

PART II
THE HOLY SACRIFICE

CHAPTER VI

LOW MASS SAID BY A PRIEST

§ 1. PREPARATION

ALTHOUGH High Mass, historically, is the original rite, so that Low Mass is really only a shortened form of that, nevertheless, in practice, the first thing a priest must learn is how to say Low Mass.¹ He does so constantly, generally every morning. The ceremonies of normal Low Mass form, as it were, the background for all other Eucharistic rites. It is possible to describe these others more shortly, supposing that the priest is familiar with those of Low Mass. Then we need note only the differences on other occasions.

Nothing is said here about the rite, as far as the prayers are concerned; that is another matter and is extremely complicated. Here we describe only the ceremonies.

Before Mass the following preparations must be made. The altar must be uncovered of the dust-cloth (so-called vesper-cloth, p. 8), leaving the three altar-cloths of white linen. It must have a cross and three, at least two, candles, which two are lighted. They should stand at either end. The third candle, ordered by the rubrics for the consecration,² should stand at the epistle end of the altar, outside the others, or it may be fixed to a bracket near the altar. The frontal and tabernacle veil (if there is a tabernacle containing the Sanctissimum) should be of the colour of the vestments, with the exception noted above (p. 6). The missal-stand or cushion must be at the epistle side of the altar, straight, so that its front line is parallel with the front of the altar. The missal lies on it, with its edges towards the cross, unless the server bring this with him from the sacristy. In any case, all the places should be found and marked in it before Mass begins.

The altar-cards will be in their place on the altar, as described at p. 20. If it is to be used, the card with the prayers

¹ For the ceremonies of Low Mass the first norm is, of course, the rubrics of the missal (*Rubricae generales* and *Ritus servandus*). The standard commentary on these rubrics is Bartholomew Gavanti's *The-saurus sacrarum rituum*, with the additional notes of Cajetan Merati (Venice edition, 1762), especially the second part (vol. i, pp. 89-192). See also Pius Martinucci, *Manuale sacrarum Caerimoniarum*, 3rd edition, corrected and edited by John Baptist Menghini (Regensburg and Rome, Pustet, 1911-1916), vol. i, part i, pp. 343-383; Le Vavas seur, *Manuel de Liturgie*, 10th edition, edited by Hægy (Paris, Lecoffre, 1910), vol. i, pp. 272-362; J. B. de Herdt, *Sacrae Liturgiae praxis*, 9th edition (Louvain, 1894), vol. i, pp. 261-397; J. F. Van der Stappen, *Sacra Liturgia*, 2nd edition (Mechlin, H. Dessain, 1904-1911), vol. iii, pp. 294-394; I. Wap elhorst, *Compendium sacrae Liturgiae*, 9th edition (New York, Benziger, 1915), pp. 78-107; Felix Zualdi, *The sacred Ceremonies of Low Mass*, translated by M. O'Callaghan, 9th edition (Dublin, Browne and Nolan, 1911). The rules of the *Codex* for Mass are contained in c. 801-844.

² See pp. 7, 164.

said after Mass will be at the epistle side, at the bottom of the altar steps.

On the credence table the cruets stand, filled with wine and water, with the dish and towel (pp. 16-17). The bell may be on the credence table, or (in England more usually) at the epistle side, near where the server will kneel.

In the sacristy the vestments are laid out on the vesting table, in the order in which the priest will put them on, so that the one he takes first will be on the top. First the chasuble is laid out, conveniently so that the priest can take it at once. It is laid on the table with the front part down; then the lower part of the back is folded so that he can easily put it over his head. On the chasuble the stole is laid, then the maniple, the girdle, the alb and amice, in that order.

Each priest uses his own amice and purificator; so that these are kept apart for him. The other vestments are the same for any celebrant.

By the side of the vestments the chalice is prepared with the purificator, the paten, having on it the altar bread, the pall, veil and burse, with a corporal inside, as described at p. 16.

Unless the missal is already on the altar, it will be placed near the vestments, so that the priest may first find and mark the places in it. All these preparations are made by the sacristan, or partly by the server, according to the custom of the church. In any case the server should look to see that all is ready in order before Mass begins.

The time for Mass is not earlier than an hour before dawn nor later than 1 p.m.¹

The priest who is about to celebrate must be in a state of grace and fasting from midnight. According to the rubric, he should have said matins and lauds;² though this is not considered a grave obligation, so that a reasonable cause will excuse him from it.

The rubric of another rite applies very well to that of Rome too. "The priest who is about to celebrate the holy mysteries must have confessed his sins, must be reconciled to all men and have nothing against anyone. He must keep his heart from bad thoughts, be pure, and fasting till the time of sacrifice."³

Before Mass the priest will spend some time in saying preparatory prayers, and will make the intention for which he is to offer the sacrifice. He is not bound to use the prayers given for this purpose in the missal;⁴ but they certainly form the best preparation.⁵

Then, when he is ready, about five minutes before the time

¹ *Cod.*, c. 821.

² *Rit. cel.*, i, 1.

³ Rubric of the Byzantine *Euchologion* before the "Order of the holy Liturgy."

⁴ The "Praeparatio ad missam pro opportunitate sacerdotis facienda" at the beginning of the missal.

⁵ Generally he will make this preparation in the church or sacristy.

fixed for Mass to begin, he goes to the sacristy or vesting table. It is supposed that he already wears the cassock.¹ If he does not wear this habitually, he will put it on before saying the preparatory prayers.² The rubric directs that first he find the places in the missal.³ Then he washes his hands at the place prepared for that purpose, saying the prayer appointed. He sees that the chalice is prepared properly. Then he puts on the vestments. First he takes the amice, places it for a moment on the head, then slips it over the shoulders, ties the strings that keep it in place, passing them around the body, and inserts the amice all round the neck, inside his collar. He puts on the alb and sees that it does not trail on the ground. He fastens it round the body with the girdle, letting the two ends of the girdle hang down in front. He takes the stole, kisses the cross in its middle, puts it over the shoulders, crosses it in front, and fixes its ends on either side with the ends of the girdle. He takes the maniple, kisses the cross in the middle, puts it on the left arm and fastens it there with a pin or band. He puts on the chasuble, passing the head through the opening, and fixes it by tying the strings attached to it around the body.

As he puts on each vestment he says the prayer appointed for that purpose in the missal.⁴ It is usual that the server assist the priest in vesting by handing him each vestment, helping to arrange the alb, and so on. The celebrant then puts on his biretta.

It is fitting that he be ready a minute or two before the time appointed for Mass. He will then stand at the vesting table and say his prayers till the time has come.

From the time he has begun the prayers before Mass, he should not speak to anyone, except in case of strict necessity.

At the time for beginning Mass the priest takes the chalice, covered, in the left hand, and lays the right on the burse. The veil should cover the chalice in front, so that it cannot be seen. If the veil has a cross or ornament on one side, the chalice should be held so that this be in front. Holding the chalice so, with head covered,⁵ he bows slightly to the cross in the sacristy, then follows the server into the church. At the door of the sacristy it is usual that the priest

No one may wear a skull-cap while saying Mass without express permission of the Holy See (Decree of Urban VIII at the beginning of the missal). Only Cardinals and bishops have this right normally. If anyone else has the privilege he must observe their rule (p. 23).

¹ *Cod.*, c. 811.

² *Rit. cel.*, i, 1.

³ In the beginning, after the "Praeparatio."

⁴ At Low Mass the celebrant bows to the cross in the sacristy with covered head, because he already holds the chalice. At High Mass the celebrant and sacred ministers bow with uncovered head. Cfr. Gavanti-Merati, Pars II, tit. i, § 2 (tom. i, p. 101); Martinucci, I, i, p. 345, § 14; p. 271, § 63.

take holy water and make the sign of the cross with it, though this is not prescribed. It is also usual in many churches that, on leaving the sacristy door, the server ring a bell there, to warn the people that Mass is about to begin.

If, on going to the altar where he will say Mass, he pass before the Blessed Sacrament, he, with the server, genuflects to it in passing. He bows to the High Altar if he passes it, if the Blessed Sacrament is not reserved there. In neither case does he take off the biretta to do so.¹ If he pass before the Blessed Sacrament exposed, he takes off the biretta and makes a prostration. This does not apply to the case of passing an altar at which Mass is being said, between the Consecration and Communion.² But if he pass at the moment of elevation, he kneels till the elevation is finished.

On the way to the altar the priest does not greet anyone, except a bishop or another priest in vestments coming from an altar. In this case he bows. On arriving at the altar where he will say Mass he stops before its lowest step and first hands his biretta to the server. If the Blessed Sacrament is reserved here, he genuflects on the ground, not on the step. If it is exposed he makes a prostration. Otherwise he bows low to the cross.³

Then he goes up to the altar, puts the chalice covered on the gospel side, takes the burse, opens it, takes out the folded corporal and puts it on the altar. He puts the burse on the gospel side, leaning against the gradine or a candlestick. Then he spreads the corporal in the middle of the altar, and puts the chalice on it, with the chalice veil covering the whole chalice. He must take care to do this so that room is left in front of the chalice for him to kiss the altar. With joined hands he then goes to the missal at the epistle side and opens it at the introit of the Mass.⁴ He comes back to the middle, bows slightly to the cross,⁵ turns by the epistle side,⁶ and comes down to the ground in front of the steps in the middle. Here he again bows low, or, if the Blessed Sacrament be exposed, genuflects, this time on the lowest altar step.

¹ Martinucci, I, i, p. 345; Van der Stappen, iii, p. 311; Le Vasseur, i, 283.

² S.R.C., 20 maii 1904, no. 2; Martinucci, I, i, p. 335, n. 2.

³ All such reverences as this are intended for the altar. He bows to the altar; but, in practice, he always does so towards the cross, as being in the centre of the altar.

⁴ At Low Mass by a priest he must always open the book and find the places himself. S.R.C., 7 September 1816, no. 2572, ad V.

⁵ Martinucci, I, i, p. 347.

⁶ With the exceptions to be noted, the celebrant at Mass always turns from the altar and back to it by the epistle side, that is, on turning from the altar by his right hand, on turning back to it by his left. At High Mass the deacon stands on that side, so that he does not turn his back to him.

§ 2. TO THE GOSPEL

THREE tones of voice are used at Low Mass. All that, at High Mass, would be sung by the celebrant, at Low Mass is said ALOUD, so as to be heard distinctly by all who assist.¹ The preparatory prayers are said in the same loud voice. All that at High Mass would be said secretly is said at Low Mass SILENTLY, that is, articulated in a whisper, so as not to be heard by bystanders; but the priest should hear himself.² There is a third, medium, voice, namely AUDIBLE BUT LOWER than the voice used where at High Mass he would sing. This is used for those prayers which, at High Mass, are said aloud but not sung. It occurs four times only: at the words *Orate fratres*, during the whole *Sanctus* and *Benedictus*, at the words *Nobis quoque peccatoribus*, at the words *Domine non sum dignus*, said thrice.

The celebrant makes the sign of the cross, standing before the lowest altar step, saying at the same time: *In nomine Patris*, etc. Then he says the antiphon *Introibo ad altare Dei* and the psalm *Iudica me*, the server answering the alternate verses. He bows at the verse *Gloria Patri* and makes the sign of the cross again at *Adiutorium nostrum*. While he says the *Confiteor* he bows profoundly. He strikes his breast three times at the words *mea culpa, mea culpa, mea maxima culpa*. He does not turn to the server at the words *vobis fratres, vos fratres*. He remains profoundly bowing while the server says the prayer *Misereatur*. Then he stands erect. He makes the sign of the cross again as he says *Indulgentiam . . .* He bows slightly during the verses *Deus tu conversus*, to the prayer *Aufer a nobis*.

During all this time, except when he makes the sign of the cross, the priest holds the hands joined before the breast.

As he says *Oremus* before the prayer *Aufer a nobis* he separates the hands and joins them again, but does not raise them. Having said *Oremus* he stands erect and goes up to the altar, saying *Aufer a nobis* silently. Arrived at the middle of the altar he bows slightly, laying the joined hands on the altar, so that the ends of the longer fingers rest on it. So he says the prayer *Oramus te Domine*. At the words *quorum reliquiae hic sunt* he bends down, separates the hands, laying each with palm downwards on the altar, outside the corporal,³ on either side of him, and kisses the altar in the middle. This position

¹ But not so loud as to disturb other celebrants (*Rubr. gen.*, xvi, 2).

² *Ib.*

³ During Mass, except from the Consecration to the Communion, whenever the celebrant lays his hands on the altar, he places them, not on the corporal, but one on either side of it. Between the Consecration and the Communion, when the forefingers and thumbs are joined all the time, he lays his hands on the corporal.

of the hands is to be observed every time he kisses the altar. To do so conveniently he should stand slightly away from it, so that, when he bends his head, he can just touch the altar with the closed lips, an inch or so from its outer edge.

Then, making no further reverence to the cross, he goes with joined hands to the missal at the epistle side. As he goes he continues the prayer *Oramus te Domine*.

Here he reads the introit of the Mass in a clear voice. As he begins it he makes the sign of the cross laying, as always, the left hand on the breast.¹ Joining the hands again, he continues the introit. At the verse *Gloria Patri* he turns and bows towards the altar cross. In repeating the antiphon of the introit he does not again make the sign of the cross. When the introit is finished, he comes to the middle, makes no reverence to the cross² and here says the *Kyrie eleison* alternately with the server. If the *Gloria in excelsis* is to be said, he begins it as soon as the *Kyrie* is ended, standing at the middle of the altar. As he says the first words, he separates the hands, extends them, elevates them about to the height of the shoulders, joins them and bows at the word *Deo*. With joined hands he continues the *Gloria in excelsis*, reading it (if necessary) from the altar-card in the middle. He bows the head at the words *Adoramus te, Gratias agimus tibi, Iesu Christe, Suscipe deprecationem nostram*. At the last words, *Cum sancto Spiritu*, he makes the sign of the cross, then lays the hands on the altar, and kisses it.

If the *Gloria in excelsis* is not said, he kisses the altar, in the same way, as soon as the *Kyrie eleison* is finished.

With joined hands he turns, by the epistle side, to face the people. He says *Dominus vobiscum*, at the same time extending the hands and joining them again. Turning back by the epistle side he goes to the missal. Facing the altar he says *Oremus*. At the same time he extends the hands and joins them again, while he bows, slightly, to the cross. Then he reads the collect, holding the hands uplifted and extended, at about the height of the shoulders, the palms facing one another. When he says *Per Dominum nostrum*, etc., he joins the hands. He bows again to the cross at the holy Name, *Iesum Christum*.

¹ This is the rule whenever he signs himself, that the other hand rest meanwhile on the breast. He must place the left hand below the lowest point of the cross he will form on himself.

² There has been some discussion about this. Most of the older authors say that the celebrant bows to the cross every time he comes to, or goes from, the middle of the altar, unless he has some other reverence (such as kissing the altar) to perform at once. So Merati's note on Gavanti, *Thesaurus sacr. rit.*, Pars II, tit. iv, § 8 (ed. cit., p. 118). The modern authors nearly all deny this, saying that in passing thus from one part of the altar to the other no such reverence should be made; Martinucci, I, i, 348; Van der Stappen, iii, 321 (by implication); Le Vavas seur, i, 288. So also the S.R.C., 12 November 1831, no. 2682, ad XXVII. De Herdt, however (i, 170), still favours the older view.

In the same way he says the following collects, if there are several.

After the last collect he lays his hands on the book, one on either side, the palms downwards, so that the ends of the fingers rest on it, while he reads the epistle. It is usual in England to give a sign to the server when the epistle is ended, that he may answer *Deo gratias*. This is best done by raising slightly the left hand for a moment.

On certain days, notably the Ember days, there is a series of lessons each preceded by a collect, before the gospel. In this case *Dominus vobiscum* is said only before the collects preceding the last of these. Immediately after the *Kyrie eleison* the celebrant, instead of saying *Dominus vobiscum*, goes at once to the missal. He says each collect and the following lesson in the usual way. Then, at the place marked in the missal, he comes to the middle, says *Dominus vobiscum*, and continues as above.

If *Flectamus genua* is to be said, as soon as the celebrant has said *Oremus* he lays his hands on the altar and genuflects while he says *Flectamus genua*. The server at once answers *Levate*; he rises and goes on with the collect.

After the epistle, the priest goes on at once to read, in the same tone of voice, the gradual, tract, Alleluia, or sequence, as these occur in the missal. Meanwhile he still holds his hands on the book.

In the collect, epistle, gradual, etc., if such a word occurs as is noted above (p. 23), that is, the holy Name, name of the saint of the day, of the blessed Virgin, he makes a reverence, as there described. At the epistle or gradual, he will genuflect, laying his hands on the altar in the usual way, when the rubric directs this.

He then comes to the middle of the altar with hands joined, leaving the book open at the epistle side. In the middle he looks up to the cross,¹ then bows low, without laying the hands on the altar, and so says *Munda cor meum* and *Iube Domine*² *benedicere*. *Dominus sit in corde meo*, etc. If for any reason the server does not carry the missal across to the gospel side, the priest does so first, bowing to the cross as he passes.³ He lays the missal on its stand or cushion at the gospel end diagonally, so that he will turn somewhat towards

¹ See p. 49, n. 2.

² At Low Mass the celebrant says "Domine," addressing God. By a curious development the mediaeval form "domnus," really nothing but a mispronunciation, is now looked upon as the correct one, when a merely human superior is addressed. So the rubrics in the *Ordo Missae* give the form, "Iube domne benedicere" when the deacon at High Mass addresses the celebrant; but "Iube Domine benedicere" when, at Low Mass, the celebrant prays to God. See Ducange, *Glossarium med. et inf. Latinitatis*, s.v. "Domnus." Martinucci-Menghini is wrong here (I, i, p. 350), contradicting the Missal.

³ Martinucci, I, i, p. 350; Le Vavas seur, i, 292.

the people when reading the gospel, then comes back to the middle and says *Munda cor meum*.

§ 3. FROM THE GOSPEL TO THE PREFACE

WHEN the celebrant has said the prayer *Dominus sit in corde meo*, he comes with joined hands to the book at the gospel side. He does not here turn his back to the people, but he faces half towards them looking across the gospel corner diagonally. Without separating the hands he says *Dominus vobiscum*. Then *Sequentia* (or *Initium*) *sancti evangelii secundum N.*, adding the name of the Evangelist, in the accusative case. As he says these words he lays the left hand on the book. He holds the right stretched out, the fingers joined, the palm downwards, and so makes the sign of the cross with the thumb on the book, where a little cross is printed at the beginning of the gospel. Then, still holding the hand stretched out in the same way, he makes the sign of the cross with the thumb on his forehead, lips and breast, laying the left hand on the breast.¹ He must be careful not to make the cross on his lips while he is speaking. If he is saying the words *Sequentia sancti evangelii*, etc., he must pause while signing his lips. More probably he will have finished that formula by the time he signs his lips. When the server has answered *Gloria tibi Domine*, the priest reads the gospel, with hands joined. If in the gospel the holy Name occurs, or any other word at which he bows, he does so towards the book. If he has to genuflect at any words, he lays his hands on the altar and does so, also towards the book, unless the Sanctissimum be exposed. In this case he turns and genuflects towards the Blessed Sacrament.²

While reading the gospel, if he has to turn a page, then, as always, he does so with the right hand, laying the left meanwhile on the altar.

When the gospel is finished he raises the book with both hands, bows his head and shoulders and kisses it at the place where the cross is marked, saying *Per evangelica dicta*, etc.³ He stands erect and replaces the book on the stand. Then he brings the missal to the middle of the altar, holding its stand with both hands. He places it here at the middle, but on the gospel side of the corporal, turning diagonally towards the middle. It should not stand on the corporal, but as near to it as possible.

If the creed is to be said, he begins it at once in the middle of the altar. As he says *Credo in unum Deum* he extends his

¹ Below where he will make the sign of the cross.

² See p. 67.

³ Merati (*op. cit.*, i, p. 131, § 8) prefers that the celebrant say the first half of this verse ("Per evangelica dicta"), then kiss the book, then say the rest. So also De Herdt, i, p. 296.

hands, lifts them to the height of the shoulders, joins them as he says the word *Deum*, and bows the head. He says the creed with joined hands, reading the text, if necessary, from the altar-card. At the holy Name he bows. As he says the words *Et incarnatus est*, etc., he lays the hands on the altar outside the corporal and genuflects on one knee. He does not rise from this genuflection till he has said *Et homo factus est*. It is better to make the whole genuflection slowly, rather than to rest with one knee on the ground. He does not bow the head at these words. He bows at the word *adoratur* (of the Holy Ghost). As he says the last words *et vitam venturi saecula*, he makes the sign of the cross, laying the left hand on the breast.

After the creed he does not join the hands, but lays them on the altar at once and kisses it. Then he turns, by the epistle side, and says *Dominus vobiscum* in the usual manner (see p. 46).

If there is no creed in the Mass, he kisses the altar and turns to say *Dominus vobiscum* as soon as he is at the middle, after the gospel.

Facing the altar again and bowing, he says *Oremus*. In the same tone he then reads the offertory.

The offertory act now follows. The celebrant takes the chalice veil from the chalice with both hands, folds it and lays it on the altar at his right, just outside the corporal.¹ He lays his left hand on the altar, outside the corporal. With the right he takes the chalice by the knob of its stem and stands it outside the corporal, at his right side. He takes the pall from the chalice and lays it on the folded veil. He takes the paten, having on it the altar bread, and holds this, with both hands, over the middle of the corporal, at about the height of his breast. He should hold it with the thumb and first finger of each hand touching its edge, the other fingers under it. Holding it thus he looks up,² and then down at the bread, and says silently the prayer *Suscipe sancte Pater*. If other altar breads are to be consecrated at the Mass, they must be placed on the corporal before this offertory prayer is said. If they are in a ciborium, it is put on the corporal and opened,

¹ Some older authors say that he should hand the chalice-veil to the server to be folded. Merati (Pars II, tit. vi, § 2; *ed. cit.*, vol. i, p. 141) says so, "if the server is a clerk in surplice." Le Vasseur (i, p. 294) agrees, "even if he is a layman, if it be the custom." Martinucci (I, i, p. 351) and De Herdt (i, p. 300) leave it open, whether the celebrant or server fold the chalice-veil. Van der Stappen (iii, p. 336) says that the celebrant does so himself. This seems to be the usual custom in England. All the rubric of the missal says is, "discooperit calicem et ad cornu epistolae sistit" (*Rit. cel.*, vii, 2).

² In looking up the celebrant always looks at the altar-cross, unless it stands beneath his eyes (S.R.C., no. 2960, ad III). This is only a ceremonial direction, that the action may be done uniformly. In principle he looks up to heaven, as so often in the New Testament (*e.g.*, John, xi, 41).

then shut again after the priest has made the sign of the cross with the paten. If he has forgotten the other breads to be consecrated, he repeats the prayer or makes a mental offering.

When the prayer *Suscipe sancte Pater* is finished, the celebrant lowers the paten; still holding it as before he makes the sign of the cross with it over the corporal, tracing first a line towards himself, then one from left to right. He slides the altar bread on to the corporal in the middle, in front, without touching it. While he does this he lays the left hand on the altar, as always in such cases, outside the corporal. He then puts the paten on the altar, at his right, and slips half of it under the corporal.

With folded hands he comes to the epistle corner. He takes the chalice at its knob with the left hand, and the purificator (which lies on it) with the right. With this he wipes the inside of the chalice. Then, still holding the knob of the chalice in the left, he puts the purificator so that it hangs over the left thumb by the side of the chalice. He takes the cruet of wine from the server in his right hand and pours as much as is needed into the chalice,¹ saying nothing. The server holds up the water cruet. The priest makes the sign of the cross over it, as he begins to say the prayer *Deus qui humanae substantiae*. He continues this prayer; as he says the words *da nobis per huius aquae et vini mysterium* he takes the cruet in the right and pours a little water into the chalice, one or two drops only. In some churches a little spoon is used to measure the water. In this case he takes the spoon, dips it into the cruet, and so puts one spoonful into the chalice. Then he wipes away any drops there may be at the sides of the chalice. As he says the holy Name at the end of the prayer he bows towards the cross. He puts the chalice near the corporal, with the left hand. He either lays the purificator at its place on the paten, or puts it near there and comes to the middle with joined hands; or he may come still holding the purificator.² At the middle he arranges the purificator so that, folded lengthwise, it shall cover the half of the paten not already under the corporal. Meanwhile he lays the left hand on the altar. With the right he takes the chalice by its knob; he holds its foot with the left, lifts it about to the level of the eyes, and so holding it says the offertory prayer: *Offerimus tibi Domine*. When this is said, he makes the sign of the cross over the middle of the altar with the chalice; as before with the paten. To do so he lowers the chalice; he should take care not to extend the cross over the

¹ Rather less than half what is in the cruet (see p. 62).

² Martinucci (I, i, pp. 352-353) directs this last way; Van der Stappen (iii, p. 338) and Le Vavas seur (i, p. 295, n. 3) prefer that he should first lay down the purificator, then come to the middle with joined hands; so also Merati, Pars II, tit. vii, § 12 (*ed. cit.*, i, p. 144).

bread. He then puts the chalice in the middle of the corporal, behind the bread. Laying the left hand, as usual, on the altar, he takes the pall with the right and covers the chalice. He bows slightly, lays the hands, joined, on the altar in front of him, and so says the prayer *In spiritu humilitatis*, silently. He stands erect, extends and raises the hands, looks up for a moment, then lowers the eyes and joins the hands before the breast. While doing so he says the prayer *Veni sanctificator*. At the word *benedic* he lays the left hand on the altar and with the right makes the sign of the cross over the bread and chalice together.

With joined hands he now goes to the epistle end of the altar. Facing the server, who stands there, he holds his hands over the dish, so that the server pours water over the thumb and forefinger of each. Then he takes the towel and dries them. In doing this he should hold the hands, not over the altar, but outside and in front of it. As soon as he begins to wash his hands he says silently the verses of the psalm *Lavabo inter innocentes* and continues while drying them. He stands at that end of the altar while saying these verses; if necessary he may read them from the altar-card. He bows towards the cross as he says the verse *Gloria Patri*. Then he comes to the middle with joined hands, while saying *Sicut erat*, etc. At the middle he looks up and then lowers the eyes. Laying the hands joined on the altar before him, and bowing slightly, he says silently the prayer *Suscipe sancta Trinitas*. Then, laying the hands palm downwards on either side, outside the corporal, he kisses the altar. Joining the hands he turns by his right side to the people. Facing them he stretches out the hands and joins them again, as at the *Dominus vobiscum*. Meanwhile he says *Orate fratres* in an audible voice.¹ He turns back to the altar, by his left side (completing the circle), while he continues, *ut meum et vestrum sacrificium*, etc., in a low voice. The server answers *Suscipiat Dominus*, etc. If the server does not say this, for any reason, the celebrant says it himself, altering the form to *de manibus meis* instead of *tuis*. At the end of this answer he says *Amen* in a low voice.

Then he extends the hands and joins them again, as before the collects. But he does not say *Oremus*. So he says the secrets, reading them from the missal. He says these silently, with hands extended. Only the first and last secrets have the conclusion *per Dominum nostrum*, etc. At the end of the last secret (therefore of the first, if there is only one) he says the words of the conclusion as far as *in unitate Spiritus sancti Deus*, like all the rest, silently. Then he pauses, lays the right hand on the altar, and with the left finds the place of the preface in the missal. When it is found he lays the left

¹ "Voce media," see p. 45.

hand also on the altar and says aloud *Per omnia saecula saeculorum*. The server answers *Amen*, and answers each verse of the following dialogue. The celebrant, keeping the hands on the altar, says *Dominus vobiscum*. Then he raises the hands to the height of the shoulders or breast, holding them with the palms facing one another, as during the collects and secrets. So he says *Sursum corda*. He joins the hands as he says *Gratias agamus*; as he says *Deo nostro* he looks up to the cross and down again. As he begins the preface he holds the hands again extended on either side and remains in that position till it is ended.

At the end of the preface he joins his hands, bows over the altar slightly, not resting the hands on it, and says the *Sanctus* aloud, but less loud than the preface.¹ As he says *Benedictus qui venit* he stands erect and makes the sign of the cross. Then, laying the right hand on the altar, he finds with the left the beginning of the canon in the missal. This being done, if he has not yet finished the *Sanctus*, he will join the hands again while he says it.

§ 4. THE CANON TO THE COMMUNION

THE celebrant looks up to the cross,² extends and lifts the hands, then looks down, joins the hands, bows low, lays the joined hands on the altar, and so begins *Te igitur*. When he has said *supplices rogamus ac petimus* he lays the hands on the altar, one on either side, outside the corporal, kisses the altar, then stands erect, joins the hands, lays the left hand on the altar, and with the right makes the sign of the cross thrice over the chalice and bread as he says *haec + dona, haec + munera, haec + sancta sacrificia illibata*. After the third cross he does not join the hands, but holds them extended and uplifted before the breast. This is the normal position of the hands throughout the canon.

At the words *una cum famulo tuo Papa nostra N.* he adds the name of the reigning Pope in the ablative case,³ and bows towards the book. If the Holy See is vacant at the time, he omits this clause altogether. At the words *et antistite nostro N.* he adds the name of the Ordinary of the place where he says Mass. If the see is vacant he omits this clause.

As he says *Memento Domine famulorum famularumque tuarum* he joins the hands. He then stands a moment in this position, bowing slightly while he remembers any persons for whom he wishes here to pray. The words *N. et N.* are not expressed in practice; or rather, instead of them, he names

¹ See p. 45.

² See p. 49, n. 2.

³ Without the number of the Pope: "Papa nostro Benedicto," not "Papa nostro Benedicto decimo quinto."

as many persons as he likes.¹ Since this is his own private prayer he may make it in any form he likes, or entirely mentally. It is usual here to renew the special intention for which he offers the sacrifice. He should not delay too long at the Memento.²

Then, standing again erect with the hands extended, he continues *et omnium circumstantium*. In the prayer *Communicantes*, he bows towards the book at the name *Mariae*; he bows towards the cross and low at the words *Iesu Christi*. If the name of the saint whose feast is being kept that day³ is one of those in this list he bows again, slightly, towards the book as he says it. At the words *Per eundem*, etc., he joins the hands. As he begins the next prayer, *Hanc igitur oblationem*, he opens the hands without disjoining them; that is, he separates the lower part of the hands, keeping the thumbs and forefingers joined, the thumbs crossed, right over left, till the hands are spread out in the same horizontal plane. So he stretches them over the oblata, so that the extremity of the fingers is over the middle of the pall. He does not touch the pall. He keeps this position while saying the prayer and joins the hands again at the conclusion *Per Christum Dominum nostrum*. So he continues the next prayer, *Quam oblationem*. He makes the sign of the cross thrice, as before, over the oblata, at the words *bene + dictam, ascri + ptam, ra + tam, rationabilem, acceptabilemque facere digneris*. It will be convenient to prolong this last sign of the cross a little, so that it take as long to make as it does to say these words. Then he makes the sign of the cross over the bread only as he says *Cor + pus* and over the chalice only as he says *San + guis*. He joins the hands and continues, bowing the head as he says *Iesu Christi*. If he is to consecrate other hosts besides the one he will receive in Communion, he may here renew his intention of doing so. He will uncover the ciborium, if there is one on the corporal, covering it again after the consecration of the bread. All bread to be consecrated must be on the corporal at the time.

If necessary, he wipes the thumb and forefinger of each hand on the fore corners of the corporal. In any case it is well to rub these slightly together, so as to dispel any particles of dust on them.

As he says *Qui pridie quam pateretur* he takes the host between the thumb and forefinger of each hand. To do this

¹ He may pray for schismatics, heretics, the excommunicate, even pagans, since this is not a public prayer of the Church. Merati, Pars II, tit. viii, § 7 (vol. i, p. 160); De Herdt, i, p. 319.

² Nor should he make the memory of the living (and later, of the dead) too quickly. Gavanti says: "tu memento ne *Memento* in missa fiat in momento" (Pars II, tit. viii, n. 3; *ed. cit.*, i, p. 159).

³ Not at a votive Mass in honour of a saint. See p. 23, n. 1.

more easily he may first lay the forefinger of the left hand on the upper part of the bread; then he takes it by the lower extremity of the circle with the thumb and forefinger of the right, then in the same way with those of the left. He so lifts the host a little from the corporal and places the other fingers of each hand, joined and extended, behind it. He rests the hands on the altar. Still standing erect he continues the words *accepit panem*, etc. As he says *elevatis oculis in caelum* he looks up to the cross and at once looks down. As he says *gratias agens* he bows. At the word *bene + dixit* he holds the bread in the left only, and makes the sign of the cross over it with the right. In doing this he does not keep the thumb and forefinger joined, but holds the hand straight out, in the usual way when blessing. Then, at once, he again holds the bread in both hands as before, and continues, *fregit, deditque discipulis suis dicens: Accipite et manducate ex hoc omnes*. He now bows over the altar, leaning the forearms on it. Holding the bread before him, he says, "secretely, distinctly, and attentively,"¹ the words of consecration, *HOC EST ENIM CORPUS MEVM*.

He should say these words in a low voice, but so that he can hear himself.²

He does not touch any other hosts that may be present to be consecrated.

While saying the words of consecration it is usual to look at the bread he holds in his hands.

When the words have been said, without delay, he stands erect, then genuflects on one knee; still holding the Host with both hands over the altar, as before. He rises at once and holds up the Blessed Sacrament, so that it may be seen by the people. He lifts it straight up before him to such a height that it may be seen from behind, over his head. He does this slowly, taking care to hold it over the corporal all the time. He lowers it again and places it reverently on the corporal, at the same place as before. He leaves it there, lays his hands on the altar, and genuflects again.³

¹ Rubric in the Mass.

² Namely the form of the Sacrament is part of the visible, or audible, sign.

³ During the elevation ceremony the celebrant says no liturgical prayers. He may, therefore, say *mentally* a short private prayer at each elevation. In the Sarum rite there is a little prayer (there said just before Communion) which would be suitable: "Ave in aeternum sanctissima caro Christi [or 'caelestis potus,' at the elevation of the chalice], mihi ante omnia et super omnia summa dulcedo." Or this: "Credo et confiteor usque ad ultimum spiritum hoc esse vivificum corpus Emmanuelis Dei nostri, quod accepit a domina Dei genitrice sancta Maria pro nostra omniumque salute. Credo hoc in rei veritate ita esse. Amen." "Credo et confiteor usque ad ultimum spiritum hunc esse pretiosum sanguinem Emmanuelis Dei nostri, quem effudit pro nobis omnibus in cruce. Credo hoc in rei veritate ita esse. Amen" (from the Alexandrine Liturgy of

From this moment till the ablutions at the end the celebrant keeps the thumb and forefinger of each hand joined, except when he touches the consecrated Bread. In turning over pages, holding the chalice, or doing any other such action, he must be careful to use the other fingers, in such a way as not to separate these.

From now till the Communion every time he lays his hands on the altar he does so on the corporal.

Rising from the second genuflection he takes the pail from the chalice and lays it on the epistle side. Meanwhile he touches the foot of the chalice with the left.¹ Then he rubs the thumb and forefinger of the hands over the chalice, to let any crumb there may be fall into it. He does this every time after he has touched the Host. Standing erect he says *Simili modo postquam coenatum est*. Then he takes the chalice in both hands, holding it between the knob and the cup by the stem; he lifts it a little above the altar and sets it down again at once. He continues the words, still holding the chalice with both hands. As he says *gratias agens* he bows. As he says *bene + dixit* he makes the sign of the cross over the chalice with the right (keeping the thumb and forefinger always joined) and holds it, still in the same way, with the left. Then he holds the knob with the right hand and the foot with the left as he says *dedit-que discipulis suis dicens: Accipite et bibite ex eo omnes*. He bends over the altar, leaning the forearms on it. He lifts the chalice a little from the altar, putting the second, third and fourth fingers of the left hand joined under the foot, the thumb and forefinger of the same hand over the foot. He holds the chalice quite straight, not sloping towards him. So, in the same low but audible voice as before, he says the words of consecration over the chalice, "attentively, continuously and secretly," holding it a little lifted: *HIC EST ENIM CALIX SANGVINIS MEI NOVI ET AETERNI TESTAMENTI MYSTERIVM FIDEI QVI PRO VOBIS ET PRO MVLTIS EFFVNDETVR IN REMISSIONEM PECCATORVM*. He sets the chalice on the altar, stands erect, and says, *HAEC QVOTIESCVMQVE FECERITIS IN MEI MEMORIAM FACIETIS*.

Taking the hands from the chalice he lays them on the altar on either side (on the corporal) and genuflects. He stands, takes the chalice with both hands, holding the knob with the right and the foot with the left partly under it as before. So he elevates it to a height where it can be seen by the people above his head, lifting it slowly and straight up, so that it is always over the corporal. He sets it on the corporal, covers

St. Basil; Renaudot, *Liturgiarum orientalium collectio*, 2nd edition, Frankfurt, 1847, Tom. I, pp. 23, 79-80).

¹ This is the rule every time he covers or uncovers the chalice, namely he steadies it by laying the other hand on the foot.

it with the right hand, while he holds the foot with the left. Then he genuflects again as before.

Standing erect and holding the hands extended on either side, but now always keeping the thumbs and forefingers joined, he continues to say the canon at the words, *Vnde et memores*. As he says *de tuis donis ac datis* he joins the hands before his breast; then as he says *hostiam + puram, hostiam + sanctam, hostiam + immaculatam* he lays the left hand on the corporal and with the right makes the sign of the cross thrice over both the holy Bread and the chalice. Then as he says *Panem + sanctum* he makes the sign of the cross over the Host only. At *calicem + salutis* over the chalice only.

He extends the hands, as before, and says the prayer, *Supra quae*.

He bows profoundly, lays the joined hands on the altar before him, and so says *Supplices te rogamus* to the word *quotquot*. Here he lays his hands on the corporal on either side, and kisses the altar once in the middle. He stands erect, joins the hands and continues *ex hac altaris participatione*, etc. At the word *Cor + pus* he makes the sign of the cross over the Host; at *San + guinem* over the chalice, as before. As he says *omni benedictione caelesti*, he signs himself with the cross, holding the left at the breast, but so that the thumb and forefinger do not touch the chasuble. Then he joins the hands. He extends them again as he says *Memento etiam Domine*. The words *N. et N.* are omitted. As he says *in somno pacis* he joins the hands, bows slightly, looks at the Blessed Sacrament before him and so prays silently for the faithful departed whom he wishes to commemorate. Then he stands erect again with hands extended and continues the prayer at the words *Ipsis, Domine, et omnibus in Christo quiescentibus*. At the conclusion, *Per Christum Dominum nostrum*, he joins the hands and bows.

As he says *Nobis quoque peccatoribus* he raises his voice so as to be heard by anyone near.¹ At the same time he lays the left hand on the corporal and strikes his breast once with the right. He does so with the second, third and fourth fingers extended, not touching the chasuble with the thumb or forefinger. He continues *famulis tuis*, etc., erect, with hands extended. If the saint whose feast or octave is kept be named among those of this prayer, he bows slightly towards the book as he pronounces it. He joins the hands at the conclusion, *Per Christum Dominum nostrum*.

Amen is not said here. With joined hands he says, *Per quem haec omnia*; then at the words *sancti + ficas, vivi + ficas, bene + dicis*, he makes the sign of the cross with the right over the Host and chalice together, laying the left on the corporal. With the right he uncovers the chalice and lays

¹ See p. 45.

the pall on the right. Placing the hands on the corporal on either side, he genuflects and rises at once. He takes the sacred Host with the right hand between the thumb and forefinger; with the left he holds the chalice by its knob. He makes the sign of the cross thrice with the Host over the chalice, not extending this sign beyond the cup, as he says *Per ip + sum, et cum ip + so, et in ip + so*. Still holding the chalice in the same way with the left, he makes the sign of the cross twice over the corporal between himself and the chalice, as he says *est tibi Deo Patri + omnipotenti, in unitate Spiritus + sancti*. Then he holds the Host over the chalice upright, holding it still with the forefinger and thumb of the right hand, by the lower edge. He may rest the lower part of the hand on the edge of the chalice. With the left he continues to hold the chalice at its knob. So, with both hands, he elevates the Host and chalice together a little above the altar, as he says *omnis honor et gloria*. Then he places the chalice back on the altar, and the Host in the place where it was before, in front of the chalice, laying the left meanwhile on the corporal. He rubs the fingers of both hands over the chalice, takes its knob again in the left hand, while the right covers it with the pall; then genuflects, laying both hands on the corporal as usual.

He stands erect, the hands still on the corporal, and says aloud, *per omnia saecula saeculorum*. When the server has answered *Amen*, he joins the hands before his breast, bows to the Sanctissimum and says *Oremus*. Erect, with hands joined, he says the introduction to the Lord's prayer, *Praeceptis salutaribus moniti*, etc. As he begins *Pater noster* he extends the hands, and looks at the Sanctissimum. In this position he says the prayer. When the server has answered *Sed libera nos a malo*, the celebrant answers *Amen* silently. With the left hand on the corporal he takes the paten in the right from under the corporal and purificator. He wipes it with the purificator, then lays the purificator back on the epistle side near the corporal. He holds the paten in the right hand between the joined forefinger and thumb together and the second finger. He holds it outside the corporal on his right, upright, so that its inside faces the middle. So he says silently the embolism, *Libera nos Domine*. As he says *et omnibus sanctis*, he lays the left hand on the breast. As he says *da propitius pacem in diebus nostris*, he makes the sign of the cross on himself with the paten. As soon as he has made this sign he kisses the paten, not in the middle, but at its upper edge. Then he slips the paten under the Host, laying meanwhile the forefinger of the left hand on the farther edge of the Host, while he continues the prayer.

He uncovers the chalice in the usual way and genuflects with the hands on the corporal. Rising, he takes the Sanctissimum in the right hand, holding its lower edge between the

thumb and forefinger, and assisting, if necessary, with the left. He holds it over the chalice; then with both hands he breaks it reverently in a straight line down the middle,¹ using both hands to do this, holding each half between the forefinger and thumb of either hand. Meanwhile he continues *Per eundem Dominum nostrum*, etc. Still holding one fragment in the left over the chalice he lays the other with the right on the paten. With the right hand he now breaks off a small part of the half of the Host he holds over the chalice in his left. Holding this particle in the right over the chalice, with the left he lays the rest of the fragment on the paten by the side of the half already there. He grasps the knob of the chalice in the left. Holding the particle in the right over the chalice he rests that hand on the edge of the chalice. So he says aloud *Per omnia saecula saeculorum*. He makes the sign of the cross thrice with the particle in his right over the chalice from edge to edge of the cup, not going outside this, as he says *Pax + Domini sit + semper vobis + cum*. When the server has answered *Et cum spiritu tuo*, he says silently *Haec commixtio*, etc., and lets the particle fall into the chalice. He rubs the fingers over the chalice, then at once joins the forefinger and thumb of each hand. He covers the chalice with the pall and genuflects.

Rising and bowing slightly towards the Sanctissimum, with hands joined before the breast, but not on the altar, he says *Agnus Dei*, etc. He lays the left on the corporal; with the second, third and fourth fingers of the right he strikes his breast as he says *miserere nobis*. He does not join the hands after this, but holds them in the same position, the left on the corporal, the right resting on the breast, till he says the second time *miserere nobis*; then he strikes the breast again. So, in the same way, till and while he says *dona nobis pacem*.

Then he joins the hands and lays them on the edge of the altar, not on the corporal. Bowing he says the three prayers before Communion, *Domine Iesu Christe qui dixisti*, *Domine Iesu Christe Fili Dei vivi*, and *Perceptio Corporis tui*. Then he stands upright, genuflects, and says *Panem caelestem accipiam*, etc.

He now takes the Host in the left hand. The most convenient and reverent way to do this is thus:

The Host lies on the paten in two halves, side by side, the half on the celebrant's left being without the small fragment which has been put into the chalice. On these he lays the forefinger and thumb of the left hand, one on either fragment. So he pushes them gently forward till their upper edge projects a little beyond the upper part of the paten. He takes the

¹ Altar-breads are generally made with a line down the middle and another, marking the division for the fragment to be put in the chalice, at the back. These lines should be followed at the fraction.

two fragments here, at their upper part, between the thumb and forefinger of the right hand. The fragments are side by side, so as to form a circle, as if the Host were not broken in the middle. So he can hold them between the right thumb and forefinger together, just at the place where they are divided. Taking the two fragments thus in the right he places them in the left hand. The left hand receives them at the bottom in the same way, holding them together, just at the line of fraction, between the thumb and forefinger. Then, with the right, he takes the paten at the top (not separating the thumb and forefinger) and puts it under the forefinger of the left between that and the second finger. He now holds the Host in the left between the thumb and forefinger, and the paten under it between the forefinger and second finger. So he holds them in front of him, not resting the forearm on the altar. He bows, and bowing slightly, he strikes the breast with the second, third, and fourth fingers of the right as he says *Domine non sum dignus*. As he says these words he raises the voice;¹ then silently he continues *ut intres sub tectum meum*, etc. He does this thrice in the same way.

