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MAY 1965
1. The Rites of Mass

The Rite to be observed in the Celebration of Mass

(Ritus Servandus)

I — THE PREPARATION OF THE CELEBRANT

1. The priest who is to celebrate Mass should spend a little time in prayer, using the prayers given below if he desires.

Then, vested in cassock, he goes to the place prepared in the sacristy or elsewhere where the vestments and other things necessary for the celebration of Mass are kept.

Taking the missal, he finds the Mass and arranges the markers at the texts to be said.

After this he washes his hands, saying the prayers given below.

Next he prepares the chalice, placing the purificator on the mouth of the chalice and upon it the paten with the host, which he rubs lightly, if necessary, to remove any fragments. He covers it with a small linen pall and with the silk veil; upon the veil he places the burse of the color of the vestments, with a folded corporal inside it.

2. When these things are ready, the celebrant goes to the vestments and puts them on, saying at each vestment one of the prayers which are given below.

First of all, he takes the amice at the corners and tapes, places it upon his head, and then lowers it to his neck. He covers the collar of his cassock with the amice, and brings the tapes under his arms around his back and to his breast where he ties them.

Next he puts on the alb, which he adjusts to his body, and encircles his waist with the cincture, which is handed to him by the minister standing behind him.

Next he takes the maniple and places it on his left arm.

Then he takes the stole and places the middle of it on his neck. Crossing the stole in front of his breast in the form of a cross, he brings the part hanging from his left shoulder to the right, and the part hanging from his right shoulder to the left.

He ties the two ends of the stole, arranged in this way, to the cincture itself with the ends of the cincture.

Last of all the celebrant puts on the chasuble and, suitably, covers his head.
3. If the celebrant is a Bishop or a blessed Abbot who has the use of pontificals, he does not arrange the stole in front of his breast in the form of a cross, but permits the two ends to hang down on either side.

   Before he puts on the stole, he takes the small pectoral cross, which he kisses, and placing it around his neck allows it to hang by the cords in front of his breast.

   He does not put on the maniple before the stole, except in Masses of the dead, but takes it at the altar after he has said Indulgentiam.

4. If the celebrant is a Bishop or another who has the use of pontificals and he celebrates solemnly, he takes the vestments and acts as indicated in the Ceremonial.

   Nevertheless, he may put on the vestments in the sacristy for all Masses.

   The Bishop may also, if necessary, celebrate sung Mass in the manner of a priest.

II — THE CELEBRANT'S APPROACH TO THE ALTAR

5. After he has put on all the vestments, the celebrant takes the chalice in his left hand, prepared as described above, and carries it in front of his breast, holding the burse upon the chalice with his right hand.

   He makes a reverence to the cross or to the image in the sacristy, and goes to the altar.

   He is preceded by the minister, who carries the missal and other things necessary for the celebration (unless they were prepared beforehand).

   If it happens that he passes before the main altar, he should make a reverence to it. If he passes before the Blessed Sacrament, he should genuflect.

   If he passes before an altar during the celebration of Mass while the Blessed Sacrament is being elevated, he should likewise genuflect and, with his head uncovered, adore the Sacrament; he should not rise before the celebrant has replaced the chalice upon the corporal.

6. When he comes to the altar, the celebrant uncovers his head, hands the biretta to the minister, and bows deeply to the altar or to the cross upon the altar.

   If the Blessed Sacrament is on the altar, he genuflects.

   Then he goes up to the centre of the altar, where he puts down the chalice and takes the corporal from the burse. He spreads the corporal in the centre of the altar and places the chalice, covered with its veil, upon the corporal; he puts the burse at the left side.

7. It is strongly recommended that hosts for the Communion of the faithful should be consecrated in the Mass itself.
If there are to be few communicants, the hosts may be placed upon the paten, otherwise upon the corporal or in a ciborium, placed next to the chalice and covered with its lid.

8. When he has placed the chalice on the altar, if he celebrates Mass privately, the celebrant goes to the right hand side and opens the missal upon its cushion or stand.

Then he returns to the centre of the altar, first makes a reverence to the cross, and goes down to stand before the lowest step of the altar and to make the confession there.

9. If Mass is celebrated with the people present, the chalice may be prepared upon a table near the altar, or placed upon the altar itself, before the beginning of Mass. In this case, the celebrant after making the required reverence begins immediately the prayers to be said at the steps of the altar.

10. In solemn Mass, the chalice and other things necessary should be prepared upon a table covered with a linen cloth, before the celebrant comes to the altar.

He enters with the deacon and subdeacon, who hold their hands joined as he does; ahead of them the acolytes carry candlesticks with lighted candles, which are then placed near the altar or upon the table.

When the celebrant comes before the lowest step of the altar and before he goes up to the altar, he stands with the deacon at his right and the subdeacon at his left and makes the confession with them.
Ordinary of the Mass  
(Ordo Missae)

1. After the celebrant has made the required reverence to the altar, he signs himself with the sign of the cross, saying in an appropriate tone of voice: *In nomine Patris...*

Ritual to be followed in the celebration of the Mass  
*Ritus Servandus* (Cont’d.)

III – THE BEGINNING OF MASS

11. When the celebrant first comes down to his place before the lowest step of the altar, he turns to the altar and, standing in the centre, with his hands joined, he makes a deep reverence; if there is a tabernacle with the Blessed Sacrament on the altar, he genuflects. Standing erect, he begins Mass.

12. If he is to celebrate in the presence of the Supreme Pontiff, the celebrant goes before the lowest step of the altar at the left side in front of the Pontiff himself and, kneeling, waits for him. Having received the blessing, he stands erect and, turning a little toward the altar, he begins Mass.

If, however, he is to celebrate in the presence of a Cardinal, a Legate of the Apostolic See, or of a Patriarch, Archbishop, or Bishop, in a church of the Prelate’s own jurisdiction, he stands before the lowest step at the left side, as above, and waits. When a signal is given, he makes a deep reverence to the Prelate and, turning to the altar, he begins Mass.

13. If he celebrates solemnly in the presence of the Supreme Pontiff or another of the Prelates mentioned above in the churches of their jurisdiction, he stands at the left of the Prelate and makes the confession with him, observing the other directions as found in the Ceremonial.

14. Standing, then, before the lowest step of the altar, as described above, the celebrant makes the sign of the cross upon himself, saying in an appropriate tone of voice: *In nomine Patris, et Fili, et Spiritus Sancti. Amen.*

15. When he makes the sign of the cross upon himself, the celebrant always places his left hand below his breast; but when at the altar he gives a blessing or makes the sign of the cross over the offerings or anything else, he places his left hand upon the altar, unless otherwise directed.
When he makes the sign of the cross upon himself, he turns the palm of his right hand toward himself and, with all the fingers of this hand joined and extended, he forms the sign of the cross from his forehead to his breast and from his left shoulder to his right shoulder.

But if he blesses other persons or any object, he turns his little finger toward the person or thing to be blessed and in blessing extends his whole right hand, with all the fingers joined and extended. This is observed in all blessings.

Then, with his hands joined, he adds: *Introibo*...

2. And he continues immediately, *V/ Adiutorium nostrum... R/ Qui fecit...*

Then he bows deeply toward the altar and, with his hands joined, says: *Confiteor...* He strikes his breast three times, saying: *mea culpa...* The ministers or those present respond: *Misereatur...* The celebrant says: *Amen,* and stands erect.

Next, bowing deeply, he makes the following confession: *Confiteor...* He strikes his breast three times, saying: *mea culpa...* Then he bows deeply toward the altar and, with his hands joined, says: *Confiteor Deo,* as in the Ordinary of the Mass. He continues standing and bowed in the same way until the *Misereatur* has been said by the ministers or those present. When the *Confiteor* is begun by the ministers or those present, he stands erect.

When he says: *mea culpa,* he strikes his breast three times with his right hand, placing his left hand below his breast.

17. *If the celebrant is in the presence of the Pontiff, a Cardinal, a Legate of the Apostolic See, or of a Patriarch, Archbishop, or Bishop in the churches of the Prelate’s jurisdiction, when he is to say: vobis, fratres, he should say: tibi, pater; similarly, at the end where he is to say: vos, fratres, he should say: te, pater. When he says this he genuflects to the Supreme Pontiff, bows to other Prelates.*

Next the ministers or those present make the confession. Where the celebrant has said *vobis, fratres,* and *vos, fratres,* they say *tibi, pater,* and *te, pater.*

18. When the minister or those present (even if the Supreme Pontiff is present) respond *Confiteor,* they say *tibi, pater,* and *te, pater,* turning a little toward the celebrant.
Afterwards the celebrant says:

Misereatur vestri...

Making the sign of the cross upon himself, he says:

Indulgentiam...

3. Bowing, he continues:

V Deum tu conversus...

4. Extending and joining his hands, the celebrant says: Oremus, in an appropriate tone, and, going up to the altar, he says in a low voice:

Aufer a nobis...

Then, placing his joined hands upon the altar and bowing, he says:

Oremus te...

He kisses the altar.

5. All the preceding prayers, but not the kissing of the altar, are omitted whenever another liturgical action immediately precedes the Mass.

19. After the confession has been made by the minister or those present, the celebrant, standing, replies: Misereatur vestri, etc. Then he makes the sign of the cross upon himself, saying: Indulgentiam, etc. If he is a Bishop or Abbot, as above, he puts on the maniple.

Then standing and bowed he continues, with his hands joined: Deus, tu conversus, and what follows in the Ordinary of the Mass. When he says: Oremus, he extends and joins his hands.

20. Then, if he is celebrating in the presence of the Supreme Pontiff or of another Prelate, as above, he genuflexes to the Supreme Pontiff, bows deeply to other Prelates, and goes to the centre of the altar in front of the lowest step. There he begins to say in a low voice: Aufer a nobis, as in the Ordinary of the Mass.

21. While he says Aufer a nobis, etc., in a low voice, the celebrant, with his hands joined goes up to the centre of the altar. There, bowing and placing his hands upon the altar, he says: Oremus te, Domine, etc.

And when he says: Quorum reliquiae hinc sunt, he kisses the altar, placing his extended hands upon it at an equal distance on either side.

22. All the prayers which are to be said at the steps of the altar, and also the prayers Aufer a nobis and Oremus, but not the kissing of the altar, are to be omitted whenever another liturgical service immediately precedes. In these cases, the celebrant, after he has made the required reverence to the altar, goes up to it, saying nothing. Having arranged the chalice, if it is necessary, he kisses the altar, likewise saying nothing.

