin mother of Jesus Christ our Lord and God. We honor Joseph, her husband, the apostles and martyrs Peter and Paul, Andrew, (James, John, Thomas, James, Philip, Bartholomew, Matthew, Simon and Jude; we honor Linus, Cletus, Clement, Sixtus, Cornelius, Cyprian, Lawrence, Chrysogonus, John and Paul, Cosmas and Damian) and all the saints. May their merits and prayers grant us your constant help and protection.</p>
<p>(Per Christum Dominum nostrum. Amen.)</p>	<p>(Through Christ our Lord. Amen.)</p>
<p><b>Second Offering</b></p>	
<p><i>87. Manibus extensis, prosequitur:</i></p>	<p><i>With hands extended, he continues</i></p>
<p><b>H</b>anc igitur oblationem servitutis nostrae, sed et cunctae familiae tuae, quaesumus, Domine, ut placatus accipias: diesque nostros in tua pace disponas, atque ab aeterna damnatione nos eripi et in electorum tuorum iubeas grege numerari.</p>	<p>Graciously accept, then, we beseech you, O Lord, this service of our worship and that of all your household. Provide that our days be spent in your peace, save us from everlasting damnation, and cause us to be numbered in the flock you have chosen.</p>
<p><i>Iungit manus.</i></p>	<p><i>He joins his hands.</i></p>
<p>(Per Christum Dominum nostrum. Amen.) (Through Christ our Lord. Amen.)</p>	
<p><b>First Epiclesis</b></p>	
<p><i>88. Tenens manus expansas super oblato, dicit:</i></p>	<p><i>Having the hands outstretched towards the offering, he says</i></p>
<p><b>Q</b>uam oblationem tu, Deus, in omnibus, quaesumus,</p>	<p>God, we pray that in all that we offer you</p>

benedictam, adscriptam, ratam, rationabilem,	be blessed, approved, accepted rightly,
acceptabilemque facere digneris:	and make it acceptable
ut nobis Corpus	that it may become for us, the Body
et Sanguis fiat dilectissimi Filii tui,	and Blood of your dearly beloved Son,
Domini nostri Iesu Christi.	our Lord Jesus Christ.
<i>Iungit manus.</i>	<i>He joins his hands.</i>
<b>Institution Narrative and Consecration</b>	
<i>89. In formulis quae sequuntur, verba Domini proferantur distincte et aperte, prouti natura eorundem verborum requirit.</i>	<i>The words of the Lord in the following formulas should be spoken clearly and distinctly, as the nature of their words demands.</i>
<i>Qui, pridie quam pateretur,</i>	<i>Who, the day before he suffered,</i>
<i>Accipit panem, eumque parum elevatum super altare tenens, prosequitur:</i>	<i>He takes the bread and, raising it a little above the altar, continues</i>
accepit panem in sanctas ac venerabiles manus suas,	took bread into his holy and venerable hands,
<i>Elevat oculos,</i>	<i>He looks upward</i>
et elevatis oculis in caelum ad te Deum Patrem suum omnipotentem,	and having raised his eyes to heaven to you, God his almighty Father
tibi gratias agens	giving thanks to you
benedixit, fregit, deditque discipulis suis, dicens:	He blessed, broke, and gave it to His disciples, saying
<i>Parum se inclinat.</i>	<i>He bows a little</i>
Accipite et manducate ex hoc omnes:	Take, and eat of this, all [of you]
<b>Hoc est enim Corpus meum,</b>	<b>For this is my body</b>
<b>quod pro vobis tradetur.</b>	<b>which will be given up for you.</b>
<i>Hostiam consecratam ostendit populo, reponit super patenam, et genuflexus adorat.</i>	<i>He shows the consecrated host to the people, places it on the paten, and genuflects in adoration</i>
<i>90. Postea prosequitur</i>	<i>Then he continues</i>

Simili modo, postquam cenatum est,	In the same way, when the supper was ended
<i>accipit calicem, eumque parum elevatum super altare tenens, prosequitur:</i>	<i>He takes the chalice, and raising it a little higher above the altar, he continues</i>
accipiens et hunc praeclarum calicem in sanctas ac venerabiles manus suas, item	and taking this glorious chalice into his holy and venerable hands: again
tibi gratias agens	he gave you thanks
benedixit, deditque discipulis suis, dicens:	He blessed [it], and gave [it] to his disciples, saying
<i>parum se inclinat</i>	<i>He bows slightly</i>
ACCIPITE ET BIBITE EX EO OMNES:	TAKE AND DRINK FROM IT ALL [OF YOU]
Hic est enim calix Sanguinis mei novi et aeterni testamenti,	For this is the chalice of my blood, of the new and eternal covenant
qui pro vobis et pro multis effundetur in remissionem peccatorum.	which for you and for many is being shed for the forgiveness of sins
Hoc facite in meam commemorationem.	DO THIS IN MY MEMORY
Calicem ostendit populo, deponit super corporale, et genuflexus adorat.	He shows the chalice to the people, places [it] over the corporal, and genuflecting he adores.
Mysterium fidei.	The mystery of faith.
<b>Second Acclamation</b>	
A. Mortem tuam annuntiamus, Domine, et tuam resurrectionem confitemur, donec venias.	Your death we proclaim, Lord, and your resurrection we confirm, until you come.
B. Quotiescumque manducamus panem hunc et calicem bibimus, mortem tuam annuntiamus, Domine, donec venias.	Whenever we eat this bread and drink the cup, we proclaim your death, Lord, until you come.
C. Salvator mundi, salva nos, qui per crucem et resurrectionem tuam liberasti nos.	Savior of the world, save us, who through your cross and resurrection you have set us free.
<b>Anamnesis</b>	
<i>92. Deinde sacerdos, extensis manibus, dicit:</i>	<i>Then with hands extended, the Priest says</i>

Unde et memores, Domine, nos servi tui, sed et plebs tua sancta, eiusdem Christi, Filii Tui, Domini nostri, tam beatae passionis, necnon et ab inferis resurrectionis, sed et in caelos gloriosae ascensionis:	Mindful, therefore, Lord, we your servants, but also your holy people, of the same Christ your Son our Lord so of the blessed passion, and also of his resurrection from hell, and finally of the glorious ascension into heaven,
<b>Third Offering</b>	
offerimus praeclarae maiestati tuae de tuis donis ac datis	we offer to your supreme Majesty, of your gifts that you give
hostiam puram, hostiam sanctam, hostiam immaculatam,	the pure host, the holy host, the immaculate host
Panem sanctam vitae aeternae	the holy Bread of eternal life
et Calicem salutis perpetuae.	and the Chalice of perpetual salvation.
93. Supra quae propitio ac sereno vultu respicere digneris: et accepta habere, sicuti accepta habere dignatus es munera pueri tui iusti Abel, et sacrificium Patriarchae nostri Abrahae, et quod tibi obtulit summus sacerdos tuus Melchisedech, sanctum sacrificium, immaculatam hostiam.	Deign to regard with gracious and kindly attention and hold acceptable, as you deigned to accept the offerings of Abel, your just young man, and the sacrifice of Abraham our Patriarch, and that which your high Priest Melchisedech offered to you, a holy sacrifice, immaculate host.

<b>Second Epiclesis</b>	
94. <i>Inclinatus, iunctis manibus, prosequitur:</i>	<i>Bowing, with hands joined, he continues</i>
Supplices te rogamus, omnipotens Deus: iube haec perferri per manus sancti Angeli tui in sublime altare tuum, in conspectu divinae maiestatis tuae; ut quotquot	Most humbly we implore you, Almighty God, bid these offerings to be brought by the hands of your Holy Angel to your altar above, before the face of your Divine Majesty. And may those of us who by sharing in the Sacrifice
ex hac altaris participatione sacrosanctum Filii tui	from this participation of the altar, of your most holy Son



Corpus et Sanguinem sumpserimus,	the Body and Blood we have obtained,
<i>Erigit se atque seipsum signat, dicens:</i>	<i>He stands up straight and makes to himself the sign of the cross, saying</i>
omni benedictione caelesti et gratia repleamur,	let us be filled with every grace and blessing
<i>Iungit manus.</i>	<i>He joins [his] hands</i>
(Per Christum Dominum nostrum. Amen.)	(Through Christ our Lord. Amen.)
<b>Second Intercession</b>	
<i>95. Commemoratio pro Defunctis</i>	<i>Commemoration of the Dead</i>
<b>Memento</b> etiam, Domine, famulorum famularumque tuarum N. et N. qui nos praecesserunt cum signo fidei, et dormiunt in somno pacis.	Remember also, Lord, of your servants and handmaids N. and N., who have gone before us with the sign of faith and they rest in the sleep of peace.
<i>Iungit manus et orat aliquantulum pro iis defunctis, pro quibus orare intendit. Deinde, extensis manibus, prosequitur:</i>	<i>He joins [his] hands and prays for a while for the dead, for whom he intends to pray. Then, he extends [his] hands, he continues</i>
Ipsis, domine, et omnibus in Christo quiescentibus, locum refrigerii, lucis et pacis, ut indulgeas, deprecamur.	To these, Lord, and to all who rest in Christ, we beg you to grant of your goodness a place of comfort, light, and peace.
<i>Iungit manus.</i>	<i>He joins [his] hands.</i>
(Per Christum Dominum nostrum. Amen.)	(Through Christ our Lord. Amen.)
<b>Third Intercession</b>	
<i>96. Manu dextera percutit sibi pectus, dicens:</i>	<i>The Priest strikes his chest with the right hand, saying:</i>
<b>Nobis quoque peccatoribus</b>	To us sinners also
famulis tuis,	your servants,
<i>et extensis manibus prosequitur:</i>	<i>and with hands extended, he continues</i>

## Thanksgiving

Thanksgiving is the first part of the Eucharistic Prayer, most commonly known as the Preface and originally called VD from its first words *Vere dignum (You are worthy indeed)*.<sup>14</sup> The Eucharistic Prayer is basically a prayer of praise and thanksgiving and the Preface especially expresses this purpose.<sup>15</sup> “Thanksgiving, expressed especially in the Preface: In which the priest, in the name of the entire holy people, glorifies God the Father and gives thanks for the whole work of salvation or for some special aspect of it that corresponds to the day, festivity, or season.”<sup>16</sup>

In the celebrations of Mass with children, “To encourage participation, it will sometimes be helpful to have several additions, for example, the insertion of motives for giving thanks before the priest begins the dialogue of the preface.”<sup>17</sup>

It starts with a dialogue that begins with a greeting. The greeting is given as it is usually done, with hands extended. Then it continues with an invitation to lift one’s heart to the Lord *Sursum corda (Lift up your hearts)*. When the celebrant invites the people to lift up their heart, he also lifts up his hands. The people respond *Habemus ad Dominum (We have, to the Lord)*. Then he concludes the dialogue with the invitation to give the Lord our God thanksgiving *Gratias agamus Domino Deo nostro (Let us give*

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<sup>14</sup> Metzger, “A Eucharistic Lexicon,” 4 on Gelasian (eighth century), 924 and on sixth and seventh century sacramentaries, Veronense and Gelasianum Vetus.

