



GENERAL RUBRICS OF THE MISSAL.

The following General Rubrics were promulgated by the Most Holy Lord Clement PP. VIII. in the 1604 typical edition of the Roman Missal, expanding and clarifying the original text of the 1570 edition. They remained in force until being entirely rewritten by the Most Holy Lord John PP. XXIII.

Rubrics added in the 1920 typical edition are in italics unless otherwise stated.



THE Mass is said daily according to the rank of the Office : of a Double, Semidouble, or Simple Feast; a Sunday, Feria, Vigil, or Octave ; or, outside the order of the Office, a Votive Mass or Mass for the Dead.

I. On Doubles.

MASS of a Double is said on days when the word **Duplex** appears in the Kalendar, and on moveable Feasts, whenever the Office is a Double. On Doubles only one Collect is said, unless a commemoration is made. All else is said as assigned in the proper Mass. When the **Glória in excelsis Deo** and **Credo** are to be said is set down below in the proper rubrics.

II. On Semidoubles and Simples.

MASS of a Semidouble is said when the word **Semiduplex** appears in the Kalendar, as well as on Sundays and days within Octaves. On both Semidouble Feasts and Sundays, several Collects are said, as stated below in the Rubric on Collects.

Within an Octave, Mass is said as on the Feast day, unless it has a proper Mass ; but on Sundays as assigned in its proper place. Mass of a Simple is said just as that of a Semidouble, as set down in its proper place.

III. On Ferias and Vigils.

MASS of a Feria is said when no Feast or Octave occurs, or on Saturday, when the Office of Our Lady is said. But if a Double or Semidouble Feast or Octave should occur on a Feria of Lent, or on an Ember day, or Rogation day, or Vigil, in cathedral and collegiate churches two Masses are to be sung : one of the Feast after Tierce, and the other of the Feria after None. *Masses of major Ferias can also be said even when a Semidouble Feast falls on the same day.*

¶ When a Vigil or Ember day or Rogation Monday falls within an Octave, Mass is said of the Vigil or aforesaid Feria, with a commemoration of the Octave, except within the Octave of Corpus Christi, when in cathedral and collegiate churches two Masses are to be sung :

one of the Octave after Tierce, and the other of the Feria after None. In Private Masses, however, the Mass of the Octave is said with a commemoration of the Feria. But if the Office of some Feast is said on a Vigil or aforesaid Feria, the Mass of the Feast is said with a commemoration of the Octave and of the Vigil or aforesaid Feria. If a Vigil should occur on the day of some major Feast of the first class, it is not commemorated during Mass, just as it is not commemorated in the Office.

- 3 ¶ If a Feast with a Vigil should fall on Monday, the Mass of the Vigil and its Office are said on Saturday, except the Vigil of Christmas and of Epiphany.
- 4 ¶ The Mass of a Vigil occurring in Advent is said with a commemoration of the Feria of Advent, even if the Feria is not commemorated in the Office, except for the Vigil of Christmas.
- 5 ¶ If a Vigil should occur in Lent or on an Ember day, the Mass of the Feria is said with a commemoration of the Vigil.
- 6 ¶ On Eastertide, no Mass of the Vigil is said, except on the Vigil of the Ascension, when however there is no fasting, just as there is none on the Vigil of Epiphany.

IV. On Votive Masses of Our Lady & Others.

- 1 **O**N Saturdays not impeded by a Double or Semidouble Feast, Octave, Vigil, Feria of Lent, or Ember day, or by the Office of some remaining Sunday anticipated on the preceding Saturday, Mass is said of Our Lady according to the season, as is assigned at the end of the Missal.
- 2 ¶ On Advent, even if the Office is not said of Our Lady on Saturday, the principal Mass is nevertheless said of Our Lady, with a commemoration of Advent, unless there occurs an Ember day or a Vigil, as said above.

¶ On other days during the week, when the Office is of the Feria and Mass is not to be said of the impeded preceding Sunday (except on Ferias of Advent, Lent, Ember days, Rogation days, and Vigils), any of the Votive Masses may be said, even as the principal Mass, that is, the conventual Mass, according to the order assigned at the end of the Missal, with a commemoration of the Feria of which the Office is said. But when the Office is not Double or of the Sunday, the Mass of Our Lady or any other Votive Mass may be said as a Private Mass according to the discretion of the priest, with a commemoration of the Feast or Feria of which the Office is said, and likewise a commemoration of the Simple Feast, if any should be commemorated in the Office on that day. But a Votive Mass is not to be said at any which time except with reasonable cause. As far as is possible, let the Mass agree with the Office.

V. On Masses for the Dead.

ON the first day of each month (outside of Advent, Lent, and Eastertide) not impeded by a Double or Semidouble Office, the principal Mass is to be said in general for departed priests, benefactors, and others. If a Simple Feast or a Feria with a proper Mass should fall on that day, or if the Mass is said of the impeded preceding Sunday, and there be no other day during the week when the Mass of the Dead could be said, two Masses are to be said in cathedral and collegiate churches : one for the dead, and the other of the Simple Feast or aforesaid Feria. But in churches that are not cathedrals or collegiate, let the Mass of the day be said with a commemoration of the dead in general.

