

Holy Week

Fr. Gregory R. Barnes

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CHAPTER

1

PALM SUNDAY

PREPARATION

- I. At the high altar:
 1. Crucifix covered in a violet veil, six candles of bleached¹ wax, lighted.
 2. Palm branches between the candlesticks.
 3. Violet antependium.
- II. On a special credence are the palms, covered with a violet cloth. This credence table is placed on the floor to the epistle side² of the faldstool.
- III. On the credence table is a violet ribbon to fasten the palm on the processional cross.
 1. Violet ribbon to fasten the palm on the processional cross.
 2. Ewer and basin for washing the C's hands after the distribution.
- IV. In the sacristy:
 1. Violet vestments, with a cope for the priest instead of a chasuble.
 2. Three violet stoles and maniples with cinctures, albs and amices for the chanters of the Passion.
 3. Books for the chanters of the Passion.
 4. Violet folded chasuble with cinctures, alb and amice for the (subdeacon) cross-bearer.

BLESSING OF PALMS.

1. The *Asperges* ceremony proceeds as usual, but with the omission of the *Gloria Patri*.
2. C ascends the altar after the *Asperges* as the schola begins singing the *Hosanna filio David*. C kisses the altar and goes to the Missal at the Epistle side. C reads the antiphon *Hosanna filio David*.
3. After the schola is finished singing, C sings the Lesson, and then reads the two Responsories that follow.
4. C keeps his hands joined and bows profoundly to the cross as he says the *Munda cor* and the *Dominus sit*. He sings the Gospel, kissing the Missal as usual.
5. C sings the oration *recto tono* and then the Preface, keeping his hands joined. The bells are not rung by the acolytes.
6. C sings the five orations of the blessing of the palms. C places his left hand on the altar when he makes the sign of the cross over the palms, and the MC has to hold the edge of his cope. At the beginning of the fifth oration, Ac1 takes the aspersorium and stands to the left of the TH.
7. At the end of the fifth oration, C imposes incense, sprinkles the palms with holy water, and then incenses them. C goes to the center of the altar.

DISTRIBUTION OF PALMS WITHOUT ANOTHER PRIEST

8. MC places the C's palm on the *mensa* at the center. C picks it up, kisses it, and gives it back to the MC, who places

¹Rev. Joseph Wuest. *Matters Liturgical. Collectio Rerum Liturgicarum*. Ed. by Rev. William T. Barry. Trans. by Rev. Thos. W. Mullaney. 10th ed. New York and Cincinnati: Fredrick Pustet Company, Inc., 1959, 154 d, p. 258.

²Rev. Laurence J. O'Connell. *Holy Week in Large and Small Churches*. Milwaukee: The Bruce Publishing Company, 1947, footnote 5, p. 11.

it on the credence table. Meanwhile, all of the servers line up to receive palms.

DISTRIBUTION OF PALMS WITH ANOTHER PRIEST

9. MC takes the C's palm. C turns towards the people as soon as he has reached the center. The senior clergyman goes to the center, genuflects, and ascends to the top step. He does not wear a stole. MC hands the palm to the senior clergyman who presents it to the C. C kisses it, does not kiss the clergyman's hand, and takes the palm, which he hands to the MC immediately. C then passes the palms to the servers (who lined up meanwhile), but first to the senior clergyman and the rest of the clergy.

10. Servers then ascend to the top step two by two and receive the palms from C, kissing first the palm and then the C's hand. Each pair then rises, descends the steps, genuflects and each goes back to his place.

11. After the distribution at the altar, C distributes the palms to the faithful at the communion rail, MC to his right, and ACs supplying MC with plenty of palms. Ac2 ties a palm to the processional cross. Another priest in surplice and stole may assist in distributing palms.

12. After the distribution, C goes to the center of the altar and genuflects on the floor. C then goes to the Epistle corner and washes his hands. C goes *per breviorum* to the Missal, and MC joins him, walking *per longiorum*.

13. C sings *Dominus Vobiscum* and the final Oration *Omnipotens sempiterne Deus*.

PROCESSION

14. C imposes incense. Afterwards MC goes to the credence table and gets the C's palm and biretta, and the procession forms as usual, everyone carrying palms either in the right or in the outside hand.

15. MC hands the C his palm, who turns to face the people after the procession is formed. C sings *Procedamus in pace* and the schola answers *In nomine Christi. Amen*. At this signal, Th begins the procession.

16. C and MC go to the center of the altar, descend to the floor, genuflect, and then join the end of the procession, MC passing the C his biretta.