<sup>15</sup> Since the Eucharistic Prayer (*Eucharistia*) is a prayer of thanksgiving, the use of the title “thanksgiving” for the preface gives it a dignity that may even compete with the dignity accorded to the Institution Narrative. Mk 14:22-24 narrates that as Jesus and his disciples were eating, he took bread, BLESSED and broke it and gave it to them. Then he also took the cup and when he had GIVEN THANKS, gave it to them. If the Eucharistic Prayer is a prayer of blessing and thanksgiving, preface and all the blessing and thanksgiving parts of the prayer is a literal fulfillment of Jesus’ act before he gave the bread and the cup to his disciples. This will even justify the validity of *Didache* (50-70 AD) 9:1-5 and the *Anaphora of Addai and Mari* as authentic Eucharistic Prayers, though they have no Institution Narrative but they have prayer of blessings and thanksgiving. “Anaphora of Addai and Mari,” Hänggi and Pahl, *Præx Eucharistica; Textus e variis Liturgiis Antiquioribus Selecti*, Fribourg 1968, 375. ET: Brightmann, *Liturgies, Eastern and Western*, 252.5-305.20. A good discussion of the use of the terms “bless” and “give thanks” is found in Mazza, *The Celebration of the Eucharist*, 33-34. Moeller, E., *Corpus Praefationum*, Turnholti 1981

<sup>16</sup>IGMR 79a; Cf. SC 59.

<sup>17</sup> PB 22b.

*thanks to the Lord, our God*) and the people respond *Dignum et iustum est* (*It is right and just*). The celebrant, with hands extended, continues the Preface.<sup>18</sup> The whole preface is concluded with the people's acclamation, the *Sanctus* (*Holy*).<sup>19</sup>

MR 2002 multiplies the fourteen prefaces in the Tridentine Missal to ninety-eight prefaces in the *Ordo Missae* to give a proper thanksgiving dependent on the theme of celebration.<sup>20</sup> With this, the preface fully explains appropriately the mystery of salvation being celebrated. "The purpose of the many prefaces that enrich the Roman Missal is to bring out more<sup>21</sup> fully the motives for thanksgiving within the Eucharistic Prayer and to set out more clearly the different facets of the mystery of salvation."<sup>22</sup>

A musical notation is provided for the celebrant to sing the invitation and the preface. In a concelebrated Mass, singing it is the first option of saying this. The principal celebrant sings or says this alone.<sup>23</sup>

Although Preface is a special expression of this thanksgiving, the second Eucharistic Prayer has another invariable element of thanksgiving. After the Offering, the celebrant will say *gratias agentes quia nos dignos habuisti astare coram te et tibi ministrare* (*We thank you for counting us worthy to stand in your presence and serve you*). This is also prayed with hands extended. The dual thanksgiving in the second Eucharistic Prayer preserves its original source which seems to give a connection to the Preface's thanksgiving to the Father through Jesus Christ and this post-institution narrative thanksgiving for making us worthy to stand in his presence, while remembering Jesus' death and resurrection and offering this gift.<sup>24</sup>

### Acclamation

The next element of the Eucharistic Prayer is the acclamation. The Eucharistic Prayer has two parts that is classifiable to this element. The first is the *Sanctus* (*Holy*) and the second is the memorial acclamation after the words *Mysterium fidei* (*The mystery of faith*).

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<sup>18</sup> IGMR 148.

<sup>19</sup> OM 31 and 83.

<sup>20</sup> OM 33-82, 99, 116 and in the Proper and Appendix of MR 1970 (2002).

<sup>21</sup> Cf. RDC 541.

<sup>22</sup> IGMR 364; EPar 8.

<sup>23</sup> IGMR 216; OM 32; RC 35-42.

<sup>24</sup> *Apostolic Tradition* (215AD) 4.4.

*Sanctus (Holy)*, is an acclamation of the Eucharistic Prayer, which concludes the preface. “In which the whole congregation, joining with the heavenly powers,<sup>25</sup> sings the *Sanctus (Holy)*. This acclamation, which is part of the Eucharistic Prayer itself, is sung or said by all the people with the priest.”<sup>26</sup> As the hands of the priest are extended during the proclamation of thanksgiving in the preface, he joins his hand at its end for the *Sanctus (Holy)*. The celebrant and the people are expected to sing it. However, if impossible, they can just recite it together in a clear voice.<sup>27</sup> Appropriate melodies are available in the Roman Gradual.

Aside from *Sanctus (Holy)*, another acclamation which is also considered *anamnesis* (see below, 12.5) is the memorial acclamation sung or said after the words *Mysterium fidei (The mystery of faith)*. “After the consecration when the priest has said, *Mysterium fidei (The mystery of faith)*, the people sing or say an acclamation using one of the prescribed formulas.”<sup>28</sup> It is to be noted that the words *Mysterium fidei (The mystery of faith)* is said by the celebrant. In a Mass with deacon, the instruction for deacons is to remain kneeling from the *epiclesis* until the showing of the chalice or he may incense the chalice and the host as they are shown to the people. Thus in the words *Mysterium fidei (The mystery of faith)* the deacon merely stands. If he assists the chalice, he returns the pall over the chalice. Deacons do not say the *Mysterium fidei* whose words pertain only to the celebrant.

After the words *Mysterium fidei (The mystery of faith)*, the people stands. In the United States of America, they retain the indult given them, that is, to kneel until the end of the doxology. They acclaim using the three memorial acclamations provided, namely: *Mortem tuam annuntiamus, Domine (Your death, O Lord, we announce)*; *Quotiescumque manducamus panem hunc (Whenever we eat this bread)*; and *Salvator mundi, salva nos (Savior of the world, save us)*.<sup>29</sup>

## Epiclesis

Epiclesis, which comes from the Greek word  $\text{ἐπίκλησις}$  meaning invocation, is a prayer of the Church invoking the power of the Holy Spirit

<sup>25</sup> Isa 6:2-3; Rev 4:7-8; SS 16.

<sup>26</sup> IGMR 79b; PB 31.

<sup>27</sup> IGMR 79b, 145, 148, 216.

<sup>28</sup> IGMR 151; EDE 5.

<sup>29</sup> OM 91.

to descend. There are two epiclesis in the Eucharistic Prayers which will be referred to here as first epiclesis and second epiclesis. The first epiclesis is sometimes called consecratory epiclesis or sometimes pre-consecratory epiclesis.<sup>30</sup> Theological preference determines its title. In this presentation, the titles first epiclesis and second epiclesis seem to reconcile contradicting mentality on this regard. This is the part of the Eucharistic Prayer where we pray that the Holy Spirit come upon the gifts, the bread and wine, so that they may become for us Christ's Body and Blood. "By means of particular invocations, the Church implores the power of the Holy Spirit that the gifts offered by human hands be consecrated, that is, become Christ's Body and Blood."<sup>31</sup> The second epiclesis is also called Communion epiclesis or sometimes post-consecratory epiclesis. As the first epiclesis invokes the Holy Spirit to descend upon the gifts that they may be the Body and Blood of Christ; this second epiclesis invokes the Holy Spirit to descend upon the participants that all may become one body and one spirit, in sharing the body and blood of Christ. Only in the Roman Canon does it pray for grace and blessing.

The instruction on the first *epiclesis* in all the Eucharistic Prayers is the same.<sup>32</sup> It is accompanied by the stretching out of the hands over the gifts.<sup>33</sup> In the first Eucharistic Prayer or the Roman Canon,<sup>34</sup> the first *epiclesis* is the *Quam oblationem* (*God, we pray that in all that we offer you*). The celebrant prays it with his hands stretched out toward the offerings.<sup>35</sup> He joins his hands after saying *Domini nostri Iesu Christi* (*Our Lord Jesus Christ*), that is, before the concluding *Per Christum Dominum nostrum. Amen* (*Through Christ our Lord. Amen*), if this is to be said. If there are concelebrants, they stretch out their hands toward the offerings as they speak everything together in a very low voice.<sup>36</sup> If there are deacons, they remain kneeling and one of them may place the incense in the thurible for the incensation of the gifts.<sup>37</sup>

The second *epiclesis* of the Roman Canon is the second part of the *Supplices* (*Most humbly we implore you*). The main portion of *epiclesis* is

<sup>30</sup> A. Nocent, *Liturgical Year 4: Sundays Nine to Thirty-four in Ordinary Time*, Collegeville 1977, 42ff.

<sup>31</sup> IGMR 79c.

<sup>32</sup> IGMR 226 227 Cf. SC 51.

<sup>33</sup> IGMR 217.

<sup>34</sup> On the use of the term Canon, see Metzger, "A Eucharistic Lexicon," 4.

<sup>35</sup> IGMR 222a; OM 88.

<sup>36</sup> IGMR 218, 222; NUPEP.

<sup>37</sup> IGMR 179b.

*ut quotquot ex hac altaris participatione sacrosanctum Filii tui Corpus et Sanguinem sumpserimus, omni benedictione caelesti et gratia repleamur* (in order that however many from this participation of the altar, of your most holy Son, the Body and Blood we have obtained, of all the heavenly blessing and grace we may be filled).<sup>38</sup> Unlike the other Communion *epiclesis* this does not mention the name Holy Spirit. However, like all the other parallel communion *epiclesis*, it prays for those who will receive the body and blood of Christ.

As the celebrant begins the prayer, he joins his hands and bows. Then, as he concludes the prayer of offering that God's angel may take this sacrifice to heaven, he makes the sign of the cross to himself.<sup>39</sup>

If there are concelebrants, they imitate the actions of the principal celebrant. From the *Supplices* (*Most humbly we implore you*) up to *ex hac altaris participatione* (*from this participation of the altar*), they bow with hands joined. Then after that words, they stand straight and makes the sign of the cross to themselves at the words *omni benedictione et gratia repleamur* (*let us be filled with every grace and blessing*).<sup>40</sup>

### **Institution Narrative and Consecration**

As it recalls Christ's sacrifice as instituted at the Lord's Supper, it is given a prominent place in the Eucharistic Prayer. The Roman Canon or the first Eucharistic Prayer is arranged so that this part becomes the center of the whole prayer. "By means of words and actions of Christ, the Sacrifice is carried out which Christ himself instituted at the Last Supper, when he offered his Body and Blood under the species of bread and wine, gave them to his Apostles to eat and drink, and left them the command to perpetuate this same mystery."<sup>41</sup>

During the Mass, the celebrant makes only three genuflections, two of which is done in this part.<sup>42</sup> Kneeling is also the general posture of the people in the celebration. If it is desired, incense is used when the Host and

<sup>38</sup> See Mazza, *The Celebration of the Eucharist*, 142-143 in his comparison of the Eucharistic Prayer quoted by Ambrose and our present Roman Canon. He explains how the former format avoids many dangerous connotations like sacramental/magical automatism.

<sup>39</sup>IGMR 275b; OM 94; Cf. IO 56.

<sup>40</sup> IGMR 222e. Cf. IGMR 227d 230d 233d; NUEP, RC.

<sup>41</sup> IGMR 79d; EDE 21-25.

