

Solemn Holy Week

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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 behind and to the gospel side² of the faldstool.

III. On a special credence are the palms, covered with a violet cloth. This credence table is placed behind and to the gospel side³ of the faldstool.

IV. On the credence table:

1. Broad stole for the deacon.
2. Violet ribbon to fasten the palm on the processional cross.

V. In the sacristy:

1. Violet vestments, with a cope for the Bishop 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 cinctuers, alb and amice for the (subdeacon) cross-bearer.

BLESSING OF PALMS.

1. The procession enters as usual, but the bishop retains the miter and crosier and proceeds to the faldstool immediately after genuflecting, where he sits. The violet cover of the psalms is removed by an acolyte. Book and candle bearers come before the bishop, who reads the aniphon *Hosanna filio David*.

2. Deacon removes the miter, bishop rises and sings *Domine vobiscum* and the oration *Deus, quoniam diligere* in the ferrial time. Meanwhile the subdeacon goes to the credence, removes his folded chasuble. The bishop then sits and receives the miter from the deacon.

3. With the usual reverences, the subdeacon goes to the usual place where the Epistle is sung and sings the Lesson. Afterwards he kisses the bishop's hand and puts on his folded chasuble. When the subdeacon leaves the bishop the book and candle bearers kneel before the bishop and he reads the Lesson, Gradual and Gospel. The choir sings the Gradual.

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.

²An ordinary performing this ceremony would have the table to his left, between the altar and his throne; Rt. Rev. Aurelius Stehle. *Manual of Episcopal Ceremonies*. 4th ed. Latrobe, Pa.: The Archabbey Press, 1948, footnote 2, p. 166. a priest would have the palms either on the in the center before the altar or on the floor to the epistle side Rev. Laurence J. O'Connell. *Holy Week in Large and Small Churches*. Milwaukee: The Bruce Publishing Company, 1947, footnote 5, p. 11. of the altar. The exact position of the palms should be dictated by whatever is more convenient.

³An ordinary performing this ceremony would have the table to his left, between the altar and his throne; a priest would have the palms either on the in the center before the altar or on the floor to the epistle side of the altar. The exact position of the palms should be dictated by whatever is more convenient.

4. The deacon takes off the folded chasuble at the sedilia, puts on the broad stole and brings the Book of Gospels to the altar. He kisses the bishop's ring, says the *Munda cor* and sings the Gospel, all the ceremonies prescribed for a Solemn Pontifical Mass being observed.

5. The deacon and subdeacon return to the sedilia and remove maniples, and the deacon resumes the folded chasuble.

6. After the assistant priest has incensed the bishop, the book and candle bearers come to the throne, and the deacon removes the miter. The bishop rises and with *joined hands* sings *Dominus vobiscum*, the oration *Auge fidem*, and *manibus junctis* the Preface. The choir sings the *Sanc-tus* in the ferial tone and the bishop recites it with his assistants. He sings *Dominus vobiscum* and (*manibus junctis*) the five prayers from the Missal.

7. At the oration *Benedic, quæsumus Domine*, thethurifer and the acolyte with the aspersorium come to the right of the faldstool. After the prayer the bishop, standing⁴, imposes incense with the usual blessing, and sprinkles and incenses the palms. He then sings *Dominus vobiscum* and the oration *Deus, qui Filium* in the ferial tone.

DISTRIBUTION OF PALMS.

8. The Bishop sits and receives his gold miter. The bishop receives a palm from the *dignior* of the clergy (assistant priest), who kisses the palm and then the hand of the bishop. The bishop hands and palm to the deacon, who receives it with the prescribed reverence. The linen gremiale is imposed. The *dignior* and the clergy, according to rank, receive palms.⁵ Meanwhile the choir sings *Púeri He-bræórum*. After the distribution, the bishop washes his hands and the linen gremiale is removed. A priest vested in violet stole distributes palms to the people.

9. Acolytes come to either side of the faldstool and stand with their candlesticks. Miter removed, the bishop rises, and sings *Dóminus vobíscum* and the last oration *Om-nípotens sempitérne Deus* from the missal, held by the book-bearer. The bishop sits, receives the miter imposes incense and receives his palm.

PROCESSION

10. The subdeacon takes the processional cross from the cross-bearer and all line up for the procession, carrying palms in their outside hands. The bishop, deacon and assisting priest stand at the foot of the altar, MC1 signals all to genuflect and the church bells are pealed until the liturgical procession has exited the church. The chanters sing all or some of the antiphons in the Missal, according to the length of the procession. On the return about four of the chanters enter the church and close the door.

