

LSFT 2405  
**Dominican Rite Practicum**

Prepared by the Instructor

2019

## Dominican Rite Practicum

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### Course Description

This course is a 1.5 unit graded liturgical practicum open to Dominican friar students, normally after residency year, best in the year of deaconal or priestly ordination. The **goal** is to acquire the ability to celebrate Low Mass and Missa Cantata according to the traditional Dominican Rite in Latin. The **outcome** will be a correct and fluid "dry Mass" celebration of the Dominican Rite Low Mass and of the *Missa Cantata*. These two exercises will in equal parts provide the two graded "exams" of the course.

The format will be a practicum in which students perform the rite under the direction of the instructor.

### Admission to the Class

Dominican friars who would like to be admitted to the class need to arrange an interview with the instructor to get the PIN. At the interview they will be asked to recite from memory the texts found on the next page. This memorization is not-negotiable and will serve to prove that the student is ready to undertake the heavy memorization element of the class.

### Required Books and Materials

William R. Bonniwell, ed., *Dominican Ceremonial for Mass and Benediction* (1946; rpt. Oakland: Dominican Liturgy Publications, 2012), \$22.75, order at:

<http://www.lulu.com/shop/william-r-bonniwell-op/dominican-ceremonial-for-mass-and-benediction/hardcover/product-21602438.html>

*Dominican Altar Boys' Manual According to the Rite of the Order of Preachers* (1945; rpt. Oakland: Dominican Liturgy Publications, 2011), \$9.50, order at:

<http://www.lulu.com/shop/dominican-liturgy-publications/dominican-altar-boys-manual/paperback/product-18710629.html>

"Vesting Prayers of the Priest." PDF download:

<http://media.musicasacra.com/dominican/Texts/vesting.pdf>

"Calendarium Ord. Præd. Reformatum Secundum Rubricæ Brevarii et Missalis S.C.R. Prot. N. O.126/960 (16 Dec. 1960)" Download this universal calendar for 1962 usage here:

<http://media.musicasacra.com/dominican/C-op.pdf>

### Optional Materials

*Dominican Rite Mass: Latin-English* (Oakland: Dominican Liturgy Publications, 2011) \$8.25, order:

<http://www.lulu.com/shop/fr-augustine-thompson-op/dominican-rite-mass/paperback/product-20404368.html>

*Cantus Lectionum Missarum pro Dominicis et Festis Maioribus iuxta Notam Regualae Cantus O.P.* (Oakland: Dominican Liturgy Publications, 2014), \$33.25, order:

<http://www.lulu.com/shop/pro-dominicis-et-festis-maioribus/cantus-lectionum-missarum-sop/hardcover/product-21702474.html> Lacking this, tones are found at end of syllabus.

Other reprints of Dominican liturgical books may be ordered here:

<http://www.lulu.com/spotlight/athompsonatdsptdotcom>

## PRAYERS TO BE MEMORIZED BEFORE INTERVIEW WITH INSTRUCTOR

### PRAYERS AT THE FOOT OF THE ALTAR

*Priest (silently):* Actiões nostras, quæsumus Dómine, aspirándo prævéni et adiuvándo prosequere; ut cuncta nostra operátio a te semper incípiat et per te cœpta finiátur. Per Christum Dóminum nostrum. Amen.

*Priest (aloud):* In nómine ✠ Patris et Fílii et Spíritus Sancti.

*Ministers (aloud):* Amen.

*Priest (aloud):* Confitémini Dómino quóniam bonus.

*Ministers (aloud):* Quóniam in sæculum misericórdia eius.

*Priest (quietly):* Confíteor Deo omnipoténti, et beátæ Maríæ semper vírgini, et beáto Domínico patri nostro, et ómnibus sanctis, et vobis, fratres, quia peccávi nimis, cogitatióne, locutióne, ópera et omissiόne, mea culpa (*Do not strike beast*), precor vos oráre pro me.

*Ministers (quietly):* Misereátur tui omnípotens Deus et dimmítat tibi ómnia peccáta tua, líberat te ab omni malo, salvet et confírmet in omni ópere bono, et perdúcam te ad vitam æternam.

*Priest (quietly):* Amen.

*Ministers (quietly):* Confíteor Deo omnipoténti, et beátæ Maríæ semper vírgini, et beáto Domínico patri nostro, et ómnibus sanctis, et tibi, pater, quia peccávi nimis, cogitatióne, locutióne, ópera et omissiόne, mea culpa (*Do not strike beast*), precor te oráre pro me.

*Priest (quietly):* Misereátur vestri omnípotens Deus et dimmítat vobis omnia peccáta tua, líberat vos ab omni malo, salvet et confírmet in omni ópere bono, et perdúcat vos ad vitam æternam.

*Ministers (quietly):* Amen.

*Priest (quietly):* Absolutiόnem et remissiόnem ómnium peccatórum vestrórum, tríbuat vobis, omnípotens et miséricors Dóminus. (*Do not make the Sign of the Cross*)

*Ministers (quietly):* Amen.

*Priest (quietly):* Adiutórium nostrum in nómine Dómine.

*Ministers (quietly):* Qui fecit cælum et terram.

*Priest (silently):* Aufer a nobis, quæsumus, Dómine, iniquitátes nostras: ut ad Sancta sanctórum puris mereámur mentibus introíre. Per Christum Dóminum nostrum. Amen.

*Priest (silently):* In nómine ✠ Patris et Fílii et Spíritus Sancti Amen.

### USUAL CONCLUSION OF COLLECTS

Per Dóminum nostrum Iesum Christum Fílium tuum, qui tecum vivit et regnat in unitáte Spíritus Sancti, Deus. Per ómnia sæcula saeculórum. Amen.

### VERSE BEFORE THE GOSPEL

Dóminus sit in corde meo, et in lábiis meis, ad pronuntiándum sanctum Evangélium pacis.

## Syllabus

*Note the the homework assignments are to be completed BEFORE THE SESSION for which they are assigned. Students will be paired at the first meeting so that each student can practice Mass with the paired other student serving as “altarboy” and vice versa. For the Missa Cantata section you will be in groups of three, since two altar boys are needed for that Mass.*

**WK 1: Introduction to the Dominican Rite** (Lecture). History, Spirituality, and canonical status of the Rite. Pronunciation of Latin. Practical issues for celebration according to the "form of 1962." Comparison of the 1933 and 1965 Missals.

*Homework:* Read and prepare Bonniwell, pp. 5-21, and memorize the **Vesting Prayers** found in this reading. You will be quized on the Vesting Prayers (and each week’s memorization assignment as it occurs). Also review *Altar Boys’ Manual*, pp. 5-23.

**WK 2: Practicum on the Prayers at the Foot of the Altar**

*Homework:* Have read and prepared Bonniwell, pp. 22-25, and review the **Prayers at the Foot of the Altar**. Also read Bonniwell, pp. 49-50, which explains the variants for Mass when the Sacrament is present. Review *Altar Boys’ Manual*, pp. 24-27.

