

# The gestures accompanying the words of consecration in the history of *the Ordo missae*<sup>1</sup>

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## Introduction

The gestures of reverence performed at this particular moment of the Mass – the consecration – did not arise spontaneously; they have their own history and evolution. Their gradual formation can be traced by conducting a chronological study of *the Ordo missae* and the *Ritus servandus in celebratione missae*<sup>2</sup>. Additional information about these gestures can be found in indirect sources: theological or historical works that occasionally describe the consecration of the Mass. However, this presentation will be limited to a study of direct sources: the *Ordines missae* themselves throughout their historical evolution.

These texts are:

1. *The Ordo missae* commonly known as *Paratus*, which dates from the end of the<sup>12</sup>th or beginning of the<sup>13</sup>th century
2. *The Ordo missae* commonly known as *Indutus Planeta* from 1243
3. *The Ordo missae* of the Roman Missal of 1474, first edition
4. *The Ordo missae* by Jean Burckard –ca. 1500– which is much more detailed than a normal *Ordo missae*; it belongs to the literary genre that would later be called *Ritus servandus in celebratione missae*
5. The *Ritus servandus in celebratione missae* found at the beginning of the Roman Missal of 1570
6. *The Ordo missae* of the Roman Missal of 1570
7. *The Ordo missae* of 1965
8. The *Ritus servandus in celebratione missae* of 1965

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<sup>1</sup> Proceedings II. Notre-Dame-du-Laus – Gap. 9 to 11 October 1996.

<sup>2</sup> It would seem that, in its original sense, the term *Ordo missae* referred to a set of personal prayers used by the celebrant to increase his devotion during the celebration of Mass. These prayers were designed to be said during Mass at times when there were no specific prayers, in particular during the rites of entrance, offertory and communion. Bonifaas Luykx distinguishes three fundamental stages in the evolution of *the Ordo missae*: the apologetic type, the Frankish type and the Rhenish type; cf. Bonifaas LUYKX, 'Der Ursprung der gleichbleibenden Teile der heiligen Messe', in *Liturgie und Mönchtum* 26 (1960), pp. 72-119. For a good summary, cf. Boniface Giacomo BAROFFIO and Ferdinando DELL'ORO, "L'Ordo missae di Warmondo d'Ivrea," in *Studi Medievali* 16 (1975/II), pp. 801-806. The expression *Ordinarium missae* was first used in the<sup>13</sup>th century and referred only to those parts of the Mass that did not change; in fact, at that time, the particular order of prayers and rubrics was already relatively well established (cf. LUYKX, p. 72). In this document, we will make no distinction between these two terms.

9.        The *Variationes in ordinem missæ inducendæ* of 1967
10.       *The Ordo missæ* of 1970.

This presentation, which will be a commentary on these texts, will seek to answer the question: how have the gestures of reverence accompanying the words of consecration evolved over the centuries, and what changes have they undergone? And, in conclusion, we will then be in a position to ask ourselves what these changes mean.

### **I. The *Paratus* of the late<sup>12th</sup> or early<sup>13th</sup> century**

*The Ordo missæ paratus* – whose name comes from the first heading that follows the prayers said while the priest puts on his vestments: *Paratus autem intrat ad altare* – is part of the tradition of the Rhenish-type *Ordo*. Although its origins remain unclear, it was well established in the Roman Curia by the end of the<sup>12th</sup> century. It is the first *Ordo missæ* in the Roman tradition to indicate certain specific gestures that must accompany the words of consecration.

We present here two different versions of this text: the first is taken from a single manuscript, *Ottobonianus latinus 356*, from the Vatican Library; the second is a composite text that includes variants from a dozen different manuscripts.

According to Stephen Van Dijk's research, *Ottobonianus latinus* represents the urban reform of Cardinal Orsini – who would become Pope Nicholas III – during the third quarter of

the<sup>13th</sup> century<sup>3</sup>. Note the section immediately preceding *Qui pridie: Hic accipiens hostiam, reverenter levet eam iunctis manibus*. In addition to the adverb *reverenter*, which indicates an attitude of reverence, it is important to note the verbs *levet* – used to signify that the priest takes the host in his hands – and *elevet* – used to signify that the priest takes the chalice in his hands. According to Peter Browe, a distinction should be made between two types of elevation at this historical stage: one, older, of the host and chalice, when the priest takes the elements of the Eucharist in his hands, and another, in the 13th century, where the host is elevated – later, the chalice will also be elevated – after the words of consecration to show the consecrated species to the people<sup>4</sup>. In the manuscript in question, there is no indication of this more recent elevation. Nor is there any mention of genuflection. *The Ordo* indicates the words, but says little about the gestures.

The composite edition of *the Paratus* shows that, from one manuscript to another, the tradition is not at all unanimous regarding these gestures. In the left-hand column, some manuscripts give only the words of the Canon, without any indication of gestures. In the middle column, the abbreviation *So* indicates *Ottobonianus latinus 356*, which we have already mentioned. In the right-hand column, the manuscript *Mm* (Santa-Maria Maggiore BB.II.15), a later revised

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<sup>3</sup> According to Van Dijk, four liturgical traditions coexisted in Rome in the<sup>13th</sup> century: that of the papal court, that of the Lateran Basilica, the urban or presbyteral tradition represented by St. Peter's Church, and the Orsini reform, which attempted to combine the papal and urban traditions. For Van Dijk, *Ottobonianus latinus 356* belongs to the Orsini reform – as does *Codex 100* in the Avignon library – yet Mr Andrieu asserts that this manuscript represents the customs of the papal chapel itself. For the debate between these two experts, see the following documents, presented in chronological order:

1. Michel ANDRIEU, "Le Missel de la Chapelle papale à la fin du XIII<sup>e</sup> siècle" [The Missal of the Papal Chapel at the end of the 13th century], in *Miscellanea Francesco Ehrle*, Città del Vaticano, *Studi e Testi* 38, 1924, Vol. II, pp. 348-376.
2. Stephen VAN DIJK, "Three Manuscripts of a liturgical reform by John Cajetan Orsini (Nicholas III)," in *Scriptorium* 6 (1952), pp. 213-242.
3. Michel ANDRIEU, "The Authenticity of the Missal of the Papal Chapel," in *Scriptorium* 9 (1955), pp. 17-34.
4. Stephen VAN DIJK, "The Legend of the Missal of the Papal Chapel and the Fact of Cardinal Orsini's Reform," in *Sacris Erudiri* 8 (1956), pp. 76-142.
5. Stephen VAN DIJK, "The authentic Missal of the papal chapel," in *Scriptorium* 14 (1960), pp. 257-314.

A more in-depth study of these two texts – a critical edition of which is currently in preparation – will be required before this question can be answered.

<sup>4</sup> Peter BROWE, *Die Verehrung der Eucharistie im Mittelalter*, Rome: Herder, 1967, pp. 29-33. According to Browe, the gesture by which the priest raised the host to show it to the people – found in the synodal legislation of Odon de Sully, Bishop of Paris (1196-1208) – was not directly related to the theological question of the precise moment of transubstantiation; rather, it was intended to resolve the pastoral problem of the people venerating the host before the words of consecration. To prevent this abuse, Odon decreed that the priest should raise the host after the words of consecration, so that the people could see it clearly; they would then know without any risk of error when was the appropriate moment to show their devotion.

version of *the Ordo* of the papal court, presents something very different<sup>5</sup>. In this manuscript, and only in this one, we find the gesture of elevation performed for the sole purpose of showing the consecrated species, and, curiously, both the host and the chalice. However, this manuscript probably reflects an external influence; in fact, it would be a long time before these gestures were introduced into Roman liturgical collections. It is an axiom that the very conservative Roman tradition is slow to accept new developments, even if they are widespread elsewhere.

The *Paratus* tradition – with the exception of the manuscript of Santa Maria Maggiore – therefore simply indicates that the priest takes the host in his hands with reverence, but does not mention any specific gesture of reverence accompanying the words of consecration.

## II. *The Indutus Planeta*<sup>6</sup>, 1243

When Haymont of Faversham, fourth Minister General of the Franciscans, compiled *the Ordo missæ* in 1243, his intention was to include not only the words of the priest, but also his gestures, thus filling in the many gaps in *the Ordo missæ paratus*. Haymont's description is therefore an 'Order of actions and words' – *Ordo agendorum et dicendorum* – for use by the priest during private Masses or conventual Masses during the week, according to the custom of the Roman Church. This is an important testimony to the evolution of *the Ordo missæ* and the great attention paid to the guidelines given by the rubrics.

For the consecration of the host, we see the priest taking the host in his hands and raising it: *accipit hostiam... et parum elevans*. After the words of consecration pronounced over the host, *the Ordo* indicates that the priest must bow moderately to adore the Body of the Lord: *adorato corpori domini cum mediocri inclinatione*. This is followed by the elevation, *reverenter*, so that the consecrated host can be seen by all the people. It should be noted, however, that once the Body of the Lord has been shown, no bowing or genuflection is required.

For the consecration of the wine, we find the same gesture of the priest taking the Eucharistic species, in this case the chalice, and raising it: *calicem accipit... et parum elevat*.

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<sup>5</sup> For a description of this manuscript, see S. VAN DIJK, "The authentic Missal...", *op. cit.* According to Van Dijk, this manuscript dates back to the third quarter of the 13<sup>th</sup> century (p. 269), and additions were made to it in the mid-15<sup>th</sup> century (p. 288). See also Stephen VAN DIJK and Joan Hazelden WALKER, *The Origins of the modern Roman liturgy: the liturgy of the papal court and the Franciscan order in the thirteenth century*, London: Darton Longman & Todd, 1960, pp. 158-165.

<sup>6</sup> This *Ordo* takes its name from the opening rubric: *Indutus Planeta, sacerdos stet ante gradum altaris*. Cf. S. VAN DIJK, *Sources of the modern Roman liturgy: the ordinals by Haimo of Faversham and related documents (1243-1307)*, vol. II, Leiden: Brill, 1963, p. 3.

However, the chalice is not shown to the congregation, who, unable to see the Precious Blood it contained, did not show the same devotion to the chalice as to the consecrated host. In fact, it took several centuries before the practice of raising the chalice to show it to the congregation, similar to the elevation of the host, became widespread.

*Indutus Planeta* is the first document to mention that, after the consecration, the priest must hold the thumb and index finger of both hands together<sup>7</sup>. This section, however, comes after the consecration of the chalice and not after the consecration of the host.

### **III. The *Missale Romanum*, first edition of 1474**

The first printed edition of the Roman Missal contains very little information on the gestures of reverence accompanying the words of consecration. This does not mean that, in practice, these gestures were necessarily absent, but simply that the corresponding sections of the liturgical books did not yet include guidelines on these gestures.

In the first edition, there are sections indicating that the priest takes the host in his hands – *hic accipiat hostiam in manibus* – and likewise for the chalice – *hic... levet calicem* – but that is all. The instructions from *the Indutus Planeta* are not included, and even, the adverb *reverenter* from *the Paratus*, which specifies how the priest takes the host in his hands, is absent. Given that this first edition is a direct source for the 1570 missal, it is somewhat surprising to find so little information in it<sup>8</sup>. As for the physical presentation of the text, it should be noted that the words of consecration are written in capital letters.

### **IV. The *Ordo missæ Johannis Burckardi* – ca. 1500**

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<sup>7</sup> “Nota quod ab hoc loco usque ad ultimam purificationem manuum sacerdotis iugendus est index cum pollice, preterquam in signationibus et cum tangitur corpus domini” (S. VAN DIJK, *Sources of the modern Roman liturgy...*, op. cit., p. 11).

