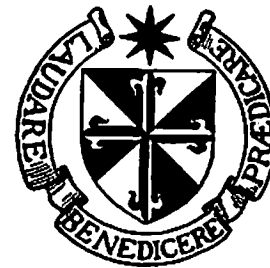


Dominican
Altar Boys' Manual

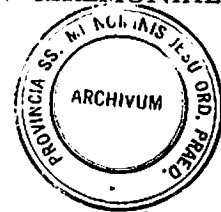


DOMINICAN
ALTAR BOYS' MANUAL



ACCORDING TO THE RITE
OF THE ORDER OF PREACHERS

COMPILED
FROM
THE DOMINICAN CEREMONIAL



Box 12

NIHIL OBSTAT

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Episcopus Columbensis

1a die Martii, 1945.

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PREFACE

This booklet is a modest attempt to increase the harmony and unity of the rubrics of the beautiful Dominican Rite, which frequently suffers detriment because of innovations, brought in, sometimes, because of a seeming inconvenience and, more often, by the whim and fancy of some individual. There is a tendency to conform to the practices of the Roman Rite by those who should appreciate a glorious Dominican heritage of a beautiful ceremonial.

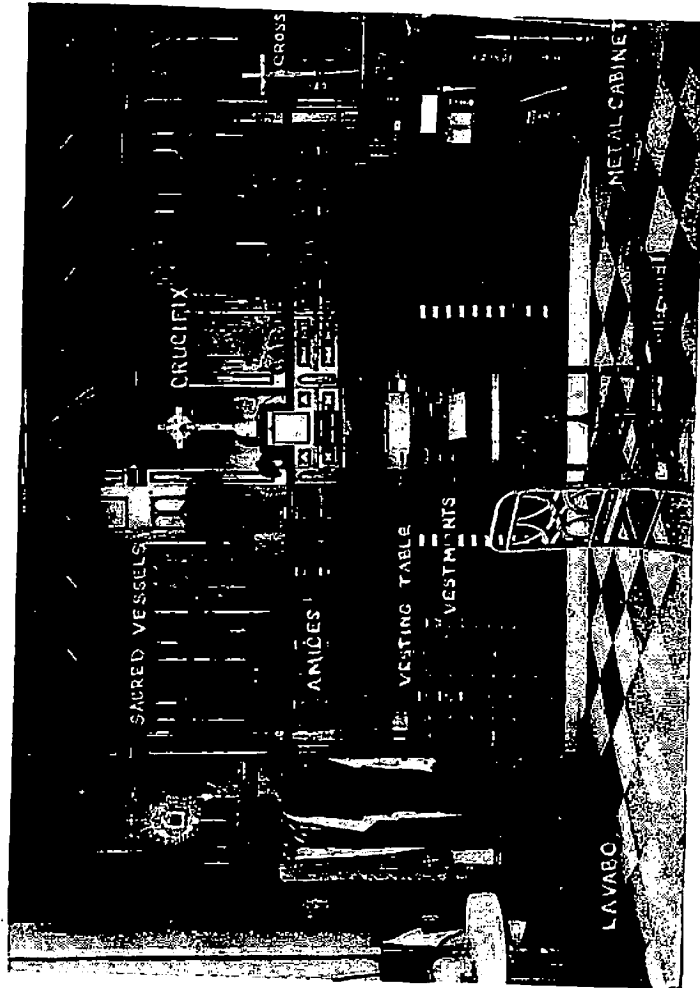
It is true that there are many things which are not definitely prescribed by the Dominican Ceremonial, but even in these we ought to have a universal custom. Our request, then, is that this little book be used to create a unity of practice everywhere.

It has received the approval of the Provincial of the Province of St. Joseph, the Provincial of the Province of the Holy Name, and the Provincial of the Province of St. Albert. There is every reason to expect its favorable acceptance by all the Fathers and Sisters of these three provinces.

WHAT AN ALTAR BOY SHOULD KNOW ABOUT THE SACRISTY

1. **THE LAVABO** with towels. Here the priest washes his hands before putting on the vestments for Mass and after taking them off when Mass is over.
2. **THE VESTING TABLE** with drawers. On this table the vestments are arranged for Mass and other services. In the drawers and closets, usually attached, the vestments, *etc.*, are stored.
3. **THE CRUCIFIX**. This is hung or attached to the vestment case. The priest and altar boys bow to it on leaving and returning to the sacristy.
4. **CARDS**. Two cards should be on or attached to the vestment case. One contains the prayers to be said by the priest while vesting. The other shows the name of the patron saint of the church, the name of the Bishop and any *oratio imperata* (prayer ordered or commanded by the Bishop or Pope).
5. **THE SACRARIUM OR PISCINA**. This is a basin or sink to receive the waste water after washing sacred vessels, purificators or small linens which come in contact with the sacred vessels. The drain flows directly into the ground.

THE SACRISTY



THE SACRISTY

6. **THE WARDROBE OR CLOSETS.** These usually contain copes, albs, *etc.*
7. **METAL CABINET.** A metal cabinet, usually made of steel for safety, is used for the censer, charcoal, incense and matches.
8. **STEEL SAFE.** Where possible, a steel safe should be provided for the safe keeping of sacred vessels and records.
9. **PRIE-DIEU.** This is a kneeling bench used by the priest for his preparatory prayers and thanksgiving. A card containing the ritual prayers usually hangs before it.
10. **THURIBLE OR CENSER.** This is a vessel of brass or silver, usually hung by three chains from a round piece of metal, on which there is a metal ring. It has a movable top, having a chain which passes through the piece of metal. The censer is used to burn charcoal, on which incense is placed.
11. **INCENSE BOAT.** This is a metal container for incense and is called the Boat because in shape it looks like one. A spoon, sometimes attached, is used for putting the incense into the censer.
12. **INCENSE.** This is a mixture of sweet smelling gums or resins mixed with some other materials to increase its fragrance. It signifies Christian prayer coming from a heart filled

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with the fire of God's love, giving forth the odor of Christ and rising up like smoke, pleasing in the sight of God.

13. CANDLE LIGHTER AND EXTINGUISHER. For explanation and use, see P. 22.
14. ALTAR BOYS' CLOSET. The closet or cabinet for the altar boys' cassocks and surplices should always be in order. Place these on the hangers or hooks which belong to *you*. In doing so, do not disturb anything else.
15. HOLY WATER POT AND SPRINKLER. The pot is a container of holy water made of bronze, brass, lead or any metal, which is used at the *Asperges*, etc. The sprinkler or aspersorium formerly was a branch of a tree or palm, wisps of straw or even the tail of a fox, used to sprinkle the water. Later on it was a stick with bristles (hair) attached. Today it is usually a metal (silver plated) handle with a round end containing a sponge.
16. PROCESSIONAL CROSS. This is simply a crucifix mounted on a long staff or handle and used for Mass and processions.

PREPARING FOR MASS

The Chalice



THE CHALICE is a cup of gold or, at least, of silver with a gold plated interior, to hold the wine for consecration. It must be consecrated by a Bishop.



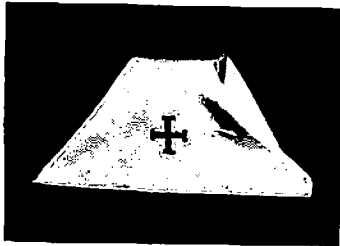
THE PURIFICATOR is an unstarched piece of linen used for wiping the chalice. It is made with a small cross worked in the middle, and is folded in three parts. It does not receive a blessing.



THE PATEN is a small, round, shallow plate of gold or silver. If of silver, it must be gold plated on the upper surface. It is used to hold the host. It also must be consecrated by a Bishop. The priest places the host on the paten.

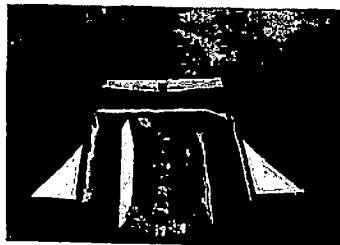
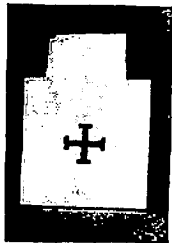


THE PALL. This is a small, square piece of linen, usually stiffened by cardboard. It serves as a cover for the chalice. It must be blessed.



THE VEIL. It is a large, square piece of the same material as the vestments, used to cover all the above. It is blessed with the vestments.

THE CORPORAL. This is a piece of linen about two feet square, usually with a small cross worked in the middle. It is folded three parts each way. On it rest the chalice and host during Mass. It is blessed.

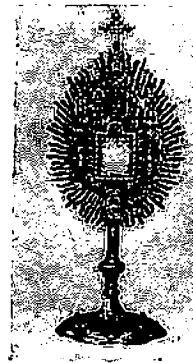


THE BURSE. The burse is a square container, like an open pocketbook, of the same material as the vestments, made to hold the corporal. The burse is placed on top of the veil. The priest turns back part of the veil over the end of the burse. The chalice is all prepared for the Mass.



THE CIBORIUM. This is a cup similar to the chalice but it is covered with a lid, surmounted by a cross. It contains the Blessed Sacrament in the tabernacle. It also must be of gold or, at least, of silver with gold plated interior. It is not consecrated, but only blessed.

While containing the Blessed Sacrament, it should be covered with a small white veil of silk or cloth of gold.



THE MONSTRANCE OR OSTENSORIUM. This is used for exposition of the Blessed Sacrament. It is made of precious metals and often adorned with rare stones. In the center is the silver gold plated Lunette which holds the Blessed Sacrament.



THE PYX. This is a small container of gold or gold plated silver in which the Sacred Host is commonly kept in the tabernacle. This host is used for Benediction and for exposition. The pyx should have a covering or veil.

THE LUNETTE OR LUNULA. This is a half moon shaped piece of gold or silver, plated with gold, which actually holds the Blessed Sacrament and is placed within the pyx and monstrance. Commonly in this country, for safety sake, it is covered with glass on both sides, and the half moon is completed and hinged so that it can be opened to change the Host.

THE VESTMENTS OF THE PRIEST



THE AMICE is a piece of linen about the size of a small shawl with two linen strings attached. The priest places it on his head, brings the strings across his chest, and passes them around his body to tie them in front. It signifies the helmet of salvation, and recalls the cloth with which the soldiers blindfolded our Savior before they struck and insulted Him.



THE ALB is a long white linen robe, reaching to the feet and worn over the amice. It signifies the purity of life required in the priest, and recalls the garment of a fool with which Herod clothed our Savior.



THE CINCTURE is a cord, usually white but often the color of the vestments, with which the alb is bound about the waist. The server should assist the priest to put it on. See explanation on p. 24. It is a symbol of purity, of binding our evil desires, and recalls the towels with which the Savior girded himself at the Last Supper.



THE MANIPLE is a small band of material of the same texture and color as that of the vestments. It signifies that our hand should be filled with works of hard and patient service, and recalls the chains of Christ.



THE STOLE is a long slip of the same material about four inches wide and about eight feet long. It signifies powers and dignity of the priesthood, and recalls the cross of Christ as it rested on his shoulders.



THE CHASUBLE is the best known vestment of the priest because it covers nearly all the other vestments from the shoulders to the knees. On the back there is always a large cross. It signifies the cross of service to Christ, acceptable because of deep love, and recalls the seamless garment of

Christ, made by his mother, Mary.



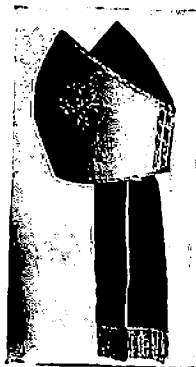
THE DALMATIC is worn by the deacon and subdeacon and resembles the chasuble. It does not bear the cross on the back but two lines of embroidery from each shoulder to bottom hem, which are joined by similar embroidery across the shoulders. Sometimes the sleeves are open; others have them closed, and others are simply tied by tape.



THE HUMERAL VEIL. This is a long and fairly wide piece of the same material and color as that of the vestments, which the subdeacon uses when he carries the chalice, and holds the paten at Mass. The veil which is used in carrying the Blessed Sacrament or at Benediction must always be white.



THE COPE is a long mantle or cloak open in front with a shield shaped hood in back. It is fastened at the top front by a clasp. It is usually used for Benediction and processions.



THE MITER OR MITRE is a tall ornamented cap with two peaks and is worn by a Bishop to signify his dignity and office. Sometimes, when the Bishop is present, an altar boy is appointed to carry the miter. He does this holding it with hands covered by a veil which he wears over his shoulders.