**WK 3: Practicum on the Readings and Credo**

*Homework:* Have read and prepared Bonniwell, pp. 25-27, and memorized the **silent prayers** said during the readings. Review *Altar Boys’ Manual*, pp. 25-29.

**WK 4: Practicum on the Offertory**

*Homework:* Have read and prepared Bonniwell, pp. 27-29, and memorized the **Offertory Prayers**. Review *Altar Boys’ Manual*, p. 30.

**WK 5: Practicum on the Canon**

*Homework:* Have read and prepared Bonniwell, pp. 29-40, and memorized the **Orate Fratres** and “**Domine exaudi.**” It would also be very helpful to have memorized the **Per Ipsum**. Review *Altar Boys’ Manual*, p. 31.

**WK 6: Practicum on Fraction and Communion**

*Homework:* Have read and prepared Bonniwell, pp. 41-44, and memorized the **Pax Domine sit semper**. It would also be very helpful to memorize the mingling prayer and priest’s preparation for communion. Then read and prepare the sections on consecration of people’s hosts and people’s Communion in Bonniwell, pp. 51-53 and 70-73, and memorize the **Communion formula**. Review *Altar Boys’ Manual*, pp. 32 and p. 100.

**WK 7: Practicum on Ablutions to Last Gospel**

*Homework:* Have read an prepared Bonniwell, pp. 44-48, and memorized the **Placeat and Blessing**. Have reviewed all memorized texts because there will be quiz today on all memorized prayers. Review *Altar Boys’ Manual*, pp. 33-36.

**WK 8: Performance of Masses by students, with their assigned “altarboys”**

**WK 9: Performance of Masses by students, with their assigned “altarboys”****WK 10: Singing Collects and Readings**

*Homework:* Get familiarity with pointing system and melodies for singing collects in *Regulae Cantus*, pp. 33-63. A handout of this will be provided. (photocopies will be distributed)

**WK 11: Singing the Preface and other Priest's parts**

*Homework:* Familiarize yourself with the priest's sung parts of Mass (photocopies will be distributed).

*Little Quiz:* Be prepared to chant the Collects, Epistle, Gospel, and Prophecy (if desired) of any Mass of your choosing, except that of Our Lady on Saturday.

**WK 12: Practicum on Missa Cantata**

*Homework:* Read and prepare Bonniwell, pp. 140-42 on the *Missa Cantata*, and prepare *Altarboy's Manual*, pp. 52-71. Also read the sections in Bonniwell, pp. 113 & 129-30 on how to do the incensing.

*Little Quiz:* Be prepared to chant all the priest's parts of the Mass. You will be expected to sing the Dominus Vobiscum and Ite Missa Est (to be used in your graded Missa Cantata) from memory.

**WK 13: Missæ Cantatæ by students (graded)****WK 14: Missæ Cantatæ by students (graded)**

## BIBLIOGRAPHY

### LITURGICAL BOOKS IN USE IN 1962

#### ***Dominican Rite Missal:***

*Missale juxta Ritum Sacri Ordinis Prædicatorum*, Rome: In Hospitio Magistri Ordinis, 1933. To conform to the usage of 1962, the calendar (including the ranking of feasts), and texts of some Masses must be replaced by those of 1962. Holy Week Rites must be replaced with those of the 1965 Missale. Rubrically the rules for additional collects issued in 1961 are to be used. Some versions of this missal lack inserts for Masses added after 1933. No reprint or PDF download available.

*Missale S. Ordinis Prædicatorum*, Rome: In Hospitio Magistri Ordinis, 1939. This smaller “traveling” Missal requires the same changes as the 1933 edition to conform to 1962 practice. No reprint or PDF download available.

*Missale juxta Ritum Ordinis Prædicatorum*, Rome: Ad S. Sabinæ, 1965. To conform to the usage of 1962, certain rubrics, especially at the *Per Ipsum* and concerning parts of the Ordinary printed as to be read aloud or sung need to be said silently. The Last Gospel must also be added. No reprint or PDF download available.

#### ***Dominican Rite Breviary:***

*Breviarium iuxta Ritum Ordinis Prædicatorum*. Rome: Ad S. Sabinæ, 1962. This edition of the Breviary conforms exactly to the practice of 1962. No reprint or PDF download available.

#### ***Dominican Rite Gradual:***

*Graduale juxta Ritum Sacri Ordinis Prædicatorum*. Rome: Ad S. Sabinæ, 1950. This is the last edition of the Dominican Graduale. The chants are virtually all correct for 1962, where there are substitutions to be made, these follow the changes in the 1933 Missale. The Easter Triduum music must be replaced by that published in 1959 (see below). Order reprint:

<http://www.lulu.com/shop/iuxta-ritum-sacri-ordinis-prædicatorum/graduale/hardcover/product-18813289.html>

#### ***Dominican Rite Holy Week:***

*Cantus Gregoriani ad Ordinem Hebdomadæ Sanctæ iuxta Ritum Ordinis Prædicatorum*. Rome: Ad S. Sabinæ, 1959. This music represents the practice of 1962 and is used with the other texts found in the 1965 Missale. PDF download:

<http://media.musicasacra.com/dominican/hebdomada-sancta-1959.pdf>

#### ***Dominican Rite Antiphonal:***

*Antiphonarium Sacri Ordinis Prædicatorum pro Diurnis Horis*. Rome: In Hospitio Magistri

Generalis, 1933. The music for Office in this book is generally the same as that of 1962, but should be adjusted and supplemented to conform to the 1962 Breviary. The music of for Matins is lacking. PDF download:

<http://media.musicasacra.com/dominican/antiphonarium-1933-gillet.pdf>

*Matutinum; vel Antiphonarium S. Ord. Præd. pro Nocturnis Horis Majorum Solemnitatum.* Rome: In Hospitio Magistri Generalis, 1936. This contains the music for Matins for major feasts and these conform to 1962 usage. Normally Matins was recto-toned outside of major feasts, so there is no official book with the music for Matins on lesser feasts and ferias. PDF download:

<http://media.musicasacra.com/dominican/matutinum-1936-gillet.pdf>

*If music for Matins of lesser feasts and feria is desired, these resources may be consulted:*

*Nocturnale: Cantus Novi.* Ed. and comp. Hogar Peter Sandhofe. [Electronic file], 2005. This is the Matins Psalter for the year as it was in 1962. It lacks the commons and propers. For those see the next two items. PDF download:

<http://media.musicasacra.com/dominican/n2.pdf>

*Nocturnale: Cantus Communium.* Ed. and comp. Hogar Peter Sandhofe [Electronic file], 2005). The Commons for Matins as in 1962.