<sup>8</sup> A. Frutaz showed that the missal actually used by Cardinal Sirleto to prepare the revision of the Roman Missal on behalf of the post-Tridentine commission responsible for it was not the first edition of 1474 but a Venetian edition of 1497. Cf. Amato Pietro FRUTAZ, “Contributio alla storia della riforma del Messale promulgato de san Pio V nel 1570,” in *Problemi de vita religiosa in Italia nel cinquecento*, Padua: Antenora, 1960, pp. 187-214. It would be interesting to examine *the Ordo missæ* of this 1497 missal to see if it differs from that of the first edition.

The absence of guidelines in the rubrics of the first edition is indicative of an underlying problem at that time: liturgical anarchy<sup>9</sup>. Jean Burckard, pontifical master of ceremonies to several popes, points this out in the *Preface* to his detailed description of the ceremonies of the Mass:

"Having participated in sacred ceremonies since my youth, and seeing that many priests, when celebrating Mass, committed numerous abuses, followed different rites and made inappropriate gestures, I considered it unworthy that no definite norms had been communicated to priests by the Holy Roman Church, mother and teacher of all churches, to be universally observed in the celebration of Mass. I therefore gathered and published these observances; they are taken from the various decrees of the Holy Fathers, instituted by the Sovereign Pontiffs for the said celebration. And when I recently reviewed the collection of these decrees, I discovered that there were more observances omitted than transmitted. So I added what was necessary and completed the work to the best of my ability."<sup>10</sup>

We can see, then, that Burckard's *Ordo* aims to be as complete as possible; as such, it is an extremely valuable source for this study. The gestures of reverence that accompany the words of consecration are very detailed and organised into a unified set of ritual actions.

### **Consecration of the host**

1. At *the Hanc igitur*, the server lights the torch he holds in his right hand and kneels behind the celebrant.
2. Just before the *Qui pridie*, the priest wipes his thumbs and fingers on the corporal.
3. Just before the words of consecration, he uncovers the ciborium, if there is one – called *calix* or *vas*.
4. He places both elbows on the altar and bows his head, so as to pronounce the words of consecration *distinctly, secretly and reverently*.

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<sup>9</sup> I am not referring here to legitimate liturgical diversity, but to excesses in liturgical matters. Cf. "*Abusus, qui circa venerandum missae sacrificium evenire solent, partim a partibus, partim a patribus deputatis animadversi, partim ex multorum praelatorum dictis et scriptis excerpti* (8 August 1562)," in *Concilium Tridentinum: Diariorum Actorum, Epistularum, Tractatum*, vol. VIII, Freiburg im Breisgau, 1919, pp. 916-921.

<sup>10</sup> "*Versatus ab adolescentia circa sacras ceremonias Reverendissime Domine: cum viderim complures presbiteros in celebratione missarum, multas abusiones, et diversos ritus, et gestus inconvenientes frequenter imitari indignum existimavi, non esse a sancta romana Ecclesia, omnium ecclesiarum Matre et Magistra traditum sacerdotibus certum modum, qui in celebratione huiusmodi universaliter observaretur. I therefore gathered together in one place and made public various decrees of the holy fathers, which the supreme pontiffs instituted for the aforementioned celebration. And when I recently reviewed such a collection, I found that more had been omitted than had been handed down. I therefore added what occurred to me, and completed the work as best I could...*", "Ordo Missae Ioannis Burckardi", in John WICKHAM LEGG, *Tracts on the Mass*, London: Henry Bradshaw Society 27, 1904, pp. 121-122.

5. After the consecration of the host, and echoing the instructions of Haymont de Faversham, Burckard indicates that the priest must keep the thumb and forefinger of both hands joined from this moment until after communion, unless, of course, he is touching or holding the host.
6. The priest genuflects as a sign of adoration. This gesture corresponds to the medium inclination of *the Indutus Planeta*.
7. This is followed by the elevation of the host, as high as the priest can raise it without discomfort, in order to reverently show the Body of Christ to the people, so that they may worship it.
8. During this time, to prevent the constraints of his vestments from hindering the priest's gesture, the minister lifts the bottom of the chasuble to assist him.
9. After the elevation, the priest *reverently* replaces the consecrated host on the corporal.
10. The priest once again genuflects to the ground and venerates the host a second time. Burckard's *Ordo* is the first document to indicate a double genuflection: this gesture of reverence remained in use until 1967.
11. The priest replaces the lid of the ciborium.

### **Consecration of the chalice**

1. Next, the priest removes the pall from the chalice.
2. He rubs his thumbs and index fingers over the chalice, in case any particles of the consecrated host remain stuck to his fingers.
3. *The Ordo* gives explicit instructions on how to hold the chalice for the blessing and the words of consecration.
4. Once again, the priest places both elbows on the altar, bows his head, and pronounces the words of consecration *secretly, distinctly, and reverently*.
5. He makes a genuflection as a sign of adoration.
6. This is followed by the elevation of the chalice – again as high as the priest can raise it without discomfort – in order to show it to the people for their adoration. This is the first Roman *Ordo missæ* in which the elevation of the chalice is presented symmetrically with the elevation of the host, and the gestures of reverence indicated for the Precious Blood are similar to the gestures of reverence indicated for the Body of Christ.
7. During the elevation, as before, the minister lifts the hem of the priest's chasuble.

8. After the elevation, the priest *reverently* replaces the chalice on the corporal – in the passage relating to the consecration of the host, the adverb used is *veneranter*.
9. He covers the chalice with the pall.
10. Making a second genuflection, the priest venerates the Sacrament once more.
11. The altar server extinguishes the torch and returns to his place.

The comprehensiveness of Burckard's rubrics and the authority conferred on him by his position as papal master of ceremonies gave considerable importance to his description of the ceremonies of the Mass. After the Council of Trent, when those responsible for reforming the Roman Missal began their work, Jean Burckard's *Ordo missæ* became their point of reference.

#### **V. The *Ritus servandus in celebratione missæ* of 1570 (VIII:4-8; IX:1)**

By 1570, the state of liturgical anarchy that prevailed in 1500 had hardly improved. Therefore, detailed, mandatory and universally applicable rubrics were published. However, the literary genre of *the Ordo missæ* does not allow for very detailed instructions. This is why an introductory document, called *Ritus servandus in celebratione missæ*, was added to the beginning of the Roman Missal. This text is based on Burckard's guidelines for ceremonies and, in many cases, reproduces Burckard's text verbatim.

As for the gestures of reverence that accompany the words of consecration, there are only a few minor changes compared to Burckard's *Ordo missæ*.

1. During the elevation, the priest must keep his eyes fixed on the host or chalice – *et intentis in [hostiam] oculis, quod et in elevatione calicis facit* VIII:5.
2. Instructions are given for the ringing of bells. Shortly before the consecration – although the precise moment is not specified – the altar server will alert the faithful by ringing the bell (VIII:6). Although this gesture appears for the first time in the *Ritus servandus*, it is not a new or un . It is attested as early as the 13<sup>th</sup> century, when Pope Gregory IX decreed in 1239 that a bell should be rung before the consecration of the Body of Christ<sup>11</sup> .

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<sup>11</sup> "... ante corpus domini conficitur." Cf. S. VAN DIJK, "The ordinal of the papal court from Innocent III to Boniface VIII and related documents," in *Spicilegium Friburgense* 22, Fribourg: University Press, 1975, p. 513, n. 1.

- After the consecration, the server rings the bell three times for each elevation; he may also ring it continuously until the priest replaces the consecrated host or chalice on the corporal.
3. Instructions are also given according to the degree of solemnity. During a solemn Mass, in addition to other gestures of reverence, the Blessed Sacrament will be honoured with incense. The thurifer kneels on the epistle side and, at each elevation, incenses the consecrated host or chalice three times. This gesture also applies to sung Masses during which incense is used.
  4. According to Burckard's guidelines, the torches were to be extinguished immediately after the consecration of the Precious Blood. The same principle applies here. However, it is further specified that if the faithful are to receive Communion, the torches will remain lit until then (VIII:8).

## **VI. *The Ordo missæ* of 1570**

It has often been said that the first edition of 1474 was the direct ancestor of *the Missale Romanum* of 1570; as for exactly which edition or editions were used by the post-Tridentine liturgical commission, the question is a little more complicated. In any case, while the first edition was undoubtedly faithful to the ancient traditions of the Roman Church, *the Ordo missæ* was too succinct and vague for the pressing needs of the day, which required precise and comprehensive guidelines for the various rubrics. Therefore, Jean Burckard's work was used. Thus, *the Ordo missæ* of 1570 filled in the gaps in the first edition, leaving the *Ritus servandus* with the bulk of the details relating to the various rubrics, as we have shown.

Thus, *the Ordo missæ* gives only a few brief indications, selected from among the set of ritual gestures.

1. The words of consecration are pronounced over the *separate* and *waiting* host; over the chalice, *waiting* and *continue*.
2. The priest genuflects before and after each elevation: in both cases, the rubric indicates *genuflexus adorat*.
3. After the consecration of the Body of Christ, the priest must keep his thumbs and index fingers joined until the ablution that follows Communion.

These rubrics are not intended to be exhaustive; they are given only as a reminder for the priest. The priest should consult the *Ritus servandus* for more complete details on what he and other sacred ministers should do. This was the situation that persisted until the Second Vatican Council.

## VII. *The Ordo missæ* of 1965

In the conciliar document *Sacrosanctum Concilium* (1963), paragraph 50 is devoted to *the Ordo missæ*. It states:

"The ritual of the Mass will be revised so that the proper role and mutual connection of each of its parts may be more clearly manifested, and the pious and active participation of the faithful may be facilitated.

"Therefore, while faithfully preserving the substance of the rites, they shall be simplified: those that have been repeated over the centuries or added without much usefulness shall be omitted; certain things that have disappeared over time shall be restored according to the ancient norm of the Holy Fathers, insofar as this seems appropriate and necessary."

The problem posed by this paragraph is, of course, that of its interpretation and application. In fact, it is the interpretation not only of this paragraph but of the entire constitution *Sacrosanctum Concilium* that soon became an urgent problem to be solved. It was precisely with a view to interpreting this conciliar text that the *Consilium* prepared—and published in September 1964—*Inter Oecumenici*, the first introduction to the orderly implementation of the *Constitution on the Liturgy*<sup>12</sup>. However, the way in which this instruction was to be interpreted gave rise to some discussion. According to Cardinal Antonelli, then Secretary of the Congregation of Rites, this instruction "is a normative text, not autonomous, but based on another text [namely *Sacrosanctum Concilium*] and whose purpose is to determine the concrete application of that text... By its very nature, this instruction cannot contradict the *Constitution*, nor go beyond it<sup>13</sup>. Furthermore, for the *Consilium*, this instruction was fundamentally a transitional instrument in pending the

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<sup>12</sup> The Latin text of *Inter Oecumenici* (26 September 1964) can be found in *AAS* 56 (1964), pp. 877-900; the French version can be found in *La Documentation catholique* 1964, col. 1359-1376.

<sup>13</sup> Nicola GIAMPETRO, *Il Cardinale Giuseppe Ferdinando Antonelli e gli sviluppi della riforma liturgica dal 1948 al 1970*, Diss. Pontificio Istituto Liturgico, Rome, 1996, pp. 211-212.

implementation of the definitive modifications<sup>14</sup> . In fact, as Pietro Marini, the current papal master of ceremonies, has pointed out, the publication of *Inter Oecumenici* has given priority back to *the Consilium* and its interpretation<sup>15</sup> .

Following the changes introduced by *Inter Oecumenici*, and at the request in particular of various publishing houses that wanted more details on how these changes were to be incorporated into liturgical books<sup>16</sup> , the *Consilium* published a revised version of *the Ordo missæ* and the *Ritus servandus* in January 1965.