17. All or some of the antiphons in the missal by be sung by the schola.

GLORIA LAUS

18. When the procession returns to the vestibule, CB, ACs and Th step to the left. Two or four of the chanters enter the church³ and the CB and ACs stand before the door. Th stands to the right of Ac1. The schola stands behind the CB and ACs, facing the door.⁴ The rest of the procession lines up behind the schola, all facing the door. Ushers should be close to the front of the procession, to assist with the doors.

19. With the doors closed, the chanters inside of the church begin the *Gloria laus*. After every two verses, the schola outside repeats the first two verses. Not all of the hymn need be sung.⁵ When the chanters inside have stopped singing, CB knocks the door with the foot of the cross and the door opens from the inside. CB and ACs must be prepared to move aside in an orderly fashion as the ushers assist with opening the doors all the way.

20. As the procession enters the church, TH again leading, the schola sings the responsory *Ingrediente Domino* without the *Gloria Patri*.

21. All genuflect and go to their places as they enter the sanctuary. C goes to the foot of the altar with the MC, removes his biretta, genuflects, and goes to the sedilia. C gives his palm to the MC, removes the cope and puts on his maniple and chasuble. C and MC go to the foot of the altar as usual for the prayers at the foot of the altar.

DIFFERENCES IN THE MASS.

22. The Mass must be celebrated by the one who blessed the palms.

23. Omit *Judica me* and the *Gloria Patri* after the Introit and the *Lavabo*.

24. At the Epistle, all genuflect on one knee for the words *ut in nomine Jesu...infernorum*.

25. After the Gradual and Tract (either after reading or after the schola has finished chanting them) C goes to the center while the Missal is being transferred, and then immediately to the Gospel corner, without saying the *Munda cor*. C reads the first part of the Passion in a loud tone. After the words *emisit spiritum*, C kneels, and everyone with him at MC's signal, facing the altar for about the length of a *Pater noster*. MC gives the signal for all to rise and C continues up to the *pars Evangelii* of the Passion.

26. C then goes to the center of the altar, imposes incense, and says the *Munda cor* in the usual manner. The Gospel procession takes place in the usual manner, except the ACs carry palms instead of candles. C then goes back to the Gospel side and sings the *pars Evangelii* of the Passion in the usual Gospel tone⁶, without singing the *Dominus vobiscum* nor signing the Missal.

³These are the numbers mentioned by the *Missale Romanum*, but a larger number is not forbidden.

⁴If the schola consist of women or religious Sisters, they stand behind the C, or at least outside of the procession, if standing behind the C will prevent them from hearing the chanters inside the church.

⁵The exact stopping point should be determined beforehand.

⁶S.R.C. 4031, 2.

CHAPTER

2

MAUNDY THURSDAY

PREPARATION

Work in progress...

UP TO THE *Oleum Infirmorum*

27. The seven SD^Os, seven D^Os, and vested priests come before SD of the Mass in the procession.

28. *Júdica me* is omitted.

29. Bells are rung throughout the read *Glória*¹; this is the last time the bells are rung until Holy Saturday.

30. After pouring water at the Offertory, SD removes humeral veil and stands to the left of B. He remains to B's left until B is incensed by D, when he goes to his usual place at the foot of the altar. At the Offertory, D incenses Priests, D^Os, and SD^Os with a double each.

31. At the *Sanctus* and for the rest of Mass a clapper is used rather than bells.

32. SD approaches for *Sanctus*. SD incenses at the elevation. AP guides the B through the proper prayers of the Canon.

33. After the *Nobis quoque peccatóribus*, MC1 brings empty chalice with purificator to the Epistle side; AC1 brings wine and water. SD ascends to the right of D. After the 2nd *Meménto*, B stops after reading: ...*largítor ad-mítte. Per Christum Dóminum nostrum*. All genuflect, B,

D, SD to Epistle side. AP descends and waits. SD pours wine and water over B's fingers. AC1 takes cruets back to credence. D presents purificator, B dries fingers. D covers chalice with purificator, puts it to the Epistle side of the purificator. MC1, MB, SB to places for B's descent.

OIL OF THE SICK

34. After the purification, B, D, SD to the center of the altar, genuflect and descend, D and SD to the Gospel side. The crozier is presented without *oscula*.² B and ministers process to table, with MB & SB following. B is between AP and D, with SD leading.

35. Once at the table crozier away, B sits. AP stands to the left of B to attend to the Pontifical, D & SD stand behind B.³ AP goes before B, bows, and says *Oleum infirmórum*. He then bows and returns to his place to the left of the Bishop.⁴

36. SD^O leaves his place⁵ and stands before the B, taking the place of the AP. ACs with folded hands come from the credence table and stand behind SD^O. All three proceed to the sacristy (ACs leading) with the usual reverence to B, and to the Blessed Sacrament. They are accompanied by MC2.

