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Pontifical Solemn Holy Week

Fr. Gregory R. Barnes

March 14, 2024

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 the credence table:
 1. Broad stole for the deacon.
 2. Violet ribbon to fasten the palm on the processional cross.
- IV. 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, qui diligere* in the ferial 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.
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.

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.

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*, the thurifer and the acolyte with the aspersorium come to the right of the faldstool. After the prayer the bishop, standing³, 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.⁴ 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. The thurifer remains outside and stands to the right if AC1. The cross-bearer stands between the acolytes and turns the crucifix towards the people⁵. 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.

³Martinucci says that he can sit.

⁴The manner of receiving the palm is to kiss first the palm and then the hand (ring) of the one presenting the palm.

⁵Stehle, *Manual of Episcopal Ceremonies*, 147, p. 170.

⁶S.R.D. n. 3059, ad III.

CHAPTER

2

MAUNDY THURSDAY

PREPARATION

Work in progress...

UP TO THE *Oleum Infirmorum*

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.

26. The bishop stops reading after the conclusion to the *Nobis quoque peccatóribus*. All genuflect, B, D, SD to Epis-

tle 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

27. 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.

28. 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

29. 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.

30. 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.

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

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

33. B sits and the miter is removed for the oration.

34. B sits with miter for hand washing. MC1 can do this himself or BB & CB can. D ministers the towel, AP the ring.

35. SD^O takes the ampulla as before, ACs accompanying him, and returns the oil to the sacristy, making the bows as before. If SD^O is SD of the Mass, then all wait for him to return.

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

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

38. 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

39. No Pax.

40. 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.

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

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

43. 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.

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

45. Distribution is in the usual manner.

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

47. TBs remain in their places.

48. B consumes the contents of the Purification chalice.

49. 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.

50. At the ablutions, the TH prepares his thurible.

51. No zucchetto.

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

CHRISM

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

54. For the rest see the notes for procession to the tables for the *Oleum Infirmorum*.

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

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

57. Imposition of incense.

58. Meanwhile CB and 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.¹²

59. All make the usual reverences to B and the Blessed Sacrament as they depart. MC2 accompanies them, and carries the vessel of balsam.

60. 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.

61. In the procession back, a SD carries the cross between the ACs¹³.

62. 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.

63. D^O carrying the oil of the Catechumens stands to the Gospel side, facing B¹⁴.

64. 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

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.

¹²If there is not enough room, TH stands to the Gospel side of the ACs and CB.

¹³Stehle, *Manual of Episcopal Ceremonies*, p. 187.

¹⁴In this way he avoids turning his back to the Blessed Sacrament.

the same manner presents his vessel to AP, who presents it to B.

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

66. Miter on, D uncovers ampulla of Chrism and takes a little of the oil into a small metal cup. B pours the balsam into it and mixes both with a spoon and says: *Orémus Dóminum Deum, etc.*

67. B sits or stands¹⁵ 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.

68. The Priests do the same.¹⁶

69. B stands with miter for the exorcism.

70. Miter removed, B begins Preface.

71. At the words *Hæc commíxtio 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.

72. 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.

73. D moves the ampulla to the opposite side of the table. The priests salute the oil, kneeling on both knees each time¹⁷.

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

HOLY OIL

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

76. D^O retains his veil.

77. D opens the ampulla.

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

79. B rises with miter and reads the exorcism.

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

¹⁵Whichever is more convenient.

¹⁶For 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.

¹⁷"Genuflectionem debent conficere." S.R.C n. 4269 ad 14.

¹⁸It 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.

¹⁹B receives miter and crozier as before on the step below the footpace.

²⁰From 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.

²¹SD ascends to the Epistle side as D goes to the Gospel side of B, walking between the altar and B.

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

82. D covers the ampulla.

83. AP hands the ampullæ to the D^Os.

84. Incense is imposed¹⁸.

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

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

COMMUNION TO THE END OF MASS

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

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

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

90. B and ministers genuflect at the center and proceed¹⁹ *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

91. D & SD remove maniples²⁰. AP removes his cope at the Epistle credence and dons a white stole. He joins the choir.

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

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

94. 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.

95. B, D & SD rise and ascend. B and SD kneel 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, who rises, and genuflects. D and SD change places²¹ as B turns, and all three face the procession.