However, neither paragraph 48 of *Inter Oecumenici*, which deals with *the Ordo missæ*, nor the revised version of *the Ordo missæ* of 1965 mentions the gestures accompanying the words of consecration. On this point, the text of *the 1965 Ordo missæ* (paragraphs 37-38) is identical to that of the 1570 *Missale romanum*. The rubrics relating to the gestures accompanying the words of consecration remain exactly the same.

### **VIII. The *Ritus servandus in celebratione missæ* of 1965**

As the genre of *the Ritus servandus* is different from that of *the Ordo missæ*, it was possible to incorporate more changes into the former than into the latter. The paragraphs dealing with the consecration (65-70) show the following changes compared to the text of *the Ritus servandus* of 1570:

65. The word *pyx* is used instead of *calix* or *vas* to designate the ciborium containing the small hosts intended for the faithful – see also § 67.

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<sup>14</sup> Here is how Father Bugnini sums up the changes made to the Mass: "Some would have preferred that the rite be completely revised. At first, the *Consilium* was of this opinion and had even prepared a first draft. But this idea was then rejected when it was realised that the disadvantages would outweigh the advantages, both in terms of the rite, the rubrics, the customs and the training of the clergy, and in terms of the reform, which such a complete revision could hinder. At this stage, everyone agreed that it would be better to carefully revise *the Ordo missæ* in order to include everything that could be introduced without difficulty. Annibale BUGNINI, *The Reform of the Liturgy: 1948-1975*, Collegeville: Liturgical Press, 1990, p. 114.

<sup>15</sup> Pietro MARINI, "L'istruzione *Inter Oecumenici*, una svolta decisiva (luglio-ottobre 1964)," in *Ephemerides liturgicae* 108 (1994), p. 214.

<sup>16</sup> Cf. Pietro MARINI, "Il *Consilium* in piena attività in un clima favorevole (October 1964 - March 1965)," in *Ephemerides liturgicae* 109 (1995), pp. 115-116.

66. The words of consecration of the host are always pronounced *distincte et reverenter*, but no longer *secreto*, as is the case for the consecration of the chalice (§ 68). For the elevation of the host ( ), the text no longer specifies *quantum commode potest ni in altum*, i.e. the height of the elevation; the same applies to the elevation of the chalice (§ 68).
67. The text no longer specifies the different possible ways of ringing the bell – that is, three short rings or a single continuous ring –; the rubric simply says: *iuxta cuiusque loci consuetudinem*.
67. There is no longer any mention of the gesture of lifting the priest's chasuble for the two elevations.
69. The movements of the deacon and subdeacon at solemn Masses have been modified; this applies in particular to the deacon, who must stand behind the celebrant, unless his assistance is required at the celebrant's side.
70. Instead of torches (*intorticia*), the text refers to candles (*cerei*); these are not extinguished after the elevation of the chalice, as the communion of the faithful is presupposed.

On the nature of these changes, Marini makes the following observation: "It is certain that the 1965 rite reproduced the letter of Jean Burckard's text, on the basis of which the liturgical commission established by Pius V had drawn up the *Ritus servandus*. But, as far as the spirit is concerned, the *Ritus servandus* of 1570 was not to be found in that of 1965..."<sup>17</sup>.

### **IX. The *Variationes in ordinem missæ inducendæ* of 1967**

Just as *Inter Oecumenici*—the first introduction relating to the orderly implementation of the *Constitution on the liturgy*—was followed by modifications to *the Ordo missæ* of 1965, the second introduction, *Tres abhinc annos*<sup>18</sup>, was followed by new modifications to *the Ordo missæ* of 1967.

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<sup>17</sup> P. MARINI, "Il Consilium in piena attività...", *op. cit.*, pp. 119-120.

<sup>18</sup> The Latin text of *Tres abhinc annos* can be found in *AAS* 59 (1967), pp. 442-448; cf. also *Notitiae* 3 (1967), pp. 169-194. The French text can be found in *La Documentation catholique* 1967, col. 887-893.

As the document itself explains, the aim was to respond to requests from various bishops who wanted additional changes to be made: "Not everything that was suggested could be achieved, at least for the moment. However, it seemed appropriate to accept certain proposals that were interesting from a pastoral point of view and did not conflict with the direction of the forthcoming definitive liturgical reform. These proposals also serve to gradually introduce this same reform, and they can be implemented by simple provisions relating to the rubrics, leaving the current liturgical books unchanged."

Like *Inter Oecumenici*, this introduction is itself considered a transitional step pending the definitive reform of the liturgical books themselves. Paragraphs 7 to 16 deal with changes to *the Ordo missæ*; paragraphs 7, 10 and 12 deal directly with the consecration of the Mass. Considering that the changes brought about by this document are particularly important, it is useful to study these paragraphs before moving on to the study of *the Ordo missæ* of 1967.

7. This paragraph considerably reduces the number of genuflections that the priest must make during Mass, probably because they were considered to be "redundant... without much usefulness" (cf. SC 50). At the moment of consecration, the celebrant now makes only one genuflection after each elevation.
  
11. "At Masses with the participation of the people, even if not concelebrated, the priest may... recite the Canon aloud..."
  
12. "After the consecration, the celebrant may not keep his thumb and forefinger joined. But if any fragment remains attached to his fingers, he places it on the paten."

Paragraph 12 of this instruction is accompanied by a long note referring to a question asked by the Sacred Congregation of Rites concerning this gesture, as well as the answer given.

*Question:* "Given the permission provided in the second instruction not to join the thumbs and index fingers after the consecration, is it possible to omit the washing of the fingers over the chalice?"

*Answer:* "The permission not to join the thumbs and forefingers after the consecration presupposes that no particles of the host remain on the fingers or, if any remain, that they have fallen onto the paten when the celebrant rubbed his fingers. Consequently, if these points are carefully observed, it does not seem to be abusive or contrary to the spirit of the law to omit the washing of the fingers over the chalice, this washing being then performed by the priest. In fact, in these cases, there is no longer any reason to wash the fingers, just as there is no reason to keep the thumbs and index fingers joined; in other words, there is no danger that any particle of the host will be lost or profaned . This solution is also necessary for hygienic reasons, especially after the distribution of Communion." (*Notitiæ* 3 –1967–304, n. 108)

This response is revealing: it shows that the fundamental reason for removing the gesture of joining the thumbs to the index fingers was practical: if a particle of the consecrated host remained attached to the priest's fingers, he would rub his fingers over the chalice and drop it there. The gesture in question therefore had no practical use. However, what the reformers failed to see was its symbolic power: once consecrated hands had touched the sacred host, they could not touch anything else until they had been purified. Furthermore, in the years that followed, when different types of unleavened bread were used, which, due to their consistency, produced more crumbs, the danger of particles detaching from the consecrated host remained very real.

Because of the changes indicated in the second instruction, it was necessary to revise *the Ordo missæ* again. The 1967 edition of *the Variationes*, published in *Notitiæ*, consisted of two parallel columns, the left-hand column giving the *Vetus Ordo missæ* and the right-hand column the *Novus Ordo missæ*. The section dealing with the consecration consists of paragraphs 37 and 38, which show the following changes:

1. During the *Qui pridie* and *Simili modo*, the priest no longer blesses the host and chalice; similarly, multiple signs of the cross are omitted elsewhere in the Canon.
2. There is no longer a genuflection before showing the Body of Christ or the Blood of Christ to the people. Only those performed after the consecrated species have been shown remain.

3. In the 1967 *Ordo*, the priest places the host back on the paten, rather than on the corporal.
4. The text no longer includes the rubric stipulating that the priest must keep the thumb and forefinger of both hands joined. Instead, a new rubric states: *Post consecrationem, celebranti licet pollices et indices non coniungere.*

The *Ordo missæ* and *Ritus servandus* of 1966, as well as the *Variationes* of 1967, were provisional documents. The publication of *the Missale romanum* of 1970 and its *Ordo missæ* enabled the Congregation for Divine Worship ( ) to introduce significant changes that had not been possible before the new editions of the liturgical books.

## **X. The *Ordo missæ* of 1970**

The *Missale Romanum* of 1970 no longer includes the *Ritus servandus in celebratione missæ*; this has been replaced by *the Institutio generalis missalis romani* (IGMR). Paragraph 109 of the IGMR speaks in general terms about the rubrics relating to the consecration, and simply states that when the priest says the Eucharistic prayer, he must follow the rubrics given for each of them. This text had to be sufficiently general to take into account the specific differences between the four Eucharistic prayers contained in the 1970 and 1975 editions. The same paragraph 109 gives instructions for the ringing of the bells, repeating the instructions in paragraph 67 of the 1965 *Ritus servandus*; however, it now presents them as optional<sup>19</sup>.

Each section of *the new Ordo missæ* is numbered; the consecration is dealt with in paragraphs 91-93 of the Roman Canon. Here are the most notable changes:

1. The *Qui pridie* is preceded by a general heading: "In the following formulas, the words of the Lord are to be pronounced distinctly and clearly, as the nature of these words requires<sup>20</sup> ." This heading was inserted at the express request of Pope Paul VI. After the

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<sup>19</sup> "*Paulo ante consecrationem, minister, pro opportunitate, campanulae signo fideles monet. Item pulsat campanulam ad unumquamque ostensionem, iuxta cuiusque loci consuetudinem.*" (IGMR 109)

<sup>20</sup> "*In the following formulas, the words of the Lord are to be pronounced distinctly and clearly, as the nature of the words requires.*" (Roman Missal 1970/1975, § 91).

experiments with the *Novus Ordo* in January 1968, Pope Paul VI wrote to Father Bugnini to communicate his observations; he said in particular: "As we have already pointed out, the words of consecration must not be pronounced as a simple narrative, but with the special and conscious emphasis given to them by a celebrant who knows that he is speaking and acting *in persona Christi*<sup>21</sup> ." "

In communicating the Pope's wishes to *the Consilium*, Father Bugnini summarised this issue as follows: "All Eucharistic prayers must include a rubric, before the consecration, to remind the priest that the words of consecration must not be pronounced 'in the manner of a narrative' but 'clearly and distinctly, as their nature requires'<sup>22</sup> ."

2. After the words: *Qui, pridie quam pateretur*, a rubric says: *accipit panem*. Up to and including *the 1967 Ordo*, this rubric said: *accipit hostiam*. Although in fact the priest says: *accepit panem in sanctas ac venerabiles manus suas*, up to this point the rubric always used the term *hostia* instead of *panis*, to make it clear that this was not ordinary bread but bread that would become the sacred victim.
3. The way in which the priest takes the host and the chalice in his hands has changed. *The Ordo missæ* of 1965/1967 and the *Ritus servandus* of 1965 describe this gesture according to the tradition of John Burckard: elbows on the altar, the host held with the thumb and forefinger of both hands, the chalice held in both hands, etc. The new *Ordo* does not include these specific details, which are replaced by the general rubric: *eumque parum elevatum super altare tenens*.
4. The rubrics of 1970 no longer mention the inclination of the head – *caput inclinat* – at the words: *tibi gratias agens*.
5. The sequence of words and gestures has been changed. Until then, the gesture by which the priest placed his elbows on the altar to prepare to say the words of consecration came after the words: *accipite et manducate ex hoc omnes*. Now, the

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<sup>21</sup> A. BUGNINI, *The Reform of the Liturgy*, *op. cit.*, p. 365.

<sup>22</sup> *Ibid.*, p. 320.

gesture is different – *parum se, inclinat* – and this gesture comes before *accipite and manducate ex hoc omnes*. As a result, the emphasis is no longer on the words of consecration themselves, but on the longer account of the institution.

6. This change in emphasis is also confirmed by the words that are printed in capital letters and those that are not:

1962: HOC EST ENIM CORPUS MEUM.

1970: ACCIPITE ET MANDUCATE EX HOC OMNES: HOC EST ENIM CORPUS MEUM, QUOD PRO VOBIS TRADATUR.

