

# Solemn Mass

Fr. Gregory R. Barnes

April 3, 2023

## PREPARATION

### I. Altar

1. Missal on the Epistle side open to the Introit.
2. Antependium and tabernacle veil the color of the office.
3. Altar cards.
4. Six candles of bleached wax, lit.

### II. Epistle celebrantredence

1. Chalice, covered in humeral veil the color of the Mass, rather than the chalice veil as in low Mass.
2. Chalice veil is placed behind the chalice.
3. Cruets.
4. Small dish and finger towel for Lavabo.

## THE PROCESSION.

1. After ministers are vested, the thurifer receives incense from the celebrant, deacon ministering, asking for the blessing.
2. Once all is prepared MC says *Proce damus*, and the procession begins.

## FROM THE CONFESSION TO THE INTROIT.

3. All servers/choir members genuflect upon arriving at the altar. Choir members, if they be processing two by two, bow slightly to each other after reverencing the cross, and then turning towards one another, go to their places in choir.
4. Subdeacon and deacon flank celebrant at the foot of the altar. Subdeacon and deacon remove their birettas before the celebrant, deacon taking celebrant's biretta.
5. MC takes birettas from deacon, then from subdeacon, not genuflecting as he crosses the center.
6. MC signals a genuflection for the ministers only, genuflecting with them. MC signals for all to kneel, except for the ministers, who begin the prayers at the foot of the altar.

7. MC places the birettas at the sedillia, then joins the ministers for the prayers, kneeling at the right a slightly behind deacon, responding with the subdeacon and deacon. Meanwhile an acolyte should close the sanctuary gates.

8. After *Orémus* celebrant ascends the altar, subdeacon and deacon helping with his alb, themselves ascending with him. MC signals for all to rise.

9. The celebrant kisses the altar. Meanwhile, MC signals the TH to receive incense from celebrant, deacon assisting and asking for the blessing in the usual manner.

10. As incense is being imposed, MC takes the missal from the altar and holds it, standing to the Epistle side.

11. After the imposition, thurifer hands thurible to deacon, takes the boat from deacon and joins MC, standing to his left. The celebrant incenses the altar, deacon to his right and subdeacon to his left.

12. When celebrant arrives at the Epistle side, completing the incensation, deacon and subdeacon stand before him, facing the Gospel side; deacon receives the thurible, then both descend to the floor, turning towards one another while descending. MC stands behind deacon, thurifer stands behind subdeacon.

13. The deacon incenses celebrant with three doubles, deacon, subdeacon, MC and thurifer bowing profoundly before and after.

14. The celebrant stands before the missal with MC to his right; deacon is behind and to the right of the celebrant, and subdeacon and behind and to the right of the deacon. This is the *Introit Position*. The celebrant read the Introit in a low tone.

## THE SINGING OF THE EPISTLE AND GOSPEL.

15. The celebrant says the *Kyrie* in the same place, alternating with the deacon and subdeacon. If there is time to sit the celebrant and his ministers go *per brevior* to the sedillia. Other wise they remain in the same place, ministers standing *unum post alium*.

16. Towards the end of the *Kyrie* the celebrant goes to the center of the altar. If he is coming from the

faldstool, he and the ministers rise, go to the foot of the altar, genuflect, and ascend, ministers fist assisting with the celebrant's alb, then standing *unum post alium*. If coming from the missal, the celebrant and ministers together go to the center of the altar, the ministers *unum post alium*.

If there be a *Gloria* the celebrant intones and then the ministers ascend and flank him. They recite the *Gloria* and then genuflect and go *per breviorum* to the sedillia, where they sit until the name of Our Lord occurs for the final time. Then they proceed to the center of the altar as described above. The ministers stand *unum post alium*, and the celebrant kisses the altar, turns and and says *Dóminus vobíscum*.

**18.** If there be no *Gloria*, the celebrant kisses the altar, turns and says *Dóminus vobíscum*.

**19.** The celebrant and ministers return to the missal, where the celebrant reads the orations. At the beginning of the final oration, MC signals the deacon to attend to the missal, and the MC gets the book of Epistles. MC hands<sup>1</sup> the book to the subdeacon and stands at his left side for the remainder of the oration. As soon as Our Lord's name has been said (or one the *Qui tecum*, etc. oration has begun), the MC and subdeacon go to the center, genuflect, bow to the choir, and stand to the epistle side, where the epistle usually is sung.

**20.** Once the celebrant begins to read the epistle, MC signals subdeacon to begin singing it. When finished the subdeacon returns to the center with the MC, bows to the choir and genuflects, then goes to the epistle side and kneels before the celebrant who blesses him and then places his hand on the epistle for the subdeacon to kiss. Meanwhile the deacon stands back a few feet to make room for the subdeacon.

**21.** The subdeacon return to the floor and return the book to the MC. Subdeacon then moves the missal to the gospel side, genuflecting on the bottom step as he passes the center. The celebrant says the *Munda cor* at the center and reads the gospel, subdeacon attending. Once the gospel is begun the deacon, who had turned to face the missal, goes to the floor and faced the MC, who approaches the deacon with the book of gospels.

#### DISTRIBUTION OF COMMUNION.

#### THE ABLUTIONS.

#### FROM THE POSTCOMMUNIONS TO THE LAST GOSPEL.

<sup>1</sup>The manner of handing the book is as follows: the one handing the book (held with the leaves of the book to the right) bows to the receiver and passes the book to him, the receiver then bowing to the one who just handed it.

#### CONCLUSION OF THE RITE.

#### THE ASPERGES OR VIDI AQUAM.

#### THE SERMON.

#### FOLDED CHASUBLES.

**22.** The ministers wear folded chasubles<sup>2</sup> on various penitential days throughout the liturgical year. If there are no folded chasubles available, the ministers do not wear tunic and dalmatic, but the alb only.

**23.** The minsters never sing with the folded chasubles. Before receiving the book for the epistle, the subdeacon removes his chasuble, and dons it again after he receives the blessing from the celebrant. The deacon removes his folded chasuble before receiving his book for singing the gospel, and he puts on the broad stole. The deacon does not remove the broad stole until after the second ablutions.

#### THE SINGING OF THE PASSION.

#### THE READING OF THE PASSION.

<sup>2</sup>The folded chasuble is not a special vestment, like a tunic or dalmatic, but is a chasuble, such as is worn by the priest at Mass, but with the front of the chasuble pinned up. Historically, this comes from the practice of the minsters of pinning or lashing up their vestments as they went from church to church in Rome.