37. SD^O and ACs return, SD^O carrying the ampulla covered in violet on his left arm⁶. All three make the usual reverences to the Blessed Sacrament and to B.

¹"Feria V. in Coena Domini in Missa organa pulsari possunt per integrum hymnum Angelicum." S.R.C. n. 4067 ad 6.

²Rt. Rev. Aurelius Stehle. *Manual of Episcopal Ceremonies*. 4th ed. Latrobe, Pa.: The Archabbey Press, 1948, p. 184.

³As at the Introit, SD standing to the left of D, both centered on the B.

⁴Stehle says that AP remains to the left of the Bishop.

⁵Or one of the SDs for the oil ceremony.

⁶Or at least towards his left side, as high as possible, if this be impossible.

⁷It seems appropriate that the AP be near B, and SD^O be to the left of the AP.

38. SD^O hands ampulla to AP saying in a low tone: *Oleum Infirmórum*. He remains near AP, to the left of B⁷.

39. AP presents oil to B, saying in a low tone: *Oleum Infirmórum*. AP places the ampulla on the table. D removes veils and cover of ampulla. B rises with miter and reads exorcism.

40. B sits with miter for hand washing. MC1 can do this himself or BB & CB can. D ministers the towel, AP the ring. If SD^O is SD of the Mass, then all wait for him to return.

41. B receives crozier. All process to altar, SD leading, B following with AP to his right and D to his left.

42. SD will stand to the Gospel side as he approaches the foot of the altar. IBs stand to the Gospel side behind D.

43. At the foot of the altar, crozier away, miter off by D, zucchetto off by MC1. All genuflect on one knee, ascend, and B continues Mass.

Per quem hæc TO THE SECOND HAND WASHING

44. No Pax.

45. At the *Agnus Dei* MC1 brings up the chalice prepared for the Repository. It is recommended that he come slightly before the *Agnus Dei*, in order to stop the ministers if they begin the movement for the Pax.

46. At the *Agnus Dei* stoles are to be distributed to the priests and deacons who wish to receive Communion, but this excludes the *parati*.

47. After the consumption of the Precious Blood D covers chalice, B, D & SD genuflect.

48. D moves the chalice of the Mass to the left part of the corporal. D takes Repository chalice, holding it tilted towards B, with its base on the corporal. B puts the Repository host into the chalice, by sliding it into the cup from the paten.

49. D covers Repository chalice with pall and inverted paten, and places over them a veil⁸.

50. Distribution is in the usual manner.

51. After the tabernacle door is closed, all must take care to observe the rules *Coram Sanctíssimo*.

52. TBs remain in their places.

53. B consumes the contents of the Purification chalice.

54. B take the first ablution from the Purification chalice⁹, the second from the chalice of the Mass. MC1 takes away the Purification chalice after the first ablutions.

55. No zucchetto.

56. After genuflecting in the center, B washes his hands to the Epistle side, *in plano*, facing the people, no miter.

CHRISM

57. B goes to the center with D & SD and genuflects.

58. For the rest see

59. As B sits and give up crozier, TH comes and stands to the Epistle side of the table.

60. AP goes before B, bows, and sings (*tono lectionis*¹⁰): *Oleum ad Sanctum Chrisma: Oleum Catechumenórum*. AP returns to the left of B.

61. Imposition of incense.

62. Meanwhile ACs with candles stand between the table and the altar, facing B. The D^Os stand before B, an SD¹¹ behind them. TH joins the formation between the ACs and the altar.

63. All make the usual reverences to B and the Blessed Sacrament as they depart.

64. In the Sacristy, the D^Os take up the ampullæ with white humeral veils: the Chrism has a white veil and the Catechumens a green.

65. In the procession back, a SD carries the cross between the ACs¹².

66. All make the usual reverences to the Blessed Sacrament. All make the usual reverences to B except the TH, ACs, and SD with the cross, who stand off to the Epistle side.

67. D^O carrying the oil of the Catechumens stands to the Gospel side, facing B¹³.

68. D^O carrying the Chrism hands the ampulla to AP, saying nothing, with the vessel covered in the humeral veil. AP presents it to B, saying nothing. SD with the balsam in the same manner presents his vessel to AP, who presents it to B.

69. D removes cover of the balsam. Miter off, B rises and says *Dóminus vobíscum* and the orations for the blessing of the balsam.

70. Miter on, D uncovers ampulla of Chrism and takes a little of the oil into a small metal cup. B pours the bal-

⁸Stehle says that this should be fastened at the node of the chalice right away.

