

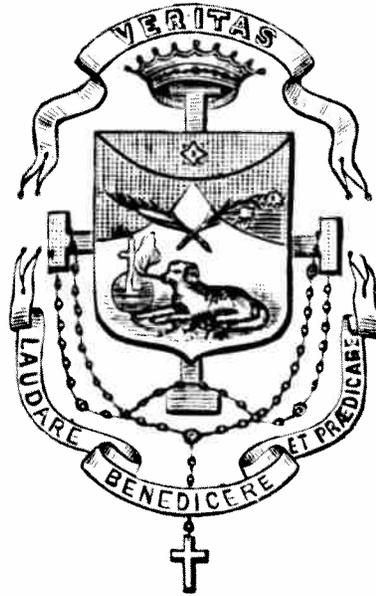
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RUBRICAL PAMPHLET SERIES

OF THE

DOMINICAN RITE

I



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IN the hope of facilitating the study of our rubrics,
and securing greater uniformity in their observance,
the first of a series of Rubrical Pamphlets is presented
to the Dominican family of the United States.

CHOIR INCLINATIONS

I

Inclination of the Head

The Simple Inclination of the Head used in Choir, is made by slightly inclining the head and body simultaneously.

I. This Inclination should be made:

1. Whenever in, or out of Choir, we pronounce the name Jesus, Mary, or St. Dominic, unless a greater Inclination be prescribed.

2. Whenever mention is made of the *shedding* of the Most Precious Blood. At which mention in the Office of the Dead in the *V.* "Creator" of the *R.* "Libera me," the brethren should rise and uncover their heads.

3. When the words "Gloria Patri et Filio et Spiritui

Medium Inclination

To make a Medium Inclination, so incline the head and body that the palms of the hands may touch the knees.

I. A Medium Inclination should be made at every "Gloria Patri" up to the words "sicut erat": (1) in the Divine Office; (At the 1st "Gloria Patri" of each Hour a Profound Inclination is made.) (2) in the Mass of the day; (3) in Prime, Terce, Sext, None, Vespers and Compline of the daily Office of the Blessed Virgin; here, likewise, a Profound Inclination is made at the first of each Hour; (4) in Pretiosa; (5) in Chapter; (6) in the Blessing before meals and in the Grace after.

Profound Inclination

The Profound Inclination is made by inclining the head and body until the elbows touch the knees. In making this inclination, the arms may be crossed under the scapular, the right hand holding the edge of the left side of the scapular, and the left hand, the edge of the scapular on the right.

The Profound Inclination is made:

1. Towards the altar, by the brethren, both on their first entrance into Choir, and on the last departure thence; (if the Blessed Sacrament is reserved in the choir, but not exposed, both a Profound Inclination and Genuflection on one knee are made.)

CHOIR INCLINATIONS

Inclination of the Head— Continued

Sancto” are said in Matins and Lauds of the Office of the Blessed Virgin, if recited in common; likewise, when they occur in the Divine Office, recited privately.

4. Whenever a Genuflection on both knees is made.

5. Whenever a brother, or the Cantor, has begun or recited a Psalm, Antiphon, or anything similar.

6. Whenever the Hebdomadarian has finished reading any part of the Office pertaining to his duties, especially, when he reads the words “Dominum nostrum Jesum Christum” at the end of any prayer.

7. Towards the Crucifix of the altar, unless a Profound Inclination be prescribed on account of the presence of the Blessed Sacrament, when-

Medium Inclination— Continued

II. A Medium Inclination is made during the recitation of the last stanza of any Hymn, and of the penultimate Verse of the Canticle “Benedicite.”

III. Those who chant or recite the Invitatorium should make a Medium Inclination towards each other after the Verse, “Venite adoremus,” etc., and again after the “Gloria Patri;” likewise, after the “Gloria Patri” in the *RR.* and in the Ant. at the Asperges and in the Introit of the Mass.

IV. At every Blessing before any lection either in Choir, Chapter, or at table; likewise at the blessing of the prelate in Compline, a Medium Inclination should be made by all except him who gives the Blessing; likewise

Profound Inclination— Continued

2. Except when otherwise prescribed, whenever the “Pater Noster,” “Credo,” or “Confiteor” are said in the Divine Office, whether in the beginning, middle, or end, of the Hours; also, when they are said in Vespers and Matins of the Office of the Dead; in the Blessing before meals; during, or after Grace after meals; in the Pretiosa; in the prayers for benefactors in Chapter.

3. In the Office both of the day, and of the Blessed Virgin (except Matins and Lauds), at the first “Gloria Patri” of each Hour.

4. At the first Collect in the Office up to the words “Qui tecum,” or “Qui vivis,” by all except him who reads the Collect; likewise, at the conclusion of the last Collect in

CHOIR INCLINATIONS

Inclination of the Head— Continued

ever any of the brethren go to the middle of the Choir to chant the Invitatorium, Versicles, etc., or return from the middle, or cross from one side to the other. The same rule holds when the brethren processionally leave Choir and return, or when they approach or leave any of the minor altars.

8. With bared head, when the Asperges is given at Mass or Compline; also, when a blessing is received from a prelate or priest.

9. While being incensed during Mass or Office. (Here, too, the head should be uncovered.)

10. After the procession at the "Salve," when the Prelate has come to his place in Choir. In this instance, the right Choir, first, ought to show him reverence by in-

Medium Inclination— Continued

at the "Sancta Maria," etc., in Pretiosa.

V. In the Mass, those present in Choir should make a Medium Inclination:

(1) At the following words of the "Gloria in Excelsis:"

(a) "Gratias agimus tibi propter magnam gloriam;" (b) "Jesu Christe;" (c) "Suscipe deprecationem nostram;" (d) and again at "Jesu Christe."