**IV — THE ANTIPHON TO THE INTROIT, KYRIE, ELEISON, AND GLORIA IN EXCELSIS**

23. In high Mass and in low Masses celebrated with the people, after the kissing of the altar or the incensation of the altar, the celebrant goes to his seat, unless, according to the arrangement of the individual church, it appears to be more suitable for him to remain at the altar up to the collect, inclusively.
individual church, it seems to be more suitable for him to remain at the altar up to the collect, inclusively.

8. If the antiphon to the introit is chanted or recited by the schola or by the people, it is not said privately by the celebrant; otherwise the celebrant reads it.

9. The Kyrie follows. If it is chanted, or recited by the people or by the schola, the celebrant does not say it privately, but he may chant or recite it together with the people or schola.

10. Then the celebrant begins, Gloria in excelsis Deo, if it is to be said. If the Gloria is chanted or recited by the people or by the schola, he does not say it privately, but he may chant or recite it together with the people or schola.

24. After the final Kyrie, eleison is completed, the celebrant begins Gloria in excelsis Deo, if it is to be said. If the Gloria is chanted or recited by the people or by the schola, he does not say it privately, but he may chant or recite it together with the people or schola.

25. In Masses which are celebrated privately, after kissing the altar, the celebrant goes to the right hand side. There, facing toward the altar, he reads the antiphon to the introit, as above. Having repeated the antiphon, he goes with his hands joined to the centre of the altar. There he stands facing the altar and says three times Kyrie, eleison, three times Christe, eleison, and again three times Kyrie, eleison, alternately with the minister, and afterwards, if it is to be said, Gloria in excelsis Deo, as above.

In Masses celebrated with the people also, if the celebrant remains at the altar up to the collect, inclusively, he reads the antiphon to the introit, if he must say it, at the right hand side, and he says the Kyrie and Gloria in the centre of the altar.

26. In solemn Mass, after the confession the priest goes up to the centre of the altar with the ministers. There, having completed Oramus te, Domine, and having kissed the altar, he places incense in the thurible. The deacon holds the boat and says: Benedicite, pater reverende, and the thurifer presents the thurible. The celebrant
the incense, saying: *Ab illo benedicaris*...

Receiving the thurible from the deacon or server, he incenses the altar, saying nothing.

After this, the deacon, having given up the boat, takes the thurible and hands it to the celebrant. The latter makes a reverence to the cross and incenses it three times, saying nothing. Having repeated the reverence to the cross, he incenses the altar, swinging the thurible three times at equal distances from the centre of the altar to its right hand side; there, lowering his hand, he incenses the end of the altar, first the lower part and then the upper part, with two swings of the thurible. Turned toward the altar and raising his hand, he incenses the altar surface, that is, the table, on its front part, swinging the thurible three times as he goes to the centre. In the centre of the altar the celebrant makes a reverence to the cross and he incenses the other side with three swings as he walks toward the left hand end of the altar. There, similarly, he incenses the lower and upper part of the left hand end of the altar with two swings and, standing in that position, then raises the thurible and incenses three times the upper part of the table toward the centre of the altar, as he did on the right hand side. Next, lowering his hand a little, he incenses the front part of the altar, with three swings of the thurible, while he goes from the left hand side to the centre. Making a reverence to the cross, he similarly incenses the remaining part of the altar in front with three swings, going toward the right hand side. There, returning the thurible to the deacon, the celebrant alone is incensed by the deacon.

While the celebrant incenses the altar, the deacon and subdeacon assist him at either side. When they pass before the cross, they always genuflect.

27. If there are relics or images of the Saints on the altar, after the incensation of the cross and the reverence to it, before he leaves the centre of the altar, the celebrant first incenses the relics or images which are at the left, with two swings of the thurible. Then, repeating the reverence to the cross, he likewise incenses twice the other images or relics which are at the right of the altar. Then he continues the incensation of the
RITE FOR INCENSING THE ALTAR

A - When the altar cannot be encircled.

B - When the altar can be encircled.

For the convenience of celebrants, we reproduce here the two illustrations published in the Roman Missal, editio prima iuxta typicam, Mame, 1962, p. LXVII. All rights reserved.
altar as above, with three swings of the thurible at each side, even if there are on it more relics or images, more or fewer candlesticks.

28. If there is a tabernacle with the Blessed Sacrament on the altar, after he has taken the thurible and before he begins the incensation, the celebrant genuflects. He does this whenever he passes before the centre of the altar.

29. If it is convenient to go around the altar, after the incensation of the cross and of relics or images as above, the celebrant incenses the altar three times above the table at the right side and then, going around it and lowering his hand a little, he incenses its side twice. Next he incenses the front of the altar six times, its left hand side twice, and then three times above the table at the left up to the centre of the altar. Next, lowering his hand a little, with three swings he incenses the front part of the altar from the left hand side to the centre and, making a reverence to the cross, he similarly incenses with three swings the remaining front part of the altar up to the right hand side.

30. In high Masses, if the incensations are to be made, the celebrant acts as described above for solemn Mass; at the end he is incensed by the server.

31. After the incensation, the celebrant goes to his seat with the ministers and there, when the Kyrie has been chanted, he begins Gloria in excelsis Deo, if it is to be said. He does not say the Gloria privately, but he may chant it together with the people or schola.

V — THE COLLECT

32. After the hymn Gloria in excelsis has been completed or, if it is not to be said, having omitted it, the celebrant turns to the people and, extending and joining his hands, he chants or recites in a clear tone of voice: Dominus vobiscum; or, if he is a Bishop: Pax vobis. (Pax vobis is said only at this point, if the hymn Gloria in excelsis has been said.) All reply Et cum spiritu tuo. Then the celebrant, extending and joining his hands, says: Oremus, and, having made a pause according to the circumstances, he extends his hands and chants or recites the collect.
If the celebrant is at the altar, he kisses it before he says *Dominus vos­
iscum.*

At the words *Per Dominum,* he joins his hands and keeps them joined up the end. If the collect is concluded *Qui tecum* or *Qui vivis,* he joins his hands when he says *in unitate.* At the end, all reply: *Amen.*

33. In the collect or at other times in the Mass, when the name of Jesus or Mary is said, and likewise when the name of the Saint or the Beatus whose Mass or commemoration is celebrated or the name of the Supreme Pontiff is expressed, the celebrant bows his head.

If several collects are to be said, during them he observes what is described above as to tone of voice, extension of the hands, and bowing of the head.

34. In Masses which are celebrated privately, and when the celebrant remains at the altar up to the collect, he kisses the altar before he says: *Dominus vos­iscum.* Then he turns to the server or to the people, gives the salutation as above, and goes to the right hand side. There he says the collect facing the altar.

But if he celebrates facing the people, he does not turn his back to the altar when he is to say *Dominus vos­iscum,* *Orate, fratres,* *Ite, missa est,* or to give the blessing. Rather, having kissed the altar in the centre, he greets the people there, extending and joining his hands as above, and there gives the blessing.

35 Whenever the words *Flectamus genua — Levate* occur in the Mass, the celebrant, extending and joining his hands, says: *Oremus,* and then: *Flectamus genua.* He kneels on both knees and prays in silence for some period of time. Then he rises, says: *Levate,* and says the collect with his hands extended.

The lessons which precede the Epistle are read in the same way as is indicated below for the Epistle.

36. In solemn Mass when *Dominus vos­iscum* and the collect are said, the deacon and subdeacon stand at either side next to the celebrant. *Flectamus genua* and *Levate* are chanted by the deacon; the celebrant and all others kneel on both knees and pray, as described above. The deacon chants *Flectamus genua* before he kneels, *Levate* after he has risen.
12. The Lessons, Epistle, gradual, tract, Alleluia with its verse, or the sequence follow, in accordance with the rubrics.

15. In a Mass which a priest celebrates privately, he reads the Epistle and the chants occurring after it at the right hand side of the altar.

Then, while the book is carried by the minister to the other side of the altar, he bows deeply in the centre and says, with his hands joined, *Munda cor meum, Iube, Domine, benedicere,* and *Dominus sit in corde meo,* etc., as above.

Then, turned toward the book, he reads the Gospel and at the end kisses the book, saying: *Per evangelica dicta,* the server replies: *Laus tibi, Christe.*

VI — THE EPISODE, GRADUAL, AND OTHER PARTS UP TO THE OFFERTORY

37. In Masses which are celebrated privately, after the collects are said the celebrant reads the Epistle in an intelligible voice, placing his hands upon the book or altar or (if he pleases) holding the book. The minister replies: *Deo gratias.*

Likewise, standing in the same place, the celebrant continues the gradual, *Alleluia,* tract, and sequence if they are to be said.

After this the minister or the celebrant himself carries the missal to the left hand part of the altar; when he passes before the centre of the altar, the celebrant bows his head to the cross. The missal is so placed that the back of the book faces the side of the altar and not the part of the altar directly opposite the celebrant.

38. After the book has been carried to the left hand side of the altar, the celebrant stands in the centre with his hands joined. Raising his eyes and immediately lowering them, and then bowing deeply, he says in a low voice: *Munda cor meum and Iube, Domine, benedicere.* *Dominus sit in corde meo,* as in the Ordinary.

When this has been said, he goes to the missal and there, facing the missal with his hands joined, he says in an intelligible voice: *Dominus vobiscum. R/ Et cum spiritu tuo.* Then with the thumb of his right hand he makes the sign of the cross first on the book at the beginning of the Gospel which is to be read, next on himself, on the forehead, mouth, and breast, saying: *Sequentia,* or *Initium sancti Evangelii,* etc. *R/ Gloria tibi, Domine.* With his hands joined again and standing as above, the celebrant continues the Gospel to the end.

After the Gospel the minister, standing at the lowest step of the altar, replies: *Laus tibi, Christe,* and the priest, lifting the book a little, kisses the beginning of the Gospel, saying: *Per evangelica dicta,* etc., except in Masses of the dead.

39. After the Gospel, the celebrant stands in the centre of the altar and begins *Credo* (if it is to be said). He continues this with his hands joined. When he says: *Et incarnatus est,* up to *et homo factus est* inclusively, he bows.
In solemn Mass, after the collect has been completed, the subdeacon takes the book and goes up to the ambo or goes to the edge of the sanctuary area. There, turned to the people, he chants or recites the Epistle. Afterwards, unless it is a Mass of the dead, he goes to the celebrant, seated, places incense in the thurible and blesses it. After this the deacon brings the book of Gospels to the altar and places it in the centre; then he kneels before the altar and says, with his hands joined: Munda cor meum...