<sup>42</sup> IGMR 274b; cf. 210-251.

the chalice are shown.<sup>43</sup> The local custom of ringing the bell thrice at this moment is mentioned. “A little before the consecration, when appropriate, a server rings a bell as a signal to the faithful. According to local custom, the server also rings the bell as the priest shows the Host and then the chalice.”<sup>44</sup> If there is a deacon, he kneels after the *Sanctus (Holy)* until the ostension of the chalice. If there are several deacons present, incensation can be done by one of them.<sup>45</sup>

When there are concelebrants, they speak the words in a very low voice making sure that only the voice of the principal celebrant is heard.<sup>46</sup> “The parts spoken by all the concelebrants together and especially the words of consecration, which all are bound to say, are to be said in such a way that the concelebrants speak them in a very low voice and that the principal celebrant’s voice be clearly heard. In this way the words can be better understood by the people.”<sup>47</sup>

The Institution Narrative of the Eucharistic Prayers begins with the introductory narration *Qui, pridie quam pateretur (Who, the day before he suffered)*. It is prayed with hands joined together. When he says *accepit panem (he took bread)* the celebrant holds the bread and raises it a little above the altar. Upon raising the bread a little above the altar, the celebrant looks upward when he says *et elevatis oculis in caelum (and raises his eyes to heaven)*. While still holding the bread, the celebrant bows his head as he says the words of the Lord. If there are concelebrants, they extend their right hand toward the bread while the words of the Lord are spoken. When the Host is placed back upon the paten, the celebrant genuflects in adoration.<sup>48</sup> After *quod pro vobis tradetur (which will be given up for you)*, he shows the host to the people. Breaking the bread in this part where the celebrant says *fregit (he broke)* is mentioned as one of the abuses that has to be corrected.<sup>49</sup> As the Host is shown, concelebrants look towards it and afterwards bow profoundly.<sup>50</sup> If there is incense, a deacon or an acolyte incenses the Host when it is raised. If local custom suggests, the bell may be rung when the Host is shown.

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<sup>43</sup> IGMR 150; 276e.

<sup>44</sup> IGMR 150.

<sup>45</sup> IGMR 179b.

<sup>46</sup> IGMR 222b; 227b; 230b; 233b.

<sup>47</sup> IGMR 218.

<sup>48</sup> OM 89.

<sup>49</sup> RSac 55.

<sup>50</sup> IGMR 222c.

Then he continues with his hands joined to introduce the words of the Lord over the cup *Simili modo (In the same way)*. He takes the chalice and raises it a little above the altar as he says *accipiens et hunc (he took the cup)*. If there are concelebrants, they also say these words in a very low voice and with hands joined.<sup>51</sup> Then the celebrant bows his head and says the *accipite et bibite (Take and drink)*.<sup>52</sup> When there are concelebrants, while speaking the words of the Lord, they extend their right hand toward the chalice, if this seems appropriate. As the chalice is shown they join their hands and look toward the chalice and afterwards bow profoundly.<sup>53</sup> Like in the bread, the deacon or an acolyte can incense the chalice when it is raised. The ringing of the bell when the chalice is shown can be done according to local custom.

### Anamnesis

In the liturgy, an event is not only remembered ritually but it happens as it is being ritually recalled. *Anamnesis* is a ritual act of recalling Christ's redemptive action. "The Church, fulfilling the command that she received from Christ the Lord through the Apostles, keeps the memorial of Christ, recalling especially his blessed Passion, glorious Resurrection, and Ascension into heaven."<sup>54</sup> This is the Paschal mystery to which the Church was born.<sup>55</sup>

In the Eucharistic Prayers, what we can classify as the *anamnesis* are the lines where it is said that what is being done is the recalling of the mystery of our salvation. Should we consider the memorial acclamation in response to *Mysterium fidei (the Mystery of Faith)* an *anamnesis*, since it recalls Christ's passion and resurrection? The memorial acclamation, however, has in its last part an eschatological note referring to Christ's return in glory. This memorial acclamation becomes therefore both a memorial and an anticipation of what we hoped for. Further, as it is placed at the end of the Institution Narrative in parity to the placing of the *Sanctus (Holy)* before the first *epiclesis*, it is here classified as an acclamation. It is to be noted that it is proclaimed being a people's acclamation.

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<sup>51</sup> IGMR 222b; 227b; 230b; 233b.

<sup>52</sup> OM 90.

<sup>53</sup> IGMR 222c; 227c; 230c; 233c.

<sup>54</sup> IGMR 79e; 226; 227d; 229; 230d. 52; VL 24-25, P. Paul VI, Encyclical on the Holy Eucharist *Mysterium Fidei*, 27-29.

<sup>55</sup>EDE 3. See also DD.



The first Eucharistic Prayer has one *anamnesis*, which is found after the Institution Narrative. The memory of Christ's passion, resurrection and ascension are recalled in the prayer *Unde et memores, Domine (Mindful, therefore, Lord)*.<sup>56</sup> They recall basically the death and resurrection of Christ. The First Eucharistic Prayer recalls Christ's passion, resurrection, and ascension. The Second Eucharistic Prayer recalls Christ's death and resurrection. The Third Eucharistic Prayer recalls Christ's death, resurrection, ascension, and includes the hope of being ready to greet him when he comes again. The Fourth Eucharistic Prayer recalls Christ's death, descent among the dead, resurrection, and ascension. The *anamnesis* is prayed while the celebrant and the concelebrants extend their hands.<sup>57</sup>

## Offering

Within the Eucharistic Prayer, there are passages which convey the Church's offering of the gifts which we ourselves have received from him. In this very memorial, the Church – and in particular the Church here and now gathered – offers in the Holy Spirit the spotless Victim to the Father. The Church's intention, however, is that the faithful not only offer this spotless Victim but also learn to offer themselves,<sup>58</sup> and so day by day to be consummated, through Christ the Mediator, into unity with God and with each other, so that at last God may be all in all.<sup>59</sup>

In the first Eucharistic Prayer, there are three instances that we offer these gifts. In the beginning of the Roman Canon, *Te igitur (Therefore, most clement Father)*, we pray that God may accept and bless the bread and wine that we offer as sacrifice. First the celebrant begins with joined hands, and then makes one sign of the cross to both the bread and the chalice as the prayer of acceptance and blessing are said.<sup>60</sup>

After the first list of the saints before the first *epiclesis*, a second offering is said. *Hanc Igitur (Graciously accept)* is prayed for the Father's acceptance of this offering from his whole family. This is done with hands

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<sup>56</sup> IGMR 227d; OM 92-93.

<sup>57</sup> IGMR 222d, 229, 230d, 232, 233d; cf. Nocent, *The Liturgical Year* 4, 44-45.

<sup>58</sup> Cf. SC 48; EM 12

<sup>59</sup> IGMR 79f; PO 5.

<sup>60</sup> OM 84

extended.<sup>61</sup> After the paragraph, the celebrant joins his hands.<sup>62</sup> During Easter Vigil up to Low Sunday, a proper is provided for *Hanc Igitur* (*Father, accept this offering*).

The third offering is said after recalling Christ's passion, resurrection, and ascension. After this memorial and the memorial of all the many gifts from God, this holy and perfect sacrifice is offered to him, the bread of life and the cup of eternal salvation. This is also done with hands extended.<sup>63</sup>

### Intercession

Intercessions in the Eucharistic Prayer are supplications that are raised in communion with the saints in heaven for the Church and all her members. Thus it is also referred to as commemorations of the dead and of the living. "By which expression is given to the fact that the Eucharist is celebrated in communion with the entire Church, of heaven as well as of earth, and that the offering is made for her and for all her members, living and dead, who have been called to participate in the redemption and the salvation purchased by Christ's Body and Blood."<sup>64</sup>

A footnote is added in the Ordo of MR 2002, which is not found in the 1975 edition. This is in the four Eucharistic Prayers at the part of mentioning the name of the bishop (*Antistite, Episcopo*). The note says that one can mention here the Auxiliary Bishop and other bishop assistants or other Bishops according to number 149 of IGMR.<sup>65</sup> The names of the bishop and of the Pope are not to be omitted in this part<sup>66</sup> except when there is no bishop/Pope, *sede vacante*. IGMR 149 mentions the names and gives instructions for inserting these names.

The priest continues the Eucharistic Prayer in accordance with the rubrics that are set forth in each of the Prayers. If the celebrant is a Bishop, in the Prayers, after the words *Papa nostro N. (N., our Pope)*, he adds, *et me, indigno famulo tuo (and me, your unworthy servant)*. If, however, the Bishop is celebrating outside his own diocese, after the words *Papa nostro N. (N., our Pope)*, he adds, *et me indigno famulo tuo, et fratre meo N., Episcopo huius Ecclesiae N. (me, your unworthy servant, and my brother N.,*

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<sup>61</sup>IGMR 221.

<sup>62</sup> OM 87.

<sup>63</sup> IGMR 222d.

<sup>64</sup> IGMR 79g.

<sup>65</sup> OM 84, 105, 113, 122.

<sup>66</sup> RSac 56 and EDE 39.

*the Bishop of this Church of N.*) The diocesan Bishop or anyone equivalent to him in law must be mentioned by means of this formula: *una cum famulo tuo Papa nostro N. et Episcopo* (or *Vicario, Prelato, Praefecto, Abbate*) (*together with your servant N., our Pope, and N., our Bishop* [or *Vicar, Prelate, Prefect, Abbot*]). It is permitted to mention Coadjutor and Auxiliary Bishops in the Eucharistic Prayer, but not other Bishops who happen to be present. When several are to be named, this is done with the collective formula *et Episcopo nostro N. eiusque Episcopis adiutoribus* (*N., our Bishop and his assistant Bishops*). In each of the Eucharistic Prayers, these formulas are to be modified according to the requirements of grammar.<sup>67</sup>

Only the first Eucharistic Prayer divides the Intercession into two parts, combining the Alexandrian (before the Institution Narrative) and the Antiochene traditions (before the Doxology). It separates the intercession into two groups, commemoration of the living and commemoration of the dead. Both of which have list of saints. All other Eucharistic Prayers follow have all the intercessions prayed before the final doxology.

The intercessions are all prayed with extended hands. The hands are joined at the concluding verse of the intercession. If there are concelebrants, these intercessions are divided so that it can be read by at most three of them. The concelebrant who reads his part should extend his hands.<sup>68</sup> During Mass for the Dead, an optional part is provided for the second and third Eucharistic Prayer *Memento famuli tui* (*Remember N., whom you have called*).

The first intercession begins with hands extended. Then when the name of those benefactors who are living are recalled, the celebrant joins his hands. Then extending again his hand he continues the prayer. If there are concelebrants, the first intercession is divided so that two concelebrants will be praying one part each: *Memento, Domine, famulorum* (**R**emember, Lord, your people) and *Communicantes, et memoriam venerantes* (**I**n union with the whole Church).<sup>69</sup> The *Communicantes, et memoriam venerantes* (**I**n union with the whole Church) has five alternative prayer which is said during Christmas and octave, Epiphany, Easter Vigil to the Low Sunday, Ascension, and Pentecost Sunday.