This also applies to the consecration of the chalice:

1962: HIC EST ENIM CALIX SANGUINIS MEI, NOVI ET AETERNI TESTAMENTI, MYSTERIUM FIDEI: QUI PRO VOBIS ET PRO MULTIS EFFUNDETUR IN REMISSIONEM PECCATORUM.

1970: Take this, all of you, and drink from it. For this is the cup of my blood, the blood of the new and everlasting covenant, which will be poured out for you and for many for the forgiveness of sins. Do this in memory of me.

7. Until *the Ordo* of 1967, the words of consecration were pronounced directly – that is, physically – over the elements. The *Novus Ordo* does not mention any such gesture, unless it is implicitly indicated by the rubric: *parum se inclinat*.

8. In the formula of consecration of the host, the words *quod pro vobis tradetur* were added. Initially, this addition was made in the new Eucharistic prayers and then, in order to harmonise them all, it was also transferred to the Roman Canon<sup>23</sup> .
9. Only one genuflection is indicated after each consecration, as in *the 1967 Ordo*.
10. The rubric *detecto calice* has not been retained, as the pallium is no longer used. In the IGMR, paragraph 103, the text states, regarding the role of the deacon: *et palla pro opportunitate cooperit*. The pallium is therefore optional.
11. In the formula for the consecration of the chalice, the words *mysterium fidei* have been removed, to be added in the form of an exclamation once the consecration of the two elements has been completed.
12. The phrase: *Haec quotiescumque feceritis, in mei memoriam facietis* has been replaced by: *Hoc facite in meam commemorationem*<sup>24</sup> .

When comparing the sources, it appears that, compared to the previous tradition, which dated back to the 13<sup>th</sup> century, the new *Ordo missæ* has considerably reduced the gestures of reverence accompanying the words of consecration.

## Conclusion

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<sup>23</sup> For further details, cf. A. BUGNINI, *The Reform of the Liturgy, op. cit.*, pp. 381-382. On 24 October 1968, the secretariat of *the Consilium* sent the Pope a report on the 11<sup>th</sup> general meeting of this group. Among other things, this report included a statement on the words of the Lord in the formula of consecration. A. BUGNINI writes: "Pending the publication of *the revised Ordo*, which will necessarily contain the four Eucharistic prayers, it seems wise to grant the request made from many quarters that the words of the Lord in the two formulas of consecration be identical in the four canons and at each celebration. This uniformity will help the celebrant—especially in the case of concelebration—and thus enable him to pronounce these formulas, which are at the heart of the Mass, with dignity and without hesitation. In order to achieve this uniformity, it is necessary:

- a) add the words "who will be delivered for you" to the formula of consecration of the bread in the Roman canon;
- b) and to remove the words "mystery of faith" from the formula for the consecration of wine.

And A. Bugnini adds: "These changes were adopted without opposition..." (A. BUGNINI, *op. cit.*, p. 382).

<sup>24</sup> In the same report dated 24 October 1968, Pope Paul VI was asked to approve "the replacement, in the Roman Canon, of: 'Whenever you do this, do it in memory of me' with: 'Do this in memory of me'... The latter formula is liturgical, meaning that it is found only in liturgical tradition and not in biblical sources. The former is found in Luke (22:19) and Paul (1 Cor 11:24). It would seem that the second was preferred because it was easier and at the same time more biblical. This change was unanimously approved by the *Concilium*. (A. BUGNINI, *op. cit.*, pp. 382-383).

Our study of *the Ordo missæ* has identified three fundamental stages in the history of the gestures of reverence accompanying the words of consecration: 1) the evolution of these gestures from the 13<sup>th</sup> to the 15<sup>th</sup> century; 2) the establishment of these gestures in the 16<sup>th</sup> century; and 3) the reduction of these gestures at the end of the 20<sup>th</sup> century. At each of these stages, there is a direct link between the gestures on the one hand and theology and piety on the other.

*First stage:* At the end of the 12<sup>th</sup> and beginning of the 13<sup>th</sup> centuries, popular piety desired to venerate the consecrated host, but there was uncertainty about the appropriate moment to do so: this is why the practice of raising the host after the words of consecration became established. The development of the scholastic concept of transubstantiation provided a solid basis for this gesture of reverence. The symmetrical gesture of raising the chalice was not established until later.

*Second stage:* The great diversity of liturgical practices – indeed, the veritable chaos – that prevailed in the 14<sup>th</sup> and 15<sup>th</sup> centuries prompted Jean Burckard, papal master of ceremonies, to compile a detailed description of the ceremonies of the Mass around the year 1500. Those who, after the Council of Trent, were charged with reforming the *Missale Romanum*, took up Burckard's work in *the Ordo missæ* and the *Ritus servandus in celebratione missæ* to correct abuses and to counter the Protestants, who denied the Real Presence of Christ in the Mass. The prescription and standardisation of gestures of reverence accompanying the words of consecration established a protective barrier around this sacred moment of the Mass and reinforced Catholic Eucharistic theology.

*Third stage:* It would seem that the modification and reduction of these gestures in the 1970 *Ordo missæ* correspond to an important evolution in contemporary thought in the fields of anthropology and theology<sup>25</sup>. Anthropologically, a conception of man inspired by the spirit of the Enlightenment now predominates. Man is considered above all to be an intellectual and rational being. From this point of view, he has no need for symbolic gestures or repetitions: these are primitive things, unworthy of modern man. Theologically, transubstantiation is rejected as an inadequate explanation of the mystery of the Eucharist<sup>26</sup>.

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<sup>25</sup> Of course, the theories put forward here are open to discussion. In offering these explanations, I am not questioning the good intentions of the reformers. I am simply trying to understand the broader philosophical and theological context of those times in order to grasp more clearly what happened and why.

<sup>26</sup> Suffice it to recall in this regard the encyclical *Mysterium fidei*, written by Pope Paul VI before the close of the Council (1965), in response precisely to this problem.

The emphasis is placed on the Eucharistic action as a whole, thereby minimising the moment of transubstantiation itself, and the rubrics are modified to reflect these new theological assumptions. While it is true that no single theological explanation can fully explain the depths of the mystery, this sudden shift in theological emphasis has had serious consequences and opened the door to numerous abuses. In some countries, a large majority of the Catholic faithful no longer believe in the Real Presence of Christ in the Eucharist. Undoubtedly, the reduction in gestures of reverence at the moment of consecration is not the only explanation for this confusion and loss of faith; however, if we accept the axiom that liturgical practice influences faith, it seems logical to conclude that these changes to the liturgy have contributed to a lack of reverence and, at the same time, to a loss of the sense of the sacred.

## Text 1

### PARATUS

1. Johannes BRINKTRINE, "Ordo et Canon Missæ (Cod. Vat. Ottobon. lat. 356)", *Ephemerides Liturgicæ* 51 (1937), pp. 198-209 (Consecration, pp. 204-205).

Quam oblationem tu, deus, in omnibus quesumus. *Hic communiter signet tertio tam super hostiam quam super calicem [The priest makes three signs of the cross on the bread and wine].* benediXctam, ascripXtam, raXtam, rationabilem, acceptabilemque facere digneris, ut nobis. *Hic separatim semel signet super hostiam et postea super calicem [He makes the sign of the cross on the bread and then on the wine].* CorXpus et SanXguis fiat dilectissimi filii tui, domini nostri Ihesu Christi.

*Hic accipiens hostiam reverenter levet eam iunctis manibus dicendo [Here, take the host reverently and raise it with joined hands, saying...] :*

Who, on the day before he was to suffer, took bread in his holy and venerable hands, raised his eyes to heaven, to you, his almighty Father, gave thanks, broke it, gave it to his disciples, saying: Take and eat, all of you.

Hoc est enim corpus meum.

*He placed the host and raised the chalice, saying [He placed the host and raised the chalice, saying]:*

In a similar manner, after supper, taking this glorious cup in his holy and venerable hands, he gave thanks to you. ***Here he shall place the chalice on the altar and, holding it with his left hand, bless it with his right; and when the blessing is done, he shall raise it again slightly.***  
BeneXdixit, dedit discipulis suis dicens: Accipite et bibite ex eo omnes.

Hic est enim calix sanguinis mei, novi et eterni testamenti, misterium fidei, qui pro vobis et pro multis effundetur in remissionem peccatorum.

Hec quotienscumque feceritis, in mei memoriam facietis.

*Hic reponat calicem [He puts down the chalice].*

## Text 2

### PARATUS

2. Stephen J. P. VAN DIJK, *The Ordinal of the Papal Court from Innocent III to Boniface VIII and Related Documents*, Spicilegium Friburgense 22, Fribourg: University Press, 1975, pp. 495-526 (Consecration, pp. 511-513).

Quam oblationem tu deus in omnibus quesumus. *Hic communiter signet tertio tam super hostiam quam super calicem. [Here, sign the host and the chalice three times simultaneously]*  
BeneXdictam. AscripXtam. RaXtam. Rationabilem. acceptabilemque facere digneris. Ut nobis. *Here, sign separately once over the host and then over the chalice [Here, sign once separately over the host, then over the chalice].* CorXpus. et sanXguis fiat dilectissimi filii tui domini nostri Ihesu Christi.

S

So C Rm

Mm

*Hic accipiens hostiam reverenter levet eam iunctis manibus dicendo. [Here, take the host reverently and raise it with joined hands, saying...]*

S So

C Rm

Qui pridie. *et teneat eam usque*  
*[And hold it until]* Simili modo.

Qui pridie quam pateretur. accepit panem in sanctas ac venerabiles manus suas. elevatis oculis in celum. ad te deum patrem suum omnipotentem tibi gratias agens. Benedixit ; fregit. dedit discipulis suis dicens. Accipite. et manducate ex hoc omnes. Hoc est enim corpus meum.

S

So C Rm

Mm

*Hic reponat hostiam  
and lifted up the cup, saying,  
**[Here, place the host and raise  
accepted  
the chalice, saying]***

*Hic elevet hostiam ostendens eam populo. Deinde reponat eam. and, having calice dicat.*

***[Here, raise the host, showing it to the people; then place it back, take the chalice, and say]***

In a similar manner, after the meal, taking this glorious chalice in his holy and venerable hands, he gave thanks to you.

*Hic deponat calicem in altare.  
with  
and holding it with his left hand  
his right hand, he shall bless it. And with his right hand  
facta iterum elevet  
**[Here, place the chalice on the altar and,  
holding it in the left hand,  
bless it with the right hand; the blessing  
done, raise it again]***

*Here he shall hold the chalice  
left hand and with  
he blesses, saying.  
**[Here, place the chalice on the  
left hand and bless it  
the right hand while saying]***

S So

C Rm

*et teneat eum usque **[and hold him until]**  
Unde et memores.*

BeneXdixit. dedit discipulis suis dicens. Accipite. et bibite ex eo omnes. Hic est enim calix sanguinis mei. novi et eterni testamenti. misterium fidei. qui pro vobis et pro multis effundetur in remissionem peccatorum. Hec quotienscumque feceritis in mei memoriam facietis.

S

So C Rm

Mm

*Hic reponat calicem.*

***[Here, put down the chalice.]***

*Hic ostenso calice*

*reponat eum dicens.*

***[Here, after showing the chalice, place it down saying]***

### Text 3

#### *INDUTUS PLANETA*

Stephen J. P. VAN DIJK, *Sources of the Modern Roman Liturgy: The Ordinals by Haymo of Faversham and Related Documents (1243-1307)*, vol. 2, Leiden: Brill, 1963, pp. 1-14 (Consecration, pp. 10-11).