Then the deacon rises, takes the book from the altar, and goes to the celebrant. He bows and asks for the blessing, saying: Iube, domne, benedicere.

Standing, the celebrant replies: Dominus sit...

After receiving the blessing, the deacon goes with the other ministers, with incense and lights, to the place where the Gospel is to be sung. Standing there, he says, with his hands joined:

V/ Dominus vobiscum.
All R/ Et cum spiritu tuo.

As he says: Initium or Sequentia sancti Evangelii secundum N., the deacon makes the sign of the cross with the thumb of his right hand. When he says: Sequentia, etc., with the thumb of his right hand he makes the sign of the cross at the beginning of the Gospel which is to be chanted or recited, then upon himself on the forehead, mouth, and breast. While all reply:

When he has received the blessing the deacon, preceded by the thurifer and two acolytes with lighted candles, goes with the subdeacon at his left to the ambo or to the edge of the sanctuary area. There, with the subdeacon standing at his left and, if there is no book stand, holding the book, and with the acolytes standing at either side, the deacon chants or recites: Dominus vobiscum, with his hands joined.

When he says: Dominus vobiscum, the deacon makes the sign of the cross on his forehead, mouth, and breast.
hand upon the book at the beginning of the Gospel which is to be chanted or read, and then makes the sign of the cross upon his forehead, mouth, and breast. While all respond: *Gloria tibi, Domine,* he incenses the book three times and then continues the Gospel, with his hands joined. At the end of the Gospel, the subdeacon brings the book to the celebrant, who kisses the Gospel, saying: *Per evangelica dicta.*

At the end of the Gospel the celebrant is not incensed.

43. The celebrant, standing, listens to the Gospel at his seat and makes the signs of the cross upon himself with the others at the words *Sequentia sancti Evangelii,* etc. At the completion of the Gospel, the celebrant kisses the book which has been brought to him by the subdeacon, as he says: *Per evangelica dicta,* etc.

But if Mass is celebrated in the presence of the Supreme Pontiff or another Prelate mentioned above, the book is brought to the Pontiff or the Prelate to be kissed and the celebrant neither kisses it nor says: *Per evangelica dicta,* etc.

After the Gospel the celebrant or the Prelate who is present is not incensed. The homily, creed, and prayer of the faithful take place as described below.

44. In high Mass or in low Mass with the participation of the people, it is fitting that the Lessons and the Epistle be chanted or recited by a lector or qualified server at the ambo or at the edge of the sanctuary area, while the celebrant, as above, sits and listens.

The chants occurring after the Lessons, unless they are chanted or recited by the schola or by the people, are proclaimed by the lector or server in the same place. He, however, is not blessed by the celebrant at the end.

Likewise, the Gospel may be chanted or recited by a deacon or a second priest, in the manner described above; he vests in alb and stole.

45. But if no deacon or second priest is present, the Gospel is proclaimed by the celebrant. While the *Alleluia* with its verse is chanted or recited, or toward the end of other chants after the Epistle, the celebrant goes to the lowest step of the altar and there, bowing deeply, says: *Munda cor meum,* as above, and *Iube, Domine, benedicere, Dominus sit...* Next the *Gloria tibi Domine,* the deacon incenses the book three times and he then continues the Gospel, with his hands joined.

If the Gospel is chanted or recited by the celebrant, toward the end of the chants which occur after the Epistle, he goes to the lowest step of the altar and there, bowing deeply, says: *Munda cor meum,* as above, and *Iube, Domine, benedicere, Dominus sit...* Next the
celebrant goes to the ambo or to the edge of the sanctuary area or even to the altar, and there chants or recites the Gospel, as described above. At the end of the Gospel he kisses the book, saying: *Per evangelica dicta*, etc., unless a Prelate is present as above.

In the absence of a lector or qualified server, however, the celebrant himself chants or recites the Epistle at the ambo or at the edge of the sanctuary area and, if necessary, the chants which occur after the Epistle as well. Then, standing in the same place but turned toward the altar, he bows deeply and says *Munda cor meum*. Turning again to the people, he chants or recites the Gospel. He may, however, if it is more convenient, proclaim all the lessons from the altar, but turned toward the people.

In *high* Mass, unless it is a Mass of the dead, if incense is used the celebrant places it in the thurible and blesses it before he says *Munda cor meum*. At the beginning of the Gospel he incenses the book three times. At the end the incensation of the celebrant is omitted.

46. In the absence of a lector or qualified server, the celebrant himself reads or chants the Lessons and Epistle also at the ambo or at the edge of the sanctuary area. He also adds the chants occurring after the Lessons and Epistle, unless these are chanted or recited by the schola or by the people.

Then, standing in the same place but turning toward the altar, he says: *Munda cor meum*; again turning to the people he chants or recites the Gospel.

47. If, however, there is no ambo or it appears to be more opportune, the celebrant may also proclaim all the lessons from the altar, facing toward the people.

48. *In high Mass* which is not a Mass of the dead, if incense is used, the celebrant places it in the thurible and blesses it before he says *Munda cor meum*. At the beginning of the Gospel the book is incensed three times, but at the end the incensation of the celebrant is omitted.

49. While the Epistle and Gospel are chanted or recited there are no genuflections, except in the account of the Passion of the Lord. In the chants which occur between the lessons there is a genuflection only at the verse *Veni, Sancte Spiritus* on the feast of Pentecost. At the words *Et incarnatus est* in the creed a bow is always made, a genuflection on the feasts of Christmas and of the Annunciation of the Blessed Virgin Mary.
17. After the Gospel the celebrant gives the homily, if there is to be one, at the seat or altar, or at the ambo or the edge of the sanctuary area. After the homily the celebrant, at his seat or at the altar, begins *Credo in unum Deum*, if it is to be said. If the Creed is chanted or recited by the people or by the schola, he does not say it privately, but he may chant or recite it together with the people or schola.

18. Next, according to the local custom, the common prayer or prayer of the faithful takes place. The celebrant directs this prayer at his seat, the altar, the ambo, or the edge of the sanctuary area. At the end of the creed, the celebrant turns toward the people and says: V/ *Dominus vobiscum*. R/ *Et cum spiritu tuo*. Then he adds: *Oremus*, and the prayer of the faithful begins. If the celebrant is at the altar, he kisses it before he says *Dominus vobiscum*; otherwise he kisses it when he goes to the altar at the completion of the prayer of the faithful.

But if the prayer of the faithful is not to be said, the celebrant kisses the altar; then, turning to the people, he says: V/ *Dominus vobiscum*. R/ *Et cum spiritu tuo*. After the response he adds: *Oremus*.

50. After the Gospel the celebrant gives the homily, if there is to be one, at the seat or altar or at the ambo or the edge of the sanctuary area. After the homily he begins *Credo in unum Deum*, if it is to be said, at the seat or at the altar. If the creed is chanted or recited by the people or by the schola, he does not say it privately, but he may chant or recite it together with the people or schola.

51. Next, according to local custom, the common prayer or prayer of the faithful takes place, directed by the celebrant at his seat or at the altar or at the ambo or the edge of the sanctuary area. When the creed has been completed, the celebrant turns to the people and says: V/ *Dominus vobiscum*. R/ *Et cum spiritu tuo*. Then he adds: *Oremus*, and the prayer of the faithful begins. If the celebrant is at the altar, he kisses it before he says *Dominus vobiscum*; otherwise he kisses it when he comes to the altar after the prayer of the faithful has been completed.

But if the prayer of the faithful is not to take place, the celebrant kisses the altar and then, toward the people, says: V/ *Dominus vobiscum*. R/ *Et cum spiritu tuo*. Next he adds: *Oremus*. And the antiphon to the offertory follows immediately.

VII — THE ANTIPHON TO THE OFFERTORY AND OTHER PARTS UP TO THE CANON

52. From the offertory up to the end of the Mass everything takes place at the altar. Whatever is to be said in the centre of the altar, the
19. The antiphon to the offertory follows. If this is chanted or recited by the schola or by the people, the celebrant does not read it privately.

53. The chalice and the hosts for the celebrant and the faithful, if they have been prepared upon the table, and the missal are brought to the altar while the antiphon to the offertory is chanted or recited together with its psalm. If this is chanted or recited by the schola or by the people, it is not read by the celebrant.

Then the celebrant uncovers the chalice and with his right hand removes the small pall from the host. He takes the paten with the host and, lifting it up in both hands, raising his eyes and immediately lowering them, he says: Suscipe, sancte Pater, etc.

54. If there are other hosts, not upon the paten, but upon the corporal or in a ciborium to be consecrated for the communion of the faithful, the celebrant uncovers the ciborium with his right hand and, making an intention to offer and consecrate them as well, he says as above: Suscipe, etc., as in the Ordinary of the Mass.

When this has been said, holding the paten in both hands, he makes the sign of the cross with it above the corporal, and places the host before him on the front part of the corporal in the centre. He places the paten at his right hand, partly under the corporal. When he has wiped the chalice, as will be mentioned, he covers the paten with the purificator. But if there is a ciborium with other hosts, he covers it with its lid.

55. Next the celebrant takes the chalice, wipes it with the purificator, and, holding it by the node with his left hand, he takes the cruet of wine from the hand of the minister and pours wine into the chalice. Then, holding the chalice in the same way, he makes the sign of the cross over the cruet of water and says: Deus, qui humanae substantiae. Pouring a little water into the chalice, he continues: Da nobis per huius aquae et vini mysterium, etc.

In Masses of the dead, however, he does not make the sign of the cross over the water, but pours it without any blessing, saying the prayer as above.

56. When he has poured the water into the chalice and completed the preceding prayer, he takes the uncovered chalice in his right hand and,
22. Next the celebrant takes the chalice and offers it, saying: *Offerimus tibi*...

Then he makes the sign of the cross with the chalice, and places it upon the corporal, covering it with the pall.

23. With his hands joined upon the altar and bowing somewhat, the celebrant then says: *In spiritu*...

24. Standing erect, he extends, raises and joins his hands, lifts up his eyes and immediately lowers them, saying: *Veni, sanctificator*... He blesses the offerings, continuing: *et benedic*...

27. Meanwhile the priest washes his hands, saying: *Lavabo inter innocentes*... In Masses of the dead, and during Passion time in Masses of the season, *Gloria Patri* is omitted.

28. Then, bowing at the centre of the altar and placing his joined hands upon the altar, the celebrant says: *Suscipe, sancta Trinitas*...

