

Optional Rituals before, during, and after Mass
(Loosely translated instructions from the 1962 *Missale Romanum*)

Aspérget me and Vidi aquam

On the sprinkling of Holy Water:

Outside the time of Easter:

- The celebrating priest, dressed in a cope of the color appropriate to the office (of the day), approaches the altar, and at the steps, genuflects with the ministers (even at Easter), takes from the deacon the aspersorium, and first sprinkles the altar three times, then himself, then the erect ministers, intoning “*Aspérget me*”, and the choir continues “*Dómine, hyssópo, etc.*” as below. Meanwhile, the celebrant sprinkles the clergy, then the people.

Antiphon.

Aspérget me, Dómine, hyssópo, et mundábor: lavábis me, et super nivem dealbábor.

Ps. 50, 3 Miserére mei, Deus, secúndum magnam misericórdiam tuam.

V. Glória Patri. (etc.)

http://www.ignatius.com/promotions/adoremus-hymnal/downloads/audio/AdoremusHymnal_133_aspreges-me.mp3

- And the antiphon *Aspérget me* is repeated
- In the time of the Passion, the *Glória Patri* is not said after the psalm *Miserére*, but the antiphon *Aspérget me* is immediately repeated
- When the antiphon is finished in the above-mentioned manner, the priest, who sprinkled water, returning to the altar, standing in front of the steps of the altar, with joined hands says (sings):

(Priest) Osténde nobis, Dómine, misericórdiam tuam.

(All) Et salutáre tuum da nobis.

(Priest) Dómine, exáudi oratióem meam.

(All) Et clamor meus ad te véniat.

(Priest) Dóminus vobíscum.

(All) Et cum spírítu tuo.

(Priest) Orémus. Exáudi nos, Dómine, sancte Pater, omnípotens ætérne Deus: et mittere dignéris sanctum Ángelum tuum de cælis; qui custódiat, fóveat, prótegat, vísitet atque deféndat omnes habitántes in hoc habitáculo. Per Christum Dóminum nostrum.

(All) Amen.

In the time of Easter:

- From Easter Sunday up to Pentecost inclusive, in the place of the antiphon *Aspérget me* and the psalm *Miserére* is sung the following:

Antiphon.

Vidi aquam egrediéntem de templo, a látere dextro, alleluja: et omnes, ad quos pervenit aqua ista, salvi facti sunt, et dicent: alleluja, alleluja.

Ps. 117, 1 Confitémini Dómino, quóniam bonus: quóniam in sæculum misericórdia ejus.

http://www.ignatius.com/promotions/adoremus-hymnal/downloads/audio/AdoremusHymnal_134_vidi-aquam.mp3

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Before Mass Blessing of Palms, Gospel Reading, and Procession

(NOTE: This is the abbreviated version of these rituals.)

Concerning the Blessing of the palms:

- At the appropriate time, after Terce, (and) omitting the asperges, he proceeds to bless the palms
- Color of the vestments is red
- Celebrant is clothed in amice, alb, stole, and cope, without chasuble
- The palms, unless already being held in the hands by the faithful, have been prepared on a table covered with a white cloth in site of the people
- When all is ready, the celebrant and the servers, having revered the altar, stand behind the table facing the people
- Meanwhile the following is sung:

Antiphon (Matthew 21. 9)

Hosánna Fílio David: benedíctus qui venit in Nómine Dómini.

O Rex Israë!l: Hosánna in excélsis.

- Then the celebrant with hands joined says in the tone of the day (sings)

Dóminus vobíscum

- To which all respond

Et cum spírítu tuo

- Celebrant -

Orémus. Bénedic, quæsumus, Dómine, hos palmárum ramos: et præsta, ut quod pópulus tuus in tui veneratiónem hodiérna die corporáliter agit, hoc spirituáliter summa devotióne perfíciat, de hoste victóriam reportándo, et opus misericórdiæ summóperè diligéndo. Per Dóminum nostrum...etc.