#### [DE CANONE MISSE]

Deinde inclinatus coram altari, iunctis manibus, dicit *Te igitur* etc. Erigit se et osculetur altare cum dicit *uti accepta habeas* faciens tres cruces dicendo *hec dona hec munera hec sancta sacrificia* Deinde elevatis et extensis manibus sicut superius dictum est, prosequitur canonem usque *Quam oblationem tu Deus in omnibus quesumus*

Then he makes three continuous crosses over the host and chalice, saying, "*Blessed, consecrated, and approved,*" and, raising his hands again while saying, "*Deign to make it reasonable and acceptable,*" he makes two more crosses, saying, "*Body and blood*": the first over the host, the second over the chalice.

When he comes to *Qui pridie*, he traces his fingers lightly over the altar cloth, takes the host, saying, "*He took bread,*" and, raising it slightly, he signs it, saying, "*He blessed it,*" and, saying,

"*This is my body,*" and adoring the body of the Lord with a moderate inclination, he reverently raises it so that those around him can see it. Then he places it in its place.

Then he takes the covered chalice with both hands and raises it slightly, saying, "*Taking this glorious chalice,* etc." He places it again on the altar, saying, "*I give thanks to you.*" Then he signs it, saying, "*He blessed it,*" and raising it again, he says, "*Take and drink,* etc., until you do this in memory of me." Then, placing the chalice down, he says, "*Wherefore, remember,* etc."

Note that from this point until the final purification of the priest's hands, the index finger should be joined with the thumb, except when making the sign of the cross and when touching the body of the Lord. Before this point and after the purification mentioned in the " ", when he raises his hands and extends them, the thumb is separated slightly from the other fingers, which are joined together.

### **Translation**

Then, bowing before the altar with his hands joined, he says, "*Te igitur,*" etc. He stands up, kisses the altar, saying, "*uti accepta habeas,*" making three signs of the cross and saying, "*hec dona hec minera hec sancta sacrificia.*" Then, with his hands raised and extended, as mentioned above, he continues the Canon until –*Quam oblationem tu Deus in omnibus quesumus*–.

Then he makes three consecutive signs of the cross on both the host and the chalice, saying –*benedictam adscriptam ratam*– and, raising his hands again, saying –*rationabilem acceptabilemque facere digneris*– he makes two more signs of the cross, saying –*corpus et sanguis*–: the first on the host, the second on the chalice.

When he reaches "*Qui pridie*", sliding his fingers flat on the altar cloth, he takes the host, saying "*acceptit panem,*" and raising it slightly, he signs it, saying "benedixit." After saying "*Hoc est corpus meum*" and adoring the Body of the Lord with a slight bow, he raises it respectfully so that it can be seen by the congregation. Then he places it back in its place.

Next, he takes the covered chalice with both hands and raises it slightly, saying –*Accipiens et hunc preclarum calicem*–. He places it back on the altar, saying –*item tibi gratias agens*–. Then he blesses it, saying "benedixit," and, raising it again, he says "*Accipite et bibite*" until "*in mei memoriam facietis.*" Then, after placing the chalice back, he says "*Unde et memores.*"

Note that from this moment until the final purification of the priest's hands, the index finger must be joined to the thumb, except during the signs of the cross and when touching the Body of the Lord. Before this moment and after the indicated purification, when he raises and extends his hands, the thumb is slightly separated from the other joined fingers.

## Text 4

### *EDITIO PRINCEPS*

Robert LIPPE, *Missale Romanum Mediolanensis anno 1474*, Henry Bradshaw Society 17, London, 1899, pp. 198-211 (Consecration, p. 207).

Quam oblationem tu deus in omnibus quesumus benedictam. ascriptam ratiorem. rationabilem acceptabilemque facere digneris. ut nobis corpus et sanguis fiat dilectissimi filii tui domini nostri iesu christi.

*Hic accipiat hostiam in manibus dicendo.*

***[Here, take the host in your hands, saying]***

Who, the day before he suffered, took bread in his holy and venerable hands, and, looking up to heaven, to you, his almighty Father, gave thanks and blessed it, broke it, and gave it to his disciples, saying, "Take and eat, all of you.

HOC EST ENIM CORPUS MEUM.

*Hic deponat hostiam. et levet calicem dicens.*

***[Here, place the host and lift the chalice, saying]***

In a similar manner, after supper, taking this glorious cup in his holy and venerable hands. Likewise giving thanks to you. He blessed it and gave it to his disciples, saying. Take and drink from it, all of you.

FOR THIS IS THE CUP OF THE BLOOD OF MY NEW AND EVERLASTING TESTAMENT, THE MYSTERY OF FAITH, WHICH SHALL BE Poured OUT FOR YOU AND FOR MANY FOR THE FORGIVENESS OF SINS. THIS YOU SHALL DO IN MEMORY OF ME.

*—Hic deposuit calicem— [Here he set down the cup].*

Unde et memores domine nos serui tui. sed et plebs tua sancta christi filii tui domini nostri tam beate passionis.

## Text 5

### *ORDO MISSÆ IOANNIS BURCKARDI*

John Wickham LEGG, *Tracts on the Mass*, Henry Bradshaw Society 27, London, 1904, pp. 121–178 (Consecration, pp. 156–157).

Quam oblationem tu deus in omnibus quesumus.

*With his right hand, he signs the host and chalice three times, saying* **[With his right hand, he signs the host and chalice three times, saying:]**

BeneXdictam: AscricXptam: RaXtam: rationabilem: acceptabilemque facere digneris: vt nobis. **He then signs the host separately once, saying:**

corXpus *deinde super calicem tantum dicens* **[then the chalice alone, saying:]**

et sanXguis **He raises and joins his hands before his chest, continuing:**

fiat: dilectissimi filii tui domini nostri Iesu christi

*Inclinat caput deo: et tergit aliquantulum pollices et indices super corporale dicens secreta* **[He bows his head to God: and wipes his thumbs and index fingers a little on the corporal, saying in a low voice:]**

*Qui pridie quam pateretur. accipit cum pollice et indice dextre manus hostiam: et eam cum illis: ac pollice et indice etiam sinistre manus tenens: stans erectus ante medium altaris dicit* **[He takes the host with the thumb and forefinger of his right hand; then, in addition to these two fingers, he also holds it with the thumb and forefinger of his left hand and, standing upright before the middle of the altar, he says:]**

*accepit panem: in sanctas ac venerabiles manus suas Eleuat ad deum oculos: et sine mora demittit dicens* **[He raises his eyes to God, and immediately lowers them, saying:]**

*et eleuatis oculis in celum ad te deum patrem suum omnipotentem: tibi gratias agens.*

*tenet hostiam inter pollicem et indicem sinistre manus: et dextra producit semel signum Crucis super eam dicens* **[He holds the host between the thumb and forefinger of his left hand; with his right hand, he traces the sign of the Cross over it once, saying:]**

*beneXdixit fregit deditque discipulis suis dicens: Accipite et manducate ex hoc omnes.*

*discooperit manu dextera calicem seu vas aliarum hostiarum: si sit et cubitis super altare positus: stans inclinato capite: verba consecrationis distincte secreta: et reuerenter profert super hostiam et simul super omnes: si plures sunt consecrande: et hostiam suam tantum pollicibus et indicibus tenet dicens.* **[He uncovers the chalice or the vessel of the other hosts with his right hand, if there are any, and, with his elbows resting on the altar, he stands with his head bowed; he pronounces the words of consecration in a low voice and with reverence, separating them, over the host**

**and at the same time over all of them, if there are several to be consecrated, and he holds his host alone with his thumbs and forefingers, saying:]**

Hoc est enim corpus meum.

*His dictis celebrans hostiam inter pollices et indices super altare tenens: reliquis manuum digitis extensis ac binis et binis simul iunctis: et ceteris hostiis si sunt plures consecrate in loco in quo a principio misse sunt posite super corporali: vel in alio calice siue vase dimissis genuflexus eam adorat. Then he rises and raises the host as high as he can comfortably, showing it to the people to be reverently adored, and then reverently places it back on the corporal from whence he took it, keeping his thumb and forefinger joined until after Communion, except when he must touch or handle the consecrated host, as will be explained below. Then, kneeling on the ground, he venerates the host itself and covers the chalice or vessel of the other hosts, if there are any, with his paten. Meanwhile, while the celebrant raises the host, the minister also raises with his left hand the rear hem of the celebrant's chasuble or cope, and the entire rear part of it, so that it does not hinder the celebrant in extending his arms. Then the celebrant uncovers the chalice and wipes the rim of the chalice with his thumb and forefinger, joins them together again, stands upright and says the words in a low voice. [Having said these words, the celebrant holds the host between his thumb and forefinger above the altar, with the other fingers of both hands extended and joined two by two ; after placing the other hosts, if several have been consecrated, back where they were at the beginning of Mass on the corporal – in another chalice or another vessel – he genuflects and adores them. Then he stands up and raises the host high, with the most appropriate gesture possible, and shows it to the people so that they may adore it with respect; immediately afterwards, he places it back with veneration on the corporal where he took it from, and does not separate his thumbs and index fingers until after Communion, except when he has to touch or remove a consecrated host, as will be explained below. Then, genuflecting to the ground, he adores the host itself and the chalice or vessel containing the other hosts, if there are any; he covers it with his paten. While the celebrant is raising the host, the server lifts the back edge of the celebrant's cope or chasuble with his right hand, along with the entire back panel, so that it does not hinder the celebrant when he extends his arms. then the celebrant uncovers the chalice and, after lightly wiping his thumbs and index fingers on its rim, joins them again; and standing upright, he says in a low voice:]*

Simili modo posteaquam cenatum est.

*With both hands, he takes the Caticem next to the knot below the cup of the Chalice: and he lifts it slightly: and without delay he puts it back in the same place from which he took it: on the Corporal:*

*meanwhile continuing.* **[With both hands, he takes the Chalice near the knot, below the cup of the Chalice, raises it a little and, without waiting, places it back where he took it, on the Corporal. Immediately, he continues:]**

accipiens et hunc preclarum calicem in sanctas ac venerabiles manus suas item tibi gratias agens.

*tenet Calicem manu sinistra per nodum infra Cuppam: dextra vero signando super eum dicit.* **[He holds the Chalice with his left hand by the knot, below the Cup; signing it with his right hand, he says:]**

BeneXdixit: deditque discipulis suis dicens. Accipite et bibite ex eo omnes.

*He takes the chalice with both hands, namely with his left hand the foot and his right hand the knot below the cup of the chalice; and with his elbows resting on the altar, standing with his head bowed, he secretly, distinctly and reverently pronounces the words of consecration over the chalice, saying:*

**[He takes the Chalice with both hands, the foot with his left hand and the knot with his right hand, below the cup; with his elbows resting on the Altar, he stands with his head bowed and pronounces the words of consecration over the Chalice, separating them and with veneration, saying:]**

Hic est enim calix sanguinis mei noui et eterni testamenti misterium fidei: qui pro vobis. et pro multis effundetur in remissionum peccatorum.

*reponit Calicem super Corporale dicens secreta.* **[He places the chalice on the corporal, saying in a low voice:]**

Hoc quotienscumque feceritis: in mei memoriam facietis.

*And genuflecting, he reverently adores the blood: then he rises: he takes the chalice uncovered with the blood with both hands as before: he raises it as high as he can: showing it to the people to be adored: and then he reverently places it back on the corporal: in its usual place: and with his right hand he covers it with the pall; and genuflecting, he venerates the sacrament. Meanwhile, while the celebrant raises the chalice, the minister raises with his left hand the aforementioned fringes and the back part of the celebrant's cope, as before; and after the celebrant has placed the chalice on the corporal, he rises, extinguishes the candle, and puts it back in its place.* **[And genuflecting, he adores the Blood with respect; then he stands up, takes the uncovered chalice with the Blood with both hands, as above, raises it with the most appropriate gesture possible and shows it to the people, so that they may adore it; immediately, he reverently places it back on the corporal, in its usual place, and with his right hand covers it with the pall; genuflecting, he adores the sacrament. While the celebrant is raising the chalice, the server lifts the indicated edge and the back of the celebrant's chasuble with his right hand, as before; after the**

celebrant has placed the chalice back on the corporal, he rises, extinguishes the torch and puts it back in its place.