29. Afterwards he kisses the altar and turns to the people. Extending and joining his hands, he says in an appropriate tone of voice: *Orate, fratres*... The minister or those present reply: *Suscipiat*...

standing before the centre of the altar, he lifts the chalice up in both hands, that is, holding the base of the chalice in his left hand, holding the node below the cup, with his right hand. With his eyes raised, he offers the chalice, saying: *Offerimus tibi, Domine etc.* After he has said this prayer, he makes the sign of the cross with the chalice above the corporal, places the chalice in the centre behind the host, and covers it with the pall.

Next, placing his joined hands upon the altar and bowing a little, he says in a low voice: *In spiritu humilitatis, etc.* After this, standing erect, raising his eyes and immediately lowering them, extending and raising his hands and immediately, joining them, he says: *Veni, sanctificator, etc.* When he says: *et benedic*, he makes the sign of the cross with his right hand over the host and chalice together, placing his left hand upon the altar.

57. Next, with his hands joined, he goes to the right hand side of the altar. Standing there, he washes his hands, the minister pouring the water, while he says the Psalm: *Lavabo inter innocentes*, with *Gloria Patri*, etc. The verse *Gloria Patri* is omitted in Masses of the dead and in Masses of the Season from the first Sunday of Passiontide up to Holy Thursday, inclusively.

58. The celebrant, after he has washed his hands and dried them, returns, with his hands joined, to the centre of the altar. Standing there, raising his eyes and immediately lowering them, bowing a little and with his hands joined upon the altar, in a low voice he says the prayer: *Suscipe, sancta Trinitas, etc.*

After he has said this, he kisses the altar, and then, with his hands joined, he turns to the people. Facing them and extending and joining his hands, he says in an appropriate tone of voice: *Orate, fratres, ut meum ac vestrum sacrificium, etc.* He completes the circle, turning back to the centre of the altar, with his hands joined. The
30. Extending his hands, the celebrant chants or recites in a clear voice, without *Oremus*, the prayers over the offerings, as far as *Per omnia saecula saeculorum*, inclusively.

20. In *solemn* Mass, the deacon hands the paten with the host to the celebrant; in other Masses the priest himself takes the paten with the host, which he offers, saying: *Suscipe...*

Then making a cross with the paten, the celebrant places the host upon the corporal.

21. The deacon ministers the wine, the subdeacon the water, for the chalice. If Mass is celebrated *without sacred ministers*, the celebrant pours both wine and water. Making the sign of the cross, he blesses the water to be mixed in the chalice, saying: *Deus, qui humanae...*

25. Afterwards, in *solemn* Mass and in *high Mass* in which incense is used, the celebrant blesses the incense, saying: *Per intercessionem...*

26. Taking the thurible from the deacon or the server, the celebrant in-

response is made by the minister or by those present: *Suscipiat Domini sacrificium de manibus tuis, etc.*

The celebrant, with his hands extended as at the collect, stands in the centre of the altar facing the book and chants or recites in a clear voice without *Oremus* and without any introduction the prayer or prayers over the offerings. When he says: *Per Dominum*, he joins his hands; when he says *Iesum Christum*, he bows his head. He does this at the first prayer and at the last, if there are several prayers to be said.

59. In *solemn* Mass, after the antiphon to the offertory has been begun, the deacon goes to the altar at the right hand side. The subdeacon brings the chalice with the paten and host, covered with the pall and veil, together with the corporal enclosed in the burse, from the credence table to the altar. He is accompanied by an acolyte, who carries the cruets of wine and water.

The deacon spreads the corporal in the centre of the altar, then uncovers the chalice, and gives the paten with the host to the celebrant. The subdeacon wipes the chalice with the purificator. The deacon, taking the cruet of wine from the hand of the subdeacon, pours wine into the chalice; the subdeacon meanwhile shows the cruet of water to the celebrant, saying: *Benedicite, pater Reverende*. The celebrant makes the sign of the cross toward the cruet and says the prayer: *Deus, qui humanae, etc.* Meanwhile the subdeacon pours a little water into the chalice and then passes to the left side of the celebrant.

The deacon gives the chalice to the celebrant and, touching the base of the chalice or supporting the celebrant's right arm, says with him: *Offerimus tibi, Domine, etc.* Afterwards he covers the chalice, placed upon the altar as above, with the pall.

60. After the celebrant has said *Veni, sanctificator*, as above, the deacon presents the boat and says: *Benedicite, pater reverende*. The celebrant places incense in the thurible, saying: *Per intercessionem*, etc., as in the Ordinary of the Mass.

Then he takes the thurible from the hand of the deacon and, without any reverence to the cross, incenses the offerings, making three swings
censes the offerings in the manner prescribed in the rubrics, saying: *Incensum istud...*

Then he incenses the altar, saying: *Dirigatur, Domine...*

When he returns the thurible to the deacon or the server, he says: *Accendat in nobis...*

Then the celebrant is incensed by the deacon or the server, and afterwards the others are incensed in order.

31. After this, placing his hands upon the altar, the celebrant says: *Dominus vobiscum.* Then he lifts his hands somewhat while he says: *Sursum corda,* and joins his hands while he says: *Gratias agamus Domino Deo nostro.* Then he extends his of the thurible in the form of a cross above the chalice and the host together, then three swings of the thurible around the chalice and host, namely, twice from right to left and once from left to right (while the deacon holds the base of the chalice with his right hand), saying meanwhile: *Incensum istud a te benedictum ascendat ad te, Domine: et descendat super nos misericordia tua.* Next, having made a reverence, the celebrant incenses the cross on the altar, as described above, with the assistance of the deacon and the subdeacon, saying meanwhile: *Dirigatur, Domine, oratio mea,* etc. When the celebrant incenses the cross, the deacon removes the chalice from the centre and replaces it after the cross has been incensed. When the celebrant returns the thurible to the deacon, he says: *Accendat in nobis,* etc., and he is incensed by the deacon.

Then the deacon incenses each side of the choir once with three swings of the thurible. He incenses Ordinaries and Bishops individually, if any are present. Last of all, he incenses the subdeacon. The deacon himself is incensed by the thurifer, and the thurifer then incenses the people.

After the celebrant has been incensed, he washes his hands, the acolytes ministering the cruet of water with the dish and towel. Then an acolyte places the missal upon the altar.

In high Mass, if there are incensations, the celebrant acts as in solemn Mass. At the end he is incensed by the server, who afterwards incenses the clergy and the people.

**VIII — THE CANON OF THE MASS FROM THE PREFACE TO THE CONSECRATION**

61. After the prayers over the offerings have been completed, the celebrant says: *Dominus vobiscum,* with his hands placed upon the altar. When he says: *Sumsum corda,* he raises his hands somewhat and extends them before his breast on either side, and joins them when he says: *Gratias agamus Domino Deo nostro* After the response: *Dignum et iustum est,* he continues the preface, extending his hands as before.
hands and holds them extended up to the end of the preface. At the end of the preface he joins his hands again and chants or recites the Sanctus-Benedictus together with the ministers, the clergy, and the people.

32. The celebrant extends, raises, and joins his hands; he lifts up his eyes and lowers them immediately; he bows deeply before the altar, and, having placed his hands upon the altar, says in a low voice:

Te igitur... ac petimus. He kisses the altar and, with his hands joined before his breast, he says: uti accepta habeas et benedicas. He makes the sign of the cross three times over the host and chalice together, saying: haez dona... illibata. With his hands extended, he continues: in primis... cultoribus.

62. After this the celebrant stands before the centre of the altar, facing it, and extends and raises his hands somewhat. Lifting up his eyes and lowering them immediately, with his hands joined and placed on the altar, and bowed deeply, he continues the Canon, saying in a low voice: Te igitur, etc., as in the Ordinary of the Mass. When he says: Uti accepta habeas et benedicas, etc., he first kisses the altar, then stands and joins his hands. When he says: haez + dona, haez + munera, haez sancta + sacrificia, he makes the sign of the cross with his right hand three times over the host and chalice together. Then he continues, with his hands extended: In primis que tibi offerimus, etc.

63. Where he says: una cum famulo tuo Papa nostro N., the celebrant expresses the name of the Pope. When the See is vacant the preceding words are omitted. Where he says: et Antistite nostro N., the name of the Bishop Ordinary of the diocese in which Mass is celebrated is specified, and not the name of any other Superior, even if the celebrant is exempt or under the jurisdiction of another Bishop. But if the Bishop Ordinary of the place in which Mass is celebrated has died, the preceding words are omitted; they are also omitted by those who celebrate at Rome. If the celebrant is a Bishop, Archbishop, or Patriarch, he omits the preceding words and says in their place: et me indigno servo tuo. When the Supreme Pontiff celebrates, he omits the words: una cum famulo tuo Papa nostro N. et Antistite nostro N., and says: una cum me famulo tuo indigno, quem gregi tuo praesesse voluisti. And all continue as follows: et omnibus orthodoxis, etc.

33. Commemoration of the living.
Memento... tuarum N. et N. He joins his hands

At the end of the preface, with his hands joined, the celebrant chants or recites Sanctus-Benedictus together with the ministers, the clergy, and the people.

64. When the celebrant says: Memento, Domine, he stands with his hands joined for a short time in silence and makes a commemoration of the living faithful of Christ according to his
and prays a little while for those for whom he intends to pray: then, with his hands extended, he continues: *et omnium circumstantium...*

34. *Within the Actio.*

*Communicantes... muniamur auxilio.* He joins his hands, *Per eundem...*

35. Holding his hands extended over the offerings, the celebrant says:

*Hanc igitur... numerari.* He joins his hands. *Per Christum...*

36. *Quam oblationem... quæsumus,* he makes the sign of the cross three times over the offerings, *benedictam... digneris.* He makes the sign of the cross once over the host, *ut nobis Corpus,* and once over the chalice, *et Sanguis... Filii tui.* He joins his hands, *Domini nostri Iesu Christi.*

37. *Qui pridie quam pateretur,* He takes the host, *accepit... manus suas.* He raises his eyes, *et elevatis... suum omnipotentem.* He bows his head, *tibi gratias agens.* He makes the sign of the cross over the host, *benedixit... ex hoc omnes.*

intention. If he wishes, he commemorates their names silently; it is not necessary to express the names, but he should remember them mentally.

If the celebrant intends to pray for many, lest he weary those present, he may before Mass call to mind all those, both living and dead, for whom he intends to pray in this Mass, and at this point make a general commemoration of those living persons in a single reference.