- Then the celebrant sprinkles the palms three times over the table
- Then the celebrant places incense in the thurible and incenses the palms three times over the table
- While the celebrant is doing these things, the servers hold the fringe of the cope

Concerning the distribution of the palms:

- The blessing completed, the palms are distributed according to the custom of the place
- Accordingly, the celebrant standing on the steps (?) of the altar facing the people, first gives palms to the ministers (servers)... and they give the palms to the faithful
- And when he begins to distribute the following antiphon and psalm are sung (by the choir)

Antiphon 1

Púeri Hebræórum, portántes
ramos olivárum, obviavérunt
Dómino, clamántes, et dicéntes:
Hosánna in excélsis.

Psalm 23. 1-2.

Dómini est terra et quæ
replent eam: orbis terrárum et
qui hábitant in eo.
Nam ipse super mária
fundávit eum: et super

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flúmina firmávit eum.

Púeri Hebræórum, portántes
ramos olivárum, obviavérunt
Dómino, clamántes, et dicéntes:
Hosáanna in excélsis.

Antiphon 2

Púeri Hebræórum, vestiménta
prosternébant in via, et
clamábant dicéntes: Hosáanna
Fílio David: benedíctus qui
venit in nómine Dómini.

Glória Patri, et Fílio, et
Spirítui Sancto.
Sicut erat in princípío, et
nunc, et semper, et in sæcula
sæculórum. Amen.

Púeri Hebræórum, vestiménta
prosternébant in via, et
clamábant dicéntes: Hosáanna
Fílio David: benedíctus qui
venit in nómine Dómini.

- If this is not sufficient (for the distribution of the palms) the antiphon is repeated and concluded with the Gloria Patri
- The celebrant prepares everything as when a sole priest celebrates the Mass in song

Sequentia sancti Evangelii secundum Matthæum.

In illo tempore: Cum approprinquáset Jesus Jerosólymis, et venísset Béthphage ad montem Olivéti: tunc misit duos discipulos suos, dicens eis: Ite in castéllum, quod contra vos est, et statim inveniétis ásinam alligátam, et pullum cum ea: sólvite, et addúcite mihi: et si quis vobis áliquid díxerit, dícite, quia Dóminus his opus habet, et conféstim dimíttet eos. Hoc autem totum factum est, ut adimplerétur quod dictum est per prophétam, dicéntem: Dícite filiæ Sion: Ecce Rex tuus venit tibi mansuétus, sedens super ásinam, et pullum, filium subjugális. Eúntes autem discipuli, fecérunt sicut præcépit illis Jesus. Et adduxérunt ásinam, et pullum: et imposuérunt super eos vestiménta sua, et eum désuper sedére fecérunt. Plúrima autem turba stravérunt vestiménta sua in via: álii autem cædebant ramos de arbóribus, et sternébant in via: turbæ autem, quæ præcedébant, et quæ sequebantur, clamábant, dicéntes: Hosáanna Fílio David: benedíctus, qui venit in nómine Dómini.

- Kiss the book

Concerning the procession with the blessed palms:

- The celebrant places incense in the thurible in the usual way. Then the deacon (you?) turns to the people and sings:

Procedámus in pace

- All respond

In nómine Christi. Amen

- The procession begins, preceded by the thurifer with thurible smoking, the cross (not covered) is between two servers, lastly the celebrant followed by the faithful carrying the blessed palms in their hands

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- The procession is directed outside the church if possible
- As the procession progresses, the following hymn is sung, by the people, if possible repeating the first two verses as indicated (below)

Hymnus ad Christum Regem

Choir:

Glória, laus et honor tibi sit,
Rex Christe Redemptor,
Cui puerile decus
prompsit Hosanna pium.

All:

Glória, laus et honor tibi sit,
Rex Christe Redemptor,
Cui puerile decus
prompsit Hosanna pium.

Choir:

Israël es tu Rex,
Davídis et ínclita proles,
Nómine qui in Dómini,
Rex benedícte, venis.

All:

Glória, laus et honor tibi sit,
Rex Christe Redemptor,
Cui puerile decus
prompsit Hosanna pium.

Choir:

Coetus in excélsis te laudat
cælicus omnis,
Et mortális homo,
et cuncta creáta simul.