(2) In the Preface: (a) at the words "Gratias agimus Domino Deo nostro"; (b) whenever the name of Jesus or Mary is pronounced.

(3) At the blessing of the priest.

VI. Unless another rubric direct otherwise, a Medium Inclination is made by all, except the priest and ministers,

Profound Inclination— Continued

the Office, if the name of Jesus occurs therein: the inclination should continue to the word "Qui tecum."

5. At the Preces in Prime and Compline, unless the rubrics direct that a Prostration be made.

6. Whenever the "Retribuere" is said in common.

7. In Matins, between the lectern and the foot of the altar by the reader of the lesson, unless a Prostration be prescribed. This Inclination is not made after the Lessons of the weekly Office of the Dead, but should be made in the Office of All Souls.

8. By the brethren in Choir (unless a Prostration be prescribed), at the first Collect in the Mass after the "Dominus vobiscum," and at the

CHOIR INCLINATIONS

Inclination of the Head— Continued

clining with uncovered heads, then the left should do likewise. The same rubric is observed in all similar cases.

11. Whenever any one passes near a Prelate or Superior; and vice versa, whenever a Prelate passes near an inferior; in which case the inferior should reverently rise and uncover his head.

12. By the Community, whenever the Prelate enjoins the recitation of any prayers in common; likewise, by an individual member of the Community to whom his Superior assigns any duty.

13. By the brethren, whenever they receive any clothing; at such times they should reverently say "Benedictus Deus" while inclining the head.

Medium Inclination— Continued

whenever the names of Jesus, Mary, and St. Dominic are pronounced either in the body of the prayers of the Office, the Mass, or a Procession, or in their conclusion; likewise, when these names occur in the "Salve Regina," as said after Compline.

VII. In the prayer "A cunctis" and in its corresponding Postcommunion, the brethren should make a Medium Inclination at the name of the Blessed Virgin and remain inclined until the name of St. Dominic has been pronounced.

Remark—In these inclinations two things should be observed:

1. When it is time to make the Inclination, the brethren who are sitting should rise

Profound Inclination— Continued

first Postcommunion; likewise, at the Prayer for the Church ("Ecclesiae tuae"), usually said on Saturday.

9. If the Blessed Sacrament is present on the altar of the Choir, every time the brethren go to the middle of the Choir, or leave it, or cross from one side of the Choir to the other.

CHOIR INCLINATIONS

Inclination of the Head— Continued

14. When the following words are pronounced:

(1) "Sit nomen Domini benedictum." (At these words the brethren should stand and uncover their heads).

(2) "Sanctum et terribile nomen ejus." (At these, the head should be uncovered.)

(3) In the Creed: "Qui cum Patre et Filio simul adoratur et conglorificatur." (Here, also, uncover the head.)

15. The Deacon having pronounced the words "Humiliate capita vestra Deo," the Choir inclines until the end of the prayer.

II. In the Refectory and Chapter:

1. An Inclination of the Head should be made towards the Crucifix by the

Medium Inclination— Continued

to their feet and stand erect before inclining.

2. When the Choir, either in separate parts, or as a whole, chants any words at which an Inclination should be made, the Inclination is made by both sides of the Choir simultaneously while the words are chanted; those, however, who may be standing before the lectern when such words occur, should incline towards each other after the words have been chanted. (Cer. Sec. 761.)

CHOIR INCLINATIONS

Inclination of the Head— Continued

brethren upon entering the Refectory before meals; likewise whenever they pass before the Crucifix in the Refectory. The same reverence should be shown the Crucifix in the Chapter.

2. He whose duty it is to say "Benedicite" before the blessing in the Refectory, should go to the middle of the Refectory directly in front of his place, say "Benedicite," then make an Inclination of the Head and return to his place.

3. He who presides over Chapter should make an Inclination of the Head when he says "Benedicite;" the members of the Community when they respond "Dominus."

CHOIR INCLINATIONS

I

Prostration on the Form

To make the Prostration on the Form one should first kneel down; then, crossing the arms upon the form before him, he should rest his head upon them. When no form is at hand, the arms should be crossed upon the knees instead.

I. During a ferial office outside of Paschal time, the Prostration on the Form is made:

1. During every "Pater," "Credo" and "Confiteor."

2. During the "Pater" at the end of Grace after meals, if Prostrations were made in the Hour immediately preceding.

3. At the first "Gloria Patri" after "Deus adjutorium."

Venia

The Venia is made by extending the body on the floor at full length upon the right side so that the left ankle rests upon the right. It is customary to kiss one's scapular both before and after making this Prostration:

The Venia should be made:

1. By all the brethren in the Choir on the Vigil of the Annunciation, when he who reads the Martyrology pronounces the words: "Annuntiatio B. Mariae Virginis."

2. By all the brethren in the Choir on the Vigil of the Nativity of our Lord, when he who reads the Martyrology has pronounced the words "Jesus Christus * * * factus Homo." They should remain

Genuflections

To make a Genuflection do three things: (1) stand erect; (2) keeping the head and upper portion of the body erect, bend the right knee until it touches the ground; (3) as soon as the knee has touched the floor, again stand erect. In some cases both knees should touch the floor; but unless this be specially mentioned, only the right knee is meant.