The second set of intercession is the commemoration of the dead. It is said after the communion *epiclesis*. The two other concelebrants, if any,

<sup>67</sup> IGMR 149.

<sup>68</sup> IGMR 228, 231, 234; Cf. SC 51

<sup>69</sup> OM 85.

can say this prayer which is divided to *Memento etiam, Domine* (Remember, Lord, those who have died) and *Nobis quoque peccatoribus* (For ourselves, too).<sup>70</sup> The *Memento etiam, Domine* (Remember, Lord, those who have died) is said with hands extended. Like in the commemoration of the living, upon recalling the names of the dead to be remembered and for all those Christians who died, the celebrant joins his hand and briefly prays silently for them. Then he continues with hands extended until before *Per Christum Dominum nostrum* (Through Christ our Lord). The *Nobis quoque peccatoribus* (For ourselves, too) is another listing of saints where we offer prayers for ourselves. It begins with the striking of the chest with one's right hand, admitting one's sinfulness. Then with hands extended the celebrant continues with the list of the names of the saints.<sup>71</sup>

### **Doxology and the Great Amen**

The last part of the Eucharistic Prayer, the doxology and the great Amen, is an expression of glorifying God. This expression is confirmed and concluded by the people's assent, the great *Amen*.<sup>72</sup> "The priest takes the paten with the Host and the chalice and elevates both of them while alone singing or saying the doxology, *Per ipsum* (Through him). At the end the people make the acclamation, *Amen*. Then the priest places the paten and the chalice on the corporal."<sup>73</sup> Only the celebrant or if desired, with the other concelebrants, can say the final doxology.<sup>74</sup> If there is a deacon, he moves next to the celebrant before the doxology and from *Per ipsum* (Through him) they elevate the chalice until the end of the people's *Amen*.<sup>75</sup>

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<sup>70</sup> IGMR 223.

<sup>71</sup> OM 95-97.

<sup>72</sup> IGMR 79h.

<sup>73</sup> IGMR 151.

<sup>74</sup> IGMR 236.

<sup>75</sup> IGMR 180; OM 98 and MR 1970 (2002), 1230.

## Communion Rites

After the Eucharistic Prayer, the communion rite follows. This is composed of the Lord’s Prayer (13.1), the Rite of Peace (13.2), the Breaking of Bread (13.3) and *Agnus Dei (Lamb of God)*, the Communion (13.4, 13.5 to 13.7), the ablutions (13.6) and the Post communion prayer (13.8). All of these are oriented to the communion proper as its essential part.

### The Lord’s Prayer

<i>124. Calice et patena depositis, sacerdos, iunctis manibus, dicit:</i>	<i>The Priest sets down the chalice and paten, with hands joined, he says</i>
<b>P</b> raeceptis salutaribus moniti, et divina institutione formati, audemus dicere:	Taught by our Savior’s command and formed by divine institution, we dare to say
<i>Extendit manus et una cum populo, pergit:</i>	<i>Hands are extended and one with the people, he continues</i>
Pater noster, qui es in caelis: sanctificetur nomen tuum; adveniat regnum tuum; fiat voluntas tua, sicut in caelo, et in terra. Panem nostrum cotidianum da nobis hodie; et dimitte nobis debita nostra, sicut et nos dimittimus debitoribus nostris: et ne nos inducas in tentationem;	Our Father, Who art in heaven, hallowed be your name; your Kingdom come; your will be done on, earth as it is in heaven, Give us this day our daily bread; and forgive us our trespasses as we forgive our trespasser; and lead us not into temptation;
sed libera nos a malo.	but deliver us from evil
<i>Alii toni in Appendice, pp. 1242-1243</i>	<i>Other tones in Appendix, pp. 1242-1243</i>
<i>125. Manibus extensis, sacerdos solus prosequitur, dicens:</i>	<i>With hands extended, the Priest continues alone</i>

Libera nos, quaesumus, Domine, ab omnibus malis,	Deliver us, Lord, from every evil,
da propitius pacem in diebus nostris,	give gracious peace in our days,
ut, ope misericordiae tuae adiuti, et a peccato simus semper liberi et ab omni perturbatione securi:	that, aided by the riches of your mercy, we may be always free from sin and safe from all disturbance:
exspectantes beatam spem et adventum Salvatoris nostri Iesu Christi.	as we expect the blessed hope and coming of our Savior, Jesus Christ
<i>Iungit manus.</i>	<i>He joins [his] hands</i>
Doxology	
<i>Populus orationem concludit, acclamans:</i>	<i>The people end the prayer, acclaiming</i>
Quia tuum est regnum, et potestas, et gloria in saecula.	For the kingdom, and the power, and the glory are yours forever

The Lord's Prayer fosters the whole assembly's active participation. It does like the Penitential act, the Profession of Faith, and the Prayer of the Faithful.<sup>1</sup> There are seven petitions mentioned in the Lord's Prayer but IGMR emphasized two petitions: the prayer for our daily food and the prayer for the forgiveness of sins. The petition for the daily bread is explained as our Eucharistic bread and the petition for the forgiveness of our sins be forgiven is to make us worthy of receiving the Lord in this communion.<sup>2</sup>

After the final doxology, the celebrant returns the chalice and the paten to the corporal and with joined hands he invites the people to pray the Lord's Prayer. He extends his hands and the Lord's Prayer is sung or said with the people.<sup>3</sup> This is one of the prayers in the Mass where it is suggested that the congregation sing it in Latin, even with simpler melodies.<sup>4</sup> This is prayed together with the people and with the concelebrants if there are any.<sup>5</sup>

After the Lord's Prayer is sung or said, the prayer of embolism follows. "The embolism, enlarging upon the last petition of the Lord's Prayer itself, begs deliverance from the power of evil for the entire community of the faithful. The invitation, the Prayer itself, the embolism, and the doxology by which the people conclude these things are sung or said aloud."<sup>6</sup> The embolism develops the last petition of the Lord's Prayer. Then it is concluded by a doxology. The priest alone, with hands extended, says the embolism *Libera nos (Deliver us)* and the people make the acclamation *Quia tuum est regnum (For yours is the kingdom)*.<sup>7</sup>

<sup>7</sup> IGMR 153, 238; OM 125.

**Rite of Peace**

126. Deinde sacerdos, manibus extensis, clara voce dicit:	Then the Priest, with hands extended, says in a clear voice:
Domine Iesu Christe, qui dixisti Apostolis tuis: Pacem relinquo vobis, pacem meam da vobis: ne respicias peccata nostra, sed fidem Ecclesiae tuae; eamque secundum voluntatem tuam pacificare et coadunare digneris.	Lord Jesus Christ, you who said to your apostles: Peace I leave you, my peace I give you: do not look on our sins, but on the faith of your Church; and grant peace according to your will and unity of worth.
<i>Iungit manus.</i>	<i>He joins [his] hands</i>
Qui vivis et regnas in saecula saeculorum.	where you live and reigns forever and ever
<i>Populus respondet:</i>	<i>The people reply</i>
Amen.	Amen.
<i>127. Sacerdos, ad populum conversus, extendens et iungens manus, subdit:</i>	<i>The Priest, turning to the people, extending and joining [his] hands, he adds</i>
Pax Domini sit semper vobiscum.	May the peace of the Lord be always with you
<i>Populus respondet:</i>	<i>The people reply</i>
Et cum spiritu tuo.	And with your spirit
<i>128. Deinde, pro opportunitate, diaconus, vel sacerdos, subiungit:</i>	<i>Then, if beneficial, the deacon, or the Priest, adds</i>
offerte vobis pacem.	Offer peace with each other.
<i>Et omnes, iuxta locorum consuetudines, pacem, communionem et caritatem sibi invicem significant; sacerdos pacem dat diacono vel ministro.</i>	<i>And all, according to the local custom, they give signs of peace, communion and charity to themselves; the Priest gives the sign of peace to the deacon or minister</i>

After praying the Lord’s Prayer, the sense of ecclesial communion and mutual charity is now expressed in the rite of peace. “The rite of peace follows, by which the Church asks for peace and unity for herself and for the whole human family, and the faithful express to each other their ecclesial communion and mutual charity before communicating in the Sacrament. As for the sign of peace to be given, the manner is to be established by Conferences of Bishops in accordance with the culture and customs of the peoples. It is, however, appropriate that each person offer the sign of peace

only to those who are nearest and in a sober manner.”<sup>8</sup> The exchange of the sign of peace is given according to two suggested guidelines. First is to give this sign of peace only to those nearby.<sup>9</sup> The second and most basic rule is to give peace in a dignified manner.

The giving of peace is initiated by the priest’s memorial of Christ’s giving of peace to his disciple in the prayer *Domine Iesu Christe, qui dixisti (Lord Jesus Christ, you who said)*. In this commemoration, petitions for being judged worthy and for peace and unity are made. As he joins his hands after this prayer, the congregation responds their *Amen*. Then, the priest gives the greeting of peace with hands extended *Pax Domini sit semper vobiscum (May the peace of the Lord be with you always)*. Then he joins his hands and the people respond *Et cum spiritu tuo (And with your spirit)*.<sup>10</sup> After the congregation’s response, they are instructed to offer this peace to others *Offerte vobis pacem (Offer each other the sign of peace)*.<sup>11</sup> This part signifies peace, communion and charity before the reception of the Most Holy Eucharist.<sup>12</sup> If there is a deacon, the deacon will give this instruction. The invitation to give peace is done with hands joined while facing the people.<sup>13</sup>

At this moment the priest may give it to the ministers in the sanctuary or to some faithful near the sanctuary.<sup>14</sup> In giving the peace, the priest remains within the sanctuary or to a few of the faithful near the sanctuary in order to avoid disturbing the celebration. Upon giving the peace, one may say *Pax Domini sit semper vobiscum (May the peace of the Lord be with you always)* and the response of those who receives it is *Amen*.<sup>15</sup> If there is a deacon, he receives the sign of peace from the celebrant and then offers it to other ministers close to him.<sup>16</sup> When there are deacon and concelebrants, the celebrant gives the sign of peace to one of the concelebrants near him. In this case, the deacon receives the sign of peace after the concelebrants.<sup>17</sup>

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<sup>8</sup> IGMR 82; cf. RSac 72; DD 44.

<sup>9</sup> IGMR 266.

<sup>10</sup> OM 126-27

<sup>11</sup> IGMR 154.

<sup>12</sup> See RSac 71.

<sup>13</sup> IGMR 181.

<sup>14</sup> IGMR 154.

<sup>15</sup> IGMR 154.

<sup>16</sup> IGMR 181.

<sup>17</sup> IGMR 239.