¶ Moreover, the principal Mass may be said for the dead on the Monday of any week

when the Office is of the Feria. If there should be a proper Mass of the Feria, or a Simple Feast, or if the Mass is said of the impeded preceding Sunday, let a commemoration of the dead be said on the Mass of the day (as said above). Nevertheless, on Lent and the entirety of Eastertide, as well as when the Office *per annum* is of Double or Semidouble rite, conventual Mass is not to be said of the dead (except on the day of someone's burial, or on the anniversary of death), nor is a commemoration thereof to be said. *Private Masses, however, can be said for the dead on any day except on Double Feasts and Sundays. Private Masses for the Dead on the day of death or burial can be said even on Doubles when the body is present, unburied, or even buried no longer than two days, except on Doubles of the first class and Holy Days of Obligation.*

³ ¶ Only one Collect is said on all Masses celebrated on All Souls, and on Masses on the day and for the day of death and burial, as well as on Sung or Low Masses, if the day's rite permits, on the third, seventh, and thirtieth day and on the anniversary of someone's death, and well as whenever a High Mass of the Dead is celebrated, which falls under Double rite, just as the Office recited after receiving the news of someone's death, and on anniversaries broadly understood.*

⁴ ¶ On daily Masses for the Dead, whether low or sung, several Collects are to be said, of which the first is for the dead for whom the sacrifice is expressly offered, taken from the

Collects set down below in the Missal, the second *ad libitum*, and the third for all the dead. But if a Mass for the Dead in general is celebrated, the collects assigned for daily Masses of the dead in this Missal are to be said, and in the same order as they are written. If in the same daily Masses the Celebrant should wish to recite several Collects, as is set down below with respect to Ferias and Semidoubles, this can only be done in Low Masses, the total number of Collects must be an odd number, and the assigned Collect for all the dead must be said in last place.*

¶ The Sequence of the Dead is said on All Souls and on the burial, on any Sung Masses, and also on Low Masses on the privileged days stated above. In other Masses it can be recited or omitted at the Celebrant's discretion. †

VI. On the Translation of Feasts.

IN saying Mass, the Breviary's Order for the Translation of Double Feasts when they are impeded by some greater Feast or by a Sunday is to be followed. However, on the Feast of a church's titular, or when a large concourse of people is expected for a Feast that must be transferred, two Masses can be sung, one of the day and the other of the Feast, except on the First Sunday of Advent, Ash Wednesday, the First Sunday of Lent, Passion Sunday, Palm Sunday and all of Holy Week, Easter Sunday and the following two days, *Trinity Sunday*, Pentecost Sunday and the following two days, Christmas, Epiphany, Ascension, and Corpus Christi.

* **Before 1920** : On All Souls, and on the day of burial, and on the anniversary of someone's death, only one Collect is said, and likewise on the third, seventh, and thirtieth day, and whenever a Mass for the Dead is celebrated solemnly. On other Masses of the day, several Collects are said, just as on Ferias and Semidoubles, as is said below in the Rubric on Collects.

* **This rubric was added in 1920, and the subsequent rubric renumbered.**

† **Before 1920** : The Sequence for the Dead is said on All Souls, on the burial, and whenever Mass is said with one Collect. In other Masses of the Dead, however, it is said at the priest's discretion.

VII. On Commemorations.

1 **C**OMMEMORATIONS at Mass are done as in the Office. When a Double or Semidouble Feast is commemorated in the manner of a Simple in the Office, it is also commemorated at Mass, including High Mass on Double Feasts of the second class, except on Palm Sunday and the Vigil of Pentecost. A Simple Feast is commemorated at Mass when it is commemorated in the Office at First Vespers. However, when it is only commemorated at Lauds, it is not commemorated at High Mass, but only in Private Masses. Nevertheless, on Palm Sunday and the Vigil of Pentecost no commemoration is made of an occurring Simple Feast including in Private Masses, even if it is made in the Office. A commemoration of the Sunday is made when Mass is of an occurring Double Feast. A commemoration of the Octave is made when some Feast is celebrated during an Octave, except if the Feast is one of those excepted in the Breviary's Rubric on Commemorations. Likewise when Mass of the Sunday is said during an Octave.

2 **¶** A commemoration of the Feria is made in Advent, Lent, Ember days, Rogation days, and Vigils, when Mass is said of an occurring Feast. But in cathedral and collegiate churches, where several priests celebrate daily, on the aforesaid Ferias, Rogation days, and Vigils which have proper Masses, two Masses are said, one of the Feast, and the other of the Feria, Rogation day, or Vigil, without commemoration of the one on the other. On major Feasts of the first class, however, no commemoration is made of an occurring Vigil, as is said above.

3 **¶** When Votive Masses are said during the week, the Collect of the Office of the day is always said after the first Collect, as is explained above in the proper rubric.

4 **¶** When an Ember day is commemorated, the first Collect is used for the commemoration, which agrees with the Office.