He stands erect; with the right hand he takes the fragment of the Blessed Sacrament at his right at its upper edge, and places it exactly above the other half. Then he takes the two fragments, lying one on the other, at the lower edge, with the right hand. The left hand still holds the paten as before; its thumb and forefinger are now joined over the paten. With the Sanctissimum he makes the sign of the cross in front of himself over the paten, not going beyond its edge, as he says silently *Corpus Domini nostri*, etc. At the holy Name he bows. He leans over the altar, resting the forearms on it, and receives his Communion. In doing so he does not extend the tongue. It is convenient to break the sacred species against the roof of the mouth; but he should not touch them with the teeth. He then lays the paten on the corporal, rubs the fingers lightly over it, stands upright and "rests a little, meditating the most holy Sacrament,"² holding the hands joined before him. It is usual here to shut the eyes. The object of this moment of pause is that he may have time to swallow the holy species.³ It should not be prolonged. Then he separates the hands, lays the left on the corporal; with the right he takes the pall from the chalice, lays it on the epistle side, and genuflects. Meanwhile he says *Quid retribuam*, etc., silently. Rising he takes the paten in the right, scrapes the corporal where the Host lay, to gather up any possible crumbs. He may lift the edge of the corporal with the left while doing this. He then holds the paten over the chalice

¹ To the medium tone (see p. 45).

² Rubric in the Mass.

³ That is why there is no such pause after Communion in the form of wine.

and with the left thumb and forefinger wipes it, so that any crumbs may fall into the chalice. If he sees any particles on the paten, he lets them fall into the chalice before purifying the corporal. He passes the paten to the left hand and holds it lying on the corporal before him. He takes the chalice in the right, holding it by the knob between the forefinger and the other fingers. He makes the sign of the cross before him with the chalice, saying *Sanguis Domini nostri*, etc., again bowing at the holy Name. He holds the paten in the left hand under the chin. Raising the chalice he drinks all the consecrated Wine with the particle in it, with one or at most two draughts, not taking the chalice from the mouth meanwhile and not throwing back the head.

There is no authority for making a pause to say private prayers after the Communion *sub specie vini*.

If no one else receives holy Communion the celebrant omits all in the following paragraph and goes on at once as directed in § 6.

§ 5. DISTRIBUTION OF HOLY COMMUNION

If anyone receives holy Communion¹ at the Mass the server should begin to say the *Confiteor* before the celebrant has finished making his own Communion, that he may know by this sign.

The celebrant first covers the chalice with the paten and places it towards the gospel side, on the corporal.

He then genuflects, if he distributes Communion with Hosts consecrated at the Mass. They will be on the corporal. If they are in a ciborium he uncovers this. If they lie immediately on the corporal he puts them on the paten, using the thumbs and forefingers only. He genuflects again.

If he is to take the Sanctissimum from the tabernacle, as soon as he has covered the chalice he removes the altar-card from before the tabernacle, draws aside the tabernacle veil, takes the key (which should be on the altar or the gradine), opens the tabernacle, genuflects, takes the ciborium from it with the right hand, and places it in the middle of the corporal. He shuts the doors of the tabernacle, not locking them, uncovers the ciborium and genuflects again.

When the server has finished the *Confiteor* the priest turns towards the people, on the gospel side, but facing straight down the church, not turning his back to the Sanctissimum; with joined hands he says the prayer *Misereatur*, then *Indulgentiam*. As he begins this second prayer he makes the sign of the cross over the people with his right hand, not separating the thumb and forefinger. Both these prayers are always said in the plural form, even if there be but one communicant.

¹ The rules for Communion are in the *Cod.*, c. 845-869. The people who receive must be in sight of the altar. *Cod.*, c. 868.

He turns back to the altar, genuflects, takes the ciborium in the left hand at its knob, or the paten at its edge between the forefinger and second finger (keeping, as all this time, the thumb and forefinger joined). With the forefinger and thumb of the right hand he takes one Host and holds it above the ciborium or paten, upright, and so turns to the people by the right-hand side, and stands with his back to the middle of the altar.

Looking at the Sanctissimum he says aloud *Ecce Agnus Dei*, etc., and *Domine non sum dignus* (this last three times). When he has said this the third time, not before, he walks to the Communion rail, or place where the communicants kneel, holding the one Host above the ciborium or paten. If there are many people, he goes first to the person at the end of the epistle side. Here he says the form of administration, *Corpus Domini nostri*, etc., making the sign of the cross in front of the person with the Host he holds in his right. In making this cross he should not carry the Sanctissimum beyond the edge of the ciborium or paten. Then he lays the Host on the communicant's tongue. He repeats the sign of the cross and form of administration to each person, however many there may be. When all have received holy Communion, he goes straight back to the middle of the altar, not genuflecting, saying nothing. He places the paten or ciborium on the corporal. If any particles remain in it, he genuflects.

If there are any consecrated particles to be consumed he does so at this moment. He receives the consecrated species reverently, saying nothing. If he is to change the species in the luna for Benediction, he will here take it from the tabernacle, consume the species and put the other Host, consecrated at this Mass, in its place.¹

If he has to replace the ciborium in the tabernacle, he covers it with its lid, puts it back in the tabernacle, genuflects, then closes and locks the tabernacle.

He then moves the chalice to the middle of the corporal again, takes the pall from it and holds it with the right hand to the server, who approaches on the epistle side.

§ 6. FROM THE ABLUTIONS TO THE END OF MASS

IF no one but the celebrant has received Communion, as soon as he has drunk the consecrated Wine he holds out the chalice to the server on the epistle side. Meanwhile he lays the left

¹ In no circumstances may the celebrant consecrate one Host at Mass, reserve that and receive another for his Communion. He must always break and receive a Host consecrated at the Mass he says. In the case of renewing the sacred species in the luna, he must consecrate two Hosts. The other then lies on the corporal till he, at this moment, after his Communion, puts it in the luna.

hand, still holding the paten, on the corporal. The server pours wine into the chalice for the ablution. Meanwhile the celebrant says the prayer *Quod ore sumpsimus*, etc. He may make a sign to the server when enough wine has been poured, by raising the chalice. The quantity of wine at this ablution should be about equal to the amount consecrated. The priest turns the chalice about gently, so that the wine of the ablution should gather up any drops of the consecrated Wine remaining in the chalice. Then he drinks the ablution, using the same side of the chalice from which he received Communion, holding the paten with the left hand under his chin, not making the sign of the cross with the chalice, saying nothing. He lays the paten on the altar, on the gospel side of the corporal, and sets the chalice in the middle. He now puts the thumbs and forefingers of both hands over the cup of the chalice and grasps the cup with the other fingers. He goes to the epistle side, rests the chalice on the altar there, still holding it as before. The server pours first wine, then water, over the celebrant's fingers into the chalice. More water than wine should be poured. Meanwhile the celebrant says the prayer *Corpus tuum Domine*, etc. If any other finger has touched the Sanctissimum, this too must be purified by having the wine and water poured over it. The celebrant sets the chalice on the altar, near, but not on, the corporal, on the epistle side, rubs the fingers a little over it, then takes the purificator and dries them. From this moment he no longer holds the thumbs and forefingers joined. He holds the purificator in the left hand under his chin, takes the chalice in the right, and drinks the ablution, saying nothing. He then holds the chalice on the altar outside the corporal, on the gospel side, grasps it by the stem, in the left,¹ and with the right wipes it out thoroughly with the purificator.

He places the chalice on the corporal in the middle, lays the purificator over it, as it was at the beginning of Mass, and the paten on this. He moves it away from the corporal, on the gospel side, takes the corporal, folds it, and puts it back into the burse. He sets the chalice in the middle of the altar, covers it with the veil, then lays the burse on the top of all. So he leaves the chalice in the middle of the altar, covered with the burse and veil, so that the veil covers it completely in front. If there is a cross or other ornament on the veil, this will be in front.

With folded hands he goes to the epistle side and there reads the "Communio" antiphon, the hands still joined.

If he has to move the book himself, he will take it after he has arranged the chalice and carry it to the epistle side.

¹ The most convenient way to do this is to pass the stem, just under the cup, between the third and fourth fingers, and to close all the fingers around the outside of the cup.

After the "Communio" antiphon he comes to the middle, kisses the altar, turns and says *Dominus vobiscum* in the usual way. He goes again to the epistle side, says *Oremus*, bowing toward the cross, and says the postcommunion prayers exactly as he said the collects, with hands extended, observing all that is said at pp. 46-47.

If the last gospel is the prologue of the fourth gospel, he shuts the missal when he has finished the conclusion of the last postcommunion, leaving it so that the edges of the pages face the middle of the altar. If there is a proper last gospel, he leaves the book open at the place where this gospel is printed.

He comes to the middle, kisses the altar, turns and says again *Dominus vobiscum*, as usual. Without turning back to the altar, still facing the people, he says *Ite missa est*, with hands joined.

But if he says *Benedicamus Domino* he first turns back to face the altar, and says this versicle in that position.

Notice again that he turns always towards the epistle side.

Facing the altar, bowing not low, with the hands joined on the altar before him, he says the prayer *Placeat tibi sancta Trinitas* silently. Then he lays the hands, palms downwards, on either side, kisses the altar, stands upright, looks up at the cross, lifts, extends, and joins the hands, and says *Benedicat vos omnipotens Deus*. As he says this last word he bows, turns by the epistle side, lays the left hand on the breast, and with the right makes the sign of the cross over the people, saying, *Pater et Filius + et Spiritus Sanctus*. He makes this sign holding the right hand upright, with the fingers joined, the little finger towards the people. He joins the hands, turns, this time by the gospel side, completing the circle, goes straight to the altar-card at the gospel side and there says *Dominus vobiscum* facing the card, that is, half turned towards the people, as at the first gospel.

If there is a proper last gospel, and if he himself moves the missal, he does so after having given the blessing.

After saying *Dominus vobiscum* he lays the left hand on the altar; with the right thumb he makes the sign of the cross on the altar, then on his own forehead, lips and breast. While he signs himself he lays the left hand on the breast. Meanwhile he says *Initium sancti evangelii secundum Ioannem*. As he says the words *Et verbum caro factum est* he genuflects where he stands, laying the hands on the altar.

If the last gospel be proper, he lays the left hand on the missal, and makes the sign of the cross at the place marked in it with a cross at the beginning of the gospel. He does not kiss the book at the end, but closes it, when he has finished, with the right hand.

He then may either go straight to the foot of the altar steps,

or may go to the middle, bow, and then turn by the epistle side and so go down.¹ In either case he does so with hands joined.

According to the present law, after every Low Mass the celebrant with the people must say the prayers prescribed by Pope Leo XIII in 1884 and 1886; which law was renewed by Pius X in 1903.

To say these he kneels on the lowest step and either says them from memory or reads them from a card provided. In England they are generally said in the vulgar tongue. Since these prayers are not part of the Mass, according to the strict principle, the celebrant should take off his maniple before saying them. If he does so, he may take it off at the middle of the altar and leave it there. But it seems that the general custom is not to take off the maniple.

When these prayers are finished² he goes up to the altar, takes the chalice, holding it in the left hand by the knob and laying the right on it (if he has taken off the maniple, he may lay this on the burse). He comes again to the foot of the steps, makes a profound inclination³ to the altar, or a genuflection if the Sanctissimum is there reserved, takes the biretta from the server, covers himself and so follows the server to the sacristy.

In some churches the celebrant takes the chalice from the altar immediately after the last gospel, and kneels with it in his hands to say the prayers of Leo XIII. In this case he will not go up to the altar again after having said them.

On the way to the sacristy he says silently the antiphon *Trium puerorum* (doubled on double feasts and with *Alleluia* at the end in Paschal time), the canticle *Benedicite*, the psalm *Laudate Dominum in sanctis eius*, etc., as prescribed in the missal, to be said after Mass.⁴

In the sacristy he first bows to the cross,⁵ then lays the chalice on the vesting table, takes off the biretta and unvests, in the inverse order to vesting. The server usually assists. When the priest takes off the maniple and stole he kisses the cross in the middle, as when he puts them on.

¹ Martinucci (I, i, p. 367) and Le Vavas seur (i, 315) allow either way. The S.R.C., no. 3637, ad VIII, says that the celebrant *may* go to the middle and there bow before coming down.

² If any other prayers are said after Mass, those ordered by Leo XIII must be said first (S.R.C., no. 3682, 23 November 1887).

³ *Rit. cel.*, xii, 6, "caput inclinat." De Herdt (i, p. 396) and Van der Stappen (iii, p. 392) distinguish this inclination from that at the beginning of Mass, and say that it should be less profound. But Merati (Pars II, tit. xii, § 10; sc. tom. i, p. 192), Martinucci (I, i, p. 367), Le Vavas seur (i, p. 316), and most authorities demand the same reverence as at the beginning.

⁴ The *Gratiarum actio post missam* after the *Praeparatio ad missam*.

⁵ Martinucci (I, i, p. 367), "reverentiam capitis profundam"; Le Vavas seur (i, p. 316), "une inclination médiocre."

In some churches it is usual to give the server a blessing after Mass.

Having unvested, the celebrant goes to some convenient place to make his thanksgiving. "Having adored and thanked God for everything, he goes away."¹

§ 7. RULES WHEN THE SAME PRIEST CELEBRATES MORE THAN ONCE ON THE SAME DAY

EVERY priest may say Mass three times on Christmas Day, and now on All Souls' Day.² Moreover, in case of necessity, the Ordinary may give leave to a priest to say Mass twice on Sundays and Holidays of Obligation.³

Each Mass must be said entirely, including the preparatory prayers at the foot of the altar. The only difference to be observed is with regard to the purification of the chalice. If the celebrant is to say Mass again the same day he cannot purify the chalice in the usual way, because to do so would break his fast.⁴ If he will say Mass again soon on the same altar, it is better to pour all the contents of the wine cruet into the chalice at the offertory. This will prevent him from taking the ablutions afterwards through oversight. After the Communion he leaves the chalice unpurified on the altar. He takes no ablutions; he purifies his fingers in the little glass vessel containing water,⁵ which should stand on the gradine or altar (p. 18). He says the prayers, *Quod ore sumpsimus* and *Corpus tuum Domine*, with hands joined, at the middle of the altar. Then he covers the chalice, unpurified, with the purificator (not wiping it inside), paten, pall, veil. But he does not put the corporal into the burse. The chalice remains standing on the corporal, the burse at the side.

Before the next Mass, or at its offertory, he must put an altar bread, to be consecrated, on the paten. At the next Mass he does not wipe the chalice inside at the offertory, nor does he then place it on the altar outside the corporal.

If he will say the next Mass at another altar, or if another priest will celebrate at the same altar before he does so again, the chalice is purified;⁶ but he does not drink the purification.

¹ Rubric at the end of the Byzantine Liturgy of St. John Chrysostom.

² See p. 358.

³ To say Mass twice on the same day is called *binatio*. It may not be done without special faculty from the Ordinary, given only for grave cause, namely, to a priest who serves two churches, or when otherwise a considerable number of people would be unable to hear Mass on days of obligation.

⁴ The small amount of water he drinks with the consecrated Wine at his Communion is not counted as a breach of fast.

⁵ The water in this vessel is poured eventually into the *sacrarium* (p. 18, n. 5).

⁶ Or the chalice may be put, unpurified, into the tabernacle. In this case the priest purifies the fingers in the vessel as before.

The server at the time of the ablutions pours water only into the chalice, over the celebrant's fingers. The celebrant turns the chalice about gently, that the water may gather up any drops of consecrated Wine, wipes his fingers on the purificator, and pours the water into a vessel prepared for that purpose. The water may then be poured into the sacrarium, or it may be kept and consumed at the ablutions of the last Mass. The chalice is thus purified and may be put aside in the usual way. It is not necessary to use the same chalice for the next Mass he says.

§ 8. MASS BEFORE THE BLESSED SACRAMENT EXPOSED

As a general rule, Mass should not be said at an altar on which the Sanctissimum is exposed. However, there may be a sufficient reason, approved by the Ordinary, for doing so. It is never lawful to distribute Holy Communion at the altar of Exposition.

At Mass said before the Blessed Sacrament exposed these differences must be made.¹

On arriving at the altar he takes off the biretta as soon as he is in sight of it; nor does he cover himself again till he is away from the altar. Before and after Mass he prostrates (p. 21) on the ground, not on the step. He makes no prostration during Mass. When he has placed the chalice on the altar he genuflects, laying the hands on the altar. He goes to the missal and finds the places. Coming back he again genuflects in the middle, before going down to the foot of the altar. He genuflects in this way every time he goes up to, or down from, or passes before, the middle of the altar. In coming down he must take care not to turn his back to the Sanctissimum.² At the foot of the altar he genuflects again on one knee on the lowest step, makes the sign of the cross, and begins Mass.

The general rule is this: every time the celebrant goes from the middle of the altar to either side, and every time he comes to the middle he genuflects. He makes this genuflection the last thing before leaving the centre and the first thing on arriving there. Whenever he has to turn to the people, for the *Dominus vobiscum* or other verse, he genuflects before and after turning. If he is already at the centre he makes this genuflection last, immediately before turning (therefore after having kissed the altar or performed any other such ceremony). But when he comes to the middle in order then to

¹ Gavanti-Merati, i, pp. 199-200; Martinucci-Menghini, I, i, pp. 368-370; Le Vasseur, i, pp. 328-331; De Herdt, ii, pp. 69-75; Van der Stappen, iii, pp. 455-468; Wapelhorst, pp. 111-112.

² So he comes down, not in the middle, but towards the gospel side.

turn towards the people, he observes the rule above and genuflects as soon as he is at the centre.

Whenever he turns, he does so, not quite in the middle, but a little towards the gospel side, so as not to turn his back to the Sanctissimum. At the *Orate fratres* and the blessing he does not turn back to the altar by the gospel side, completing the circle; but he turns by the epistle side, as at the *Dominus vobiscum*.

At the holy Name in the gospel, and at the text, *et Verbum caro factum est* in the last gospel, he turns and bows, or genuflects, towards the Sanctissimum. When he washes the hands at the *Lavabo*, he goes down from the foot-pace and turns towards the people, having the altar at his right hand, so that he does not turn his back to it.

At the ablutions at the end he does not go to the epistle side. Standing in the middle he holds the chalice towards the server; then he puts it on the altar just outside the corporal and there receives the wine and water in it over the fingers.

At the verse *Flectamus genua* in ferial Masses he genuflects towards the missal.

CHAPTER VII

LOW MASS FOR THE DEAD

AT Requiem Masses the following points are to be observed.¹

The vestments are always black. For the colour of the altar frontal and tabernacle veil, see p. 16.

In the preparatory prayers the psalm *Iudica* is omitted. The antiphon, *Introibo ad altare Dei*, is said as usual, then at once the verse *Adiutorium nostrum in nomine Domini* and all that follows.

At the introit the celebrant does not make the sign of the cross on himself. He lays the left hand on the altar and with the right makes a sign of the cross over the missal.

Neither *Gloria in excelsis* nor the creed are said.

After the prayer *Munda cor meum*, before the gospel, the form of blessing, *Iube Domine benedicere* and *Dominus sit in corde meo* are omitted.

After the gospel the celebrant neither kisses the book nor says *Per evangelica dicta*, etc.

Before pouring the water into the chalice the prayer, *Deus qui humanae substantiae*, is said as usual; but the priest does not make the sign of the cross over the cruet.

He omits the verses *Gloria Patri* and *Sicut erat in principio* at the end of the *Lavabo* psalm.

The text of *Agnus Dei* is changed. The last clauses are *dona eis requiem* twice; then, the third time, *dona eis requiem sempiternam*. While saying this the priest does not strike the breast. He holds the hands joined before him, not lying on the altar.

At the end, instead of the verse *Ite missa est*, he says *Requiescant in pace*. This is always in the plural, even when the Mass is offered for one person. He turns towards the altar after the *Dominus vobiscum* before this verse, and says it at the middle, facing the altar, with hands joined in front of the breast. No blessing is given at the end of Mass. The celebrant says the prayer *Placeat tibi* as usual, kisses the altar, then goes at once to the gospel end and begins the last gospel.

¹ Gavanti-Merati, Pars II, tit. xiii (tom. i, pp 193-199); Martinucci-Menghini, I, i, pp. 370-372; Le Vasseur, i, pp. 231-241; De Herdt, i, pp. 54-80; ii, pp. 164-166; Van der Stappen, ii, pp. 297-383; iii, pp. 450-452; Wapelhorst, p. 107.

CHAPTER VIII

MASS BY A PRIEST IN THE PRESENCE OF A PRELATE

IF a priest says Mass in the presence of a Greater Prelate (p. 32),¹ the following rules are observed.²

A faldstool or kneeling-desk is prepared before the altar,³ and is adorned as described at p. 8.

The pax-brede (*instrumentum pacis*, p. 18) is prepared, with a veil of the colour of the day,⁴ at the credence table. If possible, the celebrant should arrive at the altar before the prelate. Here he arranges the chalice and missal, then goes down to the ground on the gospel side and stands there, facing the epistle side across the sanctuary.

When the prelate arrives at his place, where the faldstool or kneeling-desk is prepared, the celebrant bows low to him. The prelate gives a sign that Mass may begin; the celebrant bows again to him, then makes the usual reverence to the altar, a profound bow to the cross, or he genuflects, if the *Sanctissimum* is reserved there. The server kneels at the left of the celebrant. The priest begins Mass as usual, but standing at the gospel side and turning slightly towards the altar.

In the *Confiteor*, instead of *vobis fratres* and *vos fratres*, he says *tibi Pater* and *te Pater*, turning and bowing towards the prelate.

Before going up to the altar he bows again to the prelate.

Mass proceeds as usual, with these differences. After the gospel the celebrant neither kisses the missal nor says the verse *Per evangelica dicta*, etc. Instead, the server takes the book to the prelate. He kisses it and says that verse. The server makes no reverence to the prelate when he brings him the book. He brings it open at the place of the gospel. When the prelate has kissed the book, the server genuflects to him. The celebrant should wait to continue Mass till the server has brought back the book and has replaced it on its stand. The prelate does not bless the water at the offertory.⁵

After the *Agnus Dei* the celebrant says the first of the three prayers before his Communion. Meanwhile the server brings the pax-brede from the credence table with the veil. He kneels

¹ That is supposing the prelate to be present officially in his robes. See p. 71.

² The rules are in the *Caer. Ep.*, Lib. I, cap. xxx. Cfr. Martinucci-Menghini, I, i, pp. 375-377; Le Vasseur, i, pp. 332-335; De Herdt, ii, pp. 78-82; Van der Stappen, iii, pp. 469-470; Wapelhorst, pp. 112-114.

³ It may be at the epistle side, or in another part of the sanctuary, if this is more convenient (*Caer. Ep.*, Lib. I, cap. xxx, § 1). In this case the celebrant says the preparatory prayers in front of the altar, as usual, so long as he does not turn his back to the bishop.

⁴ See p. 18, n. 4.

⁵ This is specially noted (*Caer. Ep.*, Lib. I, cap. xxx, § 3).

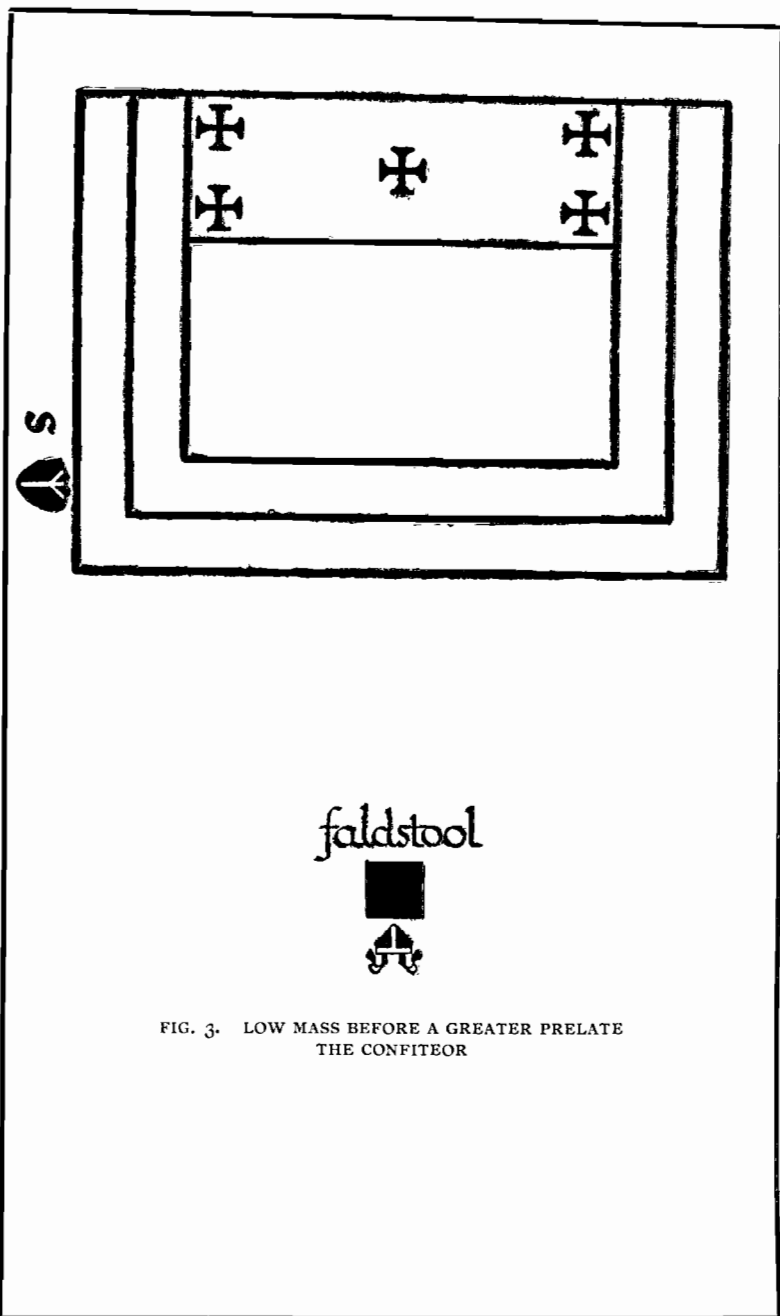


FIG. 3. LOW MASS BEFORE A GREATER PRELATE
THE CONFITEOR

Mass by a Priest in the Presence of a Prelate 71

at the right of the celebrant and holds the pax towards him. The celebrant kisses the altar in the middle, then with joined hands kisses the pax saying: *Pax tecum*; the server answers *Et cum spiritu tuo*. The celebrant goes on with the Mass at once. The server takes the pax-brede to the prelate, having wiped and covered it with the veil. He offers it to the prelate, uncovered, saying: *Pax tecum*. The prelate kisses the pax-brede, saying: *Et cum spiritu tuo*. The server bows low to him, wipes and covers the pax and takes it back to the credence table. At the blessing, when the celebrant has said *Benedicat vos omnipotens Deus*, he turns and bows low to the prelate.¹ Then he gives the blessing to the people, not over the prelate; namely, he turns towards his right to do so.

At the end of Mass, when the last gospel is finished, the celebrant does not go to the middle of the altar. He turns and kneels at the gospel end, facing across the sanctuary. Here he says the prayers after Mass. Then he stands there, bows to the prelate, and waits till he goes. If the prelate remains before the altar the celebrant takes the chalice at the middle, as usual, comes down to the front of the altar, makes the usual reverence to it, bows low to the prelate, takes his biretta, covers himself and goes away.

If a bishop not in his own diocese is present, he receives the pax as above, but does not kiss the missal. The celebrant bows to him at the beginning and end of Mass. Otherwise Mass is said as if he were not present.

The cushions of the kneeling-desk or faldstool in this case are green. For all the rest Mass is said as if he were not present.²

At Requiem Masses all the ceremonies of kissing the book and the pax are omitted.

A prelate may be present at Mass unofficially, in his private dress (p. 13). In this case Mass is said as if he were not there, except that the celebrant should bow to him before and after.

¹ "Quasi licentiam benedicendi petens" (*Rit. cel.*, xii, 3).

² Merati and others say that a priest, celebrating in the presence of his own bishop in a private chapel, no one but the bishop's household being present, even outside his diocese, should observe all rules as if he were in the bishop's diocese (Pars II, tit. iii, § 4; *ed. cit.*, vol. i, p. 111). The rules for celebrating in the presence of the Pope will be found there (*ib.*). The case is not likely to occur in England.

CHAPTER IX

LOW MASS SAID BY A BISHOP¹

IF possible, there should be two, or three, servers at Low Mass said by a bishop.² These are not necessarily priests. They wear cassocks and surplices only, not stoles. The altar-cards are taken away. The vestments should be laid out on the altar, namely those used by a priest, but not the maniple, except in the case of a Requiem Mass.³ On the credence table are placed the chalice covered as usual, the maniple, the larger vessel for water, dish and towel used by a bishop, the small portable candle and candlestick (*scotula*, p. 17), a silver dish for the skull-cap. A faldstool or kneeling-desk is prepared before the altar.

If the celebrant is a bishop in his own diocese his *mozzetta* (p. 10) is laid out on the faldstool, or desk, conveniently for him to put it on. Near it is placed his *biretta*. In the case of a bishop not in his own diocese his *mantelletum* is laid out, folded, on some table or convenient place near. On greater feasts four candles should be lighted on the altar, otherwise two are sufficient.

The bishop makes his preparation for Mass at this faldstool, in the *mozzetta* if he is the Ordinary of the diocese, otherwise in the *mantelletum*. While he reads the prayers one chaplain holds the Canon *episcopalis* (p. 20) before him, the other holds the hand-candle, lighted, at his side.

When the time comes for Mass to begin the bishop takes off the *mozzetta* or *mantelletum*. Wearing the *rochet* over his cassock and the *biretta*, he washes his hands. Every time he washes the hands the water should be poured and the dish held, not by the chaplains, but by a servant; the chaplains hold the towel.⁴ The bishop takes off the *biretta* and hands it to a chaplain,⁵ then goes to the altar and vests, assisted by the chaplains. He uses the same vestments as a priest, except that he takes off his pectoral cross after having washed the hands and put it on again, over the alb, immediately before taking the stole. He also wears the skull-cap and his ring; he takes off the ring each time to wash the hands, and puts it on again afterwards. When the bishop has vested, a chaplain puts the Canon *episcopalis*, open on the altar, where the central altar-card would stand.

¹ *Caer. Ep.*, Lib. I, cap. xxix; Martinucci-Menghini, II, i, pp. 38-48; De Herdt, ii, pp. 93-96; Wapelhorst, pp. 120-126.

² *Caer. Ep.*; "valde conveniens esset" (*ib.*, § 2). These servers are called "capellani" in the *Caer. Ep.* If there are three, see p. 74.

³ If the Blessed Sacrament is exposed, the bishop vests in the sacristy.

⁴ *Caer. Ep.*, Lib. I, cap. xxix, § 10, "semper in lotionem familiaris aliquis ministrat aquam et pelvim: capellani vero mantile."

⁵ A bishop never wears the *biretta* with vestments (Martinucci, II, i, p. 42, § 9).

The bishop (except at Requiem Masses) does not take the maniple before Mass, but puts it on when he says the prayer *Indulgentiam*¹ at the foot of the altar. The maniple therefore is taken by the chaplain who kneels at the gospel side while these prayers are said, as far as the *Indulgentiam*. Then the chaplain kisses the maniple at its side, not at the cross, hands it to the bishop, who kisses its cross; the chaplain puts it on the bishop's left arm.

The two chaplains answer the prayers at Mass, carry the missal across the altar, bring up the chalice at the offertory,² and uncover it. They serve with the wine and water; they pour wine and water into the chalice at the offertory, one of them holding the water cruet up to the bishop and saying *Benedicite Pater reverendissime*. They hand the chalice to the bishop with the *solita oscula*; they also hand him the paten, when he takes it, kissing it and his hand, as usual. After the ablutions one of the chaplains covers up the chalice and takes it to the credence table, as the subdeacon does at High Mass.

During Mass the chaplains stand one on either side of the bishop, at least when he is at the middle of the altar. When he is at the side they may either stand in the same way, one on either side of him, or, according to some authors, they should then stand together at his farther side, so that the bishop is nearer the middle of the altar.³ Always while he reads the Mass the chaplain who is nearer holds the hand-candle, except at the moment of the elevation.⁴ Throughout Mass the one nearest the book turns over its pages.

The chaplains kneel at the beginning of Mass till the bishop goes up to the altar. They genuflect each time with the bishop, and when he bows to the cross. They kneel during the elevation, the Communion act, and blessing at the end of Mass.

If they are canons, they do not kneel, but bow, at the preparatory prayers, when the bishop bows, and at the blessing.

All bishops may now wear the skull-cap while saying Mass, except from the preface to the ablutions.⁵ The second chaplain takes it from the bishop at the beginning of the preface and puts it on again after the ablutions. If he does not wear

¹ Merati says: "peracta confessione, seu post *Indulgentiam*" (Pars II, tit. iii, § 23; vol. i, p. 115). In practice he puts on the maniple as soon as he has made the sign of the cross at the "*Indulgentiam*."

² Some authors say, "at the beginning of Mass."

³ Most authors mention both these ways, leaving the choice open. Cfr. De Herdt, i, p. 95.

⁴ The chaplain who holds the candle never kneels nor genuflects while doing so. At the prayer "*Qui pridie*" he puts the candle on the altar and goes to kneel on the edge of the foot-pace by the side of the other. As soon as the elevation is ended he goes back to the bishop's side, by the book, genuflects, and again holds the candle.

⁵ S. *Congr. Consistorialis*, 2 maii 1910. The bishop must also remove the skull-cap whenever the *Sanctissimum* is exposed.

it during Mass (as when the Sanctissimum is exposed), the chaplain takes it off before Mass begins and puts it on just before he unvests at the end. While he does not wear it, it is put on the silver dish on the credence table (p. 72).

At the end of the secrets the missal is removed from its stand and put on the credence table. The Canon *episcopalis* is taken from the centre of the altar and put on the missal stand. After the ablutions the Canon *episcopalis* and missal are put back in their places as before.

The *Caerimoniae episcoporum* (Lib. I, cap. xxix, § 6) says that at a bishop's Mass the bell is to be rung "thrice while the Host is elevated, as many times while the Blood is elevated, and no more." This seems to exclude ringing at the "Sanctus."

When a bishop distributes Holy Communion the communicant kisses his ring before opening the mouth to receive the Blessed Sacrament.

After the Communion the bishop again washes his hands, as before.

At the end of Mass the bishop gives his blessing in the episcopal form. Facing the altar he says the versicles, *Sit nomen Domini benedictum. R. Ex hoc nunc et usque in saeculum. V. Adjuvatorum nostrum in nomine Domini. R. Qui fecit caelum et terram.* Then he turns and says: *Benedicat vos omnipotens Deus, etc.*, making the sign of the cross over the people thrice. *R. Amen.*

At Low Mass the bishop never uses mitre or crozier, except at ordinations; nor does an Archbishop use the Archbishop's cross.

When Mass is finished, the bishop unvests before the altar at the foot of the steps; the vestments are carried by the chaplains to the altar and are laid there. He puts on the mozetta or mantelletum, resumes the pectoral cross and biretta. Then at the desk or faldstool he says the prayers after Mass, one of the chaplains holding the book, the other the hand-candle, on his right.

If there are three chaplains, two of them may hold candles or torches, kneeling before the altar, during the elevation, that is, from the Sanctus to after the elevation of the chalice. The third will then assist the bishop, and ring the bell. If there are only two, other servers, or servants of the bishop,² may hold these candles; or two large candles in candlesticks

¹ This kissing of the bishop's ring is a remnant of the old kiss of peace before Communion, as the ministers at pontifical High Mass kiss his cheek before receiving.

² The *Caer. Ep.* (Lib. I, cap. xxix, § 7) says: "Si vero non adsint tres capellani, poterunt ad cereos supplere duo scutiferi aut alii familiares, arbitrio episcopi, decenter vestiti." Scutiferi are not often met in the households of English bishops to-day. Practically these persons "decenter vestiti" will mean servers in cassock and surplice.

standing on the ground before the altar may be lit at this time and should be extinguished afterwards.

At a Requiem Mass the bishop puts on the maniple with the other vestments, as a priest does at the vesting. Nothing is kissed.

If a cardinal, prince, or prelate of higher rank than the celebrating bishop be present, another faldstool or desk is prepared for him before the altar. At a bishop's Mass no other prelate kisses the missal from which he has read the gospel; the celebrant always does this himself. But after the gospel another missal or book of gospels is taken to the prelate who hears Mass; he kisses it, and the server who brings it to him observes what is said above at p. 69.

In the same case the pax-brede is taken to the prelate assisting, as described above, p. 71.

These privileges are not used by abbots, canons, or other prelates who are not bishops. They say Low Mass like any other priest. But some prelates are allowed the hand-candle, and some even the Canon book.

CHAPTER X

THE MANNER OF SERVING LOW MASS

§ 1. GENERAL DIRECTIONS¹

WHEN the server does nothing with the hands he keeps them joined before the breast, unless he hold a book.

Whenever he hands anything to the celebrant, he kisses first the thing, then the celebrant's hand. In taking anything he kisses first the hand, then the thing. These are the so-called "solita oscula." They are omitted in Masses for the dead and when the Blessed Sacrament is exposed.² While serving one Mass the server must take no notice of anything that may be done at another Mass, for instance, the elevation at a neighbouring altar. If he serves a Low Mass at a side altar while High Mass or a sung Mass is celebrated at the high altar, he does not ring the Sanctus bell at all. Nor does he do so when the Blessed Sacrament is exposed in the church.

The normal place for the server is, kneeling, on the lowest altar step at the side opposite to that where the missal is.

At the beginning and end of Mass he genuflects to the altar, whether the Sanctissimum be reserved there or not.³ If it be exposed he genuflects on both knees and bows low. When the celebrant signs himself with the cross the server should do so also.

§ 2. PREPARATION

Before Mass the server vests in cassock and surplice,⁴ and (if this is needed) goes to prepare everything at the altar.⁵

He takes the two cruets, one containing wine, the other water, with the dish and towel for the washing of hands, to the credence table. He sees that the altar is uncovered, showing the altar cloth, that the altar-cards are in their place, that the stand for the missal is at the epistle side. If he does not

¹ Martinucci-Menghini, I, i, pp. 331-342; Menghini, *Manuale novissimo di ss. Ceremonie*, i, pp. 93-121; Le Vavas seur, i, pp. 362-379; De Herdt, i, pp. 398-404; Wapelhorst, pp. 115-120.

² By custom these oscula are now generally omitted altogether by laymen.

³ S. R. C. 16 November 1906.

⁴ The rubrics of the missal (*Rit. cel.*, tit. ii, § 1), and the S. R. C. (23 November 1906, No. 1) both require that the server, whether a tonsured clerk or not, should wear a surplice at Mass. Yet in many countries, including England, it is a common custom that he serve in lay dress.

In case of necessity a woman may kneel outside the sanctuary and answer (*Cod.*, c. 813). The priest himself moves the book, and so on.

⁵ All or part of this preparation may be made by the sacristan.

bring the missal with him at the beginning of Mass,¹ he will see that it is already on the stand closed.² He lights the two smaller candles used at Low Mass, beginning with the one on the epistle side.

In the sacristy he then assists the celebrant to vest. Unless it is already on the altar, he takes the missal closed, bows with the celebrant (standing behind him) to the cross in the sacristy, and leads him to the altar at which Mass will be said. In many churches it is usual that the server ring a bell near the sacristy door as he passes, to warn the people that Mass will begin. He may take holy water at the sacristy door. If they pass an altar at which the Sanctissimum is reserved, the server genuflects with the celebrant. He bows to the high altar of the church, if they pass it, unless the Sanctissimum be there. At the altar at which the Mass will be said the server goes to the epistle side, takes the celebrant's biretta, with the usual oscula, genuflects as the celebrant either does so or bows. He puts the biretta on the credence table or at another convenient place. If he has brought the missal he puts it on the stand or cushion at the epistle side, going round the foot-pace to do so, not standing on it.

He comes back and kneels at the gospel side, on the ground, not on the step.

§ 3. FROM THE BEGINNING OF MASS TO THE PREFACE

KNEELING here he answers the preparatory prayers. He does not bow while the celebrant says the *Confiteor*. He bows slightly towards the celebrant while he himself says the prayer, *Misereatur tui omnipotens Deus*. He bows low towards the altar while he says the *Confiteor*, and remains so while the celebrant says *Misereator vestri*. At the words *tibi pater* and *te pater* in the *Confiteor* he turns towards the priest. He strikes his breast three times at *mea culpa, mea culpa, mea maxima culpa*. He bows again slightly at the versicles, *Deus tu conversus*, and remains bowing till the celebrant goes up to the altar. He makes the sign of the cross each time with the priest.

As soon as the celebrant goes up to the altar the server rises too. He may assist the celebrant by lifting the edge of his alb. Then he kneels again, this time on the bottom step of the altar. In future he always kneels on this bottom step.

¹ At Low Mass the server may never open the missal, nor turn over its pages. This is done by the celebrant himself (S.R.C. no. 3448, XIV).

² The rubrics of the missal suppose that the server bring the missal with him when the priest comes out to begin Mass, and that he take it back with him to the sacristy afterwards (*Rit. cel.*, ii, 1 and xii, 6 "eo modo quo venerat"). In many countries, and generally in England, the missal is on the altar before Mass begins and remains there at the end.

At the introit he makes the sign of the cross with the priest, as on all occasions when the priest does so (not when he signs anything else with the cross). He answers *Kyrie eleison* and says *Amen* after the first and last collect, which have the conclusion, *Per Dominum nostrum*, etc. After the epistle he says *Deo gratias*,¹ and then goes at once to the epistle corner of the altar. He goes round the foot-pace, not stepping on it, and stands near the priest, rather behind him, to his right.

On certain days, especially in Lent and Ember days, there are several lessons. In this case the server does not go to the epistle side till the last of these lessons is finished. He answers *Deo gratias* to each, and *Levate* (without rising) if the priest says *Flectamus genua*. The sign of the last collects is the *Dominus vobiscum*. When, after *Kyrie eleison*, the celebrant goes to the epistle side and begins a collect, without having first said *Dominus vobiscum*, then the lesson that follows will not be the last one. There may be several such collects and lessons. At last the celebrant will come to the middle, turn, say *Dominus vobiscum*, then go back to the missal. After that everything will follow as usual. Before the *Dominus vobiscum* the server must stay in his place, answer *Amen* after each prayer, and *Deo gratias* after each lesson.

The server waits at the epistle corner during the gradual, tract, or sequence. When the celebrant goes to the middle the server takes the missal across to the gospel side, and puts it here at the corner of the altar diagonally, so that its pages face half way towards the middle of the altar. He stands by the book. The priest comes to read the gospel. The server answers the versicles at the beginning, and makes the sign of the cross with the thumb on forehead, lips and breast with the priest. Then he goes to the epistle side and stands at that corner in front of the lowest step, while the gospel is read. If the priest genuflects during the gospel, the server does so too. At the end he answers *Laus tibi Christe*. If the creed is said, the server kneels during it² and bows low at the verse, *Et incarnatus est*, etc. When the priest has said *Dominus vobiscum* and *Oremus* at the offertory, the server goes to the credence table,³ takes the dish with the cruets which stand on it and the

¹ The priest usually gives a sign at the end of the epistle, turning towards the server or lifting his left hand (p. 47).

² This seems an anomaly, since the people generally stand at the creed. It is, however, the undoubted rule (S.R.C., no. 2915, ad VI; cfr. Martinucci, I, i, p. 338; Le Vasseur, i, p. 368). The rubric in the missal (*Rubr. gen.*, tit. xvii, § 2) says: "Those who assist at Low Mass kneel always, even in Easter tide, except while the gospel is read." The principle seems to be that this rule is not urged strictly in the case of lay people in the body of the church, who enjoy a certain natural liberty. But it is urged in the case of those who assist more officially, the server, clergy, others in choir, and so on.