I. In the Divine Office a Genuflection on both knees is made:

1. While the words "Venite * * * ante Deum" of the Invitatorium are chanted or recited. At the completion of this Verse, those who actually recited them should make a

CHOIR INCLINATIONS

Prostration on the Form —Continued

4. In the Preces said in each Hour from the "Pater noster" to the words "Qui tecum" of the prayer.

5. During the Preces at the end of Matins on Holy Thursday, and of all the Hours of Good Friday and Holy Saturday.

6. In the Office of the Dead (provided Prostrations were made in the Hours of the Divine Office immediately preceding) from the "Pater Noster" which is said after the Antiphon of the "Magnificat" and of the "Benedictus," up to the end of the first Collect; likewise at the "Pater Noster" after the "Requiescat in pace."

7. At the first Collect of the Office; likewise at the ending of the last Collect up to the words "Qui tecum," if the

Venia—Continued

prostrate until the Prior gives the signal to rise.

3. In the Chapter of Faults, before the accusations when the Prelate gives the signal. Again, each one should make the Venia after finishing his accusation.

4. When the brethren are reprehended by their Prelate.

5. By him upon whom a formal precept, office, or any other administration is imposed.

6. Before an altar or the Crucifix in the Choir, or a Chapel, by those receiving the blessing of travellers, both on setting out and on returning, while the psalms and prayers are recited.

7. By those leaving their Convent for more than one night, while they receive the blessing of their Superior; likewise, when they return.

Genuflections—Continued

Medium Inclination towards each other.

2. In the Hymn "Te Deum" during the entire Verse "Te ergo quaesumus."

3. During the entire first stanza of the Hymns: "Veni Creator," "Tantum Ergo," "O Crux ave," "Ave maris stella," likewise at the words "Adsumus et nos cernui," "Te adorantes famuli," and "Quos sanguine mercatus es."

4. During the entire Antiphon, "Sub Tuum."

5. During the "Salve Regina," "Pie Pater" with Versicles and Prayers and "Pater Noster," said after each of the Hours. The Hebdomadarian, however, stands while saying the Versicles and Prayers.

6. Choir facing Choir, during the words "Salve Regina"

CHOIR INCLINATIONS

Prostration on the Form —Continued

sacred name of Jesus be mentioned therein.

8. In Matins (not, however, in the Office of the Dead) by the reader of a lesson after he has finished reading. This Prostration is made between the lectern and the foot of the altar.

9. In the Litany of the Saints from the beginning of the Psalm "Deus in adiutorium" to the end of the last prayer, provided the Litany follows a ferial Compline.

10. During the Seven Penitential Psalms said before Mass. The Prostration continues until the Absolution has been given.

11. Whenever the discipline is given. The Prostration is made whenever the discipline is given, irrespective of time,

Venia—Continued

8. By the brethren (except ministers at the altar) about to communicate, while they say the "Confiteor" and receive Absolution.

9. Before Confession, while the penitent says the Confiteor and again after Confession, while Absolution is given.

10. By brethren who come so late to Choir that they are not present for the first "Gloria Patri."

11. In the Choir or Refectory, by him who offends by reading, chanting, or serving badly; if the offence be committed in Choir, the Venia should be made at the end of Office; if in the Refectory, after the Community has risen from table.

12. By the server of a private Mass, when he returns

Genuflections—Continued

of this same Antiphon when it is sung after Compline; at the words "Eia ergo" up to "O Clemens," exclusively, the brethren should again kneel, facing, however, the altar.

7. During the Litany of the Blessed Virgin which is said every Saturday. In this instance the brethren should kneel from the time they reach the altar of the Blessed Virgin until the prayer after the "Inviolata" has been said.

8. During the "O spem miram," while chanted at the altar of St. Dominic after the Procession held in honor of our Father every fourth Sunday of the month.

9. By all the brethren, except the Prior and ministers in the Procession on Palm Sunday at the beginning of the Antiphon "Ave Rex nos-

CHOIR INCLINATIONS

Venia—Continued

to the sacristy with the Priest, should he have served badly.

13. By him who in any way may have scandalized or offended any of the brethren. In this case the offender should remain prostrate at the feet of the offended, until pardoned.

Prostration on the Form —Continued

and continues from the “Confiteor” to the end of the prayer.

12. Whenever General Absolution is given, from the Confiteor, inclusively, up to the end of the Absolution.

II. In the following cases the Prostration is omitted in the Office:

1. In the Vespers of Advent in which the Antiphons “O” occur.

2. In the Vespers of Wednesday of Holy Week, and from then on in the Hours of Holy Thursday up to Matins of Good Friday.

3. At None, except during Lent, when the following Office is of the Sunday or of a feast of nine lessons.

4. During the whole of Paschal time, except when the

Genuflections—Continued

ter;” thus, turned towards the Crucifix, they kneel until the words “Redemptor mundi” have been recited, when they rise and stand facing the Cross until the Antiphon has been finished.

10. During the words “Domine miserere super peccatore” at the end of the Antiphon “Clementissime” in the Office of Burial.

11. During the Litany of the Saints said after Compline, from the beginning of the Psalm “Deus in adiutorium” to the end of the Litany; likewise when the Litany is omitted and only the Psalm, Versicles and Prayers are said. Out of Paschal time, when Compline of a ferial office precedes the Litany, the Prostration on the Forms is made during the Litany.

CHOIR INCLINATIONS

Prostration on the Form —Continued

Discipline or General Absolution is given, and in the Mass after the Consecration.