5 **¶** When making commemorations, let the same ordering be followed as in the Breviary. In the first place, those commemorations are said first which pertain to the Office, whatever the rite, with the exception of those which are never separated from the Office in which they are said. Then :

1. of a privileged Sunday,
2. of an Octave day,
3. of major Double,
4. of a major Double reduced to Simple rite,
5. of a common Sunday,
6. of a day within the Octave of Corpus Christi,
7. of a Semidouble,
8. of a day within a common Octave likewise reduced to Simple rite,
9. of a major Feria or Vigil,
10. of as Simple. *

The commemoration of a Simple is said before the Collects assigned to be said in second and third place, and these are said before Votive Collects. In the ordering of Votive Collects, the dignity of the Collects is to be followed, that is, Votive Collects of the Holy Trinity, of the Holy Ghost, of the Blessed Sacrament, and of the Holy Cross are said before Votive Collects of Our Lady, of the Angels, and of St. John the Baptist, *and St. Joseph* before the Apostles, and the rest similarly.

***Before 1920 :** When making a commemoration, let the same ordering be followed as in the Breviary. Of the Sunday before the day within an Octave, of the day within an Octave before the aforesaid Ferias, of the aforesaid Ferias before a Simple Feast, of a Simple Feast before the Collects assigned to be said in second and third place &c.

6 ¶ If a commemoration of the dead is said, it is always placed in the penultimate place. In Masses for the Dead, however, no commemoration for the living is said, even if the Collect is common for the living and the dead.

7 ¶ When several Collects are said, only the first and last are said with their conclusion, and **Orémus** is only said before the first and second Collect. Before the first Collect **Dóminus vobíscum** is also said.

8 ¶ When several Collects are said and one Collect is the same as another, the identical Collect, and none of the others, is switched with a different one from the Common, or the Proper. Let the same be done with Secrets and Postcommunions.

VIII. On the Introit, **Kýrie, eléison, and Glória in excélsis.**

1 **T**HE Introit is always said in the same way with the **Glória Patri** as stated in the Ordinary, except on Passiontide and on Masses of the Dead, as also noted there.

2 ¶ **Kýrie, eléison** is said nine times after the Introit in alternation with the minister, that is, **Kýrie, eléison** thrice, **Christe, eléison** thrice, and **Kýrie, eléison** thrice.

3 ¶ **Glória in excélsis** is said whenever the Hymn **Te Deum** is said at Mattins, except on Maundy Thursday, when the **Glória in excélsis** is said even though the Hymn **Te Deum** is not said in the Office.

4 ¶ In Votive Masses, **Glória in excélsis** is not said, even in Paschaltide and within an Octave, except in the Mass of Our Lady on Saturday and the Mass of the Angels, and unless a Votive Mass is said solemnly for a grave matter, or for a public cause of the Church, so long as it is not a Mass said with violet vestments. Nor is **Glória in excélsis** said on Masses for the Dead.

IX. On Collects.

1 **O**N Double Feasts only one Collect is said, unless another commemoration is made, as said above.

2 ¶ On Semidouble Feasts occurring from the Octave of Pentecost until Advent, and from the Candlemas until Lent, the second Collect is **A cunctis**, and the third *ad libitum*.

3 ¶ On Semidouble Feasts occurring from the Octave of Epiphany until Candlemas, the second Collect is **Deus, qui salútis**, and the third **Ecclésiæ tuæ** or **Deus, ómnium fidélium** for the Pope.

4 ¶ On Semidouble Feasts from Ash Wednesday until Passion Sunday, the second Collect is of the Feria, and the third **A cunctis**.

5 ¶ On Semidoubles from Passion Sunday until Palm Sunday, the second Collect is of the Feria, and the third **Ecclésiæ tuæ** or for the Pope.

6 ¶ On Semidouble Feasts from the Octave of Easter until Ascension, the second Collect is **Concede nos** of Our Lady, and the third **Ecclésiæ tuæ** or for the Pope.

7 ¶ On Semidouble Feasts occurring within Octaves, the second Collect is of the Octave, and the third is the one placed in second place within the Octave.

8 ¶ During the Octaves of Easter and Pentecost, on Masses of the Octave only two Collects are said, one of the day, and the second **Ecclésiæ tuæ** or for the Pope.

9 ¶ During other Octaves, and on fasting Vigils (except the Vigil of Christmas and of Pentecost), three Collects are said, one of the day, the second of Our Lady, and the third **Ecclésiæ tuæ** or for the Pope. But during Octaves of Our Lady, and on the Vigil and during the Octave of All Saints, the second Collect is **Deus, qui corda** of the Holy Ghost, and