In Masses where only one minister participates, the rite of peace is done according to the Masses with congregation. He says *Pax Domini sit semper vobiscum* (*May the peace of the Lord be with you always*) to the minister and he answers *Et cum spiritu tuo* (*And with your spirit*). Then the celebrant gives a sign of peace to him. However it is added that it is done if it seems appropriate, *pro opportunitate*.<sup>18</sup>

The manner of giving sign of peace is one of the adaptations that can be decided by the Conferences of Bishops. The *recognitio* of the Apostolic See is needed before it is inserted in their Missal.<sup>19</sup>

### Breaking of Bread/Agnus Dei

<i>129. Deinde accipit hostiam eamque super patenam frangit, et particulam immittit in calicem, dicens secreto:</i>	<i>Meanwhile, he takes the host and breaks it over the paten, he places the particle in the chalice, saying secretly:</i>
Haec commixtio Corporis et Sanguinis Domini nostri Iesu Christi fiat accipientibus nobis in vitam aeternam.	May this mingling of the Body and Blood of our Lord Jesus Christ make us acceptable in life eternal.
<i>130. Interim cantatur vel dicitur:</i>	<i>Still to be sung or said:</i>
Agnus Dei, qui tollis peccata mundi: miserere nobis. Agnus Dei, qui tollis peccata mundi: miserere nobis. Agnus Dei, qui tollis peccata mundi: dona nobis pacem.	Lamb of God, you take away the sins of the world: have mercy on us. Lamb of God, you take away the sins of the world: have mercy on us. Lamb of God, you take away the sins of the world: grant us peace.
<i>Aliae melodiae in Graduali romano inveniuntur.</i>	<i>Other melodies can be used in the Roman Gradual.</i>
<i>Quod etiam pluries repeti potest, si fractio panis protrahitur. Ultima tamen vice dicitur: dona nobis pacem.</i>	<i>This may be repeated many times, if the breaking of the bread is extended. However, the last phrase to be said: grant us peace.</i>

After offering each other the sign of peace, the rite of the fraction or breaking of bread is done. “The fraction or breaking of bread is begun after the sign of peace and is carried out with proper reverence,<sup>20</sup> though

<sup>18</sup> IGMR 266.

<sup>19</sup> IGMR 390 and 82. OM 128 merely says according to the custom of the place: “Et omnes, iuxta locorum consuetudines, pacem, communionem et caritatem sibi invicem significant.”

<sup>20</sup> “Christ’s gesture of breaking bread at the Last Supper, which gave the

it should not be unnecessarily prolonged, nor should it be accorded undue importance. This rite is reserved to the priest and the deacon.<sup>21</sup>

After the breaking of bread, the *immixtio* is done.<sup>22</sup> The celebrant places a small piece of the broken bread in the chalice, saying quietly, *Haec commixtio (May the mingling)*.<sup>23</sup> After the *immixtio*, or the placing of the small broken particle of Body to the Blood, the celebrant silently prays a devotional prayer. He either says the prayer *Domine Iesu Christe, Fili Dei vivi (Lord Jesus Christ, Son of the living God)* or the prayer *Perceptio Corporis et Sanguinis (The partaking of your Body and Blood)*. He says this with hands joined and privately.<sup>24</sup> This is his preparatory prayer before taking Communion.<sup>25</sup> After saying this private prayer, he genuflects.<sup>26</sup>

The rite of the fraction is one of the four parts of the Mass that has a chant that accompanies it.<sup>27</sup> Like the entrance song, offertory song, and the communion song, the *Agnus Dei (Lamb of God)* is sung continuously to accompany the rite of the fraction. Thus it is sung until the reason for its singing is fulfilled. When the celebrant had finished the breaking of the bread, the congregation should gradually end the *Agnus Dei (Lamb of God)*. If the rite of breaking the bread is necessarily prolonged, the song is to be extended. The congregation repeats the verse *Agnus Dei, qui tollis peccata mundi: miserere nobis (Lamb of God, you who take away the sins of the world: have mercy on us)* as it is necessary and when the song is to be concluded, the last verse, *dona nobis pacem (grant us peace)*, is sung instead of *miserere nobis (have mercy on us)*.<sup>28</sup> If situation calls for it, deacons and concelebrants can help in the breaking of the bread.<sup>29</sup> As a rule, the choir or cantor sings the supplication *Agnus Dei (Lamb of God)* with the congregation responding; or it is, at least, recited aloud.<sup>30</sup> Unlike other

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entire Eucharistic action its name in apostolic times, signifies that the many faithful are made one body (1Cor 10:17) by receiving Communion from the one Bread of Life which is Christ, who died and rose for the salvation of the world.” IGMR 83.

<sup>21</sup> IGMR 83; RSac 73; LI 5.

<sup>22</sup>It signifies the unity of the Body and Blood of the Lord in the work of salvation, namely, of the living and glorious Body of Jesus Christ. IGMR 83.

<sup>23</sup> IGMR 155; cf 83. OM 129.

<sup>24</sup> IGMR 241; OM 131.

<sup>25</sup> IGMR 156.

<sup>26</sup> IGMR 274.

<sup>27</sup>IGMR 37.

<sup>28</sup> IGMR 83; OM 130.

<sup>29</sup> IGMR 239-240.

<sup>30</sup> IGMR 83; PB 31.

songs that is variable or has an alternative, there is no other song to be used to replace *Agnus Dei (Lamb of God)*.<sup>31</sup>

The faithful kneel after the *Agnus Dei (Lamb of God)* unless the diocesan bishop determines otherwise.<sup>32</sup> With a view to uniformity in gestures and postures during one and the same celebration, the faithful should follow the directions which the deacon, lay minister, or priest gives according to whatever is indicated in the Missal.<sup>33</sup> “The gestures and postures of the assembly are signs of its unity and express its active participation and foster the spiritual attitude of the participants.”<sup>34</sup>

After the *Agnus Dei (Lamb of God)*, when they are kneeling, the priest shows the Eucharistic Bread, holding it above the paten or above the chalice. They are invited to partake in the banquet by the words *Ecce Agnus Dei (Behold the Lamb of God)*. Along with the celebrant, they say with humility *Domine, non sum dignus (Lord, I am not worthy)*.<sup>35</sup> The faithful also silently prepare themselves in the communion. Like the celebrant, they should also silently pray that they may fruitfully partake in the banquet of Christ.<sup>36</sup>

**Communion**

<p><i>131. Sacerdos deinde, manibus iunctis, dicit secreto:</i></p>	<p><i>Then the Priest joins his hands and says quietly</i></p>
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<sup>31</sup> IGMR 366. MusSac 30a.

<sup>32</sup> Cf. SC 40.

<sup>33</sup> IGMR 43b.

<sup>34</sup> VL 41; SC 30.

<sup>35</sup> OM 132

<sup>36</sup> IGMR 84, 157, 268.

Domine Iesu Christe, Fili Dei vivi, qui ex voluntate Patris, cooperante Spiritu Sancto, per mortem tuam mundum vivificasti: libera me per hoc sacrosanctum Corpus et Sanguinem tuum ab omnibus iniquitatibus meis et universis malis: et fac me tuis semper inhaerere mandatis, et a te numquam separari permittas.	Lord Jesus Christ, Son of the living God, who from the will of the Father, with the cooperation of the Holy Spirit, have through your death given life to the world: free me through this your most sacred Body and Blood from all my iniquities, and from the evil world: and make me always cling to your commandments, and never permit [me] to be separated from you
<i>Vel:</i>	<i>or</i>
Perceptio Corporis et Sanguinis tui, Domine Iesu Christe, non mihi proveniat in iudicium et condemnationem: sed pro tua pietate prosit mihi ad tutamentum mentis et corporis, et ad medelam percipiendam.	The partaking of your Body and Blood, Lord Jesus Christ, may not bring to me judgment and condemnation; but on account of your piety, may it be a safeguard to my mind and body, and an effective remedy.
<i>132. Sacerdos genuflectit,</i>	<i>The Priest genuflects</i>
<i>accipit hostiam, eamque aliquantulum elevatam super patenam vel super calicem tenens, versus ad populum, clara voce dicit:</i>	<i>taking the host, he raises it slightly over the paten or over the chalice, towards the people, says aloud:</i>
Ecce Agnus Dei, ecce qui tollit peccata mundi. Beati qui ad cenam Agni vocati sunt.	Behold the Lamb of God, who takes away the sins of the world. Blessed are those who are called to the supper of the Lamb.
<i>Et una cum populo semel subdit:</i>	<i>And one with the people he also adds:</i>
Domine, non sum dignus	Lord, I am not worthy
ut intres sub tectum meum: sed tantum dic verbo, et sanabitur anima mea.	that you should enter under my roof: but just say the word, and my soul will be healed.
<i>133. Et sacerdos, versus ad altare, secreto dicit:</i>	<i>And the Priest, towards the altar, he secretly says:</i>
Corpus Christi custodiat me in vitam aeternam.	May the Body of our Lord Jesus Christ guard my soul unto life eternal.

<i>Et reverenter sumit Corpus Christi. Deinde accipit calicem et secreto dicit:</i>	<i>And he reverently consumes the Body of Christ. Then he takes the chalice and says secretly:</i>
Sanguis Christi custodiat me in vitam aeternam.	May the blood of Christ gurads me unto life eternal
<i>Et reverenter sumit Sanguinem Christi.</i>	<i>He reverently drinks the Blood of Christ.</i>
<i>134. Postea accipit patenam vel pyxidem, accedit ad communicandos, et hostiam parum elevatam unicuique eorum ostendit, dicens:</i>	<i>Afterwards he takes the paten or the pyx, he goes to the communicants, and the host he elevates a little in order to show it, saying.</i>
Corpus Christi.	The Body of Christ
<i>Communicandus respondet:</i>	<i>The communicant answers</i>
Amen.	Amen.
<i>Et communicatur.</i>	<i>and communicates.</i>
<i>Eo modo agit et diaconus, si sacram Communionem distribuit.</i>	<i>The deacon does this manner, if he distributes the holy Communion</i>
<i>135. Si adsint sub utraque specie communicandi, servetur ritus suo loco descriptus.</i>	<i>If any are receiving in both kinds, the rite described for this is followed.</i>

The celebrant, after preparing himself, faces the altar. Then he partakes of the Body of Christ after silently saying the prayer *Corpus Christi custodiat* (*May the Body of Christ bring*). He also takes the chalice and also says inaudibly the prayer, *Sanguis Christi custodiat* (*May the Blood of Christ bring*), and then receives the Blood of Christ reverently.<sup>37</sup>

If there are concelebrants, the Body of Christ is given to them after the private prayer of the priest while *Agnus Dei* (*Lamb of God*) is sung. Two options are given for the distribution. In the first option, after the private prayer of the priest, he genuflects and steps back so that the concelebrants can take the Body of Christ from the altar. Then holding it in their right hand, with the left hand placed below, they return to their places. The second option is for the concelebrants to remain in their places and receive it as it is presented to them. This second option can be done with the assistance of the principal celebrant, of one of the concelebrants, or by passing the paten one to another. After they received it, they consume it after the communion of the principal celebrant.<sup>38</sup>

After the communion of the priest, the communion of the faithful takes place. Proper decorum is expected, especially in the procession to receive Communion.<sup>39</sup> The Holy Communion is not to be denied to those who seek them in a reasonable manner, are rightly disposed, and are not

<sup>39</sup> IGMR 44.

prohibited by law from receiving them.<sup>40</sup> “Those upon whom the penalty of excommunication or interdict has been imposed or declared, and others who obstinately persist in manifest grave sin, are not to be admitted to Holy Communion.”<sup>41</sup> One of the norms is that the communion of the faithful should be served. The faithful are not permitted to take the consecrated bread or the sacred chalice by themselves. They are also not allowed to take it and hand them from one to another.<sup>42</sup> Communicants can kneel or stand in receiving it.<sup>43</sup> However, if standing is preferred, an appropriate sign of reverence is to be shown, as determined by the Conference of Bishops.<sup>44</sup>

In giving the Body of Christ the priest raises the Host slightly while saying *Corpus Christi* (*The Body of Christ*) and after the response of *Amen*, it is received.<sup>45</sup> It can be received either kneeling or standing; on the tongue or in the hand.<sup>46</sup> Receiving it by the hand depends upon the discretion of the communicant and whether it is allowed in their diocese. As soon as the communicant receives the Host, he or she consumes it entirely.<sup>47</sup> In 1969, the document MDom testifies that when the question “Do you think that a positive response should be given to the request to allow the rite of receiving communion in the hand?” was asked to bishops 567 are in favor but 1,233 are opposed. Neither experimentations nor a well-planned catechetical preparation seems favorable to them.