All:

Glória, laus et honor tibi sit,
Rex Christe Redemptor,
Cui puerile decus
prompsit Hosanna pium.

Choir:

Plebs Hebræa tibi
cum palmis óbvia venit;
Cum prece, voto, hymnis,
ádsumus ecce tibi.

All:

Glória, laus et honor tibi sit,
Rex Christe Redemptor,
Cui puerile decus
prompsit Hosanna pium.

Choir:

Hi tibi passúro
solvébant múnia laudis;
Nos tibi regnánti
pángimus ecce melos.

All:

Glória, laus et honor tibi sit,
Rex Christe Redemptor,
Cui puerile decus
prompsit Hosanna pium.

Choir:

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Hi placuere tibi,
placeat devotio nostra:
Rex bone, Rex clemens,
cui bona cuncta placent.

All:

Gloria, laus et honor tibi sit,
Rex Christe Redemptor,
Cui puerile decus
prompsit Hosanna pium.

- At the procession entering the church, when the celebrant opens the church doors, the last Antiphon is sung (by the choir)

Ingrede[n]te D[omi]no in sanctam civitatem,
Hebraeorum pueri resurrectionem
vitae pronuntiantes,
Cum ramis palmorum: "Hosanna,
clamabant, in excelsis".
Cum audisset populus, quod Jesus veniret
Ierosolymam, exierunt obviam ei
Cum ramis palmorum: "Hosanna,
clamabant, in excelsis".

- The celebrant, when he arrives at the altar with the ministers (servers), reverences the altar, ascends it, standing in the middle of them (servers), facing the people, the book being held by a cleric (server), sings the following in the tone of the day with joined hands

V. Dominus vobiscum.

- Omnes

R. Et cum spiritu tuo.

Orémus.

D[omi]ne Jesu Christe, Rex ac
Redemptor noster, in cuius honorem,
hos ramos gestantes, solennes
laudes decantavimus: concede propitius;
ut, quocumque hi rami deportati
fuerint, ibi tuae benedictionis gratia
descendat, et, quavis daemonum iniquitate
vel illusionis profligata, dextera tua
protegat, quos redemit: Qui vivis et
regnas in saecula saeculorum.

- Omnes

R. Amen.

- The prayer finished, the altar reverenced by the celebrant and ministers (servers), the red vestments are put off, the violet assumed for the Mass

NOTE: The Prayers at the Foot are omitted entirely. After putting on the violet vestments, you proceed back to the altar with the servers, genuflect, ascend, kiss the altar, and go to the epistle side to say the Introit.

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The Use of Incense in a *Missa Cantata*:

1. The incensing of the altar and, optionally, the celebrant before the *Introit*.

(After you say the *Oramus te, Domine*, turn slightly right and allow the Thurifer (and Boat Bearer) to come from the Epistle side to the center and continue as follows:)

In a Solemn Mass, which is not of the dead, the celebrant, before he begins the antiphon for the Introit, blesses the incense (he puts three scoops in the thurible), saying:

Ab illo benedicáris in cuius honóre cremáberis

(Be blessed by Him in whose honor you shall burn.)

and making the sign of the cross with his right hand over the incense in the thurible.

Accepting the thurible from the deacon (server) with his right hand, he makes a profound bow to the cross and incenses it three times (three doubles), saying nothing. And again having revered the cross, he incenses the altar (see the appropriate diagram below) swinging the thurible three times at equal distance, as the candlesticks are distributed, from the middle of the altar out to the Epistle side. There, lowering his hand, he incenses the lower part of the end of the altar, then the upper part, with two swings of the thurible. And facing the altar, elevating his hand, he incenses the table part at the front, swinging the thurible three times up to the middle of the altar. Reverencing the cross, he proceeds incensing the other (Gospel) side of the altar in like manner.

Then, he incenses the front (below the table) proceeding from the Gospel side to the middle of the altar, and, after reverencing the cross, he incenses the remaining front part (below the table) out to the Epistle side of the altar.

Afterwards, the deacon (Thurifer), accepting the thurible from the celebrant, (optionally,) incenses him as well.