- the third *Ecclésiæ tuæ* or for the Pope.
- 10 ¶ On Sundays occurring within Octaves two Collects are said, one of the Sunday, and the second of the Octave. On the Octave day, only one Collect is said, unless another commemoration is made.
- 11 ¶ On Sundays three Collects are said, as assigned in the Ordinary, except on the Sundays otherwise noted.
- 12 ¶ On Simple Feasts and Ferias *per annum*, unless otherwise noted three Collects are said, as on Semidoubles, or five, or even up to seven *ad libitum*.
- 13 ¶ On Ember days and when several Lessons are read, these several Collects are said after the last Collect before the Epistle, as is noted in the Proper of the Season of the Missal.
- 14 ¶ In Votive Masses said solemnly for a grave matter or for a public cause of the Church, only one Collect is said. On a Mass for Thanksgiving, however, another Collect is added, as noted in the proper place. In other Votive Masses, however, several Collects are always said, as on Simple Feasts.
- 15 ¶ On Votive Masses of Our Lady the second Collect is of the Office of the day, and the third of the Holy Ghost. But when the Office of Our Lady is said on Saturday, the second Collect is of the Holy Ghost, and the third *Ecclésiæ tuæ* or for the Pope. On Votive Masses of the Apostles, the Collect of Our Lady *Concede nos* is said in place of the Collect *A cunctis*.
- 16 ¶ If, when several Collects are said, there should occur a commemoration of some saint, the commemoration is said in second place, and the third Collect is the one that was otherwise in second place.
- 17 ¶ Let the following arrangement be observed for the conclusion of Collects. If the Col-

lect is directed to the Father, it concludes *Per Dóminum nostrum, etc.* If to the Son, *Qui vivis et regnas cum Deo Patre, etc.* If the Son is mentioned at the beginning of the Collect, it concludes *Per eúndem Dñm nostrum, etc.* If the Son is mentioned at the end of the Collect, it concludes *Qui tecum vivit, etc.* If the Holy Ghost is mentioned, at the conclusion one says : *In unitate ejúsdem Spíritus Sancti, etc.* Let the other things said above in the Rubric on Commemorations be also followed in saying the Collects.

X. On the Epistle, Gradual, Alleluia, Tract, and Gospel.

THE Epistle is said after the last Collect, and ¹ after it the ministers respond *Deo grátias*. Likewise, when several Lessons are said, *Deo grátias* is said at the end of each, except at the end of the fifth Lesson of Daniel on Ember Saturdays, and at the end of the Lessons of Good Friday and Holy Saturday.

¶ After the Epistle, the Gradual is always said, ² except on Eastertide, when two Verses as said in its place, as is said in the rubric on Saturday *in Albis*.

¶ After the Gradual, two *Allelúja* are said, ³ then the Verse, and after the Verse one *Allelúja*. On Eastertide, when the Gradual is not said, another *Allelúja* is said after the second Verse. When the Sequence is said, *Allelúja* is not said after the last Verse, but after the Sequence.

¶ *Allelúja* is not said from Septuagesima ⁴ until Holy Saturday, nor on Masses of the Feria in Advent, on Ember days, on fasting Vigils, except the Vigil of Christmas if it should fall on Sunday, the Vigils of Easter and Pentecost, and the Ember days of Pentecost. Nor is it said on the Feast of the Holy Innocents unless it should fall on Sunday.

5 ¶ The Gospel is said after the Gradual, *Allelúja*, or *Traçt*. At the beginning of the Gospel is said : *Dóminus vobíscum. R. Et cum spírítu tuo.* Then : *Sequéntia sancti Evangélii secúndum N. R. Glória tibi, Dómine.* At the end of the Gospel, the Minister responds : *Laus tibi, Chríste*, which is also said at the end of the part of the Passion read in the Gospel tone, except on Good Friday. The *Credo* follows, if it is said.

XI. On the Symbol.

The Symbol is said after the Gospel on all Sundays *per annum*, even if the Mass is of a Feast where it would not otherwise be said, or if there is no proper Sunday Mass ;

on the three Masses of Christmas, and from Christmas until the Octave of St. John the Apostle inclusive ;

on the Feast of the Most Holy Name of Jesus ;

on Epiphany, and during its Octave ;

on Maundy Thursday ;

on Easter Sunday, and during its Octave ;

on the Lord's Ascension, and during its Octave ;

on Pentecost, and during its Octave ;

on Corpus Christi, and during its Octave ;

on the Feast of the Most Sacred Heart of Jesus, and during its Octave ;

on all Feasts of Our Lady, and during their Octaves ;

on Feasts of the twelve Apostles, and of the Evangelists, and during their Octaves ;

on both Feasts of the Seat of St. Peter, and on the Feast of St. Peter in Chains ;

on the Feasts of the Conversion and Commemoration of St. Paul the Apostle ;

on the Feast of St. John before the Latin Gate ;

on the Feast of St. Barnabas the Apostle ;

on the Feasts of the Invention and Exaltation of the Holy Cross ;

on the Feast of the Most Precious Blood ;

on the Lord's Transfiguration ;

on the Feasts of the Angels ;

on the Feasts of St. Joseph, Our Lady's Spouse ;

on the Feast of St. Mary Magdalene ;

on the Feasts of the four doctors, namely, Gregory, Ambrose, Augustine, and Jerome, as well as the Feasts of St. Hilary, St. Francis de Sales, St. Peter Damian, St. Thomas Aquinas, St. Isidore, Pope St. Leo I., St. Anselm, St. Peter Canisius, St. Bede the Venerable, St. Bonaventure, St. Alphonsus Mary de Liguori, St. Bernard, St. John of the Cross, and St. Peter Chrysologus ;