³ He may fold the chalice veil on the altar (p. 49, n. 1).

towel. The practice at Rome is that he spread the towel on the altar at the epistle corner, put the dish and cruets as they are, on the towel, then take the wine cruet in the right hand, the water cruet in the left, stand at that end of the altar and there wait till the celebrant come.¹ He bows and hands the wine cruet to the priest and takes the water cruet in the right. He takes back the wine cruet with his left hand. He kisses both before handing them to the celebrant, and on receiving them back, but, this time, not the celebrant's hand. Then he sets down the wine cruet either on the altar or on the credence table, lays the towel on the altar or his left arm, takes the dish in the left and the water cruet in the right. The priest comes to wash his hands. The server holds the dish under the celebrant's hands and pours a little water over his fingers from the cruet. He must be careful to hold the dish under the priest's hands, so that the water poured over the fingers may go into it. Before and after washing the priest's hands he bows to him.

He puts all back on the credence table, goes to his place at the lowest step on the epistle side and kneels there.

When the priest says *Orate fratres* the server should wait till he has again turned to the altar; then bowing he says the answer, *Suscipiat Dominus*, etc. He answers the versicles before the preface. As the celebrant says the *Sanctus* the server rings the bell three times. He then goes to the epistle side and lights the third candle there. This remains alight till after the Communion.² He comes back to his place.

§ 4. FROM THE CANON TO THE END OF MASS

WHEN the priest makes the signs of the cross after having stretched his hands over the bread and wine the server comes to kneel on the foot-pace at the epistle side, but near the middle. He takes the *Sanctus* bell with him. At each elevation he holds up slightly the end of the chasuble in his left,³ and rings the bell with his right, either continuously or three times. He may arrange this so that he ring once when the celebrant genuflects, once when he elevates, once again when he genuflects. Since there are two elevations the bell will be rung altogether six times.⁴

¹ Martinucci, I, i, p. 338.

² The third candle, lit at the elevation, is expressly enjoined by the rubrics of the missal (*Rubr. gen.*, xx; *Rit. cel.*, viii, 6). However, the S.R.C. (9 jun. 1899, no. 4029, ad II) tolerates the omission of this where such omission is the custom. The question is discussed by Van der Stappen, tom. iii, pp. 100-102.

³ Only as the priest elevates, not as he genuflects.

⁴ The rubric says that he rings "ter ad unamquamque elevationem, vel continue" (*Rit. cel.*, viii, 6). Most authors recommend that he ring three separate times at each elevation. This is also now the general custom.

The rubrics of the missal say that the Sanctus bell should be rung at the Sanctus and at each elevation.¹ There is no authority in the missal for ringing at the prayer *Hanc igitur*, or at *Domine non sum dignus*.² After the elevation of the chalice and the priest's genuflection following, the server goes back to the place where he was before, at the end of the lowest step on the epistle side, and kneels there. He may first put the Sanctus bell on the credence table.

He makes the sign of the cross and strikes his breast when the priest does so at *Agnus Dei*. He bows low while the priest makes his Communion. If anyone now come to the Communion rail, or if the server himself intend to receive Holy Communion, he rises as the priest gathers the fragments from the corporal with the paten and kneels on the lowest step at the epistle side, sideways, facing the gospel side across the sanctuary. Here, kneeling and bowing low, he says the *Confiteor*, beginning as the priest drinks the consecrated wine. He should begin the *Confiteor* sufficiently soon, so that the priest may not have to wait when he has opened the tabernacle, put the ciborium on the altar, and is ready to begin the prayer *Misereatur*. The server answers *Amen* after this and the next prayer, *Indulgentiam*. If the server himself receive Holy Communion, he does so first, unless a priest or deacon be present and make his Communion wearing a stole. The server may receive Communion either at the place where he is, or kneeling on the edge of the foot-pace in front of the altar, rather to the epistle side. He must take a Communion-cloth or card covered with linen from the credence table and hold it under his chin. If he kneels at the side, facing the gospel side, he may use the end of the altar-cloth as his Communion-cloth.

If there is no permanent Communion-cloth at the Communion rail, the server must take one from the credence table and hand it to the people there. If it is a small cloth or card he hands it first to the person at the end of the epistle side. He will then take it back and replace it on the credence table, after all have received Communion.

For whatever reason the tabernacle be opened, the server always kneels till it is closed. After Communion he will take the cruets for the ablutions.

If no one but the celebrant receive Communion, the server will take the cruets at once, when the priest has made his Communion in the form of wine and begins to cleanse the corporal with the paten. He takes the cruets from the credence table, the wine in his right and the water in his left.

¹ *Rit. cel.*, vii, 8 and viii, 6.

² However, the S.R.C. tolerates the bell at the *Domine non sum dignus*, where it is the custom (14 maii 1856, no. 5224, ad IX). Van der Stappen allows it also at *Quam oblationem* (v, p. 45), as is usual in England.

He genuflects at the altar steps and stands on the highest step outside the foot-pace, at the epistle corner, at the place where he handed the cruets to the priest at the offertory. When the celebrant holds the chalice towards him the server steps on the foot-pace and approaches. He pours some of the wine into the chalice, until the priest makes a sign. Then he goes back to where he was before. The priest, when he has drunk the wine, comes to the server. The server pours into the chalice wine (generally all that remains in the cruet), then water, both over the priest's fingers. The priest will usually make a sign when enough has been poured. The server then bows again to the priest, puts the cruets and dish back on the credence table and extinguishes the third candle lit after the Sanctus. At the ablutions the server does not kiss the cruets nor the celebrant's hand.

The server then goes to the gospel side, genuflecting, as always, in the middle as he passes, takes the missal and brings it to the epistle end of the altar, again genuflecting as he passes the middle. He should, if possible, do this without stepping on the foot-pace. He places the missal straight on the altar, facing the people, as it was at the introit. In some churches he next takes the chalice veil on the epistle side and carries it, with the same genuflections, to put it near the centre on the gospel side.¹ Then he goes to kneel at the lowest step on the gospel side. He answers the post-communions, *Dominus vobiscum*, *Ite missa est*, or other versicle in its stead. During the Easter octave the priest adds *Alleluia* twice to the *Ite missa est*; the server does so too after the response, *Deo gratias*. He makes the sign of the cross at the blessing, then stands.

If there is a proper last gospel the celebrant leaves the missal open after the post-communions. This is the sign for the server. In this case, as soon as he has answered *Ite missa est*, he brings the book again to the gospel side. He may arrange so that his genuflection in passing the middle with the book coincide with that for the blessing. In this case he will kneel on both knees at the middle. Or he may bring the book to its place, then kneel for the blessing at the gospel side.

He remains standing at the gospel side, where he was before, while he makes the responses at the beginning of the last gospel. Then he goes over to the epistle side and stands there, turning towards the priest. He genuflects with him at the verse *Et verbum caro factum est*, and answers *Deo gratias* at the end.

¹ Le Vavas seur, i, p. 372. Martinucci, I, i, pp. 339-340, says nothing of this transference of the chalice veil from one side to the other. It is an imitation of what is done at High Mass (p. 97). At Low Mass there is no serious authority for it; nor has it any real object. When he covers the chalice the celebrant can take veil quite as easily from the right side as from the left, or even more easily. It is better that the server, when he has moved the missal, go at once to his place on the altar-step.

Unless the missal is to stay on the altar, he now takes it, resting it on the left arm. He waits for the celebrant at the epistle side. If necessary he hands him the card from which the prayers after Mass are said. During these he kneels on the lowest step at the epistle side.

He hands the biretta to the celebrant with his right hand, making the *solita oscula*; genuflects with him and then goes in front of him to the sacristy. He may extinguish the altar candles before doing so.¹

In the sacristy he bows, with the priest, to the cross, lays down the missal, if he carries it, assists the celebrant to unvest, and bows to him.²

Then, if he is to do so, he goes back to the altar, extinguishes the candles, and brings the cruets to the sacristy.

Lastly, he takes off his surplice and cassock.

§ 5. AT REQUIEM MASS

At Masses for the dead the server omits all kisses; if the sequence, *Dies irae*, is said, he does not rise to move the missal till towards its end. At the end of Mass, instead of *Ite missa est*, the celebrant says *Requiescant in pace*. To this the answer is *Amen*. He does not kneel for the blessing, since there is none.

§ 6. TWO SERVERS AT LOW MASS

On great feasts there may be two servers. In this case one of the two is the first server; he does nearly all as above. The other may answer with him; he must take care to bow and genuflect with the first. He changes places with the first, kneeling or standing always on the other side.

At the offertory and Lavabo the two servers at the epistle side share what is to be done. At the offertory the first takes the wine cruet, the second takes the water cruet; so they hand them to the celebrant.

At the Lavabo the first server takes the towel on the right, the second the cruet and dish. While the first goes to carry anything from one place to another the second stands. They both go up and hold the end of the chasuble at the elevation. They may hold the cloth extended between them at the Communion of the clergy or people, if these come to the altar.

When the first server takes the missal to the epistle side

¹ The missal supposes that the candles are extinguished before the priest leaves the altar (*Rit. cel.*, xii, 6). However, this is not the usual custom in England now.

² In some churches it is the custom for the celebrant to give the server his blessing after Mass, at this point.

after the Communion the other may take the chalice veil and carry it round to the gospel side, where he unfolds it and lays it near the chalice. They should do this together, genuflecting together in the middle, the first server in front of the second.

At the ablutions the first server alone goes to the credence table and serves the celebrant; the other stands at his place.

CHAPTER XI

HIGH MASS

IN the case of High Mass sung by a priest it will be convenient to describe the functions of each assistant separately.¹ Figures, showing the position of each person at various moments of High Mass, are given at pp. 126-129.

§ I. THE CHOIR AT HIGH MASS

FOR general directions for the choir at all liturgical functions see chapter V, pp. 28-30.

The choir may enter with the celebrant and his ministers, or they may already be in their places before the altar, as when one of the canonical hours (generally terce) is sung immediately before Mass.

If the choir enters with the celebrant the members genuflect to the altar and go to their places, in pairs, as described at p. 28.

If they are already in their places when the celebrant enters with the ministers and servers, they stand during that entrance and bow in return when the celebrant bows to them.

They do not genuflect when the servers and ministers do so before the altar. They stand during the *Asperges* ceremony, and make the sign of the cross as they are sprinkled with holy water.² They kneel during the preparatory prayers, said by the celebrant at the altar steps.³ While he and the ministers say the *Confiteor* the members of the choir also say it to each other, in pairs. They should say the *Kyrie eleison* in the same way, in pairs, while the celebrant says it. If the celebrant sits during the sung *Kyrie eleison*, the choir sits too. They stand while he says the *Gloria in excelsis*, then sit when the celebrant has done so. They rise as he rises at the end of the *Gloria*; stand during *Dominus vobiscum* and the collects, sit during the epistle and the chants (gradual, tract, sequence or Alleluia verse) that follow. They stand for the sung gospel, genuflect if the deacon does so, and stand while the celebrant says the creed. At the verse, *Et incarnatus est*, etc., they genuflect with the celebrant, as he says it. They then sit as soon as the celebrant does so; they do not kneel, but bow, while *Et incarnatus est* is sung.⁴ When the celebrant rises, at the end of the sung creed, the choir stand. They sit again when

¹ Gavanti-Merati (i, pp. 89-193), following the rubrics of the missal, describes the whole ceremony together. So do Le Vavas seur (i, pp. 438-476) and De Herdt (i, pp. 413-486). Martinucci-Menghini (I, i, pp. 113-311), Van der Stappen (v, pp. 1-364), Wapelhorst (pp. 131-166) give directions for each person separately.

² All stand bareheaded at this time; those who wear a skull-cap take it off (p. 23).

³ Canons and prelates do not kneel.

⁴ S. R. C. 1594, no. 3860, ad II. Cf. *Caer. Ep.*, Lib. II, cap. viii, n. 53.

he has sung *Oremus* at the offertory. While the celebrant is incensed, they stand, and remain standing till they and the deacon have been incensed. While they are incensed they bow. Then they sit till the celebrant has finished the secrets. They stand when he sings *Per omnia saecula saeculorum* before the preface. They say the *Sanctus* with the celebrant. They kneel till after the elevation of the chalice, then stand till the end of the celebrant's communion (except at ferial Masses and on fast days; see below). They say the *Agnus Dei* with the celebrant. After the Communion they sit. They stand again when the celebrant sings *Dominus vobiscum* before the post-communion, till the blessing. They kneel for the blessing at the end of Mass, except prelates and canons in chapter, who stand. All make the sign of the cross at the blessing. They stand during the last gospel,¹ and so till the end of Mass. They stand as the procession of celebrants and servers goes out, if they do not form part of it.

At ferial Masses of Advent, Lent, Ember days, vigils kept with fast, and at Masses for the dead the members of the choir kneel during the collects, post-communions and *Oratio super populum*, also from the *Sanctus* to the end of the response to *Pax domini sit semper vobiscum*. The exceptions to this rule are the eves of Christmas, Epiphany, Easter, Pentecost, and the Ember days in Whitsun week.

The members of the choir bow on all the occasions noted at p. 23. Further they bow, at High Mass, during the *Gloria in excelsis* at the words *Adoramus te, Gratias agimus tibi, Iesu Christe, Suscipe deprecationem*. During the sung creed they bow at the holy Name and at the words *Et incarnatus est . . . homo factus est, Simul adoratur*. Before the preface they bow at *Gratias agamus Domino Deo nostro*. For rules for removing the skull-cap, in the case of those who wear it, see p. 23. For the manner of giving and receiving the kiss of peace see p. 27.

On Christmas Day at all Masses and on Lady Day² the choir kneels at the creed during the verses *Et incarnatus . . . homo factus est*. They genuflect at the words *Flectamus genua* on fast days, rising when *Levate* has been sung. They kneel at the sung verse, *Adiuva nos, Deus salutaris noster* in the Lenten tract,³ at the verse, *Veni sancte Spiritus*, in the gradual of Whitsunday and its octave, during the gospel of the

¹ Le Vavasour (I, p. 442) says the members of the choir genuflect at the words: "Et verbum caro factum est" in the last gospel. Martinucci (I, I, p. 24) and Van der Stappen (v, pp. 4-5) imply that they do not. This is perhaps more natural, since the last gospel is really part of the celebrant's private thanksgiving after Mass.

² On the day when the Mass of the Annunciation is said.

³ The tract "Domine non secundum peccata," in which these words occur, is sung at ferial Masses on Mondays, Wednesdays and Fridays in Lent.

Epiphany, at the words *Et procidentes adoraverunt eum*, at the epistle of the feast of the holy Name, during the words, *In nomine Iesu . . . infernorum*, and on all other occasions when the rubric of the missal says *Hic genuflectitur*. They do not genuflect when the celebrant says these words, only when they are sung. For the order of receiving Holy Communion by members of the choir see pp. 130-132.

§ 2. THE PROCESSION TO THE ALTAR. PROCESSIONAL CROSS

At Rome it is not the custom that a processional cross be borne before the procession to the altar, when a priest sings High Mass; so the Roman books of ceremonies do not usually speak of it. The rubrics of the missal, as Gavanti observes,¹ are incomplete in describing the preparation for High Mass. When a bishop celebrates, the *Caerimoniale episcoporum* orders that the cross of the chapter be borne in front of the procession, by a subdeacon in tunicle, behind the thurifer.²

There is no rule against the cross being carried in front of the procession when a priest celebrates; in many churches this is the custom. If the cross is carried there will be a cross-bearer. At Mass sung by a priest he will wear a cassock and surplice. He has only to bear the cross in the procession on coming to the altar, and again when the procession leaves the church at the end of Mass. When a priest celebrates, the cross is carried with the figure of our Lord in front. The cross-bearer walks between the acolytes. He has no other office. When the procession has arrived at the altar he stands the processional cross in some convenient place in the sanctuary,³ and goes to a place appointed for him, generally in front of the choir, where he attends Mass, standing, kneeling and bowing as the members of the choir do. During the last gospel, when the procession is formed to go out, he will take the cross, place himself between the acolytes before the altar, bow when the others genuflect, turn and so go out as he came.

Note that the cross-bearer, while he carries the cross, never genuflects. For the acolytes at his side see p. 22. According to the general rule, the thurifer always goes in front of the procession, whether he has the thurible or not. The cross-bearer and acolytes follow him.

If it is the custom of the church that the thurifer precede the procession with incense, the celebrant will put the incense

¹ Gavanti-Merati, Pars II, tit. ii, ad rubric V (*ed. cit.*, vol. i, p. 106).

² *Caer. Ep.*, Lib. I, cap. xv, § 8.

³ There should be a stand for it on the epistle side.

in the thurible and bless it in the usual way, the deacon assisting, in the sacristy before the procession goes out.

The order of the procession to the altar will be thus, if there are a processional cross, torch-bearers and members of the choir, who enter with it :

(Verger or Mace-bearer).
 (Boat-bearer). Thurifer.
 Second Acolyte. Cross-bearer. First Acolyte.
 Torch-bearers in pairs (without torches).
 Choir in pairs.
 Master of Ceremonies.
 Subdeacon.
 Deacon.
 Celebrant.

This order will be modified according to the persons who take part in the procession. The simplest order is:

Thurifer.
 Second Acolyte. First Acolyte.
 Master of Ceremonies.
 Subdeacon.
 Deacon.
 Celebrant.

But if the celebrant wear the cope, then the ministers walk on either side of him, the deacon at his right, the subdeacon at his left, holding the ends of the cope.

The M.C. may walk at the side of the ministers, instead of in front of them.

Merati further quotes authors who say that the M.C. should go in front of all in the procession, that he may see to any difficulties on the way, open gates, and so on.¹ This is not usual now.

§ 3. THE ASPERGES CEREMONY

By universal Church law, in all cathedral and collegiate churches the ceremony of sprinkling the clergy and people with holy water must take place before the chief Mass on Sundays.² In England the bishops order this in all parish churches.³

Before we come to the ceremonies of High Mass, it will be convenient to describe this ceremony here. In English churches High Mass generally begins with the *Asperges*.

The ceremony is in no sense part of Mass. Therefore the

¹ Gavanti-Merati, Pars II, tit. ii, § 22 (vol. i, p. 108).

² S.R.C., no. 4051, ad I; Martinucci, I, i, p. 65.

³ *Ordo admin. sacr.* (ed. 1915), p. 240; *Rit. serv.* (ed. 1913), p. 56.

celebrant wears for it the cope, not the chasuble. Nor is the maniple worn. If the *Asperges* is to be performed before Mass, the chasuble for the celebrant will be laid out at the sedilia with the maniples for him, the deacon and subdeacon. When the procession enters the church the celebrant wears all the Mass vestments, except the maniple and chasuble. Instead he has a cope of the colour of the day. The sacred ministers wear the Mass vestments, except the maniple. On the days when the ministers wear folded chasubles (pp. 253-254), they generally wear these during the *Asperges*; or they may put them on before Mass.

The holy water should be blessed by the celebrant, or by another priest, before Mass,¹ in the sacristy. He does this according to the form in the missal and ritual, before he puts on the cope (see p. 410).

On going to the altar the thurifer walks first, carrying the vessel of holy water and the sprinkler.² The ministers walk on either side of the celebrant holding the ends of the cope. In this case no one takes holy water at the sacristy door. On arriving before the altar all make the usual reverence,³ that is, all genuflect, the celebrant bows, unless the Blessed Sacrament be reserved there, in which case he, too, genuflects. The acolytes take their candles to the credence table, stand them on it and then kneel side by side, facing across the sanctuary, near the credence table. The thurifer goes to the right of the deacon, on the epistle side of the altar. All kneel, even in Paschal time.⁴ The deacon takes the sprinkler from the thurifer, dips it into the holy water and hands it, with the usual kisses, to the celebrant. The celebrant takes the sprinkler and intones the antiphon, *Asperges me Domine*. The choir continues this, the first verse of the psalm *Miserere*, the verses *Gloria Patri* and *Sicut erat*, and repeats the antiphon. In Passion tide *Gloria Patri* and *Sicut erat* are omitted. In Paschal time, instead of *Asperges me*, the celebrant begins *Vidi aquam*. This is continued, according to the text in the missal and gradual.

As the celebrant intones the first words, he sprinkles the altar three times, first in the middle, then on the gospel side, then on the epistle side. He signs himself with the holy water on the forehead,⁵ then rises, sprinkles first the deacon, then the subdeacon, who bow. The ministers, servers and all who

¹ Rubric of the missal, at the beginning of the "Ordo ad faciendam aquam benedictam."

² If incense is borne in front of the procession, the holy water may be carried by another server, or by the M.C.

³ If there is a liturgical choir all bow to it, to the side of greater dignity first, before genuflecting to the altar.

⁴ Rubric of the missal, *ib.*

⁵ He may touch his forehead with the sprinkler, or may touch his thumb with it and make the sign of the cross with the thumb.

have been kneeling then rise. The celebrant hands the sprinkler back to the deacon, who receives it, as always, with the *solita oscula*. He gives it to the thurifer.

The celebrant, ministers and thurifer genuflect and go to face the choir on the side of greater dignity (normally the gospel side, see p. 37). The deacon again takes the sprinkler from the thurifer and hands it to the celebrant, as before. They bow to the choir, who bow in return; the celebrant sprinkles them. If there are but few persons in choir, he may sprinkle each one. If there are many, he should rather sprinkle all together three times, once in the middle, once to his left, lastly to his right. He and the ministers bow again, go to the other side of the choir and do as before.

If canons are present in chapter, each is sprinkled separately, and the celebrant and ministers bow to each before and after doing so.

After the choir, the celebrant sprinkles the servers, who stand by the credence table or altar.

Then he goes to sprinkle the people. In doing this there are different customs. In some churches he stands, with the ministers, at the entrance of the sanctuary, facing the people, and sprinkles them three times, first in the middle, then right and left. In others, and more commonly in England, he goes with the ministers and thurifer (carrying the holy water stoup) down and around the church, sprinkling the people as he passes.¹

The thurifer walks by the deacon, so that the celebrant can easily dip the sprinkler in the stoup as he goes. In going down the church he sprinkles first the people on the gospel side, then, coming back to the altar, those on the epistle side.

During this ceremony the celebrant continues the antiphon and says the psalm *Miserere* (in Paschal time, *Confitemini*) with the ministers, in a low voice.² When all are sprinkled, the celebrant hands the sprinkler to the deacon, who gives it to the thurifer. He carries it to the credence table. When they have come back to the altar they make the usual reverence to it, then stand before it. The M.C. hands the book containing the versicles and prayer to follow. The ministers hold this before the celebrant with the outer hands. He sings the versicles and prayer, according to the text in the missal, to the ferial tone. In Paschal time *Alleluia* is added to the first versicle and response. The choir answer.

When *Amen* after the prayer has been sung, the deacon

¹ Martinucci allows for both ways (I, i, p. 68).

² The rubric of the missal seems to imply that he says the whole psalm ("dicens submissa voce cum ministris psalmum *Miserere* mei Deus," *loc. cit.*). Martinucci thinks it sufficient that he say as many verses as he can, till he comes back to the altar (I, i, p. 68, note). He should know both these psalms (L and CXVII) by heart.

hands the book to the M.C., who puts it on the credence table. The celebrant and ministers make the usual reverence to the altar (those who genuflect do so on the lowest step), and go to the sedilia. The choir sit, and the servers, if this be the custom of the church.

The thurifer should now go the sacristy to see that the charcoal is ready in the thurible for the beginning of Mass.

At the sedilia the celebrant takes off the cope and puts on the chasuble and maniple, assisted by a server. The ministers put on the maniple.

All stand as the celebrant and ministers come to the altar.

Here they again make the usual reverence, and so begin Mass.

If the Sanctissimum is exposed the altar is not sprinkled.

In churches which have a font, on Easter Day and Whitsunday, the ceremony of sprinkling the people before Mass is done, not with the usual holy water, but with water from the font, taken from it before the holy oils are put in, when the font is blessed the day before.

The celebrant must perform the ceremony of sprinkling the people himself. It is not lawful that another priest do so.¹

Where there is no liturgical choir he sprinkles the ministers, then the servers, then the people.

At a Missa cantata all is done as above, except, naturally, that the deacon and subdeacon are absent. Either the M.C. walks at the left of the priest and holds the holy water stoup, handing him the sprinkler and doing all the deacon does at High Mass, or the thurifer does so, while the M.C. holds back the cope on the right. Even when the principal parish Mass is a Low Mass, the *Asperges* ceremony must be performed. If there is no choir to sing the celebrant says the antiphon and the rest in an audible voice; the server answers the versicles.

§ 4. THE THURIFER AT HIGH MASS

THE thurifer² should come to the sacristy in good time before Mass begins, and vest in cassock and surplice. Usually he will then assist the celebrant to vest.

If there is a boat-bearer, he has merely to accompany the thurifer at his left side, holding the boat, and to hand it to the M.C. when it is wanted. He genuflects and bows with the thurifer, and stands aside at all ceremonies with the thurible. No rubric supposes the presence of a boat-bearer. The *Caerimoniale episcoporum* always supposes that the

¹ Martinucci, I, i, 69, § 267.

² The thurifer is really one (the first) of the acolytes. He is called so constantly in the *Caer. Ep.*, e.g., Lib. I, cap. xxiii, § 2, "ipse acolythus thuribulum deferens," etc.

thurifer carries the incense-boat (navicula) himself¹ (see p. 25, n. 1). But Merati allows for a boat-bearer.²

If the *Asperges* ceremony is performed before Mass, the thurifer leads the procession into the church, carrying the holy water vessel. He stands at the right of the deacon before the altar, genuflects each time with the others, hands the sprinkler to the deacon, and accompanies him, on his right, down the church, as described above (p. 89). As soon as the holy water vessel is put back on the credence table, and the celebrant and ministers go to the sedilia to put on the chasuble and maniples, the thurifer should go to the sacristy, genuflecting as usual before the altar as he passes it, and here prepare the thurible. He must light the charcoal, put it into the thurible, and bring the thurible in his left hand, with the incense boat in the right, to the church. He must arrive in the sanctuary before the end of the *Confiteor*. Genuflecting as he passes the altar, he goes to stand in the sanctuary on the epistle side.

If there is no *Asperges* the thurifer either leads the procession to the church with hands joined, stands on the epistle side of the sanctuary, and then goes back to the sacristy for the thurible, in time to bring it out during the *Confiteor*; or, more commonly, he will prepare the thurible before Mass begins, lead the procession holding the thurible, and so stand on the epistle side of the sanctuary.

For the manner of handling the thurible and of holding it while incense is blessed, see pp. 24-26.

He comes up to the altar, on the foot-pace, at the epistle side, as soon as the celebrant goes up to it. Here he hands the boat to the M.C., holds the thurible before the celebrant while incense is put in and blessed, hands the thurible to the deacon, takes the boat from the M.C. and goes down from the foot-pace to the floor of the church. He may have to remove the missal while the altar is incensed (see p. 100, n. 1). When the deacon incenses the celebrant the thurifer stands near him, a little behind, on his right, and bows with him (see fig. 6, p. 126). He takes the thurible from the deacon and carries it back to the sacristy. Then he comes to his place, either to the place appointed for him in front of the choir, or with the acolytes near the credence table. He stands here, waiting, till the end of the collects or epistle.³

¹ E.g., *Caer. Ep.*, Lib. I, cap. xxiii, § 1.

² Gavanti-Merati, Pars II, tit. ii, § 21 (*ed. cit.*, vol. i, p. 107).

³ He must go to fetch the thurible in time to be at hand with it as soon as the celebrant has finished reading the gradual, tract, Alleluia, or sequence. The moment when he goes out depends on the length of these. If there is only a short gradual he should go as soon as the last collect is sung. If there is a long tract or sequence he may wait till the sub-deacon has finished reading the epistle. In any case, here as always, the M.C. should give him a sign.

Then he goes back to the sacristy, sees that the charcoal is burning in the thurible, if necessary renews it, and comes out, with the thurible, in time for the blessing before the gospel. When the celebrant has finished reading the gospel the thurifer takes the boat from the credence table and comes up to the altar on the epistle side, as before. The celebrant puts in incense and blesses it in the usual way. The thurifer takes the thurible in the right hand¹ and the boat in the left. He goes down with the acolytes, before them, to the middle of the sanctuary before the altar steps, some distance from the steps, and waits here.

The deacon and subdeacon come and stand in front of the thurifer and acolytes.² When the M.C. gives the sign, the thurifer genuflects with the others, and bows, with them, to the choir. He then leads the procession to the place where the gospel is sung. He stands here at the deacon's left, allowing the acolytes to pass before him. For the group at the gospel, see fig. 12, p. 128.

When the deacon has announced the title of the gospel, the thurifer shuts down the thurible and hands it to the M.C., who gives it to the deacon, to incense the book. The M.C. hands it back to the thurifer. He raises the lid a little and stands in the same place as before. He should not swing it while the gospel is sung.³ When the gospel is finished the acolytes and subdeacon go away; the deacon remains to incense the celebrant. The thurifer hands the thurible to the deacon, stands at his right, and bows to the celebrant, with him, before and after. He takes the thurible back when this is done.

If there is a sermon he goes at once to the sacristy, genuflecting in the middle first. If the creed is sung he goes to the middle, stands there, bows as the celebrant sings the word *Deum*, then genuflects and goes to the sacristy. If there is neither creed nor sermon he does not go out, but stands in the sanctuary on the epistle side.

If he has gone out, he comes back at once, without the thurible, and goes to his usual place. Towards the end of the sung creed he goes again to fetch the thurible from the sacristy. He brings it out and waits at the epistle side of the sanctuary. As soon as the subdeacon comes down from the altar, the thurifer goes up to it, first taking the boat from the credence table, and assists, as usual, while incense is put in and blessed. When he receives the boat back from the deacon, he takes it to the credence table. He stands here, on the ground, at the epistle side, with joined hands, while the celebrant incenses the altar, unless he has to move the missal (p. 100, n. 1).

¹ Because it now contains blessed incense; see the general rule, p. 24.

² See fig. 11, p. 128.

³ Martinucci, I, i, p. 117, § 113.

When the deacon takes the thurible from the celebrant and comes down to incense him, the thurifer goes to his side at the left, but a little behind. He accompanies the deacon in this way while the celebrant, choir and subdeacon are incensed, bowing and genuflecting each time with him.

The deacon gives the thurible to the thurifer after he has incensed the subdeacon. The thurifer then incenses the deacon (who goes to his place behind the celebrant and turns round) with two double swings (see p. 26), then he incenses the M.C., the acolytes and other servers, with one double swing for each, facing each where he stands, and bowing before and after. He comes to the entrance of the sanctuary, genuflects, turns to the people and incenses them with three double swings, one down the middle, the next towards the epistle side, lastly towards the gospel side. Then he turns, genuflects again, and takes the thurible to the sacristy. Usually, when he goes out the torch-bearers follow him (p. 98). If so, they should form in line in front of him, all genuflect together, bow to the choir and follow him to the sacristy.

The thurifer in the sacristy renews the fire in the thurible, if necessary. He comes back to the sanctuary a little before the elevation, with it.

In most churches he comes back as the choir begins the *Sanctus*, leading the torch-bearers. They all genuflect together in the middle, the thurifer in front of the others. Then he goes to the epistle side and stands there, facing across the sanctuary. Just before the consecration he, or the M.C., puts incense into the thurible. Then, either he hands the thurible to the M.C., who kneels and incenses the Sanctissimum at the elevation, and kneels at his right (fig. 13, p. 129), or the thurifer incenses the Sanctissimum himself.¹ Whoever incenses makes three double swings of the thurible at each elevation (in practice, one each time the bell is rung), and bows before the first and after the third of these. If the M.C. incenses, the thurifer at his side bows with him.

After the incensing of the Blessed Sacrament at the elevation, the thurifer takes the thurible to the sacristy and puts it back in its place. Except when the torch-bearers remain,² he genuflects with them and leads them out. The thurible is not used again.

Here the thurifer's office at Mass is ended. He may, however, have to supply the part of another server. After putting away the thurible he comes to his place in the sanctuary, and stays there till the end of Mass. But if the acolytes take the place of torch-bearers, on those days when the torch-bearers remain till after the Communion the thurifer and M.C. must do certain duties, otherwise done by them.

¹ See p. 104, n. 4.

² See p. 99.

In this case, then, the thurifer will take the humeral veil from the subdeacon at the words *Dimitte nobis* in the Lord's Prayer. He folds it and carries it to the credence table. Also, when he has received the pax from the M.C., or the person standing next to him, he takes the chalice veil round to the gospel side of the altar; then he brings the cruets to the altar for the ablutions, takes them back afterwards to the credence table, and goes back to his place.

If the clergy go to Communion (see § 11, pp. 130) the thurifer, when he has laid the humeral veil aside, takes the Communion cloth, goes over to the gospel side and there kneels on the ground. After the prayer *Indulgentiam* he comes to meet the M.C. in the middle. They genuflect together, each takes one end of the Communion cloth, they separate and go one to either end of the altar (the thurifer back to the gospel side), stretching the cloth between them. They kneel, facing one another, on the two ends of the foot-pace, and hold the cloth across between them. The clergy come to this cloth and receive Communion over it. Then the M.C. and thurifer come again to the middle, fold the cloth there; the thurifer takes it to the credence table, then brings the cruets to the altar for the ablutions.

When the procession leaves the church the thurifer goes before the acolytes, with hands joined.

§ 5. THE ACOLYTES

THE two acolytes should be, as far as possible, of the same height.¹ In due time before Mass they come to the sacristy and vest in cassock and surplice. Unless someone else has this duty, the acolytes light the candles on the altar, each lighting those on one side. They begin lighting the candle nearest the altar cross. If one acolyte light all the candles he begins on the epistle side.² They light their candles in the sacristy, or see that these are lighted. Then the first acolyte assists the deacon to vest, the second acolyte the subdeacon. When the celebrant is vested they hand the maniples to the deacon and subdeacon to kiss, then put them on the left arm of each.

If the *Asperges* comes before Mass, the maniples are not put on in the sacristy.

The acolytes come at the head of the procession, following the thurifer. If the processional cross is carried, they go on either side of it. The first walks to the right of the second. He carries his candle, holding it under its knob, in the right hand and puts his left under its foot. The second holds the

¹ "In statura, quantum fieri potest, aequales" (*Caer. Ep.*, Lib. I, cap. xi, § 8).

² S.R.C., 1 Feb. 1907.

left hand under the knob of his candle and puts the right under its foot. It is important that they should hold their candles at exactly the same height. The acolytes can verify this, without looking up, by seeing that the feet of the candlesticks are level.

When they arrive in front of the altar, they do not genuflect but go at once to either side, at the corners of the altar-steps. Here they turn to face one another. They always genuflect when passing the altar, whether the Blessed Sacrament be reserved there or not.

As soon as the celebrant and sacred ministers arrive at the altar, the acolytes join behind them and genuflect with them. Then they go to the middle behind the celebrant, genuflect again and carry their candles to the credence table. They put them down there, then kneel side by side in front of the credence table, facing the altar.

If the *Asperges* ceremony takes place before Mass, the acolytes stand, at the same place, when the deacon and subdeacon rise. They remain standing there till the celebrant and ministers go to the sedilia. Then they go to assist them. The first acolyte hands the maniple to the deacon, the second to the subdeacon, while the M.C. assists the celebrant (p. 90). It may be necessary for one of the acolytes to carry the cope to the sacristy. They then go back to their place before the credence table. They kneel here during the preparatory prayers, and stand when the celebrant goes up to the altar. When they are not engaged in some duty they will normally stand here, facing across to the gospel side.

Whenever the celebrant and sacred ministers go to sit down, therefore at the *Gloria*, creed, perhaps during the singing of the *Kyrie eleison* or sequence, the acolytes go to assist them at the seats. They go to the sedilia, the first acolyte to the side nearer the altar, where the deacon will sit, the second acolyte to the subdeacon's place. The first acolyte takes the birettas of the celebrant and deacon, the second that of the subdeacon. As soon as the celebrant sits the first acolyte hands his biretta to the deacon, who gives it to the celebrant. The acolytes then hand the birettas to the deacon and subdeacon. They arrange the dalmatic and tunicle at the seats. If they pass before the celebrant they bow to him.

On the days when the ministers wear folded chasubles,¹ while the last collect is chanted the second acolyte goes to the subdeacon, helps him to take off the folded chasuble, and takes it to the credence table. When the subdeacon has kissed the celebrant's hand, after reading the epistle, the second acolyte helps him to put it on again. In the same way he takes the folded chasuble from the deacon while the celebrant reads the gospel; the first acolyte helps the deacon

¹ See pp. 253-254.

to put on the so-called "broad stole."¹ At the end of Mass, when the deacon has moved the book for the post-communion, the first acolyte helps him to take off the broad stole and takes it to the credence table. The second acolyte brings the folded chasuble and assists him to put it on.

Before the sung gospel, while the celebrant puts incense in the thurible, the acolytes take their candles from the credence table. The thurifer comes down to the middle in front of the altar and they join him there, one on either side (fig. 11, p. 128). Then, when the deacon and subdeacon have come to stand in front of them, the M.C. gives a sign; all genuflect together and bow to the choir right and left. They then go to the place where the gospel is sung. The thurifer goes first, then the two acolytes side by side, then the deacon and subdeacon. The acolytes turn round and stand facing the deacon, on either side of the subdeacon, who holds the book, the first acolyte on his right (fig. 12, p. 128). They stand while the gospel is sung and do not genuflect or bow if the deacon does so.

When the gospel is ended they go to the middle, genuflect, and take the candles back to the credence table. They stand here, at their usual place, while the celebrant says the creed; they genuflect with him. They go to the seats to make ready for the sacred ministers, as at the *Gloria*. But this time they stay there till the deacon comes back from having spread the corporal on the altar. They kneel while the choir sings the words *Et incarnatus est*, etc.² The first acolyte assists the deacon when he sits; they then go back to their place, bowing first to the celebrant.

When the subdeacon takes the chalice at the credence table, the second acolyte folds up the chalice veil. The first takes the towel, dish and cruets, and follows the subdeacon to the altar. Here he spreads the towel at the epistle end, and stands the dish and cruets on it. He hands the cruets to the subdeacon;³ when the chalice is filled he takes the towel, dish and cruets back.

While the deacon incenses the celebrant the first acolyte takes the towel, the second takes the cruet with water in his right hand, and the dish in his left.⁴ As soon as the celebrant has been incensed they come to him at the epistle end, the first at the right of the second, and bow. The second acolyte pours water over the celebrant's fingers into the basin, the first hands him the towel. When he gives back the towel they bow again, take the cruet, etc., back to the credence

¹ See p. 11.

² Martinucci, I, i, p. 141, § 48.

³ He does not kiss the cruets at High Mass, since he hands them to the subdeacon.

⁴ Martinucci, I, i, p. 141, § 51; Le Vavas seur, i, p. 466. Van der Stappen gives the cruet and dish to Ac. 1, the towel to Ac. 2 (v, p. 21). De Herdt does not seem to think it much matters (ii, p. 37, § 4).

table and stand before it in their usual place. When they are incensed they bow to the thurifer before and after.

If the acolytes act as torch-bearers, see below, §6 (pp. 98-99). If not, they stay by the credence table during the Canon (fig. 13, p. 129). Like the choir, they kneel from the beginning of the Canon till after the elevation, then stand. But on the days when the choir remains kneeling till the pax (see p. 85), the acolytes do so too.

When the celebrant sings the words *Dimitte nobis debita nostra* in the Lord's Prayer, the first acolyte goes to the subdeacon, takes the humeral veil from him and puts it on the credence table.

They bow at the celebrant's Communion.

If there are Communions of clergy, and if the acolytes do not bear the torches, they hold the Communion cloth as described at pp. 130-131.

When the celebrant gathers up fragments on the altar, the first acolyte takes the cruets to the altar and hands them to the subdeacon. On the way he genuflects to the Sanctissimum. The second acolyte meanwhile takes the chalice veil to the gospel side, genuflecting as he passes the altar in the middle. He comes back to his place, again genuflecting.

They kneel at their place for the blessing at the end of Mass, stand during the last gospel, and make the sign of the cross with the celebrant at its beginning.

Towards the end of the last gospel the acolytes take their candles, come to the middle, genuflect and lead the procession back to the sacristy, following the thurifer. Before doing so they genuflect again with the ministers; if the choir remains they bow to it with the others.

In the sacristy they bow to the cross, put out their candles and put them away, take the maniples from the deacon and subdeacon; when the celebrant has taken off his vestments they help the ministers to do so. Lastly they go back to put out the candles on the altar. They do this in the inverse order to lighting them (see p. 94).

The place for the acolytes, when they are not occupied, is in front of the credence table. However, at High Mass, when the celebrant and ministers sit, the acolytes, thurifer and other servers may sit too. The Congregation of Rites says they may sit on the steps of the presbytery;¹ often special places are appointed for them, a bench or seats in front of the choir. When they are not occupied they fold the hands on the breast, but join them whenever the celebrant sings or reads. When sitting they lay the hands on the knees.

The candles are held in the hand outside, that is, the first acolyte on the right holds his in the right hand, the other, on

¹ S.R.C., 18 Dec. 1779, no. 2515, ad V.

the left, in the left hand. Whenever they hold anything in one hand only, the other is laid on the breast.

When they hand anything to the celebrant they kiss it first, then the celebrant's hand. In taking anything from him they kiss first his hand, then the thing, unless it has been blessed (as in the case of blessed candles or palms). In this case the thing is kissed first. They kiss neither the thing nor the hand when they give a thing to anyone but the celebrant; at Requiem Masses all such kisses are omitted.

Whenever they pass before the altar they genuflect together in the middle. If the acolytes receive Holy Communion at Mass, they do so after the deacon, subdeacon, and any priests who may communicate. In this case, if they hold torches they must first hand these to other servers. They genuflect on one knee before and after their Communion.

§ 6. TORCH-BEARERS

THE rubric of the missal seems to suppose that the acolytes themselves hold torches at the elevation.¹ Many authors say it should be thus. In some churches it is the custom that the two acolytes go to hold the torches. But it is more usual that other servers be appointed torch-bearers.² There are then two cases, one in which other servers are torch-bearers, the other in which the acolytes of the Mass perform this office.

If other servers are torch-bearers they may be two, four or six, according to the solemnity of the Mass. They come to the church in the procession, after the acolytes, with joined hands. They go, after the common genuflection, to the place prepared for them in the sanctuary, generally a seat in front of the choir. Here they attend Mass, having no special office, behaving as the members of the choir, till the preface.

Then they come to the middle of the sanctuary, genuflect together, and go to the sacristy in pairs with folded hands. It is usual to combine this with the moment when the thurifer goes to the sacristy after the incensing at the offertory (p. 93).³ In this case the torch-bearers stand before him in the middle, genuflect with him and follow him out.

¹ *Rit. cel.*, viii, 8. But it does not follow that the "acolythi" here are the two acolytes who serve the Mass. In the missal and *Caer. Ep.* all servers are constantly called acolytes, even the thurifer (e.g., *Caer. Ep.*, Lib. I, cap. xxiii, § 1). At a bishop's Mass the *Caer. Ep.* (Lib. II, cap. viii, § 68) speaks of "quatuor, sex, aut ad summum octo ministri."

² Merati supposes that the torch-bearers are not the two acolytes of Mass (Pars II, tit. viii, § 28; vol. i, p. 165). Most modern authors allow for both cases (Martinucci, I, i, p. 141, § 53; Le Vavas seur, i, pp. 467-468; ii, p. 267; Van der Stappen, v, pp. 12, 21, etc.).

³ Merati (Pars II, tit. viii, § 28; vol. i, p. 165) and most authors suppose that the torch-bearers go out and come in with the thurifer.

In the sacristy they take the lighted torches. They follow the thurifer back to the sanctuary in pairs, genuflect with the thurifer, bow to the choir on either side, then to one another, separate and kneel in line (fig. 13, p. 129).

At most Masses they go out again as soon as the elevation of the chalice is ended. They rise, come together, all genuflect together with the thurifer, who leads them out (p. 93), but do not now bow to the choir. So they go out two and two, put the torches back in the sacristy, come back, genuflect, and go to their places, as before. They have no further function. At the end of Mass the torch-bearers come to the middle with joined hands, genuflect with the others, and take their place in the procession back to the sacristy.

But on certain occasions the rubric orders that the torches remain till after the Communion. These are fast days, when ferial Mass is said in Advent and Lent, Ember days at ferial Mass, at Masses of a vigil, Requiems, and when other persons besides the celebrant will receive Communion.

Except, however, the eves of Christmas, Epiphany, Ascension, and Pentecost, Rogation days, and the Ember days of Whitsun week.