65. After he has made the commemoration of the living, the celebrant continues, with his hands extended as before: *Et omnium circumstantium,* etc. Standing in the same way, he continues: *Communicantes,* When he says: *Iesu Christi,* he bows his head; at the conclusion, when he says: *Per eundem,* he joins his hands.

When he says: *Hanc igitur oblationem,* he extends his hands together over the offerings, so that his open palms are toward and above the chalice and host. He holds his hands in this way up to the words: *Per Christum Dominus nostrum.* Then he joins his hands and continues: *Quam oblationem tu, Deus, in omnibus, quæsumus,* and when he says: *bene + dictam, adscrip + tam, ra + tam,* he makes the sign of the cross three times over the host and chalice together. When he says: *ut nobis Cor + pus,* he makes the sign of the cross separately once over the host alone, and when he says: *et San + guis,* he makes the sign of the cross once over the chalice alone. Next, joining his hands, he continues: *fíat dilectissimi Filii tui Dominí nostri Iescu Christi.*

Bowing his head, he wipes his thumbs and index fingers upon the corporal, if necessary, and says in a low voice as before: *Qui pridie quam pateretur.* Taking the host in the thumb and index finger of his right hand, and holding it with these fingers and the index finger and thumb of his left hand, he stands erect before the centre of the altar and says: *accepit panem in sanctas ac venerables manus suas.* Raising his eyes and lowering them immediately, he says: *et elevatis oculis in calum ad te Deum Patrem suum omnipotentem.* Bowing his head a little, he says: *tibi gratias agens,* and, holding the host between the thumb and index finger of his left hand, he makes the sign of the cross over it with his right hand, saying: *bene + dixit, fregit*
Holding the host in both hands between his index fingers and thumbs, the celebrant speaks the words of consecration distinctly and attentively over the host, and at the same time over all the hosts, if there are others to be consecrated. *Hoc ets enim Corpus meum.* After these words are said, the celebrant immediately genuflects and adores the consecrated host. He rises, shows it to the people, replaces it upon the corporal, kneels, and adores it again. He does not again separate his thumbs and index fingers, except when he is to touch the host, until the washing of his fingers.

38. Next, having uncovered the chalice, the celebrant says: *Simili modo postquam cenatum est.* He takes the chalice in both hands, *accipiens... manus suas: item.* He bows his head, *tibi gratias agens.* Holding the chalice with his left hand, he makes the sign of the cross over it with his right hand, *benedixit... ex eo omnes.* He speaks the words of *dedite discipulis suis, dicens: Accipite, et manducate ex hoc omnes.* If there is a ciborium with other hosts to be consecrated, he uncovers the ciborium with his right hand before he takes the host.

66. When he has completed the preceding words, with his elbows placed upon the altar, he distinctly and reverently utters the words of consecration over the host or over the hosts, if there are more than one to be consecrated, and, holding his own host with his thumbs and index fingers only, he says: *Hoc est enim Corpus meum.* When the celebrant has said these words, holding the host upon the altar between his thumbs and index fingers, with the rest of the fingers of his hands extended and joined, he genuflects and adores the host. Then, standing erect, he raises the host and, with his eyes intent upon it (as he does also at the elevation of the chalice), he reverently shows the host to the people to be adored. Next, with his right hand alone, he reverently replaces the host upon the corporal in the same place from which he took it, and from this point on he does not separate his thumbs and index fingers, except when he must touch or handle the consecrated host, until the washing of his fingers after communion.

67. After he has replaced the consecrated host upon the corporal, genuflecting, he adores it. If there is a ciborium with other hosts, he covers it with its lid, as above. The minister should give a signal to the faithful with the small bell a little before the consecration. Then he rings the bell at each elevation, according to the custom of each place.

68. After the celebrant has adored the Sacrament, he rises and uncovers the chalice and, if necessary, rubs his fingers over it; he always does this if a fragment adheres to his fingers. Standing erect, he says: *Simili modo postquam cenatum est,* and, taking the chalice in both hands at the node below the cup and raising it a little and immediately replacing it, he says: *accipiens et hunc praeclarum Calicem in sanctas ac venerabiles manus suas, ect.* When he says: *item tibi gratias agens,* he bows his head. When he says: *benedixit,* he holds the chalice in his left hand below the cup and makes the sign of the
consecration over the chalice attentively and continuously, lifting it up a little.

_Hic est enim... in remissionem peccatorum._

After these words have been spoken, the celebrant places the chalice upon the corporal and says: _Hæc quotiescumque... facietis._

Genuflecting, he adores. He rises, shows the chalice to the people, replaces it upon the corporal, covers it and, genuflecting, again adores.

39. Next, with his hands extended, the celebrant says:

_Unde et memores... ac datis._ He joins his hands and makes the sign of the cross with his right hand over it. Continuing: _deditque discipulis suis, etc._, he holds the chalice in both hands, namely, holding the base of the chalice in his left hand and the node below the cup in his right hand. With his elbows placed upon the altar, he speaks the words of consecration of the Blood attentively and without interruption, as above: _Hic est enim Calix, etc._ When he has said this, he replaces the chalice upon the corporal, saying: _Hæc quotiescumque feceritis, etc._, and, genuflecting, he reverently adores the Blood. Then he stands erect and, taking the uncovered chalice in both hands, as before, he raises it and shows it to the people to be adored. Next he reverently replaces it upon the corporal in the place it was before, covers it with the pall with his right hand and, genuflecting, adores the Sacrament.

69. In solemn Mass, beginning with the prayer over the offerings the deacon and the subdeacon stand behind the celebrant. The deacon goes to the celebrant when his ministration is necessary, and immediately returns to his place.

70. At the end of the preface at least two candles are lighted by the acolytes and these are extinguished after the communion of the faithful. When the celebrant says: _Quam oblationem, etc._, the deacon goes to his right and kneels there on the top step of the altar. When necessary he stands, uncovers and covers the chalice, and genuflects with the celebrant. Kneeling at the right hand side, the subdeacon incenses the host three times when it is elevated and incenses the chalice in the same way; the incense is first placed in the thurible by an acolyte without a blessing. The incensations are done also by the server in high Masses in which incense is used.

When the chalice has been replaced, the deacon and the subdeacon return to their positions behind the celebrant.

IX — THE CANON AFTER THE CONSECRATION

71. After the chalice has been replaced and adored, the celebrant stands before the altar and says in a low voice, with his hands extended: _U unde et memores, etc._ When he says: _de tuis
gether, saying: *hostiam puram... immaculatam.*

He makes the sign of the cross once over the host, saying: *Panem sanctum vitae aeternae,* and once over the chalice, saying: *et Calicem salutis perpetue.*

40. With his hands extended, the celebrant continues: *Supra que...*

41. He bows deeply and, having placed his joined hands upon the altar, he says:

*Supplices te rogamus... ut, quotquot.* He kisses the altar, ex *hac altaris participatione sacr(osanctum Fili) tu*i.

He joins his hands and makes the sign of the cross once above the host and once above the chalice, *Corpus et Sanguinem sumperimus.*

He makes the sign of the cross upon himself, saying: *omni benedictione... repleamur.* He joins his hands. *Per eundem... Amen.*

42. **Commemoration of the dead.**

*Memento... somno pacis.*

And the celebrant prays a little while for those dead persons for whom he intends to pray. Then, with his hands extended, he continues: *Ipsis, Domine deprecamur.* He joins his hands, saying: *Per eundem... Amen.*

43. With his right hand the celebrant strikes his breast and, raising his voice somewhat, says: *Nobis quoque peccatoribus.*

With his hands extended as before, he continues in a low voice: *familis tuis, largitor admite.* He joins his hands. *Per Christum Dominum nostrum.*

donis ac datis, he joins his hands and, when he says: *hostiam + puram, hostiam + sanctam, hostiam + immaculatam,* with his left hand placed upon the altar within the corporal, he makes the sign of the cross three times with his right hand over the host and chalice together, then once over the host alone and once over the chalice alone, saying: *Panem + sanctum vitae aeternae,* *et Calicem + salutis perpetue.*

After this, standing as before with his hands extended, the celebrant continues: *Supra que propitio, etc.* When he says: *Supplices te rogamus,* etc., he bows deeply before the centre of the altar, placing his joined hands upon it. When he says: *ex hac altaris participatione,* he kisses the altar, with his hands placed upon the corporal. When he says: *sacrosanctum Fili tu*i, he joins his hands. With his right hand he makes the sign of the cross once over the host alone, and once over the chalice, with his left hand placed upon the corporal, as he says: *Cor + pus et San + guinem sumpserimus.*

When he says: *omni benedictione + caelesti,* he makes the sign of the cross upon himself, and continues: *et gratia repleamur.* When he says: *Per eundem,* he joins his hands.

72. When the celebrant says: *Memento etiam, Domine, jamulorum familiarumque tua*rum,* etc., with his hands extended and joined, he makes the commemoration of the faithful departed for whom he wishes to pray, in the same way as was described in the case of the commemoration of the living. After the commemoration he stands as before, with his hands extended, and continues: *Ipsis, Domine, et omnibus in Christo,* etc. At the end, at: *Per eundem,* he joins his hands.

73. When he says: *Nobis quoque peccatoribus,* the celebrant raises his voice a little and strikes his breast with his right hand, placing his left hand upon the corporal. He continues in a low voice: *familis tuis,* etc., standing with his hands extended as before.

When he says: *Per Christum Dominum nostrum.* *Per quem hac omnia,* Domine, *semp er bona creas,* he joins his hands. Then, making the
44. *Per quem hæc... creas.* He makes the sign of the cross three times over the host and the chalice together, saying: *sanc-tificas... nobis.*

45. The celebrant uncovers the chalice and genuflects. He takes the host between the thumb and index finger of his right hand and the chalice in his left hand. Lifting up the chalice a little together with the host, which he holds above the chalice, he chants or recites in a clear tone of voice: *Per ipsum,* etc., up to *per omnia saecula saeculorum.* After all have responded *Amen,* the celebrant places the chalice and host upon the corporal. If necessary he wipes his fingers, as above, joins his thumbs and index fingers as before, covers the chalice with the pall, and, genuflecting, adores the Sacrament.

74. *In solemn Mass,* when the celebrant says: *Per quem hæc omnia,* etc., *the deacon genuflects to the Sacrament and goes to the right of the celebrant.* When necessary he uncovers the chalice, adores together with the celebrant, and helps the celebrant if necessary in lifting up the chalice. Afterwards he covers the chalice, genuflects again, and goes behind the celebrant, where he stands while the Lord's Prayer and embolism are sung.