⁹Stehle, *Manual of Episcopal Ceremonies*, p. 186.

¹⁰Ibid., p. 186.

¹¹For the balsam.

¹²Stehle, *Manual of Episcopal Ceremonies*, p. 187.

¹³In this way he avoids turning his back to the Blessed Sacrament.

sam into it and mixes both with a spoon and says: *Orémus Dóminum Deum, etc.*

71. B sits or stands¹⁴ and breathes three times over the ampulla in the form of a cross. D and AP should make sure that the miter stays on B's head, if there be a danger of it falling.

72. The Priests do the same.¹⁵

73. B stands with miter for the exorcism.

74. Miter removed, B begins Preface.

75. At the words *Hæc commixtio liquórum*, B pours the balsam and oil mixture into the ampulla. Afterwards, D^O takes the veil from the ampulla and ties it around his neck.

76. B stands and sings *Ave, Sanctum Chrisma* three time, each time in a higher tone, then kisses the edge of the ampulla and sits with miter.

77. D moves the ampulla to the opposite side of the table. The priests salute the oil, kneeling on both knees each time¹⁶.

78. D covers the ampulla and places it on the "gospel side" of the table.

HOLY OIL

79. D^O carrying the oil of the Catechumens passes the ampulla to AP, who places it before B, and returns to his place.

80. D^O retains his veil.

81. D opens the ampulla.

82. B, and the priests after him, breathe three times on the oil.

83. B rises with miter and reads the exorcism.

84. Miter off. B reads *Deus incrementórum, etc.*

85. Salutation of the oil, the same manner as above, using the formula: *Ave Sanctum Oleum*.

86. D covers the ampulla.

87. AP hands the ampullæ to the D^Os.

88. Incense is imposed¹⁷.

¹⁴Whichever is more convenient.

¹⁵For this and for the salutations, the most senior priest goes first, from the Epistle side. He first stands almost at the foot of the altar, reverences the Blessed Sacrament, then reverences B. He approaches the table, breathes three times over the ampulla, reverences B and the Blessed Sacrament, then returns to his place. He is followed by the most senior priest on the Gospel side, and so on. For the salutations, after his reverences he makes his first salutation, then goes halfway to the table for his second, then to the table for the third.

¹⁶"Genuflectionem debent conficere." S.R.C. n. 4269 ad 14.

¹⁷It appears that B does not need to impose this incense, but it can be done by MC1 or MC2 or by TH himself. Stehle, *Manual of Episcopal Ceremonies*, p. 190.

¹⁸B receives miter and crozier as before on the step below the footpace.

¹⁹From here B is assisted by Assistant Deacons (ADs). Since there is not a superabundance of deacons available, these rubrics are written with D & SD taking the places of the ADs.

²⁰SD ascends to the Epistle side as D goes to the Gospel side of B, walking between the altar and B.

²¹Double check this rubric. Fr. Cekada mentions it.

²²Feb. 1, 1907 S.R.C. 4198^{xiv}

89. The oils are taken back to the sacristy in the same way they came. The Choir sings *O Redemptór*.

90. B's hands are washed. Procession back to the altar is as described above.

COMMUNION TO THE END OF MASS

91. B genuflects on the floor with ministers, genuflects at the center of the altar, then reads the Communion prayer at the Epistle side.

92. When giving the Blessing, B stands slightly to the Gospel side, hold crozier, but no miter.

93. Genuflection at the Last Gospel is made towards the Respository chalice.

94. B and ministers genuflect at the center and proceed¹⁸ *per breviorum* to the faldstool, which is turned towards the Gospel side, so that B's back is not turned on the Blessed Sacrament.

ALTAR OF REPOSE

95. D & SD remove maniples¹⁹. AP removes his cope at the Epistle credence and dons a white stole. He joins the choir.

96. D & SD assist B in removing miter, maniple, chasuble, dalmatic and tunic. B receives a cope and precious miter.

97. Incense is imposed in two thuribles (TH2 first) without blessing or *oscula*.

98. B, flanked by the ministers, who are flanked by the THs, proceed to the altar, double genuflect, and kneel on the lowest step (except THs, who kneel *in plano*). The Blessed Sacrament is incensed by B. B receives humeral veil from MC1. MC2 forms the procession.

99. B, D rise and ascend. B kneels on the edge of the predella. D genuflects at the center, takes up the Blessed Sacrament, and turns to B. D hands the chalice to B, genuflects, B rising with him. D and SD change places²⁰ as B turns, and all three face the procession.