On the days when the torches remain, the torch-bearers stay on their knees in the sanctuary till after the first ablution; then they rise, genuflect, bow to the choir, and go out two and two.

If the torch-bearers receive Holy Communion they must meanwhile hand the torches to someone else, to hold while they do so.

In the other case, when the acolytes of the Mass are the torch-bearers they must go out with the thurifer at the preface, perform this function as described, then come back and go to their place at the credence table.

If the acolytes hold torches, and if it is a day on which the torches remain till the Communion, it follows that they cannot perform their usual service between the consecration and Communion. In this case their place is supplied by other servers, normally by the M.C. and thurifer (p. 130).

§ 7. THE MASTER OF CEREMONIES

THE Master of Ceremonies (M.C.)¹ should know, not only what he has to do himself, but also the function of everyone else. It is his business to see that the ceremony is carried out correctly by all who take part in it.² He must, if necessary,

¹ "Magister caerimoniarius," "caerimoniarius." According to the *Caer. Ep.* (Lib. I, cap. v, § 1) the bishop should have two masters of ceremonies, the first a priest, the second at least a subdeacon, who must know all functions performed by each person.

² "Si quid erroris accidat, aut incaute fiat, ipsi uni Caerimoniario imputari solet" (*Caer. Ep.*, Lib. I, cap. v, § 2).

guide the other servers by some sign, as little noticeable as possible. If the mistake is unimportant, it is wiser to let it pass at the time and to point it out afterwards.

He comes to the sacristy in good time before Mass begins (about a quarter of an hour) and vests in cassock and surplice. He prepares the chalice and paten, also a ciborium, if it will be wanted, and puts these on the credence table. He finds the places in the missal and marks them. On the credence table he prepares the book of lessons, also marked at the epistle and gospel. With the acolytes he sees that the cruets, towel, and dish for the Lavabo are on the credence table, that the Sanctus bell is in its proper place, that the thurible, torches, and everything else that will be needed are ready. The missal should lie on the altar, on a stand or cushion, open at the introit of the Mass. He tells the celebrant and ministers when the time has come for them to vest, and sees that this is done properly. The ministers should not put on the maniple (or the folded chasuble, when this is used) till the celebrant is fully vested.

The M.C. at the proper time gives the signal for the procession to go to the sanctuary. He sees to it that each person walks in his proper place. He himself goes with the sacred ministers, immediately in front of the subdeacon or to their right (p. 87). During the whole service he remains uncovered.

If the celebrant has to go up steps on the way to the sanctuary the M.C. will lift his alb. When the celebrant and ministers take off their birettas the M.C. will take them from the deacon and subdeacon, not kissing them; he genuflects and puts the birettas on the sedilia. Then he kneels at the deacon's right, behind him, facing the altar. He answers the celebrant during the prayers at the altar steps, in a low voice, and he makes the usual signs of the cross and inclinations.

When the celebrant goes up to the altar, the M.C. goes up too. Here he stands at the left of the thurifer, takes the boat from him and hands it to the deacon. When the incense is blessed, the M.C. goes down to the lowest step on the epistle side. When the celebrant comes to this side, incensing the altar, the M.C. removes the missal; he puts it back as soon as that end of the altar has been incensed.¹ In neither case does

¹ In some churches, both at this moment and at the incensing at the offertory, the thurifer removes the missal. Merati leaves the question open (Pars II, tit. iv, § 24; vol. i, p. 120): "Caerimoniarius vel ipse Thuriferarius" (cfr. Pars II, tit. vii, § 68; vol. i, p. 154). De Herdt (vol. ii, pp. 22, 25) and Le Vasseur (i, pp. 452, 466) say that the M.C. moves the book. So does Van der Stappen, though he allows the possibility of the thurifer doing so, "si non adesset caerimoniarius" (v, p. 15; cfr. pp. 54, 58). Martinucci says that the thurifer does so, without qualification (I, i, p. 116, § 25; p. 117, § 37). The *Caer. Ep.*, in the detailed

he genuflect. While the deacon incenses the celebrant the M.C. stands at the epistle corner (fig. 6, p. 126). The M.C. must remember that, throughout the service, his normal place is at the celebrant's side, so that he may assist him in any way needed. As soon as the celebrant begins the introit of the Mass, the M.C. stands at his right, forming a semicircle with the ministers. He may here point to the introit with the open palm of the right hand. Whenever he is at the celebrant's side, and the deacon is not there, while the celebrant reads or sings, he will attend to the missal, pointing out the place and turning the pages.

If the choir take long to sing the *Kyrie*, so that the celebrant and ministers sit while they finish it, then, as soon as the celebrant has said the *Kyrie*, the M.C. will accompany him to the seats.

Whenever the celebrant and ministers sit, the M.C. stands by them, at the right hand of the deacon, facing down the church, with folded hands (fig. 8, p. 127). Then, when the choir sings the last invocation of the *Kyrie eleison*, the M.C. bows to choir and celebrant, as a sign that he should go back to the altar. He himself goes to the epistle side.

If the celebrant and ministers do not go to sit during the *Kyrie*, then, while the last invocation is sung, the M.C. gives the sign to the deacon and subdeacon that they should stand in line behind the celebrant. When the celebrant has intoned the first verse of *Gloria in excelsis*, the M.C. signs to the ministers to go up on either side and to say the *Gloria* with him. When they have finished saying it, the M.C. signs to them to go, by the shorter way, to the seats. He must take care that they do not do so while any of the verses are being sung at which an inclination is to be made (p. 85). If necessary, they must wait till such a verse is ended. But, if they have started, they go on. He stands by their side while they sit, as already explained, and bows to the celebrant, as the sign when he is to uncover at the verses. Then the M.C. will himself bow towards the altar while the verse is sung.

At the end of the sung *Gloria in excelsis*, while the choir sing the last verse, *Cum sancto Spiritu*, the M.C. bows to choir and celebrant, as a sign that he should go to the altar. He himself goes to the missal at the epistle side, again points out the place for the collects, and turns the pages (fig. 9, p. 127).

As soon as the celebrant begins the last collect, the M.C. goes to the credence table. Here he takes the book of lessons in both hands, the openings of the pages being in his right; so

account of incensing the altar (Lib. I, cap. xxiii), does not mention the removal of the book at all.

The question whether the M.C. or the thurifer should remove the missal when the altar is incensed must remain open. But the greater weight of authority is that the M.C. should do so.

he hands it to the subdeacon, bowing before and after he gives him the book. He then stands a little behind the subdeacon, at his left. As the last collect is ended, he accompanies the subdeacon to the middle, genuflects with him, and goes with him to the place where the epistle is read. He stands at the subdeacon's left while the epistle is read, gives a sign to the choir (by bowing to them), if there is any place at which they should bow or genuflect. He bows or genuflects with the subdeacon at such places.

If there is a long sequence or tract, the M.C. will give the sign to the ministers to sit, as during the *Kyrie*. This should be after the celebrant has read the gospel; though they often go before. The celebrant at the middle says the *Munda cor meum*, the subdeacon carries the missal to the gospel side, the deacon takes the book of lessons, as will be noted below.

As soon as the subdeacon has read the epistle, the M.C. goes with him to the epistle side, where the subdeacon is blessed by the celebrant. Then he takes the book of lessons from the subdeacon, with the usual inclinations, and hands it, with the same inclinations, before and after, to the deacon. He waits at the epistle side till the celebrant has finished reading the gospel; then he goes up to the foot-pace and assists, as before, while incense is put in the thurible and blessed.

On certain ferias of Lent (p. 85, n. 3) the celebrant and ministers kneel on the edge of the foot-pace while the choir sings the verse, *Adiuva nos Deus*. In this case the M.C. should take care that the incense is blessed before that verse is sung. Then the deacon may say *Munda cor meum* while he kneels with the others.

While the deacon says *Munda cor meum* the M.C. will see that the thurifer and acolytes come to the middle and wait there. He stands just behind the deacon while the deacon receives the blessing of the celebrant. Then he comes with the deacon to the middle. Here he stands at the left of the subdeacon, or behind the acolytes (fig. 11, p. 128).

All genuflect together, bow to the choir right and left, and so go in procession to the place where the gospel is to be sung. They go in this order: first, the M.C., then the thurifer, then the acolytes together, subdeacon, deacon.

The group at the place where the gospel is sung is arranged as fig. 12, p. 128.

The M.C. makes the sign of the cross on forehead, lips and breast, with the thumb, as the deacon sings *Sequentia* (or *Initium*) *s. evangelii*, etc.

Then he takes the thurible from the thurifer and hands it to the deacon; when the book has been incensed he passes it back to the thurifer. During the gospel he stands at the deacon's right and turns the pages. If the deacon genuflects

at any verse, the M.C. does so too. In this case, and when he makes the sign of the cross at the beginning, it is better that he should turn slightly towards the celebrant at the altar, so as to give him the sign to do so also.

As soon as the gospel is ended, the M.C., leading the acolytes, goes to the epistle side; all genuflect in passing the middle. The M.C. stands by the subdeacon and receives the book of lessons from him. He puts it on the credence table.

If a sermon follows here, the M.C. may accompany the preacher to the pulpit; he will then go and sit in a place prepared for him.¹

If there is no sermon (or when the sermon is finished) he goes to the epistle side and stands there, facing across the sanctuary. He bows and makes the sign of the cross with the celebrant, and genuflects with him at the words *Et incarnatus est*, etc. When the celebrant has finished saying the creed, the M.C. gives a sign to him and the ministers, that they should go to the seats. He arranges everything needed as they sit, and himself stands by them, as during the *Gloria*. When the choir sings *Et incarnatus est*, the M.C. bows to the celebrant (as a sign that he should uncover), then kneels, facing across the sanctuary. He brings the burse to the deacon.

At the three Christmas Masses, and on Lady Day, the celebrant and ministers kneel at this verse (p. 85), on the lowest altar step, at the epistle side. A cushion is placed for a prelate. On these occasions the M.C. will give the sign and arrange everything required, then kneel behind them.

As soon as the verse *Et incarnatus est* has been sung, the M.C. gives the sign (by bowing) to the deacon. He goes to the credence table, brings the burse to the deacon, bowing before and after, then he goes back to the place where he stands by the seats. While the choir sings *Et vitam venturi saeculi. Amen*, the M.C. signs to the celebrant and ministers to go to the altar. They go by the longer way, bow to the choir, genuflect at the altar steps. The M.C. bows and genuflects with them and goes to his place at the epistle corner of the altar.

When the celebrant has sung *Oremus* at the offertory, the M.C. gives a sign to the subdeacon, who will then come to the credence table. Here the M.C. puts the humeral veil over his shoulders.² It is convenient that the veil should hang down rather more on the right side than on the left. The subdeacon takes the chalice from the M.C. and carries it to the altar.

If there is no creed in the Mass, as soon as the gospel has been sung by the deacon the M.C. goes to the credence table.

¹ This is the only time the M.C. sits during High Mass.

² Some authors propose that the veil be given to the subdeacon by an acolyte (Martinucci, I, i, p. 141, § 49; Le Vavas seur, i, p. 464).

Here he puts the humeral veil on the subdeacon's shoulders, and hands him the chalice with the burse.

The M.C. may assist at the uncovering of the chalice. He assists at the blessing of the incense in the usual way. While the altar is incensed the M.C. first waits at the epistle side. But when the celebrant, incensing, comes to that side, the M.C. goes over to the gospel side, takes away the missal, when the celebrant comes to incense the place where it stood, steps back, and so carries the missal away, and stands with it on the ground (in plano). Then he comes up and puts it back in its place, when that end of the altar has been incensed.¹ He now stands by the celebrant at the missal and turns over the pages. He stays by the missal while the celebrant washes his hands. He turns round when the thurifer incenses him, and bows before and after. When the celebrant is ready to begin the preface the M.C. may give a sign to the organist, by turning and bowing, that the organ be silent.

When the preface is ended he signs to the deacon to come to the right of the celebrant for the *Sanctus*. Where it is the custom, the subdeacon will also come up to the left.² In this case the M.C. must stand back. At the beginning of the canon the deacon takes the place of the M.C. at the missal; the M.C. goes to the epistle side. He stands at this corner (fig. 13, p. 129). At the words *Qui pridie quam pateretur* he, or the thurifer,³ puts incense into the thurible. Then he kneels with the thurifer at that side.

He takes the thurible and incenses the Sanctissimum with three double swings at each elevation (of the Host and of the chalice), and bows low before the first and after the third. This should be so done that one double swing of the thurible corresponds to each genuflection of the celebrant, and one to the elevation between them (at the moments when the bell is rung, if there is a bell). But in some churches the thurifer himself incenses at the elevation.⁴ In this case the M.C. may ring the bell, if it is to be rung.

It is not necessary that the Sanctus bell be rung at all at High Mass. The obvious ceremonies make this warning superfluous.⁵ If, however, it is the custom that it be rung, it is rung at the Sanctus by the first acolyte, at the elevation by

¹ Unless the thurifer removes the missal (see p. 100, n. 1).

² See p. 111, n. 1.

³ See next note.

⁴ The *Caer. Ep.* (Lib. II, cap. viii, § 70) says that the M.C. "or some acolyte" incenses. According to the book the thurifer is "one of the acolytes." Most authors leave the choice open. Cfr. Merati, Pars II, tit. viii, § 32 (tom. i, p. 165); Martinucci, I, i, p. 118, § 42; Le Vavas seur, i, p. 469, § 83. De Herdt says the thurifer incenses (ii, pp. 32-33). Van der Stappen says that the M.C. puts the incense in the thurible, the thurifer incenses (v, pp. 22, 59).

⁵ The *Caer. Ep.* describes everything accurately (Lib. II, cap. viii); yet it says nothing about the bell. The bell is not rung at High Mass in Rome.

the M.C. or thurifer.¹ In no case should it be rung at any other time.

After the elevation the M.C. rises and stands at the epistle side to the words *Per quem haec omnia*. Then he goes round to the missal, passing behind the subdeacon, and genuflecting in the middle. He now stands again by the missal at the celebrant's left, and turns the pages of the book. He genuflects each time with the celebrant. Before the *Pater noster*, when the celebrant sings the words *audemus dicere*, the M.C. gives a sign to the deacon, that he go to stand behind the celebrant. At the end of the *Pater* (at the words *dimitte nobis*) he again signs to the ministers, that they both go to the epistle side of the altar. He gives the sign again, that the subdeacon go to the left of the celebrant for the *Agnus Dei*. He then steps back to make room for the subdeacon. While the deacon receives the pax he goes down to the floor of the sanctuary, on the gospel side, and waits there. When the deacon has given the pax to the subdeacon, the M.C. accompanies the subdeacon who gives it to the choir. When this is done, he comes back to the middle, before the altar steps, with the subdeacon, genuflects there with him, receives the pax from him, and so gives it to the thurifer, if he is at the credence table. If not, he gives it to the first acolyte. He then goes to the epistle side and waits there. He may assist at the ablutions.

At the reading of the Communion antiphon and the post-communions the M.C. turns the pages of the missal and points to the places. If there is a last gospel proper to the day he leaves the missal open, finds the place of this gospel and hands the book to the subdeacon, when the *Ite missa est* has been sung. Otherwise he closes the missal after the last post-communion. During the blessing he kneels at the epistle side. Towards the end of the last gospel he arranges the procession that will go out. He gives the sign to the acolytes to take their candles² and to go to the middle before the altar steps. He takes the birettas from the sedilia, gives them to the ministers (giving the deacon both his own and that of the celebrant), bows to the choir and genuflects with the ministers, and so goes out, as the procession came in.

§ 8. THE SUBDEACON

IN due time before the Mass begins the subdeacon will come to the sacristy, wash his hands and vest, assisted by the second acolyte. He does not put on the maniple till the celebrant is vested, nor the folded chasuble till then, when it is

¹ Whichever does not incense. Or it may be rung by the acolyte at the elevation.

² And to the cross-bearer, if there be one.

used. He puts on the biretta after the celebrant has done so. When the M.C. gives the sign, he uncovers,¹ bows to the cross, then to the celebrant, and so takes his place in the procession, immediately before the deacon. If the *Asperges* precede the Mass, or for any other reason the celebrant wear a cope, he walks on his left, holding the end of the cope with his right hand, the left on the breast. If, on entering the church, the M.C. gives him holy water, he uncovers to make the sign of the cross.² If on entering the choir they are to bow to its members, the ministers stand right and left of the celebrant and bow with him. In this case they uncover on entering the choir and hand their birettas to the M.C. Otherwise they keep in their rank, with head covered, till they stand before the altar.

On arriving at the altar the subdeacon goes to the left. He genuflects with the deacon. For the *Asperges* ceremony, see § 3 (pp. 87-90).

Standing before the lowest altar step he joins the deacon in answering the prayers. He makes the sign of the cross with the celebrant. He does not bow while the celebrant says the *Confiteor*. He turns slightly to the celebrant, with a moderate inclination, when he says the *Misereatur*. While he says the *Confiteor* he bows low to the altar, and turns to the celebrant at the words *tibi pater* and *te pater*. He stands upright while the celebrant says the *Indulgentiam* prayer, and bows slightly during the versicles, *Deus tu conversus*, etc.

Whenever the subdeacon stands holding nothing, he joins the hands before the breast. When he sits he rests them on the knees. When he holds anything in the right the left is laid upon the breast.

As the celebrant goes up to the altar he accompanies him and holds the end of his alb. The ministers do not genuflect when the celebrant kisses the altar at the beginning of Mass.

While the celebrant blesses the incense the subdeacon stands at his left facing the altar. He has no part in this ceremony; he should not look round to see what is going on.

Whenever the celebrant incenses the altar, the subdeacon holds the edge of the chasuble over the celebrant's shoulder with his right hand. With the deacon he genuflects each time they pass the middle of the altar.

When the celebrant gives the thurible to the deacon, the subdeacon goes straight to the deacon's side. Here, standing on his left, he bows to the celebrant, with the deacon, before and after the celebrant is incensed (fig. 6, p. 126). Then he goes with the deacon to the epistle side, behind the celebrant. He stands on the altar step below that of the deacon, or on

¹ Martinucci, I, i, p. 179, § 8.

² This is not done before the "Asperges."

the ground, forming a semicircle with him and the celebrant (see fig. 7, p. 126).¹

With the celebrant and deacon he makes the sign of the cross at the beginning of the introit; he answers the invocations of the *Kyrie* with the deacon. If the celebrant and ministers sit while the choir sings the *Kyrie eleison*, at the sign of the M.C. they bow to the middle of the altar, then go straight to the seats. When they are at the side of the altar they do not go to the middle before going to the seats. They turn so that, in going to their seats, the subdeacon will be on the right of the celebrant, the deacon on his left. Then turning again at the sedilia they find themselves in the normal order. At the sedilia the subdeacon first holds the celebrant's chasuble over the back of the seat while he sits down. When the deacon has given his biretta to the celebrant, both ministers take theirs from the acolytes, they bow, not to the celebrant, but to each other, sit and put on the biretta. While sitting they rest the hands on the knees. This is the rule each time they sit at the seats (fig. 8, p. 127). They rise and go to the altar by the longer way, at the sign of the M.C. First they uncover and hand their birettas to the acolytes, then they rise, wait till the celebrant has risen, then accompany him to the altar. They form in line to bow to the choir, the ministers genuflect; they hold the ends of the celebrant's alb as he goes up the altar steps. All this is to be observed every time the celebrant and ministers sit.

If they have not gone to the seats, when the choir has finished the last *Kyrie eleison*, the ministers form a straight line behind the celebrant and so go with him to the middle. The subdeacon keeps his place on the ground or step below the deacon. He stands thus at the middle while the celebrant intones *Gloria in excelsis Deo*; he bows at the word *Deo*, then goes to the left of the celebrant, not genuflecting, and joins the celebrant and deacon in saying the *Gloria*, bowing with them and making the sign of the cross at the end. When they have finished the *Gloria*, the celebrant and ministers go to the seats and sit there, observing everything noted above. The subdeacon bows with the celebrant and deacon at a sign from the M.C. at the verses so marked.² In bowing he will always first uncover, lay the biretta in the right hand on the knee, and the left hand extended on the left knee. The celebrant and ministers return to the altar as noted above. The subdeacon stands behind the others, so as to be in line

¹ Most authors say that they form a semicircle (Martinucci, I, i, p. 181, § 23). The rubric of the missal says only: "diacono a dextris eius [sc. celebrantis], subdiacono a dextris diaconi stantibus in cornu epistolae" (*Rit. cel.*, iv, 7). Merati says: "in recta linea" (Pars II, tit. iv, § 32; tom. i, p. 123).

² See p. 85.

behind the deacon. So they stand while the celebrant sings *Dominus vobiscum*.¹ Keeping this rank they go to the epistle side for the collects. Here they stand in line (fig. 9, p. 127). They bow each time with the celebrant.

If the verse *Flectamus genua* is sung by the deacon, the subdeacon then kneels with him. He sings "Levate" and so himself rises first. If he wear the folded chasuble he takes it off while the last collect is being sung. He hands it to the first acolyte,² who lays it on the credence table. He puts on the folded chasuble again after he has been blessed at the end of the epistle.

At the beginning of the last collect the M.C. brings the book of lessons to the subdeacon at his place. The subdeacon takes it, bowing to the M.C. before and after. He holds the book, shut, against the breast, having the opening of the pages towards his left. So he waits till the celebrant has sung *Iesum Christum* in the conclusion of the last collect. Then he bows to the altar, goes to the middle before the steps, genuflects, bows to the choir on either side, comes back to his place behind the celebrant, opens the book and reads the epistle.³ If a verse occur at which the rubric tells us to kneel, he genuflects as he reads that, facing the altar, on the lowest step. When he has finished the epistle he shuts the book, goes again to the middle, genuflects and bows to the choir, as before; he comes round to the epistle corner of the altar, kneels there on the edge of the foot-pace, holding the closed book upright. The celebrant lays his right hand on the top of the book; the subdeacon kisses it and is blessed. He hands the book to the M.C. and takes the missal round to the gospel side, genuflecting as he passes the middle. He sets the missal here in its place, and stands by it, facing across the sanctuary. So he waits for the celebrant. The celebrant comes to read the gospel (fig. 10, p. 127). The subdeacon at his left answers the versicles, makes the sign of the cross, bows with him and answers *Laus tibi Christe* at the end. He then moves the missal towards the middle of the altar.

If the choir sing a verse in the gradual at which all kneel, the subdeacon does so with the celebrant, at his left hand.

¹ If the "Gloria in excelsis" is not sung, the "Dominus vobiscum," as above, follows at once after the "Kyrie eleison," when the celebrant and ministers come to the middle of the altar.

² Martinucci says: to the second acolyte (I, i, p. 191, § 96).

³ If it is the custom of the church that the epistle be read from a lectern, the lectern will be put before the altar steps at the side before the epistle (by one of the acolytes). The subdeacon lays the book, open, on it; while reading the epistle he rests the hands on the edge of the pages. The lectern is moved away afterwards. This custom may be kept (*Caer. Ep.*, Lib. II, cap. viii, § 40: "ubi ita consuetum sit, in ambone." Cfr. S.R.C., 16 March 1591, no. 9, ad I).

He waits at the celebrant's left while the incense is blessed, then goes down and waits again before the lowest altar step, rather to the left.

The deacon comes with the book of lessons and joins him here (fig. 11, p. 128). The subdeacon genuflects and bows to the choir with the deacon. He goes at his left, or immediately before him,¹ to the place where the gospel is sung. Here he turns to face the deacon, standing between the acolytes (fig. 12, p. 128). The deacon hands him the book of lessons. He holds it open against his breast at a convenient height, so that the deacon may sing from it. While the deacon sings the gospel the subdeacon neither bows, nor genuflects, nor makes any other sign.

If a lectern is used, it is put in place first and taken away afterwards. The subdeacon stands behind it, resting his hands on the upper edge of the book. If the gospel is sung at an ambo, the subdeacon stands at the deacon's right, hands him the thurible and turns the pages.²

As soon as the gospel is ended the subdeacon takes the book to the celebrant. Holding it open, he walks straight to the celebrant at the epistle side of the altar, making no genuflection on the way, even if the Sanctissimum be exposed. Arriving in front of the celebrant he holds the book before him, pointing with the open palm to the place where the gospel begins. When the celebrant has kissed the book the subdeacon stands back a step, shuts the book, bows to the celebrant, goes down the altar steps on the epistle side and gives the book to the M.C., bowing before and after. He stands there, facing the deacon, while the deacon incenses the celebrant.

If there is to be a sermon at this point the subdeacon goes to the left of the celebrant at the middle of the altar, genuflects there with the deacon, who has come up to the celebrant's right; so the celebrant and ministers go to the seats. Otherwise the subdeacon goes to his place behind the deacon and genuflects with him before the celebrant intones the creed. He bows at the word *Deum*, then goes to the left of the celebrant, making no genuflection, and with him says the creed. The celebrant and ministers go to sit at the seats, when they have said the creed, exactly as they do at the *Gloria in excelsis*. They uncover and bow at the words *Et incarnatus est*, except on the days noted at p. 103. They also bow at the other verses noted at p. 85. When the deacon, during the creed, rises to put the corporal on the altar, the subdeacon

¹ Martinucci (I, i, p. 184, § 45): "precedes him." Le Vavas seur (i, p. 459): "at his left or, better, preceding him." Cfr. *Rit. cel.*, vi, 5 ("a sinistris") and *Caer. Ep.*, Lib. II, cap. viii, § 44: "deinde subdiaconus manibus iunctis, ultimo diaconus."

² *Caer. Ep.*, Lib. II, cap. viii, § 45. Both cases are here provided.

rises too, first uncovering and holding the biretta in his right. He will either stand the whole time till the deacon comes back to the seats, or sit as soon as the deacon has gone, then rise again when he comes back.¹ When the deacon comes back he bows to him and sits as before.

Towards the end of the creed he goes with the celebrant and deacon back to the altar, in the way already noticed (p. 107). If there is no creed the ministers stand in line behind the celebrant as soon as he has been incensed after the gospel.

The subdeacon stands behind the deacon while the celebrant sings *Dominus vobiscum* and *Oremus* at the offertory. He bows at the word *Oremus*, then genuflects and goes to the credence table. Here he receives the humeral veil on his shoulders from the M.C. He takes the chalice veil from the chalice; then he holds the chalice at its knob in the left hand bare (not through the humeral veil). On the chalice are the purificator, paten, pall. He lays the right end of the humeral veil over the pall, lays his right hand, bare, on the chalice so covered, and takes it to the altar direct by the shortest way, making no genuflection. Here he puts the chalice on the altar. The deacon removes the pall and paten. The subdeacon, still wearing the humeral veil, cleans the inside of the chalice with the purificator, then gives it to the deacon. He takes the cruets from the acolyte and hands the cruet of wine to the deacon. When the deacon has poured wine into the chalice, the subdeacon holds the cruet of water up, bows to the celebrant and says to him *Benedicite pater reverende*. When the celebrant has blessed the water, the subdeacon pours a little into the chalice and hands the cruet back to the acolyte.

If there is no creed in the Mass, the subdeacon brings the burse on the chalice. The deacon first takes this and spreads the corporal (p. 117, n. 1). Then all proceeds as above. The deacon gives him the paten. He takes this in his right hand, bare, covers it with the right end of the humeral veil, and so rests it against the breast. Whenever he walks from one place to another, when he kneels, while he is incensed, when he answers the *Orate fratres* or joins in the *Sanctus*, he holds the paten like this. So he goes straight to his place in the middle, in front of the lowest altar step, genuflects on the step and stands there, now holding the paten higher, to the level of the eyes, supporting his right elbow with the left hand, and letting the veil fall over it in front. Except when he has some special office this is now his normal place till the end of the *Pater noster*.

At the *Orate fratres*, if the deacon is not yet back at his place behind the celebrant, the subdeacon must answer. If so,

¹ Both practices are allowed. See the *Caer. Ep.*, Lib. II, cap. viii, § 54; Merati, Pars II, tit. vi, § 41 (vol. i, p. 139); Martinucci, I, i, p. 186, § 1.

he lowers the paten to the level of the breast, bows, and so says the response *Suscipiat Dominus*. Then he stands erect and holds up the paten, as before.

When the deacon comes to incense him (after the choir) he lowers the paten, turns to face the deacon on his right, bows before and after being incensed, then turns to face the altar and holds up the paten again. He does not genuflect.

At the *Sanctus*, when the deacon goes to the right of the celebrant, the subdeacon, lowering the paten, goes up to the left.¹ So they say the *Sanctus* with the celebrant. When the deacon kneels for the elevation, the subdeacon also kneels, in his place, lowering the paten (fig. 13, p. 129). He rises and stands again after the elevation of the chalice.

When the celebrant sings the verse *Et dimitte nobis debita nostra* in the Lord's Prayer, the subdeacon genuflects and goes to the altar, on the epistle side, to the right of the deacon. He hands the paten to the deacon; then the acolyte, or thurifer, takes the humeral veil from him. He genuflects and goes back to his place at the middle, in front of the steps. Here, without again genuflecting, he stands with folded hands. When the celebrant sings *Pax Domini*, etc., he genuflects, goes to the left of the celebrant, and there again genuflects with the celebrant and deacon. Bowing towards the altar he joins them in saying *Agnus Dei*, etc. He strikes the breast at the words *miserere nobis* and *dona nobis pacem*. Then he genuflects and goes back to his former place. At this place the deacon comes to give him the pax. He turns towards him, on the epistle side, bows before and after, and receives the pax in the usual manner. Accompanied by the M.C. he then goes to give the pax to the members of the choir, first genuflecting. He gives the pax first to the person of greatest dignity. If there is no such person present, he will begin with the one nearest the altar, in the farthest row, on the gospel side. Then he goes to the corresponding person on the epistle side. He comes across to him who stands nearest the altar in the second row on the gospel side; then to the corresponding person on the epistle side; and so on for each row, however many there may be. Each time he passes the altar he genuflects in the middle. In giving the pax first he stands in front of him who will receive it, while this one bows to him. The subdeacon does not bow in return. Then, putting his forearms and hands extended over those of the other and bowing over his left shoulder, he says *Pax tecum*. The other answers *Et cum spiritu tuo*. Both then fold the hands and bow to each other. But if he has to give the pax to a dignitary, he puts his arms under those of the person who receives it. When he has given the pax to the head of each line in the choir he comes back to the middle

¹ In some places the subdeacon does not go up at the "Sanctus." The S.R.C. (no. 2682, ad XXX) tolerates this.

with the M.C. Here he genuflects, gives it to the M.C., goes up to the right hand of the celebrant, genuflects again, and stands there. At *Domine non sum dignus* he bows to the Sanctissimum, not striking his breast. During the celebrant's Communion he bows towards the Sanctissimum. Before the celebrant's Communion in the form of wine the subdeacon uncovers the chalice. The usual sign for him to do this is that the celebrant touches the foot of the chalice. He genuflects each time with the celebrant. The subdeacon pours the wine into the chalice for the ablution, then he pours wine and water over the celebrant's fingers and hands him the purificator. He gives the cruets back to the acolyte; then he changes places with the deacon. The deacon now comes to the epistle side, the subdeacon to the gospel side. They genuflect, once only, in the middle together, the subdeacon behind the deacon. At the gospel side the subdeacon arranges the chalice, purificator, paten, pall, veil, corporal and burse, as they were at the beginning of Mass. He takes the chalice so arranged in his left, laying the right on the burse, and carries it to the credence table, genuflecting as he passes the middle.

He comes back from the credence table and takes his place behind the celebrant and deacon, on the ground, in front of the lowest altar step. If the celebrant is still at the centre of the altar the subdeacon genuflects on arriving at his place also in the middle, not if he has to go at once to the epistle side. He stands with folded hands behind the deacon, goes with him and the celebrant to the middle, and back to the epistle side. He stands facing the altar while the deacon sings *Ite missa est*, or other versicle. Then, while the celebrant says the prayer *Placeat tibi*, he goes up to the gospel side, at the same level as the deacon. He kneels with the deacon and bows for the blessing. Then he rises, goes to the end of the altar at the gospel side and assists the celebrant at the last gospel, holding the altar-card or turning the pages of the missal.

If the last gospel is proper to the day, after the *Ite missa est* the subdeacon goes to the epistle side, takes the missal and carries it to the gospel side, genuflecting as he passes the middle. Then he comes back to the middle and kneels at the deacon's side for the blessing, as before. During the last gospel he makes the responses. If he is holding the altar-card he neither makes the sign of the cross nor genuflects at the verse *Et Verbum caro factum est*. When the last gospel is finished, he puts back the altar-card or shuts the book, comes to the left hand of the celebrant, on the foot-pace, bows with him to the cross, comes down to the floor of the church with the celebrant and deacon, genuflects with the deacon, receives and puts on his biretta, and goes to the sacristy in front of the deacon. He will bow to the choir, if this is to be done, with the celebrant and deacon, as he did on coming in.

In the sacristy he stands at the celebrant's left, bows to the clergy with him, then to the cross and the celebrant. He first takes off the maniple and folded chasuble, if this is used.

If after Mass prayers for the sovereign, or other prayers are to be said before the altar, the subdeacon stands there with the others and assists the celebrant, holding the book with the deacon. He should take off the maniple before such prayers.

In case of necessity the place of the subdeacon may be taken by a clerk in minor orders.¹ In this case he does not wear the maniple, he does not pour water into the chalice at the offertory, but leaves this to the deacon; he does not cover nor uncover the chalice; nor does he clean the chalice after the ablutions. This is done by the celebrant. Otherwise he fulfils all the office of subdeacon.

§ 9. THE DEACON

THE deacon comes to the sacristy in due time before Mass begins, washes his hands and vests. He does not put on the maniple, nor the folded chasuble (if this is to be used) till the celebrant has vested. He stands at the right of the celebrant. At the sign of the M.C. he bows with uncovered head to the cross, then to the celebrant. So he walks in the procession to the sanctuary, wearing the biretta, behind the subdeacon. But if the celebrant wears the cope, the deacon goes on his right holding the end of the cope in his left hand. If he receives holy water from the M.C. or subdeacon, he uncovers to make the sign of the cross. If on entering the choir they are to bow to its members, the deacon uncovers first, waits for the celebrant, takes his biretta, kissing the celebrant's hand and the biretta, and hands it to the M.C. Otherwise he goes to the right of the celebrant before the altar, and here takes his biretta in the same way. The kiss is omitted in Masses for the dead. Before the lowest altar step he genuflects with the celebrant and subdeacon, then stands to begin the Mass. If before Mass there is the *Asperges* ceremony, see pp. 87-90.

The deacon joins in the prayers at the altar steps, answering the celebrant with the subdeacon. He makes the sign of the cross each time with the celebrant. While the celebrant says the *Confiteor* the ministers do not bow. They bow to the celebrant while they say the prayer *Misereatur*. They bow low towards the altar while they say the *Confiteor*, and turn towards the celebrant at the words *tibi pater* and *te pater*. They still bow while the celebrant says *Misereatur*; they stand upright at the prayer, *Indulgentiam*. They bow again at the versicles, *Deus tu conversus*, etc. Throughout the service

¹ S. R. C., 14 March 1906: "numquam nisi adsit rationabilis causa." He must at least be tonsured (*ib.*).

when the deacon stands, he folds the hands before the breast, unless he has to hold anything. When he holds something in the right he lays the left extended on the breast. When he sits he lays the hands extended on the knees. Whenever he is by the side of the celebrant he genuflects with him.

He goes up to the altar with the celebrant, holding the celebrant's alb at the end as they go up the steps. At the altar he takes the incense boat from the M.C., kisses the spoon, hands it to the celebrant, and kisses his hand as he does so. Whenever he hands anything to the celebrant he first kisses the thing, then the celebrant's hand. When he takes anything from him, he first kisses the hand, then the thing. These are the "solita oscula," all omitted at Requiem Masses.

As he hands the spoon to the celebrant he says *Benedicite pater reverende*. Only if the celebrant is a bishop does he say *pater reverendissime*. The deacon takes the spoon from the celebrant in the way described. When the incense is blessed he takes the thurible, holding the chains low down in the left hand, high up, just under the rings at the top, in the right. So he hands it to the celebrant, again with the "solita oscula."¹

While the celebrant incenses the altar the deacon accompanies him at his right, holding the chasuble at the shoulder. Then he takes the thurible from the celebrant, with the "oscula." He holds as when he gave it to the celebrant, then changes hands. He comes down on the epistle side, and here incenses the celebrant with three double incensings, bowing before and after (see fig. 6, p. 126). He hands the thurible to the thurifer and goes to the right of the celebrant on the highest step below the foot-pace. Here he will assist the celebrant at the introit, pointing the place with the open palm of the right hand, turning the leaves and so on (fig. 7, p. 126). He answers the *Kyrie eleison*. If the celebrant and ministers are to sit while the choir finishes the *Kyrie*, at a sign from the M.C. the deacon bows with the others to the altar, turns so as to be now at the celebrant's left, and goes with him and the subdeacon to the seats. Here he takes the celebrant's biretta from the M.C. and gives it to him with the solita oscula. Then he takes his own, waits till the celebrant sits, then sits and puts on his biretta. When they rise again, the deacon first uncovers, stands, takes the celebrant's biretta with the oscula, hands it to the M.C., and goes back to the altar by the longer way at the celebrant's right, bowing to the choir on either side, and genuflecting with him in the middle before they go up the steps.

If they do not sit during the *Kyrie*, the deacon goes to the middle of the altar behind the celebrant, on his own step, and

¹ The thurible is kissed at the disk to which are fixed the chains at the top.

stands in the middle while the celebrant intones *Gloria in excelsis Deo*. He bows at the word *Deo*, then goes up to the celebrant's right, not genuflecting. Here he says the *Gloria* with the celebrant, bowing and making the sign of the cross with him. When they have said the *Gloria* the ministers genuflect at the middle where they stand, go with the celebrant to the seats and sit there, observing all that has been noted above (p. 107). With the others, the deacon uncovers and bows at the verses so marked (p. 85). They come back to the altar as above when the choir sings *Cum sancto Spiritu*, at a sign from the M.C. On going up the altar steps, the deacon always lifts the celebrant's alb slightly at the end. He stands behind the celebrant on the highest step while the *Dominus vobiscum* is sung and then goes to the epistle side behind the celebrant. He stands here during the collects (fig. 9, p. 127).

If the verse *Flectamus genua* is to be sung, the deacon sings it, at the same time genuflecting. He rises again when the subdeacon has said *Levate*. When the last collect is finished the deacon goes to the right hand of the celebrant, assists him at the epistle, and answers *Deo gratias* at the end. He stands here while the celebrant reads the gradual, turning back, to give the subdeacon room to receive the blessing, at the end of the epistle. As soon as the celebrant has begun the gospel, the deacon, at a sign from the M.C., takes from him the book of lessons. He holds this, closed, against his breast, with both hands, so that the opening of the pages be to the left, holding the book up, so that the top be nearly to the level of his eyes. So he goes to the middle in front of the lowest altar step, bows to the choir on either side, genuflects and goes up the steps. He lays the book of lessons on the middle of the altar, and stands there (fig. 10, p. 127).

If he wear the folded chasuble, before he takes the book from the M.C., he goes to the credence table, takes off the folded chasuble, assisted by an acolyte, and puts on the so-called "broad stole" (p. 11). He wears this through the Mass till he has taken the missal across the altar, to the epistle side, for the Communion antiphon. Then he goes to the credence table, takes it off, and puts on the folded chasuble again.

When the incense is blessed before the gospel the deacon assists in the usual manner. Then at once he goes down, kneels on the edge of the foot-pace, bows low, and says the prayer *Munda cor meum*. Then he rises, takes the book of lessons from the altar, kneels on the foot-pace towards the celebrant, and says *Iube domne benedicere*. The celebrant turns towards the deacon, gives his blessing, lays his hand on the top of the closed book, and the deacon kisses his hand.

The deacon now rises, bows to the celebrant, and comes down the altar steps to the floor of the church, where the

subdeacon awaits him. He stands here, at the right of the subdeacon, still holding the closed book of lessons (fig. 11, p. 128).

They genuflect, bow to the choir and go to the place where the gospel is to be sung. In this procession the deacon walks by the subdeacon's side or behind him.¹ When they arrive at the place (fig. 12, p. 128), the subdeacon turns and faces the deacon, who puts the book into his hands,² opens it, and with joined hands sings *Dominus vobiscum*. When he sings *Sequentia* [or *Initium*] *sancti evangelii* he makes the sign of the cross with the thumb of the right hand at the place where the gospel begins in the book, holding the left open on the book; then he lays the left hand on the breast and makes the sign of the cross with the right thumb on his forehead, mouth and breast. He now takes the thurible from the M.C., and incenses the book with three double incensings, to the middle, right and left, gives back the thurible to the M.C., joins his hands, and so sings the gospel. He bows or genuflects towards the book if any verse is so marked.

At the end of the gospel he lays the open right palm at the place where it begins, to show it to the subdeacon. Standing where he is, he takes the thurible and turns towards the celebrant. When the celebrant has kissed the book he incenses him with three double swings, bowing before and after, and gives back the thurible to the M.C. He now goes and joins the celebrant. If there is to be a sermon he goes to the celebrant's right, genuflects with him, and so accompanies him to the sedilia, where they sit in the usual manner.

If there is no sermon, the deacon goes to his place behind the celebrant on the highest step, genuflects at this place, and stands while the *Credo in unum Deum* is intoned. He bows at the word *Deum*, goes, without genuflecting, to the celebrant's right, and there joins him in saying the creed. He makes the sign of the cross, bows and genuflects with the celebrant. Then, when they have said the creed, the celebrant and ministers go to sit at the seats in the usual way. If there is no creed, the deacon goes to stand behind the celebrant at *Dominus vobiscum* and *Oremus*, and all follows as below (p. 117). After the choir has sung the verse *Et homo factus est*, the deacon rises, leaves his biretta at his seat, bows to the celebrant, and takes the burse containing the corporal from the M.C. who brings it. He holds this in both hands at about the level of the eyes and takes it to the altar. If he passes the celebrant he bows to him, then to the choir; he genuflects on the lowest altar step, goes up and puts the burse on the altar. Now he takes out the corporal, puts the burse leaning against a candlestick or the gradine, near the middle on the gospel

¹ See p. 109, n. 1.

² Unless he puts it on the lectern or ambo (p. 109).

side. He spreads the corporal before the altar cross, arranges the missal conveniently, genuflects there before the altar, not laying his hands on the altar when he does so, and comes back by the shorter way to his seat. Here he takes his biretta, bows to the subdeacon, sits and covers himself. Towards the end of the creed, at the sign from the M.C., the deacon, with the others, goes back to the altar by the longer way, in the usual manner.

The deacon stands behind the celebrant while *Dominus vobiscum* and *Oremus* are sung. At the word *Oremus* he bows and goes at once to the celebrant's right. The subdeacon brings the chalice and paten.¹ The deacon takes off the pall and puts it near the corporal. He takes the paten, with the altar-bread on it, hands it to the celebrant, kissing first the paten, then the celebrant's hand. If there is a ciborium with bread to be consecrated he opens this and holds it near where the celebrant holds the paten. When the offertory prayer is ended he covers the ciborium. He takes the chalice from the subdeacon in his left hand and pours in the wine, holding the purificator with the thumb of the left hand against the stem of the chalice. Usually the celebrant gives a sign to show how much wine should be poured. The subdeacon then pours in the water. The deacon wipes away any separate drops against the sides of the chalice, takes it by the stem in the right, holding the foot in the left, and so hands it to the celebrant, kissing first the foot of the chalice then the celebrant's hand. He has left the purificator on the altar near the corporal. As the celebrant lifts the chalice, to make the offertory, the deacon also holds it, having his right hand on its foot. He lays his left against the breast. Looking up towards the crucifix, he says the offertory prayer, *Offerimus tibi*, with the celebrant. When the celebrant sets the chalice on the corporal, the deacon covers it with the pall, and hands the paten to the subdeacon. He now assists at the blessing of incense in the usual way. He accompanies the celebrant while the altar is incensed, holding the edge of the chasuble at the shoulder with his left hand. After the incensing of the oblata he removes the chalice towards the epistle side, but not outside the corporal, while the altar cross is incensed. Then he puts it back in the middle. He genuflects each time with the celebrant. At the end of the incensing of the altar he takes the thurible, with the usual oscula, goes down and incenses the celebrant as he did at the beginning of Mass, the thurifer standing at his left. Accompanied by the thurifer, he now incenses the choir. First they genuflect in the middle, then

¹ If there has been no creed the subdeacon brings the burse on the chalice. The deacon then first spreads the corporal, leaning the burse against a candlestick or the gradine. While he does this the celebrant stands away a little, towards the gospel side.