5. In the daily Office of the Blessed Virgin.

III. In Solemn Ferial Masses celebrated outside of Paschal Time, the Prostration on the Form is made:

1. At the first Collect.

2. At the first Postcommunion.

3. At the prayer for the Church.

4. After the chanting of the "Sanctus" to the "Agnus Dei" exclusively.

This Prostration is also made at these times in every Mass of a Vigil (except the vigils of the Nativity and

Genuflections—Continued

II. During the Conventual Mass, the brethren assisting in Choir kneel on both knees:

1. In the Mass of the Blessed Virgin at the words "Salve Sancta Parens."

2. At the words "Flectamus genua."

3. At the words of the Epistle: "In nomine Jesu omne genu flectatur."

4. During Lent, when in the Tract or Responsorium the Choir chant the words, "Adjuva nos Deus salutaris noster," etc.

5. When in the Tract the words "Veni Sancte Spiritus" are chanted.

6. In the Gospel of the Epiphany at the words "Et procidentibus adoraverunt eum."

7. At the words "Et proci-dens adoravit eum" which oc-

CHOIR INCLINATIONS

Prostration on the Form —Continued

Epiphany) and of the dead when said on a day on which the ferial office is recited.

IV. In general, in all Masses not above mentioned, the Prostration is omitted at the Collect and Postcommunion, and made only from the Elevation exclusively, to the "Pater Noster" exclusively. (For more special rubrics see Cer. Secs. 787, 788, 789).

V. When he who reads the Passion pronounces the words "Emisit spiritum," let the brethren, devotedly giving thanks to God, make the Prostration; likewise on Good Friday at the Adoration of the Cross, all the brethren both in the Choir and at the Altar, should pros-

Genuflections—Continued

cur in the Gospel for the Wednesday following the fourth Sunday of Lent.

8. At the words "Et Verbum caro factum est" of the Gospel of St. John.

9. While the Choir chant the words of the Credo: "Et incarnatus est * * * et Homo factus est."

10. In solemn Mass from the end of the "Sanctus," as chanted by the Choir, until after the elevation of the Precious Blood, when the Prostration on the Form should be made.

11. In low Mass, from the beginning to the end, except at the two Gospels. (Cer. Sec. 707.)

12. Whenever the Cantors, or any of the brethren intone or chant something at which the whole Choir should kneel, they, i. e., the Cantors or

CHOIR INCLINATIONS

Prostration on the Form —Continued

trate while the Cantor intones the Antiphons "Ecce lignum" and "Super omnia." Likewise, during the prayer "Respice," which immediately follows, the Prostration should be made.

Genuflections—Continued

brethren mentioned, kneel in like manner after the intonation, provided the Choir still remains kneeling; if, however, the Choir rises immediately after the intonation or recitation, they make but a simple Genuflection; to this there is an exception; namely, the Verse "Venite adoremus," etc., in the Invitatorium. While the Antiphon "Ave Rex" and the Verse "Veni Sancte" are intoned, even those intoning them kneel.

INCLINATIONS FOR MINISTERS AT THE ALTAR

II

Simple Inclination

The Simple Inclination used by the celebrant and ministers of the Mass, is made by inclining the head with the least possible motion of the shoulders.

1. The priest makes it towards the Crucifix on the altar when saying the "Gloria Patri" at the Introit of the Mass, and again when saying "Oremus" before the Collects and Postcommunions.

2. When the priest says "Jesum Christum" at the end of the prayers, he should make a Simple Inclination.

3. Both the celebrant and ministers should make a Simple Inclination while being incensed.

4. The ministers of the Mass may make a Simple In-

Medium Inclination

The Medium Inclination used by the celebrant and ministers of the Mass, is made by inclining the head, accompanied with a slight motion of the shoulders and body.

1. Both celebrant and ministers should make a Medium Inclination towards the Crucifix in the sacristy before going to the altar, and a similar Inclination when they return from the altar.

2. During the Mass, the celebrant makes a Medium Inclination in the middle of the altar: (a) when going to the Gospel side, he says: "Dominus sit in corde meo;" (b) after he has begun the "Gloria in excelsis;" likewise after he has begun the "Credo;" (c) at the "Ore-

Profound Inclination

The Profound Inclination used by the ministers at the altar, is made by inclining the head and body until the palms of the hands may touch the knees.

1. Whenever a priest and his minister, or ministers, approach an altar where the Blessed Sacrament is not present, either to celebrate Mass, or to conduct any other function, they should stand at a short distance from the lower step of the altar and, together, make a Profound Inclination, the priest, deacon and subdeacon keeping the head covered the while. A Profound Inclination should be similarly made when they leave the altar. If the Blessed Sacrament is reserved in the tabernacle of

INCLINATIONS FOR MINISTERS AT THE ALTAR

Simple Inclination— Continued

clination whenever the celebrant makes one, although the rubrics do not expressly say they should. (Cer. Sec. 818, N. 2.)

5. The acolytes, or other ministers in presenting anything to the celebrant, or in receiving anything from him, ought to make a Simple Inclination towards him. The same should be observed by the inferior ministers in serving the deacon or subdeacon.

6. The ministers make a Simple Inclination towards the celebrant whenever they pass him seated at the side of the altar.

Medium Inclination— Continued

mus” before the Offertory; (d) before going to the Epistle side to wash his hands; likewise before saying the Communion.

3. If the Blessed Sacrament is reserved on the altar, the priest should make a Medium Inclination when he passes before the tabernacle, both before and after the “*Dominus vobiscum*,” likewise at the “*Orate Fratres*.”