100. MC1 signals all to rise as B is rising. When B is facing the procession, all double genuflect²¹.

101. Procession moves to the repository *per breviorum* and without clapper²². The choir sings *Pange Lingua*.

102. Order of the procession:

1. Crossbearer²³ between ACs with candles;
2. Chanters²⁴;
3. Clergy; the seven subdeacons two, two, three; the seven deacons in the same order; priests, two and two;
4. Prelates (*dignores ultimo loco*).
5. D & SD of the Mass²⁵;
6. AP and SB²⁶;
7. TBs;
8. THs;
9. B between D & SD; umbrella²⁷ covering B;
10. MB; BB & CB.

103. All kneel upon entering the repository.

104. D *in plano* receives the Repository chalice from B in the same manner B received it. B and SD kneel *in plano*²⁸ as D ascends and approaches the altar.

105. D places the chalice in the tabernacle, but does not close the door. Humeral veil is removed from B.

106. D kneels to the right of B. *Tantum ergo* is begun by the choir. Incense is imposed and the Blessed Sacrament is incensed by B as at Benediction.

107. D rises and closes the tabernacle²⁹.

108. After a short prayer³⁰, MC1 signals all to rise and make a double genuflection. All then go to the sacristy *per breviorum*. As soon as B is out of the Repository he receives zucchetto, miter and crozier.

STRIPPING OF THE ALTARS

109. After Vespers, MC leads the ministers to the foot of the altar, C and D wearing stoles over their albs, and all three wearing birettas. C bows to the choir and then bows to the cross while the others genuflect.

110. Standing at the foot of the altar, C intones the *Diviserunt sibi*, which the choir continues. All remain standing.

111. Ministers ascend to the altar and remove everything except the cross and the six high Mass candles. They then proceed to the floor, reverence the cross and choir and strip the side altars in the same manner. When they have finished they return to the foot of the high altar, reverence the cross and the choir, and then leave the sanctuary.

112. The sanctuary lamp is then put out and the tabernacle door left open. The veil on the altar cross is changed to violet and the holy water fonts are emptied.

²³Preferably a subdeacon

²⁴"If they are clerics; if not they precede the cross-bearer". Stehle, *Manual of Episcopal Ceremonies*, p. 191.

²⁵Assuming that there are assistant deacons for B. If not, then D & SD accompany B, as these rubrics indicate.

²⁶"If the width of the aisle permits, the assistant priest may walk at the right of the bishop, slightly in advance of the assistant deacon, and the staff-bearer may walk between the thurifers." Stehle, *Manual of Episcopal Ceremonies*, footnote 2.

²⁷A canopy may be used, if the Repository is not in the same building.

²⁸"Celebrans non debet supremum Altaris gradum ante suppedaneum conscendere, ut Calicem Diacono, stando porrigat; sed debet in plano...etc." S.R.C., n. 4251 ad 14.

²⁹Does D put away corporal?

³⁰B is instructed to give a blessing at this point with miter and crozier. Is this reserved to the Ordinary? Stehle, *Manual of Episcopal Ceremonies*, p. 192.

CHAPTER

3

GOOD FRIDAY

PREPARATION

Work in progress...

PRELIMINARY OBSERVATIONS

113. All choir bows are omitted from the Adoration of the Cross until None of Holy Saturday, inclusive¹.

114. All holy water stoops should be removed.

MASS OF THE CATECHUMENS

115. ACs and TH do not have candles or thurible; holy water is not presented to C.

116. C bows while ministers genuflect after all have taken off birettas.

117. C and ministers kneel and prostrate themselves at the foot of the altar; all kneel.

118. After a short prayer ACs rise and spread an altar cloth. This cloth should be folded in such a way that it only covers the back of the *mensa*; MC places the missal and its stand on the Epistle side, opening it to the first Lesson.

119. MC kneels to the right of D.

3.3.1 First Lesson

120. MC kneels for a moment then signals all to rise, the prostration being about the length of a *Miserére*.

121. C, D & SD ascend; C kisses altar and goes to the Missal; D & SD to Introit positions.

122. A lector² sings the Lesson at a lectern where the Epistle is usually sung; C reads Lesson and Tract.

123. Towards the end of the Tract, ministers *unum post alium*; all in choir rise.

124. C sings *Orémus*; C & SD bowing with him.

125. D sings *Flectámus génua* and all genuflect.

126. Upon genuflecting, SD sings *Leváte* and all rise.

127. C does not genuflect.

128. With hands extended, C sings the Oration in the ferial tone.

129. As soon as C begins the Oration, SD removes folded chasuble and receives *Lectionarium* from MC.

130. SD and MC genuflect in center then go to the place where the Epistle is usually sung; SD sings the Second Lesson in the Epistle tone; choir sits

131. SD and MC genuflect in the center and go immediately to the sedilia where Sd resumes the folded chasuble.

132. SD rejoins D and C.

133. After C is finished with the Tract, C, D & SD go to sedilia *per breviorum*.

134. At the beginning of the last verse of the Tract, C, D & SD go *per breviorum* to the missal, standing in the Introit position.