COLORS OF VESTMENTS

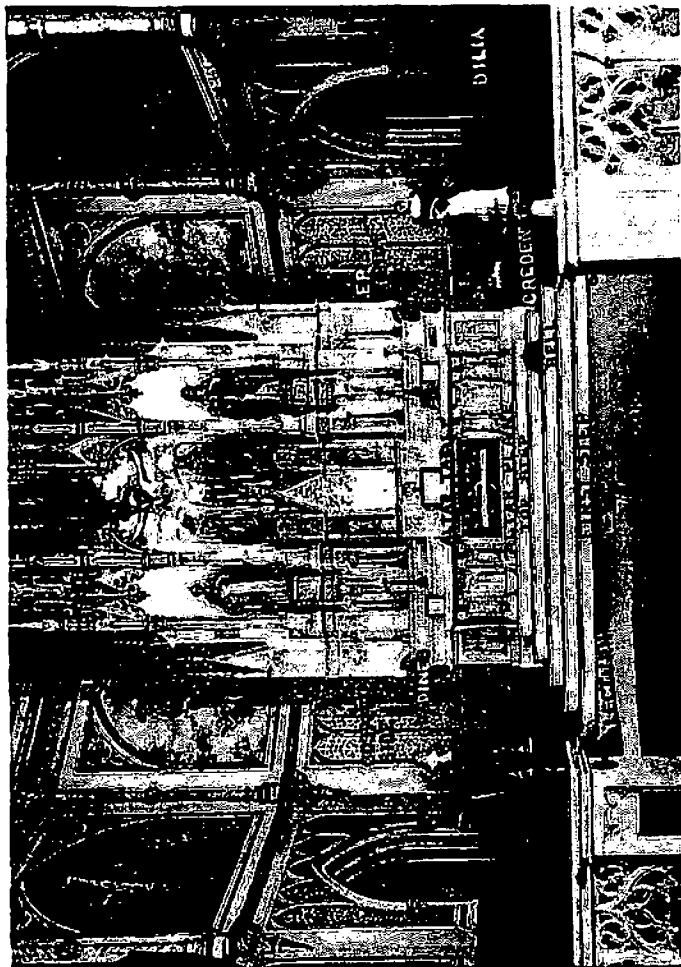
WHITE is used on feasts of Christ, the Holy Trinity, the Blessed Virgin, the Angels, Confessors and Virgins: also from Christmas to Epiphany and during Eastertime, except on feasts of Martyrs.

RED is used for Pentecost, feasts of the suffering and cross of Christ, feasts of the Apostles (except St. John) and of the Martyrs.

GREEN is used from the Octave of the Epiphany to Septuagesima, and from the first Sunday after the Octave of the Most Sacred Heart to Advent for all Masses of the Time.

VIOLET-PURPLE is used from the first Sunday of Advent to Christmas, and from Septuagesima to Holy Thursday in all Masses of the Time, also Rogation and Ember Days, except the Vigil and Ember Days of Pentecost; the feast of Holy Innocents (except when it falls on Sunday) and in special Votive Masses.

BLACK is used on Good Friday and in all Masses of the Dead.



THE SANCTUARY

1. Mensa or Altar Table must be of stone (if not all, at least an altar stone) containing relics of martyrs.
2. Gospel Side of Altar.
3. Epistle Side of Altar.
4. Altar Cloths. The altar table must be covered with three white linen cloths. Two linen cloths (or one doubled), covering at least the altar table, are first placed on it. Another, the top linen cloth, should fall to the floor on either side. The two under-cloths must be shorter than it.
5. Crucifix.
6. Canopy.
7. Tabernacle. Must have a veil of the color of day or at least white.
8. Gradine or Candle Ledge. Sometimes one or two steps are added to altar table for flowers, candlesticks, *etc.*
9. Six Large Candlesticks. Lighted for High Mass, *etc.*
10. Small Candlesticks. Usually added for convenience for Low Mass.
11. Altar Cards. Large one in center contains principal prayers of the Offertory and Canon. Small one on the Epistle side contains prayers for the Lavabo. Small one on Gospel side contains Gospel of St. John.
12. Antependium or Frontal. Made of silk, velvet or other costly material to hang before the altar and should be of the color of the feast or day.
13. Sanctuary Floor.
14. First Altar Step.
15. Predella or Altar Platform or Altar Plane.
16. Credence Table.
17. Water and Wine Cruets.
18. Finger Basin.
19. Finger Towel.
20. Communion Plate.
21. Sedile or Priest's Bench or Chair.
22. Bell.
23. Lectern.
24. Sanctuary Lamp.
25. Communion Rail.
26. Ambry. Wooden or metal case on wall to hold the Holy Oils.

THE BOWS OR INCLINATIONS OF
THE MASS



The Simple Bow
(*paululum inclinet*)

The Moderate Bow
(*inclinat*)

The Low or
Profound Bow
(*profunde inclinet*)



Single or
Simple Genuflection

The Double
Genuflection

Profound
Genuflection

Genuflections and Bows (Inclinations)

THE SIMPLE BOW (Inclination) is made by bowing (inclining) the head with a very slight movement of the shoulders.

THE MODERATE BOW (Inclination) is made by bowing (inclining) the head with a little more movement of the shoulders and body.

THE LOW BOW (Inclination) is made by bowing (inclining) the head and body so that it would be possible to rest the hand upon the knees.

THE SIMPLE GENUFLECTION is made by bending the right knee to the floor and near the heel of the left foot. Keep the body straight.

THE DOUBLE GENUFLECTION is made by kneeling on both knees and bowing (inclining) the head slightly.

PROFOUND GENUFLECTION is made by kneeling on both knees and bowing both head and body as in low bow.

Whenever entering the sanctuary for any purpose, always go to middle of altar in front of tabernacle and genuflect or bow.

Lighting and Extinguishing the Candles

- a. Always leave the taper extending about one inch from the end of the lighter.
- b. In lighting the candles hold the taper upwards.
- c. Light all the candles on the Epistle side first. Begin with the candle that is nearest to the tabernacle.
- d. When extinguishing the candles, hold the cup of the extinguisher over the candle, but do not touch the candle.
- e. Extinguish all the candles on the Gospel side first. Begin with the candle that is farthest away from the tabernacle.
- f. Carry the extinguisher with the cup facing upwards so that no wax will drip.

Presenting the Cruets

- a. In presenting the cruets always use the right hand. When serving alone, give the priest the wine cruet with the right hand, change water cruet to right hand, and receive back from priest the wine cruet with left hand.
- b. Hold the cruets from below, and with the handle toward the priest (celebrant).
- c. Do not make the priest reach. You are the

server, but do not raise the hand more than is needed.

- d. When pouring wine or water over the fingers of the celebrant, deacon or subdeacon, hold the cruet about one inch above their fingers. Hold handle of cruet by fingers. Do not put fingers around the neck of cruet. If there is no handle, hold cruet by grasping bottom or center so that you will avoid touching sacred vessels with fingers or cruet.
- e. Pour wine or water not too quickly and not too slowly. Do not turn cruet upside down.

Posture

Whether standing or kneeling, the altar boy should keep his hands folded, when not otherwise in use. To fold them properly, place them palm to palm and finger to finger. Place the right thumb over the left thumb in the form of a cross. Hold hands erect before chest, with arms close to body.

When seated, the altar boy should never cross his legs. His feet should be placed together and never placed on any object higher than the floor of the sanctuary. His hands should be extended with the palms on his knees.

The altar boy should never do anything in a hurry. Walk slowly and ever remember you are serving at God's altar.

MANNER
OF
SERVING THE DOMINICAN MASS
WITH ONE SERVER

The server, vested in cassock and surplice, puts the cruets of wine and water, the basin and towel on the credence table and lights two candles, one on each side of the tabernacle. Then he assists the celebrant to vest. He holds the cincture (the cord) behind the priest's waist and close to the alb. He grasps it with each hand about two feet apart. He leaves the left end long enough to go round the priest, and the right end with the tassels hanging from the right side. Folding his hands and keeping them straight up (palm to palm and the right thumb over the left in the form of the cross with his arm close to the body) he makes a moderate bow with the celebrant to the cross in the sacristy. Carrying the missal, he goes before the priest to the foot of the altar and stands at the right of the priest. If the entrance to the altar is from the Gospel side, the server steps back when he reaches the Gospel corner of the steps to allow the priest to pass. If the entrance to the altar is from the Epistle side, the server steps back when he reaches the Epistle corner of the steps to allow the priest to pass.

During the Mass the server, when kneeling or standing before the altar, should always be on the side opposite to that on which the missal is placed, except when the priest reads the Last Gospel from the altar card.

If the Blessed Sacrament is present, he genuflects with the priest before the altar. If it is not, then he makes a low or profound bow.

As the priest goes up to the altar, if possible, the server raises the front hem of the alb of the priest to allow him to go up the steps easily. The server goes up to place the missal on its stand, and goes to give the wine and water to the priest.

He holds the bottom of the cruet of wine in his right hand and the bottom of the water cruet in the left, with the handles, if there are any, turned towards the priest. As the priest comes toward him, he makes a simple bow to him. He gives him the cruet of wine and changes the cruet of water to his right hand. Having received back the wine cruet, he presents the cruet of water, saying:

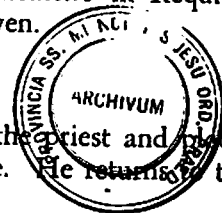
Server: Benedicite.

The server does not say *Benedicite* in Requiem Masses. The blessing is not given.

Priest: In nomine Patris, etc.

Server: Amen.

He makes a simple bow to the priest and places the cruets on the credence table. He returns to the



center of the altar, makes a moderate bow and goes to his place on the Gospel side of the altar.

He kneels, always erect, on the lowest step of the altar, or if there be only one step, he kneels on the floor until the priest comes down from the altar to say the

Prayers at the Foot of the Altar

Priest: In nomine Patris, etc. Confitemini Domino quoniam bonus.

Server: *Quoniam in saeculum misericordia ejus.*

Priest: Confiteor . . . orare pro me. (The server bows with the priest)

Server: *Misereatur tui omnipotens Deus, et dimittat tibi omnia peccata tua: liberet te ab omni malo, salvet et confirmet in omni opere bono, et perducatur te ad vitam aeternam.*

Priest: Amen.

Server: *Confiteor Deo omnipotenti, et beatæ Mariæ semper Virgini et beato Dominico Patri nostro, et omnibus Sanctis, et tibi, Pater, quia peccavi nimis cogitatione, locutione, opere et omissione, mea culpa: precor te orare pro me.*

Priest: Misereatur vestri . . . vitam aeternam.

Server: Amen.

Priest: Absolutionem . . . misericors Dominus.

Server: Amen.

Priest: Adjutorium nostrum in nomine Domini.

Server: *Qui fecit caelum et terram.*

The server raises the front hem of the alb of the priest to allow him to go up the steps easily.

When the Priest says the *Kyrie* the server answers:

Priest: Kyrie eleison. Server: *Kyrie eleison.*

Priest: Kyrie eleison. Server: *Christe eleison.*

Priest: Christe eleison. Server: *Christe eleison.*

Priest: Kyrie eleison. Server: *Kyrie eleison.*

Priest: Kyrie eleison.

The server remains kneeling while the priest says the *Gloria*.

Before the Prayer or Collect

Priest: Dominus vobiscum.

Server: *Et cum spiritu tuo.*

During Lent the priest genuflects and says:

Priest: Flectamus genua.

Server: *Levate.*

The priest says at the end of the Prayer:

Priest: Per omnia saecula saeculorum.

Server: Amen.

If there be more than one Prayer the priest will again say "Oremus" and end the Prayer as above. The priest then reads the Epistle.

Epistle

When at the end of the Epistle the priest raises his hands from the book or from the altar and folds them, the server goes to the center of the altar, makes a moderate bow and goes to the Epistle side. He goes up to the top step and faces the same way as the priest. When the priest goes to the center, the server takes the missal and stand, goes down the front step or steps of the altar to the floor, bows moderately, and goes up the front step or steps and places the missal at the end of the altar on the Gospel side, facing it a little towards the tabernacle. He stands on the top step, facing the priest. He answers for the

Gospel

Priest: Dominus vobiscum.

Server: *Et cum spiritu tuo.*

Priest: Sequentia sancti Evangelii, etc.

Server: *Gloria tibi Domine.*

Here, with the priest, he makes a small sign of the cross on his forehead, lips, and breast and follows with a full sign of the cross. The server makes a simple bow to the priest; turns to the right; goes down the side step or steps to the floor, and goes to his place on the Epistle side. He makes a moderate bow to the tabernacle, as usual, when passing the

center of the altar. If the priest genuflects or bows during the Gospel, the server genuflects or bows with him. At the end he makes no response, but makes the sign of the cross.

If there is a sermon after the Gospel, the server makes a low bow with the celebrant, and goes to the chair. At the end of the sermon, he meets the priest at the foot of the altar and with him makes a low bow; and assists him up the steps by raising the hem of his alb towards the front. If the sermon is preached by another priest, the server after making a low bow at the foot of the altar with the celebrant, goes to the chair with the priest. He arranges the priest's vestments, bows simply to him, and sits at left of priest. At the end of the sermon, he rises and goes with the celebrant to the foot of the altar. The server makes a low bow with the priest as above.