4. When incensing the altar, the celebrant should make a Medium Inclination to the Crucifix or Tabernacle only before he incenses the offerings at the Offertory, and again before incensing the relics on the altar, if there be any; at other times when passing the middle of the altar while incensing, he should bow profoundly. The

Profound Inclination— Continued

the altar, the Profound Inclination is omitted, and a Genuflection on one knee is made in its stead; if the Blessed Sacrament is exposed on the altar, the priest and ministers should approach with bared heads, and, omitting all Inclinations, make a Genuflection on both knees, adding a Simple Inclination of the Head while thus adoring; on leaving the altar in each of the above instances, the same rubric is observed as on approaching, provided the conditions be the same

2. The ministers of the Mass should make a Profound Inclination at the middle of the altar, whenever they go to their seats, to the Choir, to the Sacristy, or to the lectern where the Epistle and Gospel are sung; likewise, when they return; in

INCLINATIONS FOR MINISTERS AT THE ALTAR

Medium Inclination— Continued

deacon who accompanies the celebrant, should incline as the celebrant inclines.

5. Ministers of the Mass when passing from one side of the altar to the other, should always make a Medium Inclination, except when the Blessed Sacrament is exposed on the altar, in which case they should genuflect on one knee and omit the Inclination.

6. Ministers approaching or leaving the middle of the altar with the celebrant, should conform their Inclinations to his.

7. After the last Gospel of the Mass, the celebrant should make a Medium Inclination before the Crucifix before covering his head with the Capuch; likewise the deacon and subdeacon.

Profound Inclination— Continued

each of these instances the Inclination is omitted and a Genuflection on one knee made instead, if the Blessed Sacrament is exposed on the altar.

3. In the beginning of Mass the celebrant and ministers (not, however, the acolytes, who should stand erect) incline profoundly from the "Confiteor" to the "Adjutorium nostrum."

4. When the altar is being incensed, only the celebrant and deacon bow profoundly when leaving or passing the middle of the altar.

5. When the altar is being incensed at Vespers or Lauds, the thurifer should make a Profound Inclination together with the priest whenever leaving or passing the middle of the altar.

INCLINATIONS FOR MINISTERS AT THE ALTAR

Medium Inclination— Continued

8. The celebrant and ministers should make a Medium Inclination whenever the following words are said by themselves or chanted by the Choir: (a) In the hymn "Gloria in excelsis;" (1) "Adoramus te;" (2) "Gratias agimus tibi propter magnam gloriam tuam;" (3) "Jesu Christe;" (4) "Suscipe deprecationem nostram;" (5) and again, "Jesu Christe;" (b) "Veni sancte Spiritus;"—if the celebrant and ministers happen to be sitting when these words are about to be sung by the Choir, they should not kneel while they are sung, but rising to their feet, they should incline profoundly; (c) the names of Jesus and Mary, whether in the Gospel, Credo, Preface or Canon; if these names are pronounced by the deacon

Profound Inclination— Continued

6. The thurifer should make a Profound Inclination before the altar, or in the middle of the Choir, before he incenses the ministers and Choir.

7. After the incensing of the altar, the priest should make a Profound Inclination when he passes to the middle of the Choir.

8. During Benediction of the Blessed Sacrament, the priest and ministers make a Profound Inclination both before and after offering incense.

9. During the Mass at the prayer "Aufer a nobis," the celebrant alone makes a Profound Inclination.

10. If a priest and his minister, going to an altar to celebrate, or returning to the Sacristy after celebrating,

INCLINATIONS FOR MINISTERS AT THE ALTAR

Medium Inclination— Continued

when reading the Gospel, the celebrant makes the Inclination towards the book of the Gospels; (d) "Simul adoratur et conglorificatur," in the Credo; (e) "Gratias agamus Domino Deo nostro," in the Preface; (f) "Oremus" before the "Oratio super populum" said in Masses during Lent.

9. The deacon should make a Medium Inclination while he receives the blessing before reading the Gospel.

10. All the ministers make a Medium Inclination at the blessing of the celebrant at the end of Mass.

Profound Inclination— Continued

must pass the altar where the Blessed Sacrament is reserved, they should make a Genuflection on one knee and omit all Inclinations; if they pass the Blessed Sacrament exposed on the altar, they should adore with a Genuflection on both knees, the priest having his head uncovered.

THE CAPUCE

II

When the Capuce is Worn

As a general rule, the Capuce should *cover* the head whenever we are in Choir or in public.

I. In the Office and Mass the head should be uncovered:

1. In the beginning of every Hour up to the "sicut erat" of the first "Gloria Patri" of the same.

2. During the Canticles: "Magnificat," "Benedictus" and "Nunc Dimittis" with their respective Antiphons.

3. When the Preces are said; likewise, the "Kyrie Eleison," etc., and the "Pater Noster" with its Versicles and prayers.

4. At every "Dominus vobiscum," Collect, and Memory.

5. Whenever the "Salve Regina" is said; when said after the Hours, the head is kept uncovered until the end of Office.

II. Moreover, the head should be uncovered:

1. Whenever the Venia is made.

2. Whenever the Prostration on the Form is made, except: (1) in the Litany of the Saints from the invocation "Sancta Maria," inclusively, to the "Agnus Dei;" (2) in the Mass, before and after the Elevation; (3) when the Penitential Psalms are recited.

3. Whenever the rubrics direct the brethren to kneel, except: (1) during the part of the Litany of the Saints before mentioned; (2) dur-

ing Low Mass; (3) during mental prayer.

4. Whenever a Genuflection is made. (The priest and major ministers upon their first approach to the altar and their last departure from it, are excepted.)

5. Whenever a Profound Inclination is made. (Exception as above.)

When making the Medium Inclination the head is not uncovered unless a special rubric directs.

6. Whenever an Inclination of the Head is made, except: (1) when the name of Jesus, of Mary, or of St. Dominic, is pronounced; (2) at every "Gloria Patri" in the Office of the Blessed Virgin, recited in the Dormitory; likewise at every "Gloria Patri" in the Divine Office recited in private.

THE CAPUCE.