With regards to the assistance that can be offered to the celebrant in the distribution of the communion, priest or deacon is most preferred. If unavailable, an extraordinary minister like an instituted acolyte<sup>48</sup> or a faithful deputed for this purpose or for this single occasion helps in distributing communion.<sup>49</sup> The deputed lay persons are instructed to receive the communion from the celebrant. They approach the altar after the communion of the priest, and always receive the vessels to be used from the hands of the celebrant.<sup>50</sup>

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<sup>40</sup> RSac 91 and CIC can. 843 § 1.

<sup>41</sup> CIC can. 915. Cf. LI 6f.

<sup>42</sup> ID 9.

<sup>43</sup> RSac 95; CIC can. 921 § 2. and 917; RDC 746.

<sup>44</sup> IGMR 160. Cf. RSac 90.

<sup>45</sup> OM 134.

<sup>46</sup> ID 11.

<sup>47</sup> IGMR 161; RSac 92; RDC pp. 160-161; IC 5.

<sup>48</sup> IGMR 98 and 100; Cf. IC 1; CIC can. 230 § 3.

<sup>49</sup> Cf. ID 10; EDM II.8, 1-2.

<sup>50</sup> IGMR 162.

It is recommended that the priest gives Host that is consecrated at the same Mass. As the priest is bound to receive the Host from what is consecrated at the same Mass; it is most desirable that the faithful receive the Hosts that is consecrated at the same Mass. “This is done in order to clearly express the sign of participation in the sacrifice actually being celebrated.”<sup>51</sup> In the same way, RSac says “The practice is reprobated whereby either unconsecrated hosts or other edible or inedible things are distributed during the celebration of Holy Mass or beforehand after the manner of Communion, contrary to the prescriptions of the liturgical books.”<sup>52</sup>

### **Communion under Both Kinds**

Although any of the faithful who wish to receive Holy Communion under the species of bread alone should be granted their wish,<sup>53</sup> a fuller form of participation in the Eucharistic banquet is expressed in the distribution of both the Body and the Blood of the Lord in the Eucharist. “For in this form the sign of the Eucharistic banquet is more clearly evident and clear expression is given to the divine will by which the new and eternal Covenant is ratified in the Blood of the Lord, as also the relationship between the Eucharistic banquet and the eschatological banquet in the Father’s Kingdom.”<sup>54</sup>

Repeating the instances mentioned in the Constitution and other documents, IGMR adds other occasions when it is permitted.<sup>55</sup> “(1) Priests who are not able to celebrate or concelebrate Mass; (2) The deacon and others who perform some duty at the Mass; (3) Members of communities at the conventual Mass or “community” Mass, along with seminarians, and all who are engaged in a retreat or are taking part in a spiritual or pastoral gathering.”<sup>56</sup> Moving further to these universal regulation when this is to be accepted, IGMR explains that “the Diocesan Bishop is also given the faculty to permit Communion under both kinds whenever it may seem appropriate to the priest to whom, as its own shepherd, a community has been entrusted, provided that the faithful have been well instructed and there is no danger of profanation of the Sacrament or of the rite’s becoming difficult because of the large number of participants or some other reason.”<sup>57</sup> The Diocesan Bishop

<sup>51</sup> IGMR 85; RSac 88-89; Cf. EM 31, 32; IC 3.

<sup>52</sup> RSac 96.

<sup>53</sup> IGMR 284.

<sup>54</sup> IGMR 281; RSac 100; Cf. EM 32; LI 6; SC 55.

<sup>55</sup> SC 55; SCom.

<sup>56</sup> IGMR 283 and RSac 99.

<sup>57</sup> IGMR 283; see nos. 27-54; OM 135; ID 12.

is also expected to establish suitable norms to regulate the Communion under both kinds in his Diocese. The churches and religious houses or other small groups under his jurisdiction will follow these norms.<sup>58</sup>

However, instructions are to be given. The first instruction is to clarify that receiving it under one species also conveys completely the grace necessary for salvation. “Sacred pastors should take care to ensure that the faithful who participate in the rite or are present at it are as fully aware as possible of the Catholic teaching on the form of Holy Communion as set forth by the Ecumenical Council of Trent. Above all, they should instruct the Christian faithful that the Catholic faith teaches that Christ, whole and entire, and the true Sacrament, is received even under only one species, and consequently that as far as the effects are concerned, those who receive under only one species are not deprived of any of the grace that is necessary for salvation.”<sup>59</sup> Another instruction that is to be imparted to the faithful is the changing conditions, times, and places to which the Church’s provisions are subject. There can be changes and differences and it should not cause confusion or scandal to the faithful. “They are to teach, furthermore, that the Church, in her stewardship of the Sacraments, has the power to set forth or alter whatever provisions, apart from the substance of the Sacraments, that she judges to be most conducive to the veneration of the Sacraments and the well-being of the recipients, in view of changing conditions, times, and places.”<sup>60</sup> At the same time, the faithful should be encouraged to seek to participate more eagerly in this sacred rite, by which the sign of the Eucharistic banquet is made more fully evident.”<sup>61</sup> The third instruction is the explanation on how this is to be done.<sup>62</sup>

When Communion is given under both kinds, some guidelines are mentioned.<sup>63</sup> The minister to assist the celebrant is the deacon. If not available, an instituted acolyte provides the assistance.<sup>64</sup> If neither deacon nor an instituted acolyte is present, another extraordinary minister of Holy Communion, or in case of necessity a member of the faithful entrusted with this duty for a single occasion can assist in the Communion.<sup>65</sup> They may assist the priest in giving Communion to the people. The minister who assists

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<sup>58</sup> IGMR 27-54, 283.

<sup>59</sup> IGMR 282; Cf. CTCUSP DS 1725-1729.

<sup>60</sup> Cf. CTCUSP DS 1728

<sup>61</sup> IGMR 282.

<sup>62</sup> IGMR 283.

<sup>63</sup> IGMR 284-287.

<sup>64</sup> Cf. MQ 4 and 6.

<sup>65</sup> IGMR 284; RSac 101; EMC.



the celebrant administers the chalice to the communicants. If Communion is given by intinction, the deacon or the acolyte holds the chalice so that the host may be dipped for the communicants.<sup>66</sup>

There are three ways the communion under both species can be done. “The Blood of the Lord may be received either by drinking from the chalice directly, or by intinction, or by means of a tube or a spoon.”<sup>67</sup> There is no instruction in the IGMR how the third option is to be done.<sup>68</sup> However, the first two have specific regulations.

If Communion from the chalice is carried out with communicants’ drinking directly from the chalice, a chalice of a sufficiently large size or several chalices are prepared.<sup>69</sup> “However, the pouring of the Blood of Christ after the consecration from one vessel to another is completely to be avoided.”<sup>70</sup> Care should, however, be taken in planning lest beyond what is needed of the Blood of Christ remains to be consumed at the end of the celebration.<sup>71</sup> Another line is made for the communicants receiving the Lord’s Blood. After receiving the Body of Christ, he moves to the line of the minister holding the chalice. The minister who holds the chalice will say to the communicant *Sanguis Christi (The Blood of Christ)*. After the *Amen*, the communicant drinks a little and hands the chalice back to the minister. The minister wipes the rim of the chalice with the purificator for the next communicant.<sup>72</sup>

If communion is by intinction, there will only be one line. Each communicant holds the communion-plate under one’s chin. The priest partly dips the Host to the cup and says *Corpus et Sanguis Christi (The Body and Blood of Christ)* and it is received in the mouth. The communicant responds *Amen* and receives the Sacrament. Then, the communicant withdraws.<sup>73</sup> “The communicant must not be permitted to intinct the host himself in the chalice, nor to receive the intincted host in the hand... it is altogether forbidden to use non-consecrated bread or other matter.”<sup>74</sup>

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<sup>66</sup> IGMR 191; LI 6c.

<sup>67</sup> IGMR 245; RSac 103.

<sup>68</sup> IGMR 250-251.

<sup>69</sup> IGMR 207 and 285a.

<sup>70</sup> RSac 105-106.

<sup>71</sup> IGMR 285; RSac 102; cf. SCom.

<sup>72</sup> IGMR 286.

<sup>73</sup> IGMR 287.

<sup>74</sup> RSac 104.

If there are concelebrants, they receive Communion under both kinds. There are two ways that it can be done.

In the first option, the Body of Christ is given to the concelebrants before *Ecce Agnus Dei* (behold *the Lamb of God*). They hold it with their right hand while the left hand is under the right hand. Then after the principal celebrant received the Body and Blood of Christ, the concelebrants consume the Body of Christ quietly saying *Corpus Christi custodiat me in vitam aeternam* (*May the Body of Christ bring me to everlasting life*). Then they approach the altar for the Blood of Christ. At the altar, they genuflect, and receive the Blood of Christ.<sup>75</sup> The chalice can also be brought to them. If the chalice is to be brought to them, a deacon or a concelebrant does this, or it will be passed one after another.<sup>76</sup> Before receiving the Blood of Christ, they silently say *Sanguis Christi custodiat me in vitam aeternam* (*May the Blood of Christ bring me to everlasting life*). Then they reverently consume a little of the Blood of Christ. The chalice is always wiped either by the one who drinks from it or by the one who presents it. After communicating, each returns to his seat.<sup>77</sup>

If not by drinking directly from the cup but by intinction, the concelebrants approach the altar, genuflect, they take their particle, dip it, and holding a purificator under their chin, takes the Body with Blood saying silently *Corpus et Sanguis Christi* (*The Body and Blood of Christ*) and the *Amen*.<sup>78</sup> The principal celebrant, on the other hand, proceeds to give communion.<sup>79</sup>

In the second option, the Communion of the concelebrants can also be arranged so that each concelebrant communicates the Body of the Lord at the altar and, immediately afterwards, the Blood of the Lord. In this case, both the Body and the Blood of Christ is placed in the altar and the concelebrants approach the middle of the altar, genuflect, and receive the Body then go to the side of the altar and receive the Blood of Christ in the chalice placed above another corporal.<sup>80</sup>

Although these are the provisions mentioned by IGMR, each Diocesan Bishop is responsible to regulate the discipline of the distribution of Holy Communion under both kinds. “The Diocesan Bishop, who is to be

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<sup>75</sup> IGMR 248.