The server makes a moderate bow at the center and goes to stand in his place for the

Credo

if it be said, and kneels when the priest kneels. At the end of the Credo, if it be said, or at the end of the Gospel if it is not said, he kneels in his place at the Epistle side. When the priest returns to the center of the altar, he responds to the

Priest: Dominus vobiscum.

Server: *Et cum spiritu tuo.*

Offertory

When the priest uncovers the chalice for the Offertory, the server goes to the center of the altar, bows moderately and goes to the credence table for the

Washing of the Hands (Lavabo)

He places the towel on his left arm and the basin in his left hand. He takes the cruet of water in his right hand, and goes up to the top step at the Epistle corner. As the priest comes to him, the server makes a simple bow to him. He pours the water over the priest's fingers, presents the towel with his left arm and receives it back from him. He makes a simple bow to him, turns and places the cruet, basin, and towel on the credence table. He turns left, goes to the center of the altar, bows moderately to the tabernacle and returns to his place at the Epistle side to kneel down. The priest recites one or more Secret prayers, and at the end of the last one he says:

Preface

Priest: *Per omnia saecula saeculorum.*

Server: *Amen.*

Priest: *Dominus vobiscum.*

Server: *Et cum spiritu tuo.*

Priest: *Sursum corda.*

Server: *Habemus ad Dominum.*

Priest: *Gratias agamus Domino Deo nostro.*

Server: *Dignum et iustum est.*

Sanctus

The server rings the bell* three times as the priest says "*Sanctus, sanctus, sanctus.*" He goes to the center of the altar, bows moderately, and goes to the Epistle side for the lighter. He lights one candle which is called the *Sanctus* candle. He returns to the center of the altar, bows his head moderately and takes his place. When the priest makes the sign of the cross over the chalice and bread five times, (this is the second series of crosses) the server rings the bell once to warn the people of the

Consecration

If the bell can be carried, he carries it up with him to the highest step or plane of the altar, and kneels behind the priest, a little to the right; and raises the priest's chasuble with his left hand during each elevation. The server rings the bell* at each genuflection and elevation. The server then rises, and, turning to the left, goes down to the center of the altar. He bows moderately and kneels in his former place at the Epistle side.

* NOTE: *The bell should not be rung at a Mass, while a public Mass is being said; nor while Divine Office is recited in Choir; nor while the Blessed Sacrament is exposed. Cf. Caer. O.P. 615; S.R.C. 3157, 10; 3448, 2.*

At the Pater Noster

Priest: Per omnia saecula saeculorum.

Server: *Amen.*

At the end of the Pater Noster:

Priest: Et ne nos inducas in tentationem.

Server: *Sed libera nos a malo.*

Agnus Dei

Priest: Per omnia saecula saeculorum.

Server: *Amen.*

Priest: Pax Domini sit semper vobiscum.

Server: *Et cum spiritu tuo.*

At the *Agnus Dei* it is customary to ring the bell once or three times (according to custom) to warn the people of Communion. When the priest drinks the Precious Blood, the server goes to the center of the altar, bows his head moderately, and goes to the Epistle side. He kneels on the lowest step. If any one comes to the altar rail to receive Holy Communion, the server takes the Communion card, or plate, and says the *Confiteor*.

Server: *Confiteor Deo, etc.* See page 26.

Priest: Misereatur, etc.

Server: *Amen.*

Priest: Absolutionem, etc.

Server: *Amen.*

If the server wishes to receive Communion, he goes up the side steps to kneel on the plane of the altar.

He goes with the priest to the altar rail to hold the card or plate under the chin of each person receiving Communion, so that, should the Host fall, the card or plate will catch it. Keep the left hand open and its palm resting on the breast. Hold plate loosely in right hand with arm fully stretched so as to be out of the way of the priest. After Communion is finished, he gives the card or plate to the priest. He returns with him to the foot of the altar, lifts the bottom of the priest's alb to help him up the steps. He then kneels on the top step until the tabernacle door is closed. He comes down the steps to the center of the altar, bows moderately, and goes to get the cruets of wine and water. He holds the cruets only by the handles with the fingers, and goes to the top step for the

Ablutions

He bows simply to the priest as he comes toward the server, and pours the wine, not too slowly and not too quickly, into the chalice until the priest signals. Be careful not to touch the chalice with cruet or fingers. At the second ablution, he first pours wine and then water, until he receives a signal from the priest. He makes a simple bow to the priest,

turns and places the cruets on the credence table. He goes to the center of the altar and bows moderately.

He changes the missal to the Epistle side of the altar and removes the communion plate from the altar. He extinguishes the candle lighted at the Sanctus. He goes to the middle of the altar, bows moderately and takes his place on the Gospel side.

The priest, after reading the Communion Versicle, comes to the center of the altar and says:

Priest: Dominus vobiscum.

Server: *Et cum spiritu tuo.*

Post Communion Prayers

The priest then reads the Post Communion prayer or prayers, each of which he ends saying:

Priest: Per omnia saecula saeculorum.

Server: *Amen.*

The priest returns to the center of altar and turns to the people, saying:

Priest: Dominus vobiscum.

Server: *Et cum spiritu tuo.*

Priest: Ite missa est—or—Benedicamus Domino.

Server: *Deo gratias.*

On Easter Sunday and during Easter week:

Server: *Deo gratias, alleluia, alleluia.*

In Requiem Masses there is no Last Blessing, the priest does not say *Ite missa est*, but

Priest: Requiescant in pace.

Server: *Amen.*

If the priest has left the missal open, the server goes immediately to change it to the Gospel side. He goes down to the floor and kneels at center on lowest step on one knee to receive the Last Blessing. If the book is not to be changed, the server goes to the center and kneels to receive the

Last Blessing

Priest: Benedictio . . . maneat semper.

Server: *Amen.*

If the book is to be changed, the server does the same as for the first Gospel. If not, he returns to his place on the Epistle side and stands.

The Last Gospel

Priest: Dominus vobiscum.

Server: *Et cum spiritu tuo.*

Priest: Initium or Sequentia sancti, etc.

Server: *Gloria tibi Domine.*

He signs himself as at the first Gospel and genuflects if the priest does so. At the end of the Gospel:

Server: *Deo gratias.*

Prayers after Mass

The server kneels in his place on the Epistle side and answers the prayers. After the prayers he raises the hem of the priest's alb as the priest goes up the step. He takes the missal from the altar and returns to stand in his place. When the priest comes down from the altar, the server genuflects with him if the Blessed Sacrament is present, or if not, then makes a profound or low bow. He goes before the priest to the sacristy and with him makes a moderate bow to the crucifix. He kneels at the right hand of the priest and says:

Server: Benedictus Deus.

Priest: Pater . . . Spiritus Sanctus.

Server: Amen.

The server extinguishes the Mass candles and returns the cruets to the sacristy. If the book (missal) stand was changed for the Last Gospel, the server carries it back to the Epistle side.

LOW MASS OF EXPOSITION

In Low Masses of Exposition, the acolyte or acolytes observe the same rules (rubrics) as in the ordinary Low Mass with the following exceptions:

1. If the Blessed Sacrament has not been already exposed, the acolytes light all the candles.

2. The censer bearer lights the charcoal and, with the incense boat bearer, stands in the sacristy with the acolytes. All bow with the priest to the crucifix.

Arriving at the altar, if the Blessed Sacrament has been exposed, they all genuflect on both knees (double genuflection). If the Blessed Sacrament has not been exposed, they genuflect on one knee (simple genuflection).

3. When the priest places the Blessed Sacrament in the Monstrance (Ostensorium) the censer bearer raises the cover of the censer by the chain and the incense boat bearer puts incense on the burning charcoal. They go to kneel next to the priest, the censer bearer on the right and the boat bearer on the left on the bottom step. The censer bearer presents the censer to the priest, being careful to use the left hand for this, while holding the top of the chains with his right. All bow low with the priest before and after the incensing. They return to the center of the sanctuary, genuflect on both knees and leave the sanctuary.

4. If there is no censer bearer, the acolyte or acolytes do all this and, after the incensing, hang the censer on the stand. If there is no stand, the censer and incense boat can be placed on the lowest step while they present the wine and water to the priest (See p. 25). After the *Kyrie* the censer and boat can be returned to the sacristy.

5. During the Mass, the acolyte or acolytes genuflect on one knee (simple genuflection) each time they go to the middle of the altar, or go away from it, or cross it.

6. At all times they should take care not to turn their backs to the Blessed Sacrament.

7. The bell is never rung during Mass of Exposition. (*S.R.C. 3157, 10; 3448, 2.*)

MANNER OF

SERVING THE DOMINICAN LOW MASS WITH TWO* SERVERS OR ACOLYTES

The acolytes are named the senior acolyte and the junior acolyte. The senior acolyte is always to the right of the junior acolyte. In genuflecting or bowing they should always act at the same time. When walking together they should be partners, neither one ahead of the other.

The acolytes, vested in cassocks and surplices, put the cruets of wine and water, the basin and towel on the credence table, and light two candles, one on each side of the tabernacle. Then they assist the priest to vest. They hold the cincture (the cord) behind the priest's waist and close to the alb. They grasp it about two feet apart. They leave the left end long enough to go around the priest, and the

* NOTE: *Two servers are permitted at priests' Low Masses, if they are parochial Masses, or on solemn occasions. S.R.C. 3059, 7.*

right end with the tassels hanging from the right side.

Folding their hands and keeping them straight up (palm to palm and the right thumb over the left in the sign of the cross, with arms close to body), they make a moderate bow with the celebrant to the cross in the sacristy. They go before the priest to the foot of the altar, the senior acolyte carrying the missal. The senior acolyte places himself at the right of the priest. If the entrance to the altar is from the Epistle side, the senior acolyte steps back to permit the priest to pass in front of him. If the entrance is from the Gospel side, the junior acolyte steps back when he reaches the Gospel corner of the steps to allow the priest to pass. If the Blessed Sacrament is present, they genuflect with him. If not, then they make a low or profound bow.

As the priest goes up to the altar, the acolytes raise the alb of the priest. The senior acolyte goes up at the same time to place the missal on its stand. The acolytes go to the middle of the altar and make a moderate bow to the tabernacle. Then they go to the credence table. The senior acolyte takes the cruet of wine. The junior acolyte takes the cruet of water. Together they go up to the top step. They make a simple bow to the priest as he comes to them. The senior acolyte holds the bottom of the wine cruet in his right hand, with the handle, if there be any, turned towards the priest. The junior acolyte

does the same with the cruet of water. As he presents it to the priest, both say (except in Requiem Masses, when it is omitted):

Acolytes: Benedicite.

Priest: In nomine Patris, etc.

Acolytes: Amen.

When the priest returns the cruet of water to the junior acolyte, both acolytes make a simple bow to him. Turning towards one another, walking side by side, they place the cruets on the credence table. They return to the middle of the altar to make a moderate bow. They return to their places. The senior acolyte should be on the right (the Epistle side) and the junior on the left (the Gospel side). They kneel, always erect, on the lowest step of the altar, or if there be but one step, they kneel on the floor.

When the priest comes down from the altar to say the

Prayers at the Foot of the Altar

the acolytes, taking care to recite the Latin in unison, answer as follows:

Priest: In nomine Patris, etc.

Confitemini Domino quoniam bonus.

Acolytes: Quoniam in saeculum misericordia eius.

Priest: Confiteor . . . orare pro me. (The acolytes bow with the priest.)

Acolytes: Misereatur tui omnipotens Deus, et dimittat tibi omnia peccata tua: liberet te ab omni malo, salvet et confirmet in omni opere bono, et perducatur te ad vitam aeternam.

Priest: Amen.

Acolytes: Confiteor Deo omnipotenti, et beatæ Mariæ semper Virgini, et beato Dominico Patri nostro, et omnibus Sanctis, et tibi Pater, quia peccavi nimis cogitatione, locutione, opere. et omissione, mea culpa: precor te orare pro me.

Priest: Misereatur vestri . . . vitam aeternam.

Acolytes: Amen.

Priest: Absolutionem . . . misericors Dominus.

Acolytes: Amen.

Priest: Adjutorium nostrum in nomine Domini.

Acolytes: Qui fecit caelum et terram.

The acolytes raise the front of the priest's alb to help him go up the steps.

Kyrie

When the priest says the *Kyrie* the acolytes answer:

Priest: Kyrie eleison.

Acolytes: Kyrie eleison.

Priest: Kyrie eleison.

Acolytes: Christe eleison.

Priest: Christe eleison.

Acolytes: Christe eleison.

Priest: Kyrie eleison.

Acolytes: Kyrie eleison.

Priest: Kyrie eleison.

The acolytes remain kneeling while the priest says the

Gloria

Before the Prayer or Collect

Priest: Dominus vobiscum.

Acolytes: Et cum spiritu tuo.

During Lent the priest genuflects and says:

Priest: Flectamus genua.