11. Thethurifer remains outside and stands to the right if AC1. The cross-bearer stands between the acolytes and turns the crucifix towards the people⁰ 147, p. 170.]stehle. The clergy separate into two divisions and form a circle with the bishop in the middle and all face the church. The chanters within the church turn toward the door and sing *Glória laus* which the others outside the church repeat. The verses are sung in the same alternating manner, and either all or some of the verses are sung.

12. When the chanters have finished the subdeacon turns the crucifix and with the base of the cross knocks on the door, which is opened immediately. The procession enters the church and *Ingrediénte Dómino* is sung by the chanters.

13. The bishop genuflects at the center, inline with the faldstool, and goes to the faldstool with his ministers. The cope is removed and the bishop vests in chasuble. Once the subdeacon has returned all three go to the foot of the altar and Mass begins.

DIFFERENCES IN THE MASS.

14. When the subdeacon sings *Ut in nómine Jesu...infer-nórum*, all kneel in their places. The bishop retains his miter and kneels before the faldstool.

15. After the subdeacon has kissed the bishop's hand and received the blessing, the bishop reads the Epistle, the Gradual, the Tract to the Passion exclusive.⁶ Meanwhile, MC2 puts the missal upon the altar at the epistle side, opened to the Passion.

READING OF THE PASSION.

16. Once the bishop has finished the Tract he receives the crosier. The bishop stands and with his ministers goes to the foot of the altar. Miter and crosier away, the bishop and his ministers reverence the cross, ascend and go to the epistle corner, where the bishop reads the Passion up to the *Al-tera autem die*. At *Emísit spíritum* all kneel at their places. When the bishop is about to begin the Passion, MC2 signals all to take up their palms.

17. Upon completing the Passion the bishop goes to the faldstool, receives the miter, and says the *Munda cor meum*. Meanwhile MC2 gives the Book of Gospels to the subdeacon, who kneels before the bishop as before. The bishop reads the *Altera autem die*.

18. The Gospel movement is as usual, but with the following differences. The deacon removes his folded chasuble and puts on the broad stole before receiving the Book of Gospels. The acolytes assist without candles, but have their hands folded. The bishop does not hold the crosier but his palm.

⁴Martinucci says that he can sit.

⁵The manner of receiving the palm is to kiss first the palm and then the hand (ring) of the one presenting the palm.

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⁶S.R.D. n. 3059, ad III.

CHAPTER

2

MAUNDY THURSDAY

PREPARATION

Work in progress...

UP TO THE *Oleum Infirorum*

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

20. *Júdica me* is omitted.

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

22. 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.

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

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

25. 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

26. 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.

27. 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

28. 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.

29. 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.

²Stehle, *Manual of Episcopal Ceremonies*, 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.

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

31. 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.

32. 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.

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

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

35. 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

36. No Pax.

37. 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.

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

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

40. 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.

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

42. Distribution is in the usual manner.

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

44. TBs remain in their places.

45. B consumes the contents of the Purification chalice.

46. 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.

47. No zucchetto.

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

CHRISM

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

50. For the rest see

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

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

53. Imposition of incense.

54. 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.

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

56. 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.

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

58. 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.

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

60. 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.

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

62. 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.*

63. 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.

64. The Priests do the same.¹⁵

65. B stands with miter for the exorcism.

66. Miter removed, B begins Preface.

67. 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.

68. 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.

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

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

HOLY OIL

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

72. D^O retains his veil.

73. D opens the ampulla.

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

75. B rises with miter and reads the exorcism.

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

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

78. D covers the ampulla.

79. AP hands the ampullæ to the D^Os.

80. 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}

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

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

COMMUNION TO THE END OF MASS

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

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

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

86. 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

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

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

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

90. 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.

91. 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.

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

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

94. 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.

95. All kneel upon entering the repository.

96. 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.

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

98. 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.

99. D rises and closes the tabernacle²⁹.

100. 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.

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

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

102. All holy water stoups should be removed.

MASS OF THE CATECHUMENS

103. ACs and TH lead the ministers in, and do not have candles or thurible; holy water is not presented to C. C bows while ministers genuflect after all have taken off birettas.

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

105. 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.

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

107. C, D & SD ascend; C kisses altar and goes to the Missal; D & SD to their Introit positions. A lector² sings the Lesson at a lectern where the Epistle is usually sung; C reads Lesson and Tract.