X – THE LORD'S PRAYER AND OTHER PARTS UP TO THE COMMUNION

75. After the celebrant has covered the chalice and adored the Sacrament, he stands erect and, with his hands joined, chants or recites in a clear voice: *Oremus.* The Lord's Prayer follows, which the people may chant or recite in its entirety together with the celebrant, who holds his hands extended during the prayer. At the end *Amen* is not added.

76. After the Lord's Prayer, the celebrant immediately chants or recites in a clear voice, with his hands extended: *Libera nos, quæsumus, Domine,* etc. When he says: *et ab omni perturbatione securi,* he uncovers the chalice and
the chalice, genuflects, and rises. He places the paten under the host, then takes the host and, holding it above the chalice with both hands, breaks it down the middle, saying: *Per eundem Filium tuum.* The celebrant places the half of the host which he holds in his right hand upon the paten. Then he breaks a particle from the part which remains in his left hand, saying: *Qui tecum vivit et regnat.* Keeping the particle between the thumb and index finger of his right hand, he places the larger part, which he holds in his left hand, next to the half of the host which is on the paten, meanwhile saying: *in unitate Spiritus Sancti Deus.* He holds the particle of the host which he has kept in his right hand above the chalice, which he holds with his left hand at the node below the cup, and continues, still in the same tone of voice: *Per omnia saecula saeculorum. R/ Amen.* Making the sign of the cross with the particle three times over the chalice from lip to lip, he says: *Pax Domini sit semper vobis cum. R/ Et cum spiritu tuo.*

48. He places the particle in the chalice, saying in a low voice: *Hec commixtio... Amen.*

49. The celebrant covers the chalice, genuflects, and rises. The *Agnus Dei* follows. If it is chanted or recited by the people or by the schola, the celebrant does not say it privately, but he may chant or recite it together with the people or schola, with his hands joined and striking his breast three times. But if the *Agnus Dei* is not chanted by the people or the schola, the celebrant says it in a clear tone of voice, bowing genuflects. Then he stands, wipes the paten with the purificator, and places it under the host. Taking the host between the thumb and index finger of his right hand and holding it above the chalice with these fingers and with the thumb and index finger of his left hand, he reverently breaks it down the middle, saying: *Per eundem Dominum nostrum Iesum Christum, Filium tuum.* He places that half of the host which he holds between the thumb and index finger of his right hand upon the paten; with the thumb and index finger of his right hand he breaks a particle from the other half which he holds in his left hand, continuing: *Qui tecum vivit et regnat.*

If the *Agnus Dei* is chanted or recited by the people or by the schola, the celebrant does not say it privately, but he may chant or recite it together with the people or schola, with his hands joined and striking his breast three times.
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toward the Sacrament, with his hands joined, and striking his breast three times.

*Agnus Dei ... nobis pacem.*

50. Next, placing his joined hands upon the altar and bowing the celebrant says the following prayers in a low voice: *Domine Iesu Christe, qui dixisti... sæculorum. Amen.*

If the pax is to be given, he kisses the altar and, giving the pax, says: *Pax tecum. R/ Et cum spiritu tuo.*

In Masses of the dead the pax is not given nor is the preceding prayer said.

*Domine Iesu Christe, Fili... sæculorum. Amen.*

Perceptio Corporis... sæculorum. Amen.

(49). In Masses of the dead miserere nobis is not said, but *dona eis requiem* is said in its place, and the third time *sempiter-nam* is added.

51. The celebrant genuflects, rises, and says: *Panem caelestem... invoco-babo.*

Then, bowing a little, he takes both parts of the host between the thumb and index finger of his left hand, and holds the paten under the host between the same index finger and the middle finger of his left hand. Striking his breast three times with his right hand and raising his voice somewhat, he says three times devoutly and humbly:

77. Then, placing his joined hands upon the altar and bowing, he says in a low voice: *Domine Iesu Christe, etc.* After he has completed this prayer, if the pax is to be given, he kisses the altar and the pax-brede extended to him by the minister, who kneels next to him at the right. The celebrant says: *Pax tecum,* and the minister replies: *Et cum spiritu tuo.* If the pax is not given, after the preceding prayer has been said, he immediately adds the other prayers as in the Ordinary of the Mass.

78. In Masses of the dead, the celebrant does not strike his breast at *Agnus Dei,* because he says: *Dona eis requiem,* nor does he say the first prayer: *Domine Iesu Christi, qui dixisti Apostolis tuis, etc.* He does not give the pax, but he says the two other prayers which follow: *Domine Iesu Christe, Fili Dei vivi, etc., and Perceptio Corporis tui, etc.*

79. When these prayers have been said, the celebrant, genuflecting, adores the Sacrament and, standing erect, says in a low voice: *Panem caelestem accipiam, etc.* After he has said this, he takes both parts of the host reverently from the paten in his right hand and places them between the index finger and middle finger of the same left hand. Holding the parts of the host in his left hand in this way above the paten between his breast and the chalice and bowing a little, he meanwhile says three times in a voice somewhat raised: *Domine, non sum dignus,* and continues in a low voice: *ut intres, etc.*

When he has said this the third time, he takes the two parts of the host from his left hand into the thumb and index finger of his right hand, and makes the sign of the cross with the host above
Domine, non sum dignus, and he continues in a low voice: ut intres... anima mea.

After this, making the sign of the cross with the host above the paten, he says: Corpus Domini... Amen.

Bowing, the celebrant reverently receives both parts of the host. Then he places the paten upon the corporal and, standing erect, joins his hands and spends a little while in meditation upon the most holy Sacrament.

52. Then the celebrant uncovers the chalice and genuflects. He gathers the fragments, if there are any, and purifies the paten over the chalice, saying meanwhile: Quid retribuam... salvus ero.

He takes the chalice in his right hand and, making the sign of the cross with it, he says: Sanguis Domini... aeternam. Amen.

Holding the paten in his left hand under the chalice, he reverently receives all the Blood together with the particle.

53. After this, he gives communion to the faithful. Taking the paten or ciborium in his left hand, he the paten, saying: Corpus Domini nostri Iesu Christi custodiat animam meam in vitam aeternam. Amen. Bowing and with his elbows placed upon the altar, he reverently receives both parts of the host. After receiving it, he places the paten upon the corporal and, standing erect, joins his hands, keeping his index fingers and thumbs joined, and pauses a short time in meditation upon the most holy Sacrament.

Then he says in a low voice: Quid retribuam Domino pro omnibus qua retribuit mihi? etc., uncovers the chalice, genuflects, and rises. He takes the paten and gathers the fragments of the host with the paten, if there are any fragments upon the corporal; he carefully wipes the paten over the chalice with the thumb and index finger of his right hand and wipes his fingers lest any fragments remain upon them.

80. After cleansing the paten, keeping his thumbs and index fingers joined, he takes the chalice with his right hand below the node of the cup and, holding the paten in his left hand and making the sign of the cross upon himself with the chalice, he says: Sanguis Domini nostri, etc. Holding the paten in his left hand under the chalice and standing reverently, he receives all the Blood together with the particle which was placed in the chalice.

Then, if the faithful are not to receive communion, he receives the ablutions, as is described below.

81. At the appropriate moment, the server should give a signal to the communicants with the small bell. The priest, after he has received the blood, places the chalice a little to the left hand side, but within the corporal, and covers it with the pall. Then, if particles were consecrated on the corporal, he makes a genuflection and places them upon the paten. If particles were consecrated in the same Mass within the
holds a host between the thumb and index finger of his right hand raised a little above the paten or ciborium and, turned toward the communicants, he says in a clear voice: *Ecce Agnus Dei... mundi.* Then the communicants add three times, striking their breasts: *Domine, non sum... anima mea.* The celebrant then goes to the communicants and, holding the host a little raised above the paten or ciborium, shows it to each communicant, saying: *Corpus Christi.* The communicant replies: *Amen,* and receives communion.

54. When the distribution of communion has begun or, if there are no communicants, while the celebrant receives the Sacrament, the antiphon to the Communion is chanted or recited together with its psalm; and the celebrant does not read the antiphon privately. Otherwise he says it immediately before the postcommunion.

55. When the distribution of communion has been completed, the celebrant purifies the paten or ciborium over the chalice. Afterwards he says: *Quod ore... sempiternum.* Meanwhile he holds the chalice out to the minister, who pours into it a small quantity of wine with which the celebrant cleans the ciborium; he places the ciborium in the centre of the corporal, uncovers it and genuflects. If, however, particles which were consecrated before are to be administered, he opens the tabernacle, genuflects, removes the ciborium, and uncovers it. After this he takes the ciborium or paten with the Sacrament in his left hand and takes a single particle in his right hand, holding it a little raised above the ciborium or paten between his thumb and index finger.

Turned toward the communicants in the centre of the altar, he says in a clear voice: *Ecce Agnus Dei, ecce qui tollit peccata mundi.* Then the communicants add three times, striking their breasts: *Domine, non sum dignus, ut intres sub tectum meum, sed tantum die verbo, et sanabitur anima mea.* Next the celebrant goes to the communicants and, lifting up the host a little above the ciborium or paten, he shows it to each one, saying: *Corpus Christi.* The communicant responds: *Amen,* and receives communion from the celebrant.

When the distribution of communion has been begun or, if the faithful are not to communicate, while the celebrant receives the Sacrament, the antiphon to the Communion is chanted or recited together with its psalm.

82. After the faithful have received communion, the celebrant returns to the altar. If the particles had been placed upon the corporal, he cleanses it with the paten and, if there are any fragments on it, puts them in the chalice; if the particles which remain are few, he consumes them, or he places them in the tabernacle, genuflects, and closes the door. Afterwards he places in the chalice any fragments which may be found on the paten held under the chin of the communicants.

Then he says in a low voice: *Quod ore sumpsimus, Domine, etc.,* and extends the chalice above the altar to the minister, who is at his right and who pours wine into the chalice. The celebrant purifies the chalice and receives the ablation. Then he washes his thumbs and index fingers over the chalice with wine and water and dries them with the purificator, saying meanwhile: *Corpus tuum, Domine, quod sumpsi, etc.* He receives the ablation and wipes his mouth and the chalice with the purificator. When this
ses his mouth. Then he continues: Corpus tuum ... saeculum. Amen.

The celebrant washes and dries his fingers and receives the ablution: he wipes his mouth and the chalice and, having folded the corporal, he covers the chalice and places it on the altar as before. Then he continues the Mass.

is done, he spreads the purificator on the chalice and places the paten on it and the small pall on the paten. He folds the corporal and replaces it in the burse, covers the chalice with the veil, and places the burse on top of the veil. Unless the chalice is to be carried to the table, the celebrant places it in the centre of the altar, as at the beginning of Mass.