## Text 6

*RITUS SERVANDUS IN CELEBRATIONE MISSÆ* 1570 (VIII:4-8; IX:1)

*Missale Romanum: ex decreto Ss. Concilii Tridentini restitutum, Summorum Pontificum cura recognitum, Editio iuxta typicam, Ratisbonne: Pustet, 1962.*

4. *Commemoratione vivorum facta, demissis et extensis, ut prius, manibus continuat:* **[The commemoration of the living having been completed, with hands lowered and extended as before, he continues:]** *Et ómnium circumstántium, etc. Similiter stans prosequitur:* **[Standing in the same manner, he continues:]** *Communicántes. Cum dicit:* **[Saying:]** *Iesu Christi, caput inclinat: in conclusione, quando dicit:* **[He bows his head. At the conclusion, when he says:]** *Per eúmdem, iungit manus. Cum dicit:* **[He joins his hands, saying:]** *Hanc ígitur oblatiónem, expandit manus simul super oblata, ita ut palmæ sint apertæ versus ac supra calicem et hostiam, quas sic tenet usque ad illa verba:* **[He extends his hands together over the oblates, so that the palms are open towards and above the chalice and the host; he holds them thus until these words:]** *Per Christum, Dóminum nostrum. Tunc enim iungit manus, et sic prosequitur:* **[At that moment, he joins his hands and continues:]** *Quam oblatiónem tu, Deus, in ómnibus, quæsumus, et cum dicit:* **[and saying:]** *beneXdictam, adscripXtam, raXtam, communiter signat ter super hostiam et calicem simul: deinde cum dicit:* **[He signs the host and chalice together three times; then saying:]** *ut nobis Corpus, he signs separately once over the host alone; and when he says:* **[He signs separately the host alone once, and saying:]** *et Sanguis, once over the chalice alone: then, raising and joining his hands before his chest, he continues:* **[the chalice alone once; then, raising and joining his hands before his chest, he continues:]** *fiat dilectíssimi Fílii tui, Dómini nostri Iesu Christi, et inclinans caput Cruci, extergit, si opus fuerit, pollices et indices super corporale, et dicit secreto, ut prius:* **[and, bowing his head before the Cross, he wipes, if necessary, his thumbs and forefingers on the corporal, and says in a low voice, as before:]** *Qui pridie quam pateretur: and taking the host with the thumb and forefinger of his right hand, and holding it with the forefinger and thumb of his left hand, standing upright before the middle of the altar, he says:* **[and, taking the host with the thumb and forefinger of his right hand, then holding it between these two fingers with the forefinger and thumb of his left hand, he stands upright before the**

**middle of the altar and says:]** accépit panem in sanctas ac venerábiles manus suas, *elevansque ad cælum oculos et statim demittens, dicit:* **[and, raising his eyes to heaven and immediately lowering them, he says:]** and elevátis óculis in cælum ad te Deum, Patrem suum omnipoténtem, *caputque aliquantulum inclinans, dicit:* **[and bowing his head slightly, he said:]** tibi grátias agens, *and holding the host between the thumb and forefinger of his left hand, he made the sign of the cross over it with his right hand, saying:* **[and holding the host between the thumb and forefinger of his left hand, he traced the sign of the Cross over it with his right hand, saying:]** beneXdíxit, fregit, dedítque discíplis suis, dicens: Accípite et manducáte ex hoc omnes.

5. *If there is a vessel with other hosts to be consecrated, before taking the host, he uncovers the chalice or vessel of the other hosts with his right hand. When he has finished the above words, with his elbows resting on the altar, he pronounces the words of consecration distinctly, reverently and secretly over the host and simultaneously over all of them, if there are several to be consecrated; and holding his host with his thumb and forefinger only, he says:* **[If there is a vessel with other hosts to be consecrated, before taking the host, he uncovers the chalice or the vessel of the other hosts with his right hand. When he has finished the words indicated above, with his elbows resting on the altar, he pronounces the words of consecration over the host and simultaneously over all the hosts, if there are several to be consecrated, with respect and in a low voice, separating them; and holding his host with his thumbs and forefingers only, he says:]**

Hoc est enim Corpus meum.

*Quibus prolatis, celebrans tenens hostiam inter pollices et indices prædictos super altare, reliquis manuum digitis extensis, et simul iunctis –et hostiis, si plures sint consecratæ, in loco, in quo a principio Missæ positæ sunt, super corporale vel in alio vase aut calice demissis– genuflexus eam adorat. Then, rising as far as he can, he raises the host high and, with his eyes fixed on it – as he does when raising the chalice – reverently shows it to the people to be adored; and then with his right hand alone reverently places it on the corporal in the same place from which he raised it, and from then on does not separate his thumb and forefinger, except when he must touch or handle the consecrated host, until the washing of the fingers after Communion. [Having said these words, the celebrant, holding the host betwi , between his thumb and forefinger, as has been said, with the other fingers of his hands extended and joined – the hosts, if there are several to be consecrated, having been placed where they were at the beginning of Mass, on the corporal, in another vessel or chalice – he genuflects and adores it. Then, rising, with the most appropriate*

gesture possible, he raises the host high and, with his eyes fixed on it – which he also does when raising the chalice – he shows it respectfully to the people so that they may adore it; and immediately, with his right hand alone, he places it back on the corporal, in the place where he took it; afterwards, he does not separate his fingers, except when he must touch or take a consecrated host, until the washing of his fingers after Communion.

6. *Once the consecrated host has been placed on the corporal, he kneels and venerates it; if there is a vessel containing other hosts, he covers it with the paten or pall, as above. Shortly before the Consecration, the minister warns the faithful with the sign of the bell. Then, while the celebrant raises the host, he lifts the rear edges of the cope with his left hand so that it does not hinder him in raising his arms; he does the same when raising the chalice; and with his right hand he rings the bell three times for each elevation, or continuously until the priest places the host on the corporal, and similarly afterwards for the elevation of the chalice. [After placing the consecrated host on the corporal, he genuflects and adores it; if there is a vessel with other hosts, he covers it with the paten or the pall, as above. Shortly before the Consecration, the server alerts the faithful by ringing a bell. Then, when the celebrant raises the host, with his left hand he lifts the back edge of the chasuble so that it does not hinder the celebrant when he raises his arms; he does the same when the chalice is raised; with his right hand, he rings the bell three times at each elevation, or continuously until the priest places the host on the corporal; he does the same afterwards for the elevation of the chalice.*

7. *Celebrant, having adored the Sacrament, rises and uncovers the chalice, in which, if necessary, he wipes his fingers, which he should always do if any fragment adheres to his fingers; and standing upright, he says: [The celebrant, after adoring the Sacrament, rises, uncovers the chalice, on which, if necessary, he wipes his fingers, which he always does if any fragment adheres to his fingers; and standing upright, he says:] In a similar manner, after the meal, taking the chalice with both hands near the stem below the cup, and raising it slightly, then immediately setting it down, he says: [and holding the chalice with both hands near the knot, below the cup, he raises it a little and, setting it down immediately, he says:] accípiens et hunc præclárum Cálícem in sanctas ac venerábiles manus suas, etc. Cum dicit: [Saying:] item tibi grátias agens, caput inclitat; cum dicit: [he bows his head, saying:] benedíxit, sinistra calicem infra cuppam tenens, dextera signat super eum; et prosequens: [holding the chalice below the cup, he blesses it with his right hand; he continues:] dedítque discíplis suis, etc., and ambabus manibus tenens*

*calicem, videlicet sinistra pedem, dextera nodum infra cuppam, cubitis super altare positus, profert attente, continue et secreto, ut supra, verba consecrationis Sanguinis: [and holding the chalice with both hands, the foot with his left hand and the knot with his right, below the cup, his elbows resting on the altar, he pronounces attentively, in succession and in a low voice, as above, the words of the consecration of the Blood:]*

Hic est enim Calix, etc.

*Quibus dictis, reponit calicem super corporale, dicens secreto: [Having said these words, he places the chalice on the corporal, saying in a low voice:] Hæc quotiescúmque feceritis, etc., genuflexus Sanguinem reverenter adorat. Then he stands up and, taking the uncovered chalice with the Blood in both hands, as before, he raises it and, standing as upright as he can, shows it to the people to be adored. Then he reverently places it back on the corporal in its original place, covers it with his right hand, and, kneeling, venerates the Sacrament. [He genuflects and reverently adores the Blood. He then stands up and, taking the uncovered chalice with the Blood in both hands, as before, he raises it and, holding it upright as conveniently as possible, shows it to the people for them to adore; immediately, he places it back respectfully on the corporal, in the previous place, with his right hand, covers it with the pall, and, genuflecting, venerates the Sacrament.]*

8. *In the solemn Mass, at the end of the Preface, two torches are lit by the acolytes, which are extinguished after the elevation of the chalice, unless there are those receiving Communion, in which case they are extinguished after Communion. On fast days and in Masses for the dead, they are kept lit until Communion. Cum autem celebrans dicit: [At the solemn Mass, at the end of the preface, at least two torches are lit by the acolytes; they are extinguished after the elevation of the chalice, unless there are communicants, in which case they are extinguished after Communion. On fasting days and at Masses for the dead, they are kept lit until Communion. When the celebrant says:] Quam oblationem, etc., the deacon approaches his left side and, kneeling on the upper step of the altar, when the Sacrament is elevated, raises the fringes of the cope, and when necessary, rising, uncovers and covers the chalice, and kneels with the celebrant. The subdeacon kneels in his place. The thurifer, kneeling at the side of the Epistle, incenses the host three times when it is raised, and likewise the chalice, placing the incense in the thurible without blessing; this is also done in sung Masses in which incense is used. After depositing the chalice, the deacon returns to the book, unless another is assisting. The others rise and stand in their places. [The deacon comes and stands at his right hand and there, kneeling on the upper step of the altar, when the Sacrament is elevated, he lifts the edge of the chasuble; at the necessary*

moment, he rises, uncovers and covers the chalice, and genuflects with the celebrant. The subdeacon genuflects in his place. The thurifer, kneeling on the Epistle side, incenses the host three times at the elevation; he does the same for the chalice, putting the incense in the censer without blessing it ( ); this rite is also observed for sung Masses in which incense is used. Once the chalice has been replaced, the deacon returns to the book, unless another is there. The others rise and remain standing in their places.

## Text 7

*ORDO MISSÆ 1570*

*Missale Romanum: ex decreto Ss. Concilii Tridentini restitutum, Summorum Pontificum cura recognitum, Editio iuxta typicam, Ratisbonne: Pustet, 1962.*

Quam oblationem tu Deus, in ómnibus quæsumus, *signat ter super oblata* [**he signs the oblates three times**], *benedictam, adscriptam, ractam, rationabilem, acceptabilemque facere digneris signat semel super hostiam* [**he signs the host once**], *ut nobis Christus et semel super calicem* [**and once the chalice**], *et sanguis fiat dilectissimi Filii tui iungit manus* [**he joins his hands**], Domini nostri Iesu Christi.