Then the celebrant, signing himself with the sign of the cross, begins the antiphon for the Introit: which, having finished, with joined hands, he says alternating with the ministers (servers)

Kyrie eleison...

Afterwards, in the middle of the altar,....

Gloria in excelsis Deo...

2. The incensing of the book and, optionally, the celebrant before the Gospel.

(Note: the instructions in the *Missale Romanum* are intended for a *Missa Solemnis* with a deacon who would chant the Gospel, not a *Missa Cantata* without a deacon. So, there is some adaptation in the instructions that follow and others may be necessary due to the physical space.)

(After you read the Gradual and Alleluia, stand at the book until the choir begins the Alleluia. Then, move to the middle, let the server move the book and return to his position in front of the altar. You turn slightly left and allow the Thurifer (and Boat Bearer) to come from the Gospel side to the center where you place incense in the thurible, bless it, and then the Thurifer goes back to the end of the Gospel side of the altar with the thurible. You bow and say the *Munda cor meum*, then stand upright in the middle until the Alleluia is finished. Then you move to the book and continue as follows:)

Dominus vobiscum.

Et cum spiritu tuo.

Sequentia sancti Evangelii secundum N.

Gloria tibi Domine.

He incenses the book three times (three doubles – middle, left, right).

(Optionally) Then the priest is incensed by the deacon (server) (three doubles).

3. The incensing of the gifts, the altar, the celebrant, and others before the *Lavabo*.

Afterwards (that is, after the *Veni sanctificator*), if he is solemnly celebrating, he blesses the incense, saying

Per intercessiónem beáti Micháelis archángeli, stantis a dextris altáris incénsi, et ómnium electórum

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suorum, incensum istud dignetur Dóminus benedícere, et in odórem suavitátis accípere, per Christum Dóminum nostrum. Amen.

(By the intercession of blessed Michael the archangel, who stands at the right hand of the altar of incense, and of all His elect, may the Lord deign to bless this incense, and to receive it as a sweet fragrance, through Christ our Lord.)

And, taking the thurible from the deacon (Thurifer), he incenses the gifts, in the manner prescribed in the general rubrics (see the appropriate diagram below), saying

Incensum istud a te benedíctum, ascéndat ad te, Dómine, et descéndat super nos misericórdia tua.

(May this incense, blessed by Thee, ascend to Thee, O Lord, and may Thy mercy descend upon us.)

Then, he incenses the altar (see the appropriate diagram below), saying

Dirigátur, Dómine, orátio mea, sicut incensum in conspéctu tuo: elevátio mánuum meárum sacrificium vespertinum. Pone, Dómine, custódiam ori meo, et óstium circumstántiæ lábiis meis: ut non declínet cor meum in verba malítiæ, ad excusándas excusatiónes in peccátis.

(Let my prayer be directed, O Lord, as incense in Thy sight, the lifting up of my hands as an evening sacrifice. Set a watch, O Lord, before my mouth: and a door round about my lips: that my heart may not incline to evil words: to make excuses in sins)

While he returns the thurible to the deacon (Thurifer), he says

Accéndat in nobis Dóminus ignem sui amóris, et flamma ætérnæ caritátis. Amen.

(May the Lord enkindle in us the fire of His love and the flame of everlasting charity. Amen.)

Afterwards, the priest is incensed by the deacon (Thurifer), then the others (are incensed) in sequence / rank.