135. Chanters of the Passion enter when C is at the Missal.

¹S.R.C. n. 3059 ad 27.

²Preferably a real lector. If no cleric is available, SD sings the Lesson.

136. C begins to read the Passion when the singers begin; after finishing³, C, D & SD turn to face where the Passion is being sung.

137. D, C & SD kneel towards the Cross after the words *trádidit spíritum*.

138. After the Passion, the singers return to the sacristy; choir sits.

139. D does not ask for C's blessing; choir stands after D takes his book from the altar.

140. ACs do not carry candles; TH does not take part.

141. C does not kiss the book, nor is he incensed.

142. After the Gospel, D & SD *unum post alium*.

143. If a sermon is to be preached, C, D & SD to sedilia; afterwards they return to the missal *per breviorum* and stand *unum post alium*.

LITANICAL PRAYERS

ADORATION OF THE CROSS

MASS OF THE PRESANCTIFIED

EXPOSITION OF THE RELIC OF THE CROSS

³C reads the Passion, not genuflecting. He then recites the *Munda cor* in place, bowing towards the Crucifix, then reads the *pars Evangelii*.

CHAPTER

4

HOLY SATURDAY

PREPARATION

Work in progress...

BLESSING OF THE FIRE

144. Everyone must be out of the chapel.

145. TH¹ and ACs² lead the procession in to the sanctuary, AC1 in the middle; SD, without maniple, follows them, carrying the cross; C, in cope, follows, flanked by D (right) and MC (left); both C and D wear birettas but neither has a maniple. TH and ACs stop at the edge of the sanctuary and face the altar.

146. SD stops between³ the altar and the TH and ACs. C, D and MC walk up to the foot of the altar. The schola follows SD immediately, and the rest of the choir walks between C and the schola⁴.

147. All genuflect to the Cross except C, who bows, and SD, who does nothing.

148. All turn and process to the fire.

149. TH and ACs turn to their right and stand to the “gospel side” of the lectern; SD steps aside before reaching the fire; schola walks to the left of the fire, standing at 9 o’clock⁵; the rest of the procession stands to the right and

left of the fire, out of the way, but retaining their order as much as possible; C, D and MC go to the right and left of the fire and stand before the lectern; SD stands with the fire between him and C.

150. D takes C’s biretta with kisses and hands his and C’s biretta to MC.

151. C reads *Dóminus vobíscum* and the three Orations; D attends to cope.

152. At the fourth Oration, C blesses incense, AC2 approaching. TH removes the coals from the fire⁶.

153. Imposition of incense; sprinkling of fire and incense; incensation.

154. D removes violet folded chasuble and stole and puts on white maniple, stole and dalmatic. D’s biretta and violet vestments get taken to the sedilia by a sacristan.

155. Second imposition of incense, this one for the procession.

PROCESSION INTO CHURCH

156. TH (left) and AC2 (right) lead; SD with processional cross; D with triple candle and reed⁷ and AC1 (left); C and MC (left); schola; rest of choir.

¹With boat and empty thurible.

²AC1 has the aspersory, AC2 has the grains of incense.

³If the choir is not taking part in the procession, SD is in the middle of the sanctuary. Otherwise he is closer to the TH and ACs depending on the number of people in the procession.

⁴For Brooksville, it is better if the TH and ACs leave first, SD following them, and all four stop at their pre-determined positions. Then C follows with D and MC, and they are followed by the choir, which is followed by the schola. Thus the correct procession is formed with as little trouble as possible.

⁵The lectern being 12 o’clock.

⁶If the coals fall from their place and are lost, TH takes some of the embers of the fire.

⁷Both referred to as “reed” in these notes.

157. Just inside the doors of the church the procession⁸ stops.

158. AC1 lights one of the candles on the reed. D raises the reed and sings *Lumen Christi* and all (but SD) genuflect. Schola answers *Deo grátias* and all rise.

159. Procession continues and this same ceremony happens in the middle of the church, in a higher tone.

160. Procession continues until the procession is in the sanctuary and this ceremony happens for a third time in a yet higher tone.