likewise on the Feasts of the Holy Doctors SS. Athanasius, Basil, Cyril of Alexandria, Cyril of Jerusalem, Ephæm of Syria, Gregory Nazianzen, John Chrysoſtom, and John Damascene ;

on the Octave day of St. John the Baptist and of St. Laurence ;

on the Feast of All Souls, and during its Octave ;

on the Dedication of the Archbasilica of the Most Holy Saviour, and of the Most Holy Apostles Peter and Paul ;

on the anniversary of the dedication of the proper church, and during its Octave ;

on the day of the consecration of a church, or of an altar ;

on the Feasts of the saints to whom a church is dedicated,

and where the body is kept, or a major relic of the saint whose Mass is being celebrated ;

on the day of the creation and coronation of the Supreme Pontiff and the anniversary of the same day ;

on the day and anniversary of the election and consecration of a bishop ;

and likewise on all Feasts celebrated on Sundays and within Octaves, on which it is said on account of the Sunday and Octave ;

likewise on the Feast of the patron of some place, of the titular of a church (but not of a chapel or altar) ;

and on the principal Feasts of an Order, and during their Octave, exclusively in the churches of that Order.

Likewise the **Credo** is said in Votive Masses celebrated solemnly for a graver matter, or for a public cause of the Church, even if it be said in violet vestments on Sunday.

XII. On the Offertory, Secrets, Prefaces, and Canon.

¹ **A**FTER the Symbol, or after the Gospel if the Symbol is not said, is said : **Dñs vobiscum. Orémus** ; and then the Offertory, and then the oblation with its prayers, as found in the Order of the Mass. After the oblation, the Secrets as said, of the same number as the Collects that were said at the beginning of Mass in a clear voice, but before the first Secret **Dóminus vobiscum** is not said, nor anything else ; rather, they are said immediately after **Suscípiat Dóminus sacrificium**. The first and last Secrets conclude as is said in the Rubric on Collects above, and they are said silently until the words **Per ómnia sæcula sæculórum** in the conclusion, which are said aloud. Then begins the Preface.

² ¶ The Prefaces are said as is noted in the Order of the Mass. The proper Prefaces assigned to Lent, Passiontide, Eastertide, and within Octaves are also said on Sundays and Feasts which fall one those times, unless the Feast should have a proper Preface.

³ ¶ If a major Feast without a proper Preface falls during the Octave of a Feast with a proper Preface, the Preface of the Octave is said, even if no commemoration thereof is done at Mass.

⁴ ¶ Votive Masses are said with their proper Prefaces if they have one. If not, the Preface of the Season or Octave within which the Votive Mass is celebrated is said. And when a Votive Mass is celebrated solemnly for a public cause, the Preface is said in the solemn tone, as on Doubles. On Masses of the Dead the Preface of the Dead is always said, whatever the season.*

⁵ ¶ On Sundays *per annum*, the Preface of the Trinity is said when there is no proper Preface, as is already noted in the Order of the Mass.

⁷ ¶ After the Preface, the Canon of the Mass begins silently. When there is a proper **Communicantes** or **Hanc igitur** or anything else it is noted in its place in the proper Masses.

XIII. On the Communion, Post-communions, *Ite, missa est* or *Benedicamus Dómino*, and the Gospel of St. John.

¹ **A**FTER the Canon and all the other things until communion, and after the communion, the Communion is said, and then the Postcommunions in the same manner and order as the Collects at the beginning of Mass. After **Dóminus vobiscum** has been repeated, **Ite, missa est** is said, or **Benedicamus Dómino**, according to the season. **Ite, missa est** is said whenever **Glória in excelsis** is said. When it is not, **Benedicamus Dómino** is said in its place. **ꝛ. Deo grátias**. On Masses of the Dead, **Requiescant in pace. ꝛ. Amen** is said instead.

² ¶ After the **Pláceat**, the Celebrant gives the blessing, except on Masses of the Dead. Then he says the Gospel of St. John **In principio**,

*Before 1920 : On Masses of the Dead the common Preface is always said, whatever the season.

skipping *Dóminus vobíscum* and *Inítium* where customary. This Gospel is never omitted at Mass, except when a Feast is said on a Sunday or Feria with a proper Gospel, which is then said in its place, except for the Fourth Sunday of Advent, the Gospel whereof is not said at the end of the Mass when the Vigil of Christmas occurs on that day, since it is not read in the Office. The Gospel of Epiphany *Cum natus esset Jesus* is said at the end of the third Mass of Christmas. At Private Masses on Palm Sunday, the Gospel assigned for the blessing of palms is read, as it is also read in the Office. On Vigils occurring in Lent or on an Ember day, the Gospel of the Vigil is not read at the end of Mass. And likewise on Votive Masses the Gospel of St. John is always read at the end of Mass.

XIV. On Ordering the Mass according to the Aforesaid Rubrics.

IF someone would order the Mass of the day after reading the aforesaid rubrics, let him have recourse to the Ordinary of the Masses of the Season or of the Saints, according to what the Office is. If there be no proper Office, he should have recourse to the Common of Saints.