If there is no tabernacle on the altar and the ciborium with consecrated particles remains upon the altar until the end of Mass, the rules prescribed toward the end of the Mass of Holy Thursday should be observed.

83. In solemn Mass the deacon stands behind the celebrant while the Lords Prayer is chanted and while the celebrant sings the Libera nos. When he says: et a peccato simus semper liberi, the deacon makes a genuflection and goes to the right of the celebrant. When it is necessary, he uncovers and covers the chalice, and adores the Sacrament with the celebrant.

After the Agnus Dei has been chanted, the deacon, kneeling at the right, waits for the pax. When the celebrant kisses the altar, the deacon, standing up, kisses it at the same time outside the corporal. He receives the pax from the celebrant, who says: Pax tecum, embracing him with their left cheeks approaching one another, and he responds: Et cum spiritu tuo. After this, having again adored the Sacrament on the altar, the deacon turns to the subdeacon who is in back of the celebrant, and gives the pax to him in the same way. When the subdeacon has received the pax from the deacon and made a genuflection to the altar, accompanied by an acolyte, he goes to the choir, and gives the pax to the first one of each order, first to those of higher rank, then to those of lower rank. Returning to the altar, he makes a genuflection and gives the pax to the acolyte who accompanied him. The acolyte gives the pax to the other acolytes around the altar. Then the subdeacon goes to the right of the celebrant and, when necessary, uncovers the chalice; when the communion of the celebrant has been completed, the subdeacon covers the chalice again.

While the celebrant is receiving communion, the deacon and the subdeacon, standing, bow,
56. After the last prayer, when he has said, 
V/ Dominus vobiscum. 
R/ Et cum spiritu tuo, he says Ite, missa est, or, if a liturgical procession is to follow, Benedicamus Domino.

In Masses of the dead he says: 
V/ Requiescant in pace. 
R/ Amen.

and they receive communion from him ahead of all the others. While communion is distributed to the people, they accompany the celebrant. Meanwhile the antiphon to the Communion is chanted together with its psalm.

At the completion of the communion of the faithful, or if there are no communicants, immediately after the communion of the celebrant, the subdeacon takes the cruets and pours the wine and water for the purification by the celebrant.

XI – THE PRAYERS AFTER COMMUNION

84. After he has received the ablutions, the celebrant places the chalice on the altar or gives it to the minister, who takes it to the table. Next the celebrant, standing in the centre and with the book before him, reads the antiphon to the Communion with his hands joined, if it has not been chanted or recited by the schola or by the people.

After this he kisses the altar, turns to the people, and says: Dominus vobiscum. Having turned back to the altar, he stands in the centre and says the prayers after Communion in the same manner, number, and order as was described for the collects at the beginning of Mass.

When these prayers are finished, he closes the book, kisses the altar, turns to the people, and says, as above: Dominus vobiscum. After Dominus vobiscum, facing the people and with his hands joined, he says, if it is to be said: Ite, missa est, and turns back to the altar. But if Ite, missa est is not to be said, he turns back to the altar after Dominus vobiscum and, facing the altar, says with joined hands: Benedicamus Domino.

In Masses of the dead, standing in the same way facing the altar, he says: Requiescant in pace.

85. In the weekday Masses of Lent, from Ash Wednesday up to Wednesday of Holy Week, after the celebrant has said the prayers after Communion with the usual conclusions, and before he says: Dominus vobiscum, while standing in the centre of the altar before the book, he says: Oremus. Humiliate capita vestra Deo, bowing his
57. Then the celebrant bows before the centre of the altar and, placing his joined hands upon it, says in a low voice:
   *Placeat tibi... Amen.*

58. Then he kisses the altar and, having lifted up his eyes, extending, raising, and joining his hands, he says: *Benedicat vos omnipotens Deus,* and, turning toward the people and blessing them, he continues: *Pater, et Filius,* + et *Spiritus Sanctus.* R/ *Amen.*

Then he goes down and, having made the required reverence, he departs.

At the end of the prayer over the people, he kisses the altar, turns to the people, and says: *Dominus vobiscum,* etc., as above.

86. In solemn Mass the subdeacon wipes the chalice, arranges it with the purificator, and covers it with the paten and pall. He folds the corporal, replaces it in the burse, and places it upon the chalice, which has been covered with the veil. This he carries to the table as above and afterwards returns to his place behind the deacon.

When the deacon says: *Ite, missa est,* he turns to the people with the celebrant. In Lent, after the celebrant has said *Oremus,* the deacon turns to the people and with his hands joined says as above: *Humilate,* etc. Then he turns to the altar in back of the celebrant, and the celebrant says the prayer over the people.

In high Masses, *Ite, missa est* or *Benedicamus Domino* or *Requiescant in pace* is chanted by the celebrant himself.

XII — THE BLESSING AT THE END OF MASS

87. After *Ite, missa est* or *Benedicamus Domino* or *Requiescant in pace,* the celebrant stands before the centre of the altar with his hands joined upon it and, bowing, says in a low voice: *Placeat tibi, sancta Trinitas,* etc.

After this he kisses the altar and then, standing erect and facing it, he raises his eyes and hands, which he extends and joins, and says in a clear tone of voice: *Benedicat vos omnipotens Deus.* With his hands joined, he turns to the people and blesses them once, saying: *Pater, et Filius,* + et *Spiritus Sanctus.* R/ *Amen,* with his right hand extended and fingers of his right hand joined and with his left hand placed below his breast.
88. If Mass has been celebrated in the presence of the Supreme Pontiff, a Cardinal, a Legate of the Apostolic See, or of a Patriarch, Archbishop, or Bishop in the Prelate’s own province, city, or diocese, the celebrant, having said Placeat tibi, sancta Trinitas, etc., says: Benedicat vos omnipotens Deus. Then he turns to the Supreme Pontiff and genuflects, or turns to the Cardinal, Legate, or other Prelate mentioned above and bows his head, as if seeking permission to give the blessing. He continues: Pater, et Filius, et Spiritus Sanctus, giving the blessing away from the place of the Pontiff, Cardinal, Legate, or Prelate.

But if the Mass is celebrated in the presence of a Patriarch, Archbishop, or Bishop outside the province, city, or diocese of his jurisdiction, the celebrant gives the blessing in the usual manner without more reference to the Prelate than to others who are present.

89. In Masses in which Benedictam Domus Domino or Requiescant in pace is said, the celebrant does not give the blessing. Having said Placeat tibi, sancta Trinitas, as above, he kisses the altar, goes down, and having made the required reverence, departs.

90. If Mass has been celebrated in the presence of the Supreme Pontiff, a Cardinal, a Legate of the Apostolic See, or of a Patriarch, Archbishop, or Bishop, after the blessing or, if the blessing has been omitted, after kissing the altar, the celebrant turns toward the Prelate and makes the appropriate reverence.

91. When all has been completed, if the chalice is on the altar, the priest takes it in his left hand, placing his right hand upon the burse lest anything fall, and goes down in front of the lowest step of the altar. There, turning to the altar in the centre, he bows profoundly (or he genuflects, if there is a tabernacle with the Blessed Sacrament on the altar).

After the reverence, he takes the biretta from the minister and returns to the sacristy in the same manner in which he came at the beginning, with the minister preceding him. Meanwhile he says, if he desires, the antiphon Trium puero- rum and the canticle Benedictite.
59. In pontifical Mass the threefold blessing is given, as in the Pontifical.

92. In solemn Mass, the celebrant blesses the people once only in the same tone of voice and manner as in low Masses. A Bishop or blessed Abbot who has the use of pontificals blesses the people three times, even in low Masses.

XIII — THINGS WHICH ARE OMITTED IN THE MASS OF THE DEAD

93. In the Mass of the dead, after the antiphon to the introit, Gloria Patri is not said, but Requiem aeternam is repeated after the psalm. Neither the Gloria in excelsis, nor Alleluia, nor lube, Domine, benedicere, nor Dominus sit in corde mea is said, nor does the celebrant kiss the book at the end of the Gospel and say: Per evangelica dicta. The Creed is not said.

The water to be poured into the chalice is not blessed, but the prayer: Deus, qui humante substantia?, etc., is said. When the celebrant washes his hands, he does not say Gloria Patri at the end of the psalm Lavabo inter innocentes.

At Agnus Dei, dona eis requiem is said in place of miserere nobis, and, the third time, dona eis requiem sempiternam is said in place of dona nobis pacem; the celebrant does not strike his breast.

The first prayer before Communion, namely: Domine Iesu Christe, qui dixisti Apostolis tuis, etc., is not said, and the pax is not given.

At the end of Mass, neither Ite, missa est nor Benedictamus Domino is said, but rather Requiescant in pace. The blessing is omitted and, having said Placeat and having blessed the altar, the celebrant departs, unless the absolution is to be given.

Everything else is the same as in other Masses.

94. In solemn Mass of the dead the altar is not incensed at the introit, and the subdeacon is not blessed at the end of the Epistle. The deacon does not seek the blessing before the Gospel, lights are not held, incense is not carried, the book is not incensed, and the book of the Gospels is not presented for the celebrant to kiss.

The offerings and the altar are incensed as above, and the celebrant alone is incensed, but not the others.

If candles are to be held, they are distributed after the Epistle, and are lighted at the Gospel, at the elevation of the Sacrament, and after Mass while the absolution is given.
XIV — MASS WITH A DEACON

95. In this Mass everything is observed which is described above for solemn Mass, so far as is possible.

96. In the absence of a lector or qualified server, the Epistle is chanted or recited by the deacon. At the end of the Epistle he does not receive the blessing.

97. At the offertory the chalice is carried to the altar by the deacon, who wipes it and pours wine and water into it.

98. The deacon gives the pax to the clergy and afterwards stands at the right of the celebrant. When necessary he uncovers the chalice and he ministers the ablutions to the celebrant. Finally he wipes the chalice, covers it, and brings it to the table.

XV — THE CELEBRATION OF TWO OR THREE MASSES ON THE SAME DAY

99. If a priest on Christmas or All Souls' Day celebrates two or three Masses without interruption, that is, without leaving the altar:

a) In the first and second Mass, if he is to celebrate another Mass immediately, he does not purify or wipe the chalice after he has received the precious Blood, but places it upon the corporal and covers it with the pall. Then, with his hands joined, he says: Quod ore sumpsimus, and afterwards washes his fingers in a vessel which has been prepared with water in il, saying: Corpus tuum, Domine, and he dries his hands. After he has done this, he again arranges and covers the chalice, still remaining upon the corporal, but first removing the pall, and then, as usual, covering the chalice with the linen purificator, the paten with the host to be consecrated, the pall, and last of all the veil. The chalice should not be placed outside the corporal.