7. Whenever the Gospel is read.

8. In the Litany of the Saints said either after Compline or before Mass, from the beginning to the words "Sancta Maria," inclusive, and from the "Agnus Dei" to the end.

9. In High Mass while the celebrant intones the "Gloria in Excelsis" and the "Credo."

10. During the Elevation in the Mass, and whenever the Blessed Sacrament is exposed for any reason whatever.

11. Whenever in Choir or Chapter any one reads or intones anything. If more than one stand before the lectern while anything is being intoned, they only, who actually intone, uncover the head.

III. In Chapter:

The brethren in Chapter remain with bared heads after the reading of the Martyrology, from the Pretiosa to the end, except during the reading of the Constitutions, if they be read, and while they recite the Psalms "Ad te levavi" and "De profundis" for the benefactors, and whenever they sit down.

IV. At Table:

1. The head should be uncovered during the blessing in the Refectory, and at the "De profundis" said before the blessing.

2. He who reads in the Refectory should have his head uncovered while he asks and receives the blessing, and in the beginning of the reading

until the signal is given; so also the other brethren.

3. During the entire grace after meals, the head should be bare, except while the "Miserere" is said.

V. In Procession:

1. In all processions held within the church the head should be uncovered.

2. In all processions held without the church, custom should be our guide.

3. In processions of the Blessed Sacrament, the head should always be uncovered.

4. Whenever we pass the principal images of the Crucifixion, the Blessed Virgin, St. Dominic, or other saints, we should at least uncover the head as a sign of reverence.

RUBRICS TO BE OBSERVED IN PRESENCE OF THE BLESSED SACRAMENT

IV

1. Both on one's first entrance into Choir and on his departure thence, a Profound Inclination, followed by a Genuflection on one knee, should be made, if the Blessed Sacrament is present, but not exposed, on the Choir altar; if the Blessed Sacrament is there exposed, a Genuflection on both knees should be made, and, while thus adoring, a Simple Inclination of the Head should be added. (If one leave the Choir to return immediately, when the Blessed Sacrament is not exposed, the Genuflection is omitted, and a Profound Inclination alone is made both on leaving Choir and on returning.)

N. B.—The head should always be uncovered whenever a Profound Inclination or a Genuflection is made.

2. If during the Divine Office, the Mass, or any other function in Choir, one should have occasion to cross from one side of the Choir to the other, or from one part to another, and the Blessed Sacrament be present, but not exposed, the Genuflection is omitted and the Profound Inclination alone made; if, however, the Blessed Sacrament be exposed, the Inclination is omitted and the Genuflection on one knee made.

3. When the brethren, walking in a procession, approach to, or recede from, or pass

near the altar of the Blessed Sacrament, they should make a Genuflection on one knee and omit all Inclinations.

4. Whenever the Blessed Sacrament is publicly exposed, even in the pyx, or when it is in the Repository on Holy Thursday, all who approach the altar, cross before it, or leave it, should make a Genuflection on both knees, adding a devout Inclination of the Head.

N. B.—The Blessed Sacrament is not regarded as exposed while the Sacred Species are on the altar in the Mass, from the Consecration to the priest's Communion, inclusively.

RUBRICS TO BE OBSERVED IN PRESENCE OF THE BLESSED SACRAMENT

5. Those who are in Choir when the Blessed Sacrament is exposed, should not cover their heads; if convenient, they should stand while reciting the Office.

6. In processions of the Blessed Sacrament the head must not be covered.

7. During the Benediction of the Blessed Sacrament, while the words "Veneremur cernui" of the Hymn "Tan-

tum Ergo" are sung, the Prostration on the Forms should be made; likewise when the blessing of the Blessed Sacrament either in the pyx, or monstrance, is given.

8. The brethren, no matter where they may be, as soon as they see the Blessed Sacrament being transferred from one place to another, or hear the bell that is rung at such a time, should prostrate

themselves; likewise, at the end of a Procession when the Blessed Sacrament is carried past them to be replaced on the altar.

9. The Prostration on the Form is made by those who are present while Holy Communion is administered; in this case the Prostration continues from the time the Blessed Sacrament is taken from the tabernacle until again replaced therein.

MANNER OF ASSISTING AT MASS IN CHOIR

At the Asperges the brethren should stand erect, Choir facing Choir. As each one is being sprinkled, the head should be uncovered and reverently inclined. The same rubrics should be observed when the Choir is incensed, or when the Pax is given.

I. From the beginning of High Mass to the Gospel.

1. The head should be uncovered at the beginning of Mass. In general, the brethren assisting in Choir should stand erect, Choir facing Choir, whenever they chant any part of the Mass.

2. While the "Gloria in excelsis" is being intoned, the brethren should stand, with uncovered heads, facing the altar; likewise at the "Dominus vobiscum" and at all the Prayers not secret and at which an inclination is not made. A Medium Inclination

MANNER OF ASSISTING AT MASS IN CHOIR

is made at the following words of the "Gloria in Excelsis": (a) "Gratias agimus—magnam gloriam;" (b) "Jesu Christe;" (c) "Suscipe deprecationem nostram;" (d) and again at "Jesu Christe."

In general, in all Masses except ferial Masses celebrated outside of Paschal season, a Profound Inclination is made during the first Collect up to the words "Qui tecum," etc.; during the Collect of the ferial Masses mentioned, the Prostration on the Form is made.

In the Collect "A cunctis," the brethren should make a Medium Inclination at the name of the Blessed Virgin and remain inclined until the name of St. Dominic has been pronounced.