108. Towards the end of the Tract, and at a signal from the MC, Ministers stand *unum post alium*; all in choir rise.

109. C sings *Orémus*, D & SD bowing with him. D sings *Flectámus génua* and all genuflect. Upon genuflecting, SD sings *Leváte* and all rise. C does not genuflect. MC should signal for all to kneel and rise at the appropriate times, but should not make this signal too loudly, since everyone already has somewhat of an audio cue already.

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

111. As soon as C begins the Oration, SD his removes folded chasuble and receives the *Lectionarium* from MC. SD and MC genuflect in center then go to the place where the Epistle is usually sung, and SD sings the Second Lesson in the Epistle tone; choir sits. After the Lesson, SD and MC genuflect in the center and go immediately to the sedilia where SD resumes the folded chasuble. SD rejoins D and C.

112. After C is finished with the Tract, C, D & SD go to sedilia *per breviorum*. At the beginning of the last verse of the Tract, C, D & SD go *per breviorum* to the missal, standing in the Introit position.

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

114. C begins to read the Passion when the singers begin; after finishing³, C, D & SD turn to face where the Passion is being sung. D, C & SD kneel towards the Cross after the words *trádidit spíritum*. After the Passion, the chanters return to the sacristy; choir sits.

¹S.R.C. n. 3059 ad 27.

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

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

115. D does not ask for C's blessing; choir stands after D takes his book from the altar. ACs do not carry candles; Th does not take part. C does not kiss the book, nor is he incensed. After the Gospel, D & SD stand *unum post alium*.

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

LITANICAL PRAYERS

117. D & SD stand *unum post alium* C for the Litanyal Prayers. No bow is made at the *Oremus* when it begins the Litanyal prayer. D sings the *Flectamus genua* and all genuflect; SD sings the *Levate*, after which all rise. C sings the oration in the ferial tone, hands extended. The prayer for the Emperor is omitted⁴, as well as that for the pope. After the prayer for the Jews the *Amen* is not said, nor is the *Orémus* or *Flectamus genua* sung.

118. At the beginning of the oration *pro haereticis*, the ACs spread the violet carpet up to the foot of the altar and place the cushion for the cross.

119. After the Litanyal Prayers, C, D & SD go to the sedilia *per breviorum*. ACs assist C & SD in removing chasubles. All sit at this time. D leads the C and SD to the Epistle side, on the floor, and receives the cross from the ACs⁵. D presents the cross to the C who holds it with both hands facing the people with the Corpus facing the people. SD stands to the left and D to the right of the C.

120. D assists the C in upper part of the cross, until the transverse. C holds the cross to the height of his eyes. AC1 stands before C with missal (from the altar) opened to the *Ecce lignum Crucis*. C sings the words *Ecce lignum Crucis* in a low tone, and is joined by the D and SD for the rest of the chant. When the choir sings *Venite, adorémus* the ministers turn towards the cross and kneel on both knees, all others following their example. The C remains standing.

121. This ceremony is repeated two more times, the second time is on the platform on the Epistle side and the third time is at the center. Each time the *Ecce* is sung in a higher tone. The second time the head and right arm is uncovered, and the third time the cross is entirely unveiled.

122. All remain kneeling after the third time. C, proceeded by the MC, descends to the front steps, a little to the Gospel side, and kneeling places the cross on the cushion. MC kneels to the right of the C. AC1 goes down with C and MC and kneels to the left of the C, missal closed. C, MC and AC1 rise, genuflect to the cross, and as they rise from this genuflection all rise.

123. AC1 goes to the credence table with the missal. MC and C go to the sedilia. D & SD go to the sedilia *per breviorum*. C, D & SD remove their maniples and shoes, MC assisting the C and ACs assisting the D and SD.

ADORATION OF THE CROSS

124. When the C rises, D & SD rise as well and remain standing until the C returns. Accompanied by the MC, standing to his left, the C goes to the edge of the sanctuary. He makes three successive double genuflections, MC standing at his left. After the third genuflection, C kisses the feet of the Corpus. He then rises, makes a simple genuflection to the cross and goes to the sedilia, where the MC assists him in putting on his shoes, maniple and chasuble, in that order. ACs wash C's hands after he dons the chasuble, then the C sits and puts on his biretta.

125. When the C has returned to the sedilia, D & SD go to adore the cross in the same manner. D kisses the cross first. They return to the sedilia, put on shoes, maniples and SD puts on his folded chasuble, ACs assisting them. D & SD sit and put on their birettas.

126. Three servers take three missals (or one acolyte takes a missal, if the text is large enough), open them to the *Impropria* and kneel before the C and ministers. C, D & SD read the *Impropria* as indicated in the missal. The *Impropria* is read either in its entirety or only as much as time allows.