The Holy Sacrifice

the deacon incenses the choir on the gospel side.¹ He bows once to all on that side, incenses each person with one double swing of the thurible, then bows again.² He turns, genuflects at the middle and goes, in the same way, to incense those on the epistle side. He genuflects each time by the right side of the subdeacon. Then he comes to the middle, to the right of the subdeacon, genuflects, turns to him and incenses him with two double incensings. He hands the thurible to the thurifer, goes up to his place on the highest step behind the celebrant, genuflects, turns and is himself incensed, bowing to the thurifer before and after. He turns towards the altar and does not again genuflect. If he is at his place in time he answers the *Orate fratres*; otherwise the subdeacon does so. During the preface he stands behind the celebrant. At its last words (*supplici confessione dicentes*) he goes, without genuflecting, to the right of the celebrant; bowing he says the *Sanctus* with him. He makes the sign of the cross at the word *Benedictus*. Then he goes to the left of the celebrant, genuflecting as he passes the middle.

During the Canon the deacon stands at the celebrant's left, by the missal, points out the places and turns the pages. It is usual that he stand back a step or two at the commemoration of the living and of the dead, that he may not hear the names spoken by the celebrant. At the words *Quam oblationem* he goes to the other side of the celebrant, genuflecting in the middle. If there is a ciborium on the corporal he opens it. He kneels on the edge of the foot-pace and lifts the end of the chasuble at the elevation of the Host (fig. 13, p. 129). He rises at once, as the celebrant rises after his genuflection at the end of this elevation, covers the ciborium, if there is one, and uncovers the chalice. Then he kneels as before and again lifts the chasuble. Immediately after the elevation of the chalice he rises again and covers it with the pall. Then he genuflects with the celebrant. He goes round to the left of the celebrant, genuflecting not in the middle but in the place at which he arrives. Here he stays pointing the places and turning the leaves.

At the words *Per quem haec omnia* he genuflects and goes to the right of the celebrant again, not genuflecting in the middle. When the celebrant says *praestas nobis*, the deacon uncovers the chalice and then genuflects with the celebrant. He covers it again after the elevation at this point when the celebrant has held his fingers over the chalice. He always genuflects with the celebrant when he is at his side. Just before the *Pater noster*, at the words *audemus dicere*, he genuflects, turns to the left and goes behind the celebrant on the

¹ Or the side of greater dignity (see p. 29).

² If prelates or canons in chapter be present, the deacon incenses them first and bows to each separately before and after incensing him.

highest step. Here he does not again genuflect, but stands there with folded hands during the Lord's Prayer. At the words *Dimitte nobis* he genuflects with the subdeacon; both go to the epistle side, at the celebrant's right, the deacon nearer to the celebrant.¹ He takes the paten from the subdeacon, cleans it with the purificator, and hands it to the celebrant, with the "solita oscula." He uncovers the chalice, genuflects, as always, with the celebrant and covers the chalice again when the particle has been put into it. Standing here on the right, he joins in saying the *Agnus Dei*. When that prayer is ended he kneels on the edge of the foot-pace at the right. When the celebrant has said the first Communion prayer *Domine Iesu Christe qui dixisti apostolis tuis*, the deacon rises; with joined hands he kisses the altar at the same time as the celebrant, but outside the corporal, turns to the celebrant, bows, puts his arms under those of the celebrant, and receives the pax from him in the usual manner (p. 27). He bows again, genuflects to the Sanctissimum, goes to the subdeacon, and gives him the pax. According to the general rule, he bows only after having given it. Then he comes up to the celebrant's left, genuflects, and stays there till after the ablutions. He bows low at the celebrant's Communion. If Holy Communion is distributed during Mass, see pp. 130-132.

After the ablutions the deacon takes the missal to the epistle side, genuflecting in the middle only. If he wears the broad stole he now goes to the credence table, takes it off and puts on the folded chasuble again. He now again takes his place on the highest step behind the celebrant (either at the epistle side or in the middle), without genuflecting. He follows the celebrant to the middle for the *Dominus vobiscum* and goes behind him to the epistle side for the post-communions. After these he goes with the celebrant and subdeacon to the middle. The celebrant sings *Dominus vobiscum*. The deacon turns towards the people, with his back to the celebrant, and sings *Ite missa est*. If the Sanctissimum be exposed he does not turn his back to it, but steps back towards the gospel side and looks across the sanctuary towards the epistle side. If he has to sing either *Benedicamus Domino* or *Requiescant in pace*, he does not turn, but sings the versicle facing the altar. When the celebrant has said the prayer *Placeat tibi*, the

¹ Martinucci (I, i, pp. 226, 227) says that the deacon should answer: "Sed libera nos a malo" when the celebrant has sung the Lord's Prayer, also: "Et cum spiritu tuo" after the "Pax," in a low voice. On the other hand the *Ephemerides liturgicae*, xiii (1899), p. 736, declare that there is no justification for this practice. No rubric in any liturgical book nor any decree of the Congr. of Rites authorizes it. In the case of all other responses the choir alone sings them; no one else recites them as well. There seems no reason why an exception should be made here, except, apparently, to enable the celebrant to hurry on. He had better wait till the choir has performed its part of the liturgical function. See Van der Stappen, iii, p. 448.

deacon steps towards the epistle side facing the altar and kneels on the edge of the foot-pace for the blessing. At the blessing he makes the sign of the cross, bowing. During the last gospel he stands at the place where he is with folded hands. He makes the sign of the cross with the right thumb on forehead, lips, and breast, and genuflects with the celebrant at the words *Et Verbum caro factum est*. He goes up to the foot-pace at the right of the celebrant, bows to the altar with him, and comes down to the ground with him and the subdeacon. He genuflects with them, takes the celebrant's biretta and hands it to him, with the usual oscula, takes his own, covers himself after the celebrant has done so, and so goes to the sacristy behind the subdeacon, bowing to the choir, if this is to be done, as when they came in. If prayers are said after Mass, he stands with the others before the altar and holds the book with the subdeacon.¹ In the sacristy he takes off the biretta, bows to the clergy and celebrant, takes off the maniple (and folded chasuble, if he wears it). He continues to unvest after the celebrant has done so.

§ 10. THE CELEBRANT OF HIGH MASS

THE priest who is to sing High Mass, after having made his preparation, comes to the place of vesting, washes his hands and vests (the ministers having already done so), saying the prayers in the missal as he puts on each vestment. He waits there, between the deacon and subdeacon, wearing the biretta, till the M.C. gives the sign. Uncovering he then bows to the cross in the sacristy, to the deacon and subdeacon, and follows the rest of the procession in the last place.² If the deacon give him holy water on leaving the sacristy, he uncovers to make the sign of the cross. If the procession passes an altar where the Sanctissimum is reserved the celebrant genuflects to it. If the members of the choir are in their places, and are to be saluted, he uncovers at the entrance of the choir, gives his biretta to the deacon, and bows as described at p. 88, n. 3. Otherwise he goes straight to the altar steps. Here he uncovers. If the Sanctissimum is reserved at the high altar he genuflects, if not he bows low to the altar. For the *Asperges* ceremony see pp. 87-90.

At High Mass the celebrant uses three tones of voice. Some parts of the Mass are sung aloud, to the plain-chant melody provided. This is the *VOX SONORA*. All the other prayers said aloud at Low Mass (the *Gloria in excelsis*, gospel, creed, *Sanctus*, etc.) are spoken at High Mass, *VOCE SVBMISSA*.

¹ Strictly, the celebrant and ministers should take off the maniple before these prayers, as if one of them preach.

² If he wears the cope he walks between the ministers, who hold its ends.

This means loud enough to be heard by those around, but not so loud as to disturb the singing. The form of blessing the people, however, is specially noted as said "voce intelligibili" (*Rit. cel.* xii, 1). The third tone is VOX SECRETA, quite low, yet so that he can hear himself. The prayers said secretly at Low Mass (the offertory prayers, Canon, Communion prayers, etc.) are said in this same tone at High Mass.

Standing before the lowest altar step, between the ministers, the celebrant begins the Mass. He bows low while he says the *Confiteor*. At the words *vobis fratres* and *vos fratres* he turns first towards the deacon, then to the subdeacon. He remains bowing while the ministers say the *Miserere*. He does not bow to them when they do so saying the *Confiteor*. He goes up to the altar, kisses it in the middle, then puts incense into the thurible three times with the spoon, saying *Ab illo benedicaris in cuius honore cremaberis. Amen*, after the deacon has said *Benedicite pater reverende*. He gives the spoon to the deacon, and makes the sign of the cross over the thurible.¹ While he puts the incense into the thurible and blesses it, he lays the left hand on the breast.² This is the invariable way in which incense is blessed. The deacon hands him the thurible and he proceeds to incense the altar. This is done in the same way at the offertory. If the Sanctissimum be reserved in the tabernacle, he first genuflects, otherwise he bows low towards the altar cross. He incenses the altar cross with three double incensings.³ Then he either genuflects or bows, as he did before. If there are relics or images between the candlesticks he next incenses these, first those on the gospel side, making two double swings of the thurible for all of them together, without moving himself from the middle of the altar, or bowing to them.⁴ He again bows to the cross, or genuflects to the Blessed Sacrament, and incenses in the same way those on the epistle side. Then, without again bowing or genuflecting, he continues the incensing of the altar. He walks before the altar to the epistle side; as he does so he incenses it over the upper part, the mensa, with three single swings of the thurible, one opposite each of the altar candles.⁵ At the epistle corner he swings the thurible twice along the side, then returns to the middle, again making

¹ It is generally said that the celebrant should pronounce this formula, "Ab illo benedicaris," etc., while putting the incense on the charcoal. Then he makes the sign of the cross, saying nothing. Merati, Pars II, tit. iv, § 21 (tom. i, p. 120); Van der Stappen, iii, p. 424; Martinucci, I, i, p. 73, § 2; Le Vavas seur, i, p. 423. This is also in accordance with a decision of the S.R.C. See p. 25, n. 2.

² See p. 25, n. 3.

³ S.R.C., 29 maii 1900, ad II.

⁴ *Caer. Ep.*, Lib. I, cap. xxiii, § 6.

⁵ The candles are only convenient directions. Not they, but the altar is incensed. It is incensed three times on either side, whatever the number of candlesticks may be.

The Holy Sacrifice

three single swings along the top of the altar, bows, or genuflects. He now does exactly the same on the gospel side, first three single swings towards the candlesticks, two at the gospel end, three coming back, towards the candlesticks. Having finished this, he does not quite come to the middle, nor does he here bow or genuflect; but he goes back to the gospel end and incenses the front of the altar, where the frontal hangs, with three single swings; genuflecting or bowing he continues along the epistle side, again incensing the frontal three times along the epistle side. So he arrives at the epistle end of the altar; here he hands the thurible to the deacon. Except at the point noted he always bows or genuflects when he passes the middle of the altar. In incensing the altar he swings the thurible in single, not double swings.¹ For all this see fig. 4. The manner is the same, whenever the altar is incensed. At the epistle end of the altar, having given the thurible to the deacon, the celebrant stands facing him with his left to the altar and is incensed, bowing before and after.

Turning to the altar he says the introit and *Kyrie eleison*, the deacon answering. If the singing of the *Kyrie* takes much time, so that the celebrant and ministers sit during it, the M.C. gives a sign, the celebrant bows to the altar cross and goes to the seats, without genuflecting, between the deacon and subdeacon. He sits first, takes his biretta from the deacon, and puts it on. While he sits he lays the hands stretched out, with the palms downwards, on the knees. When they rise, the ministers rise first; the celebrant uncovers, hands his biretta to the deacon, then stands. He goes back to the altar by the longer way, bowing to the choir, bows to the altar at the foot of the steps, or genuflects if the Sanctissimum be reserved there, goes up the steps. This is the invariable rule for sitting at the seats and returning to the altar.

At the altar the celebrant intones *Gloria in excelsis Deo*, and continues with the ministers.² At the end he bows, or genuflects, and they go to the seats as before. The celebrant uncovers and bows during the sung *Gloria* at the special verses so noted.

When he returns to the altar he kisses it in the middle, turns to the people, and sings *Dominus vobiscum*. Then he goes to the epistle side and sings the collects. After the last collect he reads the epistle, gradual, tract, sequence, or *Alleluia* verse.

¹ According to the *Rit. cel.*, iv, 4, the *Caer. Ep.*, and most authors, the altar is incensed with single incensations. Nor is it possible to make each swing a double one without inconvenience and loss of dignity. The rubrics require the "ductus duplex" for incensing the cross and relics only. Cfr. Martinucci (Menghini's note), I, i, p. 74, n. 4.

² "Submissa voce" (*Rit. cel.*, iv, 7). This means in such a tone that he can be heard by those around. See p. 120.

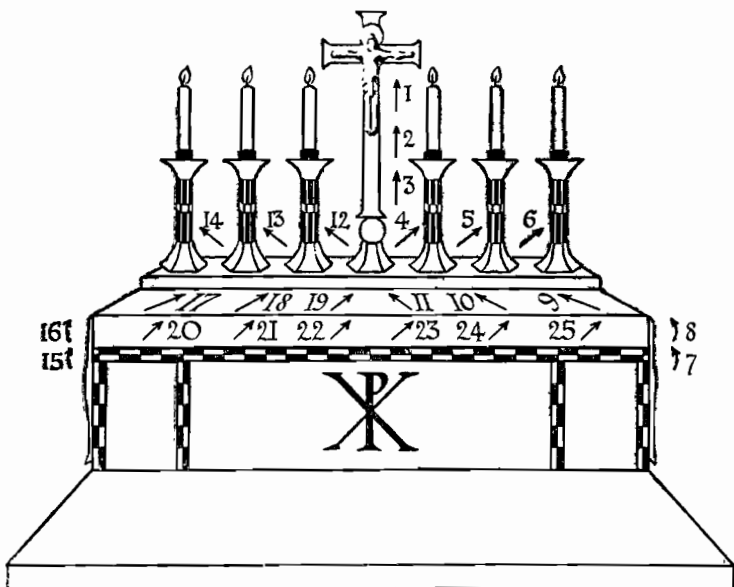


FIG. 4. INCENSING THE ALTAR

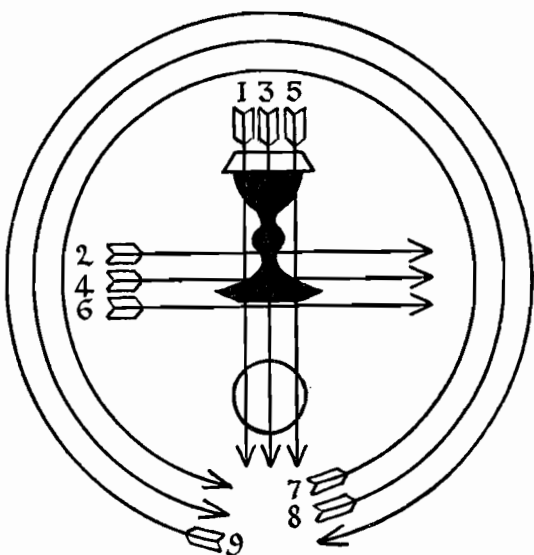


FIG. 5. INCENSING THE OBLATA

The Holy Sacrifice

When the subdeacon has read the epistle he comes to the celebrant, at the epistle side, holding the book of lessons. The celebrant turns to him and lays the right hand on the top of the closed book, the left on the breast. The subdeacon kisses the celebrant's hand; the celebrant makes the sign of the cross over the subdeacon, saying nothing.

If there is a long sequence the celebrant may go, with the ministers, to sit at the sedilia. Otherwise he goes to the middle, says the prayer *Munda cor meum* and the gospel, as at Low Mass. At the end he does not kiss the missal; nor does he say *Per evangelica dicta*, etc. He comes to the middle of the altar, puts incense into the thurible, and blesses it in the usual way.

The deacon now kneels sideways before him. The celebrant turns to the deacon, gives him the blessing with the form in the missal, *Dominus sit in corde tuo*, etc., and makes the sign of the cross over him, at the invocation of the Holy Trinity. He lays his hand on the top of the book of lessons and the deacon kisses it.

He goes to the epistle side and stands there with joined hands, facing the altar, till the deacon sings *Dominus vobiscum*. When the deacon sings *Sequentia sancti evangelii*, etc., the celebrant also makes the sign of the cross with the thumb on forehead, lips and breast. At the beginning of the gospel he turns towards the place where the deacon sings it. If the holy Name is sung, he bows towards the altar cross; at the name of the Blessed Virgin or of the saint of the feast he bows without turning.

At the end of the sung gospel the subdeacon brings the book of lessons to the celebrant and shows him the place where it begins. The celebrant kisses the book at this place. He is then incensed by the deacon standing at the same place, bowing before and after.

If there is a sermon he goes to the middle, bows or genuflects, and goes to the sedilia in the usual way; at the end he comes back by the longer way to the altar.¹

Standing at the middle he intones *Credo in unum Deum*, and continues in a low voice with the ministers. He genuflects while saying the verse *Et incarnatus est*, etc. Then, with the ministers, he goes to the seats and sits as before. He uncovers and bows at the special verses and at the words *Et incarnatus est*, etc. If there is no creed, as soon as he is

¹ If the celebrant himself preaches, he may do so at the altar, in which case he need only take off the maniple and hand it to the M.C., who lays it at the sedile. If he preach from a pulpit, generally he will go to the sedilia with the ministers, take off the chasuble and maniple (assisted by the M.C.), and will leave them there. The M.C. may accompany him to the pulpit. The ministers sit at the sedilia. At the end of the sermon the celebrant comes to the sedilia and puts on the chasuble and maniple; the ministers go with him, in the usual (longer) way, to the altar.

incensed, he goes at once to the middle and continues Mass, as follows.

On returning to the altar after the creed he kisses it, turns and sings *Dominus vobiscum*, then, turning back, *Oremus*; he reads the offertory antiphon. He takes the paten from the deacon and says the prayer for the offertory of the bread, *Suscipe sancte Pater*. He blesses the water, held by the subdeacon, with the usual form, laying meanwhile the left hand on the altar. The deacon hands him the chalice; holding it up he says the prayer *Offerimus tibi* with the deacon.

At High Mass the celebrant never covers nor uncovers the chalice himself.¹ When this is to be done he gives the sign to the deacon by touching its foot. When he has said the prayers *In spiritu humilitatis* and *Veni sanctificator*, he puts incense into the thurible in the usual way. But this time there is a special formula for blessing it, *Per intercessionem beati Michaelis*, etc. He takes the thurible and incenses the oblata. In doing this he makes the sign of the cross over the bread and chalice three times with the thurible; he then forms two circles round them from right to left, and one circle from left to right.² Meanwhile he says the prayer *Incensum istud a te benedictum*, etc., as in the missal. Then he proceeds to incense the altar, exactly as before, saying meanwhile *Dirigatur Domine incensum istud*, etc. At the epistle corner he hands the thurible to the deacon, saying *Accendat in nobis Dominus*. He is himself incensed as before; then he turns to the acolytes and washes his hands, saying the *Lavabo*. He comes back to the middle and continues Mass as at Low Mass. He sings the preface, *Pater noster*, and *Pax*. Otherwise there is no difference from Low Mass, till the end of the first Communion prayer *Domine Iesu Christe qui dixisti*, except that the deacon uncovers the chalice.

At the end of this prayer the celebrant kisses the altar, turns to the deacon at his right and gives him the pax in the usual form (p. 27). Then, turning again to the altar and bowing as before, he says the second and third prayers before his Communion, and so continues.

If Holy Communion is to be distributed during High Mass see the rules at pp. 130-132.

After his Communion the celebrant holds the chalice that the subdeacon may pour in wine, then wine and water for the ablutions. Leaving the chalice, paten, pall and purificator unarranged at the middle, he goes to the epistle side and reads the Communion antiphon. When the choir has finished singing this he comes to the middle for the *Dominus vobiscum*, then goes back to the epistle side for the post-communions. He stands at the middle, facing the people, while the deacon

¹ Except the one case when a clerk, not ordained subdeacon, acts as such (see p. 113).

² See fig. 5.

FIGURES OF HIGH MASS

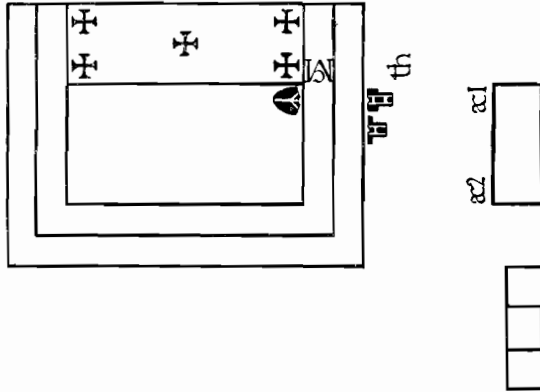


FIG. 6. INCENSING THE CELEBRANT BEFORE THE INTROIT

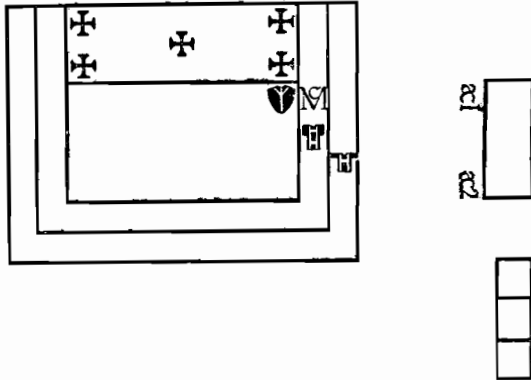


FIG. 7. THE INTROIT

The celebrant and ministers form a semicircle

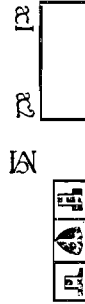
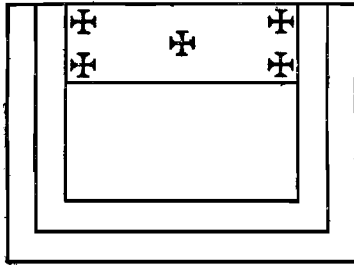


FIG. 8. AT THE SEDILIA

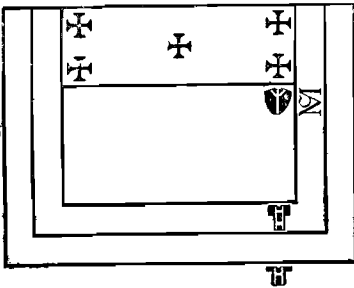


FIG. 9. THE COLLECTS

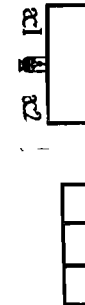
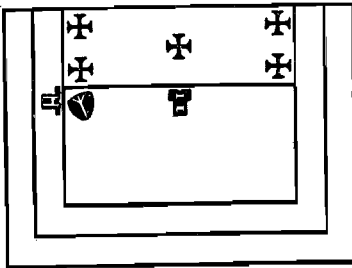
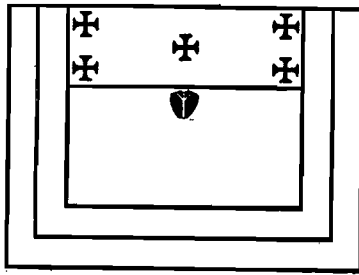


FIG. 10. THE CELEBRANT READS THE GOSPEL



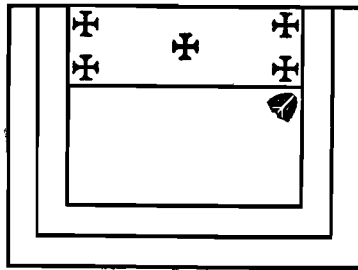
MI III



or

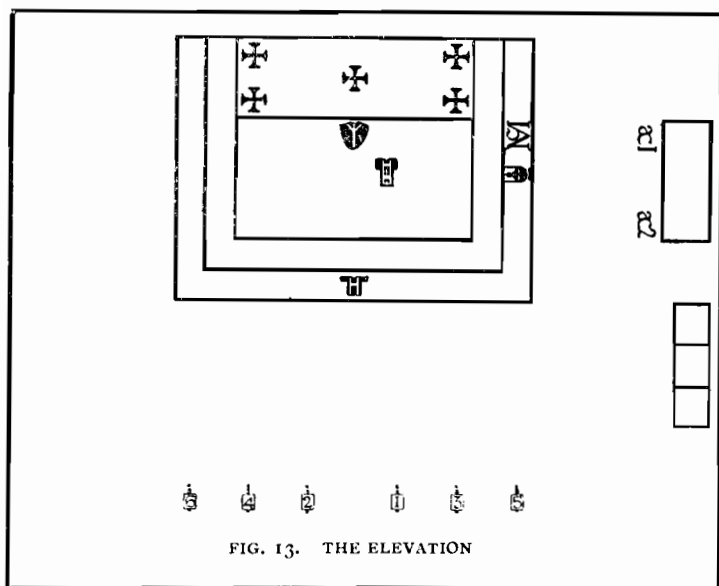


FIG. 11. BEFORE THE GOSPEL



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FIG. 12. THE GOSPEL



sings *Ite missa est*, but faces the altar if the form be *Benedicamus Domino* or *Requiescant in pace*. Bowing he says the prayer *Placeat tibi*. If there is a last gospel special to the day, the celebrant should wait before giving the blessing, that the subdeacon may have time to carry the missal across. He turns to give the blessing¹ and says the last gospel as at Low Mass. Then coming to the middle of the altar he bows, comes down the steps to the floor of the church, here bows or genuflects, takes his biretta from the deacon, bows to the choir (if this is to be done), covers himself and follows the procession, himself last, to the sacristy. If prayers are to be said or sung after Mass, the celebrant makes the bow or genuflection first, stands for them, then bows or genuflects again.²

In the sacristy he with the ministers bows to the clergy, if they are present, on either side, beginning normally with those on the right, bows to the cross and to the deacon and subdeacon,³ unvests.

¹ He should wait till the response, "Deo gratias," is finished. He says the formula of blessing just as at Low Mass, that is loud enough to be heard (*Rit. cel.*, xii, 7: "eadem voce et modo quo in missis privatis"). This is the only case of words spoken (not sung) in this manner at High Mass. Cfr. *Rit. cel.*, xii, 1: "dicit voce intelligibili."

² He ought to take off the maniple before these prayers; see p. 120. n. 1.

³ Bareheaded in each case.

§ 11. HOLY COMMUNION DURING HIGH MASS

ON Maundy Thursday there is a distribution of Holy Communion at High Mass. This does not often occur on other days; but any Catholic has normally a right to present himself for Communion at any Mass, on condition that he is in a state of grace and fasting from midnight. Should then there be a distribution of Communion at High Mass the following rules are to be observed.¹

As soon as the celebrant has received Communion under the form of bread, the M.C. gives a sign to the members of the choir, if they will make their Communion. They come to the middle of the sanctuary two and two, without birettas, the hands joined, and kneel there.

The torch-bearers do not go away after the elevation, but stay kneeling till the Communion.

The members of the choir who do not make their Communion remain in their places, stand during the *Confiteor*, *Indulgentiam* and all the time. When the celebrant has received Communion in the form of wine, the deacon at his left covers the chalice and puts it aside towards the gospel side, but not outside the corporal. The deacon and subdeacon genuflect and change places, the deacon going to the right of the celebrant, the subdeacon to his left. The celebrant and ministers genuflect;² the deacon opens the ciborium and moves it to the middle of the corporal; all three genuflect. The deacon and subdeacon go to the ends of the foot-pace and stand on the highest step below it, facing each other one on each side. The deacon, bowing, sings the *Confiteor*.³ The subdeacon at the other side stands and bows low.

As soon as the *Confiteor* is begun, the acolytes, or, if they hold torches, the M.C. and the thurifer, take the Communion cloth, come with it to the middle before the lowest step, genuflect, separate, each holding one end of the cloth, and go to kneel at the ends of the foot-pace, facing each other and holding the cloth stretched across between them.

The celebrant faces the people, says *Misereatur* and *Indulgentiam*, then turns towards the altar. He genuflects, takes the ciborium in his left, holds a consecrated particle in the right above it, and says *Ecce Agnus Dei*. Meanwhile the deacon and subdeacon come round to the other side of the

¹ Gavanti-Merati, i, pp. 185-186; Martinucci-Menghini, I, ii, pp. 70-75; Le Vasseur, i, pp. 477-482; De Herdt, i, pp. 478-480.

² Supposing that the ciborium is on the altar, as when the particles have been consecrated at the Mass. If it is in the tabernacle, the deacon first opens the tabernacle, then they genuflect.

³ At Requiem Masses the deacon does not sing the "Confiteor," but says it aloud.

Communion cloth, genuflect, and kneel there.¹ So the celebrant gives them Communion over the cloth. The deacon and subdeacon, if they make their Communion, always do so before anyone else. The ministers then go to the celebrant's side, the deacon at his right, on the gospel side, the subdeacon at the epistle side. The deacon takes the paten and holds it while Communion is given under the mouth of each communicant. The subdeacon stands with folded hands. If the two who hold the Communion cloth make their Communion, they do so immediately after the ministers. In this case they take away the cloth for the time, kneel together on the edge of the foot-pace, and there receive Communion. Then they again spread out the cloth.

At the *Indulgentiam* the members of the choir in the middle of the sanctuary kneel upright and make the sign of the cross.

Priests and deacons wear stoles of the colour of the day. The M.C. must see that these are ready; he hands them to the communicants just before they leave their places in the choir. They put them on as they kneel in the middle. After the third *Domine non sum dignus* all rise. As soon as the ministers, or those who hold the cloth, have made their Communion, the two members of the choir genuflect, come forward and kneel on the edge of the foot-pace, or on the highest step below it. When they have received Communion, they rise and stand aside to make room for the next two. These come forward; all four genuflect together. This is repeated as long as Communion is distributed. Those who have made their Communion go straight back to their places in choir and there stand or kneel as do the others in choir. If the torch-bearers receive Communion they do so after the clergy of the choir. If there is no one in holy orders, they do so before the members of the choir. When they are about to come up for Communion they hand their torches to others, to hold till they come back to take them again. If the number of communicants is uneven, at the end three approach together. If there are many communicants, and if there is room, they may approach four at a time, instead of two.

If laymen are to communicate, when the members of the choir have done so, the acolytes, or those who hold the communion cloth, come to the middle, genuflect, fold it, and take it back to the credence table. The celebrant and ministers then go to the Communion rail and give Holy Communion to the people, accompanied by two torch-bearers.

After Communion the celebrant consumes what may remain of the holy species, if the altar has no tabernacle. The ciborium is then purified by the subdeacon, with the chalice. If there is a tabernacle, the deacon may put the ciborium into it, the celebrant and both ministers genuflecting before and after.

¹ If they are to receive Holy Communion.

The Holy Sacrifice

This order for members of the choir, that they come to the middle, then go up to the altar two and two, genuflect and separate, as described above, is to be observed not only for Communion, but on all occasions when they go to receive anything, blessed candles, ashes, palms; or when they go to kiss a relic.

CHAPTER XII

HIGH MASS FOR THE DEAD

AT Mass for the Dead certain special rules are observed.¹ The vestments are black. The altar frontal should also be black. If the Sanctissimum is reserved on the altar, it is better that it should be removed. If this cannot be done, the tabernacle veil must be violet. It is never allowed to hang a black tabernacle veil in front of the Blessed Sacrament. The frontal may be either black or violet. The altar candles should, if possible, be of unbleached wax. The carpet in front of the altar covers only the foot-pace, not the altar steps. The seats are bare. The credence table is covered with a white linen cloth as usual. On it are placed the chalice, cruets, and all that is needed for High Mass, also candles to be given to the clergy, and the holy water vessel and sprinkler, if the absolution will follow. No humeral veil is required. Incense is not wanted till the offertory. The processional cross may be put near the credence table; not at the head of the coffin, if this is present.

All kisses of hands or things are omitted.² While the celebrant and ministers say the confession the M.C. kneels on the ground at the epistle side. The altar is not incensed at the beginning of Mass, but the ministers go up to the altar with the celebrant, as usual, and stand at his sides. They do not genuflect when the celebrant kisses the altar. They go, with the celebrant, to the epistle side for the introit. At the introit the celebrant does not make the sign of the cross on himself. He lays the left hand on the altar and makes the cross over the book with the right. The ministers do not make the sign at all.

During the collects the clergy in the choir kneel. After the epistle the subdeacon does not go to be blessed by the celebrant, but gives the book of lessons to the acolyte and joins the deacon. When the celebrant has said the sequence he and the ministers may go, by the shorter way, to sit at the seats. Candles may be distributed to the clergy in choir by the M.C. or his assistants. They light these just before the gospel, hold them lighted during the gospel, extinguish them; light them again and hold them lighted from the *Sanctus* till the end of the Communion.

The celebrant and ministers, if they sit during the sequence, go back to the altar towards its end, at about the verse, *Oro supplex et acclinis*.

¹ Gavanti-Merati, i, pp. 193-199; Martinucci-Menghini, I, i, pp. 194-195, 234-235, 278-279; Le Vasseur, i, 493-499; De Herdt, ii, 7-11; Van der Stappen, ii, pp. 303-305; Wapelhorst, pp. 169-171.

² Except of the paten after *Pater noster*. *Caer. Ep.*, Lib. I, cap. xviii, § 16. The paten and chalice are not kissed at the offertory.

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Before the gospel the deacon kneels as usual to say the *Munda cor meum*, but he does not go to receive the celebrant's blessing.

No incense is blessed before the gospel, nor is the book incensed. The acolytes go, as usual, to stand on either side of the subdeacon, who holds the book; but they carry no candles. They stand with joined hands.

After the gospel the celebrant is not incensed, nor does the subdeacon take him the book to be kissed. Instead he hands it at once to the M.C., who takes it to the credence table. The ministers go to their places behind the celebrant, genuflect there and stand while he sings *Dominus vobiscum* and *Oremus*.

Then the deacon, not genuflecting, goes to the right of the celebrant. The subdeacon genuflects, goes to the credence table, takes the chalice covered by the chalice veil and burse (without the humeral veil) and carries it to the altar. The deacon spreads the corporal; the subdeacon uncovers the chalice, handing the chalice veil to the acolyte. He pours water into the chalice, not asking for the blessing. The subdeacon does not hold the paten at Requiem Masses, so he goes at once to the left of the celebrant, genuflecting as he passes the middle. After the offertory of the chalice, the deacon puts the paten so that part of it lies under the corporal, as at Low Mass; he covers the other part with the purificator. Incense is blessed as usual; the oblata and altar are incensed. But then the celebrant only receives incense, not the ministers nor choir. The ministers wash the celebrant's hands, the deacon taking the towel, the subdeacon the water cruet and dish.¹ Or this may be done, as usual, by the acolytes, in which case the ministers stand in line behind the celebrant, as during the collects.² In any case they will be in line behind the celebrant after the washing of hands. The deacon answers *Orate fratres*. At the end of the preface the deacon goes to the right of the celebrant, the subdeacon to his left, to join with him in saying the *Sanctus*, as usual. Then the subdeacon goes down to the middle in front of the lowest step, and stands there with folded hands. The deacon goes to the book and assists the celebrant. At the words *Quam oblationem* the deacon, as usual, goes round to the celebrant's right; the subdeacon genuflects with him, behind him, as he passes the middle, goes to the epistle side, here kneels on the lowest step facing the gospel side of the sanctuary, takes the thurible from the thurifer, who has already put incense into it, and incenses the Sanctissimum with three double swings of the

¹ Martinucci-Menghini, I, i, p. 195, § 129; p. 235, § 166.

² Le Vavasseur, i, p. 497, who maintains that it is more correct for the acolytes to wash the celebrant's hands, since no rubric makes an exception for Requiem Mass in this matter (*ib.*, n. 1).

thurible. He then rises, hands the thurible back to the thurifer, goes to his place in the middle, genuflects, and stands there till *Pax Domini sit semper vobiscum*. The acolytes, or other servers, who have come to kneel with torches before the elevation, stay kneeling to the Communion. The members of the choir kneel from the *Sanctus* to the end of the response after *Pax Domini*, etc. They hold their candles lighted from the *Sanctus* to the Communion.

Towards the end of the Lord's Prayer (at *Dimitte nobis*) the deacon genuflects, goes to the celebrant's right and hands him the paten. He remains standing there. Just before *Agnus Dei* the subdeacon genuflects and goes to the celebrant's left. They say *Agnus Dei* (in the special form for Requiems) with the celebrant, not striking the breast. There is no kiss of peace; so the ministers change their places at once, each genuflecting before and after. After the last *Dominus vobiscum* the deacon, not turning round, sings *Requiescant in pace* (always in the plural). The celebrant should say this in a low voice. He, too, does not turn. There is no blessing. The subdeacon goes at once to the place where is the altar-card for the last gospel; the deacon stands rather towards the epistle side.

If the absolutions follow,¹ the thurifer must prepare the thurible during the last gospel. For the absolutions, see ch. xxx, pp. 420-422.

If a sermon or panegyric about the dead person is preached, it comes at the end of Mass, before the absolution. The preacher wears no surplice, but only a cassock and cloak.² A bishop or prelate may wear the rochet and mozzetta or mantelletum.

¹ There is no law that absolution at a catafalque must follow a Requiem Mass. The rubric of the Missal says only: "si facienda est Absolutio," etc. (*Rit. cel.*, xiii, 4), and the Congr. of Rites says expressly: "Non ex obligatione sed ad arbitrium facienda est absolutio in anniversariis mortuorum" (S.R.C., 31 iul. 1665, no. 1322, ad VI).

² The cloak usually worn is the garment called in Italian "ferraiolo."

CHAPTER XIII
SUNG MASS (MISSA CANTATA)
WITHOUT DEACON AND
SUBDEACON

§ 1. THE SIMPLER FORM

THERE are two ways of celebrating a Sung Mass without sacred ministers. The rules for the choir are the same as those for High Mass in any case.¹

The first way supposes no servers but two acolytes, or even one.² In this case the ceremonies are almost the same as at Low Mass (for which see pp. 76-83). The only differences are these. When the celebrant sits at the seat, that is during the sung *Gloria in excelsis*, creed, and possibly the *Kyrie eleison* and sequence the acolytes go to the middle, genuflect, go to the seat. The first acolyte hands the biretta to the celebrant with the usual kisses, then arranges his chasuble over the sedile. They stand on either side of the celebrant, facing each other, with joined hands.³ The first acolyte takes the biretta from the celebrant before he rises, with the same "solita oscula," and lifts the chasuble from the seat. They follow him to the altar. At the verses so marked in the sung *Gloria* and creed they bow to the altar. They genuflect at the verse *Et incarnatus est*, etc.

The ceremonies performed by the celebrant do not differ from those of Low Mass. He sings all that is sung at High Mass, including the gospel, and *Ite missa est* or other versicle. The epistle may be read by a clerk ordained Reader. He does not go to the celebrant for the blessing, but to the middle, genuflects, then takes the book of lessons back to the credence table. There may be torch-bearers at the elevation. If so, they observe the rule of High Mass. They go to fetch their torches at the preface, come out with them at the *Sanctus*, genuflect in the middle, then kneel, one on either side, in the middle of the sanctuary till after the elevation. They genuflect again before the altar and take the torches back to the sacristy. But at Masses for the dead, on fast days, and when others besides the celebrant will receive Holy Communion they stay till after the Communion.

¹ Mutatis mutandis, since there is no kiss of peace and may be no incense.

² Martinucci-Menghini, I, i, pp. 317-324; Le Vavas seur, i, pp. 515-516; Van der Stappen, iii, pp. 407-420; Wapelhorst, pp. 174-177.

³ This is Martinucci's rule (*l.c.*, p. 320, no. 17). However, often they go to sit on a bench.

§ 2. THE MORE SOLEMN FORM

THE other form of Sung Mass without deacon and subdeacon is more solemn. It supposes a M.C.,¹ acolytes, thurifer, torchbearers, and partakes more of the nature of High Mass, except for the absence of the sacred ministers. This form is not used at Rome, where there is no difficulty in celebrating High Mass. It is indeed expressly forbidden to use incense at Mass without deacon and subdeacon, unless there be a custom approved by the Ordinary to the contrary.² In England, in the great majority of churches, it is impossible to provide sacred ministers. In such churches, therefore, High Mass is hardly ever celebrated. As a substitute for High Mass it has long been the custom to celebrate this kind of *Missa cantata*, as the principal Mass on Sundays and feasts. This is done with the knowledge and approval of the bishops. There can therefore be no doubt that we have here a case of the custom allowed by the Congregation of Rites.

In this *Missa cantata* the same server can perform the function of both thurifer and M.C.; but it is better to have two persons.

The manner of celebration is as follows:³

The servers vest in good time in the sacristy. Six candles on the altar are lit. The M.C. assists the celebrant to vest. All bow to the cross, at a sign from the M.C., and go to the sanctuary in procession, in this order. The thurifer goes first, with joined hands; he is followed by the acolytes carrying their candles, any other servers who may, later, be torchbearers, the M.C., lastly the celebrant wearing the biretta.

Before the altar the celebrant uncovers and hands the biretta to the M.C., who receives it with the *solita oscula* and takes it to the sedile. All genuflect together.

If the *Asperges* ceremony is to take place, the celebrant will come from the sacristy in a cope of the colour of the day,⁴ the M.C. or thurifer carries the holy water vessel and sprinkler. Two servers may hold the ends of the cope, one at either side. At the altar the celebrant and servers kneel. The M.C.⁵ is at his left, then at the right he hands the sprinkler to the celebrant, with the *solita oscula*. The celebrant takes it, intones *Asperges me Domine*, or, in Paschal time, *Vidi aquam*, and sprinkles the altar in the middle, on the gospel side, on the epistle side. If necessary, a server holds the *Ritus ser-*

¹ S.R.C., 25 September 1875, no. 3377, ad I.

² S.R.C., 18 March 1874, no. 3328; 9 iun. 1884, no. 3611, etc.

³ Le Vavas seur, i, pp. 516-525.

⁴ In this case the chasuble and maniple must be laid out on the sedile beforehand.

⁵ Or thurifer, if the M.C. carries the holy water.

vandus book before him. The celebrant makes the sign of the cross on his forehead with the sprinkler,¹ then rises and sprinkles the servers on the gospel and epistle sides. He and the M.C.² genuflect, turn and go down the church, sprinkling the choir and people on the gospel side. The M.C. walks at his right, holding the cope. Meanwhile the celebrant recites the antiphon and verse of the psalm, as in the Ritual.³ At the end of the church they turn, the M.C. keeping to the celebrant's left, and come back to the altar, sprinkling the people on the epistle side. When they come in front of the altar they genuflect. The celebrant gives back the sprinkler to the M.C. who receives it with the oscula, as usual. Standing before the altar the celebrant sings the versicles *Ostende nobis*, etc., as in the ritual.

Meanwhile the acolytes have taken their candles and put them lighted on the credence table, as soon as the celebrant leaves the altar. They stay by the credence table standing.

The celebrant, after the *Asperges* ceremony, goes to the seat with the M.C. The M.C. puts down the vessel of holy water and the sprinkler. Assisted by him, the celebrant takes off the cope and vests in the maniple and chasuble. The first acolyte takes the cope to the sacristy. The thurifer must now go to prepare the thurible.

The celebrant and M.C. come to the front of the altar steps and genuflect. Mass begins, the M.C. answering the preparatory prayers. When the celebrant goes up to the altar, the M.C. and thurifer come to him. He puts incense in the thurible, and blesses it as at High Mass,⁴ the M.C. saying *Benedicite pater reverende*. The celebrant incenses the altar.⁵ The M.C. moves the missal when the celebrant is about to incense that part of the altar. Or the M.C. may accompany the celebrant at his right, the thurifer at his left, while he incenses the altar. In this case the first acolyte removes the missal. When the altar is incensed, the M.C. takes the thurible from the celebrant, with the solita oscula, goes down to the floor of the church and incenses the celebrant with three double swings of the thurible. The thurifer meanwhile stands at his left. Both bow before and after. The M.C. gives the thurible to the thurifer, who takes it to the sacristy. The M.C. stands by the missal and assists the celebrant, answering the *Kyrie eleison*, which the celebrant says there, at the epistle side.⁶ If the celebrant goes to sit during the sung *Kyrie* he goes straight to the seat after he has said the *Kyrie*; the M.C. accompanies him, hands the biretta with the oscula, arranges the chasuble over the back of the seat and stands at the celebrant's right, facing down the church, with

¹ See p. 88, n. 5.

³ See p. 89, n. 2.