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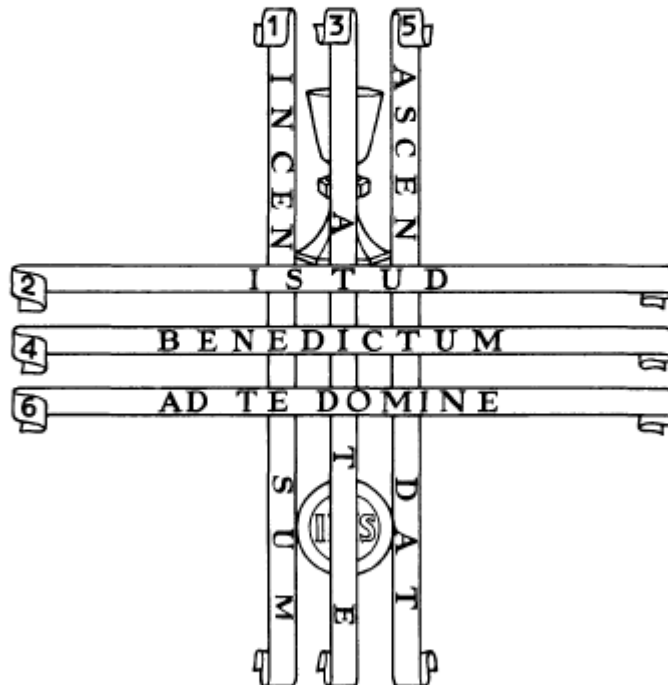
ORDER OF INCENSING THE OFFERINGS (1 OF 2)

ORDO INCENSANDI OBLATA

IUXTA RUBRICAS MISSALIS ROMANI

(Ritus servandus in celebratione Missæ, VII, 10)

In modum crucis



1 INCENSUM
3 A TE
5 ASCENDAT

2 ISTUD
4 BENEDICTUM
6 AD TE, DOMINE

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ORDER OF INCENSING THE OFFERINGS (2 OF 2)

ORDO INCENSANDI OBLATA

IUXTA RUBRICAS MISSALIS ROMANI

(Ritus servandus in celebratione Missæ, VII, 10)

In modum circuli



7 ET DESCENDAT SUPER NOS

8 MISERICORDIA

9 TUA

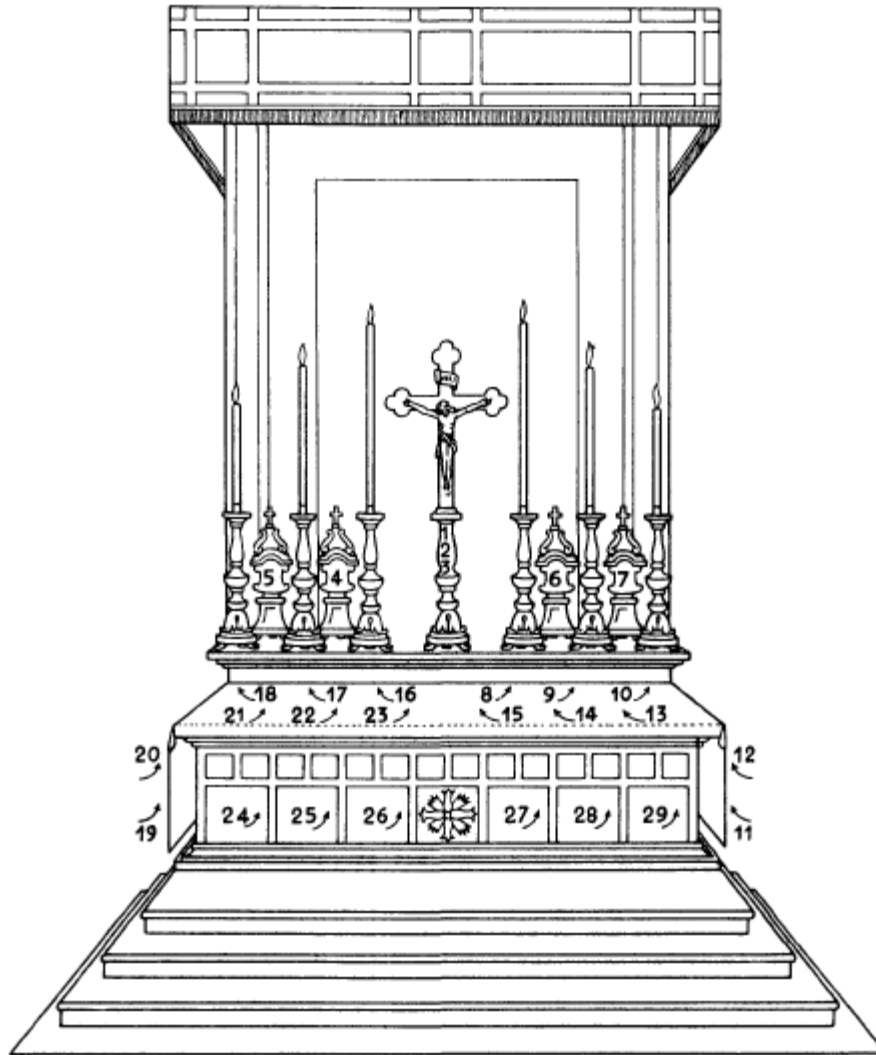
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ORDER OF INCENSING THE ALTAR (1 OF 2)