Acolytes: Levate.

At the end of the Prayer:

Priest: Per omnia saecula saeculorum.

Acolytes: Amen.

If there be more than one Prayer, the priest will again say "Oremus" and end the prayer as above. The acolytes make the same answer.

Epistle

When at the end of the Epistle the priest raises his hands from the book or from the altar and folds them, the acolytes come to the middle of the altar and make a moderate bow. The senior acolyte steps back and allows the junior acolyte to pass in front of him. The junior acolyte goes around the altar steps to the Epistle side of the altar and goes up to the top step and faces the same way as the priest.

The senior remains in the center waiting for the junior to come back. When the priest goes to the middle of the altar the junior acolyte changes the missal. He turns towards the left, goes down the front step or steps to the floor. Both acolytes make a moderate bow and the junior acolyte goes up to the Gospel side of the altar. He places the missal at the end of the altar, facing a little towards the tabernacle, and then stands on the top step, facing the priest.

Gospel

Priest: Dominus vobiscum.

Acolytes: Et cum spiritu tuo.

Priest: Sequentia or Initium sancti, etc.

Acolytes: Gloria tibi Domine.

When the priest signs his forehead, lips and breast with small signs of the cross and then himself with the large sign of the cross, the acolytes do the same. The junior acolyte bows to the priest, turns right, goes down the side steps of the altar. The two acolytes meet at the center of the altar, make a moderate bow and return to their places. If the priest genuflects during the Gospel, they genuflect with him. At the end of the Gospel, they make the sign of the cross.

If there is a sermon by the celebrant after the Gospel, the acolytes make a low bow with the priest

and go to sit down. After the sermon, they meet the priest at the center of the altar, make with him a low bow, and hold the front of his alb as the priest goes up the steps. Then they take their places.

If the sermon is preached by another priest, the acolytes make a low bow with the celebrant at the foot of the altar and go with him to the chair. They arrange the priest's vestments, bow to him, and sit at his left. After the sermon, they rise with the priest and go to the foot of the altar. The acolytes make a low bow with the priest and assist him up the steps by raising the hem of his alb towards the front.

Credo

If the Credo is said, they stand in their places, and kneel with the priest at the *Incarnatus est*, after which they stand in their places.

The priest returns to the middle of the altar to say:

Priest: Dominus vobiscum.

Acolytes: *Et cum spiritu tuo.*

Offertory

When the priest uncovers the chalice, the acolytes come to the center of the altar and make a moderate bow. They go to the Epistle side for the

Washing of Hands (Lavabo)

The senior acolyte takes the cruet of water and the basin. The junior acolyte takes the towel. They go up together to the top step. When the priest comes to them, they make a simple bow. The senior acolyte pours water over the fingers of the priest. The junior acolyte presents the towel. The towel being returned, they make a simple bow to the priest and turning towards one another, go to place the cruet, basin and towel on the credence table. They then go to the middle of the altar, make a moderate bow and go to kneel in their places.

Preface

Priest: Per omnia saecula saeculorum.

Acolytes: *Amen.*

Priest: Dominus vobiscum.

Acolytes: *Et cum spiritu tuo.*

Priest: Sursum corda.

Acolytes: *Habemus ad Dominum.*

Priest: Gratias agamus Domino Deo nostro.

Acolytes: *Dignum et iustum est.*

Sanctus, Sanctus, Sanctus

At each *Sanctus* the senior acolyte rings the bell. The senior acolyte then goes to the middle of the

altar and makes a moderate bow. He goes to the Epistle side and lights one candle, called the Sanctus candle. He returns to the middle of the altar, makes a moderate bow and returns to his place. Meanwhile the junior acolyte remains in his place.

Consecration

When the priest makes the sign of the cross five times over the chalice and bread (this is the second series of crosses), the senior acolyte rings the bell once to warn the people of the coming consecration. If the bell can be carried, the acolytes come to the center, make a moderate bow and go up the steps to kneel behind the priest. They separate a little to each side so that the priest can genuflect easily. The acolytes hold the hem of the priest's chasuble while he genuflects and during the elevations. The senior acolyte rings the bell for each genuflection and elevation. Rising, they turn towards one another and go down the steps to the middle of the altar. They bow moderately and return to kneel in their places.

If the bell cannot be carried, the senior acolyte remains kneeling in his place to ring the bell. The junior acolyte does as above.

Pater Noster

Priest: Per omnia saecula saeculorum.

Acolytes: Amen.

At the end of *Pater noster*:

Priest: Et ne nos inducas in tentationem.

Acolytes: Sed libera nos a malo.

Agnus Dei

Priest: Per omnia saecula saeculorum.

Acolytes: Amen.

Priest: Pax Domini . . . vobiscum.

Acolytes: Et cum spiritu tuo.

It is customary for the senior acolyte to ring the bell once or three times (according to custom) at the *Agnus Dei* to warn the people of Communion. When the priest drinks the Precious Blood, the acolytes come to the center of the altar, make a moderate bow and the senior acolyte goes to the Epistle side of the altar, while the junior goes to the Gospel side. Both kneel. If any approach to receive Holy Communion, the acolytes kneel on the lowest step and say the *Confiteor* and answer *Amen* to the two prayers said by the priest.

For Communion, see instructions on page 33. The senior acolyte carries the Communion plate for communion. If there is another priest helping, the junior acolyte serves him and observes the same rules as the senior.

Ablutions

As soon as the priest has drunk from the chalice the first time, or immediately after returning from the communion rail, if Holy Communion has been given, the two acolytes make a moderate bow at the center and go together to the credence table for the wine and water, as at the beginning of Mass.

The acolytes make a simple bow to the priest as he comes to them for the ablutions. The senior acolyte pours wine into the chalice until the priest signals. He should be careful to hold the cruet by the handle only, so that neither his fingers nor the cruet touch the chalice. At the second ablution, the senior acolyte pours wine, not too quickly and not too slowly, over the fingers of the priest until he signals. The junior acolyte does the same with the water. They both bow to the priest, turn towards one another and replace the cruets on the credence table. They return to the middle of the altar and make a moderate bow.

Both go up the front steps to the plane of the altar, the senior acolyte on the Gospel side, the junior on the Epistle side. They bow to the tabernacle. The senior acolyte takes the missal and the junior the chalice veil. Turning towards center, they go down the steps to the floor of the sanctuary, turn towards each other, face the altar and make a moderate bow to the tabernacle. The senior acolyte steps in front of the junior to carry the book to the Epistle

side, while the junior acolyte places the veil on the Gospel side close to the priest.* They both bow to the tabernacle. The junior acolyte goes down the side steps to the floor and stands facing the altar while the senior acolyte extinguishes the Sanctus candle. Both return to the middle so that they arrive there at the same time. They make a moderate bow and return to kneel at their places.

Last Prayers

Priest: Dominus vobiscum.

Acolytes: Et cum spiritu tuo.

The priest reads the Prayer which ends:

Priest: Per omnia saecula saeculorum.

Acolytes: Amen.

Should there be other Prayers, the answer is the same.

The priest returns to the middle of the altar and turns to the people saying:

Priest: Dominus vobiscum.

Acolytes: Et cum spiritu tuo.

Priest: Ite missa est or Benedicamus Domino.

* In some places the junior acolyte changes the book.

In many places the rules for the *Ablutions* are the same as those in the High Mass on p. 69. This latter is more in keeping with the Dominican Rite.

Acolytes: Deo gratias. (On Easter and during the following week add *Alleluia, Alleluia*).

The acolytes come to the center and kneel to receive the Blessing.

If the priest leaves the missal open at the end of the Last Prayer, the junior acolyte goes up the steps to move the missal, returns to center (as in first Gospel) kneels on one knee for the blessing and does the same as for the first Gospel. The senior does the same as at the first Gospel.

Blessing

Priest: *Benedictio Dei . . . maneat semper.*

Acolytes: Amen.

In Requiem Masses the blessing is omitted and in place of *Ite missa est*, the following is said:

Priest: *Requiescant in pace.*

Acolytes: Amen.

Last Gospel

Priest: *Initium or Sequentia . . . secundum . . .*

Acolytes: Gloria tibi Domine.

The acolytes sign themselves as for the first Gospel and return to their places. They genuflect with the priest, if he does so, during the Gospel. At the end of the last Gospel they say:

Acolytes: Deo gratias.

After the last Gospel, the acolytes kneel in their places and respond to the Prayers after Mass. After the prayers they hold the front of the alb for the priest as he goes to get the chalice. The acolyte, on whose side it is, gets the missal and both return to stand in their places. When the priest comes down from the altar, the acolytes genuflect or make a low bow with the priest. They go before him into the sacristy. They make a moderate bow with the priest to the crucifix in the sacristy. They kneel at the right hand of the priest and say:

Acolytes: Benedictus Deus.

Priest: *Pater . . . Spiritus Sanctus.*

Acolytes: Amen.

The acolytes extinguish the Mass candles and bring the cruets into the sacristy.

THE HIGH MASS

THE SANCTUARY BOYS

1. The sanctuary boys walk two by two behind the acolytes.

2. If the Blessed Sacrament is present, the sanctuary boys make a simple genuflection (on one knee) to the Blessed Sacrament when they reach the middle of the altar. When the Blessed Sacrament is exposed, the sanctuary boys make a double genuflection (on both knees). If the Blessed Sacrament is not present, they make a low (profound) bow. After making a simple bow to one another and turning again to the altar, they go slowly to the places assigned to them.

Positions during Asperges

If it is customary for the sanctuary boys to be present at the *Asperges*:

1. *Asperges* stand
2. At the end of the *Asperges* sit.
3. When the celebrant enters the sanctuary. . stand.

Positions during Mass

1. For the prayers at the foot of the altar . . kneel.
2. At the beginning of the *Gloria* stand.

3. When the celebrant sits down sit.
4. When the celebrant rises stand.
5. For the First Prayers (*at Dominus vobiscum*) stand.
6. For the Epistle (at last *Amen* of Prayers) . . sit.
7. For the Gospel (*at Dominus vobiscum*) . . stand.
8. At the *Credo* stand.
9. When the celebrant kneels kneel.
10. When the celebrant rises stand.
11. When the celebrant sits down sit.
12. When the celebrant rises stand.
13. For the Offertory (after *Dominus vobiscum*) sit.
14. For the Preface (*at Per omnia*) stand.
15. For the Sanctus (after Priest recites it) . . kneel.
16. At the Second Ablution sit.
17. At the *Dominus vobiscum* stand.
18. For the Prayer (*at Oremus*) stand.
19. For the Blessing kneel.
20. At the Last Gospel (*at Dominus vobiscum*) stand.
21. When the celebrant genuflects genuflect.

THE CENSER BEARER

It is permissible and customary for the censer bearer to have an incense boat bearer. The censer bearer walks and stands always on the right of the boat bearer. The boat bearer walks on the left and observes the same rules as the censer bearer. When

they accompany the acolytes, they usually go before the acolytes.

Vested in cassock and surplice, the censer bearer lights the charcoal and places it in the censer. The censer bearer carries the censer by holding with the left hand the chains, just under the round piece of metal to which they are attached. He holds this hand close to his left breast. The right hand is used to hold the chains just above the censer. The right arm is bent so that the censer is in front of the right hip. This is the customary way of carrying the censer. There is no rubric which prohibits it being carried by the right hand alone. When in the sanctuary, he keeps the fire alive by swinging the censer from side to side.

Immediately after the Epistle is finished, the censer bearer and boat bearer enter the sanctuary. Arriving before the middle of the altar, *about six paces from the altar steps, or about the center of the sanctuary*, they genuflect on one knee, if the Blessed Sacrament is present, or make a low (profound) bow, if it is not.

Preparation of the Chalice

When the priest takes the veil from the chalice, the censer and boat bearers go to the foot of the altar and bow. They go up to the top step a little to the right of the priest. The censer bearer lifts the top of the censer. As the priest turns to them, they

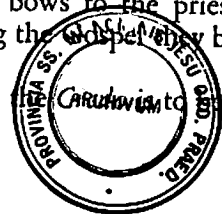
bow to him. The boat bearer holds a spoonful of incense up in front of the priest, saying *Benedicite*. When the priest has blessed the incense, they both answer *Amen*. The incense is placed on the burning charcoal by the boat bearer. The censer and boat are closed. Turning to the left the censer and boat bearers go down to the foot of the altar, and make a moderate bow to the tabernacle. Turning to one another, they go back to their places in the middle of the sanctuary. If necessary, more incense is put in the censer preparatory for the

Gospel

The censer bearer, boat bearer and acolytes bow to the tabernacle and go to the Gospel side of the altar, the censer and boat bearers leading. They face the same way as the priest, standing in a line with him, with the censer and boat bearers to the left. If there is not room to stand in a straight line with the priest, they may stand facing the priest with the censer and boat bearers to the left.