96. MC1 signals all to rise as B is rising. When B is facing the procession, all double genuflect²².

97. Procession moves to the repository *per breviorum* and without clapper²³. The choir sings *Pange Lingua*.

98. Order of the procession:

1. Crossbearer²⁴ between ACs with candles;
2. Chanters²⁵;
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 Mass²⁶;
6. AP and SB²⁷;
7. TBs;
8. THs;
9. B between D & SD; umbrella²⁸ covering B;
10. MB; BB & CB.

99. All kneel upon entering the repository.

100. D *in plano* receives the Repository chalice from B in the same manner B received it. B and SD kneel *in plano*²⁹ as D ascends and approaches the altar.

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

102. 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.

103. D rises and closes the tabernacle³⁰.

104. After a short prayer³¹, 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

105. After Vespers, C wearing a violet stole and with biretta enters with several servers. C bows to the choir and then bows to the cross while the others genuflect.

106. Standing at the foot of the altar, C intones the *Diviserunt sibi*, which the choir continues. All remain standing. The choir continues with the psalm *Deus, Deus meus*.

107. C ascends the altar and removes everything except the cross and the six high Mass candles. He then proceeds to the floor, reverences the cross and choir and strip the side altars in the same manner. When finished he returns to the foot of the high altar with his servers, reverences the cross and the choir, and then leaves the sanctuary.

108. 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.

²²Double check this rubric. Fr. Cekada mentions it.

²³Feb. 1, 1907 S.R.C. 4198^{xiv}

²⁴Preferably a subdeacon

²⁵"If they are clerics; if not they precede the cross-bearer". Stehle, *Manual of Episcopal Ceremonies*, p. 191.

²⁶Assuming that there are assistant deacons for B. If not, then D & SD accompany B, as these rubrics indicate.

²⁷"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.

²⁸A canopy may be used, if the Repository is not in the same building.

²⁹"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.

³⁰Does D put away corporal?

³¹B 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

109. After the adoration of the cross, all, even, the celebrant, genuflect to the cross.

110. All of the *oscula* are omitted.

VESTING OF THE BISHOP

111. B does not bless the ACs after he washes his hands.

112. D & SD vest the bishop *in albis*.

113. SD gives B his maniple immediately after the chasuble.

MASS OF THE CATECHUMENS

114. The procession proceeds to the altar as usual, but without the processional cross or the SD carrying his book, although he processes in his usual place alone.

115. At the foot of the altar, all genuflect *in plano*. The bishop prostrates on the faldstool, AP to his right and D & SD to his left prostrate on cushions. They remain prostrate for about the length of a *Miserere*. All others kneel.

116. ACs extend the altar cloth on the altar, doubling it back from the front of the altar. The missal and stand are placed on the altar on the Epistle side.

117. B and ministers rise at MCs signal. Mc2 takes the faldstool from before B and places it on the Epistle side of the predella, facing the Gospel side. B ascends, kisses the altar, and sits in the faldstool with miter and gremiale. The assistants, standing on the step below the platform, make a reverence to the cross and to the bishop and sit in a line on the platform facing the people: AP nearest B, at his feet, D to the right of AP, SD to right of D.

118. A lector, vested in surplice, stands *in plano* on the Epistle side and sings the lesson in the tone of the prophecy, with the usual reverences before and after, but without kissing the hand of the bishop. The choir sings the tract.

119. Ministers rise and attend B, who remains seated and reads the lesson and tract, without the bugia, book held by SD.¹ AP & D stand to B's left.

120. Miter removed, B rises, and sings *Orémus*. D sings *Flectámus génua* and SD *Leváte*. All kneel on Mc1's signal, except B, who sings the oration in the ferial tone. All then sit as before.

121. During the oration, SD goes to the credence, removes his folded chasuble, and receives the Epistolarum from Mc2. When all have seated, SD sings the Epistle in the usual manner.² He makes the usual reverences, but does not receive a blessing from B. He then resumes the folded chasuble and kneels before B, who reads the Epistle and Tract.

122. While the choir sings the tract, the minsters of the Passion enter. Each carries his book before his breast, they genuflect on to the cross, and go to the lectern on the

¹"Episcopus legit ex libro Prophetiam sine candela accensa; haec verba intelligenda sunt ita, ut Palmatoria nullo modo, neque extincta, adhibenda sit." S.R.C. n. 4257 ad 6.

²If any of the ministers are to sing the Passion, they should leave now to the sacristy and vest.

Gospel side, and sing the Passion.