<http://media.musicasacra.com/dominican/nc.pdf>

*Antiphonarium juxta Ritum Sacri Ordinis Prædicatorum.* 2 vols. Malines: Dessin, 1862-63. This was the last publication of the entire Antiphonal. It may be used as a resource for that is lacking in the work of H. G. Sandhofe, and for the Prolix Responsories of Matins not found in the *Matutinum*. The chants do not always reflect the medieval manuscripts exactly. PDF downloads:

Vol. 1: <http://media.musicasacra.com/dominican/antiphonarium-1862-jandel-t1.pdf>

Vol. 2: <http://media.musicasacra.com/dominican/antiphonarium-1862-jandel-t2.pdf>

### ***Dominican Rite Compline:***

*Completorii Libellus juxta Ritum S. Ordinis Prædicatorum.* Rome: Ad S. Sabinæ, 1949. This version of Compline is the same as that in use in 1962, with the exception of the ranks of some feasts. PDF Download:

<http://media.musicasacra.com/dominican/completorium-1949-suarez.pdf>

### ***Dominican Rite Processional:***

*Processionarium juxta Ritum Sacri Ordinis Prædicatorum.* Rome: Ad S. Sabinæ, 1949. This last edition of the Processional can be used without modification, except for Holy Week, when the 1959 revisions are to be followed. No reprint or PDF available.

### ***Dominican Rite Absolution for Confessions:***

“Absolutionis Forma Communis Observanda ab Fratibus Sacri Ordinis Fratrum Prædicatorum” [ex *Processionario S.O.P.*] Rome: Ad S. Sabina, 1949. PDF Download:

[http://media.musicasacra.com/dominican/Texts/forma\\_absolutionis-Suarez-1949.pdf](http://media.musicasacra.com/dominican/Texts/forma_absolutionis-Suarez-1949.pdf)

***Dominican Rite Extreme Unction:***

“De Sacramento Extremæ Unctionis” ex *Processario S.O.P.*, pp. 176-74. PDF Download:  
[http://media.musicasacra.com/dominican/Texts/forma\\_unctionis-Suarez-1949.pdf](http://media.musicasacra.com/dominican/Texts/forma_unctionis-Suarez-1949.pdf)

**STUDIES ON THE DOMINICAN RITE**

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Boyle, Leonard E., and Pierre-Marie Gy. *Aux origines de la liturgie dominicaine: Le Manuscrit Santa Sabina XIV L 1*. Rome: École française de Rome; Paris: CNRS, 2004.

Bonniwell, William R. *A History of the Dominican Liturgy*. New York: Wagner, 1944.

Creytens, Raymond. *L'Ordinaire des Frères Prêcheurs au moyen âge*. Rome: Istituto Storico Domenicano, 1954.

*The Cult and Liturgy of St Dominic*. Ed. Maura O'Carroll. Spoleto: Fondazione centro italiano di studi sull'alto medioevo, 2005.

Delalande, Dominique. *Le Graduel des Prêcheurs*. Paris: Cerf, 1949.

Fuente, Antolin Gonzalez. *La vida liturgica en la Orden de Predicadores: Estudio en su legislacion, 1216-1980*. Rome: Istituto Storico Domenicano, 1981.

Gleeson, Philip. “Dominican Liturgical Manuscripts before 1254.” *Archivum Fratrum Prædicatorum*, 42 (1972): 81-135.

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Molin, Jean-Baptist. *Repertoire des rituels et processionnaires conservés en France*. Paris: CNRS, 1984.

Mortier, Daniel Antonin. *La Liturgie dominicaine*. 9 vols. Lille/Bruges : Desclée, 1921-1924



Naughton, Joan Margaret. "Manuscripts from the Dominican Monastery of Saint-Louis de Poissy." University of Melbourne, Ph.D. Dissertation, 1995. The most important of these manuscripts is the *Poissy Antiphonal* (1335-45), which may be accessed in digital form here: [http://www.lib.latrobe.edu.au/MMDB/images/Poissy/FOL\\_001R.htm](http://www.lib.latrobe.edu.au/MMDB/images/Poissy/FOL_001R.htm)

Rousseau, Ludovicus. *De Ecclesiastico Officio Fratrum Prædicatorum Secundum Ordinationem Venerabilis Magistri Humberti de Romanis*. Rome: A. Manuzio, 1927.

Russell, Kenneth C. "An Analysis of the Latin Hymns to St. Dominic, St. Peter the Martyr, and St. Thomas Aquinas." University of Ottawa M.A. Thesis, 1959.

Thompson, Augustine. "Preconciliar Reforms of the Dominican Rite Liturgy, 1950-1962." *Antiphon*, 15 (2011): 185-201.

----- "The Dominican Liturgy and Vatican II, 1962-1969." *Antiphon*, 15 (2011): 185–201.

Versilst, L. "Les Complies domenicaines." *Analecta Sacri Ordinis Fratrum Prædicatorum*, 41 (1933): 267-80.

## Orationes Vestuariae

*Post abluat manus:*

**Da Dómine virtútem mánibus meis ad abstergéndam omnem máculam: ut sine pollutióne mentis et córporis váleam tibi servíre. Amen.**

*Muniens se signo crucis:*

**In nómine Patris, et Fílii, et Spíritus Sancti. Amen.**

*Accipiens amictum:*

**Impóne Dómine cápiti meo gáleam salútis, ad expugnándos omnes diabólicos incúrsus. Amen.**

*Induturus albam:*

**Deálba me, Dómine, et munda cor meum: ut in sángvine Agni dealbátus, gaudiis pérfruar sempitérnis. Amen.**

*Cingulo se cingens:*

**Præcínge me, Dómine cingulo puritátis, et extíngue in lumbis meis humórem libídinis: ut máneat in me virtus continéntiæ et castitátis. Amen.**

*Inducans sinistro brachio manipulum:*

**Mérear, Dómine, portáre manípulum fletus et dolóris: ut cum exsultatióne recípiam mercédem labóris. Amen.**

*Imponans colo stolam:*

**Redde mihi, Dómine, obsécro, stolam immortalitátis, quam pérdidi in prævaricatióne primi paréntis, et quamvis indígnus accédo ad tuum sacrum mystérium, mérear tamen gáudium sempitérnum. Amen.**

*Casulum induans:*

**Dómine, qui dixísti: Iugum meum suáve est, et onus meum leve: fac ut istud portáre sic váleam, quod cónsequar tuam grátiam. Amen.**

## USING THE 1933 AND 1965 DOMINICAN RITE MISSALS

According to the documents *Summorum Pontificum* and *Universae Ecclesiae*, as well as “State of the Order” address of Master of the Order Carlos Azpiroz Costa, O.P., at the General Chapter of 2010, those celebrating the Dominican Rite Mass should do so “according to the Missal of 1962.” In fact, there is no Dominican “Missal of 1962.” Rather, the Missal in use by the order in 1962 was that of 1933, with the changes made up to that date.

In 1960-1961, the *Analecta Ordinis Fratrum Praedicatorum* published directives modifying Missal. These volumes are hard to find, and in Latin, so I have compiled a short summary of the changes needed when celebrating using the Missals of 1933 and 1965, since both are commonly used.

### Changes to be made when using the 1933 Missal:

1. Use the 1965 Calendar
2. Reduce the number of collects at Mass following this format:

Class I Feast: Usually only 1 Privileged Memory.

Class II Feast: Only 1 memory, only when another Class II feast is overridden, this is also dropped if there is a Privileged Memory

Class III Feast: Up to three collects: the principle collect; any second required collect and/or the collect of an overridden feast; additional collects ad libitum up to a total of three.