If a Mass of the Feria is said, and there be no proper Mass of the Feria, the Mass of the preceding Sunday is said, omitting the *Glória in excélsis* and the Symbol, except on Eastertide, when *Glória in excélsis* is always said, with the exception of the Mass of the Rogations. In Advent the *Allelúja* after the Gradual is omitted, with its Verse.

If a Votive Mass is said, let him have recourse to their place after the Common of Saints.

If many Collects are to be said, let him have recourse to their places according to their sub-

ject after the Votive Masses.

If Mass of the Dead is said, it is found after the Votive Masses, with the several Collects near the end of the Missal.

The order of the entire Mass, with Prefaces, the Canon, and other things to be said is found in its place, with the proper of the Masses of the Season.

XV. On the Time for Celebrating Mass.

A Private Mass can be said at least after ¹ Mattins and Lauds at any time from dawn to noon.

☞ The following order must be followed for ² conventual and solemn Mass : On Double and Semidouble Feasts, on Sundays, and within Octaves, Mass is said after Tierce has been sung in quire. On Simple Feasts and Ferias *per annum*, after Sext. In Advent, Lent, Ember days (even within the Octave of Pentecost), and fasting Vigils, even if they be solemn days, the Mass of the Season must be sung after None.

☞ A Mass of the Dead must be said after Prime ³ of the day. However, where Mattins of the Dead are said after Mattins of the day, the Mass of the Dead may be said immediately after Mattins and Lauds of the Dead. On All Souls, however, conventual Mass is said after None, because on that day it is the principal Mass. Mass on the day of burial, and on the third, seventh, and thirtieth day, or of a solemn anniversary with a large attendance of the people, may likewise be said after None.

☞ Masses on Christmas are exempted from ⁴ this order of saying conventual Mass. The first Mass is said after midnight, following the *Te Deum laudámus* at Mattins ; the second at dawn, after Lauds and Prime ; and the third during the day after Tierce, or at another time assigned by Apostolic dispensation.

- 5 ¶ Votive Masses, since they do not correspond to the Office, are said after None if they are solemnly celebrated for a grave reason, or for a public cause of the Church, with a large attendance of the people.

XVI. On What is Said Out Loud or Silently at Mass.

- 1 **I**N a Private Mass, the following are said out loud : the antiphon and psalm at the entrance ;

the confession and what follows except the Prayer *Aufer a nobis* and *Orámus te, Dómine, per mérita Sanctorum tuorum, &c.* ;

also the Introit, *Kýrie, eléison, Glória in excelsis, Dóminus vobiscum, Orémus, Flectámus genua, Leváte*, the Collect or Collects, Prophecies, Epistle, Gradual, *Allelúja* Verse, Tract, Sequence, Gospel, *Credo*, Offertory, *Oráte, fratres* (only these two words), the Preface, *Nobis quoque peccatoribus* (only these three words) ;

likewise *Per ómnia sæcula sæculorum, &c.* with *Pater noster, Per ómnia sæcula sæculorum* with *Pax Dómini, Agnus Dei, Dómine, non sum dignus* (only these four words), the Communion, Postcommunion or Postcommunions, *Humiliáte cápita vestra Deo, Ite, missa est, or Benedicámus Dómino, or Requiéscant in pace*, the blessing, and the Gospel *In princípio* or another last Gospel. All other things are said silently.

- 2 ¶ The priest must take particular care that to enunciate what is said aloud distinctly and becomingly, not so fast that he cannot pay attention to what he reads, nor so slowly that he tires his hearers ; nor with an excessively loud voice, lest he disturb others who may happen to be celebrating Mass in the same Church at the same time ; nor so quietly that those in the sanctuary cannot hear, but in a

moderate and grave voice, inspiring devotion, and such that his hearers can understand what is read. The priest should say what is to be said silently such that he can hear himself but those around him cannot hear him.

¶ At High Mass the Celebrant intones the *Glória in excelsis* and *Credo*, and sings *Dóminus vobiscum* and the Collects before the Epistle, *Dóminus vobiscum* and *Orémus* before the Offertory, the Preface, *Per ómnia sæcula sæculorum* with *Pater noster, Per ómnia sæcula sæculorum* with *Pax Dómini*, and the Postcommunions. The other things said aloud in a Private Mass, the Celebrant at High Mass says in a quiet voice.

XVII. On the Order of Genuflecting, Sitting, and Standing in Private and High Mass.

1 **I**N a Private Mass, when he reads the Gospel of St. John *In princípio* the Priest genuflects at the words *Et verbum caro factum est*, and in the Gospel of Epiphany *Cum natus esset Jesus* at the words *Et procedentes adoraverunt eum*.

He likewise genuflects in the Gospel of Wednesday after the Fourth Sunday of Lent at the words *Et procedens adoravit eum* at the end.

He likewise genuflects in the Epistle of Palm Sunday and Masses of the Cross at the words *In nómine Jesu omne genu flectátur, &c.*, and in the Passion at the words *Exspirávit* or *Emísit spíritum* as is noted in its place.

He likewise genuflects when he says *Flectámus genua*.