123. D removes the gremiale and miter and B sings the Passion at the Epistle corner, from beginning to end, without kneeling, and without saying the *Munda cor*. When he has finished the Passion, he turns to face the chanters, and at *tradidit spiritum* kneels on a cushion placed before him by Mc1.

124. After the singing of the Passion, B sits with miter and gremiale. D takes off his chasuble at the credence table, and puts on the broad stole. He takes the Evangelium and goes to the altar as usual, saying *Munda cor* on the top step, etc. D takes the book and goes without candles³ or incense to sing the Gospel in the ferial tone.

125. B stands without miter at the epistle corner, turned towards D. AP stands *in plano* to the left of B.

126. At the end of the Gospel, B does not kiss the book: SD hands it immediately to Mc2.

LITANICAL PRAYERS

127. Sermon. If B preaches, he sits and faces the people. If the sermon be preached by another, B sits with miter and gremiale.

128. After the sermon, B stands before the missal at the Epistle side and sings *Oremus, etc.*. AP stands to the right of B; D & SD stand as for the orations during Mass. D says *Flectamus genua* and SD *Levate* as in the missal.

129. At the fifth oration, ACs spread a violet carpet at the foot of the altar steps. They place a violet cushion with a veil for adoration of the Cross on the bottom altar step.

UNVEILING & ADORATION OF THE CROSS

130. After the last oration, Mc2 places the faldstool on the platform on the Epistle side.

131. B sits and D & SD assist him in removing his chasuble. SD then removes his folded chasuble. B receives miter from D and stands. Mc2 places the faldstool in its usual place at the steps on the Epistle side, where B sits while D & SD remove their vestments.⁴

132. B, accompanied by D & SD, descends *in planum* at the epistle side and stands, facing the people. D receives the cross from Mc2, the Corpus facing the people. D hands the cross to B. AP stands before B, holding the missal. SD stands to the left of B.

133. B uncovers the top of the cross as far as the cross-piece. D & SD assist B in uncovering the cross. B raising the Cross sings *Ecce Lignum Crucis*. B and ministers continue to sing *In quo salus mundi pependit*. The choir and

all the clergy, with the exception of B, kneel on both knees at Mc1's signal, for the words *Venite adoremus*, sung by the choir.

134. This ceremony is repeated on the predella, at the Epistle corner, in a higher tone, the head and right arm of the Corpus being uncovered.

135. This ceremony is repeated for a last time on the predella, at the middle, in a still higher tone, the entire Cross being uncovered.

136. After the last time, all remain kneeling. B, accompanied by Mc1, goes directly to the cushion on the last step, kneels and places the cross on the cushion.

137. B then rises, genuflects, and goes to the faldstool on the platform on the epistle side of the altar, where he sits and receives the miter. Mc1 removes B's shoes. D removes miter and B removes his maniple.⁵ Accompanied by D & SD (but only to the first genuflection, when Mc1 alone accompanied B during his adoration), B performs the triple adoration, kneeling first near the altar, then halfway to the cross, then beside the cross, where he kisses the feet of the Corpus. Then B rises, genuflects on one knee, and goes to the faldstool, accompanied by D & SD.

138. While B is adoring the cross, AP, D & SD remove their shoes, but not their vestments in preparation for adoring the cross.

139. B puts on his shoes with the aid of D & SD, and then resumes chasuble and maniple. B sits and receives the miter from D.

140. AP, D & SD perform the adoration in the same manner as B, AP kneeling between D and SD.

141. AP, D & SD return to the sedilia and put on their shoes. The Bb holds the missal before B, open to the *Impropria*. Two more missals are held before D & SD by two servers. B reads the *Impropria* alternately with D & SD.

142. During the reading of the *Impropria*, all the crucifixes in the church are uncovered. Candles on the altar and on the credence tables are lit, torches and candles for the procession from the Altar of Repose are lit.

143. At the conclusion of the *Impropria*, D & SD, with the prescribed reverences, unfold the cloth so that the *mensa* is covered. D takes the burse to the altar, unfolds the corporal, and places the purificator near it. AP transfers the missal to the Gospel side.

144. At the conclusion of the adoration, D, accompanied by Mc1, goes to the Cross, genuflects, and takes it to the credence table, without making any reverences.⁶

³ACs assist with hands folded.

⁴R. P. Le Vasseur and J. Hægy. *Les Fonctions Pontificales*. Ed. by P. L. Stercky. 6th ed. Vol. 2. Paris, France: Librairie Lecoffre, 1932.

⁵Stehle, *Manual of Episcopal Ceremonies*, p. 204, note 6.