If the celebrant through inadvertence has recevied wine in the ablutions, he may nevertheless celebrate if necessary a second and third Mass, even if the space of one hour does not intervene before Communion. In other regards the Mass is completed in the usual way.

b) In a second and third Mass, if he has celebrated Mass immediately before, at the offertory he places the chalice a little toward the Epistle side, but within the corporal, having first removed the veil. After he has made the offering of the host, the celebrant does not wipe the chalice with the purificator, but, keeping it within the corporal, he raises it a little, pours wine and water into it, and offers the chalice without wiping the inside.

All else is done in the usual manner.
100. The priest who celebrates more than one Mass but with an interruption must receive the two ablutions prescribed by the rubrics in the earlier Masses. If he is to celebrate an additional Mass and the period of one hour does not intervene before Communion, only water is to be used in the ablutions. But if through inadvertence he has received wine also, he may nevertheless celebrate the following Mass if necessary, even though the space of one hour does not intervene before Communion.
2. Recapitulation

Of Rubrical Changes for Celebration of Mass

The references are to the *Ordo Missae* (OM) and to the *Ritus Servandus* (RS).

I

For all Masses (including those celebrated privately)

1. The liturgical vestments (amice, maniple, stole) are no longer kissed before vesting (RS, 2).

2. At the *Adiutorium nostrum*, during the prayers at the foot of the altar, the sign of the cross is no longer made (RS, 16).

3. The prayers at the foot of the altar are suppressed each time another liturgical action immediately precedes the Mass. In this instance, the celebrant ascends the altar without saying anything and kisses the altar without saying anything (OM, 5; RS, 22).

4. The sign of the cross is no longer made at the beginning of the reading the antiphon to the entrance hymn (RS, 25).

5. The hands are no longer extended nor are they raised while en- toning the *Gloria in Excelsis*; the head is no longer bowed at *Deo, adoramus te, gratias agimus tibi*; the sign of the cross at the end is no longer made (OM, 10; RS, 24-25).

6. The pause after the *Oremus* is foreseen by the rubrics (RS, 32); this applies equally to the first collect and to the first postcommunion (RS, 84).

7. The head is no longer bowed at the *Oremus* (OM, 11; RS, 32).

8. The reference to the celebrant keeping his eyes lowered while addressing the assembly with *Dominus vobiscum* is suppressed (RS, 34); the same applies to the *Orate frates* (RS, 58).

9. Whenever reading the epistle, the celebrant may rest his hands on the book or the altar or he may hold the book in his hands (RS, 37).

10. During the readings, there is no kneeling, except during the reading of the Passion. There is no kneeling during the chants between the readings, except at the verse *Veni, Sancti Spiritus* of Pentecost (RS, 49).
11. The hands are no longer extended or raised while entoning the Credo; the head is no longer bowed at unum Deum, nor at simul adoratus. Except at Christmas and the Annunciation, there is no kneeling during the verse *Et incarnatus est*, but only a bow. The sign of the cross is no longer made at the end of the Credo (OM, 17; RS, 39, 49).

12. The server no longer kisses the cruets (RS, 55).

13. The celebrant remains at the centre of the altar to receive the wine and water and to pour them into the chalice (RS, 55).

14. At the *Lavabo*, the celebrant washes his hands, and no longer only the tips of his thumbs and index fingers (RS, 56).

15. The whole *Ora te fratres* is said in a clear voice while turned towards the assembly. The celebrant no longer says *Amen* at the end of the *Suscipiat* (OM, 30; RS, 58).

16. The prayer over the offerings (previously called the secret) is sung or read in a loud voice, with the hands extended (OM, 30; RS, 58).

17. At the *Gratias agamus*, the hands are joined, but the eyes are not raised nor is the head bowed (RS, 61).

18. The *Sanctus* is said without bowing, and the sign of the cross is not made at the end of the word *Benedictus*. The ringing of the bells is suppressed (OM, 31; RS, 61).

19. At the beginning of the *Memento* of the living, the hands are no longer raised; they are only joined, and the head is no longer bowed (RS, 64).

20. The rubrics no longer specify that the server hold up the celebrant's chasuble during the elevation of the host and the chalice. With regard to the bells, there is no longer mention of three rings for each elevation, but the local custom is to be followed (RS, 67-68).

21. At the beginning of the *Memento* of the dead, the hands are no longer raised, they are only joined; the head is no longer bowed at *Per eundem Christum* (RS, 72).

22. The celebrant holds the host and the chalice slightly elevated while he sings or says in a loud voice the entire doxology *Per ipsum* right up to the *Amen* of the faithful (OM, 45-46; RS, 73).

23. It is no longer necessary to keep the eyes fixed on the host during the *Pater*. There is no longer an *Amen* at the end of the *Pater* (OM, 46; RS, 75).

24. The *Libera nos* is sung or said in a loud voice, the hands extended. After *perturbatione securi*, the celebrant uncovers the chalice, genuflects,
wipes the paten and, without a sign of the cross or kiss, places it under the host. He breaks the host while saying: *Per eundem Christum* (OM, 47; RS, 76).

25. The bell is no longer rung at the *Domine non sum dignus* of the priest; but at a convenient time, a single ring of the bell warns those who wish to receive communion (RS, 81).

26. After the celebrant has said *Ecce Agnus Dei* ... , those receiving communion, and no longer the celebrant, say three times *Domine, non sum dignus* (OM, 53; RS, 81).

27. The celebrant remains at the centre of the altar for the prayers after communion (RS, 84).

28. While giving the blessing, there is no longer any bow at the word *Deus*, (RS, 87).

29. The Last Gospel and the leonine prayers after Mass are suppressed (OM, 58; RS, 89).

II

**During Masses (sung or read) Celebrated in the Presence of the Faithful**

1. The chalice may be placed on the credence table or on the altar before the Mass (RS, 9).

2. After having kissed (or incensed) the altar, the celebrant goes to his seat unless the situation of the particular church makes it more convenient to remain at the altar until the end of the prayer (OM, 7; RS, 23).

3. The celebrant does not read the entrance antiphon or the *Kyrie* privately, if they are sung or read by the people or by the choir; he may read or sing the *Kyrie* with the people (OM, 9; RS, 23).

4. The celebrant does not read the *Gloria* privately, if it is sung or read by the people or by the choir; he may read or sing the *Gloria* with the people (OM, 10; RS, 24, 31).

5. It is no longer necessary to put incense into the censer three times. There is no longer any kissing of the spoon, or of the top of the chains of the censer, or of the celebrant's hand (OM, 6; RS, 26).

6. Where it is possible, the altar is encircled for incensing (RS, 29).
7. If the celebrant is at his seat, the kissing of the altar before the
Dominus vobiscum of the collect is suppressed (OM, 11; RS, 34).

8. The celebrant reads the epistle only if there is no reader capable
of making this proclamation. All the readings are proclaimed facing the
people, at the ambo or at the edge of the sanctuary area (OM, 14; RS, 44).
If it is the celebrant who does the readings, he may also proclaim them
from the altar, but facing the people (OM, 14; RS, 47).

9. The chants between readings are sung or read by the choir, by
the people or by a reader; the celebrant does not read them in private (OM,
14; RS, 44).

10. The celebrant reads the gospel only if there is no deacon or other
priest to do so (OM, 14; RS, 44).

11. If there are no capable readers, the celebrant himself sings or reads
the epistle and, if necessary, the chants that follow; he recites the munda
cor in a low voice while facing the altar (OM, 14).

12. The celebrant entones the Credo, when necessary, from his seat
or from the altar. He does not read it privately if it is read or sung by the
people or the choir; he may join in the singing or reading (OM, 17; RS, 50).

13. The celebrant presides over the “prayer of the faithful” from his
seat, the altar, the ambo, or near the edge of the sanctuary area. If he is
at the altar, he kisses it before saying Dominus vobiscum (OM, 18; RS, 51).

14. The celebrant sings or says the whole of the Sanctus along with
the ministers, the clergy and the people (OM, 31; RS, 61).

15. The people may sing the whole of the Pater with the celebrant
(RS, 75).

16. The celebrant no longer reads the Agnus Dei privately if it is sung
or read by the people or the choir; he may join in the singing or reading
(OM, 49).

17. The celebrant no longer reads the communion antiphon privately
after the ablutions, if it has been sung or read by the choir or by the people
(RS, 84).

III

At Solemn Masses and at Sung Masses

1. The acolytes put their lighted candles near the altar or on the
credence table (RS, 10).
2. It is no longer necessary to put incense into the censer three times. There is no longer any kissing of the spoon, or of the top of the chains, or of the celebrant's hand (OM, 6; RS, 26).

3. Where it is possible, the altar is incensed by circling it (RS, 29).

4. After the incensing of the altar, the celebrant, accompanied by his ministers, goes to his seat; it is here that he entones the *Gloria* and sings the prayer (RS, 31). The deacon and subdeacon remain on either side of the celebrant (RS, 36).

5. The deacon sings *Levate* only after he has stood up (RS, 36).

6. After the epistle, the subdeacon receives the celebrant's blessing, not while kneeling but when bowed; he does not kiss his hand (OM, 13; RS, 42).

8. The celebrant is no longer incensed at the end of the gospel (OM, 13; RS, 43).

9. The sub-deacon no longer uses the humeral veil while carrying the chalice to the altar (RS, 59).

10. The deacon no longer kisses the paten or the chalice when giving them to the celebrant, nor does he kiss the celebrant's hand (RS, 59).

11. After having poured the water into the chalice, the sub-deacon goes to the left of the celebrant and assists him during the incensing (RS, 59).

12. For the incensing of the oblations, it is no longer necessary to begin again as before the words of the prayer *Incensum istud* (RS, 60).

13. The missal is put on the altar only after the incensing of the celebrant (RS, 60).

14. The deacon or the server incenses each side of the sanctuary with three strokes in a global manner; only the Ordinaries and the bishops are individually incensed (RS, 60).

15. Beginning at the prayer over the offerings, the deacon and the sub-deacon remain behind the celebrant. The deacon approaches the celebrant when his ministry is required, then immediately returns to his place (RS, 69).

16. The sub-deacon, kneeling at the right side, incenses the host and the chalice during the elevation (RS, 70).

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