127. The choir adores the cross in order of rank. Servers adore the cross after the clergy. At all times there should be three pairs before the crucifix, genuflecting in unison. The adoration should be made expeditiously.

128. The people may either come up to the sanctuary and worship the cross in the same way, or another crucifix may be placed on a cushion at the Communion rail (in which case a priest with surplice and black stole places the cross on the cushion, rises and genuflects to the cross).

129. In the United States the people usually come up to the Communion rail and kiss a small crucifix presented to them by the priest (or as many priests as necessary).⁶ The priest wears a surplice and a black stole and carries a white cloth in his right hand with which he wipes the feet of the corpus each time after presenting the crucifix.

130. While the Ministers are reciting the *Impropria*, AC2 lights the six candles on the altar and the AC candles. He brings the ablution cup and purificator on the altar, and unfolds the altar cloth, so that it now covers the front of the *mensa*, and closes the tabernacle door. When the Ministers have finished reading, AC1 places the Missal and the missal stand on the Gospel side of the altar. Towards the

⁴S.R.C. 3103, 3

⁵This cross is supposed to be the one above the tabernacle, but this is not possible.

⁶O'Connell, *Holy Week in Large and Small Churches*.

end of the adoration, D receives the burse and purificator from the MC and takes to the altar *per breviorum*.

131. After unfolding the corporal, D descends the front steps of the altar, takes the Cross from the cushion, and places it on the altar. While the D transfers the cross, everyone kneels. MC accompanies the D when transferring the cross. ACs remove the cushion and runner after the cross is removed.

We follow Fortescue on this??

132. ACs take their candles and go to the sacristy. THs with lit thuribles, CB, ACs with candles, and TBs with torches enter the sanctuary and line up before the altar, THs at the edge of the sanctuary. MC leads the ministers to the altar. All genuflect and the THs lead the procession *per breviorum* to the repository. The ministers walk single file, and only wear birettas if the altar of repose is some distance from the altar.

133. At the repository the THs kneel at either side and kneel immediately. CB and ACs let other pass and then stand in the center. TBs stand to either side and then kneel in the center after everyone is through. C, D & SD make a double genuflect before the repository, and kneel on the lowest step.

134. After a moment of adoration, D goes up to the altar, genuflects, and opens the tabernacle door, but does not remove the Blessed Sacrament. D genuflects again, and returns to the right of C. The ministers make a medium body bow and rise to fill thuribles. TH2's thurible is filled first. There are no kisses or blessings. TH1's thurible is used for the incensation of the Blessed Sacrament.

135. After the incensation MC places the humeral veil on C's shoulders. D rises, goes to the altar, genuflects, takes the chalice and, without placing it on the altar, hands it to the C, who is kneeling on the top step, SD to his left. D genuflects and C rises and turns towards the people as D rises. D goes to the right of the C (from behind) and SD goes to his left (from in front, as C is turning).

136. Chanters begin the *Vexilla Regis*, THs and TBs rise and the procession begins slowly *per breviorum* back to the main altar.

MASS OF THE PRESANCTIFIED

137. Upon returning to the sanctuary, CB goes to the sacristy immediately. ACs go to the credence table. TBs kneel in their usual position for the Canon. THs go to either side and kneel. SD kneels on the first step, next to TH2.

138. D kneels on the floor in front of the bottom step at the right of the C. C turns to D and gives him the chalice. D rises and waits until C genuflects to the Blessed Sacrament. C kneels on the bottom step and removes the humeral veil, which is taken by the MC. D goes to the center of the altar

and places the chalice on the corporal. D unties the ribbon but does not remove the veil. D genuflects and returns to the right of C.

139. Incense is imposed in TH1's thurible and the Blessed Sacrament is incensed in the usual manner. Ministers rise, ascend to the predella and all genuflect. The SD goes to the right of D immediately and genuflects when he arrives there.

140. D removes the veil from the chalice and gives it to the MC. He removes the paten and pall from the chalice, without removing it from the corporal. While D holds the paten over the corporal, C tilts the chalice and lets the Host slide onto the paten. D hands the paten to C, but without the usual kisses. C places the host on the corporal with no offering and no sign of the cross.

141. AC1 hands the cruets to the SD. D takes the chalice in his left hand. Holding it above the *mensa*, he receives the wine from the SD and pours it into the chalice. SD pours the water without asking for a blessing. D returns the chalice to the C, who sets it on the corporal immediately. D covers it with the pall. SD genuflects, goes to the left of C, and genuflects again.