⁶It appears that the rubric for kneeling at this transfer of the cross is necessary only when the cross is placed above the altar.

145. ACs remove the cushion and carpet. At this time Ths prepare their thuribles for the procession. Th2 goes to the altar of repose and waits there.

PROCESSION TO THE REPOSITORY

146. ACs wash B's hands.

147. Incense is imposed, but not blessed.

148. Mc2 arranges the procession: in the following order: TH, CB with his cross uncovered, flanked by ACs with lighted candles, clergy, SD, B flanked by D & AP.

149. Miter removed, all genuflect to the cross, D imposes the miter, and all proceed to the Altar of Repose, the insignia bearers following behind.

150. At the entrance of the chapel, D removes miter and zucchetto. All genuflect *in plano* before the altar. B kneels, AP kneels to the side,⁷ D & SD on either side of B.

151. A priest in surplice and black stole unlocks and opens the tabernacle.⁸

152. Incense is imposed in two thuribles and B incenses Blessed Sacrament, using the thurible from Th1.

153. Mc1 puts the humeral veil on the shoulders of B, and D fastens it. D rises, ascends, genuflects, takes the chalice from the tabernacle and hands it to B, who kneels on the edge of the predella. D covers the chalice with the ends of the humeral veil and genuflects to Blessed Sacrament.

154. B rises, turns towards the people, and the procession goes to the altar *per viam longiorem*. Meanwhile, the choir sings *Vexilla Regis*. The order of the procession is the same as that of Holy Thursday, except AP stands before Ths.

MASS OF THE PRESANCTIFIED

155. At the altar, CB and ACs put aside cross and candles and kneel. The clergy, with lighted candles, kneel in a semicircle before the altar. THs and TBs kneel, the latter in their usual positions, and the former on either side of the altar, before the predella.

156. AP kneels on the gospel side on the lowest step, until he is needed for the missal, which he removes during the incensation, and SD on the gospel side, to the left of center. D kneels *in plano* and receives the chalice from the bishop, who ascends and places the chalice on the altar.

157. B, having given the chalice to D, genuflects and kneels on the lowest step. Mc1 removes the humeral veil.

158. D removes the silk ribbon from the chalice, and arranges the veil as at the beginning of Mass, genuflects, descends and assists in the incensation.

159. AP assists B in imposing incense, and B incenses Blessed Sacrament, kneeling between D & SD. Th2 retires to the sacristy.

160. B ascends the altar, D & SD on the right and AP on the left. All genuflect.

161. D removes the veil from the chalice, then the paten and the pall. D holds the paten with both hands before B, who inverts the chalice and allows the Sacred Host to fall onto the paten.⁹

162. B receives the paten from D (*sine osculis*) places the Sacred Host on the corporal, and places the paten on the corporal to the right.

163. D does not purify the chalice, holds it slightly above the altar and pours wine into it, and the SD adds a few drops of water. B receives the chalice (*sine oscula*) and places it on the corporal, saying nothing and not making the sign of the cross, and D covers it with the pall.

164. B imposes incense, omitting *Per intercessionem* and not blessing the incense, AP ministering, and incenses the *oblata* saying *Incensum istud; Dirrigatur, etc.*, as usual.¹⁰ Neither B nor anyone else is incensed.

165. B stands *in plano* at the epistle side, facing the people, washes his hands, without miter and omitting the *Lavabo*.

166. B returns to the middle of the altar, says *In spiritu humilitatis, etc.* and turned towards the people, standing slightly to the gospel side, says the *Orate fratres*, and turns back to the altar without completing his turn. The *Suscipiat* is not said.

167. B sings in the ferial tone with hands joined *Oremus. Præceptis, etc.*, then with hands extended *Pater noster, etc.* The choir answers *Sed libera nos a malo*, and B says (*submissa voce*) *Amen*.

168. With hands still extended, B says in the ferial tone *Libera nos, etc.*, but does not make the sign of the cross with the paten. The choir answers *Amen*.

169. Ministers kneel as at the elevation. B genuflects, places the paten under the Sacred Host and holds the paten with his left hand, while with his right he elevates the Sacred Host. The Blessed Sacrament is not incensed, the chasuble is not raised, no sign is made with the clapper.

170. The ministers rise. D uncovers the chalice. B, without genuflecting, divides the Sacred Host into three parts and drops the smallest into the chalice, omitting the sign of the cross and the prayer.