3. Add the *Ecce Agnus Dei* and its response before People's Communion.
4. On ferials and penitential days: replace "Benedicamus Domino" with "Ite missa est."
5. Replace the entire Paschal *Triduum* Rite with that of 1965 Missal or the *Triduum* book of 1959.

### Changes to be made when using the 1965 Missal

1. Prepare chalice and say the *Actiones nostras* before the Prayers at Foot of the Altar.
2. Add missing head bows in *Gloria*.
3. Kneel, not bow, at the *Incarnatus est* in the Credo.
4. Recite Secret Prayer quietly, but recite "Per omnia saecula saeculorum." aloud before the Preface Dialogue.
5. Use the 1933 gestures at the "Per ipsum." The “Per ipsum” is said silently except for "Per omnia saecula saeculorum."
6. Add a silent “Amen.” after *Pater Noster*; then recite the *Libera nos* silently, except for the "Per omnia saecula saeculorum."—which you will say before the “Pax Domini."

7. Restore the Last Gospel. If there is no altar card available, this Gospel may be found as that of the Day Mass of Christmas.

**In both Missals:**

1. The Communion *Confiteor* is suppressed, but a response of the *Ecclesia Dei* Commission on October 2, 2002, says that it may be used if "that is the local custom."
2. Since they are not part of Mass, and have not been required since 1963, the Leonine Prayers are omitted. But nothing prevents them being said, if that is the local custom.
3. It is permitted to add, as Class III feasts, all Dominican saints canonized since 1965 on their original days as blessed, or on their current day, if beatified after 1965. See the calendar I have prepared.

**A final Note or two:**

1. When is the "solemn" tone of the collect used? The Collects and Postcommunion at Mass; the Closing Collect at Laudes and Vespers, but not at other hours.
2. When is the "simple" tone of the collect used? All other times, including the Asperges.

## NOTES ON THE RUBRICS AROUND THE PRAYERS AT THE FOOT OF THE ALTAR

*These notes are meant to correct or supplement the rubrics found in Bonniwell and the Altarboys' Manual.*

**Vesture of the Priest under the Habit:** Bonniwell says that black pants, socks, and black leather shoes are to be worn with the habit, over which is placed the amice and alb. This was a common American Dominican practice, contradicting the rule in the LCO (until 1968), which required that “everything worn under the habit be white” and that *black leather shoes* always be worn, use of sandals being *explicitly* reprobated. The old LCO represented practice since the time of Dominic, in particular the reprobation of sandals. Since under-habit clothing is not mentioned in the current LCO, I think people are free to wear black pants and socks, or white pants (more traditionally nickers) and white socks. Black leather shoes, however, should always be worn for the 1962 rites: at that time, even Capuchins were required to put on shoes when they celebrated Mass. (A box of black shoes in various sizes was kept in their sacristies.)

**Vesture of the Server:** At a private Low Mass, the proper attire is the habit with cappa for the server; at a public Low Mass, the server wears a surplice over or under his capuce according to his rank. Albs are used on First Class feasts only in the Solemn Mass.

**Order for Lighting the Altar Candles:** The Eastern Province books represent their local Romanization. The Dominican manner of lighting the candles (no matter how many) is to start on the far left (Gospel Side) and light continuously across to the far right (Epistle Side). That this was the practice in the Western Province is shown in many old photos. The candles are snuffed in the reverse order, right to left.

**Lighting the Candles at Private Mass:** Traditionally, *contra* Bonniwell, the candles are lighted by the server while the priest undresses the chalice and lays out the corporal. Light the Gospel candle first, the Epistle second, and then go get the cruets for preparing the chalice. When the Mass is a *public* Low Mass, the candles are lighted before Mass to avoid *admiratio*. Traditionally, at Low Mass, the candles were snuffed by the server during the Last Gospel, after the dialogue. At public Low Mass, however, it was usual to light them before and snuff them after Mass, again to avoid *admiratio*.

**Kissing the Priest's Hand:** this was suppressed in the Eastern Province, and so is not in their books. I don't know what the Western Province practice was. We had a lot of European friars, so I suspect the practice was mixed. Unless the priest has asked you not to do so, kiss the priest's right hand as you pass him cruets, etc.

**Turning the Back toward the Tabernacle:** Both the priest and server should avoid movements that involve turning their backs to the tabernacle. Bonniwell mentions this for the priest, but not in the Altarboy's Manual, where he sometimes implies that the server turns his back on the tabernacle. That practice is wrong.

**Servers Ascending the Altar:** Although not mentioned in Bonniwell, it was universal practice for servers at Dominican Rite Mass to ascend to the foot-pace only when absolutely necessary and, in such cases, to do so from the side, not up the front of the steps. Only the ordained ministers ascend from the front, with the sole exception of the Thurifer at a *Missa Cantata*.

**Chapter XVI**  
**On Memories [i.e. extra collects]**  
 [From the *Missale O.P.* (1965)]

99 (106). What is stipulated here concerning memories holds for the Mass as well as the Office, both for occurrence and concurrence.

100 (107). Privileged memories are made at Lauds and Vespers, as well as in all Masses; ordinary memories are made only at Lauds, the conventual Mass, and Masses without music [i.e. not at *Missae Cantatae* that are not a conventual Mass].

102 (109). Privileged memories are:

- a. of the Sunday
- b. of a liturgical day of the first class
- c. of days within the Octave of Christmas
- d. of the September Ember Days, at Mass only
- e. of the feriales of Advent, Lent, and Passiontide
- f. of the Major Litanies, at Mass only.

All other memories are ordinary memories.

103 (111). This is the system for adding memories:

- a. on liturgical days of the first class, and at sung non-conventual Masses, no memory is to be included unless it is privileged, [unless it is provided in the general calendar, e.g. St. Anastasia at the dawn Mass of Christmas.]
- b. on Sundays of the second class, only one memory is permitted, that is of a second class feast that is overridden, but this memory is replaced by a privileged memory, one is to be made.
- c. on all liturgical days of the second class, only one memory is permitted, be it ordinary or privileged.
- d. on liturgical days of the third and fourth class, up to two memories are permitted in addition to the collect of the day.

104 (112). For memories and collects that occur, the following is to be observed:

- a. an Office collect, Mass collect, or memory of a feast or mystery of one of the Divine Persons, excludes a memory or collect of the same feast or mystery of the Divine Person.
- b. an Office collect, Mass Collect, or memory of a Sunday excludes in turn the memory or collect of a feast or mystery of the Lord.
- c. an Office collect, Mass collect, or memory of the season excludes another memory of the season
- d. also, the Office collect, Mass collect, or memory of the Blessed Virgin Mary, or of any saint or blessed, excludes another memory or collect asking the intercession of the Blessed Virgin Mary or of the same saint or blessed; although this does not apply to the collect of a Sunday or ferial in which an invocation is made of a saint or the Virgin.

105 (113). Memories of the season come first. The addition and order of other memories follows the order of feasts on the table of precedence.