<sup>76</sup>IGMR 246.

<sup>77</sup> IGMR 246.

<sup>78</sup>IGMR 249.

<sup>79</sup>IGMR 244, 160-162.

<sup>80</sup> IGMR 248.

regarded as the high priest of his flock, and from whom the life in Christ of the faithful under his care in a certain sense derives and upon whom it depends,<sup>81</sup> must promote, regulate, and be vigilant over the liturgical life in his diocese. It is to him that in this Instruction is entrusted the regulating of the discipline of ... the distribution of Holy Communion under both kinds<sup>82</sup> .... With him lies responsibility above all for fostering the spirit of the Sacred Liturgy in the priests, deacons, and faithful.”<sup>83</sup> With regards adaptation, the decision is made by the Conference of Bishops and is submitted to the Apostolic See for recognition. “It is up to the Conferences of Bishops to decide on the adaptations indicated in this General Instruction and in the Order of Mass and, once their decisions have been accorded the recognition of the Apostolic See, to introduce them into the Missal itself. These adaptations include: The manner of receiving Holy Communion.”<sup>84</sup>

### **Ablution**

After the Communion, if there is a deacon, he consumes the Blood of Christ while at the altar. During the ablution, the celebrant prays *Quod ore sumpsimus, Domine, etc. (What has passed our lips as food, Lord, etc)*.<sup>85</sup> Care must be taken that whatever may remain of the Blood of Christ is consumed immediately and completely at the altar.<sup>86</sup> Then if possible, he arranges everything in the credence table.<sup>87</sup> If it is necessary, he is assisted by some of the concelebrants. In the credence table, he or a duly instituted acolyte purifies, wipes, and arranges it in the usual way.<sup>88</sup> In cases when only one minister participates, the priest does everything but the minister can carry the arranged vessels to the credence table or at the side of the altar.<sup>89</sup>

Purification of the chalice can be done with water alone or with both wine and water. The paten is usually wiped clean with the purificator.<sup>90</sup> When the Host fell or the Blood spilled, care is to be given to ensure that

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<sup>81</sup> SC 41.

<sup>82</sup> IGMR 283.

<sup>83</sup> IGMR 387.

<sup>84</sup> IGMR 390; cf. 160, 283.

<sup>85</sup> OM 137

<sup>86</sup> IGMR 279; ID 14.

<sup>87</sup> IGMR 171.

<sup>88</sup> IGMR 183, 192, 247, 249.

<sup>89</sup> IGMR 270.

<sup>90</sup> IGMR 279.

reverence is duly given. If the Blood is spilled, it will be wiped. Then the cloth used or the linen where the spill occurred is washed with water. The water used for washing the spilled Blood is poured in a sacrarium.<sup>91</sup> If there remain some fragments of host in the fingers of the celebrant, especially after the fraction or at the Communion of the faithful, the fingers are to be wiped over the paten. If necessary, the fingers are washed. Likewise, he should also gather any fragments that may have fallen outside the paten.<sup>92</sup>

Not only with the purification but also reservation is to be looked upon with care by the local ordinary. The Most Holy Eucharist is reserved in the tabernacle. Tabernacles must be respectable, and there must be no possibility that would allow the danger of profanation.<sup>93</sup>

In accordance with the structure of each church and legitimate local customs, the Most Blessed Sacrament should be reserved in a tabernacle in a part of the church that is truly noble, prominent, readily visible, beautifully decorated, and suitable for prayer.<sup>94</sup> The one tabernacle should be immovable, be made of solid and inviolable material that is not transparent, and be locked in such a way that the danger of profanation is prevented to the greatest extent possible.<sup>95</sup> Moreover, it is appropriate that, before it is put into liturgical use, it be blessed according to the rite described in the Roman Ritual.<sup>96</sup>

Tabernacle must not be placed on the altar.<sup>97</sup> Possible places are suggested: either in the sanctuary, apart from the altar of celebration, in a form and place more appropriate, not excluding on an old altar no longer used for celebration;<sup>98</sup> or even in some chapel suitable for the faithful's

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<sup>91</sup> IGMR 280.

<sup>92</sup> IGMR 278; ID 15.

<sup>93</sup> IGMR 353; RSac 129-41; EM 53-54; IO 95; DC 3; CIC can. 938 § 2-5; ES 9; NU 10d; P. John Paul II, Apostolic Letter *Motu Proprio, Sacramentorum sanctitatis tutela*; SCDF, *Ep. ad totius Catholicae Ecclesiae Episcopos aliosque Ordinarios et Hierarchas quorum interest: de delictis gravioribus eidem Congregationi pro Doctrina Fidei reservatis*; ES 26-78; ID 13, 20-27.

<sup>94</sup> Cf. EM 54; IO.

<sup>95</sup> Cf. EM 52; IO 95; NU 4; ES 10-11; CIC can. 938 § 3.

<sup>96</sup> IGMR 314; Cf. "Order for a Blessing on the Occasion of the Installation of a New Tabernacle," RR, Book of Blessings *De Benedictionibus*, editio typica, 1984, "Order for a Blessing on the Occasion of the Installation of a New Tabernacle," *Praenotanda Generalia* 919-929.

<sup>97</sup> Cf. EM 55.

<sup>98</sup> IGMR 315; cf. 303.

private adoration and prayer<sup>99</sup> and which is organically connected to the church and readily visible to the Christian faithful. However, it is upon the judgment of the Diocesan Bishop where it can be located.<sup>100</sup>

Although it mentions generally to maintain the prescribed law for the reservation, “In no way should all the other things prescribed by law concerning the reservation of the Most Holy Eucharist be forgotten,”<sup>101</sup> it mentions specifically that a special lamp fueled by oil or wax should light the tabernacle. “In accordance with traditional custom, near the tabernacle a special lamp, fueled by oil or wax, should be kept alight to indicate and honor the presence of Christ.”<sup>102</sup>

**Communion Songs and Silence**

Dum sacerdos sumit Corpus Christi, inchoatur cantus ad Communionem.	While the Priest receives the Body of Christ, the communion song is sung
Distributione Communionis expleta, sacerdos vel diaconus vel acolythus purificat patenam super calicem et ipsum calicem.	After the distribution of the communion, the Priest or the deacon or an acolyte purifies the paten over the chalice and the chalice itself.
Dum purificationem peragit, sacerdos dicit secreto:	Then while purifying, the Priest says secretly
Quod ore sumpsimus, Domine, pura mente capiamus, et de munere temporali fiat nobis remedium sempiternum.	What was received by the lips, Lord, may we possess in purity of mind, and from what is given to us in time, be a remedy for always
138. Tunc sacerdos ad sedem redire potest. Pro opportunitate sacrum silentium, per aliquod temporis spatium, servari, vel psalmus aut aliud canticum laudis aut hymnus proferri potest.	Then the Priest may return to the chair. If beneficial a holy silence, or a psalm or other canticle of praise and hymn may be sung

There are two kinds of song during Communion. The first is the Communion chant which accompanies the reception of the Sacrament. It begins when the priest receive the sacrament and finishes once there are no

<sup>99</sup> Cf. EM 53; ES 9; CIC can. 938 § 2; DC 3.

<sup>100</sup> IGMR 315.

<sup>101</sup> IGMR 317; Cf. NU; CIC can. 934-944.

<sup>102</sup> IGMR 316; Cf. CIC can. 940; EM 57; ES 11 CatechR 229-40.

more communicants.<sup>103</sup> There are also four ways of singing the Communion song. It can either be an alternate singing of the choir and the people, or by the cantor and the people, or entirely by the people, or by the choir alone. The *Graduale romanum* or the *Graduale simplex* can be used for selecting an appropriate song. Other liturgical songs that are suited to this sacred action, the day, or the season<sup>104</sup> and has a text approved by the Conference of Bishops can also be used.<sup>105</sup>

Communion antiphon is said if there is no Communion chant. The antiphon in the Missal is recited by the faithful. It can also be recited either by some of them, or by a lector, or by the priest himself.<sup>106</sup> The Communion verse is said before Communion.<sup>107</sup>

The second song in the Communion is the *cantus post communionem* or the song after Communion that is commonly called the song of praise. Unlike the Communion chant which accompanies the Communion of the priest and the faithful and thus ends after Communion, this is a song that constitutes an independent rite and thus this hymn is to be completed to the end.<sup>108</sup> This song after communion is a psalm or any other canticle of praise or hymn that can accompany the private prayer of the priest and congregation after receiving the communion.<sup>109</sup>

Silence, however, is encouraged after communion if possible. Like the purpose of the Communion chant, silence after Communion is provided so that the people may “praise and pray to God in their hearts”<sup>110</sup> This silence prepares the faithful to the post-Communion prayer.<sup>111</sup>

## Prayer after Communion

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<sup>103</sup> IGMR 37, 159; cf. 86.

<sup>104</sup> Cf. DD 50; LI 3b.

<sup>105</sup> IGMR 48; Cf. DD 50.

<sup>106</sup> IGMR 48, 87b, 198, 31.

<sup>107</sup> IGMR 269.

<sup>108</sup> IGMR 37.

<sup>109</sup> IGMR 88; ID 17.

<sup>110</sup> IGMR 45. See also Jungmann, *The Mass of the Roman Rite 2*, 400-406.

<sup>111</sup> IGMR 43, 271. RSac 74; EDM 3 §2.

<i>Deinde, stans ad altare vel ad sedem, sacerdos, versus ad populum, iunctis manibus, dicit:</i>	<i>Then, standing at the altar or at the chair, the Priest, towards the people, with joined hands, says</i>
<b>Oremus.</b>	<b>Let us pray</b>
<i>Et omnes una cum sacerdote per aliquod temporis spatium in silentio orant, nisi silentium iam praecesserit. Deinde sacerdos, manibus extensis, dicit orationem post communionem. Populus in fine acclamat:</i>	<i>Priest and in unity with all through some period of silence pray, unless silence precedes. Then the Priest, with hands extended, says the prayer after communion. At the end, the people acclaim:</i>
<b>Amen.</b>	<b>Amen.</b>

The prayer after Communion is meant to “to bring to completion the prayer of the People of God and also to conclude the entire Communion Rite.”<sup>112</sup> Like the Collect, it is prescribed that there should only be one prayer after Communion. The invitation *Oremus* (*Let us pray*) is said with hands joined. Then a brief period of silence follows unless this has been already observed immediately after Communion. The celebrant extends his hands and begins the prayer after Communion. At the end of the prayer, it is ended with a short conclusion. If the prayer is directed to the Father *Per Christum Dominum nostrum* (*Through Christ our Lord*). If it is directed to the Father, but the Son is mentioned at the end *Qui vivit et regnat in saecula saeculorum* (*Who lives and reigns forever and ever*). If it is directed to the Son *Qui vivis et regnas in saecula saeculorum* (*You who live and reign forever and ever*). Then, at the end of the prayer, the congregation says the acclamation *Amen*.<sup>113</sup>

<sup>112</sup> IGMR 89.