When the priest intones *Initium* or *Sequentia*, etc., the censer bearer goes up to the top step. He bows to the priest. He presents the censer to the priest, who after the incensing gives it back to the censer bearer. The censer bearer bows to the priest and returns to his place. During the Gospel they bow or genuflect with the celebrant.

If there is no sermon, and



they remain at the Gospel side.

If a sermon is preached here, the censer and boat bearers return to the center of the sanctuary, genuflect to the Blessed Sacrament and go to wait in the sacristy until the sermon is finished. After the sermon they return to the sanctuary and genuflect; then bowing with the acolytes, they go before them to Gospel side to stand as they did for Gospel. When the priest goes to the center for the *Et incarnatus est*, they return to the center of the sanctuary and bow. They kneel on both knees when the priest does so and, rising, remain in their places until the

Offertory

When the priest has intoned *Dominus vobiscum*, the censer and boat bearers make a moderate bow to the tabernacle, and go before the acolytes to the Gospel corner. During the Offertory, they stand at the left, as at the Credo, in a straight line with the priest. If there is not sufficient room, they may face the priest as at the Gospel.

Incensing of Altar

At the end of the Offertory, they return to the center of the sanctuary and make a moderate bow to the tabernacle with the acolytes. When the priest takes the veil from the chalice, the censer and boat bearers go up to the top step. They stand a little to

the right of the priest, and open the censer and boat. When the priest turns to them, they make a simple bow. The boat bearer holds a spoonful of incense up in front of the priest, saying:

Bearer: Benedicite.

Priest: In nomine, etc.

Bearers: Amen.

The boat bearer places the incense on the burning charcoal. The boat and censer are closed. Then the censer bearer gives the censer to the priest, being sure to hold the top of the chains with his right hand and the lower part near the censer with his left. The two bearers bow to the priest, turn to the left and together go down the front steps to the middle of the altar. They face the altar, make a moderate bow, and go to the Epistle side, and remain facing the Gospel side, to the left of the acolytes, during the incensing of the altar. When the priest finishes this, the censer bearer goes up to the top step. He bows to the priest and takes the censer from him. He makes a bow to him and goes down to his place next to the boat bearer. He makes a simple bow to the priest and incenses him three times. This he does, not by swinging, but by holding the censer (as above p. 54) and raising and lowering it slowly in front of him three times from the waist to the shoulders. He bows to the priest, and the bearers step aside to permit the acolytes to

wash the priest's hands. This finished, they go in front of the altar boys to their place in the center of the sanctuary. They bow with the acolytes to the tabernacle.

In Masses when the Blessed Sacrament is exposed, the priest comes down from the plane of the altar and the priest stands on the floor of the sanctuary, facing the people. The censer bearer incenses the priest as above.

The Preface

When the priest finishes singing *Gratias agamus Domino Deo nostro*, the bearers bow to the altar. When the acolytes turn and face the censer bearer, he bows first to the senior acolyte. He incenses him by raising and lowering the censer only once, and then bows to him. He does the same to the junior acolyte. The bearer then bows to the tabernacle.

Consecration

When the acolyte rings the warning bell, the boat bearer puts incense in the censer. The bearers go to the foot of the altar and kneel on the lowest step behind the priest, if there are many steps, or on the floor, if there is only one. Under all circumstances they must give him room to genuflect.

The censer bearer incenses, by raising and lowering the censer, during the genuflections and the elevation of the Host. He does the same for the Chalice.

The bearers rise, turn towards one another and return to their places. There they make a genuflection on one knee and go to the sacristy. They carefully extinguish the charcoal at the place appointed for doing so and put the censer where it belongs.

THE ACOLYTES

The acolytes should be in the sacristy, vested in cassocks and surplices, before the time appointed for the Mass so that they may have plenty of time to prepare everything needed for the Mass. They light the three tall candles (a general custom in this country) on each side of the tabernacle. They place the cruets of wine and water, the basin and towel on the credence table. They then light the candles they are to carry.

The acolytes should carry the candlesticks by holding the middle of the candlestick with the outside hand. Hold the bottom of it with the other hand. When genuflecting or bowing, hold the candlestick straight. Hold it also slightly in front and never like a gun. The top of the candlestick (not the candle) should be even with the chin.

Having prepared everything, they assist the priest to vest, holding the cincture as on page 24.

Asperges

The senior acolyte takes the holy water. The junior acolyte takes the prayer card if it is not already

on the altar steps. They make a moderate bow with the celebrant to the cross in the sacristy and side by side go before the celebrant to the altar. If the entrance is on the Epistle side, the senior acolyte steps back at the corner of the steps to allow the priest to pass. If the entrance is on the Gospel side, the junior acolyte steps back. Arriving at their places, the acolytes genuflect with the priest or, if the Blessed Sacrament is not present, they make a low (profound) bow.

The senior acolyte presents the sprinkler (asperorium) to the celebrant. The junior acolyte presents the card. When the priest has sung *Asperges*, the junior acolyte receives the card. Both acolytes accept holy water from the priest and bless themselves. The senior acolyte makes a low bow with the priest. The junior acolyte remains in his place. The senior acolyte goes down the aisle on the right side of the priest, holding back with his left hand the side of the cope so as to leave the arm of the priest free. The senior acolyte carries in his right hand the holy water pot and presents it to the priest when he signals for it. He returns to the foot of the altar where he makes a low bow with the priest. The junior acolyte presents the prayer card to the priest and receives it back at the end of the prayer. All genuflect (or make a low bow if the Blessed Sacrament is not in the tabernacle) and return to the sacristy where all make a moderate bow to the crucifix. The

holy water pot, sprinkler and prayer card are put in their proper places.

The acolytes take their lighted candles. They make a moderate bow with the priest to the crucifix, and go before the priest to the foot of the altar, where the senior acolyte places himself at the right of the priest. If the entrance to the altar is from the Epistle side, the senior acolyte, when he comes to the corner of the steps, steps back to allow the priest to pass in front of him. If the entrance is from the Gospel side, the junior acolyte steps back. All then genuflect on one knee (if the Blessed Sacrament is not present, they make a low bow) together. They remain in their places while the priest goes up to the altar and until he comes down to say the

Prayers at the Foot of the Altar

The acolytes stand erect, holding their candlesticks before them.

Priest: In nomine Patris, etc.

Confitemini Domino quoniam bonus.

Acolytes: Quoniam in saeculum misericordia ejus.

The acolytes turn and, standing erect, face the priest.

Priest: Confiteor, etc.

Acolytes: Misereatur, etc. (page 41.)

Priest: Amen.

Acolytes: Confiteor, etc.

Priest: Misereatur, etc.

Acolytes: Amen.

Priest: Absolutionem, etc.

Acolytes: Amen.

Priest: Adjutorium nostrum, etc.

Acolytes: Qui fecit caelum et terram.

As the priest goes up the steps to the altar, the acolytes meet at the middle of the altar and make a moderate bow. They separate. The senior acolyte goes round the steps to the Epistle side and places his candlestick on the floor next to the side steps in a direct line with the candles on the altar. The junior acolyte does the same on the Gospel side. They extinguish the candles and, turning toward the altar, return to the middle of the altar. They must take care to arrive at the side of the altar at the same moment, and to return in the same manner to the middle.

They make a moderate bow, and go to the Epistle side of the altar. They stand on the floor on a straight line with the priest for the

Kyrie

After they have responded to the *Kyrie* (page 41), the acolytes turn to the left and go to the middle of the altar. They make a moderate bow and if the *Gloria* is not sung, they go to their places.

Gloria

If the *Gloria* is sung, the acolytes remain at the middle and make a moderate bow at the word *Deo*. Then they go to the Epistle side and stand in a direct line with the priest. When the priest finishes the *Gloria*, they return to the middle of the altar. They make a moderate bow and take their places. When the priest comes down the steps, they make a low bow to the tabernacle and go with him to the chair. They arrange his vestments, then stand in front of him, bow, and sit down at his left.

After the *Gloria*, the acolytes go with the priest to the foot of the altar and make a low bow. They assist the priest to go up the steps by raising his alb a little towards the front. They come to the center, make a moderate bow and return to their places.

First Prayers or Collects

They respond in the usual manner.

Epistle

When the priest raises his hands from the book or from the altar, the acolytes go to the middle of the altar. They make a moderate bow and go to the Epistle side of the altar for the

Preparation of the Chalice

The senior acolyte takes the cruet of wine. The junior acolyte takes the cruet of water. They go up

to the top step. As the priest comes to them, they make a simple bow. The senior acolyte presents the cruet of wine. When it is returned, the junior acolyte presents the cruet of water, saying, *Benedicite*. The priest blesses the water and both answer *Amen*. (In Requiem Masses omit *Benedicite* and blessing.) The acolytes bow to the priest and replace the cruets on the credence table. They return to the middle of the altar and make a moderate bow. The junior acolyte moves the book by carrying it down the front steps to the floor at the middle of the altar. Both acolytes make a moderate bow and the junior carries the book to the Gospel end of the altar, facing it a little toward the tabernacle. He bows to the tabernacle, turns left to go down the side steps and returns to the middle of the altar. Both acolytes make a moderate bow and go to light their candles. They return with them to the center and make a moderate bow. With the censer and boat bearers before them, they go to the Gospel side for the

Gospel

The acolytes, standing on the floor, face the priest with the censer and boat bearers to the left.

On Sundays at the end of the Gospel, there is a sermon. The acolytes return to the center, make a moderate bow and put their candlesticks on the first step in front of usual positions. They make a low bow with the priest and go with him to the chair.

They arrange his vestments and bow to him before sitting at his left. They stand at the reading of the Gospel. At the end of the sermon, they go with the priest to the altar and make a low bow. They assist the priest up the steps.

Should the celebrant preach, they bow with him before the altar and go to the chair. They stand at the reading of the Gospel. At the end of the sermon, they meet the priest at the foot of the altar and bow. They assist him up the steps.

They then take their candlesticks and come to the center and bow moderately. They stand there while the priest intones the

Credo

They go to the Gospel side, following the censer and boat bearers, and stand as they did for the Gospel. When the priest bows during the *Credo*, they bow with him. When the priest goes to the center, the acolytes go to the middle of the altar and make a moderate bow. They go to their places and put the candlesticks on the first step. They return to the center and make a moderate bow. They go up and stand on the top step. They separate a little so that when they kneel they will not be in the way of the priest. When the priest genuflects on both knees, they do the same. They hold the hem of the priest's chasuble during the genuflection. They rise with the priest, go down the steps and turning toward one

another, face the altar. They make a low bow with the priest and go with him to the chair. They arrange his vestments. They bow to him and return to the middle of the altar. They make a low bow and take up their candlesticks. They come to the middle and make a moderate bow. They go to place the candlesticks at the usual places on the floor of each side of the altar and extinguish them. They return to the middle of the altar and make a low bow and go to sit at the left of the priest. At the end of the singing of the *Credo*, they return to the altar with the priest, making a low bow with the priest, assist him by holding the hem of his alb, and go to their places.

When the priest sings *Oremus*, they go around, after making a moderate bow, to the Gospel corner, and stand in line with the priest while the priest reads the

Offertory

After the *Offertory*, they turn right and go to the middle of the altar. They make a moderate bow and go to the Epistle side of the altar.

NOTE: If the *Credo* is not said and there is no sermon, at the end of the Gospel the acolytes go to the center of the altar and make a moderate bow. They stand in their places while the priest sings *Dominus vobiscum* and *Oremus*. Carrying their lighted candles they go to the Gospel corner for the *Offertory*. At the end of the *Offertory*, they return to the center, make a moderate bow and go to place

their candlesticks on each side of the altar. They extinguish them and return to center and make a moderate bow. They go to the Epistle side for the

Washing of Hands (Lavabo)

The senior acolyte takes the cruet of water and basin. The junior acolyte takes the towel. They remain at the side of the altar, far enough away so that the censer bearer can incense the priest. After the incensing (except in Masses of Exposition), they go up to the top step. (In Requiem Masses there is no incensing.) They bow to the priest. The senior acolyte pours water slowly over the fingers of the priest. The junior acolyte presents the towel. When it is returned, they bow to the priest, turn towards one another to go to the credence table with cruet, basin and towel. They return to the middle of the altar, make a moderate bow and stand in their places.

Preface

When the priest sings *Gratias agamus Domino Deo nostro*, the acolytes turn and face one another and make a moderate bow to one another. They make a moderate bow until the response *Dignum, etc.* is ended. When the choir has answered, they turn slightly towards the censer bearer. They make a simple bow while being incensed. Then bowing moderately to one another, they turn back to the altar.

At the end of the Preface, they face one another. The senior acolyte rings the bell, three times, one for each *Sanctus*, and at the *Benedictus qui venit*, they bless themselves. They come to the center and make a moderate bow, and light the candles (if there are any) of the candelabra placed on each side of the altar for the elevation. They return to the center, make a moderate bow and go to stand in their places.