161. Order at the foot of the altar, from Gospel side: TH, SD, C, D, AC1, AC2.

162. MC stands behind and to the right of D; D gives the reed to AC1⁹.

163. All bow to choir¹⁰ then genuflect.

164. C ascends and kisses the altar, then stans to the Epistle side.

165. MC gives *Lectionarium* to D, who ascends immediately and asks C for the blessing. D does not say the *Munda cor* or kiss C's hand.

166. D returns to the floor, where all genuflect and bow to the choir, then go¹¹ to the lectern for the *Exsultet*.

167. C turns to face D.

PASCHAL CANDLE

168. D incenses book immediately; he begins the *Exsultet* without *Dóminus vobíscum* and without signing; TH gets rid of his thurible.

169. At the proper times, D puts grains of incense¹² into the Paschal candle, lights it and pauses at the words *apis mater edúxit* while all the light in the chapel are lighted.

170. After the *Exsultet* SD gives cross to TH; AC1 puts the reed on its stand.

171. All return to the foot of the altar the same way they came; all genuflect and bow to the choir.

172. C descends *per breviorum* and precedes D & SD to the sedilia.

173. C takes off cope and puts on violet maniple and chasuble.

174. D removes his white vestments and puts on violet maniple, stole and folded chasuble.

175. SD puts on violet maniple.

176. Ministers return to the Missal *per breviorum*.

PROPHECIES

177. ACs accompany Prophecy singers to the lectern, which is in the usual spot for singing the Epistle.

178. D & SD in Introit positions for the reading of the Prophecies. Towards the end of each Prophecy, D & SD stand *unum post alium*.

179. After the first eleven Prophecies, C sings *Orémus*; D sings *Flectámus génua* as he genuflects; SD sings *Leváte* as he rises. C does not genuflect.

180. After the Oration, D & SD return to Introit positions.

181. C, D & SD may sit while the Prophecies are being sung, and for the singing of the Tracts.

182. During the 12th Prophecy, MC prepares cushions at the foot of the altar, if they are going to be used for the prostration; ACs light candles.

BLESSING OF THE FONT

183. After the Prophecies are finished, Ministers go to sedilia *per breviorum*; maniples off, C removes chasuble and puts on a violet cope.

184. CB with cross and ACs with lit candles go to the center of the sanctuary. TH takes the Paschal candle and walks behind them, to lead the procession. The schola lines up before CB and ACs.

185. MC lines ministers up at the foot of the altar, with birettas.

186. MC signals for a genuflection, then a choir bow, and all process to the font, the schola singing *Sicut cervus*.

187. At the entrance, TH, ACs and CB turn to face C.

188. MC holds the Missal and C sings, without biretta the Oration *Omnípotens sempitérne Deus* in the ferial tone.

189. Once the Oration is finished, T stands close to the font, preferably to the right of D, but not blocking MC's way.

190. CB and ACs stand in the back of the baptistry, facing the font.

191. The schola enters the baptistry and stands in front of the CB and ACs.

192. Ministers approach the lectern and remove birettas.

193. C sings *Dóminus vobíscum*, *Orémus* and the first oration *recto tono*.

⁸The "procession" is considered to be TH, ACs, SD, D, C and MC. Instructions for stopping are relative to C's position.

⁹AC1 does not genuflect with the reed, but does make the choir bows.

¹⁰Therefore, MC should wait until the choir is in position before signalling the bow.

¹¹This turn should be a "hinged motion", TH being the hinge in this case.

¹²Research what is needed for valid grains.

194. C begins Preface with hands joined. ...*gratiam de Spiritu Sancto*: C divides water in the form of a cross. D ministers towel¹³. ...*infiendo corrumpat*: C touches water. ...*indulgentiam consequatur*: C makes the sign of the cross over the water three times without touching it. ...*ferebatur*: C sprinkles water¹⁴ in the four directions. C sings *Hæc nobis præcepta* in the Lesson tone, breathes over the water three times in the form of a cross, and continues *Tu has simplices aquas* in the same tone. D takes Paschal Candle from TH.

195. D gives Candle to C have he has finished singing and helps C lower it into the water. C sings *Descendat* in the preface tone, raises Candle out of the water, then lowers it again, deeper than before. C sings *Descendat* in a higher tone, raises Candle out of the water, then lowers it yet again, this time to the bottom. C sings *Descendat* for a final time, in a higher tone than before.

196. With the Candle still in the water, C breathes three times over the water in the form of a letter Psi ψ . C sings *Totámque hujus...effectu* and removes the Candle. D returns the Candle to TH, who dries it.

197. C continues in the preface tone, singing as far as *infántiam renascátur* and then reads the conclusion in a loud voice; schola answers *Amen*.