171. The *Agnus Dei* and the *Pax* are omitted.

172. Before communion B says only one prayer *Perceptio Corporis, etc.*, then *Panem cælestem* and *Domine non sum*

⁷Le Vavas seur and Hægy, *Les Fonctions Pontificales*.

⁸In the absence of an available priest, it seems that the deacon should supply this function.

⁹If either the bishop or the deacon comes into contact with the Sacred Host, he immediately purifies his fingers using the ablutions cup.

¹⁰S.R.C. n. 2003.

dignus, as usual, and communicates.

173. D uncovers the chalice; B and his assistants genuflect and B gathers the fragments, omitting the *Quid retribuam, etc.*, and holding the paten, as usual, receives the Sacred Particles with the wine, without making the sign of the cross with the chalice.

174. Mc2 gets the zucchetto and places it on B's head.

175. D pours wine and water over the fingers of B, as usual, but the *Corpus tuum Domine, etc.* is not said. B dries his fingers, receives the ablution, inclines moderately, and with his hands joined before his breast says in a clear tone of voice the prayer *Quod ore sumpsimus, etc.*

176. D goes immediately after pouring wine and water for the ablutions to the credence and removes his broad stole and dons the folded chasuble.

177. Meanwhile, SD arranges the chalice and takes it to the credence; AP closes the missal; the clergy extinguish their candles.

178. B goes to the epistle side, receives the miter from D and washes his hands, AP ministering the towel.

179. B goes to the foot of the altar where D removes the miter. All line up in the usual manner to process into the sacristy. At Mc1's signal, all genuflect to the cross and retire to the sacristy, where B is divested in the usual manner.

EXPOSITION OF THE RELIC OF THE CROSS

180. The servers necessary are MC and TH, and two ACs with lighted candles. Two candles are lighted on the altar.

181. All process in as usual, no bells being sounded, and C, vested in surplice, red stole and red chasuble, carrying a covered reliquary containing a relic of the True Cross. All line up as usual and genuflect to the cross. ACs place their candles on either side of the altar, as at Benediction of the Blessed Sacrament, but remain standing.

182. C goes immediately to the center of the altar, and places the relic on it and uncovers it.

183. C bows profoundly and joins MC and TH at the foot of the altar. Incense is imposed as at Benediction, with the exceptions that it is not blessed and C and servers do not kneel.

184. C incenses the relic with three doubles, servers holding the ends of his cope, and all genuflecting before and after, remaining standing.

185. After the thurible is returned to TH, all genuflect to relic and cross together and retire to the sacristy.

186. When it is time to remove the relic, all enter as before.

187. After genuflecting, incense is imposed, and the relic is incensed as before. C ascends the altar and genuflects, MC signals all to kneel. With a single sign of the cross, C gives benediction with the relic, then turns back to the altar and replaces the relic.

188. MC signals all to stand. C covers the relic, and ACs bring their candles to the front of the predella.

189. C descends with the relic. All genuflect to the cross, and retire to the sacristy.

CHAPTER

4

HOLY SATURDAY

PREPARATION

Work in progress...

BLESSING OF THE FIRE

190. Everyone must be out of the chapel.

191. 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.

192. 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.

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

194. All turn and process to the fire.

195. 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.

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

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

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

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

200. 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.

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

PROCESSION INTO CHURCH

202. 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.

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

204. 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.

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

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

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

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

209. All bow to choir¹⁰ then genuflect.

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

211. 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.

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

213. C turns to face D.

PASCHAL CANDLE

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

215. 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.

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

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

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

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

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

221. SD puts on violet maniple.

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

PROPHECIES

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

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

225. 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.

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

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

228. 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

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

230. 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.

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

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

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

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

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

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

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

238. Ministers approach the lectern and remove birettas.

239. 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.

240. 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.

241. 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.

242. 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.

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

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

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

246. 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.

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

248. D hands C Oil of Catechumens.

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

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

251. 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.

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

253. MC gives birettas to D & SD.

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

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

256. 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.

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

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

LITANY OF THE SAINTS

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

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

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

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

FIRST MASS OF EASTER

263. Ministers put on white vestments.

264. Altar is prepared for Mass.

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

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

267. Differences in the Mass:

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

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

270. 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.

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

272. No Creed

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

274. 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.

275. TH get the thurible after distribution.

VESPERS

276. Vespers begin immediately after the ablutions.

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

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

279. 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.

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

281. 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*.

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

283. Mass concludes in the usual manner.

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