When the priest makes the sign of the cross five times over the bread and chalice (this is the second series of crosses) the senior acolyte rings the bell once to warn the people of the

Consecration

If the bell can be carried, the two acolytes come to the center and make a moderate bow and go up the steps to kneel behind the priest. They separate a little to each side so that the priest can genuflect easily. They hold the hem of the priest's chasuble, while he genuflects and during the elevations after each consecration. The senior acolyte rings the bell for each genuflection and elevation. Rising, they turn towards one another, go down the steps, make a moderate bow and go to stand in their places.

If the bell cannot be carried, the senior acolyte stays in his place to ring the bell. The junior acolyte goes up and holds the chasuble as above.

At the end of the *Pater Noster*, they answer in a low voice, *Sed libera nos a malo*.

Agnus Dei

When the priest sings *Pax Domini sit semper vobiscum*, they answer in a low voice *Et cum spiritu tuo*. As the priest says *Agnus Dei*, it is customary for the senior acolyte to ring the bell (once or three times) to warn the people of Communion. The acolytes turn towards one another and make a simple bow while the priest is saying the *Agnus Dei*. They go to the center, make a moderate bow and the senior acolyte goes to the Epistle side of the altar while the junior goes to the Gospel side. Both kneel. If any approach to receive Communion, they kneel on the lowest step and say the *Confiteor* and answer *Amen* to the two prayers said by the priest.

Communion

For instructions for Communion, see page 33. The senior acolyte carries the Communion plate for Communion. If there is another priest helping, the junior acolyte serves him and observes the same rules as the senior.

Ablutions

The acolytes come to the center and make a moderate bow. The senior acolyte goes to the credence table for the wine and water cruets. He goes up to the top step on the Epistle side and bows simply to the priest as he comes to him for the ablutions. He pours wine until the priest signals him to stop. At

the second ablution he first pours wine and then water. He bows simply to the priest and replaces the cruets on the credence table.

In the meantime, the junior acolyte goes up to the altar after the first ablution to change the missal. He bows moderately to the tabernacle; takes the missal; turns towards center and goes down the steps to the floor. He bows moderately and takes the missal up to the Epistle corner of the altar. Again he bows moderately, takes the chalice veil and carries it to the Gospel side, observing the same rubrics as in moving the book.

Both acolytes extinguish the candelabra candles, if any were lighted for the elevation. They light their own candles and return to the center at the same time. They make a moderate bow and go to stand at the Epistle corner.

Communion Antiphon

Facing the same way as the priest and in a line with him they return to the center, make a moderate bow and go to stand in their places for the *Dominus vobiscum* and Postcommunion.

Last Blessing

The acolytes respond to the *Dominus vobiscum*, etc., and when the celebrant gives the Blessing, the acolytes come to the center, make a moderate bow and bless themselves. If the book has been left open by the priest, the junior acolyte changes the book

observing the usual rules. (In Requiem Masses, there is no Blessing. In place of *Ite missa est*, the priest says *Requiescant in pace* and the acolytes answer *Amen*.)

Last Gospel

The acolytes answer the Last Blessing and make the responses for the Last Gospel. They make a moderate bow at the middle of the altar and go to get their candles. They return to the middle of the altar, make a moderate bow and go to their places. They genuflect with the priest if he does so during the Gospel.

When the priest comes down from the altar, all genuflect (if the Blessed Sacrament is present). The acolytes go before the priest into the sacristy and, with the priest, make a moderate bow to the crucifix. They kneel at the right hand of the priest and say *Benedictus Deus*. When the priest has blessed them, they answer *Amen*.

High Mass of Exposition

The acolytes observe the same rules (rubrics) as in the low Mass of exposition.

After the incensing of the Blessed Sacrament and the altar, the priest comes down from the platform of the altar to the floor of the sanctuary and faces the people. After he has been incensed by the bearer, the acolytes wash his hands at the place where he was incensed.

THE SOLEMN HIGH MASS

THE SANCTUARY BOYS

In Solemn High Masses, the sanctuary boys observe the same rules (rubrics) as for the High Mass. (See page 52).

The Cross Bearer

1. The cross bearer never bows or genuflects while he carries the cross.

2. Usually he turns the image of the crucifix towards the place to which he is going, *but in processions* he always turns the image facing back towards the procession following him.

3. The cross bearer vests himself in cassock and surplice and remains in the sacristy for the acolytes to come for him immediately after the preparation of the chalice. He enters the sanctuary with the acolytes, one on each side of him, and the censer and boat bearers in front. (Unless entrance is too narrow to permit this. In this case he may permit the senior acolyte to precede him.) He goes to the center of the sanctuary (or about six paces from the altar steps) to stand between the two acolytes and turns the image of the crucifix towards the people. When the deacon has received the blessing for the Gospel, the cross bearer goes to the lectern with the acolytes.

Gospel

The cross bearer stands behind the lectern, or place where the Gospel is to be read, facing the deacon, with the cross turned towards the deacon. If the others genuflect during the Gospel, the cross bearer does not.

If there is a sermon after the Gospel, the cross bearer goes to the center and returns to the sacristy with the censer and boat bearers.

If there is no *Credo*, he goes to the center and returns to the sacristy.

Credo

If the *Credo* is said, the cross bearer, at the end of the Gospel, goes to the center with the acolytes, and then goes with them to the Gospel side of the altar. He stands between the acolytes at the left of the priests, and in line with them and the priests.

When the *Credo* has been said by the priest, the cross bearer with the acolytes goes to the middle about six paces from the steps and stands facing the altar while the choir sings the *Incarnatus est*. When the priest and deacons have been seated, the cross bearer returns to the sacristy accompanied by the acolytes, and preceded by the censer and boat bearers.

The Censer Bearer

It is permissible and advisable to have a boat bearer. He carries the incense boat and observes the

same rules (rubrics) as the censer bearer. He stands to the left of the censer bearer.

Vested in cassock and surplice, the bearers prepare the fire in the censer and the incense in the boat.

At the end of the Epistle, the censer bearer, with the boat bearer, goes to the middle of the sanctuary. He makes a simple (on one knee) genuflection if the Blessed Sacrament is present. Otherwise he makes a low bow. He stands in his place until after the

Preparation of the Chalice

When the cross is to be carried at the Gospel, the censer and boat bearers with the acolytes make a low bow (not a genuflection) and go before them into the sacristy. They return immediately to the center of the sanctuary, the censer and boat bearers in front and the cross bearer with an acolyte on each side following. (If the entrance is narrow, the senior acolyte may precede.) The bearers go to the center of the sanctuary. The cross bearer with the acolytes stand slightly in front of them.

NOTE that if there is no boat bearer, the incense bearer stands at the right of the senior acolyte and later on fulfills all the duties of the boat bearer.

All except the cross bearer make a low (profound) bow. The censer bearer opens the censer and bowing moderately to the tabernacle goes with the boat bearer to the chair where the celebrant and deacons are sitting. They make a simple bow to the

celebrant. The boat bearer gives the boat to the deacon and receiving it back, he and the censer bearer make a simple bow and return to their places in the center of the sanctuary. They make a moderate bow to the tabernacle.

The Gospel

The censer and boat bearers make a low (profound) bow with the celebrant and deacons, and go to stand in *front* of the lectern or place where the gospel is to be sung. They stand facing the lectern behind the subdeacon (if he does not hold the missal) and behind the deacon (if the subdeacon does). After the choir has sung *Gloria tibi Domine*, the censer bearer makes a simple bow to the subdeacon who is in front of him (or to the deacon, if the subdeacon holds the book), and gives him the censer. He receives it back, making a simple bow and stands as above. During the Gospel the bearers genuflect or bow with the deacon. After the Gospel the bearers return to their place in the center of the sanctuary and make a low (profound) bow.

If there is a sermon, the censer and boat bearers go to the sacristy. At the end of the sermon, they return to their place in the center of the sanctuary and make a low bow.

Credo

When the *Credo* has been intoned, the censer and boat bearers go before the cross bearer and acolytes to the Gospel side of the altar, and stand on the left

of the junior acolyte. (See Note p. 66). They should all be on a line with the deacons and celebrant. When the priest and deacons go to the center for the *Incarnatus est*, the bearers return to the center. They genuflect behind the cross bearer on both knees (when the priest does so) until the *Crucifixus*. Then, after the acolytes have seated the priests, the bearers make a low bow with the acolytes and go with the cross bearer to the sacristy. The bearers return immediately in front of the acolytes, go to the center of the sanctuary and make a low bow.

If there is no cross bearer, they do not leave the sanctuary but remain standing in their places until the

Offertory

When the celebrant has intoned *Dominus vobiscum* and *Oremus*, the bearers make a moderate bow and go before the acolytes to the Gospel side of the altar and stand as they did for the *Credo*.

Incensing of Altar

When the Offertory is finished, the censer and boat bearer go to the center of the sanctuary, make a moderate bow with the acolytes. They go to the foot of the altar, make a moderate bow and go up the front steps to the top step behind the celebrant. The bearers make a simple bow to the deacon. The incense bearer opens the boat and gives it to the deacon. The censer bearer opens the censer so that

the deacon can put the incense on the fire. He closes the censer and gives it to the deacon. They both bow to the deacon, go down to the floor, turn and make a moderate bow to the tabernacle. They go to the Epistle side to stand at the left of the two acolytes, facing the Gospel side. The censer bearer accepts the censer from the deacon, making a simple bow to him before and afterwards. They remain at the Epistle side until the end of the

Washing of Hands (Lavabo)

The censer and boat bearers return to the center of the sanctuary and make a moderate bow. They remain there until the

Preface

When the priest has finished singing *Gratias agamus Domino Deo nostro*, the censer bearer makes a moderate bow to the tabernacle. He incenses the deacon, making a simple bow to him before and after, by raising (not swinging) the censer up and down twice. He does the same for the subdeacon. Next, the acolytes are incensed, first the senior, and then the junior, each with only one raising of the censer.

The censer bearer then opens the censer so that the boat bearer can put in unblessed incense. Closing it, he makes a low bow to the tabernacle and turns to incense the brethren, and then the sanctuary boys

with one raising of the censer, first on the Epistle side and then on the Gospel. He makes a simple bow before each incensing. He goes to his place with the boat bearer and makes a low bow. (Should there be a Prelate of higher dignity on the Gospel side, he begins the incensing on that side.)

Elevation

When the senior acolyte rings the warning bell for the Consecration, the censer bearer opens the censer to allow the boat bearer to put incense on the fire. He closes the censer and goes up to the steps of the altar. He makes a simple bow to the deacon before and after giving him the censer, and returns to his place. Both bearers kneel during the Elevation. He goes to receive back the censer from the deacon, bowing to him before and after. He returns to the center, both bearers *genuflect* on one knee and return to the sacristy. They place the censer and boat in their proper place.

THE ACOLYTES

at

SOLEMN HIGH MASS

The acolytes should be in the sacristy, vested in cassock and surplice, before the time appointed for the Mass so that they may have plenty of time to

prepare everything needed for the Mass. They light the three tall candles (a general custom in this country) on each side of the tabernacle. Then they light the candles they are to carry. They place the book of Epistles or a missal on the Epistle corner of the altar back against the steps of the altar. On days when the subdeacon carries the chalice at the beginning of the Mass, namely at Masses of Requiem or an Simplex Feasts, they place the book of Gospels or a missal on the Gospel corner of the altar and the humeral veil on the Epistle side near the missal.

The acolytes should carry the candlesticks by holding the middle of the candlestick with the outside hand. Hold the bottom with the other hand. The top of the candlestick (not the candle) should be on a line with the chin. When genuflecting or bowing, hold the candlestick straight. Hold it also slightly in front of the body, and never like a gun.

Having prepared everything, they assist the priest and deacons to vest, holding the cinctures as on page 24.

Asperges

The holy water pot is placed by the sacristan on the step of the altar towards the Gospel side. The senior acolyte stands at the right of the junior acolyte who carries the prayer card, if it is not already on the altar steps. The acolytes make a moderate bow with the celebrant and deacons to the crucifix

in the sacristy. They go before the subdeacon to the altar, observing the rules (rubrics) on page 39. At the foot of the altar steps, the senior acolyte is at the right of the deacon and the junior at the left of the subdeacon. They genuflect, or if the Blessed Sacrament is not present, make a low bow. The senior acolyte presents the sprinkler (aspersorium) to the deacon. The junior acolyte presents the prayer card to the subdeacon. After the celebrant has intoned *Asperges*, the senior acolyte makes a low bow with the celebrant and goes on the right side of the priest down the aisle, holding back with his left hand the side of the cope so as to leave the arm of the priest free. The senior acolyte carries in his right hand the holy water pot and presents it to the priest when he signals for it. He returns to the foot of the altar and makes a low bow with the celebrant. At the end of the prayer the junior acolyte receives the prayer card from the subdeacon. All genuflect, or if the Blessed Sacrament is not present, all make a low bow, and return to the sacristy. They make a moderate bow to the crucifix.