Who, before he suffered, *took the host* [**he takes the host**], took bread in his holy and venerable hands, *raised his eyes to heaven, and with his eyes raised to heaven* [**he raises his eyes to heaven**] to you, God, his almighty Father, *caput inclinavit* [**he bows his head**] tibi grátias agens, *signat super hostiam* [**he signs the host**], *benedixit, fregit, deditque discipulis suis, dicens : Accipite et manducate ex hoc omnes.*

*Holding the host between his index and thumb fingers with both hands, he pronounces the words of consecration distinctly and attentively over the host, and simultaneously over all of them, if there are several to be consecrated. [Holding the host between his thumbs and forefingers with both hands, he pronounces the words of consecration distinctly and attentively over the host and simultaneously over all of them, if there are several to be consecrated.*

Hoc est enim Corpus meum

*Having spoken these words, he immediately kneels and adores the consecrated host: he rises, shows it to the people, places it on the corporal, and kneels again to adore it: he does not separate his thumbs and forefingers again until the host is to be handled, until the washing of the fingers. Tunc, detecto calice, dicit: [Having said these words, he immediately adores the consecrated host,*

**genuflecting; he rises, shows it to the people, places it back on the corporal, genuflects and adores it again; and he no longer separates his thumbs and index fingers, except when he has to remove a host, until the washing of his fingers. Then, after uncovering the chalice, he says:]**

*Simili modo postquam cenatum est, ambabus manibus accipit calicem [he takes the chalice with both hands], accipiens et hunc præclarum Cálicem in sanctas ac venerábiles manus suas : item caput inclinat [he bows his head], tibi grátias agens, sinistra tenens calicem, dextera signat super eum [ , holding the chalice in his left hand, he signs it with his right], benedixit, dedítque discipulis suis, dicens: Accípite, et bíbite ex eo omnes.*

*Profert verba consecrationis super calicem, attente et continue, tenens illum parum elevatum: [He pronounces the words of consecration over the chalice, attentively and continuously, holding it slightly raised:]*

Hic est enim Calix Sánguinis mei, novi et æténi testaménti: mystérium fidei qui pro vobis et pro multis effundétur in remissionem peccatórum.

*Quibus verbis prolatis, deponit calicem super corporale, et dicens: [Having spoken these words, he places the chalice on the corporal, saying:]*

Hæc quotiescúmque fecéritis, in mei memóriam faciétis.

*Genuflexus adorat: surgit, ostendit populo, deponit, cooperit, et genuflexus iterum adorat. Deinde disiunctis manibus dicit: [He genuflects and adores; he rises, shows it to the people, sets it down, covers it, genuflects again and adores. Then, with his hands apart, he says:]*

## Text 8

*ORDO MISSÆ 1965 (#37-38)*

*Ordo Missæ, Ritus Servandus in Celebratione Missæ, et De Defectibus in Celebratione Missæ Occurrentibus, Città del Vaticano: Libreria Editrice Vaticana, 1965.*

37. Qui pridie quam pateretur, accipit hostiam [he takes the host], accépit panem in sanctas ac venerábiles manus suas, elevat oculos [he raises his eyes], et elevátis óculis in cælum ad te Deum Patrem suum omnipoténtem, caput inclinat [he inclines his head], giving thanks to you, he signs the host [he makes the sign of the cross on the host], blesses it, breaks it, and gives it to his disciples, saying: Take, eat, this is my body.

*Holding the host between his index and thumb fingers with both hands, he pronounces the words of consecration distinctly and attentively over the host, and simultaneously over all the hosts, if there*

*are several to be consecrated.* **[Holding the host between his index fingers and thumbs with both hands, he pronounces the words of consecration distinctly and attentively over it, and at the same time over all the hosts, if there are several to be consecrated.**

Hoc est enim Corpus meum.

*Having spoken these words, he immediately kneels and adores the consecrated host; he rises, shows it to the people, places it on the corporal, and kneels again to adore it; he does not separate his thumbs and forefingers until the host is to be handled, until the washing of the fingers.* **[After uttering these words, he immediately genuflects to adore the consecrated host; he rises, shows it to the people, places it back on the corporal, and genuflects to adore it again; then he no longer separates his thumbs and index fingers, except when he must handle the host, until he has washed his fingers.]**

38. *Tunc, detecto calice, dicit:* **[Then, after uncovering the chalice, he says:]**

*Simili modo postquam cenatum est, ambabus manibus accipit calicem* **[he takes the chalice with both hands]**, *accipiens et hunc præclarum cálicem in sanctas ac venerábiles manus suas : item caput inclinat* **[he inclines his head]**, giving thanks to you, *holding the chalice in his left hand, he made the sign of the cross over it with his right hand*, blessed it, and gave it to his disciples, saying: Take this, and drink from it, all of you.

*Profert verba consecrationis super calicem attente et continue, tenens illum parum elevatum.* **[He pronounces the words of consecration over the chalice attentively and continuously, holding it slightly elevated:]**

Hic est enim Calix Sanguinis mei, novi et æterni testaménti: mystérium fidei: qui pro vobis et pro multis effundétur in remissionem peccatórum.

*Quibus verbis prolatis, deponit calicem super corporale, et dicens:* **[After saying these words, he places the chalice on the corporal, saying:]**

Hæc quotiescúmque feceritis, in mei memóriam facietis.

*Genuflexus adorat: surgit, ostendit populo, deponit, cooperit, et genuflexus iterum adorat.* **[He genuflects to adore it, rises, shows it to the people, places it down, covers it, and genuflects again to adore it.]**

## Text 9

RITUS SERVANDUS 1965 (#65-71)

*Ordo Missæ, Ritus Servandus in Celebratione Missæ, et De Defectibus in Celebratione Missæ Occurrentibus*, Vatican City: Libreria Editrice Vaticana, 1965.

65. *Commemoratione vivorum facta, extensis, ut prius, manibus, continuat:* **[When he has commemorated the living, having lowered and extended his hands as before, he continues:]** Et ómnium circumstántium, etc. *Similiter stans proseguitur:* **[In the same posture, he continues:]** Communicántes. *Cum dicit:* **[When he says:]** Iesu Christi, *caput inclitat: in conclusione, quando dicit:* **[he bows his head; at the conclusion, when he says:]** Per eúmdem, *iungit manus. Cum dicit:* *Hanc ígitur oblatiónem, expandit manus simul super oblata, ita ut palmæ sint apertæ versus ac supra calicem et hostiam, quas sic tenet usque ad illa verba:* **[he extends his hands together over the oblates, so that his palms are open in the direction of and above the chalice and the host, and he holds his hands thus until the words:]** Per Christum Dóminum nostrum. *Tunc enim iungit manus, et sic proseguitur:* **[For then he joins his hands and continues thus:]** Quam oblatiónem tu, Deus, in ómnibus, quæsumus *et cum dicit :* **[and when he says:]** beneXdictam, adscrípXtam, raXtam, *communiter signat ter super hostiam et calicem simul : deinde cum dicit :* **[he makes the sign of the cross three times over the host and chalice together; then when he says:]** ut nobis Corpus, **he makes the sign of the cross once separately over the host only; and when he says:]** et Sanguis, *once over the chalice only: then joining his hands, he continues:* **[once over the chalice only, then, raising his hands, he continues:]** fiat dilectíssimi Fílii tui Dómini nostri Iesu Christi, *et inclinans caput, extergit, si opus fuerit, pollices et indices super corporale, et dicit secreto, ut prius:* **[and bowing his head towards the cross, he wipes, if necessary, his thumbs and forefingers on the corporal, and says in a low voice as before:]** Who, praying before he suffered, *and taking the host with his right thumb and forefinger, and holding it with his left thumb and forefinger, standing upright before the middle of the altar, says:* **[and, taking the host with the thumb and forefinger of his right hand, and holding it with these two fingers and with the forefinger and thumb of his left hand, standing upright before the middle of the altar, he says:]** accépit panem in sanctas ac venerábiles manus suas, *elevansque oculos et statim demittens, dicit:* **[and, raising his eyes and immediately lowering them, he says:]** and raising his eyes to heaven to you, his almighty Father, *and bowing his head slightly, he says:* **[and, bowing his head slightly, he said:]** tibi grátias agens, *et tenens hostiam inter pollicem et indicem sinistrae manus, dextera producit signum crucis super*

*eam, dicens: [and, holding the host between the thumb and forefinger of his left hand, he made the sign of the cross over it with his right hand, saying:]* benedixit, fregit, deditque discipulis suis, dicens: Accipite, et manducate ex hoc omnes. *If there is a ciborium with other hosts to be consecrated, before taking the host, he uncovers it with his right hand. [If there is a ciborium with other hosts to be consecrated, before taking the –large– host, he uncovers the ciborium with his right hand.]*

66. *When he has finished the above words, with his elbows resting on the altar, he pronounces distinctly and reverently the words of consecration over the host, or over the hosts, if there are several to be consecrated; and holding the host with his thumb and forefinger, he says: [When he has finished the above words, with his elbows resting on the altar, he pronounces distinctly and reverently the words of consecration over the host or hosts, if there are several to be consecrated. And holding his host only between his thumbs and forefingers, he says:]* Hoc est enim Corpus meum. *Having said this, the celebrant, holding the host between his thumbs and forefingers on the altar, with the other fingers of his hands extended and joined together, kneels and adores it. Then, rising, he elevates the host and, fixing his eyes on it – as he does when elevating the chalice – reverently shows it to the people to be adored; and immediately with his right hand alone reverently places it on the corporal in the same place from which he raised it; and from then on he does not separate his thumb and forefinger, except when he must touch or handle the consecrated host, until the washing of the fingers after Communion. [After saying these words, the celebrant, holding the host between his thumb and forefinger on the altar, with the other fingers of his hand extended and joined together, genuflects and adores it. Then, rising, he raises the host and, with his eyes fixed on it – which he also does when raising the chalice – he shows it with respect to the people for them to adore; and immediately, with his right hand alone, he places it back on the corporal in the same place where he took it to raise it, and from then on he no longer separates his thumb and forefinger, except when he has to touch or handle the consecrated host, until the washing of his fingers after Communion.]*

67. *Having placed the consecrated host on the corporal, he kneels and venerates it; if there is a pyx with other hosts, he covers it with its lid, as above. The minister, shortly before the Consecration, warns the faithful by ringing a bell. Then he rings the bell for each elevation, according to the custom of each place. [After placing the consecrated host on the corporal, he genuflects and venerates it; if there is a ciborium with other hosts, he covers it with its lid, as above. The*

**minister must warn the faithful shortly before the Consecration, by ringing the bell. Then he rings the bell at each elevation, according to the custom of each place.]**

68. *Celebrant, having adored the Sacrament, rises and uncovers the chalice, in which, if necessary, he wipes his fingers, which he should always do if any fragment adheres to his fingers; and standing upright, he says: [The celebrant, after adoring the Eucharist, rises and uncovers the chalice, over which, if necessary, he wipes his fingers; which he will always do if a fragment adheres to his fingers; and standing upright, he says:]* Simili modo postquam cenatum est, *et ambabus manibus accipiens calicem iuxta nodum infra cuppam, et aliquantulum illum elevans, ac statim deponens, dicit: [and taking the chalice with both hands by the knot below the cup, then raising it a little and immediately putting it down, he says:]* accipiens et hunc præclarum Cálicem in sanctas ac venerábiles manus suas, etc. *Cum dicit: [When he said:]* item tibi grátias agens, *caput inclitat; cum dicit: [he bowed his head; when he says:]* benedixit, *sinistra calicem infra cuppam tenens, dextera signat super eum; et prosequens: [holding the chalice under the cup with his left hand, with his right hand he makes the sign of the cross over it and continues:]* deditque discipulis suis, etc., *et ambabus manibus tenens calicem, videlicet sinistra pedem; with his right hand holding the knot under the cup, his elbows resting on the altar, he proffer attentively and continuously, as above, the words of consecration of the Blood: [and, holding the chalice with both hands – that is, holding the foot with his left hand and the knot under the cup with his right hand – with his elbows resting on the altar, he pronounces attentively, without interruption, as above, the words of the consecration of the Blood:]* Hic est enim Calix, etc. *Quibus dictis, reponit calicem super corporale, dicens: [Once these words have been spoken, he places the chalice on the corporal, saying:]* Hæc quotiescúmque fecéritis, etc., *et genuflexus Sanguinem reverenter adorat. Tum se erigit, et accipiens calicem discoopertum ambabus manibus, ut prius, elevat eum et ostendit populo adorandum: mox ipsum reverenter reponit super corporal in locum pristinum, et manu dextera palla cooperit, ac genuflexus Sacramentum veneratur. [and, genuflecting, he reverently adores the Blood. Then he rises and, taking the uncovered chalice with both hands as before, he raises it and shows it to the people to be adored; immediately he places it back with respect on the corporal, where it was before; with his right hand he covers it with the pall, and, genuflecting, he venerates the Sacrament.]*

69. *In Missa solemni, inde ab oratione super oblata diaconus et subdiaconus stant post celebrantem. Diaconus autem ad celebrantem accedit quando opus est eius ministerio, statimque in*

*locum suum redit.* [At the solemn Mass, from the prayer over the offerings onwards, the deacon and subdeacon stand behind the celebrant. But the deacon approaches the celebrant when his ministry is needed, and immediately returns to his place.]