3. While the Epistle is sung, the Community should sit; likewise at the Lessons and Prophecies.

II. From the Gospel to the End of Mass.

1. After the singing of the Tract, if there be time before the Gospel, the Choir should sit down.

2. At the "Dominus vobiscum" before the Gospel, the brethren rise, turn towards the place where the Gospel is about to be read, and stand erect with uncovered heads.

3. At the "Gloria tibi," etc., they should turn towards the altar and sign themselves with the sign of the Cross: first, with the thumb upon the forehead, mouth and breast; then, with the whole hand from the forehead to the breast and shoulders.

4. While the Gospel is being read, they should stand facing the Gospel wherever it be read, and at its conclusion they should sign themselves with the Cross from forehead to breast and shoulders.

5. At the intoning of the "Credo," the Community stands as it did at the beginning of the "Gloria in excelsis."

6. While the "Credo" is being sung, the brethren stand with covered heads, Choir facing Choir. At the words, "Qui cum Patre et Filio simul adoratur et conglorificatur" the brethren should uncover their heads and make a Simple Inclination. At the words "Et incarnatus est . . . et Homo factus est," the brethren should uncover their heads and make a genuflection on both knees.

7. At the "Dominus vobiscum" and "Oremus" the brethren stand facing the altar.

8. After the chanting of the Offertory, all should sit down until the Preface is begun.

9. At the Preface all stand up and face the altar. A

MANNER OF ASSISTING AT MASS IN CHOIR

Medium Inclination is made, Choir facing Choir, at the words "Gratias agamus" and whenever the name of Jesus or Mary occurs.

10. In the Sanctus when the brethren chant the words "Benedictus qui venit," they should sign themselves with the sign of the Cross from the forehead to the breast and shoulders; in doing so, however, they do not turn towards the altar.

11. When the Sanctus has been finished, the brethren should kneel. As the rubrics direct, they should, according to circumstances, either make the Prostration on the Form from the "Sanctus" to the "Agnus Dei," exclusively, or remain kneeling with uncovered heads until after the Elevation of the Precious Blood, when they should prostrate until the "Pater

Noster" is begun. If the latter rubric be observed, the Community should rise at the "Pater Noster" and stand with covered heads, facing the altar until it is time to chant the "Agnus Dei."

12. After the "Agnus Dei" has been sung, the "Pax" is given.

13. After the "Pax" the brethren should face the altar until time for the chanting of the Communion. This is chanted as was the Offertory.

14. After the Communion, the Community again faces the altar.

15. At the "Dominus vobiscum" and Prayers the same rubrics are observed as in the beginning of the Mass. The same kind of Inclination that was made at the first Collect of the Mass, should be made during the Postcom-

munion. In the Postcommunion of the Collect "A cunctis," the brethren should make a Medium Inclination at the name of the Blessed Virgin and remain inclined until the name of Saint Dominic has been pronounced.

16. After the prayers the brethren should stand facing the altar until the end of Mass.

17. At the blessing of the priest a Medium Inclination is made.

III. Low Mass.

During a Low Mass one should kneel from the beginning to the end, except at the two Gospels when one should stand erect with uncovered head. Prostrations are omitted at the prayers; at the other parts of the Mass they are the same as in a High Mass.

DAILY OFFICE OF THE BLESSED VIRGIN

v

I. In the daily office of the Blessed Virgin:

1. Candles are not lighted on the altar.

2. Pauses should be observed wherever marked in the psalms by an asterisk.

3. Chant is never employed. The office is simply recited: Matins and Lauds in a low tone; the remaining Hours in a higher tone.

4. The Choir always stands.

5. Prostrations are never made.

6. All antiphons are recited by the Choir in common.

7. The beginning: (1) of any Hour; (2) of the first psalm in each Hour; (3) of any hymn; (4) of any canticle; is always made on the side of the Choir where the

“board”* hangs. On this side, likewise, the Versiclarian reads the *RR.* and *VV.*, and the Hebdomadarian, the prayers with their *VV.*

8. The hymns of all the Hours, except Matins and Lauds, are begun by the Cantor, who recites alone the first two lines of the first stanza;

* The board (tabella) indicates the side of the Choir on which the Hours of the Office begin. It is nothing more than a board on which is inscribed the word “Chorus.” At the Vespers of the Saturday preceding the first Sunday of Advent, the board is hung on the right side of the Choir; every week thereafter it is changed alternately from the right side to the left. The Superior of a Convent when in Choir occupies a place on the right. If the Choir is situated behind the altar, the Superior’s place is farthest from the altar on the Gospel side; if before, the Superior’s place is farthest from the altar on the Epistle side.

the remaining lines of the stanza are recited by his side of the Choir; the second stanza is taken up by the opposite Choir, and so on alternately.

9. Where but a single Versicle and Response are given, the Versicle is said by the Versiclarian alone (or by the Hebdomadarian alone, if it be a Versicle before or after a prayer), and the Response is made by the entire Community.

10. The Hebdomadarian when saying the “Deus in adjutorium” at the beginning of each hour, should sign himself with the sign of the Cross; the same should be done by the Community when responding “Domine ad adjuvandum.”

DAILY OFFICE OF THE BLESSED VIRGIN

11. The Community together with the Cantor, kneel during the recitation of the first stanza of the "Ave Maris Stella;" likewise, while the Antiphon "Sub tuum praesidium" is recited.

MANNER OF SAYING MATINS

II. In the early days of the Order, Matins and Lauds of the Office of the B. V. were recited in the Dormitory before the Community went to Choir to recite the Divine Office. Although this custom is no longer universally observed, nevertheless, the rubrics prescribed for its recitation in the Dormitory, still obtain when recited in Choir. Hence the difference between the recitation of Matins and the Little Hours.