The Mass

The acolytes take their candles and make a moderate bow (inclination) with the priests to the crucifix. They go before the subdeacon to the altar in the usual way (page 24). They genuflect (or make a low bow) with the celebrant and deacons.

Prayers at the Foot of the Altar

When the subdeacon comes down from the altar, the acolytes make the usual answers. When they have said *Quoniam in saeculum misericordia ejus*, the acolytes turn and face towards the celebrant. They stand erect. When the celebrant goes up the steps, they come to the center and make a moderate bow. They separate and go to place their candlesticks below the steps on each side of the altar, on a line with the altar candlesticks. They extinguish their candles. They return, both at the same time, to the middle of the altar and make a moderate bow. They go to the Epistle side to stand in a direct line with the priests. They remain for the *Introit* and the *Kyrie*.

NOTE: If there is not room to stand on a line with the priests, they may stand a little back of this line or, if necessary, face toward the altar. This also may be done at the Gospel, *Credo* and Offertory, etc.

Kyrie

They make the usual answers and then go to the middle of the altar, make a moderate bow and go to their places.

NOTE: It is not customary in this country for the celebrant and deacons to go to sit down while the choir sings the *Kyrie*. However, on a Sunday or special feast they may do so. If so, they all follow out the rubrics observed for the *Gloria* and *Credo*.

On Sundays in Advent and Lent, when the *Gloria* is not said, the junior acolyte immediately after the *Kyrie* goes before the subdeacon to the sacristy observing all the rubrics (rules) laid down later on for the *Gloria*.

Gloria

When the celebrant goes to the middle of the altar, the acolytes come towards the center, back of the subdeacon and make a moderate bow. They bow again with the ministers (priest, deacon and subdeacon) of the Mass after the celebrant has intoned the *Gloria*. They go, keeping, as far as possible, in line with the deacons, to the Epistle side. They stand in direct line with the ministers while the *Gloria* is being recited. At its end, they return to the center and, making a moderate bow, go to their places. When the ministers have come down the steps, all make a low (profound) bow.

The senior acolyte goes with the celebrant and deacon to sit down. He arranges the vestments first of the priest and then of the deacon. He bows to the celebrant, and sits at the left, on the chair or stool intended for the acolytes.

The junior acolyte in the meantime goes before the subdeacon into the sacristy. He places the humeral veil over the subdeacon's shoulders, and goes before him to the altar. He makes a low bow with the subdeacon. He carries the cruets of wine and water with the basin and towel and places them on

the credence table. Coming to the center, he goes up the steps after making a moderate bow to the tabernacle, to take the humeral veil off the subdeacon's shoulders. He folds the veil, right side out. He makes a simple bow to the subdeacon and gives the veil to him. He goes down the steps, makes a moderate bow and goes to his place. When the subdeacon comes down the steps, they make a low bow and go to the chair. He arranges the vestments of the subdeacon and, after making a simple bow to the celebrant, goes to sit at the left of the senior acolyte.

Towards the end of the *Gloria*, the acolytes rise with the ministers and all go to the foot of the altar steps. They make a low (profound) bow. The acolytes remain in their places while the celebrant sings the *Dominus vobiscum*.

The Epistle

While the last Prayer is being said, the junior acolyte and subdeacon bow moderately to the altar and the subdeacon goes to get the book of Epistles. Returning, both make a low bow. (In some places the junior acolyte gets the book). He goes to the place where the Epistle is to be sung. If there is no pulpit or lectern, facing the subdeacon, he holds the book for him. If there is a lectern, he stands to the left of the subdeacon. At the end of the Epistle, he receives the book from the subdeacon. They return to the foot of the altar with the acolyte on the right, and make a low bow. The acolyte places the book

where it was before, and returns to the front. They make a low bow and go to the chair. They make a simple bow to the celebrant and the junior acolyte arranges the subdeacon's vestments and goes to sit or stand at left of the subdeacon.

Meanwhile, the celebrant finishes the Prayers. When the priest comes down the steps, all make a low bow and go to the chair. The senior acolyte arranges the priest's vestments and facing the priest makes a simple bow to him with the deacon. Both go to the foot of the altar and make a low bow. He assists the deacon up the steps by holding up his alb, and then makes a moderate bow at the center. The senior acolyte goes to the credence table and, placing the towel on his left arm, takes the cruet of water and basin. He goes up to the top step. He makes a simple bow to the deacon and pours water over his fingers. He receives the towel back and makes a simple bow to the deacon. He turns and goes down to place the cruet, etc., on the credence table, and then he returns to the top step to receive the missal from the deacon, making a simple bow before and after. He returns to center, makes a moderate bow and stands in his place. He makes a low bow with the deacon and goes to the chair. They both make a simple bow to the celebrant and the senior acolyte arranges the vestments of the deacon. He goes in front of the celebrant, makes a simple bow and holds the missal for him.

At the beginning of the reading of the Gospel by the priest, the acolytes make the usual answer. The Gospel being finished, the senior acolyte gives the missal to the subdeacon and then arranges the vestments of the ministers. He makes a simple bow and goes to sit down.

Preparation of the Chalice

The junior acolyte (according to custom) makes a simple bow to the celebrant. He goes with the subdeacon to the foot of the altar and with him makes a low bow. He assists him up the steps by holding up his alb, and then makes a moderate bow at the center. He goes to the credence table for the cruet of water, basin and towel. He goes up to the top step and makes a simple bow to the subdeacon, before and after pouring water on his fingers and giving and receiving back the towel. Turning, he goes down to place the cruet, etc., on the credence table. He returns to center, makes a moderate bow and goes up the steps. Bowing (simply) to the subdeacon he receives the humeral veil, which he places over the shoulders of the subdeacon. He goes down the front steps, makes a moderate bow and goes to get the wine and water. He returns to center, makes a moderate bow and goes to his place. He makes a low bow with the subdeacon, and goes with him to the celebrant, standing to the right of the subdeacon. Both bow (simply) to the cele-

brant. He presents the cruet of wine to the subdeacon. Receiving it back, he presents the cruet of water. When the celebrant blesses it, he answers *Amen* (omitted in Masses of Requiem) and receives the cruet back. With the subdeacon he makes a simple inclination to the celebrant. He returns to the altar with the subdeacon and, standing on the right, makes a low bow. He goes to place the cruets on the credence table and returns to center to make a moderate bow. He goes up the steps to take the humeral veil from the subdeacon's shoulders. He folds the veil right side out, and makes a simple bow before and after giving it to the subdeacon. He goes down the steps to center, makes a moderate bow and goes to his place. When the subdeacon comes down the steps, both subdeacon and acolyte make a low bow and go to the chair. They make a simple bow to the celebrant, and the junior acolyte arranges the subdeacon's vestment.

In the meantime, the senior acolyte moves the lectern or pulpit (if there be one) to the place where the Gospel is to be sung.

Both acolytes make a simple bow to the celebrant and go to the foot of the altar. They make a low bow and go to light their candles. Carrying them, they return to the center and make a low bow. They go to the sacristy with the censer and boat bearers in front of them. They stand, one on each side of the cross bearer (unless entrance be too narrow), and,

with the censer and boat bearers going before, they return to the middle of the sanctuary (about six paces from the steps) and all except the cross bearer make a low bow. The acolytes, with the cross bearer, stand in front of the censer and boat bearers, and leave room for the celebrant and deacons to pass in front of them. NOTE: If the cross is not to be carried, the acolytes and bearers do not go into the sacristy.

Gospel

When the ministers arrive at the foot of the altar, all, except the cross bearer, make a low bow. Then the acolytes with the censer and boat bearers in front, go with the cross bearer to the place where the Gospel is to be sung. They stand with the cross bearer between them, facing the deacon and behind but close to the lectern. During the Gospel they do not genuflect but they make a moderate bow at the names of Jesus and Mary.

If a sermon is preached after the Gospel, the acolytes go to their places and set down their candlesticks on the first step in front of them. They make a low bow with the celebrant and deacons and go to the chair. They arrange the vestments of the ministers of the Mass. They bow simply to the celebrant, and return to the foot of the altar. They take their candles and make a low bow. On either side of the cross bearer, they go, with the censer and boat bearers in front, into the sacristy. They return to the

middle of the altar and make a low bow. They put their candles on the step in front of their usual places. They return to the center, make a low bow and go to sit down, making a simple bow to the celebrant before doing so.

If there is no cross bearer, the acolytes do not go into the sacristy. Observing the usual ceremonies, they go to sit down with the others. Unless they are clerics they stand for the reading of the Gospel in English. At the end of the sermon, all return in the usual manner.

Credo

If there is no sermon, the acolytes and cross bearer return from the lectern to the middle of the sanctuary. The acolytes make a low bow. When the celebrant has intoned the *Credo*, the acolytes on either side of the cross bearer and, with the censer and boat bearers preceding, go around to the Gospel side. They stand with the cross bearer between them and the censer and boat bearers at the left, in a direct line with the celebrant and deacons. (See Note p. 89). When the ministers bow, they also make a moderate bow. When the priest goes towards the center of the altar, the acolytes return to their places at the foot of the altar with the cross bearer between them. During the singing of the *Incarnatus est*, they kneel on the lowest step of the altar placing their candlesticks on the step. At the

end of *Et homo factus est*, they rise, make a low bow and go to the chair to help seat the priests. They make a simple bow to the celebrant, and return to center. They take up their candles and go with the cross bearer into the sacristy, following the censer and boat bearers. They immediately return with the censer and boat bearers. They make a low bow and go to put their candles on the floor on either side of the altar as before. They extinguish their candles and go to the center, and make a low bow. They go to sit down, making a simple bow to the celebrant before doing so.

Offertory

At the end of the singing of the *Credo*, all rise and go to the foot of the altar. They make a low bow. They stand in their usual places and when the priest has intoned *Dominus vobiscum* and *Oremus*, the acolytes come to the center, make a moderate bow, and go to the Gospel side of the altar. They stand in line with the celebrant and deacons, while the Offertory prayer is read. They then go to the Epistle side of the altar, making a moderate bow when passing the center.

NOTE: If the *Credo* is not said, and there is no sermon at the end of the Gospel, the acolytes, after coming to the center, go immediately after the *Oremus* to the Gospel side. They carry their lighted candles and stand as above during the Offertory. At the end of the Offertory, they go to the center, bow

moderately and go to place their candles on each side of the altar, as above, and extinguish them. They come to the center, bow moderately and go to the Epistle side.

Washing of Hands (Lavabo)

While the priest incenses the altar, the acolytes stand in line on the floor near the altar, at the left of the subdeacon. They face towards the celebrant. At the end of the incensing, the junior acolyte makes a simple bow to the subdeacon and gives him the cruet of water and the basin. After the deacon has incensed the celebrant, the senior acolyte makes a simple bow to the deacon and gives him the towel. (In Masses of Exposition the priest comes down to the floor for the Lavabo.) Both make a simple bow after receiving these back, and put them on the credence table. They return to the center and make a moderate bow and return to their places. They remain there until the

Preface

When the priest intones *Gratias agamus*, etc., the acolytes turn and face one another. They make a moderate bow to each other. They bow their heads until the end of the response *Dignum et iustum*, etc. After the deacon and subdeacon have been incensed, they turn slightly towards the censer bearer and bow their heads a little when they are incensed. The

acolytes face one another, make a simple bow and turn again to the altar.

The incensing is omitted in Masses of Requiem.

At the end of the Preface, the acolytes again face one another for the

Sanctus

The acolytes make a simple bow to one another. At each word of the *Sanctus*, *Sanctus*, *Sanctus*, the senior acolyte rings the bell. They make the sign of the cross as the priest says *Benedictus*. They make a simple bow to one another and go to the center, again making a moderate bow to the tabernacle. The subdeacon gets the humeral veil from the altar and gives it to the junior acolyte, who places the humeral veil on the shoulders of the subdeacon. This is omitted in Masses of Requiem.

The acolytes make a moderate bow at center and go to light the candles for the Elevation. They return to the center, make a moderate bow and go to their places.

Consecration

When the celebrant makes the sign of the cross five times over the chalice and bread (the second series of signs of the cross), the senior acolyte rings the bell once. The acolytes kneel on the step immediately in front of their usual places. At each genuflection and elevation, the senior acolyte rings the bell. After the consecration, the acolytes rise and

stand in their places until the

Pater Noster

At the end of the *Pater noster*, they answer *Sed libera nos a malo*. The junior acolyte goes to the center, makes a moderate bow and goes to take the humeral veil from the shoulders of the subdeacon. He folds it and places it on the altar at the Gospel side. He returns to center, makes a moderate bow and returns to his place.