198. MC fills aspensory with water and hands it to D, who hands the sprinkler to C with the usual kisses.

199. C blesses himself, sprinkles those who are around the font and then, flanked by D & SD and preceded by MC, sprinkles the congregation.

200. N.B. If there is another priest present, he may sprinkle the congregation. Wearing a surplice and violet stole, he presents the sprinkler to the C with kisses. After the C has blessed him and the Ministers, he receives the sprinkler from the C with kisses. With the MC at his right, he sprinkles the congregation¹⁵.

201. MC pours the needed quantity of water into the baptismal font.

202. D hands C Oil of Catechumens.

203. C pours in the form of a cross a little of the oil into the water saying in a loud voice *Sanctificétur et fecundétur*.

204. C pours Chrism in the same way, but saying *Infúsio Chrísmatis*.

205. C takes both oils and pours them at the same time into the water saying the *Commixtio Chrismatis* and making the sign of the cross three times.

206. C mixes the oil and water with his right hand. C cleanses his hands, D ministering the towel¹⁶.

207. MC gives birettas to D & SD.

208. The procession goes back the same way it came.

209. The schola begins the Litany of the Saints as soon as the procession leaves the baptistry; the invocations are doubled.

210. In the sanctuary, TH, CB and ACs stand aside to permit Ministers to pass; Ministers genuflect, bow to the choir, and go to the sedilia.

211. TH puts the Candle in the holder and turns it so that the cross faces the people; CB and ACs go to the credence.

212. C removes cope, D & SD remove folded chasubles.

LITANY OF THE SAINTS

213. At a signal from MC, C, D & SD go to the altar, bow to the choir, kneel and prostrate themselves.

214. MC kneels behind and to the right of D.

215. At *Per sanctam resurrectionem tuam* ACs and TH go to the center of the sanctuary; MC gets birettas.

216. At *Peccatóres* Ministers rise. C bows and others genuflect, and all go to the sacristy, ministers wearing birettas.

FIRST MASS OF EASTER

217. Ministers put on white vestments.

218. Altar is prepared for Mass.

219. At *Christe audi nos* MC gives a signal and all bow to the Cross in the sacristy. Procession in as usual¹⁷.

220. At the foot of the altar, the Ministers bow before genuflecting.

221. Differences in the Mass:

222. No Introit; D & SD line up in Introit position for *Kyrie* and then go to the center for the *Glória*.

223. Bells are rung throughout¹⁸ the sung *Glória*; Violet coverings are removed.

224. After C blesses SD after the Epistle, he sings the *Allelúja* thgree times, each in a higher tone, each time the choir answers in the same tone. D & SD stand in Introit positions. Afterwards C recites Versicle and Tract in a subdued voice. SD changes the book after the Tract.

¹³C dries his hand every time he touches the water.

¹⁴MC makes sure that the Missal is closed before C sprinkles.

¹⁵O'Connell, *Holy Week in Large and Small Churches*, p. 230.

¹⁶MC should at this time cover the font, lest any of the Baptismal Water be taken (Holy Saturday, Brooksville, FL, 2021).

¹⁷If the baptismal font was blessed, the AC's candles are already on the credence table; if the font was not blessed, the ACs carry them. O'Connell, *Holy Week in Large and Small Churches*, footnote, p. 233.

¹⁸Check if the tower bells only should continue.

225. ACs do not carry candles in the Gospel procession.

226. No Creed

227. No Offertory Prayer, but *Orémus* is said.

228. No *Agnus Dei* and the *Pax* is not given. After C sings *Pax Dómini sit semper vobíscum* D goes to the Gospel side after placing the pall on the chalice; SD goes to the right of C.

229. TH get the thurible after distribution.

VESPERS

230. Vespers begin immediately after the ablutions.

231. D & SD stand in the Introit positions and recite the *Allelúja* antiphon and Psalm *Laudéte* alternately with C.

232. After the choir is finished singing, C intones *Véspere autem sábbati* and recites it with D & SD.

233. When the choir begins the *Magnificat* Ministers sign themselves, go to the center, impose incense, and the altar is incensed as usual. C recites *Magnificat* with D & SD, repeating the antiphon either during the incensation or afterwards at the book.

234. Incensation of C, clergy, choir and people as usual. Afterwards TH returns the thurible to the sacristy.

235. After the antiphon has been repeated by the choir Ministers to to center. C sings *Dóminus vobíscum*, Ministers return to the Missal and C reads the Oration *Spíritum nobis*.

236. Ministers return to the center, C sings *Dóminus vobíscum* and D sings *Ite, Missa est, allelúja, allelúja*.

237. Mass concludes in the usual manner.

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