106 (114). Any memory that exceeds the number permitted above for the type of liturgical day is omitted.

**DOMINICAN RITE LOW MASS**  
**WHAT IS LEVEL OF VOICE?**  
**WHAT MUST BE MEMORIZED?**

In the below table, the **first column** gives texts that are to be recited in “clear” voice, that is so that they can be heard distinctly by those in the back of the church. The **center column** gives what are said in “moderate” voice, that is, heard only by those around the altar. The **right column** gives what is said in “quiet” voice, that is what can be heard only by the priest himself.

**TEXTS IN BOLD** must be memorized as they are said when the priest cannot see the book or the altar cards. *TEXTS IN ITALICS* would be good to memorize because, even though the book or cards are visible, the priest has things to do while saying them and so will have trouble reading the card.

VOX CLARA

VOX MEDIA

VOX QUIETA

**Server. Benedícite.**

**Priest. In nómine Patris, et  
Fílii, et Spíritus Sancti.**

**Server. Amen.**

Priest: *Actiónes nostras,  
quæsumus Dómine, aspirándo  
prævéni et adiuvándo  
proséquere; ut cuncta nostra  
operátio a te semper incípiat  
et per te coepta finiátur. Per  
Christum Dóminum nostrum.  
Amen.*

**Priest: In nomine Patris, et  
Fílii, et Spíritus Sancti.**

**All. Amen.**

**Priest. Confitémini Dómino  
quóniam bonus.**

**All. Quóniam in sæculum  
misericórdia ejus.**

**Priest: Confiteor Deo  
omnipoténti, et beátæ  
Maríæ semper Vírgini, et  
beáto Domínico Patri  
nostro, et ómnibus  
sanctis, et vobis, fratres,  
quia peccávi nimis,  
cogitátione, locutíone,  
ópera, et omissíone, mea  
culpa: precor vos oráre**

pro me.

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

**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,  
opera, et omissione, mea  
culpa: precor te orare  
pro me.

**Priest.** Misereatur vestri  
omnipotens Deus et  
dimittat vobis omnia  
peccata tua: liberat vos  
ab omni malo, salvet et  
confirmet in omni opere  
bono, et perducat vos ad  
vitam æternam.

**Server.** Amen.

**Priest.** Absolutionem et  
remissionem omnium  
peccatorum vestrorum  
t r i b u a t v o b i s ,  
omnipotens et misericors  
Dominus.

**Server.** Amen.

**Priest.** Adiutorium nostrum  
in nomine Domine.

**Server.** Qui fecit cælum et  
terram.

**Priest.** Aufer a nobis,  
Domine, cunctas iniquitates  
nostras: ut ad Sancta  
sanctorum puris mereamur



**méntibus introíre. Per  
Christum Dóminum  
nostrum. Amen.**

THE OFFICIUM

*Kyrie, eléison. All. Kyrie,  
eléison. Priest. Kyrie, eléison.  
All. Christe, eléison. Priest.  
Christe, eléison. All. Christe  
eléison. Priest. Kyrie, eléison.  
All. Kyrie, eléison. Priest.  
Kyrie, eléison.*

*Gloria in excélsis Deo. All. Et  
in terra pax homínibus bonæ  
voluntátis. Laudámus te.  
Benedícimus te. Adorámus te.  
Glorificámus te. Grátias  
ágimus tibi, propter magnam  
glóriam tuam. Dómine Deus  
Rex celéstis, Deus Pater  
omnípotens. Dómine Fili  
unigénite, Jesu Christe.  
Dómine Deus, Agnus Dei,  
Fílius Patris. Qui tollis peccáta  
mundi, miserére nobis. Qui  
tollis peccáta mundi, súscipe  
deprecatióem nostram. Qui  
sedes ad déxteram Patris,  
miserére nobis. Quóniam tu  
solus Sanctus. Tu solus  
Dóminus. Tu solus Altíssimus,  
Jesu Christe. Cum Sancto  
Spíritu in glória Dei Patris.  
Amen.*

**Priest: Dominus vobíscum.  
All. Et cum spíritu tuo.**

THE COLLECT . . .

**. . . per Dominum nostrum  
Jesum Christum Filium  
tuum, qui tecum vivit et  
regnat in unitate Spiritus**

**Sancti Deus, per omnia  
saecula saeculorum.**

All: Amen.

THE EPISTLE

RESPONSORY AND  
ALLELUIA

*Priest: Dóminus sit in corde  
meo, et in lábiis meis, ad  
pronuntiándum sanctum  
Evangélium pacis.*

Priest: Dóminus vobíscum.

All. Et cum spírítu tuo.

Priest Sequéntia sancti  
Evangélii secúndum N.

All. Glória tibi, Dómine.

THE GOSPEL

**Priest: Per evangélica dicta,  
deleántur nostra delícta.**

THE HOMILY

*Priest: Credo in unum Deum:  
Patrem omnipoténtem:  
factórem caeli et terræ,  
visibílium ómnium, et  
invisibílium. Et in unum  
Dóminium Jesum Christum,  
Fílium Dei unigénitum: Et ex  
Patre natum, ante ómnia  
sæcula. Deum de Deo, lumen  
de lúmine, Deum verum de  
Deo vero: Génitum, non  
factum, consubstantiálem  
Patri: per quem ómnia facta  
sunt. Qui propter nos hómines  
et propter nostram salútem,  
descéndit de caelis. Et  
incarnatus est de spiritu  
sancto ex Maria Virgine: et  
homo factus est. Crucifíxus  
étiam pro nobis sub Póntio  
Piláto, passus, et sepúltus est.  
Et resurréxit tértia die*

secúndum Scriptúras: Et ascéndit in cælum: sedet ad dexteram Patris: Et íterum ventúrus est cum glória, iudicáre vivos et mórtuos: cuius regni non erit finis. Et in Spíritum Sanctum, Dóminum, et vivificántem: qui ex Patre Filióque procedit: Qui cum Patre et Fílio simul adorátur et conglorificátur: qui locútus est per prophétas. Et unam, sanctam, cathólicam et apostólicam Ecclésiám. Confíteor unum baptísma in remissionem peccatórum. Et expécto resurrectionem mortuórum. Et vitam ventúri sæculi. Amen.

**Priest: Dominus vobíscum.**

**All. Et cum spírítu tuo.**

**Priest. Orémus.**

THE OFFERTORY VERSE

Priest: Quid retribuam Dómino pro ómnibus, quæ retribuat mihi? Cálicem salutáris accípíam et nomen Dómini invocábo.

Suscipe sancta Trínitas hanc oblatiónem, quam tibi offero in memóriam Passiónis Dómini nostri Jesu Christ: et præsta, ut in conspéctu tuo tibi placens ascéndat; et meum, et ómnium fidélium salútem operétur ætéram.

Lavabo inter innocéntes manus meas, et circúmdabo altáre tuum, Dómine: ut áudiam vocem laudis, et enárrem univérse mirabília tua. Dómine diléxi decórem domus tuæ, et locum habitatiónis glóriæ tuæ.