Agnus Dei

When the celebrant intones *Pax Domini*, the acolytes face one another and make a simple bow. They remain facing one another while the ministers of the Mass say the *Agnus Dei* three times. It is customary for the senior acolyte to ring the bell (once or three times) to warn the people of the Communion. Making a simple bow to each other, they come to the center and make a moderate bow to the tabernacle. They receive the Pax from the subdeacon, kissing the paten or image and answering *Et cum spiritu tuo*.

If Communion is given, follow instructions on pages 33 and 69.

Ablutions

After the Communion of the priest, the acolytes come to the center, make a moderate bow and go to the Epistle side of the altar. The junior acolyte, making a simple bow, gives the wine cruet to the

subdeacon. The senior acolyte in the meantime, making a simple bow, pours water into the basin over the fingers of the deacon, and presents to him the towel. After which he makes a simple bow to the deacon, and gives the water cruet to the junior acolyte who gives it to the subdeacon.

The junior acolyte receives the cruets back from the subdeacon and makes a simple bow. He places the wine cruet on the credence table and accepts the basin from the senior acolyte. Making a simple bow to the subdeacon he pours water over the subdeacon's fingers. The senior acolyte presents the towel. Both make a simple bow and go to put the cruet, etc., on the credence table.

The acolytes remain at the Epistle side, standing in line with the celebrant and deacons for the Communion prayer. They then go to center, make a moderate bow and go to extinguish the candles, if any were lighted for the Elevation. They meet at center and make a moderate bow and go to their places.

The junior acolyte goes to get the cruets of wine and water when the subdeacon goes up to the altar for the chalice. They both meet at center and make a low bow and go into the sacristy. They return immediately to the center of the altar, make a low bow, and the junior acolyte goes to stand in his place.

In the meantime the senior acolyte lights his own and the junior acolyte's candle, making the usual

moderate bow when coming to or leaving or passing the center.

If there is only one Prayer or if the sacristy is far off, the subdeacon does not carry out the chalice until the end of Mass. In this case, each acolyte lights his own candle.

Blessing

They make the responses before and for the Blessing and stand in their places for it. During the Blessing, they make a moderate inclination.

Last Gospel

The acolytes make the responses for the Gospel and go to get their candles, making a moderate bow when leaving and returning to the center. They stand in their places and genuflect with the priest and deacons, if they do so, during the Gospel.

When the ministers of the Mass come down from the altar all genuflect (if the Blessed Sacrament is in the tabernacle). The acolytes go before the subdeacon into the sacristy. All make a moderate bow to the crucifix. The acolytes kneel to the right of the ministers and say *Benedictus Deus*. When the priest has blessed them they answer: *Amen*.

SOLEMN HIGH MASS WITH THE BLESSED SACRAMENT EXPOSED

The Cross Bearer

The cross bearer observes the same rules (rubrics).
p. 72.

The Censer Bearer

The censer bearer observes the same rubrics with the following exceptions:

1. If the Blessed Sacrament is exposed, the censer bearer makes a double (on both knees) genuflection when he enters or leaves the Sanctuary before or after the Mass.
2. When the censer bearer enters the sanctuary after the Epistle he makes a double (on both knees) genuflection.
3. When the censer bearer goes with the acolytes into the sacristy for the cross bearer, he makes a simple (on one knee) genuflection when he leaves the sanctuary and when he returns.
4. During the Mass, the censer bearer makes a simple (on one knee) genuflection when coming to or leaving or passing the center in front of the Blessed Sacrament.

5. The boat bearer observes the same rubrics as the censer bearer.

The Acolytes

The acolytes observe the same rubrics as in the Solemn Mass with the following exceptions:

1. If the Blessed Sacrament is exposed, the acolytes make a double (on both knees) genuflection at the center when they enter or leave the sanctuary before or after the Mass.
2. They do the same when they enter with the priests at the beginning of the Mass and when they leave at its end.
3. During the Mass the acolytes make a simple (on one knee) genuflection when coming to or leaving or passing the center in front of the Blessed Sacrament.
4. When they leave the sanctuary to get the cross bearer the acolytes make only a simple (on one knee) genuflection. They do the same when they return, and also when they accompany him to the sacristy.
5. The acolytes kneel at their places while the celebrant incenses the Blessed Sacrament, and then go to the Epistle side for the Washing of the Hands.
6. The acolytes do not extinguish their own candles during the entire Mass.

7. The acolytes do not extinguish the candles if any are lighted for the Elevation until the Blessed Sacrament is put away.
8. The bell is not rung. (See p. 38, n. 7.)

PROCESSIONS

The Sanctuary Boys

1. In processions the sanctuary boys walk two by two behind the cross bearer and acolytes.
2. Leaving the sacristy, they make a moderate bow with the celebrant and the other ministers to the crucifix.
3. Entering the sanctuary, they go to the center and genuflect on one knee, if the Blessed Sacrament is merely present; on both knees, if it is exposed. If the Blessed Sacrament is not present, they make a low (profound) bow.
4. When the time arrives for the procession, each altar boy comes with his partner to the center, makes a moderate bow to the tabernacle. Turning towards one another, they get in line. If the Blessed Sacrament is exposed, instead of the moderate bow, they genuflect on one knee.
5. Returning to the sanctuary, they make a low bow and go to their places.
6. They leave the sanctuary as they entered it. Above No. 3.

The Cross Bearer

1. In processions the cross bearer leads between the two acolytes, except when a Holy Water bearer takes part. The latter is then the leader.
2. He does not genuflect or bow.
3. In the procession he faces the image of the crucifix towards the procession he is leading.

The Censer Bearer

1. The censer bearer is always present at the procession of the Blessed Sacrament. It is permissible to have two censer bearers.
2. If the procession follows the Mass, the censer bearer presents the deacon (or the celebrant, if there is no deacon) with the censer into which the boat bearer has already put incense. During the incensing, the censer bearer kneels at the right of the deacon and the boat bearer at the left of the subdeacon. They make a low bow before and after the incensing and then go to their places.
3. The censer bearers walk immediately before the canopy or priest and continually incense the Blessed Sacrament. They walk in such a way as not to turn their backs upon the Blessed Sacrament and should raise and lower their censers together.
4. The boat bearers walk just ahead of the censer bearers, and should put incense into the censers

when needed. However, this should be done one at a time, so that the incensing may not be interrupted.

The Acolytes

1. The cross bearer and acolytes lead processions, except when there is a Holy Water bearer, who follows the cross bearer when coming to the altar, and then leads the procession.
2. When the time comes for procession after Mass or some ceremony, the acolytes take their candles and come to the center. If the Blessed Sacrament is exposed, they genuflect on one knee. If it is not exposed, they make a low bow and go to get the cross bearer. They return to the center of the sanctuary and genuflect or bow as they did when leaving.

If there is not a Mass or ceremony, the acolytes place themselves, one on each side of the cross bearer, bow to the crucifix in the sacristy and go to the center of the sanctuary where they bow or genuflect as above.

3. When the procession starts, if the Blessed Sacrament is exposed, the acolytes genuflect on one knee. If it is not exposed they make a low bow.
4. Returning to the sanctuary after the procession, they go to the center, make a low bow and go to their places.
5. Should the procession bring them to another altar, they make a low bow on arriving and leaving.

HOLY COMMUNION OUTSIDE MASS

1. The acolyte lights two candles on the altar where Communion is to be given.
2. He sees that the card or plate to be held at Communion is on the credence table.
3. Bowing moderately with the priest to the crucifix in the sacristy, the acolyte goes before the priest into the sanctuary. If he passes by the main altar, he makes a simple (one knee) genuflection if the Blessed Sacrament is present. Otherwise, he makes a low bow.
4. Arriving at the altar where Communion is to be given, if necessary, he steps back to allow the priest to pass so that he will be at the right of the priest. The priest and the acolyte make a simple (on one knee) genuflection.
5. The acolyte assists the priest to go up the step or steps by raising the alb or habit of the priest a little.
6. The acolyte kneels down and, bending low, says:
Acolyte: Confiteor Deo omnipotenti, etc.
He responds as follows:
Priest: Misereatur vestri . . . ad vitam aeternam.
Acolyte: Amen.
Priest: Absolutionem . . . misericors Dominus.

Acolyte: Amen.

7. After the priest has said the *Agnus Dei*, etc., the acolyte goes with him to the altar rail and holds the card or plate under the chin of each communicant with his right hand extended so as not to be in the way of the priest, and his left hand, palm down, on his breast.
8. Communion over, he gives the card or plate to the priest, assists him up the step or steps, kneels on the top step until the priest has closed the tabernacle door. He then returns to his place, after making a moderate bow at the center and kneels down.
9. He blesses himself when the priest gives the blessing and answers: *Amen.*
10. He rises, genuflects with the priest and returns to the sacristy making the same bow as he did when entering.

BENEDICTION OF THE BLESSED SACRAMENT

The Sanctuary Boys

1. The sanctuary boys enter the sanctuary and make a simple (on one knee) genuflection if the Blessed Sacrament is in the tabernacle. If the Blessed Sacrament is exposed, they make a double

(on both knees) genuflection. Turning towards one another they make a simple bow. Turning back and facing the altar, they then go to their places.

2. When the priest and deacons genuflect, the sanctuary boys kneel down.
3. When the priest or the deacon opens the tabernacle door, all bow low until the Blessed Sacrament is put in its place.
4. At the words *Veneremur cernui* in the second verse of the *Tantum ergo*, all bow low but just for these two words.
5. When the priest turns to give the Benediction, all bow low until the bell stops ringing.
6. All rise when the priest or deacon closes the tabernacle door after Benediction and remain standing until the priest genuflects.

Where it is the custom to sing the *Laudate Dominum*, the sanctuary boys along with the priest and acolytes make a moderate bow during the *Gloria Patri*. At the *Sicut erat* the leaders of the sanctuary boys start to the center, genuflect on one knee, if the Blessed Sacrament is in the tabernacle, and go to the sacristy.

If the Blessed Sacrament is still exposed, they make a double (on both knees) genuflection.

The Censer Bearer

1. The censer bearer and boat bearer see that the charcoal is lighted in the censer and sufficient incense in the boat.
2. Bowing moderately to the crucifix in the sacristy, they go before the acolytes and priests to the center of the sanctuary. They genuflect or bow just as the priests and acolytes do.
3. The boat bearer puts incense into the censer.
4. They kneel in their places while the censer is swinging to keep the fire alive.
5. When the priest or deacon comes down from the altar, they go to the foot of the altar. The boat bearer kneels on the left of the subdeacon (if there is one), or of the priest. The censer bearer kneels on the right of the deacon, or the priest. He hands the censer to the deacon, or priest. All make a low bow.

If there is no deacon, the censer bearer on the right and the boat bearer on the left hold back the hem of the priest's cope during the incensing. They all make a low bow at the end of the incensing.

6. The censer bearer receives back the censer, and he and the boat bearer return to their places.
7. The censer bearer and the boat bearer make a low bow at the words *Veneremur cernui* and afterwards the boat bearer puts incense into the censer.

8. Towards the end of the first stanza and before the *Genitori genitoque*, the censer and boat bearers go up to the altar as in No. 5. They return to their places after the incensing, and during the singing of the prayer, if necessary, the boat bearer may put incense into the censer.
9. After the prayer, the censer and boat bearers go to the foot of the altar. The censer is given to the deacon, if there is one, and the bearers kneel on the first step at center. If there is no deacon, the censer bearer does the incensing.
10. When the censer has been returned, or when the Benediction is over, the bearers go to their places and kneel.
11. When the tabernacle door has been closed, they arise and stand in their places.

The Acolytes

1. The acolytes light the prescribed or customary number of candles on the altar. Then they light the candles they are to carry. They see that the white humeral veil is placed on the Gospel side of the steps.
2. Bowing to the crucifix with the other ministers, they proceed in front of the priest, or priests, but following the censer and boat bearers. They genuflect or bow as usual. They kneel and place their candles on the lowest step. If there are no deacons, they assist the priest up the steps by raising the front of his alb or habit a little. Bowing moderately at center, they return to their places.
3. If it is necessary to have steps to place the monstrance (ostensorium) on high, the senior acolyte goes to get them, first making a moderate bow at center. He carries them to the plane of the altar, near the priest (or deacon) and kneeling puts them in place. Then rising, he genuflects on one knee. He puts the steps away and returns to his place.
4. When the celebrant makes a low bow, the acolytes make one with him.
5. When the priest sings the prayers, the junior acolyte prepares the humeral veil. If there is a subdeacon, he gives it to him. If there is no subdeacon, he places it on the shoulders of the celebrant.
6. The senior acolyte, if it is necessary, gets the steps, as in No. 3.
7. All bow low during Benediction and the senior acolyte rings the bell during it.
8. After the blessing the junior acolyte accepts the veil from the subdeacon, or, if there is no subdeacon, removes it from the celebrant's shoulders when he comes down after Benediction. He folds it and places it on the steps.

9. When the celebrant or deacon closes the tabernacle door, the acolytes rise and observe instructions in No. 6 page 102.

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