70. *At the end of the preface, the acolytes light at least two candles, which are extinguished after the Communion of the faithful. When the celebrant says:* [At the end of the preface, the acolytes light at least two candles, which are extinguished after the Communion of the faithful. When the celebrant says:] *Quam oblationem, etc., the deacon approaches to his right, genuflects there on the upper step of the altar and, when necessary, rises, uncovers and covers the chalice, and genuflects with the celebrant. The subdeacon, kneeling on the right side, incenses the host three times when it is raised, and likewise the chalice, after the acolyte has placed incense in the thurible without blessing; this is also observed by the ministers in sung Masses in which incense is used. After depositing the chalice, the deacon and subdeacon return behind the celebrant. [The deacon goes to his right; there, on the upper step of the altar, he kneels and, when necessary, rises, uncovers and covers the chalice, and genuflects with the celebrant. The subdeacon, kneeling on the right side, incenses the host three times when the celebrant raises it, and likewise the chalice; the incense having been previously placed in the censer by the acolyte without blessing; this is also observed by the server at sung Masses where incense is used. When the celebrant has replaced the chalice, the deacon and subdeacon return to their places behind him.]*

IX - De Canone post Consecrationem

71. *Reposito calice et adorato, celebrans stans ante altare, extensis manibus, dicit secreto:* [After setting down the chalice and adoring it, the celebrant, standing before the altar with his hands extended, says in a low voice:] *Unde et memores...*

## Text 10

*VARIATIONS IN THE ORDER OF THE MASS TO BE INTRODUCED 1967*

"Variationes in Ordinem Missae Inducendae," *Notitiae* 3 (1967), pp. 195-211. (Consecration, pp. 198-201).

VETUS ORDO

36. Quam oblationem tu, Deus, in omnibus, quæsumus, *signat ter super oblata* [**he makes three signs of the cross over the oblates**], *benedictam, adscriptam, ratam, rationabilem, acceptabilemque facere digneris: signat semel super hostiam* [**he makes a single sign on the hosts**], *ut nobis Corpus et semel super calicem* [**and a single sign on the chalice**], *et sanguis fiat dilectissimi Filii tui, iungit manus* [**he joins his hands**], Domini nostri Iesu Christi.

37. Who, before he suffered, *took the host* [**he takes the host**], took the bread in his holy and venerable hands, *raised his eyes* [**he raises his eyes**], and with his eyes raised to heaven to you, his almighty Father, *bowed his head* [**he bows his head**], giving thanks to you, *he signs the host* [**he makes the sign of the cross on the host**], blesses it, breaks it, and gives it to his disciples, saying: Take, eat, this is my body.

*Holding the host between his index and thumb fingers with both hands, he pronounces the words of consecration distinctly and attentively over the host, and simultaneously over all the hosts, if there are several to be consecrated. [Holding the host between his index fingers and thumbs with both hands, he pronounces the words of consecration distinctly and attentively over it, and at the same time over all the hosts, if there are several to be consecrated.*

Hoc est enim Corpus meum.

*Having spoken these words, he immediately kneels and adores the consecrated host; he rises, shows it to the people, places it on the corporal, and kneels again to adore it; he does not separate his thumbs and forefingers until the host is to be handled, until the washing of the fingers. [After uttering these words, he immediately genuflects to adore the consecrated host; he rises, shows it to the people, places it back on the corporal, and genuflects to adore it again; then he no longer separates his thumbs and index fingers, except when he must handle the host, until he has washed his fingers.]*

38. *Tunc, detecto calice, dicit:* [**Then, after uncovering the chalice, he says:**]

*Simili modo postquam cenatum est, ambabus manibus accipit calicem* [**he takes the chalice with both hands**], *accipiens et hunc præclarum calicem in sanctas ac venerabiles manus suas : item caput inclinat* [**he bows his head**], giving thanks to you, *holding the chalice in his left hand, he signs the sign of the cross over it with his right hand*, blesses it, and gives it to his disciples, saying: Take this, and drink from it, all of you.

*He pronounces the words of consecration over the chalice attentively and continuously, holding it slightly raised. [He pronounces the words of consecration over the chalice attentively and continuously, holding it slightly raised.]*

Hic est enim Calix Sanguinis mei, novi et æterni testamenti: mysterium fidei: qui pro vobis et pro multis effundetur in remissionem peccatorum.

*Quibus verbis prolatis, deponit calicem super corporale, et dicens: [After saying these words, he places the chalice on the corporal, saying:]*

Hæc quotiescúmque feceritis, in mei memoriam facietis.

*Genuflexus adorat: surgit, ostendit populo, deponit, cooperit, et genuflexus iterum adorat. [He genuflects to adore it, rises, shows it to the people, places it down, covers it, and genuflects again to adore it.]*

## NOVUS ORDO

### 36. With his hands joined, he continues:

Quam oblationem tu, Deus, in ómnibus, quæsumus, benedictam, adscriptam, ratam, rationabilem, acceptabilemque facere digneris : ut nobis Corpus et Sanguis fiat dilectissimi Filii tui, Dómini nostri Iesu Christi.

37. Who, the day before **he** suffered, **took the host**, took the bread in his holy and venerable hands, **raised his eyes**, and with his eyes raised to heaven, to you, his almighty Father, **bowed his head**, gave thanks to you, blessed it, broke it, and gave it to his disciples, saying: Take, and eat, all of you. **Holding the host with both hands between his index fingers and thumbs, he pronounces the words of consecration distinctly and attentively, over the host, and at the same time over all of them, if several are to be consecrated.**

Hoc est enim Corpus meum.

**Having pronounced these words, he immediately shows the consecrated host to the people for their adoration, places it on the paten, and, genuflecting, adores it.**

**After the consecration, the celebrant may not join his thumbs and index fingers; and if any fragment of the host adheres to his fingers, he must wipe his fingers on the paten.**

### 38. Then, after uncovering the chalice, he says:

Símili modo postquam cenátum est, **takes the chalice with both hands**, accípiens et hunc præclárum cálicem in sanctas ac venerábiles manus suas: **inclines his head** item tibi grátias agens, benedíxit, deditque discíplis suis, dicens: Accípíte, et bíbite ex eo omnes.

**He pronounces the words of consecration over the chalice with care, holding it slightly raised.**

Hic est enim Calix Sanguinis mei, novi et ætérni testaménti: mystérium fidei: qui pro vobis et pro multis effundétur in remissionem peccatórum.

**And he immediately adds:**

Hæc quotiescúmque fecéritis, in mei memóriam faciétis.

**Then he shows the chalice to the people, places it on the corporal, covers it, genuflects and adores it.**

## Text 11

*ORDO MISSÆ 1970 (#91-93)*

*Missale Romanum ex decreto sacrosancti oecumenici concilii Vaticani II instauratum auctoritate Pauli PP. VI promulgatum: editio typica altera, Vatican City: Libreria Editrice Vaticana, 1975.*

91. **In the following formulas, the words of the Lord shall be pronounced distinctly and clearly, as their nature requires.**

Qui, pridie quam paterétur,

*takes the bread,*

*eumque parum elevatum super altare tenens,*

*prosequitur: [he takes the bread and, holding it slightly raised above the altar, continues]*

accépit panem in sanctas ac venerábiles manus suas,

*elevat oculos [he raises his eyes],*

et elevátis óculis in cælum

to you, his almighty Father,

tibi grátias agens benedíxit,

fregit,

deditque discíplis suis, dicens:

*parum se inclinat [he bowed slightly]*

TAKE AND EAT OF THIS, ALL OF YOU:

HOC EST ENIM CORPUS MEUM,  
WHICH WILL BE GIVEN UP FOR YOU.

*He shows the consecrated host to the people, places it on the paten, and kneels in adoration. [He shows the consecrated host to the people, places it on the paten, and kneels in adoration.]*

92. *Postea prosequitur:* [Then he continues:]

In a similar manner, after the meal has been eaten,  
*he takes the chalice,*

*eumque parum elevatum super altare tenens,*

*prosequitur:* [He takes the chalice and, holding it slightly raised above the altar, continues:]

accípiens et hunc præclárum cálicem

in his holy and venerable hands,

item tibi grátias agens benedíxit,

deditque discípulis suis, dicens:

*parum se inclinat* [he bows slightly]

ACCIPITE ET BÍBITE EX EO OMNES:

HIC EST ENIM CALIX SÁNGUINIS MEI

NOVI ET ÆTERNI TESTAMENTI,

WHICH WILL BE SHED FOR YOU AND FOR MANY

FOR THE FORGIVENESS OF SINS.

HOC FÁCITE IN MEAM COMMÉMORATIÓNEM.

*He shows the chalice to the people, places it on the corporal, and kneels in adoration. [He shows the chalice to the people, places it on the corporal, and kneels in adoration.]*

93. *Deinde dicit:* [He then says:]

Mysterium fidei.

*And the people continue, acclaiming:* [And the people continue, proclaiming:]

Mortem tuam annuntiámus, Dómine,

and we confess your resurrection, until you come.

*Aliæ acclamationes* [Other acclamations], p. 492.

## **Translation of the Roman Canon**

### ***For texts cited prior to 1969***

We beseech You, O God, to bless, accept and approve this offering, to make it perfect and worthy of You, so that it may become for us the Body and Blood of Your beloved Son, our Lord Jesus Christ.

On the eve of his Passion, he took bread in his holy and adorable hands, and, raising his eyes to you, God, his almighty Father, gave thanks, blessed it, broke it, and gave it to his disciples, saying: Take and eat, all of you,

For this is my body

Likewise, after the meal, He took this precious chalice in His holy and adorable hands, gave thanks to You again, blessed it, and gave it to His disciples, saying: Take this and drink from it, all of you,

For this is the cup of my blood,  
the blood of the new and eternal covenant – mystery of faith –  
which will be poured out for you and for the multitude of men for the remission of sins.

Whenever you do this, do it in memory of me.

### ***For the 1970 text***

We pray that You, O God, will bless this offering, accept it and approve it fully, make it perfect and worthy to please You, so that it may become for us the Body and Blood of Your beloved Son, our Lord Jesus Christ.

On the eve of his Passion, he took bread in his holy and adorable hands, and, raising his eyes to you, God, his almighty Father, gave thanks, blessed it, broke it and gave it to his disciples, saying:  
Take and eat, all of you,

For this is my body  
Which will be delivered up for you.

Likewise, after the meal, He took this precious chalice in His holy and adorable hands, gave thanks to You again, blessed it, and gave it to His disciples, saying: Take this and drink from it, all of you,

For this is the cup of my blood,  
The blood of the new and eternal covenant.  
Which will be shed for you and for the multitude of men for the remission of sins.

Do this in remembrance of me.

The mystery of faith.

We proclaim your death, Lord,  
We proclaim our faith in your resurrection,  
until you come again.