⁶ Wapelhorst, p. 175.

² Or whoever carries the holy water.

⁴ P. 121.

⁵ Pp. 121-122.

folded hands. This same rule is observed every time the celebrant sits, except during the sermon. If the celebrant has gone to the seat while the *Kyrie* is sung, he goes back to the altar towards its end. He gives the biretta to the M.C., who takes it, as usual, with the oscula, and puts it on the seat. The celebrant goes to the altar by the longer way, genuflecting in the middle before the lowest step. The M.C. goes back to his place by the missal. He stays there while the celebrant goes to the middle, to intone the *Gloria in excelsis*. The celebrant then goes to sit as before. At the verses at which everyone is to bow the celebrant uncovers and bows. The M.C. gives him a sign to do so, by bowing to him; then he turns and bows towards the altar. The celebrant comes back to the altar, as before, towards the end of the *Gloria*, at the verse *Cum sancto Spiritu*.¹ The M.C. goes to the missal and stands there at the epistle side. If a clerk is to read the epistle, he takes the book from the credence table during the last collect, goes to the middle in front of the lowest step, there genuflects, goes to stand behind the celebrant and waits.

When the last collect is finished he reads the epistle.² Then he again genuflects in the middle and takes the book back to the credence. He does not go to the celebrant for the blessing. If there is no one else who will read the epistle, the celebrant does so himself, at the epistle corner. The servers answer the epistle and gospel (not singing).

During the epistle the thurifer goes to the sacristy to prepare the thurible. If there is a sequence or a long tract the celebrant may go to sit while it is sung, after he has read it himself.³

He comes to the middle towards the end of the sung gradual or sequence. The thurifer and M.C. come to him; he puts in and blesses the incense. Then he says the prayer *Munda cor meum*. Meanwhile the M.C. moves the missal to the gospel side. The acolytes take their candles from the credence table. They come to the middle, where the thurifer awaits them. All three genuflect, the thurifer between the acolytes.

It is convenient so to arrange that their genuflection should coincide with that of the M.C. as he carries the missal across the altar. In this case they will genuflect behind him. The acolytes go to the gospel side of the altar and stand on the ground, side by side, facing the epistle side, holding their candles, behind the missal. The M.C. stands near, at the left of the celebrant, when he comes to the missal, the thurifer

¹ If the "Gloria in excelsis" is not sung immediately after the "Kyrie eleison," the celebrant goes to the middle, sings "Dominus vobiscum," then back to the missal at the epistle side, to sing the collects.

² Not chanting it. S.R.C., 3350.

³ In this case the thurifer may go later to prepare the thurible, towards the latter part of the sequence.

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just behind the M.C. The celebrant sings *Dominus vobiscum* and *Sequentia sancti evangelii*. Then the M.C. takes the thurible from the thurifer and hands it to the celebrant with the usual kisses. The celebrant incenses the missal, as the deacon does at High Mass. He gives the thurible back to the M.C., who receives it again with the oscula and hands it to the thurifer.

At the end of the gospel the M.C. goes down to the ground, at some little distance, on the gospel side and takes the thurible from the thurifer. The celebrant turns towards him and is incensed by him, as at the introit. The thurifer takes the thurible to the sacristy.

The acolytes carry their candles to the credence table, genuflecting as they pass the middle of the altar. They must wait till the celebrant has been incensed before doing this. If there is a sermon the celebrant goes to sit as usual. During the sermon all the servers sit in some convenient place. If the celebrant himself preaches he takes off the maniple before he begins and gives it to the M.C. to put on the credence table. He may also take off the chasuble at the seat. He may be accompanied to the pulpit by the M.C.

If there is no creed, the *Dominus vobiscum* before the offertory follows at once.

The celebrant intones the creed, at the middle of the altar, and continues it in a low voice. When he genuflects at the words *Et incarnatus est*, etc., all the servers genuflect with him. Then he goes, by the shorter way, to sit. The M.C. assists him as before. When the verse *Et incarnatus est*, etc., is sung, all the servers kneel at their place; the M.C. turns and kneels on the lowest altar step at the epistle side. The celebrant uncovers and bows. He goes back to the altar in the usual way.

When the celebrant has sung *Oremus* at the altar, the M.C., if he is allowed to do so,¹ will bring the chalice, covered with the veil, to the altar from the credence table. Otherwise it should be on the altar from the beginning of Mass. The celebrant uncovers the chalice and makes the offertory of the bread. The M.C. or the acolytes bring up the cruets and hand them to the celebrant, as at Low Mass.

As soon as the creed is finished, the thurifer goes to the sacristy and prepares the thurible. He comes out when the celebrant sings *Oremus*, or soon after, so as to be ready after the offertory. The M.C. and thurifer come to the celebrant after the prayer *Veni sanctificator*; he puts incense into the thurible and blesses it as usual, the M.C. assisting in place of the deacon. The thurifer goes to the gospel side and removes the missal, when that part of the altar is to be incensed. The

¹ According to the law, only a tonsured clerk may handle consecrated vessels (S.R.C., 14 March 1906; 23 November 1906, ad litem; 1 February 1907).

M.C. stands at the epistle corner. If the M.C. and thurifer accompany the celebrant during the incensing, the first acolyte will remove the missal. At the end of the incensing of the altar, the M.C. takes the thurible from the celebrant and incenses him, as at the introit, the thurifer standing at his left and bowing with him. The M.C. now goes to stand by the missal till the Consecration.¹ The thurifer genuflects in the middle and goes to incense the choir and people. He bows to the choir on the side where are those of greater dignity, or on the gospel side, and incenses those in the farthest row with one double swing of the thurible for each, bowing at the beginning and end of the whole row. Then he does the same for those on the epistle side. He returns to the gospel side and incenses in the same manner those in the next row, then those in the corresponding row on the epistle side, and so on, according to the number of rows in the choir. Each time, on passing in front of the altar, he genuflects. He next incenses the M.C. with one double swing, then the acolytes, with a double swing for each, but bowing once only to the two, before and after (if there is no liturgical choir on either side, he incenses the M.C. first). Then, genuflecting, he turns and incenses the people. He bows once down the church, makes three double swings, one down the middle, one towards the gospel side, one towards the epistle side, then bows again. He turns to the altar, genuflects and goes to the sacristy. If there are special servers to be torch-bearers, it is convenient that they form in line at the middle in front of the thurifer before he goes out, genuflect and go with him.

As soon as the celebrant has been incensed, the acolytes come to the epistle corner of the altar with the water cruet and dish, held by the second at the left, the towel by the first at the right. Here they wash the celebrant's hands, as at Low Mass. They then stand at their place by the credence table. If the acolytes are to bear torches at the elevation they go to fetch them in the sacristy at, or just before, the beginning of the preface. They may join the thurifer, genuflect and go out with him. If the torches are at the credence table they take them towards the end of the preface.

At the *Sanctus* the thurifer comes from the sacristy, accompanied by the torch-bearers, if they have been there. All genuflect in the middle together, the thurifer in the middle of the torch-bearers, who genuflect in a straight line across the sanctuary. The thurifer goes to the epistle side. The torch-bearers separate, bow to one another, and kneel facing the

¹ The M.C. at the missal turns the pages and assists the celebrant. It may be convenient that he give a sign to the organist (by bowing to him) before the preface and Lord's Prayer. He should stand back a step at the commemorations of the living and of the dead, so as not to overhear their names.

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altar, in line along the middle of the sanctuary. They stay here till after the elevation. The thurifer at the epistle side waits till just before the Consecration. At the words *Qui pridie* he, or the second acolyte, puts incense into the thurible. He kneels on the lowest step on the epistle side, facing the gospel side. At the elevation he incenses the Sanctissimum with three double swings at each elevation, bowing once before and after each group of three incensings. It is convenient that he time the incensings so as to correspond with the celebrant's genuflection, elevation, genuflection. At the words *Qui pridie* the M.C. kneels. He may kneel on the edge of the foot-pace at the celebrant's right, behind him, and raise the end of the chasuble as the celebrant holds up his arms. If the bell is rung, the first acolyte will ring it at the *Sanctus*, and three times at each elevation, not at any other time during the Mass. After the elevation the M.C. rises, goes to the side of the celebrant by the book, genuflects and stands there, turning the pages. He will again stand back a step at the commemoration of the dead. The thurifer rises, comes to the middle, genuflects and takes the thurible to the sacristy. His office is now ended. The torch-bearers, if they are to take the torches to the sacristy, rise and genuflect with him, then follow him to the sacristy. But at Requiems, Masses on fast days, and when people will receive Communion, the torch-bearers stay kneeling till after the Communion.

The thurifer and the torch-bearers (unless these be the same persons as the acolytes) have no more duties, after they come back from the sacristy, where they have left the thurible and torches. They go to kneel and stand at some convenient place prepared for them. It may, however, be convenient to delegate one or two further duties, otherwise belonging to someone else, to the thurifer, in order to avoid haste or confusion. This is so especially if there are to be people other than the celebrant who receive Holy Communion.

If there is such a Communion the M.C. may go to the epistle side and there, standing, say the *Confiteor*. Or this may be done by the thurifer.

The acolytes spread the Communion cloth across the front of the foot-pace (if people in the choir or sanctuary are to communicate) as described at p. 130. If the acolytes hold the torches, this should be done by the M.C. and thurifer.

After the Communion the first acolyte presents the cruets to the celebrant, as at Low Mass. He carries the missal to the epistle side; the second acolyte takes the chalice veil and carries it to the gospel side, where he lays it near the celebrant.¹ As the M.C. and acolyte cross in front of the altar they genuflect together, the M.C. passing in front of the

¹ This removal of the chalice veil is quite unnecessary really. See p. 81, n. 1.

acolyte. If the M.C. has the right to do so, he carries the chalice to the credence table. He then takes his place at the epistle side by the missal and assists the celebrant by pointing the place and turning the leaves.

After the last collect he shuts the missal, unless there be a proper last gospel. In this case he leaves it open and carries it to the gospel side, as soon as the *Ite missa est* or corresponding versicle has been sung. He may arrange this so that he makes his genuflection in the middle as the celebrant gives the blessing, and so receive the blessing there. Otherwise he will kneel for the blessing at the gospel side. The acolytes and thurifer kneel for it where they are.¹

During the last gospel the procession is formed to go back to the sacristy. The thurifer will go first, so he stands behind the others;² the acolytes stand at his sides with their candles, the torch-bearers near, so that they can take their place behind the acolytes in the procession. Meanwhile the M.C. stands by the altar-card or missal, answers the verses at the beginning of the last gospel, and says *Deo gratias* after it. At the end of the last gospel the celebrant comes to the middle of the altar, bows, and comes down to the ground before the altar steps. The M.C. comes round the foot-pace, to stand here at his left.

If the prayer for the sovereign, or any prayer ordered by the bishop, is to be said, the celebrant should take off the maniple and hand it to the M.C. before this prayer. He and the servers stand in their places in front of the altar during the prayer. Then all genuflect together, and go out as they came in.

If there is no prayer after Mass, as soon as the celebrant comes down before the altar, all genuflect and go out.

¹ For the choir and organ at the blessing, see p. 129, n. 1.

² He will be in front of them when all turn round.

CHAPTER XIV

THE ASSISTANT PRIEST

§ I. AT HIGH MASS

IT is not lawful for any celebrant to be assisted by another priest in a cope.¹ The canons of certain chapters have this privilege, either by indult or immemorial custom. When a priest says or sings his first Mass, or first three Masses, he may be assisted by another priest. If it is a High Mass, the assistant priest may wear a cope. In this case many of the ceremonies performed by the ministers are modified, as follows.²

A seat, a stool without a back, is prepared for the assistant priest (=A.P.) at the sedilia, to the right of the deacon's place, facing down the church; or it may be at the left of the subdeacon, so that the A.P. faces the altar.

The A.P. wears a surplice, or a rochet (if he have this right). He should also wear the amice, and a cope of the colour of the Mass. When he sits he covers the head with his biretta, as do the celebrant and ministers.

If the *Asperges* ceremony is performed before Mass, the A.P. has no function at that time. He should go to his place in the choir, without the cope, and put on the cope when Mass begins. Otherwise he vests with the celebrant and ministers, putting on the surplice and amice first, the cope when the celebrant has vested.

He comes to the altar at the left of the celebrant, the deacon and subdeacon walking, as usual, in front. If there is a choir, when they come to it, the A.P. passes behind the celebrant, goes to his right and there bows with him. The deacon goes to the celebrant's left, the subdeacon to the left of the deacon. Before the altar they stand in this order.³ The A.P. answers the preparatory prayers with the ministers. When the celebrant goes up to the altar, the A.P. goes round to the epistle corner, and stands there by the missal, the deacon to the celebrant's right. When the altar is incensed at that side the A.P. removes the missal, then replaces it. When the deacon incenses the celebrant the A.P. stands at the deacon's right and bows with him. Then he goes back to the corner by the missal. He answers *Kyrie eleison* with the ministers. If they go to sit during the *Kyrie eleison*, the A.P. observes the general rule for such occasions, as below, at the *Gloria*. When the celebrant intones *Gloria in excelsis*, the A.P. may go with him to the middle and point out the place in the missal, which he

¹ *Cod.*, c. 812.

² Martinucci-Menghini, I, i, pp. 313-316; Le Vavas seur, i, pp. 507-513; De Herdt, ii, pp. 13-20; Van der Stappen, v, pp. 307-313; Wapelhorst, pp. 166-169.

³ See fig. 14, p. 145.

will bring with him; then he goes back to the epistle corner. Or he may stay there while the *Gloria* is intoned.

At the end of the *Gloria* he makes the sign of the cross with the celebrant. Then, without genuflecting, he goes straight to his seat by the sedilia, sits here with the others, and puts on the biretta. At the end of the sung *Gloria* he rises and uncovers with the others, goes by the longer way to the middle, at the celebrant's right, while the ministers are both at his left.¹ The A.P. bows to the choir with the celebrant and genuflects when he bows. This is the rule every time they go to sit.

The A.P. now goes again to the epistle corner and points out all that is to be sung or said. He carries the missal to

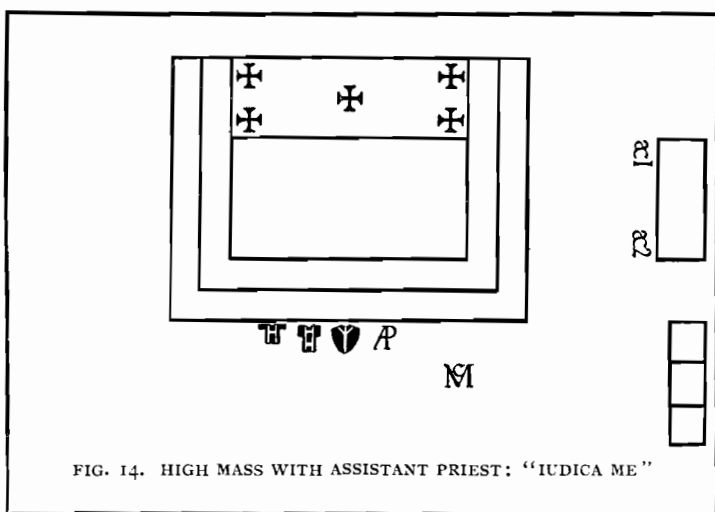


FIG. 14. HIGH MASS WITH ASSISTANT PRIEST: "IUDICA ME"

the gospel side, making the usual genuflection in the middle as he passes. The subdeacon accompanies him. He stands by the missal between the celebrant and subdeacon while the celebrant reads the gospel, points out the place and turns the pages. After the celebrant has read the gospel, the A.P. goes to the epistle side and waits there. When the celebrant comes to that side, he stands at his left and faces the deacon who sings the gospel, with the celebrant. When the deacon has incensed the celebrant after the gospel, the A.P. may go to the middle, put the missal in its place near the centre of the altar, and point out the place for the celebrant to intone the creed. If this is not necessary, he will stay at the epistle corner. He recites the creed with the celebrant and genu-

¹ Whenever both ministers are at the left of the celebrant the deacon stands nearer to him, the subdeacon on the other side of the deacon.

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flects with him at the text *Et incarnatus est*, etc. Then he goes to his seat by the sedilia as before. While they sit, the A.P. rises and uncovers as the deacon goes to spread the corporal, observing the same rule as the subdeacon (see pp. 109-110). He goes back to the altar, as after the *Gloria*; but this time he passes behind the celebrant as they go up to the altar, so as to be on his left by the missal. He stays here and moves the book when the altar is incensed. The deacon incenses the A.P. with two double incensings before he incenses the subdeacon.

Since the A.P. now takes the place of the M.C. by the missal, the M.C. must stand away, on the floor at the epistle side. At the *Sanctus* the deacon comes to the right of the

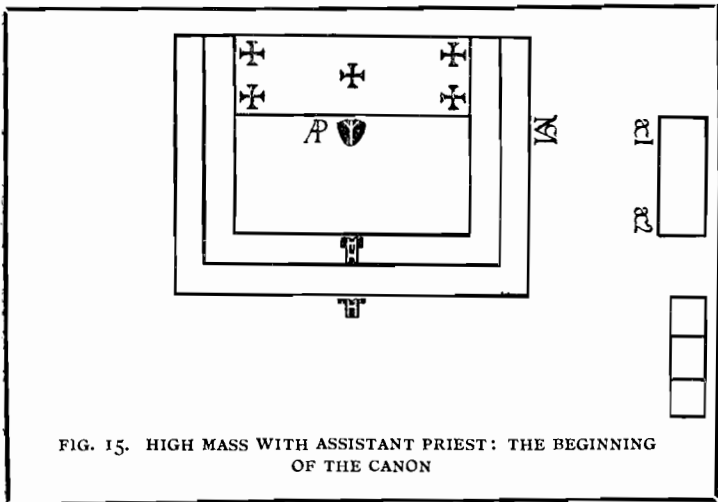


FIG. 15. HIGH MASS WITH ASSISTANT PRIEST: THE BEGINNING OF THE CANON

celebrant, the A.P. stays at his left, the subdeacon at the foot of the altar steps. During the canon the A.P. is by the missal at the celebrant's left. He stands back a step at either *Memento*. The deacon meanwhile stands behind the celebrant. At the elevation the A.P. kneels at the edge of the foot-pace on the gospel side; or he may kneel behind at the deacon's left and hold up the chasuble with him. Then he comes back to the book, genuflects and stands there, turning the pages and genuflecting each time the celebrant does so. At the *Agnus Dei* the subdeacon stays at the foot of the altar steps. The A.P. and deacon say the *Agnus Dei* with the celebrant. Then they genuflect and change places. The A.P. kneels at the edge of the foot-pace, at the celebrant's right; he rises, kisses the altar (outside the corporal) with the celebrant, not laying his hands on it. He receives the kiss of peace from

the celebrant. The A.P. gives the pax to the members of the choir. Returning, he gives it to the deacon, who gives it to the subdeacon. The A.P. goes to the celebrant's left, the deacon to his right. They bow low at the celebrant's communion. When the time comes, the A.P. moves the book to the epistle side. He then stands there, by the missal, and assists the celebrant, as before. He shuts the book after the last post-communion, or moves it to the gospel side, if there is a proper last gospel. He receives the blessing kneeling alone at the gospel side. He goes to the gospel side, stands there between the celebrant and subdeacon, and assists at the last gospel. He comes down, so as to be at the right of the deacon before the altar steps. The deacon gives the celebrant his biretta; the A.P. receives his from the M.C. All genuflect together. The A.P. passes behind the celebrant to his left, and walks out with him, the ministers in front.

§ 2. THE ASSISTANT PRIEST IN A SURPLICE ONLY

It may be, especially in the case of the first three Masses of a newly ordained priest, that another priest assist, not wearing the cope. In this case he does not perform all the ceremonies described above. His office is really only to see that the celebrant makes no mistake; his ceremonial function is reduced to a very simple one.¹

The A.P. wears a surplice only, even if he otherwise have the right to some distinction of dress. He has no biretta, and does not cover the head at all during Mass. If it is a High Mass, the A.P. walks to the altar at the celebrant's left, or he comes to the altar when Mass begins, if it is preceded by the *Asperges* ceremony. During the prayers before the altar steps he kneels on the ground at the epistle side. He then goes to the epistle corner by the missal and assists the celebrant here, instead of the M.C. The M.C. meanwhile must stand aside, near the credence table. The A.P. sits near the sedilia, when the celebrant sits there, but uncovered. At the altar he stands by the celebrant, sees that he makes no mistake, turns the leaves of the book and points out the places, as otherwise would be done by the M.C. At the offertory he is incensed by the deacon, after the celebrant. He stands by the book during the canon; the deacon remains behind the celebrant. When the subdeacon carries the missal across before the gospel, and when the deacon carries it back to the epistle side after the Communion, the A.P. walks with them and genuflects with them in the middle. He does not receive the kiss of peace from the celebrant; instead he goes down to receive it from

¹ Le Vavas seur, i, p. 513.

the subdeacon, after it has been given to the members of the choir. The A.P. gives it to the M.C.

§ 3. THE ASSISTANT PRIEST AT LOW MASS

THE liturgical books give no special directions for this case. It will, however, occur at the first three Masses said by a newly ordained priest, if they are Low Masses.

It is not difficult to understand, from the rubrics in general, what the A.P. has to do. He will accompany the celebrant to the altar, kneel at the epistle side during the preparatory prayers, answering with the server. He will then go to the epistle corner and stand by the book. During all the Mass he stands at the celebrant's side, by the book. Only at the moment of the elevation he steps back and kneels on the edge of the foot-pace, at the gospel side. His office is only to be near and to guide the celebrant throughout. He must attend to what the celebrant does and says, pointing out places and correcting any serious mistake.

CHAPTER XV

HIGH MASS IN THE PRESENCE OF A GREATER PRELATE

§ 1. IN PRESENCE OF A BISHOP IN COPE AND MITRE

FOR the definition of "Greater Prelates" see pp. 32-33. Note, in general, that a genuflection is the normal reverence paid to all greater prelates, therefore to the Ordinary, metropolitan, legate, to all cardinals out of Rome. But canons, prelates, and the celebrant of Mass bow to greater prelates.

No one ever genuflects to any other bishop; for instance, an auxiliary or foreign bishop, nor to an abbot, except in churches of his jurisdiction. To these they bow.

The first case is when the prelate assists with more solemnity, wearing cope and mitre. The Ordinary should assist in this manner on the chief feasts, if he does not himself celebrate.¹

The following preparations must be made.

If there is a chapel or altar of the Blessed Sacrament, distinct from the High Altar of the church, a faldstool or kneeling-desk is prepared in front of the tabernacle. It is covered with a cloth with two cushions of the appropriate colour.²

By the High Altar the bishop has his throne. In the cathedral this will be a fixed ornament of the church. In other churches a throne is prepared in the sanctuary, normally on the gospel side. Over the seat is a canopy, of the colour of the Mass. The seat is raised three steps above the floor of the sanctuary. These steps are covered with a carpet and the seat itself with a cloth, if possible of silk. Near by is a cushion on which the bishop will kneel. All these cloths and coverings should be of the colour of the Mass. On either side of the throne, on its platform, is a stool for the assistant deacons; at the bishop's right is a third stool for his assistant priest³ (see fig. 2, p. 5).

¹ *Caer. Ep.*, Lib. II, cap. xxxiv, §§ 1-4; cap. ix, § 4. For the ceremony see *Caer. Ep.*, Lib. II, cap. ix; cfr. Lib. I, caps. viii, xi, xii, xv, xx, xxi, etc.; Martinucci-Menghini, II, i, pp. 146-166; Le Vavas seur, *Fonct. Pont.*, i, pp. 219-236; Wapelhorst, pp. 195-197.

² Red or violet for a cardinal, corresponding with the colour he wears (namely, violet for fast days and mourning); green for a bishop in purple, violet when he wears black (fast days and mourning). One cushion is on the faldstool for his arms, the other to kneel on, on the ground before it. The covering of the "genuflexorium" should be of silk for a cardinal, cloth for a bishop. The cushions may be silk for a bishop; for a cardinal they may be fringed with gold (Martinucci-Menghini, II, i, p. 34, § 5).

³ Martinucci, II, i, p. 71, § 38. The place of the A.P. may be on the other side, facing down the church.

In front of the altar is another faldstool or kneeling-desk, at which the bishop will say prayers before Mass.¹

At the entrance of the sanctuary four or six large candlesticks stand, with burning candles.

The bishop's vestments are spread on the altar. In the middle are the cope, stole, pectoral cross, girdle, alb, amice. These are covered with a veil of the colour of the day. On the gospel side stands the precious mitre and by it the veils (*vimpae*) for it and the crozier (p. 10). The golden mitre stands on the epistle side. Both mitres are so placed that their *infulae* hang over the frontal. The crozier stands near the altar. The chalice with paten, veil, etc., the cruets, missal, book of lessons, humeral veil for the subdeacon, and other things needed for Mass, are put on the credence table, also the Canon *episcopalis*, another missal² for the bishop, hand-candle and book containing the formula of the indulgence, if this is to be proclaimed.

All the vestments for the celebrant, ministers and servers are prepared in the sacristy.

The persons who assist at the ceremony are, besides the ministers and servers required for High Mass, two deacons and an assistant priest "at the throne," to wait on the bishop. These should be, if possible, canons; but others may supply their place. They are dressed in their canonical robes, or choir dress, not in vestments. A train-bearer³ and four other servers or chaplains are needed, one to hold the mitre, one for the crozier, one for the book, one for the hand-candle.⁴

There is a first M.C. besides the second M.C. of the Mass, who guides the whole service. Other servers assist at the bishop's vesting and unvesting. He has an attendant who carries away and brings back the *cappa magna*. When the bishop is at the throne, the normal place of the first M.C. is standing at his left. There is a place for the bishop's servants and attendants (his "*familiares*"), generally east of the throne.

During the ceremony, whenever the celebrant and ministers come to or leave the altar, and on all other occasions when they bow to the choir, they make a reverence to the bishop before they bow to the choir. All servers and others who approach the bishop for any purpose do so too, both before

¹ Arranged as above, p. 149, n. 2.

² The missals should be covered with a silk covering of the colour of the Mass. The book of lessons has a similar covering (see p. 20).

³ Whenever the bishop is vested the train-bearer wears purple cassock and surplice. When the bishop wears the *cappa*, the train-bearer has a purple cassock only.

⁴ The bearers of mitre and crozier will take the white silk scarves described at p. 10, through which they hold them. For these four chaplains see pp. 166-167.

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and after they bring anything to him.¹ This reverence is a genuflection, except in the case of canons and the celebrant of the Mass, who bow low.

Whenever the bishop wears the cope or chasuble and mitre his skull-cap is taken off only when he genuflects or kneels before the Sanctissimum, and during Mass from the preface to the Communion. At all other times he keeps it on, even when kneeling or bowing. But when he is not in vestments, but wears the cappa, mantelletum, or mozzetta and the biretta, he takes off the skull-cap at other times (p. 161).

The first of the assistant deacons always puts on the bishop's mitre, the second always takes it off. Each takes it from, or gives it to, the mitre-bearer, who holds it through his scarf.

Notice also that the bishop reads from the missal four times during Mass, namely, the introit; epistle, gradual and other verses, and gospel; then the offertory, the communion. He reads these at his throne; the book-bearer holds the missal before him; the bearer of the hand-candle is at his left holding it. The missal is not held before the bishop at the *Kyrie eleison*, *Gloria in excelsis*, creed, *Sanctus*, *Agnus Dei*.² Nor is it used in this way at all, if a higher prelate be present.

Five times during the Mass the canons, if they are present,³ come to form a circle around the bishop. These occasions are, while he vests, when he says the *Kyrie* and *Gloria*, the creed, the *Sanctus*, the *Agnus Dei*. Each time they come from their stalls, those of less dignity in front of the others; they make the usual reverence to the altar in passing, and to the bishop (bowing). The A.P. takes his place among them. They stand before the throne in a wide circle and say the text with the bishop. Those of higher dignity stand nearer the bishop. In going back to their stalls these go first. When they bow to the bishop on retiring he gives them his blessing, making the sign of the cross. This circle of the canons is not made in Masses for the dead, nor when a higher prelate is present. It is only made when the chapter is present, and only to the Ordinary of the diocese.⁴

During Mass the deacon omits the *solita oscula*, except for the chalice and paten at the offertory.

At the beginning of the ceremony the celebrant, ministers and servers come to the altar in the usual way and go to the seats.

When the bishop arrives at the church the bells should be

¹ The exception to this rule (when the subdeacon brings the book of lessons after the gospel) is noted at p. 156.

² The bishop says these from memory.

³ Only the canons of the cathedral church.

⁴ *Caer. Ep.*, Lib. I, cap. xxi.

rung and the organ sounded.¹ He is met at the door by the highest dignitary of the chapter, or by the rector of the church, who offers him holy water. The bishop signs himself with this, then sprinkles those around. He arrives in rochet, cappa magna and biretta. He goes, accompanied by the deacons of the throne and other attendants and servers, his train borne behind, to the chapel of the Blessed Sacrament, if there is one; there, kneeling at the faldstool, he makes a short prayer. The front of the cappa is spread over the faldstool by the M.C.² His attendants kneel behind him. Then he comes in procession to the High Altar. All in choir stand, then kneel to receive his blessing as he passes. The celebrant and ministers stand up at the sedilia. The A.P. is at the first stall, in choir.³ When the bishop arrives at the faldstool or kneeling-desk, before the High Altar, he first turns to the celebrant and ministers and blesses them. The celebrant bows low, the others genuflect, unless they are canons. The bishop bows to the altar, kneels at the faldstool and says a prayer, his attendants kneeling behind him. He then goes to the throne. Here he vests, while the celebrant, ministers and others sit. He takes off the biretta and cappa, which are laid aside by his M.C. or the attendant. The canons come to form a circle around the throne. The bishop gives them a sign that they may put on the biretta. Servers bring the vestments from the altar; the deacons at the throne assist the bishop to put on these. Finally, the first assistant deacon puts on the precious mitre, the bishop takes the crozier in his left hand. So he goes to the altar, blessing the choir as he passes; the deacons at the throne hold the ends of the cope, the train-bearer carries his train behind, the bearers of the mitre and crozier follow.

If the *Asperges* ceremony comes before Mass, the bishop stands at his throne, mitred, but not holding the crozier. The celebrant sprinkles the altar, then comes to the throne, accompanied by the M.C. of the Mass only. He presents the sprinkler to the bishop with the usual reverences and oscula. The bishop signs himself, then sprinkles the celebrant and his own assistants. The celebrant receiving back the sprinkler returns to the altar. He sprinkles the ministers, then the choir and people, accompanied by his M.C. only. The ministers stand meanwhile before the altar.

At the altar steps the bishop gives the crozier to its bearer;⁴ the first deacon takes off the mitre.

Meanwhile the celebrant of the Mass comes to the altar with his ministers; he stands at the bishop's left before the

¹ *Caer. Ep.*, Lib. I, cap. xv, § 4.

² This is the general rule when the bishop kneels at a faldstool or kneeling-desk in cappa.

³ This is his place always when he is not at the throne (Martinucci, II, i, p. 68, § 28).

⁴ The crozier-bearer always receives the crozier kneeling.

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steps, a little back. The deacons of the throne stand behind the bishop, the deacon and subdeacon of the Mass behind the celebrant, the other chaplains or servers of the bishop behind these. The first M.C. is on the epistle side, the second on the gospel side. The train-bearer stands aside on the epistle side. All, except the bishop and celebrant and canons (including the ministers) kneel. The bishop and celebrant say the prayers at the altar steps, the celebrant answering the bishop. All the others also say these prayers two and two, according

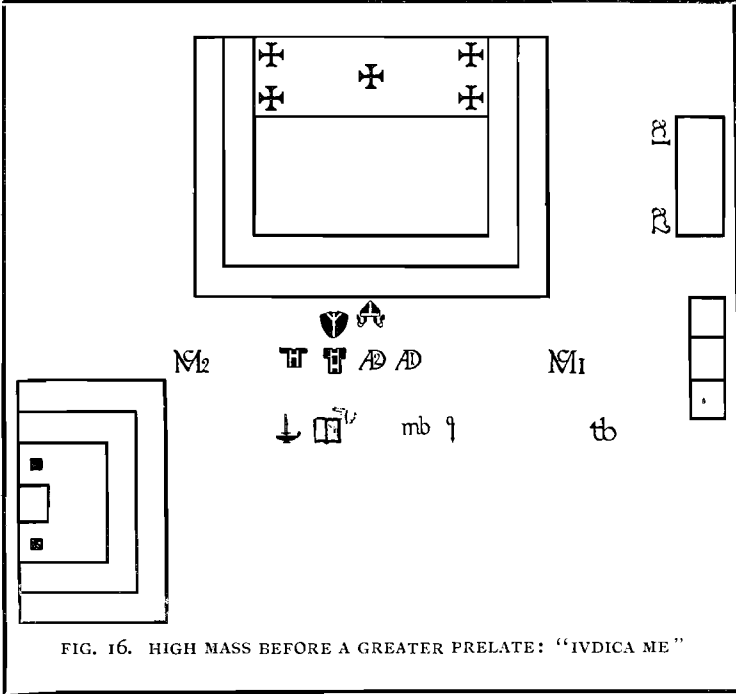


FIG. 16. HIGH MASS BEFORE A GREATER PRELATE: "INDICA ME"

to the usual rule (p. 84). After the prayer *Indulgentiam* the celebrant turns back and stands between the ministers of Mass; the deacons at the throne come and stand on either side of the bishop. So they say the verses, *Deus tu conversus*, etc.¹ As soon as the bishop has said *Oremus*, adding no prayer, he bows to the altar, the first deacon puts on the mitre, the bishop takes the crozier, blesses the celebrant, and goes to the throne, blessing the choir as he passes. The train-bearer

¹ Martinucci (II, i, p. 150 n.) deduces this from *Caer. Ep.*, Lib. II, cap. xii, § 1, which says that the bishop makes the confession with the celebrant. But the confession ends with the prayer "Indulgentiam."

comes behind him and holds the train. The celebrant then goes up to the altar, kisses it, says the usual prayers, *Aufer a nobis*, etc., and waits there till the incense is brought to him.

The bishop lays aside the crozier and sits on his throne. The train-bearer goes to his place among the "familiares" of the bishop, east of the throne. The assistant priest comes from his stall to the throne. The thurifer brings the thurible, hands the incense boat to the assistant priest at the throne, and kneels before the bishop, holding up the thurible. The assistant priest holds the boat, hands the spoon to the bishop with the *solita oscula*. The bishop puts on the incense and blesses it. The thurifer takes the boat, then carries the thurible to the altar, hands it to the deacon, who gives it to the celebrant. The celebrant incenses the altar as usual. Meanwhile at the throne the assistant priest goes to his place by the bishop's side. When the altar is incensed, the deacon incenses the celebrant with two swings; then he hands the thurible to the thurifer, who takes it to the throne and here meets the assistant priest before the bishop. The A.P. and thurifer make the reverences to the altar and bishop, each according to the general rule for their degree (p. 151). The A.P. takes the thurible and incenses the bishop with three double incensings. The bishop rises to be incensed. When this is done the A.P. bows, or genuflects, and the bishop makes the sign of the cross over him. Making again the proper reverences to the altar and bishop, the A.P. goes to his place in choir; the thurifer takes the thurible to the sacristy.

The second deacon at the throne now takes off the precious mitre, hands it to the mitre bearer who puts it on the credence table; he takes the golden mitre, brings it to the throne and waits here. The bishop rising, uncovered, says the introit of the Mass, one chaplain or server holding a missal before him, the other the hand-candle at his left. The missal and candle are then taken away; the bishop says *Kyrie eleison*, etc.

Meanwhile, if the chapter is present, the canons come to form a circle around, as described above (p. 151). The A.P. is among them.¹ If the sung *Kyrie* will take some time, the bishop signs to the canons (blessing them) that they may go back to their stalls; he sits and is covered with the golden mitre by the first deacon assisting. If the *Kyrie* is not long, and if *Gloria in excelsis* follows, the canons do not go to their stalls; they stay, and the bishop still stands to say the *Gloria* together. The celebrant at the altar intones the *Gloria* and the choir continues it, as at every High Mass. Meanwhile the bishop and the canons in a circle say it together. Then the bishop sits, wearing the golden mitre. The deacons at the throne

¹ It is always supposed that he is a canon.

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and A.P. sit in their places, the servers who carry the mitre, crozier book, and candle sit on the steps of the throne, genuflecting to the bishop, before and after.

When the *Gloria* has been sung, the second deacon at the throne takes off the bishop's mitre. The bishop stands while the collects are sung. Towards the end of the last collect the subdeacon takes the book of lessons, but does not move from his place. The bishop sits, the first deacon puts on his golden mitre. The subdeacon comes to the middle, genuflects to the cross, then to the bishop, reads the epistle. He should stand not quite facing the altar, but turned half towards the bishop. At the end of the epistle the subdeacon genuflects to the altar, comes before the bishop, genuflects to him, goes up the steps of the throne and kneels. The bishop lays his hand on the book, the subdeacon kisses it, and the bishop makes the sign of the cross over him. The subdeacon comes down the steps, again genuflects to the bishop, then in the middle before the altar, gives the book of lessons to the server at his side, and goes to carry the altar missal to the gospel side.

The assistant deacons and priest stand as soon as the subdeacon has left the throne; the bearers of the bishop's missal and scotula come to him. He reads the epistle, gradual and other verses, then, with folded hands, he says the prayers *Munda cor meum* and *Iube Domine benedicere*, and reads the gospel.

While the celebrant reads the gospel the deacon takes the book of lessons and puts it on the altar, genuflecting to the bishop and altar, and comes to the throne. The celebrant, when he has read the gospel, comes to the middle of the altar, and stands there between the deacon and subdeacon. When the bishop has read the gospel, the bearers of his book and scotula stand aside.

The deacon, at a sign from the M.C., genuflects to the bishop, goes up the steps, and kneeling kisses the bishop's hand; coming down the steps he genuflects again to the bishop, goes to the lowest altar step in the middle,¹ kneels there and says the *Munda cor meum*. The thurifer follows the deacon to the throne, so that he is ready there when the deacon comes down. As the deacon genuflects after kissing the bishop's hand, the thurifer does so too, then he goes up the steps. Here he hands the incense boat to the assistant priest, who comes to the bishop's right. The bishop puts on incense and blesses it. The thurifer takes back the boat, goes and stands near the throne, waiting till the others come. When the deacon has said *Munda cor meum* he takes the gospel

¹ According to the *Caer. Ep.*, Lib. I, cap. ix, § 2, "super infimo eius [sc. altaris] gradu in medio," and Lib. II, cap. viii, § 42, "in eius inferiori gradu." So he does not kneel on the foot-pace, though Martinucci (II, i, p. 224, no. 63) says he does.

book, bows to the celebrant, not kneeling for his blessing, and goes with the subdeacon and acolytes to the throne. Before leaving the altar they all genuflect to it. The deacon goes to the bishop, with the subdeacon at his left, acolytes and thurifer behind. All kneel before the bishop; the assistants at the throne stand. The deacon kneeling before the throne says *Iube Domne benedicere*.

The bishop gives him the blessing with the usual formula, but makes the sign of the cross three times. Meanwhile the acolytes and the thurifer (now behind them) as well as the subdeacon, kneel. All rise, genuflect again to the bishop, and go for the gospel to be sung as usual, except that the subdeacon must so stand as not to turn his back or shoulder to the bishop. As soon as the deacon leaves the throne, the second deacon takes off the bishop's mitre. The four chaplains of mitre, crozier, book, and candle stand in line facing the deacon (on the east side before the throne). The bishop stands at his throne, makes the sign of the cross as the deacon sings *Sequentia sancti evangelii*, etc., takes the crozier and holds it with both hands while the gospel is sung. If, during the gospel, a genuflection is to be made, a server puts a cushion before the bishop, that he may kneel on that. When the gospel is finished, the bishop lays aside the crozier; the subdeacon comes straight to him, without any genuflection or reverence, holding the open book. The bishop lays his hands on it and kisses it, saying *Per evangelica dicta*, etc. The thurifer follows the subdeacon to the throne. The deacon, with the acolytes, goes to the altar, genuflecting to the bishop, then to the altar. The acolytes put their candles on the credence table and stay there. The deacon goes to the celebrant's side. The subdeacon leaves the bishop, with the usual genuflection, hands the book to the M.C. or server, and goes to stand by the deacon. The A.P. takes the thurible from the thurifer and incenses the bishop with the usual reverences. At the end the bishop makes the sign of the cross over him. If the creed is said, the canons come to make their circle around the bishop (including the A.P.), and say it with him. All genuflect at the text, *Et incarnatus est*, etc. The bishop kneels on a cushion put before him by a server. Then the canons go back to their stalls, the bishop dismissing them with a blessing. The A.P. goes to his place by the throne. The bishop sits, and is covered with the golden mitre while the rest of the creed is sung. When the words *Et incarnatus est*, etc., are sung, those who are standing kneel; the bishop bows, not taking off the mitre. When the deacon goes to spread the corporal, he bows first to the celebrant, then genuflects to the bishop. On going back to the altar the celebrant and his ministers make a reverence to the bishop in the usual way.

Then the second deacon at the throne takes off the mitre,

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the bishop rises while the celebrant sings *Dominus vobiscum* and *Oremus*. He sits again, is covered with the golden mitre and reads the offertory verse, the servers holding the book and candle. The thurifer comes to the throne, genuflecting as always to the bishop, and hands the boat to the A.P. The bishop puts on and blesses incense. When the water is to be blessed the subdeacon, standing at his usual place by the altar, turns to the bishop, holds up the cruet, and says *Benedicite reverendissime Pater*. The bishop at his throne blesses it, saying *In nomine Patris et Filii et Spiritus sancti*. The celebrant says the prayer *Deus qui humanae substantiae*, not blessing the water. The thurifer brings the incense to the deacon, who hands it to the celebrant. The altar is incensed as usual, then the deacon incenses the celebrant with two swings only. He comes before the throne, where the A.P. awaits him. He genuflects to the bishop and hands the thurible to the A.P. The bishop stands, wearing the mitre, and is incensed by the A.P. with three double swings. Then he blesses the A.P. and the A.P. hands the incense to the deacon, and goes to his seat by the throne; the deacon incenses him, then the deacons at the throne, genuflecting to the bishop as he turns from one to the other.

The rest of the incensing proceeds as usual.

As the preface begins the assistants at the throne all stand; the second deacon takes off the bishop's mitre, the first his skull-cap. The bishop stands. The mitre bearer takes away the golden mitre and brings the precious one. The canons form their circle around the throne and say the *Sanctus* with the bishop. He dismisses them, as usual, with a blessing. The A.P. goes to his stall in choir.

Meanwhile the faldstool, or kneeling-desk, is brought to the middle of the choir before the altar. The first deacon puts on the bishop's skull-cap and precious mitre. The bishop takes the crozier in his left and comes down from the throne to the faldstool, blessing the choir as he passes. The deacons hold the ends of his cope, the train-bearer holds the train behind.

Meanwhile the torch-bearers have taken their torches; they come to the sanctuary, genuflecting to the altar, then to the bishop. They kneel in two rows, facing each other on either side, the faldstool between them (fig. 17, p. 159).

At the faldstool the bishop hands his crozier to its bearer, the second assistant deacon takes off his mitre, the first his skull-cap. He kneels at the faldstool, the deacons spread out the ends of his cope. They kneel on either side, the train-bearer, chaplains or other servers behind. Meanwhile the subdeacon, holding the paten at the foot of the altar steps stands back towards the epistle side and turns slightly, so as not to stand with his back to the bishop. When the elevation

is over the bishop rises and makes a prostration.¹ The two deacons holding the ends of his cope also prostrate, as do all the servers. The first deacon replaces the bishop's skull-cap and precious mitre; the bishop takes the crozier in his left and goes back to the throne; he does not bless the choir as he passes. As soon as he has left, the faldstool is removed. At the throne the bishop sits for a moment, while he hands the crozier to its bearer, the second deacon takes off his mitre, the first his skull-cap. Then he stands again, turning towards the altar. Towards the end of the Lord's Prayer the canons come to form their circle around the bishop. In the middle they prostrate before the altar. They say the *Agnus Dei* with the bishop, then go back, prostrating before the altar as before.²

When the celebrant and his ministers have said *Agnus Dei*, the deacon goes to stand by the missal, the subdeacon stands near the throne. The A.P., as soon as he, with the other canons, has said the *Agnus Dei*, goes to the altar and kneels there on the edge of the foot-pace, at the right of the celebrant. He receives the kiss of peace from the celebrant, instead of the deacon. He then genuflects to the Sanctissimum and goes to the throne. Here, making no reverence to the bishop, he gives him the pax, placing his arms under those of the bishop. Then he steps down, bows low to the bishop and goes to his stall in the choir. The first assistant deacon turns to the bishop, bows, receives the pax from him, bows low and goes back to his place. Then the second assistant deacon does the same. The A.P. at his place in the choir gives the pax to the subdeacon. After this he has no further duty. The subdeacon, accompanied by the M.C. of the Mass, gives it to the first dignitary. Then he gives it to the highest canon on the other side, returns to the altar, gives the pax to the deacon, then to the M.C. The kiss of peace passes through the choir in the usual way.