Likewise when during Lent he says the Verse *Adjuva nos, Deus, &c.* in the Tract, and in all Masses of the Holy Ghost when he says the Verse *Veni, Sancte Spíritus, reple &c.*

When the Blessed Sacrament is exposed on

the altar, he likewise genuflects whenever he passes before it in the middle of the altar, and whenever it is noted he must genuflect in the Order of Mass and in the Ritual to be Observed in the Celebration of Mass.

2 ¶ In a Private Mass, those in the sanctuary should always kneel, even during Eastertide, except when the Gospel is read.

3 ¶ At High Mass, the Celebrant genuflects at all the places said above, except at **Flectamus genua**, when he alone stands, while the Deacon, Subdeacon, and everyone else kneels.

He kneels at the Verse **Adjuva nos** *℟c.* and **Veni, Sancte Spiritus, reple** *℟c.* until the end.

He likewise kneels on the Annunciation of Our Lady and in the three Masses of Christmas when the quire sings the Verse **Et incarnatus est**, *℟c.* On other days, if he is seated when those words are sung, he does not kneel, but only makes a profound inclination of the head. If he is not already seated, he always kneels.

4 ¶ The ministers always genuflect with the Celebrant, except the Subdeacon while he is holding the book and the Acolytes while they are holding the candles at the Gospel. When the Deacon sings the words at which he must genuflect, he does so facing the book, whereas the Celebrant and everyone else genuflects facing the altar.

5 ¶ Those in quire, except Prelates, always kneel at the confession with its psalm. In Masses of Ferias of Advent, Lent, Ember days, and fasting Vigils, as well as Masses of the Dead, everyone also kneels at the Collects, after the Celebrant says the **Sanctus** until **Pax Dómini**, at the Postcommunions and the Prayers *super populum*. They do not kneel at these times on the Vigils of Easter, Pentecost, and Christmas, or on the Ember days of Pentecost.

Everyone always genuflects at the elevations of the Blessed Sacrament.

¶ At High Mass, the Celebrant may sit between the Deacon and Subdeacon on the Epistle side by the altar when the **Kýrie, eléison, Glória in excelsis** and **Credo** are sung. At other times he stands at the altar, or kneels, as said above.

¶ Those singing in quire do not sit while they are singing. The rest may sit when the Celebrant sits, and also when the Prophecies, Epistle, Gradual, Tract or **Allelúja** with its Verse, and Sequence are sung; and from the Offertory until the incensation of the quire, or, if it is not incensed, until the Preface; and during the Communion Antiphon. At other times they stand or kneel, as said above.

XVIII. On the Colours of the Vestments.

THE frontal of the altar and the vestments of the Celebrant and the ministers must be of the colour corresponding to the Office and the Mass of the day, according to the use of the Roman Church, which by custom uses five colours: white, red, green, violet, and black.

¶ White is used from Vespers of the Vigil of Christmas until the Octave of Epiphany inclusive, except for Feasts of Martyrs falling at this time; on the Feast of the Most Holy Name of Jesus, Maundy Thursday, and Holy Saturday at Mass, and from that day until None of the Saturday of the Vigil of Pentecost in the Offices and Masses of the Season except at the Mass of the Major Litany and the Rogations;

on Trinity Sunday;

on Corpus Christi;

on the Feast of the Sacred Heart;

on the Feast of Our Lord's Transfiguration;

on Feasts of Our Lady, except during the

blessing of candles and procession on Candlemas ;

on Feasts of the Angels ;

on the Nativity of St. John the Baptist ;

on the principal Feast of St. John the Evangelist celebrated within the Octave of Christmas ;

on both Feasts of the Seat of St. Peter ;

on the Feast of St. Peter in Chains ;

on the Conversion of St. Paul ;

on All Saints ;

on Feasts of Confessor Pontiffs, non Pontiffs, and Doctors ;

on Feasts of Virgins not Martyrs, and neither Virgins nor Martyrs ;

on the dedication or consecration of a church or altar ;

on the consecration of the Supreme Pontiff and on the anniversary of the creation and coronation of the same ;

and on the election and consecration of a Bishop ;

likewise during the Octaves of the aforesaid Feasts which have an Octave when the Mass of the Octave is said, and on Sundays within those Octaves when the Office of the Sunday is said, except on those Sundays when the colour violet is used ;

likewise on Votive Masses of the aforesaid Feasts, at whatever time they are said ;

and on the Mass for Bride and Bridegroom.

3 ¶ Red is used from the Mass of the Vigil of Pentecost until Mass and None of the following Saturday ;

on Feasts of the St. Cross and Our Lord's Most Precious Blood ;

on the Decollation of St. John the Baptist ;

on the Feast of the Holy Apostles Peter and Paul, and on Feasts of the other Apostles (except on the principal Feast of St. John the Bap-

tist after Christmas and the Feasts of the Conversion of St. Paul, the Seat of St. Peter, and St. Peter in Chains) ;

on the Feast of St. John before the Latin Gate ;

on the Commemoration of St. Paul the Apostle ;

on the Feasts of Martyrs, except the Feast of the Holy Innocents when it does not fall on Sunday ; when it falls on Sunday, red is used ; on their Octave day, red is always used, whatever day of the week it occurs ;

on Feasts of Holy Virgin Martyrs, and Martyrs not Virgins ;

likewise during the Octaves of the aforesaid Feasts which have an Octave when the Mass of the Octave is said, and on Sundays at the times mentioned above for white ;

likewise on Votive Masses of the aforesaid Feasts, and on the Mass for the election of the Pope.