In spiritu humilitatis, et in ánimo contríto, suscipiámur Dómine a te: et sic fiat sacrificium nostrum, ut a te suscipiátur hódie, et pláceat tibi Dómine Deus.

Priest: **Orate, fratres**

**ut meum, ac vestrum páriter in conspéctu Domini sit accéptum sacrificium.**

**Dómine exáudi oratiónem meum, et clamor meus ad te véniat. Oremus**

THE SECRET PRAYER

Priest: *Per ómnia sæcula sæculórum. All: Amen.*

Priest. Dóminus vobíscum.

All: Et cum spírítu tuo.

Priest: Sursum corda.

All: Habémus ad Dóminum.

Priest: Grátias agámus Dómino Deo nostro.

All: Dignum et iustum est.

THE PREFACE

Sanctus, Sanctus, Sanctus Dóminus Deus Sábaoth. Pleni sunt cæli, et terra glória tua. Hosánna in excélsis. Benedíctus qui venit in nómine Dómini. Hosánna in excélsis.

*Te igitur, clementíssime Pater, per Jesum Christum Fílium tuum Dóminum nostrum, súpplices rogámus ac pétimus: uti accépta hábeas, et benedícas hæc dona, hæc múnera, hæc sancta sacrificia illibáta: In primis quæ tibi offérimus pro Ecclésia tua sancta cathólica, quam pacificáre, custodíre,*

adunáre, et régere dignéris toto orbe terrárum: una cum fámulo tuo Papa nostro N. et Antístite nostro N. [et rege nostro N.] et ómnibus orthodoxis, atque cathólicæ, et apostólicæ fídei cultóribus.

Meménto, Dómine, famulórum, famularúmque tuárum N. et N. et ómnium circumstántium, quórum tibi fides cogníta est, et nota devótio: pro quibus tibi offérimus, vel qui tibi ófferunt hoc sacrificium laudis pro se, suísque ómnibus, pro redemptióne animárum suárum, pro spe salútis et incolumitátis suæ, tibíque reddunt vota sua ætérno Deo, vivo et vero.

Communicantes, et memóriam venerántes, in primis gloriósæ semper Vírginis Mariæ, Genitrícis Dei et Dómini nostri Jesu Christi: Sed et beatórum apostolórum ac mártýrum tuórum, Petri et Pauli, Andréæ, Iacóbi, Joánnis, Thomæ, Jacóbi, Philíppi, Bartholomæi, Matthæi, Simónis et Thaddæi; Lini, Cleti, Cleméntis, Xysti, Cornélii, Cypriáni, Lauréntii, Chrysógoni, Joánnis et Pauli, Cosmæ et Damiáni: et ómnium sanctórum tuórum: quorum merítis precibúsque concédas, ut in ómnibus protectiónis tuæ muniámur auxílio. Per eúndem Christum Dóminum nostrum. Amen.

Hanc igitur oblatiónem servitútis nostræ, sed et cunctæ familíæ tuæ,

quæsumus, Dómine, ut placátus accípias, diésque nostros in tua pace dispónas, atque ab ætérna damnatióne nos éripi, et in electórum tuórum júbeas grege numerári. Per Christum Dóminum nostrum. Amen.

Quam oblationem tu, Deus, in ómnibus, quæsumus, benedíctam, adscríptam, ratióabilem, acceptabilémque fácere dignéris, ut nobis Corpus, et Sanguis fiat dilectíssimi Filii tui Dómini nostri Jesu Christi.

Qui, pridie quam paterétur, accépit panem in sanctas ac venerábiles manus suas; et elevátis óculis in cælum, ad te Deum Patrem suum omnipoténtem, tibi grátias agens, benedíxit, fregit, dedítque discíplis suis, dicens: Accípite, et manducáte ex hoc omnes.

Hoc est enim corpus meum.

Símili modo, postquam cenátum est, accípiens et hunc præclárum Cálicem in sanctas ac venerábiles manus suas; item tibi grátias agens, benedíxit, dedítque discíplis suis, dicens: Accípite, et bíbite ex eo omnes.

Hic est enim calix sanguinis mei, novi et ætérni Testaménti: mystérium fidei: qui pro vobis et pro multis effundétur in remissionem peccatorum.

*Hæc quotiescúmque fecéritis,*

*in mei memóriam faciétis.*

Unde et mémores, Dómine, nos servi tui, sed et plebs tua sancta ejúsdem Christi Fílii tui Dómini nostri tam beátæ passiónis, nec non ab ínferis resurrectiόνis, sed et in cælos gloriósæ ascensiόνis, offérimus præcláræ majestáti tuæ de tuis donis ac datis, Hóstiam puram, Hóstiam sanctam, Hóstiam immaculátam, Panem sanctum vitæ æternæ, et Cálicem salútis perpétuæ.

Supra quæ propítio ac seréno vultu respícere dignéris, et accépta hábere, sícuti accépta habére dignátus es múnera púeri tui iusti Abel, et sacrificium Patriárchæ nostri Abrahæ, et quod tibi óbtulit summus sacérdos tuus Melchisedech, sanctum sacrificium, immaculátam hóstiam.

*Supplices te rogámus, omnipotens Deus, jube hæc perférrí per manus sancti Angeli tui in sublíme altáre tuum, in conspéctu divínæ majestátis tuæ: ut quoquot ex hac altáris participatióne, sacrosánctum Fílii tui corpus, et sán guinem sumpsérimus, omni bene dictione cælésti, et grátia repleámur. Per eúmdem Christum Dóminum nostrum. Amen.*

Meménto étiam, Dómine, famulórum famularúmque tuárum, qui nos præcessérunt cum signo fídei et dórmunt in somno pacis, N. et N. Ipsis, Dómine, et ómnibus in Christo

quiescētibus locum refrigerii,  
lucis et pacis ut indulgeas,  
deprecámur. Per eúndem  
Christum Dóminum nostrum.  
Amen.

Nobis quoque peccatoribus

fámulis tuis, de multitudíne  
miseratiónum tuárum  
sperántibus, partem áliquam,  
et societátem donáre dignéris,  
cum tuis sanctis Apostólis et  
Mart ribus, cum Joánne,  
Stéphano, Matthía, Bárnaba,  
Ignátio, Alexándro,  
Marcellíno, Petro, Felicitáte,  
Perpétua, Agatha, Lucía,  
Agnéte, Cæcília, Anastásia, et  
ómnibus sanctis tuis: intra  
quórum nos consórtium, non  
æstimátor mériti sed vénia, qu  
æsumus, largítor admítte. Per  
Christum Dóminum nostrum.

*Per quem hæc ómnia,  
Dómine, semper bona creas,  
sanctíficas, vivíficas,  
benedícis, et præstas nobis.  
Per ipsum, et cum ipso, et in  
ipso, est tibi Deo Patri  
omnípotenti, in unitáte Spíritus  
Sancti, omnis honor et glória.*

Priest: *Per ómnia sæcula  
sæculórum.*

All: Amen.