After the Communion the bishop sits; the first assistant deacon puts on his skull-cap and the precious mitre. The bearers of the book and hand-candle approach, the bishop reads the Communion antiphon. Then the second deacon takes off his mitre, he stands while the celebrant sings *Dominus vobiscum*, and the deacon of the Mass sings *Ite missa est*, or *Benedicamus Domino*. When the celebrant has said the prayer *Placeat tibi* he kisses the altar and goes to stand at the epistle side, facing the bishop. The deacon and subdeacon stand on their steps below him, also facing the bishop. The first assistant deacon puts on the bishop's

¹ This prostration on both knees is an exception to the usual rule (p. 21). It is, however, explicitly demanded by the *Caer. Ep.*, Lib. I, cap. xxi, § 3. See Martinucci-Menghini, II, i, p. 161 n., who says it is obsolete.

² *Caer. Ep.*, Lib. I, cap. xxi, § 3.

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precious mitre, the bearer of the crozier is at hand, the bearers of the book (who now has the Canon episcopalis) and of the candle stand before the bishop. He sings the verses *Sit nomen Domini . . .* and *Adiutorium nostrum . . .*; then *Benedicat vos omnipotens Deus*, extending his arms and looking up. He takes the crozier in his left, makes the sign of the cross three times as he continues *Pater et Filius et Spiritus sanctus*. The assistant deacons kneeling hold the ends of the cope. All present kneel except the bearers of book and candle, and the celebrant and canons who bow low.

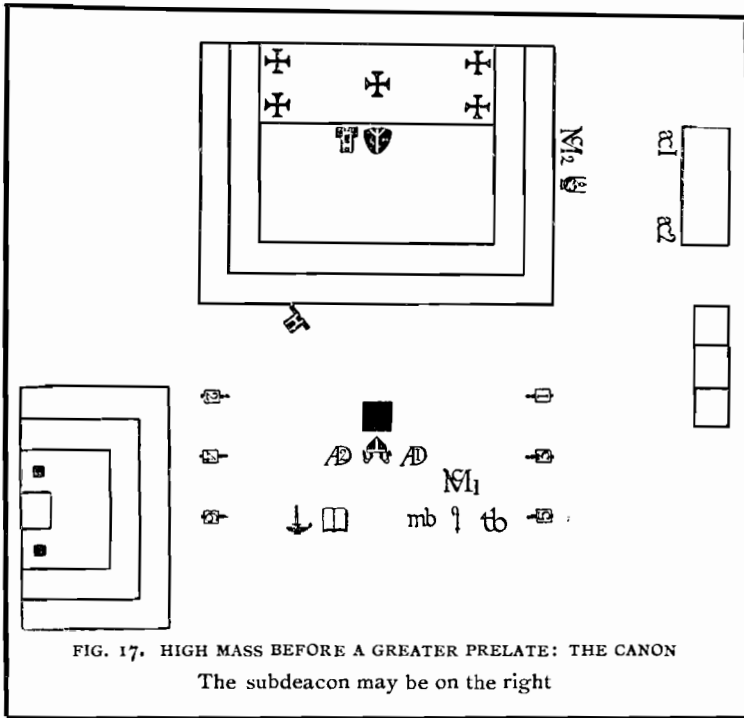


FIG. 17. HIGH MASS BEFORE A GREATER PRELATE: THE CANON
The subdeacon may be on the right

If the pontiff is an archbishop, the cross-bearer brings the archiepiscopal cross, while the answer to *Ite missa est* is sung. He carries this before the throne and kneels there, holding the cross so that the figure of our Lord faces the archbishop. In this case the deacon does not put on the mitre; an archbishop blesses without it, because of the cross before him.

After the blessing the bishop sits; the celebrant, turning to the people, reads the form of Indulgence, if this is to be published, and if it has not already been read by the preacher.¹

¹ If there is a sermon at the Mass, the preacher reads the Indulgence after he has preached.

The ministers stand on either side of the celebrant while he does so. Meanwhile the bishop still stands with mitre and crozier. Then he hands back the crozier, sits, and the second deacon takes off the mitre. He stands again for the last gospel and genuflects, on a cushion put there, at the text *Et verbum caro factum est*. He sits; the first deacon puts on the precious mitre. The celebrant, ministers and their servers now go making the usual reverences, first to the altar, then to the bishop (who blesses them), then to the choir. The bishop unvests, assisted by the deacons at the throne. The vestments are carried by the M.C. or servers to the altar, laid on it and covered with a veil, as before Mass. The attendant brings the cappa magna, which the bishop puts on. Meanwhile the faldstool is again put before the altar. The bishop attended by his deacons and servers comes to it, covered with his biretta as he goes, kneels and says a short prayer, the others kneeling at his side and behind as before. He again visits the chapel of the Blessed Sacrament, then leaves the church, blessing the clergy and people as he passes.

§ 2. WHEN THE BISHOP ASSISTS IN CAPPAMAGNA

ON less solemn occasions the bishop may assist at High Mass wearing not cope and mitre, but cappa magna and a biretta.¹

In this case everything is done as above, with the exceptions here noted. No vestments are spread on the altar; the bishop does not vest at the throne. Four or six candles burn at the sanctuary-rails. The celebrant, ministers and servers come to the sanctuary first, and wait there. The bishop enters wearing rochet, cappa magna, pectoral cross, skull-cap and biretta. He wears these all the time at the throne.

He kneels at the faldstool, or kneeling-desk, blesses the celebrant and ministers, then goes at once to the altar steps and says the prayers of the beginning of Mass, as described above (p. 152). Then he goes to the throne. All proceeds as in the last paragraph; the bishop says the same parts of the Mass from a missal, the servers holding the book and hand-candle. The canons come to form their circles around the throne. The bishop blesses the incense each time, assisted by his A.P. He blesses the deacon before the gospel and the subdeacon after the epistle. He receives the kiss of peace from the A.P. He comes to the faldstool at the middle for the consecration and elevation. The Indulgence is published as usual; the bishop gives the blessing at the end.

Meanwhile two deacons at the throne attend him, the assistant priest is by them.²

¹ *Caer. Ep.*, Lib. II, cap. ix; Martinucci-Menghini, II, i, pp. 217-233; Wapelhorst, p. 198; Le Vavasseur, *Fonct. Pont.*, i, pp. 236-239.

² These three assistants are in choir dress; the train-bearer has no surplice.

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The following further differences are to be noted. The chief is that the bishop in cappa is incensed only at the offertory, not at any other time. Whenever he stands or kneels he takes off the biretta, except while the Indulgence is published, and while he gives his blessing. He wears the skull-cap all the time, even when he has taken off his biretta; except while the gospel is sung, during the preface, and all the time from the consecration to the Communion. At these times he takes off both biretta and skull-cap. The bishop takes them off himself and hands them to the first assistant deacon. When both are taken off, the skull-cap is held by the deacon on the top of the biretta.

He puts both on himself, taking them from the deacon. He wears the skull-cap and biretta while going to the faldstool before the consecration.

While sitting he always wears the biretta. During the last gospel he stands without the biretta, but wearing the skull-cap.

When in cappa the bishop does not use the crozier.

All genuflections and reverences are made to him as when he has the cope and mitre.

§ 3. HIGH MASS FOR THE DEAD BEFORE A BISHOP

IN this case the following special rules are observed.¹

The bishop may assist either in a black cope and the simple mitre, or in cappa magna. If he wears the cope and mitre, the vestments are spread on the altar beforehand, the one (simple) mitre stands on the gospel side. The throne, in any case, is covered with violet cloth fringed with violet silk. Its steps are covered with a violet carpet, as are the altar steps and suppedaneum. The cushion on which the bishop kneels at the throne is black. The faldstool is covered with violet and has violet cushions. The floor of the sanctuary and the sedilia are bare. The candles are of unbleached wax.² When the bishop arrives, the bells are not rung joyfully; they may be tolled. The organ is silent throughout.

The ceremony proceeds as usual, with the following exceptions:

The bishop gives no blessing at any time; he does not bless the choir in passing nor the celebrant. According to the rule for all Requiem Masses, no blessing is given to the ministers after the epistle nor before the gospel. The canons do not come to form a circle around the bishop.

When the celebrant sings *Dominus vobiscum* before the

¹ *Caer. Ep.*, Lib. II, cap. xii; Martinucci-Menghini, II, i, pp. 302-340; Le Vavas seur, *Fonct. Pont.*, i, 243-247.

² The six altar-candles, two acolytes' candles, torches and candles by the hearse.

collects, the bishop comes from his throne, wearing the mitre, goes to the faldstool before the altar and kneels there without mitre during the collects. All kneel except the celebrant and ministers. The assistant priest does not go to the throne till the bishop has returned to it after the collects.

The bishop puts on incense and blesses it at the offertory; he is incensed by the A.P. at this point only.

The bishop kneels at the faldstool from the consecration till the *Pax Domini* has been sung. Everyone in choir kneels during this time (p. 85). The bishop comes again to the faldstool for the post-communion, as he did at the collect. No blessing is given, no indulgence published.

If there is a sermon after the Mass, the preacher does not go to the bishop for his blessing. If the absolutions follow, see pp. 425-429.

If the bishop wears the cappa, the differences noted above (pp. 160-161) are observed.

For all else see the preceding paragraphs (pp. 149-161).

§ 4. HIGH MASS BEFORE A BISHOP NOT IN HIS DIOCESE

WHEN a bishop who has no jurisdiction in the place (therefore any bishop except such as those described above, p. 32) assists at High Mass, he takes no part in the ceremony. He assists in choir dress, that is, in purple cassock, rochet, mantelletum, pectoral cross, purple biretta, and takes the first place in the choir.¹ The canons are not to go to meet him at the door of the church in full procession, as they meet the Ordinary; but some of them may meet him, of whom the highest in rank offers holy water.² The side on which the bishop sits then becomes that of higher dignity. The celebrant and ministers bow to him at the beginning and end of the Mass. He is incensed after the celebrant, before anyone else, with three double incensings. He receives the kiss of peace from the deacon before anyone else. He does not give the blessing at the end of Mass, and takes no further part in the function than do others in choir.

¹ S.R.C., 7 August 1627, no. 442, ad I; 11 mart. 1882, no. 3540. A clerk should attend at his side.

² S.R.C., 7 August 1627, no. 442, ad III.

CHAPTER XVI

PONTIFICAL HIGH MASS AT THE THRONE¹

§ I. PREPARATION

A THRONE is used by a bishop where he has jurisdiction, therefore by the metropolitan throughout his province and the Ordinary, except in the presence of a still higher prelate, also by a cardinal everywhere outside Rome and in his titular church at Rome.²

A chapel should be set apart (called the Secretarium) in which terce is sung and the bishop vests. This is not the chapel of the Blessed Sacrament. If the Sanctissimum is reserved on the High Altar of the church, it should be removed before the ceremony.

In the chapel of the Blessed Sacrament a faldstool or kneeling-desk (genuflexorium) is placed before the altar. It is covered with a cloth of the colour of the Mass and with two cushions of the same colour, one for the bishop's arms, one on the ground, on which he will kneel. Six candles should be lit on this altar during the time the bishop prays before the Sanctissimum.

There is also an altar in the secretarium. On this are six candles, lit, and the usual altar cross. The altar is vested in the colour of the Mass; on it are laid the bishop's vestments, namely thus (inversely to the order in which they are taken): the chasuble, gloves on a plate, dalmatic, tunicle, the formale of the cope on a plate, the cope, stole, pectoral cross,³ girdle, alb, amice. All are covered with a veil of the colour of the Mass. The gremiale may be used for this purpose. The precious mitre stands on the altar at the gospel side, the golden mitre at the epistle side. If the prelate is an archbishop, on the days on which he may use the pallium,⁴ this is laid on the altar, on a plate, and covered with a small veil of the colour of the day. The three pins to fix it lie on another plate near. The crozier stands near the altar, also the processional cross. But if he is an archbishop he will enter with

¹ For this ceremony see *Caer. Ep.*, Lib. II, cap. viii; Martinucci-Menghini, II, i, pp. 81-111; Le Vavas seur, *Fonct. Pont.*, i, pp. 69-119; Wapelhorst, pp. 184-191.

² The Ordinary may now allow the use of his throne to another bishop, provided this is not his own auxiliary, nor vicar general, nor a dignitary or canon of his cathedral (S.R.C., 12 iun. 1899, no. 4023) or a bishop of less rank than himself. A metropolitan may use a throne throughout his province. *Cod.*, c. 274, 337.

³ Often the bishop will use the cross he wears on entering, taking it off and putting it on again over the alb.

⁴ The rules about the pallium are in the *Cod.*, c. 275-279.

his cross. In this case there should be a stand for it near the altar. On the epistle side is a bench for the ministers of the Mass. A throne is prepared in this chapel with a canopy, and two stools at its sides for the assistant deacons. There is a fald-stool before the altar covered as above, and places in choir for the canons. On the credence table of the chapel the bishop's ceremonial shoes and stockings are laid on a plate, covered with a cloth. There is another cloth to hold this plate when it is brought to the throne. On the same credence table are laid a book of gospels or missal.¹ In this at the place of the gospel of the day the bishop's maniple is placed. Further, the maniples of the deacon and subdeacon of the Mass, the acolytes' candles, the Canon pontificalis, hand-candle lighted, the vessel with water and the dish for the bishop to wash his hands, are on the credence table of the secretarium. The thurible, incense boat are here, and the fire with charcoal near at hand, unless these are prepared in the sacristy.

In the sanctuary of the church the High Altar is vested for Mass. On it are seven candles, the six as usual, and a seventh, higher than the others, in the middle. The altar cross stands in front of this.² On the credence table are placed the chalice with two purificators, the paten with two altar breads, the pall, corporal in the burse and chalice veil, as usual. Further, two vessels for the tasting of the bread and wine, the book of lessons (which should be covered with silk of the colour of the vestments), the stand or cushion with the missal of the altar, the Canon pontificalis book, the bishop's gremiale of the colour of the vestments, the scotula, the subdeacon's humeral veil, the vessel and dish with which the bishop will wash his hands, and the two towels, the form of the Indulgence to be proclaimed, and the pax-brede, if it will be wanted. The torches for the elevation, six or eight, are placed near. If there is to be a Communion, the pyx with particles to be consecrated, and the Communion cloth are put on the credence table.

The throne in the sanctuary should be covered with cloths of the colour of the Mass; a cushion lies near on which the bishop will kneel during the creed. On either side is a bare stool for the deacons at the throne; on the bishop's right³ a third bare stool for the assistant priest.

East of the throne is the place for the bishop's "familiares" (p. 150). Opposite the throne, on the epistle side, are the seats for the ministers. At the entrance of the sanctuary, four, six or eight candlesticks stand, with burning candles.

¹ All the books should have a silk cover of the colour of the day (see p. 20).

² *Caer. Ep.*, Lib. I, cap. xii, § 12. The seventh candle is used only at Pontifical High Mass at the throne, and not at Requiem Mass.

³ Or left (see p. 149, n. 3).

In the sacristy the vestments for the deacon and subdeacon are laid out, also vestments for the canons, copes for the dignitaries, chasubles for the canons who represent priests, dalmatics and tunics for the canons who represent deacons and subdeacons, two dalmatics for the deacons at the throne, a cope for the A.P.,¹ amices for all these vestments, four copes for the chaplains or servers who will hold the book, scotula, mitre, and crozier, the veils for the crozier and mitre-bearers;² an alb, girdle, amice and tunicle for the subdeacon who will carry the processional cross. All the vestments are of the colour of the Mass. A holy water stoup is prepared in the sacristy.

§ 2. THE MINISTERS AND SERVERS

THE following persons take part in the ceremony :

The deacon and subdeacon of the Mass, who should be canons; two canons who will serve as assistant deacons at the throne; the assistant priest,³ also a canon, who should be the highest dignitary of the choir, or the canon who will preach the sermon; four chaplains for the mitre, crozier, book and hand-candle, a train-bearer. Six other servers are needed for the vesting of the bishop;⁴ these may afterwards serve as torch-bearers. There are also the (second) M.C. of the Mass, and another (first) M.C. at the throne, who regulates the whole ceremony. The acolytes and thurifer of the Mass attend as usual. The *Caerimoniale episcoporum* enumerates the servers in this way: first, seven, namely, the bearers of the mitre, crozier, book and candle (scotula),⁵ then the thurifer and two acolytes. Further, it requires six others: one to have charge of the gremiale, one of the vessels for washing hands, the other four assist, bringing the vestments at the vesting and unvesting.⁶ This makes eleven servers, besides the two masters of ceremonies, cross-bearer, and train-bearer. Add to these the deacon and subdeacon of the Mass, the assistant priest and two deacons at the throne, and we have altogether twenty persons in attendance on the bishop when he sings High Mass at the throne. There may be other attendants or servants (*familiaries*) who wait east of the throne

¹ The *Caer. Ep.* describes the dress of the assistant deacons at the throne (when they are "parati") as "a dalmatic over the rochet, if they may wear a rochet, otherwise over surplice and amice" (Lib. I, cap. viii, § 2). The A.P. wears "an amice over a rochet or surplice, and over this a cope of the colour of the office" (Lib. I, cap. vii, § 1). It is not unusual for the deacons at least to wear an alb instead of a surplice (Wapelhorst, p. 185). None of these ministers wears stole or maniple.

² They wear these veils under their copes.

³ For the dress of these assistants see p. 150.

⁴ Martinucci-Menghini, II, i, p. 86, § 41.

⁵ "These four, if it be the custom, may wear copes" (*Caer. Ep.*, Lib. I, cap. xi, § 1).

⁶ *Caer. Ep.*, Lib. I, cap. xi.

when not occupied. The chapter should be present to say terce and assist at Mass; other clergy and seminarists should, if possible, also attend.

It will be convenient to add at once some general directions about the functions of these persons.

The ASSISTANT PRIEST has to remove the bishop's ring (*cum solitis oculis*) when the bishop's hands are washed, and to replace it in the same way afterwards. Hands are washed four times: before Mass, after the offertory, at the *Lavabo*, after the ablutions. On these occasions the A.P. has also to hand the towel. He holds the boat when the bishop puts on incense and moves the missal at the altar. When the bishop sings anything at the throne the A.P. holds the book; when he recites the book-bearer holds it.

The first ASSISTANT DEACON always puts on the bishop's mitre and gremiale, the second takes them off. The bishop wears the mitre while he walks in procession (*e.g.*, from the throne to the altar, or back), while he sits, while he is incensed, while he washes his hands, if he is vested at the time (therefore not when hands are washed before Mass), while he gives his blessing (but not an archbishop when he blesses). He uses the precious mitre from the beginning to the introit, golden mitre from the introit to the end of the creed, then precious mitre to the end of the whole service.

The gremiale is spread over the bishop's knees while he sits during the sung *Kyrie eleison*, *Gloria in excelsis*, creed. While he washes his hands after the offertory a towel may be spread.

His crozier is handed to him and taken back by the crozier-bearer (*cum solitis oculis*). He holds it in his left hand in procession (including from throne to altar and back), while the gospel is sung (this time in both hands), while he gives his blessing at the end. A bishop never uses a crozier unless he is "paratus" (namely, in vestments, cope or chasuble). When the bishop is at the throne, the place of the first M.C. is at his left, standing.

The Congregation of Rites allows, in case of necessity, that the deacon and subdeacon of Mass supply for the assistant deacons at the throne.¹

When the bishop himself celebrates, the canons do not come to form circles around the throne, except while he vests.

A special feature of pontifical functions is the assistance of four servers (called "capellani" in the *Caerimoniale episcoporum*), who carry the mitre, crozier, book from which the bishop reads, and the hand-candle (*scotula*, *palmatorium*, see p. 17) held by the book at that time. This is the order of their rank: mitre-bearer, crozier-bearer, book-bearer, *scotula*-bearer. When the bishop has no jurisdiction (therefore in the

¹ S.R.C., 22 mart. 1862, no. 3114, ad III.

case of an auxiliary or stranger bishop) he has no crozier,¹ so the three others only attend. At solemn functions, when the bishop is vested, these four chaplains may wear, over their surplices, copes of the colour of the office. The mitre-bearer and crozier-bearer have scarves (*vimpae*; see p. 10). If they wear a cope, the scarf is under it. They hold the mitre or crozier through the scarf.

The CROZIER-BEARER always hands the crozier to the bishop and takes it from him direct, each time with the *solita oscula*. He holds it with the crook towards him. The MITRE-BEARER hands the mitre to the deacon (the first assistant deacon or deacon of the Mass) who puts it on the bishop. He takes it back from the second assistant deacon or deacon of the Mass. In the case of the mitre there are no *oscula*.

The BOOK-BEARER holds the book open before the bishop (except when the A.P. does so, see p. 166). He kneels before a greater prelate (p. 32), otherwise he stands. He holds the book with both hands, leaning it against his forehead. But when the bishop sits and he stands he leans it against the breast. When the bishop uses a book on the altar the book-bearer has no function and stands away, generally on the gospel side, on the ground.

The CANDLE-BEARER holds the candle, lighted, in the right hand by the book. Normally he should be at the left of the book-bearer; but he may stand at his right, to allow more room for the A.P. He and the book-bearer genuflect together to a greater prelate, or bow to another bishop, on arriving and retiring. When the bishop uses a book on the altar the candle-bearer stands at the other side of the A.P., holding the candle. When he goes to kneel at the elevation, he leaves the candle on the altar. He stands or kneels as does the book-bearer.

Neither the book-bearer nor the candle-bearer genuflects while performing their function, even when all others do so.

These four chaplains follow the bishop in procession. When he is at the altar the mitre-bearer and crozier-bearer are towards the epistle side, for convenience in handing these. The candle-bearer and book-bearer are sometimes in the same line as the others, on the gospel side (as during the prayers at the foot of the altar); or, more often, the candle-bearer is on the foot-pace on the gospel side, the book-bearer stands away on the ground, on that side, not holding a book.

A greater prelate has a train and TRAIN-BEARER. Other bishops (an auxiliary or visitor) have no train;² so this server

¹ Nor have the chaplains copes. There are rare occasions (*e.g.*, at ordinations) when a bishop having no jurisdiction uses a crozier.

² Le Vavas seur, *Fonct. Pont.*, i, p. 273, § 52, allows every bishop to wear his train and have it borne at pontifical functions. But the S.R.C., 23 September 1848, no. 2975, ad X, appears to forbid this.

does not attend them. Whenever the bishop with train goes in procession, even from one part of the altar to the other, the train-bearer goes behind him holding the train. When the bishop does not go in procession, the train-bearer stands or kneels aside, but near. His place then is at the east side of the throne, or near the credence table, when the bishop is at the altar.

§ 3. THE VESTING OF THE BISHOP

THE service begins while the canons say terce in the choir of the secretarium. First, the bells of the church are rung, the organ is played. The canons vest in the sacristy. It is better that the ministers of the Mass do so too.¹ They all then go to their places in the secretarium, or they may go to meet the bishop at the door of the church. The four bearers of the mitre, crozier, book and candle wait near the credence table or throne in the secretarium. The cross-bearer and other servers are there too, vested, unless they accompany the procession to meet the bishop at the door of the church.

The bishop arrives in the church in rochet and cappa. Accompanied by his attendants, and by the canons, if they go to meet him, he goes first to the chapel of the Blessed Sacrament, kneels on the faldstool² there prepared, and says a short prayer. He comes to the secretarium, bows to the altar, kneels at the faldstool again for a few moments. Then he goes to the throne. Here the deacons assisting and the A.P. await him, in choir dress. The canons are now at their stalls in the secretarium. The chaplains of the book and candle take these from the credence and come before the bishop. Standing at the throne the bishop takes off his biretta, hands it to the first assistant deacon, turns to the altar and says the *Pater noster* and *Ave Maria* silently. He then intones *Deus in adiutorium meum intende* while the A.P. holds the book. The canons answer; the hymn *Nunc Sancte nobis spiritus* is sung, and the psalms of terce begin. Then the bishop sits, puts on his biretta, and begins the prayers before Mass, *Ne reminiscaris*, and the psalms. The assistant deacons and priest say these with him. The canons sit at their places and continue terce.

The subdeacon goes to the credence table and takes the bishop's shoes and stockings, on their plate covered with a veil. He holds the plate by another veil, which covers his hands. He comes to the throne and kneels before the bishop; assisted by the bishop's servant he puts on the liturgical

¹ Menghini advises this, as being much more convenient (Martinucci, II, i, p. 84, n.), though the *Caer. Ep.* supposes that they vest in choir (Lib. I, cap. ix, § 1).

² The M.C. spreads the front of the cappa over the faldstool and sets it free when the bishop rises. This is the rule always when the bishop kneels at a faldstool.

shoes and stockings. The servant first takes off the bishop's usual shoes, which are put on a plate, covered with a veil, and taken away. The subdeacon then takes the plate he has carried back to the credence table, and goes to the sedilia, where he waits by the deacon. Meanwhile, all the time he vests the bishop says the prayers appointed for each vestment in the missal. The servers who hold the vestments now take them and stand before the altar. The bishop rises, takes off his biretta, giving it to the first assistant deacon, as before. While he does so the four chaplains go to the sacristy and put on their copes. The attendant takes off the cappa, lays it aside, and loosens the train of the bishop's cassock. The deacon and subdeacon of the Mass come to the throne, the assistant deacons retire, put on their dalmatics, return, and stand back, so as not to hinder the others. The bishop now washes his hands. The A.P. takes off his ring¹ and spreads one of the towels over the bishop's knees. An attendant, kneeling before the bishop, holds the dish and pours the water, the A.P. hands the towel.² He then goes to put on his cope, and comes back to the throne.

The servers who hold the vestments now come to the throne; the canons may come and form circle outside them.³ The bishop signs to them to put on their birettas. Meanwhile the other persons in choir, prebendaries or chaplains, continue terce. The bishop vests in order, saying each prayer, assisted by the ministers of the Mass. He puts on the cope to which the formale is added, and lastly the deacon puts on him the precious mitre. The ministers of the Mass go to the sedilia, the canons retire to their places. When the psalms of terce are finished, the subdeacon of the Mass takes a breviary, goes to the place where the epistle is read and chants the chapter, taking care not to turn his back or shoulder to the bishop. As soon as he does so the bishop rises, not taking off the mitre; all rise with him. Cantors sing the versicles of terce. The acolytes bring their candles to the throne and stand at the bottom of its steps, on either side. The chaplains of the book and candle approach. The bishop sits while the second assisting deacon takes off his mitre. Then he rises, for the *Resp. breve*, sings *Dominus vobiscum* and the collect. He repeats *Dominus vobiscum*, the acolytes and chaplains retire; the cantors sing *Benedicamus Domino*.

The verse *Fidelium animae* is not sung, since Mass will follow at once. The servers return to the throne, bringing the Mass vestments, the tunicle, dalmatic, gloves and chasuble. The deacon and subdeacon of the Mass come to the throne.

¹ Kissing both the hand and the ring, as always.

² While the bishop washes his hands all kneel, except canons and prelates; but if a prelate of higher rank be present, all stand.

³ Generally obsolete now.

The Holy Sacrifice

The deacon takes off the bishop's formale and cope. The bishop puts on the tunicle and other vestments in order. Meanwhile the thurifer prepares the thurible. If the prelate is an archbishop, and if it is a day on which he wears the pallium, this is brought by a subdeacon-canon from the altar, handed to the deacon of the Mass, who puts it on the bishop and fixes the pins, assisted by the subdeacon. The deacon puts on the precious mitre. The servers who held the vestments now retire. The ministers of the Mass go to their seats and the acolytes put on their maniples; the assistant deacons take their place. The subdeacon takes the bishop's missal, with the maniple, between its leaves. The A.P. puts on the bishop's ring over the glove. The thurifer comes to the throne, the bishop puts on incense and blesses it, the A.P. assisting. Meanwhile the thurifer, as always in such cases, kneels. The subdeacon who carries the cross now takes it, the chaplain brings the crozier to the bishop. The bishop rises and bows to the processional cross; the M.C. forms the procession. The thurifer goes first, unless there are servants of the bishop in lay dress to go in front of all. Then comes the subdeacon with the cross between the acolytes.

He holds the cross so that the figure of our Lord is turned forward, in the direction of the procession. The clergy follow in order, two and two, then the canons as they are vested, subdeacons, deacons, priests, and dignitaries in copes. The subdeacon of the Mass follows, holding the book; then the A.P. with the deacon of the Mass at his left; then the bishop between his two assistant deacons, followed by the train-bearer who carries his train. As he passes he blesses the people, holding the crozier in his left. The four chaplains of the mitre, crozier, book and candle follow, lastly, the bishop's attendants or servants in livery.

If the bishop is a Metropolitan, the subdeacon of the cross carries it between the acolytes immediately before the canons;¹ he holds it so that the figure of our Lord is turned towards the Metropolitan.

When the procession arrives at the sanctuary of the church, the attendants or servants remain outside; the subdeacon cross-bearer puts the processional cross in a stand near the throne, and stays by it. The canons and other clergy genuflect to the altar, then bow to each other, two and two, and go to their places, the subdeacon of the Mass goes to the altar steps at the gospel side and hands the book to a server; the deacon goes to his side, the A.P. to the epistle side before the steps. The bishop comes to the middle between the A.P. and the deacon, who stand a little back. His assistant deacons

¹ Whenever the chapter is present the canons go between the archiepiscopal cross and the archbishop. Otherwise the cross is carried immediately before the archbishop.

stand behind him; behind these the four chaplains. The first M.C. is on the epistle side, the second on the gospel side. Those who are to hold the book and hand-candle genuflect to the altar, then go to fetch these from the credence table. The bishop, arriving before the altar, hands his crozier to its bearer; the deacon takes off his mitre and hands it to the mitre-bearer. The bishop bows low to the altar, all the others genuflect, except canons. So Mass begins.

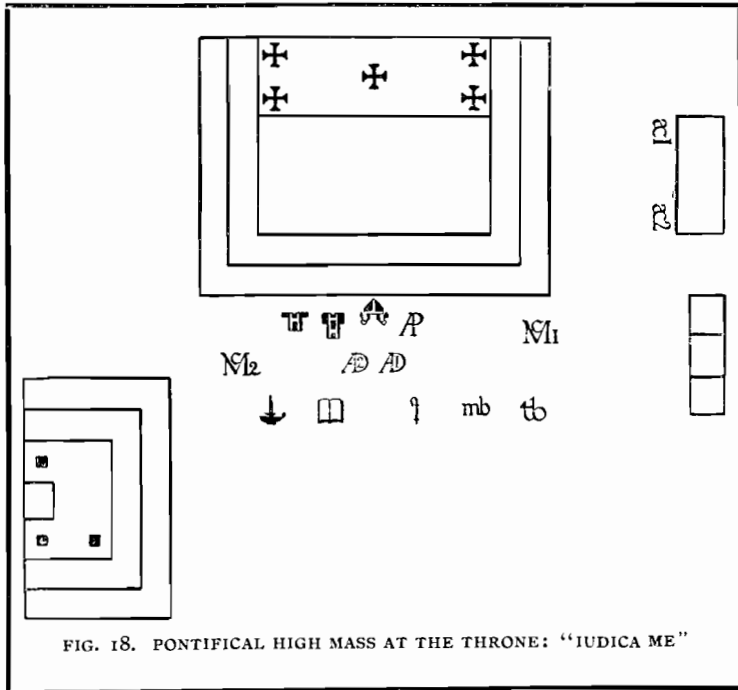


FIG. 18. PONTIFICAL HIGH MASS AT THE THRONE: "IUDICA ME"

§ 4. FROM THE BEGINNING OF MASS TO THE GOSPEL

In all that follows the usual ceremonies of High Mass are supposed,¹ except where a difference is noted.

The bishop says the preparatory prayers at the foot of the altar, as usual. When he begins the prayer *Indulgentiam*, the deacon steps back, the subdeacon takes the bishop's maniple and puts it on his left arm, kissing first the maniple (at the side), then the bishop's hand. When the bishop goes up to the altar the A.P. passes behind him to his left, the deacon

¹ See pp. 90-129.

goes to his right. The subdeacon, taking the book of gospels, goes up to the altar with the bishop, also at his right. The bishop kisses the altar, then the gospel book presented by A.P., open at the gospel of the Mass, laying his hands on it. The subdeacon hands it to a server; the A.P. goes down and stands between the assistant deacons. The thurifer comes up and the bishop puts on and blesses incense as usual, the deacon handing the spoon, the thurifer kneeling before him. The bishop incenses the altar.

The deacon takes the thurible from the bishop. The first deacon of the throne comes and puts on the precious mitre. The deacon of the Mass, with the subdeacon at his left, incenses the bishop with three double swings (as always). When he has done so the bishop gives him a blessing.¹

The bishop takes his crozier from its bearer, bows to the cross, comes down the altar steps, stands between the two assistant deacons, bows again to the cross and goes to the throne, with the A.P. before him, blessing the choir as he passes. His train-bearer follows holding the train. The ministers of the Mass go to their seats.

At the throne the bishop sits, hands his crozier to its bearer, and the second assistant deacon takes off his mitre. The train-bearer goes to his place east of the throne. The chaplains of the book and candle come to the throne, genuflect to the bishop, and hold the book and candle. The bishop rises wearing only the skull-cap,² makes the sign of the cross, and reads the introit. The chaplain of the mitre puts the precious mitre on the altar, or on the credence table, and takes the golden mitre. The bishop says *Kyrie eleison* with those around him.

If the sung *Kyrie* will take a long time, the bishop may now sit, as he will at the *Gloria*. When *Kyrie eleison* has been sung, the A.P. holds the book, the bishop standing intones *Gloria in excelsis Deo*. The chaplain of the book takes it from the A.P., who goes back to his stool. When the bishop has finished saying the *Gloria* the bearers of book and hand-candle take these to the credence table, leave them there, and come back. The bishop sits; the first assistant deacon puts on the golden mitre, then takes the gremiale from the server who has brought it, and spreads it on the bishop's knees. The assistants at the throne sit on their stools, the four chaplains on the steps of the throne³ (genuflecting first to the bishop), the ministers of Mass at the sedilia. The other servers may sit on the altar steps on either side;⁴ the train-

¹ The bishop answers all incensing and reverences made by the canons or higher ministers by making the sign of the cross to them.

² He wears the skull-cap all the time, till the preface.

³ Having laid aside the candle, book, etc.

⁴ Martinucci, II, i, p. 97, § 85.

bearer on the step of the throne at the east side. Towards the end of the *Gloria* sung by the choir, all stand, except the bishop.

The chaplains bring the book and candle, the second assistant deacon removes the gremiale and hands it to the server, then he takes off the mitre.¹ The A.P. holds the book, the bishop stands, turns towards the people, sings *Pax vobis*, and the collect or collects. He sits again and is covered as usual with mitre, and gremiale over his knees. The subdeacon reads

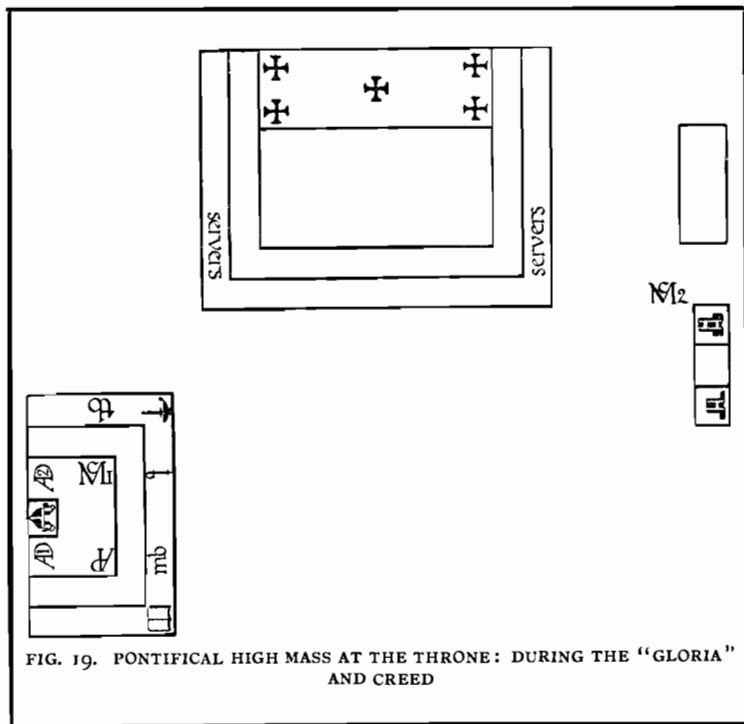


FIG. 19. PONTIFICAL HIGH MASS AT THE THRONE: DURING THE "GLORIA" AND CREED

the epistle as usual, making first the reverences to the altar and bishop, and standing so that he does not turn his shoulder to the bishop. The epistle may be sung from the ambo, if the church has one; or a folding lectern may be brought out, erected at the place required, then taken away. After the epistle all around the bishop stand; the subdeacon comes to the throne, bows to the bishop, goes up the steps, kneels, lays the book of lessons on the bishop's knees, kisses his hand placed on the book, and receives his blessing. He comes away

¹ This is always the order. The mitre is put on before and taken off after the gremiale.

The Holy Sacrifice

with the same reverences, gives the book to the M.C. of the Mass, and goes to join the deacon by the altar.

The chaplain of the book kneels before the bishop, holding the missal open; the bishop reads the epistle, gradual, Alleluia verse, tract, sequence, or whatever occurs in the Mass between the lessons, then *Munda cor meum* and the gospel of

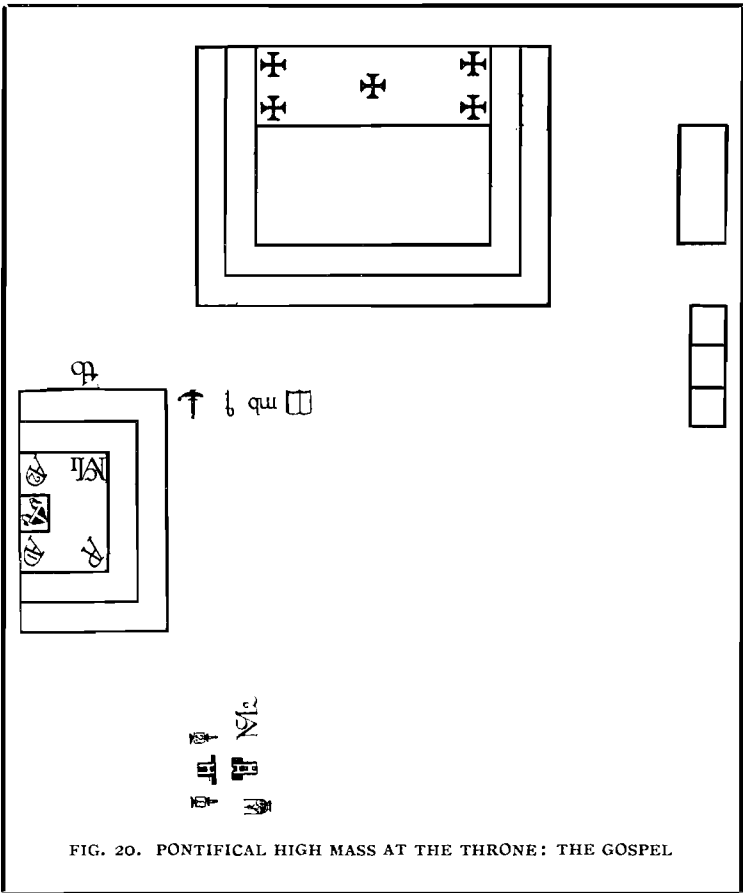


FIG. 20. PONTIFICAL HIGH MASS AT THE THRONE: THE GOSPEL

the day. The hand-candle is held near, all around him stand, the assisting deacons answer the verses before the gospel. At the gospel the bishop makes the sign of the cross on the book and on himself; he reads it with folded hands.

Towards the end of the gradual sung by the choir, the deacon of the Mass lays the gospel book on the altar, comes to kiss the bishop's hand, then goes to the lowest altar step, kneels and says the prayer *Munda cor meum*.

The thurifer goes to the throne. The bishop puts on and blesses incense as usual, the A.P. assisting. The thurifer comes to the middle and there joins the deacon, subdeacon and acolytes. All come to the throne. All, with the deacon, kneel before the steps (if the subdeacon is a canon, he does not kneel, but bows low). The deacon kneeling (if he is a canon he bows low instead) asks the bishop's blessing with the usual form *Iube domne benedicere*. When the bishop has given the blessing they go to the place where the gospel is sung, first the M.C. of the Mass, then the thurifer, the acolytes together, subdeacon, deacon holding the gospel book. They genuflect to the altar as they pass (but the ministers, if they are canons, only bow). The gospel is sung as usual. The four chaplains stand in line before the throne on the east side facing the place where the gospel is sung.

The ambo may be used, or the lectern brought out and set up, as at the epistle.¹ Before the deacon sings *Dominus vobiscum* the mitre and gremiale are taken from the bishop, he stands, makes the sign of the cross as the deacon does so, then takes his crozier and stands holding it in both hands while the gospel is sung. Then he lays it aside. The subdeacon comes to him with the book open at the page of the gospel, makes no reverence, goes straight up to him and points the place of the gospel. The bishop says *Per evangelica dicta*, etc., and kisses the book. The subdeacon goes down, making the usual reverence to the bishop (genuflecting or, if he be a canon, bowing low); the A.P. incenses the bishop. The thurifer stands by the A.P. and holds the end of his cope meanwhile; when he has been incensed the bishop blesses the A.P.

§ 5. FROM THE GOSPEL TO THE COMMUNION

IF the bishop preaches, he may do so from the throne, or from a faldstool placed for him before the altar, facing the people, or from the pulpit. The A.P. sits or stands at his right meanwhile; behind the A.P. sit or stand the deacon of the Mass and first assistant deacon, the subdeacon and second assistant deacon at the bishop's left.² If the sermon is preached

¹ If there is an ambo, the subdeacon stands at the deacon's left, hands him the thurible, turns over the pages. A silk veil of the colour of the Mass is spread over the ambo. If there is a portable lectern, the subdeacon stands behind it, resting his hands on the top of the open book.

² If the bishop preaches at the pulpit he is escorted thither by cross-bearer, first M.C., and assistant deacons. The train-bearer holds his train. The deacons should stand on either side while he preaches. But if he is not vested (*paratus*) the assistant deacons do not accompany him.

by a priest,¹ he wears the dress of his order if he be a regular, or his choir dress. It is usual that he wear a stole of the colour of the Mass. Before the sermon the preacher comes to the throne, genuflects before the bishop (a canon bows), kisses his hand and says *Iube domne benedicere*. The bishop answers *Dominus sit in corde tuo et in labiis tuis, ut digne et fructuose annunties verba sancta sua. In nomine Pa + tris et Fi + lii et Spiritus + sancti. Amen*, making the sign of the cross thrice over him. Then the preacher asks for the Indulgence, saying *Indulgentias, pater reverendissime*.² The bishop answers *Consuetas*, or he names the number.³ Without again kissing the bishop's hand, the preacher rises and goes to the pulpit or place where he will preach, making the usual reverence to the altar as he passes it.

At the end of the sermon the preacher kneels in the pulpit (a canon bows) towards the altar. The deacon of the Mass comes to the middle before the altar, makes the usual reverences, turns to the bishop and chants the *Confiteor*. At the words *tibi Pater* and *te Pater* he genuflects to the bishop (a canon bows). Meanwhile the bishop rises and stands at the throne wearing the mitre. The deacon goes back to the sedilia. The bishop sits and the preacher reads the form of indulgence, as it is in the *Caerimoniale episcoporum*.⁴ Then he comes down from the pulpit. The bearers of the book and candle come to the throne; the bishop rises, the mitre having been taken off, and says the prayer, *Precibus et meritis*.⁵ All kneel, except canons and prelates who bow standing. The bishop sits for a moment while the mitre is put on; then he stands and gives the blessing, holding the crozier.⁶ If he is an archbishop, the cross-bearer comes and kneels before him, holding his cross with the figure towards him. An archbishop does not wear the mitre. Then Mass continues. If the bishop himself has preached, the form of indulgence is read by the A.P.