¶ Green is used from in the Office of the Season from the Octave of Epiphany until Septuagesima, and from the Octave of Pentecost until Advent exclusive, except on Trinity Sunday, as said above, and except Sundays within Octaves, on which the colour of the Octave is to be used, and also except Vigils and Ember days, as said below.

¶ Violet is used from First Vespers on the First Sunday of Advent until the Mass of the Vigil of Christmas inclusive ;

in the Office of the Season from Septuagesima until Holy Saturday before the Mass inclusive, except on Maundy Thursday, when white is used, and on Good Friday, when black is used, as said below ;

on the blessing of the candle on Holy Saturday, the Deacon alone wears white as he says the Preface ; after it is finished, he uses violet

as before ;

likewise on the Vigil of Pentecost before Mass from the first prophecy until the blessing of the font inclusive ;

on Ember days and fasting Vigils, except the Vigil and Ember days of Pentecost ;

on the Mass of the Litany on the day of St. Mark the Evangelist, and on the Mass of the Rogations, and during the Processions held on these days ;

on the Feast of the Holy Innocents, when it does not fall on Sunday ;

on the blessing of candles on Candlemas, and the blessing of ashes and palms, and on Palm Sunday itself, and in its procession ; and generally in all processions except the procession of Corpus Christi, and those held on solemn days or in thanksgiving ;

on Masses of the Lord's Passion, for any necessity, for remission of sins, for the grace of a good death, to remove schism, against pagans, in time of war, for peace, in time of pestilence, for pilgrims and travels, and for the sick.

6 ¶ Black is used on Good Friday and in all Offices and Masses for the Dead.

XIX. On Vestments.

1 **I**N the Office of the Mass, the Celebrant always wears a chasuble over an alb.

2 ¶ If the Celebrant is a Bishop or Abbot with the privilege of wearing mitre, staff, and other pontifical vestments, celebrating solemnly, he wears a chasuble over dalmatic and tunic.

3 ¶ Copes are worn in processions and blessings said at the altar ; likewise in the Offices of Lauds and Vespers said solemnly. It is also used by the Assistant Priest in Pontifical Mass, and likewise by the Celebrant in the absolution after Mass for the Dead.

4 ¶ When the Celebrant wears a cope, he always removes the maniple, and where no copes are

available, the Celebrant says the blessings at the altar wearing alb and stole without chasuble.

¶ Deacons and Subdeacons wear dalmatic 5 and tunic at High Mass, processions, and blessings when ministering to the Priest.

¶ However, in cathedrals and collegiate 6 churches on fasting days (except Vigils of Saints) ;

on Sundays and Ferias of Advent and Lent ;

on the Vigil of Pentecost before Mass (except on *Gaudete* Sunday and when its Mass is repeated during the week, on *Lætare* Sunday, on the Vigil of Christmas, on Holy Saturday at the blessing of the candle and Mass, or on the Ember days of Pentecost) ;

and likewise during the blessing of candles and the procession of Candlemas the Deacon and Subdeacon wear chasubles folded over the breast. Before reading the Gospel, the Deacon removes it and folds it over his left shoulder over the stole, or puts on a broad stole in the manner of a folded chasuble. He puts on the folded chasuble as before after communion. The Subdeacon likewise removes it before reading the Epistle, reads it wearing the alb, and puts it on again thereafter having kissed the Celebrant's hand.

¶ In minor churches, on the aforesaid fast- 7 ing days they only wear albs, the Subdeacon with a maniple, and the Deacon with a maniple and stole hanging from his left shoulder under the right.

XX. On the Preparation of the Altar.

THE altar upon which the Holy Sacrifice of the Mass is celebrated must be made of stone and consecrated by a Bishop or an Abbot granted the faculty by the Apostolic See ; or at least it must have an altar stone, likewise consecrated by a Bishop or Abbot,

as above, inserted therein, large enough to hold the host and the greater part of the chalice. This altar must be covered by three clean cloths or towels, blessed by a Bishop or anyone with the faculty, the topmost being long enough to touch the ground, and the two others smaller, or a single one folded in half. It must be adorned with a frontal of the colour of the appropriate Feast or Office, insofar as possible. Atop the altar, in the middle, there must be a crucifix, and on each side of it at least two candlesticks with lighted candles. At

the foot of the crucifix is placed the so-called “table of secret prayers”. On the Epistle side a cushion must be put under the Missal. On the same Epistle side a candle must be placed to be lit at the elevation of the Sacrament, and on a niche or small table must be placed a small bell, glass cruets with wine and water with a small basin, and clean hand-towel. Nothing whatever should be placed on the altar that does not pertain to the sacrifice of the Mass or to the adornment of the altar itself.



*Dear reader, of your charity pray for Gerhard Eger, who translated these rubrics.
Published on the Weblog Canticum Salomonis
on the year MMXX. of the Most Fructiferous Incarnation of Our Lord.
sicutincensum.wordpress.com*