142. Incense is imposed without kisses or blessing. *Oblata*, cross and altar are incensed as usual, all genuflecting before and after the *oblata* is incensed. After the incensation, D receives the thurible from C and gives it to TH. No person is incensed.

143. ACs stand with the lavabo dish and towel at the Epistle side, facing the wall. D & SD stand as for an oration, while C goes down to the floor and washes his hands, facing the people, without reciting *Lavabo*. C goes to the center of the altar, D & SD go up to flank him, and all three genuflect.

144. D & SD stand *unum post alium*. C bows, places his hands on the altar and recites the *In spiritu humilitatis* in a low tone. C kisses the altar, genuflects, and turns to face the people, stepping slightly to the Gospel side. He says *Orate, fratres*, turns left back to the altar, without completing the circle, and genuflects. D & SD do not say the *Suscipiat*.

145. C bows at *Oremus* and sings the *Pater noster* in the ferial tone, holding his hands extended. After answering *Amen* silently, the C sings the *Libera nos, quæsumus* in the tone of the ferial oration. He does not take the paten nor make the sign of the cross.

146. After the *Libera nos, quæsumus*, D & SD genuflect with the C and kneel behind him on the edge of the platform. C pushes the Host on the paten in the usual way, takes the paten in his left hand and the Host in his right. Keeping his eyes on the host he elevates it above the paten high enough so that everyone can see it.

147. D goes immediately to the right of C and SD to his left. D removes the pall from the chalice and covers it again af-

ter the C has dropped a particle of the host into it. D & SD genuflect with C and change places, genuflecting again.

148. Bowing with hands joined on the altar, C says the *Perceptio Corporis* silently. He genuflects with the ministers and consumes the Host in the usual manner. D & SD bow during the C's communion.

149. At a signal from C, SD uncovers the chalice. C gathers the fragments and consumes the wine into which the Particle of the Host was dropped, omitting the sign of the cross and saying nothing. TBs rise, genuflect at the center and return to the sacristy. All in choir sit.

150. Ac1 passes the cruets to SD, who pours wine and water into the chalice. The first ablution of wine is omitted. SD places the purificator on the C's fingers and takes the pall. D & SD change places, genuflecting at the center.

151. During the ablution, Ac2 extinguishes the ACs candles and takes the chalice veil to the Gospel side of the altar.

152. D goes to the credence table and takes off his broad

stole and puts on the folded chasuble. D returns to the right of C *per breviorum* and genuflects.

153. C places the chalice on the corporal for the SD and says *Quod ore sumpsimus*, keeping his hands joined. SD closes the missal, purifies and builds up the chalice and takes it to the credence table.

154. Th and ACs line up a short distance from the foot of the altar.

155. C remains at the center until the SD returns to his left. C, D and SD turn and descend the front steps to the floor. They genuflect on the floor, put on their birettas, and all process to the sacristy.

156. During the recitation of Vespers, the ACs strip the altar and the credence table. When Vespers are finished they extinguish the six candles on the altar.

EXPOSITION OF THE RELIC OF THE CROSS

CHAPTER

4

HOLY SATURDAY

PREPARATION

Work in progress...

BLESSING OF THE FIRE

157. Everyone must be out of the chapel.

158. 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.

159. 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.

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

161. All turn and process to the fire.

162. 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.

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

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

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

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

167. 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.

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

PROCESSION INTO CHURCH

169. 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.

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

171. 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.

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

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

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

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

176. All bow to choir¹⁰ then genuflect.

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

178. 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.

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

180. C turns to face D.

PASCHAL CANDLE

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

182. 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.

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

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

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

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

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

188. SD puts on violet maniple.

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

PROPHECIES

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

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

192. 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.

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

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

195. 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

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

197. 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.

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

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

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

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

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

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

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

205. Ministers approach the lectern and remove birettas.

206. 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.

207. 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.

208. 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.

209. 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.

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

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

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

213. 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.

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

215. D hands C Oil of Catechumens.

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

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

218. 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.

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

220. MC gives birettas to D & SD.

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

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

223. 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.

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

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

LITANY OF THE SAINTS

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

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

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

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

FIRST MASS OF EASTER

230. Ministers put on white vestments.

231. Altar is prepared for Mass.

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

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

234. Differences in the Mass:

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

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

237. 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.

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

239. No Creed

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

241. 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.

242. TH get the thurible after distribution.

VESPERS

243. Vespers begin immediately after the ablutions.

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

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

246. 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.

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

248. 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*.

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

250. Mass concludes in the usual manner.

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