<sup>113</sup> IGMR 89, 165. IGMR 89. OM 139.

## Concluding Rite

The rite of dismissal is done after the prayer after the communion. It simply say some parting words (14.1), the final blessing is given (14.2), and all are sent forth (14.3).

### Brief Announcements

Ritus conclusionis	Concluding rite
Sequuntur, si necessariae sint, breves annuntiationes ad populum.	If necessary, brief announcement to the people may follow

Whenever the celebrant deems it necessary, a brief announcement is made after the prayer after Communion.<sup>1</sup> The deacon does the announcement unless the celebrant prefers to do it himself.<sup>2</sup>

### Final Blessing

<i>141. Deinde fit dimissio. Sacerdos, versus ad populum, extendens, dicit:</i>	<i>Then dismissal is made. The Priest, towards the people, extending [his hands], says</i>
Dominus vobiscum.	The Lord be with you
<i>Populus respondet:</i>	<i>People respond</i>
Et cum spiritu tuo.	And with your spirit
<i>Sacerdos benedicit populum, dicens:</i>	<i>The Priest blesses the people, saying</i>
Benedicat vos omnipotens Deus, Pater, et Filius, + et Spiritus Sanctus.	May almighty God bless you, the Father, and the Son, and the Holy Spirit
<i>Populus respondet:</i>	<i>People reply</i>
Amen.	Amen.



142. <i>Quibusdam diebus vel occasionibus, huic formulae benedictionis praemittitur, iuxta rubricas, alia formula benedictionis solemnior, ver oratio super populum (cf. pp. 606ss.)</i>	<i>On certain days or occasions, other formulas of solemn blessing, or prayer over the people is permitted here as formulas of blessing, according to the rubrics, (cf. pp. 606ss.)</i>
143. <i>In Missa pontificali celebrans accipit mitram et extendens manus, dicit:</i>	<i>In Pontifical Masses the celebrant accepts the mitre and extends his hands, he says</i>
Dominus vobiscum.	The Lord be with you.
<i>Omnes respondent:</i>	<i>All respond</i>
Et cum spiritu tuo.	And with your spirit
<i>Celebrans dicit:</i>	<i>The celebrant says</i>
Sit nomen Domini benedictum.	May the name of the Lord be blessed
<i>Omnes respondent:</i>	<i>All respond</i>
Ex hoc nunc et usque in saeculum	From here now and to eternity
<i>Celebrans dicit:</i>	<i>The celebrant says</i>
Adiutorium nostrum in nomine Domini.	Our help [is] in the name of the Lord
<i>Omnes respondent:</i>	<i>All respond:</i>
Qui fecit caelum et terram.	Who made heaven and earth
<i>Tunc celebrans, accepto, si eo utitur, baculo, dicit:</i>	<i>Then the celebrant, accept, if it is used, the staff, he says</i>
<i>Ter signum curcis super populum faciens, addit:</i>	<i>Making three sign of the cross over the people, he adds</i>
Benedicat vos omnipotens Deus, Pater, et Filius, et Spiritus Sanctus.	May almighty God bless you, the Father, and the Son, and the Holy Spirit
<i>Omnes:</i>	<i>All</i>
Amen.	Amen.
<i>Vel.</i>	<i>Or</i>
<i>Celebrans dicit:</i>	<i>The celebrant says</i>
Dominus vobiscum.	The Lord be with you
<i>Omnes respondent:</i>	<i>All respond</i>
Et cum spiritu tuo.	And with your spirit
<i>Celebrans dicit:</i>	<i>The celebrant says</i>

Sit nomen Domini benedictum.	May the name of the Lord be blessed
<i>Omnes respondent:</i>	<i>All respond</i>
Ex hoc nunc et usque in saeculum	From here now and to eternity
<i>Celebrans dicit:</i>	<i>Celebrant says</i>
Adiutorium nostrum in nomine Domini,	Our help [is] in the name of the Lord
<i>Omnes respondent:</i>	<i>All respond</i>
Qui fecit caelum et terram.	Who made heaven and earth.
<i>Tunc celebrans, accepto, si eo utitur, baculo, dicit:</i>	<i>Then the celebrant, accepts the staff, if it is used, he says</i>
Benedicat vos omnipotens Deus,	May the almighty God bless you
<i>ter signum crucis super populum faciens, addit:</i>	<i>Making three signs of the cross over the people, he adds</i>
Pater, + et Filius, + et Spiritus + Sanctus.	Father, + and the Son, + and the Holy + Spirit
<i>Omnes:</i>	<i>All</i>
Amen.	Amen.

After the announcement, the celebrant extends his hands to greet the people, saying, *Dominus vobiscum* (*The Lord be with you*) then the priest joins his hands. The people answer *Et cum spiritu tuo* (*And with your spirit*).<sup>3</sup>

After the greeting, a solemn blessing can be done on certain days or occasions. It is introduced by the deacon's instruction *Inclinate vos ad benedictionem* (*Bow your heads and pray for God's blessing*). A list of formulas, *orationes super populum*, is provided to elaborate the blessing *Pater, et Filius, et Spiritus Sanctus* (*the Father, and the Son, and the Holy Spirit*).<sup>4</sup>

In Pontifical Masses with a bishop principally celebrating, before he greets the people for the blessing, he receives his miter. Then after greeting, he says the dialogue *Sit nomen Domini benedictum* (*May the name of the Lord be blessed*). After the dialogue, he takes his staff and makes sign of the cross three times over the people while blessing *Pater, et Filius, et Spiritus Sanctus* (*Father, and the Son, and the Holy Spirit*).<sup>5</sup>

<sup>5</sup> IGMR 167; OM 143.

144. <i>Deinde diaconus, vel ipse sacerdos manibus iunctis, versus ad populum dicit:</i>	<i>Then the deacon, or the Priest himself with joined hands, says towards the people</i>
Ite, missa est.	Go, this is the dismissal
<i>Populus respondet:</i>	<i>The people reply</i>
Deo gratias.	Thanks be to God
145. <i>Deinde sacerdos altare osculo de more veneratur, ut initio. Facta denique profunda inclinatione cum ministris, recedit.</i>	<i>Then the Priest kisses the altar venerating it according to the rules, as in the beginning. Making a customary profound bow with the ministers, he leaves.</i>
146. <i>Si qua actio liturgica immediate sequatur, ritus dimissionis omittuntur.</i>	<i>If there is a liturgical action which immediately follows, the rite of dismissal is omitted.</i>
Pater, + et Filius, + et Spiritus + Sanctus.	Father, + and the Son, + and the Holy + Spirit
<i>Omnes:</i>	<i>All</i>
Amen.	Amen.

After the blessing, the deacon or the celebrant, with hands joined and facing the people, says, *Ite, missa est* (*Go, this is the dismissal*). All answer *Deo gratias* (*Thanks be to God*).<sup>6</sup>

Then the celebrant and the deacon venerate the altar by kissing it. Then with the other ministers, they make a profound bow towards the altar before leaving.<sup>7</sup> If there are concelebrants, before leaving the altar, they together with the principal celebrant make a profound bow to the altar.<sup>8</sup>

This concluding rite can be omitted in some special cases. The whole concluding rite is omitted if there is another liturgical rite that will follow.<sup>9</sup> And for a just and reasonable cause that the Mass is celebrated without a minister, the final blessing at the end of the Mass is omitted.<sup>10</sup> After the celebration, they return in procession to the sacristy.<sup>11</sup>

<sup>6</sup>IGMR 185 and 168; OM 144.

<sup>7</sup> IGMR 169, 186; OM 145.

<sup>8</sup>IGMR 251.

<sup>9</sup> IGMR 170; OM 146.

<sup>10</sup> IGMR 254.

<sup>11</sup> IGMR 193.



## Conclusion

In an interview with Father Stephen Somerville<sup>1</sup> in referring to the Pius V Mass and the Paul VI's, he says that our Church is a gigantic tree with lots of huge branches from where we all can find shelter.<sup>2</sup> The book which is here now to be concluded, presents to the reader two of these branches of one big tree.

### Bi-ritualism and Pluralism

Now in the age of postmodernism, two different ideas are accepted open-mindedly. The former era, the era of modernism, claims consistency and truthfulness of one's own stance. It goes further to subscribe to the dogmatic attitude of "We are right and you are wrong" or to the hierarchical outlook that says "We are higher and you are lower." However, postmodernism tolerantly embraces diversity and accepts even two conflicting ideas as correct according to one's own specific structural framework.

Accepting both rites as our Church's ritual may appear a proposal of a bi-ritual Church. However, the Catholic Church ever since, has no single absolute ritual of celebrating the Mass. Even though the Council of Trent prescribes that all will have to use the Mass promulgated by Pope Pius V, some liturgical families retain their right to celebrate their own rite, if this manner of celebrating existed and is used for over 200 years.<sup>3</sup> There

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<sup>1</sup>Father Stephen Somerville, who was given permission to celebrate the indult Mass everyday on the set of the film *The Passion*, is from the Archdiocese of Toronto, Canada, and was ordained in 1956.

<sup>2</sup>Chris Lackne, "The priest who stood before Jesus (Mel Gibson's Spiritual Advisor on *The Passion*)," Free Republic, LLC, Fresno, California posted 21 September 2003, last accessed 21 January 2005, Robinson-DeFehr Consulting, LLC. <<http://www.freerepublic.com/focus/f-religion/986643/posts>>.

<sup>3</sup> "Nisi ab ipsa prima institutione a Sede Apostolica approbata, vel

exist the Mozarabic Rites, Dominican Mass, the Milanese or Ambrosian, the Monastic, and the peculiar archaisms of Lyons and Braga.<sup>4</sup> Our Church respects freedom under the fence of tradition and learns to grow with it.

### **Missale Romanum 1570 (1962) and Missale Romanum 1970 (2002)**

Many people find the Pius V Mass complex and full of duplications. It may be caused by some misunderstanding of the meaning of each prayer and its relation to the different parts. The observation may also have been caused by the unfamiliarity with the rite. However, the pious liturgical gestures, postures, and prayers are definitely devout and incomparably unsecular; no wonder the indult is given from the initiative of lay workers of our Church.

On the other hand, Paul VI Mass has been faithful in following the Council's suggestion to make the rite as simple as possible. The removal and restoration of parts can strongly be backed up by history. In fact, the Paul VI Mass is so simple that it becomes a suitable tool for inculturation.

### **The Celebration of the Eucharist**

The 1962 edition of the 1570 Mass and the Paul VI Mass are not necessarily conflicting. In fact, although they may seemingly appear conflicting, the proper description is that they are complementing. Some individual parts may indeed conflict but the universal idea behind the two rites will lead us to say that they provide a harmonizing balance to a Church of diverse outlook and attitude. May this book help the Church towards a fuller commitment to serve and help the faithful express their praise and thanksgiving to their Creator in her continuing liturgical evolution.

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consuetudine, quae, vel ipsa institution super ducentos annos Missarum celebrandarum in eisdem Ecclesiis assidue observata sit" Pius V, Quo primum, MR 1570.

<sup>4</sup> Baumstark, *Comparative Liturgy*, 2.



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