Priest: Orémus. Præcéptis  
salutáribus moníti, et divína  
institutióne formáti, audémus  
dícere: Pater noster, qui est in  
cælis: sanctificétur nomen  
tuum. Advéniat regnum tuum.  
Fiat volúntas tua, sicut in  
cælo, et in terra. Panem  
nostram quotidiánum da nobis  
hódie. Et dimítte nobis debíta  
nostra, sicut et nos dimíttimus  
debitóribus nostris. Et ne nos



indúcas in tentatiónem.

All: Sed líbera nos a malo.

Priest: Per ómnia sæcula  
sæculórum.

All: Amen.

Priest: *Pax Dómini sit semper  
vobíscum.*

All: Et cum spírítu tuo.

Priest: Agnus dei, qui tollis  
peccáta mundi: miserére nobis.

Agnus Dei, qui tollis peccáta  
mundi: miserére nobis. Agnus

Dei, qui tollis peccáta mundi:  
dona nobis pacem.

Priest: Amen. Libera nos,  
quæsumus, Dómine, ab  
ómnibus malis,prætéritis,  
præséntibus, et futúris; et  
intercedénte beáta et gloriósa  
semper Vírgine Dei Genitríce  
María, cum beátis Apostólis  
tuis Petro et Paulo, *atque  
Andréa, et ómnibus Sanctis, da  
propítius pacem in diébus  
nostris: ut ope misericórdiæ  
tuæ adjúti, et a peccáto simus  
semper líberi, et ab omni  
perturbatióne secúri. Per  
eúmdem Dóminum nostrum  
Jesum Christum Fílium tuum,  
qui tecum vivit et regnat in  
unitáte Spíritus Sancti Deus.*

Priest: Hæc sacrosancta  
commíxtio Córporis et  
Sánguinis Dómini nostri Jesu  
Christi fiat mihi et ómnibus  
suméntibus, salus mentis et  
córporis: et ad vitam ætéram  
promeréndam atque  
capesséndam præparátio  
salutáris. Per eúmdem  
Christum Dóminum nostrum.  
Amen.

Domine Jesu Christe, Fili  
Dei vivi, qui ex voluntáte

Patris, cooperante Spíritu Sancto, per mortem tuam mundum vivificasti: líbera me per hoc sacrosánctum Corpus et Sánguinem tuum ab ómnibus iniquitatibus meis et univérsis malis: et fac me tuis semper inhærére mandátis, et a te numquam separári permittas: Qui cum eódem Deo Patre et Spíritu Sancto vivis et regnas Deus in sæcula sæculórum. Amen.

*Corpus et sánguis Dómini nostri Jesu Christi custódiat me ad vitam ætérrnam. Amen.*

**Priest: Ecce Agnus Dei, ecce qui tollit peccáta mundi.**

*All: Domine, non sum dignus ut intres sub tectum meum: sed tantum dic verbo, et sanábitur anima mea.*

**Priest: Corpus Domini nostri Jesu Christi custódiat te in vitam ætérrnam. Amen.**

Priest: quod ore sumpsimus, Dómine, pura mente capiámus: ut de Córpo et Sángvine Dómini nostri Jesu Christi fiat nobis remédium sempitérrnum. Amen.

#### COMMUNION ANTIPHON

**Priest: Dominus vobíscum.**

**All: Et cum spíritu tuo.**

#### POSTCOMMUNION PRAYER . . .

. . . per Dominum nostrum Jesum Christum Filium tuum, qui tecum vivit et regnat in unitate Spiritus

**Sancti Deus, per omnia  
saecula saeculorum.**

**Priest: Dominus vobiscum.**

**All: Et cum spiritu tuo.**

**Priest: Ite, missa est.**

**All: Deo gratias.**

**Priest: Benedictio Dei  
omnipotentis, Patris, et Filii,  
et Spiritus Sancti, descendat  
super vos, et maneat semper.**

**Server: Amen.**

**Priest: Placéat tibi, sancta  
Trinitas, obsequium  
servitutis meae, et praesta, ut  
sacrificium, quod oculis tuae  
majestatis indignus obtuli,  
tibi sit acceptabile, mihi que,  
et omnibus pro quibus illud  
obtuli, sit te miserante  
propitiabile. Per Christum  
Dominum nostrum. Amen.**

Priest: Dóminus vobiscum.

Server: Et cum spiritu tuo.

Priest: Inítium sancti Evangélii  
secúndum Joánnem.

Server: Glória tibi, Dómine.

Priest: in principio erat  
Verbum, et Verbum erat apud  
Deum, et Deus erat Verbum.  
Hoc erat in principio apud  
Deum. Omnia per ipsum facta  
sunt: et sine ipso factum est  
nihil: Quod factum est, in ipso  
vita erat, et vita erat lux  
hóminum: Et lux in ténebræ  
lucet, et ténebræ eam non  
comprehendérunt. Fuit homo  
missus a Deo, cui nomen erat  
Joánnes. Hic venit in  
testimónium ut testimonium  
perhiberet de lúmine, ut omnes  
créderunt per illum. Non erat  
ille lux, sed ut testimonium

perhiberet de lumine. Erat lux vera, quæ illúminat omnem hóminem veniéntem in hunc mundum. In mundo erat et mundus per ipsum factus est, et mundus eum non cognóvit. In própria venit, et sui eum non recepérunt. Quotquot autem recepérunt eum, dedit eis potestátem filios Dei fieri, his, qui credunt in nómine eius: Qui non ex sanguínibus, neque ex voluntáte carnis, neque ex voluntáte viri, sed ex Deo nati sunt. Et verbum caro factum est, et habitavit in nobis: Et vídimus glóriam eius, glóriam quasi Unigéniti a Patre, plenum grátia et veritátis.

Server: Deo grátias.

## COMMUNION OF PEOPLE AND PURIFICATION OF VESSALS IN THE DOMINICAN RITE

1. After the preparation prayer, receive the Host.
2. Make a “thanksgiving” for “the time of an Our Father”—I find that it takes about that long to consume the Host.
3. Genuflect.
4. Remove the pall from chalice and take the first sip.
5. Take the paten and scrape the corporal; put particles in chalice—you do this because you are going to put the ciborium where the Host was and you don’t want to set it on particles.
6. Recover the chalice and set it out of the way on the corporal to left of tabernacle.
7. Take the ciborium and place it on the front of the corporal and remove the cover.
8. Genuflect and take out one of the hosts.
9. Turn to the sisters and say “Ecce Agnus Dei, ecce qui tollet peccata mundi.” And the server will make the reply.
10. Give communion to server, sisters, and any laity receiving.
11. Take the communion plate in left hand from server and return to the altar.
12. Consume any extra hosts and brush particles off communion plate into chalice.
13. Take the ciborium to get wine ablution, return to center and pour it into the chalice.
14. Consume the wine ablution from the chalice.
15. Take the ciborium to side to get wine and water ablution.
16. Say the ablution prayer and go to center, pour the second ablution into the chalice.
17. Consume the second ablution from the chalice.
18. Dry the ciborium, put the cover back on, and place it off the corporal to right of tabernacle.
19. Dry the chalice and remake it.
20. Wait until the server has moved book and snuffed the Sanctus candle, then go to book and read the Communion Verse.