In beginning Matins (likewise any Hour), the Com-

munity should stand facing the altar from the time the *V.* "Ave Maria" is begun up to the "Gloria Patri." At the "Gloria Patri" the two Choirs face each other and incline the head until the words "sicut erat." The *V.* "Ave Maria" is said by the Hebdomadarian (in some Convents the Superior performs this duty); likewise the *VV.* "Domine labia" and "Deus in adjutorium" are given out by the Hebdomadarian. To each Versicle the entire Community responds. The Hebdomadarian should sign himself with the sign of the Cross when saying "Deus in adjutorium;" the Community when responding.

The Invitatorium is recited by the Community; the psalm "Venite exultemus," by the Versicularian. The first stanza of the hymn is recited by the Hebdomada-

rian, the second by the Community, the third by the Hebdomadarian, and so on alternately. The Verses of the Psalms are recited alternately by the Hebdomadarian and the Community, the first Verse always being recited by the Hebdomadarian. The Psalms finished, the *V.* "Diffusa," etc., is recited by the Versicularian and the *R.* "Propterea," etc., by the Community.

The "Pater Noster" is said by the Community in silence up to the words, "Et ne nos." These words are said aloud by the Hebdomadarian and the Community responds "Sed libera nos a malo."

The Versicularian then turning to the Hebdomadarian asks the blessing with the words "Jube domne benedicere." The blessing ended, the Community responds

DAILY OFFICE OF THE BLESSED VIRGIN

"Amen." The first Lesson is then read by the Versicularian. To the ending "Tu autem," etc., the Choir answers "Deo Gratias" and immediately reads aloud in common the *R.* The *R.* being finished, the Versicularian reads the Versicle. At the end of the Versicle the Choir takes up the *R.* at the word "Quia" and reads to the *V.* This finished, the Versicularian again asks the blessing as before, etc.

The Verses of the "Te Deum" are recited alternately by the Hebdomadarian and the Choir. The *V.* "Ora pro nobis," etc., is said by the Hebdomadarian; the Community responds and then turns towards the altar to begin Lauds.

LAUDS

III. The Hebdomadarian signs himself with the sign of

the Cross while saying "Deus in adiutorium," etc., and the members of the Community sign themselves while saying "Domine ad adjuvandum," etc. At the "Gloria Patri" the two Choirs face each other and incline the head during the first part to the words "sicut erat." The Psalms are said as at Matins, the Hebdomadarian always saying the first Verse of each. The Antiphon "Post partum" is recited in common. The Capitulum is read by the Hebdomadarian, and is responded to by the Community. The Hymn is said as at Matins. The Versicularian gives out the *V.* "Elegit eam," etc. The Benedictus is recited as were the Psalms and is followed by its Antiphon recited by the Community. The Hebdomadarian recites the prayer together with the Versicles preceding and following it. The

Antiphons for the Memories are recited in common; their *VV.* are said by the Versicularian.

NOTE—The only Inclination used in saying Matins and Lauds of the Office of the B. V. is the Inclination of the Head. It is made: (1) during the first part of every "Gloria Patri;" i. e., up to the words "sicut erat;" (2) whenever the name of Jesus, or Mary, or St. Dominic is pronounced. Nothing more is prescribed by the rubrics than what has been given; whatever else may be done, custom alone sanctions.

PRIME, TERCE, SEXT, NONE, VESPERS AND COMPLINE

At the beginning of each Hour the entire Community should face the altar and remain in this position until the

DAILY OFFICE OF THE BLESSED VIRGIN

first "Gloria Patri" is to be said.

The Hebdomadarian begins each Hour with the *V.* "Ave Maria" to which the Community responds "Benedicta," etc. The *V.* "Deus in adiutorium" is said by the Hebdomadarian; the *R.* "Domine ad adjuvandum" by the Community; likewise, the "Gloria Patri" which follows. During the first part of this "Gloria Patri" (the first one in each Hour), i. e., up to the "sicut erat," the Community should make a *Profound Inclination*. After the "Gloria Patri," "Alleluia" or "Laus Tibi," according to the season, is said by all.

The first Psalm in each Hour is begun by the Cantor on that side of the Choir where the "board" is hanging. The Cantor recites the first part of the Verse up to the asterisk, making a Simple In-

clination of the Head upon finishing; the second half of the Verse is recited by his side of the Choir. The opposite Choir recites the second Verse; the first side then says the third Verse, and so on the two sides alternately recite the Verses. The succeeding Psalms, however, of each Hour are begun by that Cantor whose side of the Choir recited the first part of the preceding "Gloria Patri." Up to the words "sicut erat" of any "Gloria Patri" following a Psalm, the Community makes a Medium Inclination.

The "super Psalm" Antiphon is recited by the Community. The Hebdomadarian reads the Capitulum, and the Community responds "Deo Gratias" at its conclusion.

In the *RR.* which follow the Capitulum the Versicularian first recites the *R.*, observing the pause as marked by the

asterisk; the Community then repeats the same *R.*, likewise observing the pause. The Versicularian then says the *V.* and the Community repeats the last half of the first *R.* The "Gloria Patri, Filio, et Spiritui Sancto" is said by the Versicularian,—the Community makes a Medium Inclination during the recitation of these words, and the Versicularian immediately after. After the "Gloria Patri" the Community repeats the entire first *R.* The *V.* and *R.* which follow are said by the Versicularian and Community, respectively.

The prayer with its *VV.* is said by the Hebdomadarian.

All the Hours of the daily office B. V. precede the Hours of the office of the day, except Compline which follows immediately after the blessing of the Compline of the day. (Cer. Sec. 599).