ORDO INCENSATIONIS ALTARIS

IUXTA RUBRICAS MISSALIS ROMANI

(Ritus servandus in celebratione Missæ, IV, 4, 5 et VII, 10)



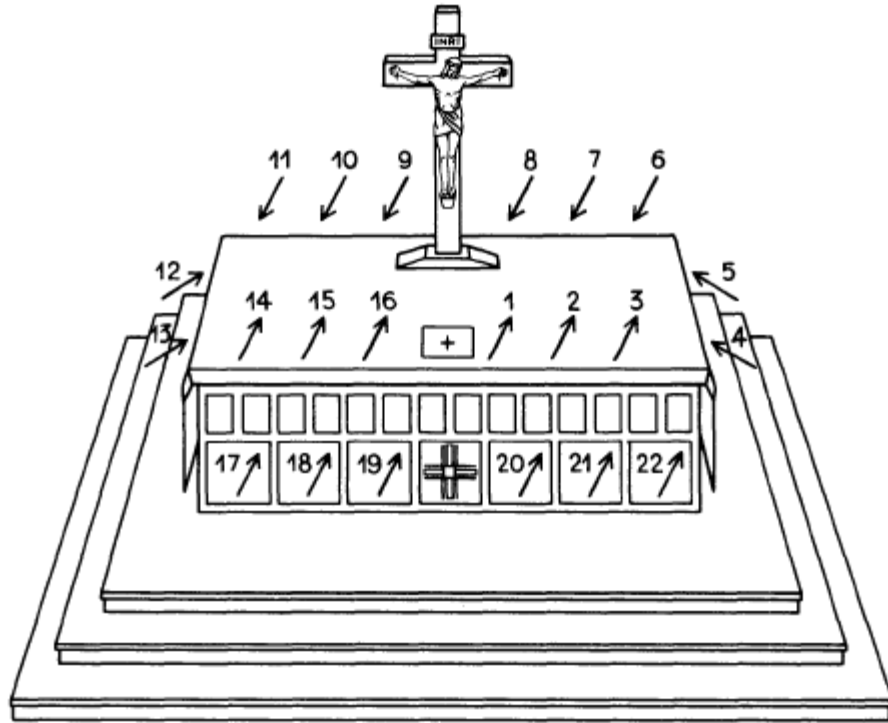
Si in altari non adsunt reliquie seu imagines Sanctorum, omittitur earum incensatio, quæ indicatur sub nn. 4, 5, 6, 7 (Ritus servandus, IV, 5) et statim, incensata cruce (nn. 1, 2, 3), proceditur ad incensandum altare per ordinem nn. 8, 9, etc. ad 29.

If in the altar relics or images of the saints are not present, the incensing of them is omitted, which is indicated under numbers 4,5,6,7 and at once, the cross having been incensed (nn 1,2,3), is advanced to the incensing of the altar by order nn 8,9, etc to 29.

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ORDER OF INCENSING THE ALTAR (1 OF 2)

ORDO INCENSATIONIS ALTARIS
QUOD COMMODE CIRCUIRI POTEST



Præmissa crucis (et reliquiarum seu imaginum) incensatione, fiunt 22 ductus, quorum nn. 1-3 et 14-16 *supra mensam altaris*, nn. autem 4-13 et 17-22 *infra et ex latere*.

The areas of the cross and relics or images incensed, 22 forms (swings of the thurible) are made, of which nn 1-3 and 14-16 are above the table of the altar, whereas 4-13 and 17-22 are below and from the side.