Things to note:

Bonniwell, p. 44, f.n. 9, says that communion of the server is done before step 5 above. This is because he assumes that the server is the only communicant, and that his Host is on the corporal along with the priest’s Host. Since at Canyon his Host is in the ciborium, ignore f.n. 9. See also, Bonniwell, p. 70, f.n. 1.

Also, in step 9, when it is a sung Mass, the custom is to do the communion Confiteor at before the Ecce. It is not the custom of the Valparaiso and daughter house Carmelites to do the Confiteor at Low Mass.

Also, sometimes sister will ask to have the number of Hosts in the tabernacle reduced because the ICK or FSSP priests often consecrate far more than needed and they get stale. If she wants all new Hosts in the tabernacle follow the directions on next page. If she just wants you to use up some of the tabernacle Hosts, follow the above directions, opening the tabernacle and removing the ciborium after step 6 and continue from there. You will then replace the ciborium in the tabernacle after step 11. Then just purify the chalice as you would at a private Mass (there is no ciborium to clean). How to get things in and out of the tabernacle is explained on the next page.

## COMMUNION OF PEOPLE AND PURIFICATION OF VESSALS IN THE DOMINICAN RITE

### **When tabernacle Hosts are to be changed.**

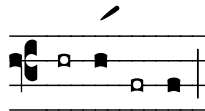
1. After the preparation prayer, receive the Host.
2. Make a “thanksgiving” for “the time of an Our Father”—I find that it takes about that long to consume the Host.
3. Genuflect.
4. Remove the pall from chalice and take the first sip.
5. Take the paten and scrape the corporal and put particles in chalice—you do this because you are going to put the ciborium where the Host was and you don’t want to set it on particles.
6. Recover the chalice and set it out of the way on the corporal to left of tabernacle.
7. Take the ciborium out of the way near the chalice.
8. Remove center altar card and put it on Epistle side.
9. Open tabernacle door (tricky since your fingers are together—I can explain if needed).
10. Genuflect and take out the ciborium.
11. Close tabernacle door (because there is a monstrance Host inside, I think). If tabernacle is empty, leave the door open.
12. Take off the cover with little veil and put to the right of the corporal.
13. Genuflect and take out one of the hosts.
14. Turn to the sisters and say “Ecce Agnus Dei, ecce qui tollet peccata mundi.” And the server will make the reply.
15. Give communion to server, sisters, and any laity receiving. If you run out of Hosts, go to altar and get newly consecrated to continue communion—leave empty tabernacle ciborium on corporal uncovered.
16. Take the communion plate from server and return to the altar.
17. Consume any extra old Hosts.
18. Clean any fragments in tabernacle ciborium into chalice with your finger. You will not do an ablution of his ciborium as the dampness will make the Hosts stick to the inside.
19. Transfer the newly consecrated Hosts to the tabernacle ciborium and put it in the tabernacle.
20. Genuflect and close tabernacle door; replace altar card.
21. Brush particles off communion plate into chalice
22. Take the Mass ciborium to get wine ablution, return to center and pour it into the chalice.
23. Consume the wine ablution from the chalice.
24. Take the ciborium to side to get wine and water ablution.
25. Say the ablution prayer and go to center, pour the second ablution into the chalice.
26. Consume the second ablution from the chalice.
27. Dry the ciborium, put the cover back on, and place it off the corporal to right of tabernacle.
28. Dry the chalice and remake it.
29. Wait until the server has moved book and snuffed the Sanctus candle, then go to book and read the Communion Verse.

# TONE FOR CHANTING THE MASS READINGS ACCORDING TO THE DOMINICAN RITE

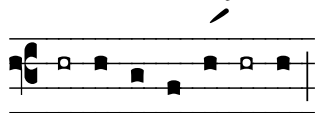
If you do not purchase the Cantus Lectionum Missarum, you will need this to prepare the elssons when you celebrate sung Mass.

## THE PROPHECY AT MASS (AND READINGS AT OFFICE)

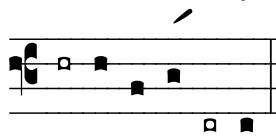
*Flex: First break in three part sentence if needed:*



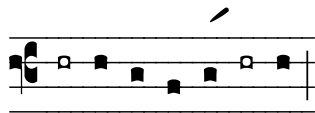
*Mediatio: the major break in a sentence:*



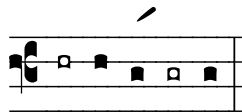
*Terminatio: End of Sentence:*



*Terminatio of a question.*



*End of the reading as a whole:*



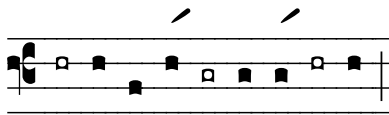
## EPISTLE TONE



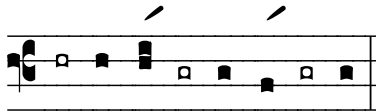
Fra-tres :      Ca-ris-sime:

*There is no "flex": just hold the last note.*

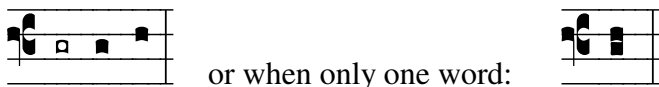
*Mediatio:*



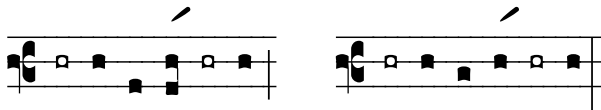
*Terminatio:*



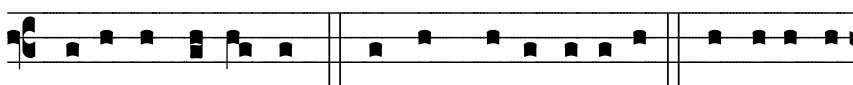
*Terminatio in a question:*



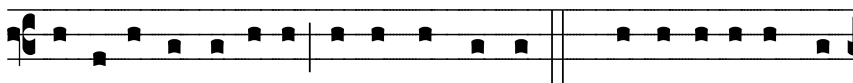
*Mediatio and termination at the end of reading as a whole:*



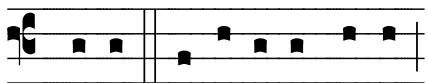
## GOSPEL TONE



Dómi-nus vo-bís-cum. R̄ Et cum spí-ri-tu tu-o. Sequénti- a



sancti e-vangé-li-i se-cúndum X. R̄ Gló-ri-a ti-bi, Dó-



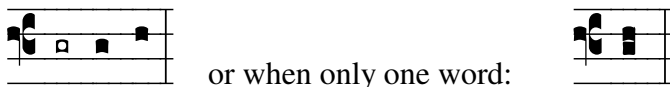
mi-ne. In il-lo tempo-re:

*There is no flex; just hold the last note.*

*Mediatio and terminatio:*



*Terminatio of a question:*





*Mediatio and terminatio of the last sentence of reading:*