The bishop intones the creed, the A.P. holding the book. Then the book is handed back to its bearer, who continues to hold it before the bishop while he says the creed. The hand-candle is held near. When he says the words *Et incarnatus est*, etc., he kneels on the cushion placed before him. All kneel with him, except the bearers of book and candle. Then the bishop sits, is covered with the gold mitre and gremiale.

¹ The *Caer. Ep.* (Lib. II, cap. viii, § 48) prefers that the bishop preach himself. If not the preacher should be a canon who is the A.P. (*Caer. Ep.*, Lib. I, cap. xxii, § 1. But this rule is often not observed.

² To a cardinal he says: "pater eminentissime ac reverendissime."

³ According to the new rule (*S. Cong. Indulg.*, 28 August 1903) a cardinal in his diocese or titular church grants 200 days, an archbishop throughout his province 100 days, a bishop in his diocese 50 days.

⁴ *Caer. Ep.*, Lib. I, cap. xxv, § 1.

⁵ *Ib.*, § 2 (see p. 379).

⁶ The form is given, *ib.*, § 3 (see p. 379).

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When the choir sings the verse *Et incarnatus est*, etc., the bishop bows, still covered; all the others kneel.

On Christmas Day and Lady Day the bishop kneels at the throne, wearing the mitre.

When the creed is sung, the bishop's mitre is taken off and the gremiale removed. He stands, turns towards the people, sings *Dominus vobiscum* and *Oremus*. He reads the offertory. Meanwhile the A.P. holds the book. The bishop sits and the first deacon puts on him the precious mitre. A server comes with the plate for the ring and gloves. The A.P. takes off the bishop's ring, with the *solita oscula*, and puts it on the plate. The assistant deacons take off the bishop's gloves, putting them too on the plate. The servers approach with the vessel, dish and towels. The assistant deacons spread one towel over the bishop's knees, the A.P. holds the other. The servers kneel while the bishop washes his hands. Everyone in choir kneels too, except canons, who stand. The bishop makes the sign of the cross over the servers; they go away. The A.P. puts the ring on the bishop's bare hand, with the *solita oscula*.¹

The A.P. takes the missal, goes to the altar, and arranges it there on its stand or cushion. The bearers of book and candle follow him. The subdeacon goes to the credence table; a server puts on him the humeral veil; he takes the chalice and waits there.

The bishop rises at the throne, takes his crozier and goes to the altar, blessing the choir as he passes. His train is carried behind as usual. Here he gives up the crozier; the mitre is removed, he bows low to the cross and goes up to the foot-pace. The A.P. is on his left,² the deacon of the Mass on his right. The assistant deacons go on either side of the bishop towards the altar, they stand on the ground before it, at the foot of the steps, the bearers of crozier and mitre stand behind them. The candle-bearer goes up to the foot-pace and stands there at the left of the A.P. This is now his place while the bishop reads. He stands back at the incensing, and stands on the step at the gospel side, having placed the candle first on the altar. The first M.C. stands on the ground at the epistle side, the second on the gospel side, and the book-bearer near him. All in choir sit. The bishop kisses the altar. The subdeacon brings up the chalice. The deacon of the Mass takes the chalice, uncovers it, takes one of the two altar breads,³ breaks it and gives it to the sacristan, who eats it. The other

¹ The gloves are not worn after this, unless the Papal blessing is given.

² From the offertory to the "Agnus Dei" the A.P. is at the bishop's left, by the book, and turns the pages, except at the incensing and elevation.

³ First he touches the paten and chalice with it.

altar bread on the paten he gives to the bishop, who makes the offertory as usual. The deacon pours a little of the wine and water into the vessel prepared and gives it to the sacristan to drink.¹ The offertory of the chalice is made as usual. The deacon assists at the thurible; the bishop incenses the altar; the A.P. removes the missal. The train-bearer comes up and holds the train, then goes back to his place on the ground near the credence table. When the bishop has incensed the altar, the first assistant deacon comes to him, at the epistle side, with the bearer of the mitre. He puts on the precious

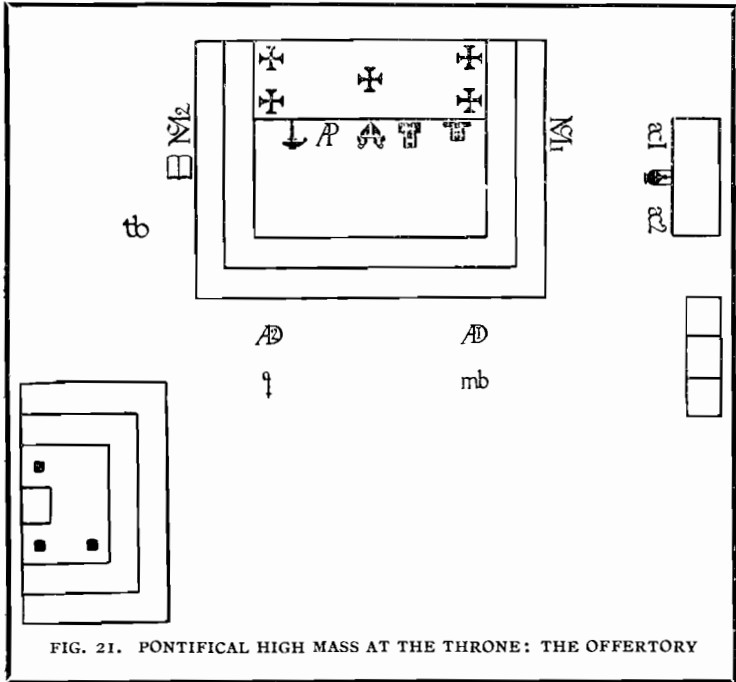


FIG. 21. PONTIFICAL HIGH MASS AT THE THRONE: THE OFFERTORY

mitre; the bishop is incensed by the deacon of the Mass, blesses him, then washes his hands, the A.P. holding the towel and the servers kneeling. The second assisting deacon takes off the bishop's mitre before he says *Gloria Patri* at the end of the *Lavabo* psalm. The deacon of the Mass, when he has incensed the bishop, incenses the A.P. and the two deacons of the throne, each with a double incensing. Then he incenses the choir, according to the usual rule (p. 118). He

¹ This is the "praegustatio" ceremony, a curious relic of early times. It is obviously a precaution against poison. The ceremony is now often omitted.

goes up to stand behind the bishop. Meanwhile the bishop continues Mass as usual. After the secrets the A.P. changes the missal for the Canon episcopalis on the stand or cushion.¹ Before he sings *Per omnia saecula saeculorum* the M.C. takes off his skull-cap and hands it to the mitre-bearer. The deacon of the Mass and A.P. stand on either side of the bishop, to say the *Sanctus* with him. All this time, unless they are otherwise occupied, the two assistant deacons stand on the ground before the altar steps.

The torch-bearers² come before the altar, genuflect, bow to each other and kneel there, holding their torches. All in choir and sanctuary kneel, except the A.P., M.C., assistant deacons, deacon and subdeacon, thurifer, bearers of book, candle, mitre, and crozier. The subdeacon has received the paten from the deacon at the offertory; he stands holding it before the altar steps. The deacon is at the bishop's right, the A.P. at his left.

Before the elevation incense is put in the thurible by the M.C.; he or the thurifer (cfr p. 104) incenses the Sanctissimum. At the Consecration the deacon and A.P. kneel at the edge of the foot-pace; at the elevation they hold the end of the chasuble. The deacon uncovers the chalice, as at every High Mass. After the elevation the deacon stands behind the bishop, the A.P. is at the book, the torch-bearers retire (p. 99). The A.P. and deacon genuflect with the bishop during the canon.³ Towards the end of the *Pater noster* the deacon comes to the bishop's right, the subdeacon to the deacon's right; the paten is handed to the bishop as usual, the subdeacon has the humeral veil taken off by a server, genuflects to the Sanctissimum and goes to the foot of the altar steps. At the *Agnus Dei* the deacon is at the bishop's right; the subdeacon does not go up to the altar. The deacon and A.P. say the *Agnus Dei* with the bishop. They then genuflect and change places; the deacon goes to the missal and assists there; the A.P. to the bishop's right. The bishop gives the kiss of peace to the A.P. He genuflects and goes to give it to the choir in order (p. 27). The first and second assistant deacons, the deacon and subdeacon of the Mass, now come up in turn to the bishop's right, each receives the pax from him. The subdeacon stands at the bishop's right and uncovers the chalice at his communion, the deacon is by the book, till the

¹ He hands the missal to the M.C. who lays it on the credence table till it is wanted again after the ablutions.

² There should be four, six, or eight torches (*Caer. Ep.*, Lib. II, cap. viii, § 68).

³ *Caer. Ep.*, Lib. I, cap. vii, § 5; Lib. II, cap. viii, § 69. This appears to be the plain meaning of the words in both places. Martinucci however says that the A.P. does not genuflect with the bishop (2nd edition, 1880, vol. vi, p. 446, no. 116; 3rd edition, by Menghini, 1914, pt. II, i, p. 106, no. 130; see n. 1).

A.P. returns from giving the pax. When the A.P. comes back to the altar he stands at the bishop's left and the deacon at the bishop's right. The subdeacon now goes down to his place in the middle.

If the ministers receive Holy Communion, they do not take the kiss of peace from the bishop before their Communion. The *Confiteor* is not said. They make their Communion kneeling, then kiss the bishop's hand, rise and kiss his left cheek, while he says *Pax tecum*. They answer *Et cum spiritu tuo*.¹

§ 6. FROM AFTER THE COMMUNION TO THE END OF MASS

As soon as the Communion act is over the M.C. replaces the bishop's skull-cap. All in choir sit. The deacon performs the ablution of the chalice;² the subdeacon comes to the gospel side of the altar, wipes the chalice, and takes it to the credence table. The A.P. puts the Canon episcopalis in the middle of the altar and the missal on its stand, moves it across, then stands at the epistle corner ready for the washing of hands. The precious mitre is put on the bishop by the first assistant deacon. The train-bearer comes up. Standing at the epistle corner the bishop washes his hands, the A.P. taking the ring and holding the towel. All in choir, except canons and prelates, kneel meanwhile. The bishop blesses the servers, the precious mitre is taken off. The bishop reads the Communion antiphon, says *Dominus vobiscum*, sings the post-communions, as the celebrant at every High Mass. The deacon sings *Ite missa est*, as usual. When the bishop has said the prayer *Placeat tibi*, the first assistant deacon puts on his precious mitre. Facing the altar the bishop sings the versicles, *Sit nomen Domini*, etc. As he sings the end of the formula of blessing, *Pater*, he turns, takes the crozier in his left, and gives the blessing, making three signs of the cross. All kneel except canons and prelates, who bow. If he is an archbishop, the subdeacon who carries the cross brings it before him, and kneels with the cross facing him. The archbishop does not wear the mitre when blessing.

If the Indulgence has not been proclaimed after the sermon it is proclaimed now. The A.P. reads the form appointed, while the bishop remains standing, facing the people before the altar, holding his crozier as before. Then the procession is formed. The bishop gives up the crozier, his mitre is removed. If it is an archbishop who has worn the pallium,

¹ The *Caer. Ep.* (Lib. II, cap. xxxi, § 5) says that it is "very suitable" that the deacon and subdeacon should make their Communion at the bishop's Mass on Sundays. Cfr. *Conc. Trid.*, Sess. XXIII, cap. xiii. For the rite see *Caer. Ep.*, Lib. II, cap. xxix, § 3.

² Not the subdeacon.

this is now taken off by the deacon and subdeacon, laid on the altar on which it was brought at the beginning, covered with its veil and placed on the altar.

The bishop says the last *Dominus vobiscum* and *Initium sancti evangelii secundum Joannem*. He is then covered with the precious mitre, takes the crozier and follows the procession out, continuing the last gospel as he goes.¹ The procession is formed in the same order as at the beginning (p. 170). It goes to the secretarium, where the canons and others take their places. The bishop, entering the secretarium, blesses the choir as he passes. He bows to the altar, goes to the throne, and the first assistant deacon takes off his mitre. Kneeling at the throne on a cushion, towards the altar, he says the verse *Et Verbum caro factum est*, and so finishes the gospel. He then sits and hands his crozier to its bearer. The deacon and subdeacon of the Mass take off their maniples, which are carried away by a server.

The subdeacon takes off the bishop's maniple, hands it to a server, who lays it on the altar. The rest of the bishop's vestments are taken off in order, as they were put on. They are all laid on the altar and covered with a veil.

Meanwhile the chaplains go to the sacristy, take off their copes, and return. The canons in vestments take these off and resume choir dress. The ministers of the Mass go to sit at the sedilia. The bishop's attendant brings the cappa and puts it on him. The chaplains of the book and candle come to the throne. Sitting, the bishop says the prayers after Mass. Meanwhile the subdeacon takes off the liturgical shoes and stockings, puts them on their plate, covers them and takes them to the credence. The servant puts on the bishop's ordinary shoes. The bishop goes to the faldstool in the middle, says a short prayer there, goes to visit the chapel of the Blessed Sacrament, and finally leaves the church with his attendants. The canons may accompany him. They should then return to sing sext and none.

§ 7. IF THE BISHOP DOES NOT VEST IN THE SECRETARIUM

If there is no chapel that can be used as a secretarium, or if for any reason the bishop does not wish to use it, there are two other ways in which he may vest before Mass, at the throne in the sanctuary, or in the sacristy. Neither case presents any special difficulty.

If he vests at the throne in the sanctuary, he will come to the church in rochet and cappa, visit the Blessed Sacrament, then kneel at a faldstool in the sanctuary, go to the throne

¹ If there is a proper last gospel the bishop reads it all at the altar, an archbishop after his pallium has been taken off.

and do everything as described above. Only when he is vested there will not be the great procession from the secretarium. Instead, the bishop, in precious mitre and holding his crozier, goes from the throne to the altar, blessing the clergy in choir as he passes.

If he vests in the sacristy, a faldstool will be prepared in the middle for him. The vestments will be laid out on a vesting table. At this faldstool the bishop vests in the same way as at the throne. Then the procession is formed to the church and altar.

§ 8. IF THE CHAPTER IS NOT PRESENT

THE *Caerimoniale episcoporum* supposes, as the normal custom, that the Ordinary sings High Mass in his cathedral, his chapter assisting.

It may, however, frequently happen that he sings Mass in another church of his diocese, where the chapter is not present. In this case a temporary throne is erected beforehand, on the gospel side, and is vested in the colour of the Mass. Terce is not said beforehand; the secretarium is not used. The bishop vests either in the sacristy or at the throne. The ministers of Mass and assistants at the throne need not be canons. All else proceeds as described above, except, of course, that there are no canons to be incensed or to receive the kiss of peace.

CHAPTER XVII

PONTIFICAL HIGH MASS AT THE FALDSTOOL

§ I. PREPARATION

EXCEPT a "Greater Prelate" (see p. 32), every other bishop (a foreign bishop or auxiliary) uses, not the throne, but a faldstool in front of the altar.¹ It may also happen that the Ordinary uses this faldstool, instead of his throne, as when a cardinal or higher prelate is present.² In this case the following alterations are made in the ceremony.³

The bishop may begin his preparation for Mass in the sacristy. If he does so, the usual vestments for the deacon and subdeacon are laid out here, but not their maniples, which are put on the credence table in the church. A carpet is laid in the middle of the sacristy with a chair on it. The bishop makes his preparation here. The Canon episcopalis, hand-candle and the bishop's liturgical shoes and stockings are laid out in the sacristy near the chair.

At the High Altar of the church the Sanctissimum should be removed, if it is reserved there. Six candles are lighted, not a seventh. There are no altar-cards. The bishop's vestments are laid on the altar as described above (p. 163). His gloves lie on a plate. All are covered with a veil, which may be the gremiale. The precious mitre stands on the gospel side, by it the mitre-bearer's veil. The golden mitre is on the epistle side; their *infulae* hang over the frontal.⁴

On the credence table two candles burn. Between them the following are placed: the chalice and paten, prepared as usual for Mass. The missal, with the bishop's maniple between the leaves at the place of the gospel of the day, the book of lessons,⁵ the missal stand or cushion, the cruets, amice, and cope for the A.P., maniples for the two ministers, the vessel and basin for washing the bishop's hands. If there is not room for all this on the credence table, another should stand by its side.

The Roman books suppose that the thurible, incense boat, the fire and charcoal and the torches for the elevation all

¹ See p. 8.

² This case lies outside the scope of the book.

³ *Caer. Ep.*, Lib. I, cap. xix, §§ 4-5; Martinucci-Menghini, II, ii, pp. 566-597; Le Vavasseur, *Fonct. Pont.*, i, pp. 123-148; Wapelhorst, pp. 192-194.

⁴ If the bishop uses the golden mitre only, this stands on the gospel side.

⁵ The books should be covered with silk of the colour of the day (see p. 20).

stand in the sanctuary near the credence table. It may, however, be more convenient to prepare these in the sacristy.

In the sanctuary before the altar, on the ground and at about the place where the epistle is read, a small platform is erected, about six inches high.¹ This is covered with a carpet; on it stands the faldstool. The faldstool is covered with hangings of the colour of the Mass.

On the epistle side are the seats for the ministers and a cushion on which the bishop will kneel at the creed.

In the centre of the sanctuary is a cushion on which the bishop will kneel to say prayers before Mass.

§ 2. MINISTERS AND SERVERS

THE following persons assist the bishop: the deacon and subdeacon of the Mass, an assistant priest, who will wear a cope, two Masters of Ceremonies, the three servers who carry the mitre, book and hand-candle,² the thurifer and acolytes, six torch-bearers, who will also assist at the vesting. The bearers of mitre, book, and candle do not wear copes. There are no assistant deacons.

§ 3. THE BEGINNING AND VESTING OF THE BISHOP

THE bishop arrives in the sacristy and sits on the chair prepared. The book-bearer stands before him, holding the Canon *episcopalis* open at the preparation for Mass. The bearer of the candle stands by holding it lighted. The bishop begins to say the psalms appointed for the preparation. Meanwhile a servant takes off his usual shoes and puts on the liturgical shoes and stockings, kneeling before him to do so.

Meanwhile the deacon and subdeacon vest, assisted by the acolytes. The Canon *episcopalis* and hand-candle are then taken to the credence table. The deacon and subdeacon, vested, but without maniples, bow to the cross in the sacristy and to the bishop. They go to the church, the second M.C. before them, followed by the acolytes and other servers. In church they all genuflect to the altar, the acolytes and servers stand aside near the credence table, the ministers stand behind the

¹ The platform is sometimes omitted.

² There is no crozier-bearer, since no crozier. In certain (rare) cases the Ordinary may allow the use of the crozier to another bishop (*Caer. Ep.*, Lib. I, cap. xi, § 12). But the crozier is the chief symbol of jurisdiction. Its indiscriminate use by bishops anywhere (as often, in France especially) is to be deprecated. If the bishop has a train he will have a train-bearer who carries it whenever he walks, at other times stands aside among the "familiares." But a bishop who is not a "Greater Prelate" should not let down his train.

faldstool, the deacon on the gospel side, the subdeacon on the epistle side.

Then the bishop comes from the sacristy. He wears the rochet and mantelletum, and holds his biretta in his hand. The first M.C. goes in front of him, the A.P. at his left. They come before the altar, the deacon and subdeacon bow to the bishop; he bows to the altar. Then he kneels for a short prayer on the cushion. When he rises, this cushion is taken away.

The bishop, rising, again bows to the altar and goes to the faldstool. Here he sits. The deacon takes off the pectoral cross, then holds it to the bishop, that he should kiss it, and hands it to the M.C.; he removes the mantelletum and gives this, too, to the M.C. The bishop covers himself. A server comes with the vessel, basin and towel. The ministers take the towel. Standing before the bishop the server pours water over his hands. The ministers assist him to dry them.

All this supposes that the bishop begins the preparation in the sacristy. If he does so in the church, the liturgical shoes and stockings are put first on the credence table. The bishop enters the church, says his prayer at the kneeling-desk, then goes to the faldstool and there begins the psalm, while his servant puts on the shoes and stockings.

The vesting now begins. The second M.C. goes to the altar and there hands each vestment to the server, who will bring it to the bishop. If there are not enough servers, they may, after having handed the vestment to the ministers, return to the altar to bring another. The bishop stands and the book-bearer stands before him, still holding the book. The bishop takes off his biretta before rising and hands it to the M.C., who puts it away with the mantelletum. The deacon vests the bishop, the subdeacon assisting. When the bishop has put on the dalmatic he sits, the deacon takes the ring, the ministers put on his gloves, each one glove, kissing first his hand, then the glove. The deacon puts on him the precious mitre, bowing before and after. The ministers then go to put on their maniples. The A.P. meanwhile goes to the credence table and puts on amice and cope; he comes to the bishop, carrying the ring on a plate, and puts it on the bishop's finger, kissing first the ring, then the hand. He bows before and after doing this, then stands at the bishop's right. When all the vestments are taken from the altar the M.C. there removes the golden mitre and veil, which he puts on the credence table.

The bishop rises and goes to the altar; the A.P. is at his right, the deacon at his left; the subdeacon, who now carries the missal with the maniple in it, at the deacon's left. The other servers and Masters of Ceremonies follow. When the bishop is vested, the second M.C. puts the Canon episcopalis

on the altar in the middle, opens it at the prayer *Aufer a nobis*, and stands the hand-candle near it.

§ 4. THE MASS

At the altar the deacon takes off the mitre and hands it to the mitre-bearer; the bishop bows low, the others genuflect. Mass begins as usual. The A.P. is at the bishop's right, the ministers at his left. After the prayer *Indulgentiam*, the subdeacon puts the maniple on the bishop's arm, as described above (p. 171). Before doing so he hands the missal to the M.C. When they go up to the altar,¹ the subdeacon holds the missal open at the gospel of the day; the bishop kisses the page. The second M.C. takes the missal and removes the Canon episcopalis and hand-candle from the altar. The altar and bishop are incensed as usual, except that the deacon says *Benedicite pater reverendissime*. The bishop gives the thurible to the deacon, the M.C. puts on his precious mitre.

The deacon, with the subdeacon at his left, goes down the altar steps and incenses the bishop. The bishop goes to the faldstool, bowing first to the cross. The A.P. goes with him on his right, the ministers at his left. He sits on the faldstool and the deacon removes the mitre. The bishop rises and turns to the altar by his left. The book-bearer, standing before the bishop, holds up the missal, the candle-bearer is at the book-bearer's left;² the A.P. at the bishop's right points to the places. The deacon is at the bishop's right, the subdeacon at his left, but a little back. The bishop reads the Introit, then says the *Kyrie eleison* with the ministers. If the sung *Kyrie* takes much time he may now sit, as he will at the *Gloria*.

The bishop facing the altar intones the *Gloria in excelsis*, the A.P. at his right,³ the book-bearer and candle-bearer before him. While he does so the ministers stand behind him in line; then they come one on either side and say the *Gloria* with him. When he has said the *Gloria*, the bishop sits on the faldstool; the deacon puts on the golden mitre and spreads the gremiale over his knees. All then bow to him and go to sit at the sedilia in this order: the deacon is in the middle, the A.P. at his right, the subdeacon at his left. They receive their birettas from the second M.C. and cover themselves. The second M.C. stands near the seat at the usual place, as at every High Mass. The first M.C. stands behind the bishop at his left.

¹ The A.P. goes to the faldstool, deacon to the bishop's right.

² Or he may stand at the book-bearer's right, to allow more room for the A.P. (Martinucci, II, ii, p. 553, n. 1).

³ Baldeschi makes the A.P. hold the scotula throughout. This is an error. He never does so (e.g., Martinucci, II, ii, p. 575, § 61; Le Vavasseur, *Fonct. Pont.*, i, p. 135, § 152).

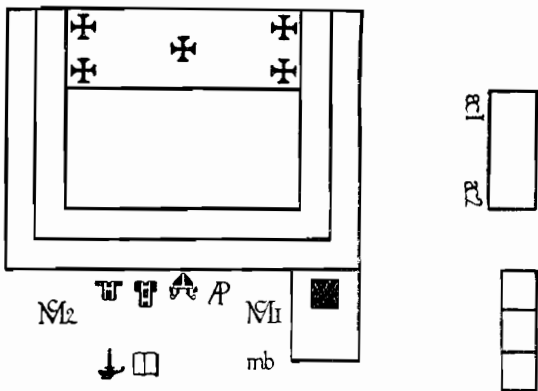


FIG. 22. PONTIFICAL HIGH MASS AT THE FALDSTOOL: "INDICA ME"

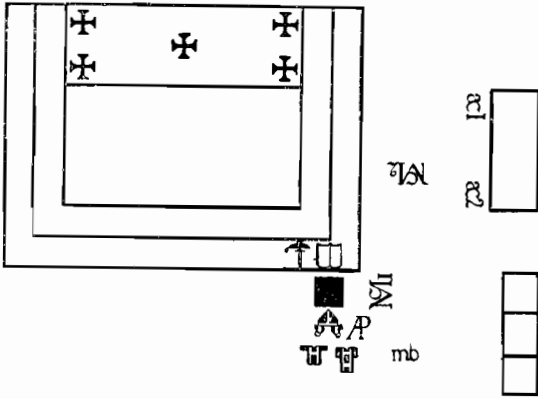


FIG. 23. PONTIFICAL HIGH MASS AT THE FALDSTOOL: INTROIT

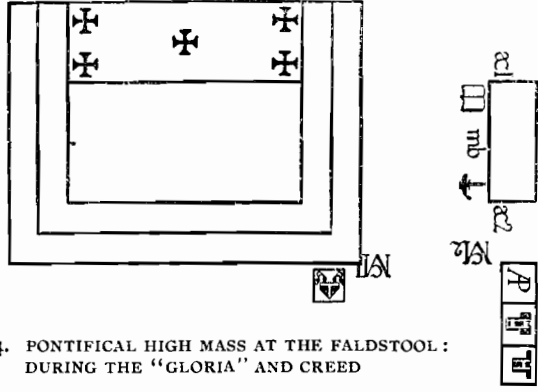
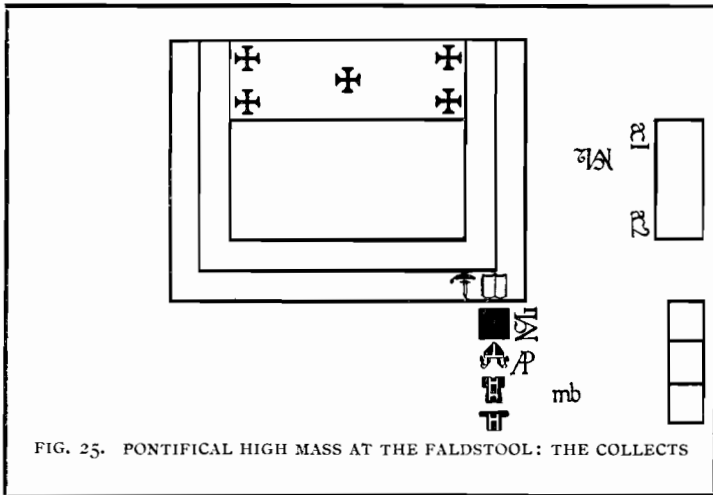


FIG. 24. PONTIFICAL HIGH MASS AT THE FALDSTOOL : DURING THE "GLORIA" AND CREED

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Towards the end of the *Gloria in excelsis* the ministers rise, come before the bishop, stand in line, and bow to him. The deacon¹ removes the gremiale, and hands it to a server, who puts it on the credence table. He then removes the mitre. The bishop stands facing the people and sings *Pax vobis*; the deacon and subdeacon stand between him and the people in line, the A.P. is at his side (on the epistle side) facing the altar.

Then the bishop turns to the altar and sings the collects, the book-bearer holding the book, with the candle-bearer at his right.² The first M.C. stands by the A.P., the second is at the credence table by the acolytes. During the last collect the subdeacon receives the book of lessons from the second M.C., goes to the centre, genuflects to the altar, then comes



to his place behind the bishop holding the book closed. When the collects are finished, the bishop sits again, and receives the mitre and gremiale from the deacon, as before. The A.P. and deacon bow to him and go to sit. The subdeacon bows to the bishop, and standing at the usual place, reads the epistle. Then he goes to the middle, genuflects to the altar, comes to the bishop, bows, kneels,³ kisses his hand and receives his blessing. He then rises and opens the missal, that the

¹ Martinucci, II, ii, p. 576, § 68. Le Vavasieur (*Fonct. Pont.*, i, p. 134, § 151; p. 135, § 152) makes the subdeacon place and remove the gremiale throughout.

² The candle had better be held at the right of the book, so as to leave room on the other side for the first M.C. and A.P.

³ Obviously the usual rule, not to kneel except to a Greater Prelate, does not apply to the blessing at epistle and gospel, when the ministers would kneel to a priest.

bishop may read the epistle, gradual, Alleluia verse, or other texts which occur between the lessons, sitting on the faldstool. Before the gospel the bishop reads the *Munda cor meum* prayer, for which the M.C. brings the Canon episcopalis from the altar. Meanwhile the bearer holds the hand-candle, at the bishop's left. When the bishop has read the gospel, the A.P. hands the candle to the M.C. and stays where he is. The subdeacon hands the missal to a server and stands opposite the bishop, at a little distance from him.

Towards the end of the sung Alleluia verse (or whatever text may take its place) the deacon, who has been sitting at the seat, rises, takes the book of lessons from the M.C.

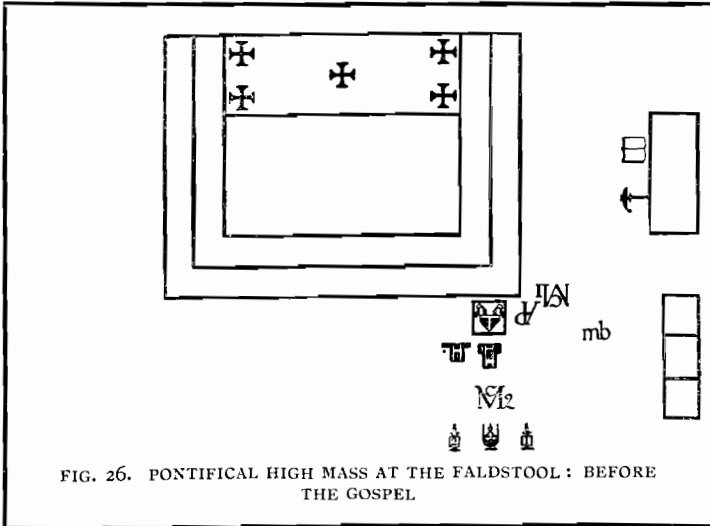


FIG. 26. PONTIFICAL HIGH MASS AT THE FALDSTOOL : BEFORE THE GOSPEL

and carries it to the altar, closed. He bows to the bishop in passing, genuflects to the altar before and after laying the book on it; then comes straight to the bishop's side, where he assists at the imposition and blessing of incense. For this the thurifer approaches, bows and stands before the bishop. Meanwhile the acolytes take their candles from the credence table and stand, at some distance, before the bishop.

When the incense is blessed the deacon goes to the foot-pace, to say the prayer *Munda cor meum*; the thurifer stands between the acolytes. The deacon then takes the missal from the altar, genuflects, comes to the bishop, bows, kneels and says *Iube domne benedicere*. The bishop blesses him, and he kisses the bishop's hand in the usual way. Then he stands before the bishop, in front of the thurifer and acolytes; the subdeacon is at his left, the second M.C. behind him. The

first M.C. stands near the A.P. All bow to the bishop, go to the centre, genuflect and go to the place where the gospel is sung. As soon as they have gone, the first M.C. removes the bishop's gremiale, mitre; the A.P. stands a little behind the bishop at his left. The bishop stands and turns towards the deacon. The deacon should be careful not to begin to sing the gospel till the bishop is thus ready.

If a genuflection is to be made at any text in the gospel, the M.C. places a cushion, on which the bishop genuflects, towards the gospel book.

After the gospel the subdeacon comes up immediately and brings the book to the bishop, making no genuflection nor inclination to him. He points to the beginning of the gospel text, which the bishop kisses. He then shuts the book, bows to the bishop, hands the book to the first M.C. and stands at the left of the A.P. As soon as the gospel is finished the acolytes take their candles to the credence table, genuflecting to the altar and bowing to the bishop as they pass. The deacon takes the thurible and incenses the bishop; he, the thurifer at his side, and the second M.C. bow before and after. The thurifer takes the thurible to the sacristy or other place where it is kept.

If there is a sermon at this point, the ministers form in line before the bishop, bow to him, and go to sit at the seat. The bishop sits at the faldstool. If he preaches himself, he may do so standing before the faldstool, or sitting on it, or he may go to the pulpit, accompanied by the first M.C. The ministers do not sit nor cover themselves till the bishop is ready to begin the sermon.

When the creed is intoned the deacon and subdeacon stand in line behind the bishop. He stands facing the altar; the Canon episcopalis is held by the book-bearer, with the candle at his right. The A.P. stands at the bishop's left. The deacon and subdeacon come to the bishop's side and say the creed with him, as at the *Gloria*.

The bishop then sits, the deacon puts on the gremiale and golden mitre; the ministers bow to the bishop and go to sit, as at the *Gloria*. At the words *Et incarnatus est*, etc., the bishop bows, wearing the mitre, the ministers uncover and bow, all the others kneel.

On Christmas Day and Lady Day the bishop kneels at these words before the faldstool, not uncovering; the ministers kneel at the seat.

After this text the deacon rises, takes the burse from the second M.C., and spreads the corporal on the altar, making the usual inclination to the bishop and genuflection to the altar. He goes back to his place by the shortest way, bowing to the other ministers before he sits again.

Towards the end of the sung creed the ministers come

before the bishop, stand in line and bow to him, the deacon takes off the gremiale and mitre; the deacon and subdeacon form in line between the faldstool and the people, the A.P. stands at the side on the epistle side. The bishop rises, sings *Dominus vobiscum* facing the people, then turns to the altar, sings *Oremus* and reads the offertory. The book-bearer and candle-bearer stand before him, as usual.

The bishop sits again, the deacon puts on his precious mitre, the three ministers bow to the bishop, the deacon goes to his right, the subdeacon to his left, the A.P. to the credence table. Servers bring a plate to hold the ring and gloves, and the vessels and towel to wash the hands. The deacon takes off the ring and right glove, the subdeacon the left glove, with the usual oscula. The ring and gloves are put on the plate. The servers who hold the vessel and dish kneel before the bishop, the ministers take the towel. He washes his hands, the ministers assist him to dry them. Then the deacon puts the ring on the bishop's bare hand, again with the solita oscula. The subdeacon brings the chalice from the credence.

While the bishop washes his hands, the A.P. takes the missal on its stand from the credence table, and the Canon *episcopalis*, and carries them to the altar. The second M.C. goes with him, and the server bearing the candle. They bow to the bishop in passing, genuflect before the altar steps and arrange the missal and Canon *episcopalis* on the altar. The A.P. stays by the book. The bishop, having washed his hands and received back the ring, rises and goes to the altar between the deacon and the M.C. mitre-bearer and book-bearer following. Before the altar the deacon takes off the mitre, the bishop bows low, the others genuflect. The A.P. comes down to meet the bishop at the lowest step; the subdeacon has gone to the credence table to bring the chalice. His place at the bishop's side is taken by the A.P. So the bishop between the deacon and the A.P. goes up to the altar.

From now to the end of Mass everything continues as in the case of Pontifical High Mass at the throne (see above, pp. 177-180), except that, in the case of a bishop not in his own diocese, no Indulgence is published. The candle-bearer holds the candle at the left of the A.P.

At the end of Mass the bishop may go with the ministers and servers in procession to the sacristy and there unvest. Or he may go to the faldstool and unvest there. In this case, when he arrives at the faldstool, he sits and the three ministers bow to him, go to the credence table, where the A.P. takes off the cope, the others their maniples. They come back to the bishop; the subdeacon takes off the bishop's maniple, the deacon his mitre. Then they assist him to unvest, handing each vestment to a server who carries it to the altar. The bishop, having taken off the amice, puts on his biretta, sits

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and washes his hands. The mantelletum is put on, the deacon hands him the pectoral cross to kiss, and puts it on him. The deacon and subdeacon now bow to the bishop and retire to the sacristy. The bishop sits again at the faldstool and says the prayers after Mass, the book-bearer holding the book standing before him, the candle by the book. Meanwhile an attendant takes off the ceremonial shoes and stockings. The bishop uncovers, goes to the kneeling desk, which has been again set up before the altar, kneels and says a short prayer, the A.P. and first M.C. on either side. Finally he retires, accompanied by the A.P. and M.C.

CHAPTER XVIII

PONTIFICAL HIGH MASS FOR THE DEAD

§ 1. PREPARATION

WHEN a bishop sings Mass for the dead, whether he do so at the throne or at a faldstool, the following changes must be made.¹

The bishop uses neither crozier, gloves, nor ceremonial shoes and stockings. He has the gremiale, of black silk. He wears only the simple mitre, of white linen, with ruddy fringes to its infulae.

The *solita oscula* occur during the vesting and unvesting; they are all omitted during the Mass. The bishop gives no blessing to anyone. The *Sanctissimum* should not be at the High Altar, according to the general rule for Pontifical Mass (p. 163).

In the chapel of the Blessed Sacrament a kneeling-desk or faldstool is prepared, as usual. For the colour of its coverings and cushion see p. 8.

On the altar of the Blessed Sacrament six candles are lit, at least during the time the bishop kneels there, before and after the ceremony. On the High Altar are six candles (never seven) of unbleached wax, and the altar cross. The candlesticks should be of bronze or brass, not silver. No other ornament should stand on the altar or retable. The frontal is black. The foot-pace and altar steps are covered with a purple carpet, the rest of the sanctuary is bare. The bishop's vestments, black, are laid out on the altar as usual (p. 163). The simple mitre, only, stands on the gospel side. Before the altar is the faldstool or kneeling-desk on a small carpet. It is covered with purple. The usual vessels are put on the credence table, namely, the acolytes' candles, the chalice prepared, the vessel and dish for washing hands, two missals and the Canon *episcopalis*, which should be covered with black, the cruets, amice and black cope for the assistant priest, the maniples for the ministers, a black cope with simple *formale* for the bishop, if he will make the absolutions. Candles to be distributed to the clergy. In this case the Pontifical will also be wanted.

The *sedilia* are covered with purple. If there is a throne it will be covered in the same way with purple; the stools for the assistants will be bare. If the absolution is to be made at the catafalque, this will stand before the sanctuary. At its head is another faldstool.

¹ *Caer. Ep.*, Lib. II, cap. ii; Martinucci-Menghini, II, i, pp. 265-278; II, ii, pp. 598-613; Le Vavasasseur, *Fonct. Pont.*, i, pp. 148-157, 157-160.

§ 2. MASS AT THE THRONE

THE same ministers, assistants, and servers attend as at all such Pontifical Masses (p. 165), except that there is no crozier, and so no crozier-bearer. The Mass is sung after none. When the bishop enters the church the bells are not rung joyfully. They may be tolled. The organ is not used at all.¹

All proceeds as in the usual Mass of this kind, except the following points:

The bishop vests at the throne. The maniple is put on him after the girdle, before the pectoral cross.² An archbishop does not wear the pallium at Requiem Masses. When the bishop is vested, the A.P. puts on his ring; the deacon and subdeacon put on their maniples.

All then go to the altar, the bishop with folded hands, since he does not use the crozier. The subdeacon does not bring the gospel book with him. After the prayers at the foot of the steps the bishop kisses the altar, not the gospel book. The altar is not incensed; they go back to the throne at once, the bishop wearing, according to the usual rule, the simple mitre. After the sung *Kyrie eleison* the bishop says *Dominus vobiscum*, not *Pax vobis*. During the collects all in choir kneel, except the ministers and the candle-bearer, before the bishop. After the epistle the subdeacon comes to the throne, bows to the bishop, but is neither blessed nor kisses the bishop's hand. During the sequence candles are given to all in choir. They hold these burning during the gospel, and then again from the Sanctus to the ablutions. At the gospel there is no incense, nor do the acolytes hold their candles. They stand on either side of the subdeacon with folded hands. The deacon does not ask the bishop's blessing, nor does he kiss his hand. The procession for the gospel comes before the bishop in the usual way (see p. 175), all genuflect before him (except canons), then go to sing the gospel.

After it the subdeacon does not take the book to be kissed by the bishop, but hands it at once to the second M.C. The bishop goes to the altar after his hands are washed. The subdeacon brings the oblata, not wearing the humeral veil. The water is not blessed. The bishop incenses the altar as usual; then he alone, wearing the mitre, is incensed. The torch-bearers kneel before the altar till the ablutions, and all in choir kneel, holding lighted candles from the Sanctus to the ablutions. The subdeacon does not hold the paten. He incenses the Sanctissimum at the elevation, kneeling on the

¹ *Caer. Ep.*, Lib. I, cap. xxviii, § 13; S.R.C., no. 4265, ad II (in case of necessity, the organ may be used, only to sustain the singing).

² Because of the practical difficulty it may be put on immediately after the dalmatic (Martinucci-Menghini, II, i, p. 269, n. 2).

CHAPTER XVIII

PONTIFICAL HIGH MASS FOR THE DEAD

§ I. PREPARATION

WHEN a bishop sings Mass for the dead, whether he do so at the throne or at a faldstool, the following changes must be made.¹ The bishop uses neither crozier, gloves, nor ceremonial shoes and stockings. He has the gremiale, of black silk. He wears only the simple mitre, of white linen, with ruddy fringes to its infulae.

The *solita oscula* occur during the vesting and unvesting; they are all omitted during the Mass. The bishop gives no blessing to anyone. The *Sanctissimum* should not be at the High Altar, according to the general rule for Pontifical Mass (p. 163).

In the chapel of the Blessed Sacrament a kneeling-desk or faldstool is prepared, as usual. For the colour of its coverings and cushion see p. 8.

On the altar of the Blessed Sacrament six candles are lit, at least during the time the bishop kneels there, before and after the ceremony. On the High Altar are six candles (never seven) of unbleached wax, and the altar cross. The candlesticks should be of bronze or brass, not silver. No other ornament should stand on the altar or retable. The frontal is black. The foot-pace and altar steps are covered with a purple carpet, the rest of the sanctuary is bare. The bishop's vestments, black, are laid out on the altar as usual (p. 163). The simple mitre, only, stands on the gospel side. Before the altar is the faldstool or kneeling-desk on a small carpet. It is covered with purple. The usual vessels are put on the credence table, namely, the acolytes' candles, the chalice prepared, the vessel and dish for washing hands, two missals and the Canon *episcopalis*, which should be covered with black, the cruets, amice and black cope for the assistant priest, the maniples for the ministers, a black cope with simple *formale* for the bishop, if he will make the absolutions. Candles to be distributed to the clergy. In this case the Pontifical will also be wanted.

The *sedilia* are covered with purple. If there is a throne it will be covered in the same way with purple; the stools for the assistants will be bare. If the absolution is to be made at the catafalque, this will stand before the sanctuary. At its head is another faldstool.

¹ *Caer. Ep.*, Lib. II, cap. ii; Martinucci-Menghini, II, i, pp. 265-278; II, ii, pp. 598-613; Le Vavasseur, *Fonct. Pont.*, i, pp. 148-157, 157-160.

epistle side. The kiss of peace is not given. When the deacon sings the verse *Requiescant in pace* the bishop says it to himself.¹ There is no blessing at the end of Mass. The bishop begins the last gospel at the altar, continues it as he goes back to the throne, and ends it there, genuflecting at the throne at the words *Et Verbum caro factum est*. He then sits, and the ministers take off the maniples; the A.P. takes off his cope.

The bishop is unvested by the assistant deacons at the throne. If the absolutions follow at once,² they then vest him in cope and mitre.

For the absolutions see pp. 425-429.

§ 3. MASS AT A FALDSTOOL

No special directions for this are necessary. All is done according to the normal rules for Pontifical High Mass at the faldstool (for which see pp. 183-192), with the exceptions and particular rules for Requiems in general and those noted in the last paragraph for Pontifical Requiems. In this case, too, the bishop wears only the simple mitre; he gives no blessing, the altar is incensed only at the offertory, and so on, as already explained.

¹ S.R.C., 7 September 1816, no. 2572, ad XXII.

² The absolution should always follow (Martinucci-Menghini, II, p. 277, § 141).