

THE CEREMONIES OF
HOLY WEEK

SOLEMN RITE
and
SIMPLE RITE

A Commentary

by

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FOREWORD

THE new rites for Holy Week were announced by the general decree of the Sacred Congregation of Rites *Maxima Redemptionis Nostrae Mysteria* of 16 November 1955, with its accompanying Instruction, and the official text was issued by a decree of 30 November 1955. This contained the rubrics for the solemn rite, and an outline (printed in italics) of those for the simple rite for small churches and oratories. The full *Ritus Simplex* was later issued by S.R.C. by a decree dated 5 February 1957.

The decree and Instruction of 1955 have been supplemented and slightly modified by Declarations of S.R.C. of 15 March 1956 and 1 February 1957.

Each rite is fully dealt with in this commentary. The pontifical rite cannot be commented on until the official text of this rite is published by S.R.C.

In the description of the ceremonies little is said about the chief master of ceremonies (M.C.1). It is assumed that he has a competent knowledge of the entire rite and his business is to direct the whole function efficiently. He has no fixed place during a ceremony (hence he does not appear in the diagrams). He is, normally, chiefly concerned with the higher ministers, leaving the lesser ones to the care of his assistant (M.C.2).

In numbering the paragraphs of the commentary the numbering of the official text has been followed in each case.

For clearness sake I have used the form "quire", when writing of the place between the altar and the altar rails (the chancel) to avoid any confusion with the body of singers (clerical or lay), the "choir".

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ABBREVIATIONS

- C.E. = *Caeremoniale Episcoporum* (The Ceremonial of Bishops).
C.J.C. = *Codex Juris Canonici* (The Code of Canon Law).
Decr. = General Decree *Maxima Redemptionis Nostrae Mysteria* of the S. Congregation of Rites of 16 November 1955.
Instr. = Instruction of S.R.C. accompanying the decree *Maxima*.
M.R. = *Memoriale Rituum*.
O.H.S. = *Ordo Hebdomadae Sanctae Instauratus* (1955).
R.G. = *Rubricae Generales Missalis Romani* (General Rubrics of the Missal).
R.S. = *Ritus Simplex* of O.H.S.
S.R.C. = Sacred Congregation of Rites.

PERSONNEL

- A.1, A.2 = First and second acolytes.
C. = Celebrant.
C.-B. = Canopy-bearer.
D. = Deacon.
M.C.1, M.C.2 = First and second Master of Ceremonies.
S.1, S.2, S.3,
S.4 = First, second, third, fourth server (for the Simple Rite).
SD. = Subdeacon.
S.M. = Sacred Ministers (Deacon and Subdeacon, sometimes C. also).
T. = Thurifer.
T.-B. = Torch-bearer.

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GENERAL RULES FOR HOLY WEEK

1. All who belong to the Roman rite are obliged to follow the new *Ordo Hebdomadae Sanctae*¹, which came into force on Palm Sunday 1956. It replaces the Roman Missal for Holy Week.
2. During the entire week there are no commemorations and no *oratio imperata* is allowed in Mass.

3. The Hours of the Services²

(A) *The Divine Office*³

(i) On Palm Sunday and on Monday, Tuesday and Wednesday of Holy Week the Divine Office takes place at the usual hours.

(ii) On the Triduum Sacrum (Maundy Thursday, Good Friday, Holy Saturday):

(a) *Choral Office (or Office in Common)*:

Matins and Lauds may not be anticipated⁴.

The **Small Hours** are said at the usual times.

Vespers are omitted on Maundy Thursday and Good Friday, the chief liturgical functions (evening Mass on Thursday and the afternoon service of Friday) taking their place. On Holy Saturday Vespers are said after midday, at the accustomed hour.

Compline on Thursday and Friday is said after the liturgical functions of the day.

On Holy Saturday it is omitted (the Easter Vigil function replacing it).

(b) *The private recitation* of the Divine Office on the Triduum Sacrum follows the rubrics of the Breviary.

B) *Mass, etc.*

On the **second Passion Sunday** (Palm Sunday) the solemn

¹Decr., 1, 2. ²Ib., 4, 5.

³The Office is to be regulated by the rules for the simplification of the rubrics of the decree *Cum Nostra* of 23 March, 1955 (Instr. 5).

⁴Except in a church in which the Chrism Mass is to be celebrated on Maundy Thursday; there Matins and Lauds of that day may be anticipated.

THE CEREMONIES OF HOLY WEEK

blessing of and procession with palms takes place in the morning; in choir after Terce¹.

On **Maundy Thursday** the Chrism Mass (normally, in a cathedral) is celebrated after Terce². The Mass of the Lord's Supper is to be celebrated in the evening, at the most convenient hour, but it must not begin before 4 p.m. nor after 9 p.m.³ (following either sun time or "summer time").

On **Good Friday** (the Friday of the Passion and Death of our Lord) the solemn liturgical function is celebrated in the afternoon, preferably about 3 p.m. (the traditional hour of our Lord's death). For pastoral reasons—and the parish priest or rector of the church may himself regulate the matter—it is permissible to choose an hour between midday and 9 p.m.⁴

On **Holy Saturday**, the Easter Vigil function is to be begun at an hour⁵ that will enable the celebration of the solemn vigil Mass to begin about⁶ midnight. The Ordinary of the place may, however (taking account of local circumstances), permit the service to take place earlier, but it should not begin before twilight, and certainly not before sunset⁷.

If the Easter Vigil service be anticipated so that Mass is celebrated well before midnight, then (i) the obligation of assisting at Mass on Easter Day is not, of course, fulfilled;

(ii) the rules for the Eucharistic fast for an evening Mass of the Apostolic Constitution *Christus Dominus* (6 January, 1953) must be observed⁸;

(iii) those who communicate at the anticipated vigil Mass may receive Holy Communion on Easter Sunday.

4. The Rite of Holy Week Ceremonial

The functions of Holy Week are of obligation in cathedral, collegiate, and parish churches. When possible they should be carried out according to the solemn rite⁹ in such churches, and

¹Decr., 3. The Ordinary of the place may, for good pastoral reasons, allow the function (with Mass) in the evening. Then it may not be held in the same church in the morning (S.R.C. 1 Feb., 1957, § 4).

²Ib., 7. Holy Communion is not given at this Mass (rubric, Chrism Mass, n.14).

³Decr., 7; S.R.C. 1 Feb., 1957, § 8. ⁴Decr., 8; S.R.C. 1 Feb., 1957, § 15.

⁵The solemn service will, probably, take about an hour and a half (less, if not sung).

⁶And so Mass may be begun if the Litanies are finished shortly before midnight.

⁷Decr., 9.

⁸Instr., 22. When Mass is at midnight the Eucharistic fast applies from midnight only (Holy Office, 7 March, 1954).

⁹Cf. C.J.C. 467¹; S.R.C. 1326, 3813¹.

GENERAL RULES FOR HOLY WEEK

they may be so performed in all churches and oratories (public or semi-public)¹.

In churches or oratories where the solemn rite is not possible (through lack of sacred ministers, servers or a choir) the ceremonies may be carried out according to the simpler rite,² for which provision is made in the new rubrics and in the *Ritus Simplex*³. But this is allowed only if (a) a minimum number of clerics or servers is available, i.e., three for Palm Sunday and Maundy Thursday, four for Good Friday and the Easter Vigil, and (b) these servers are properly prepared to do their part correctly⁴.

If the ceremony of carrying the Blessed Sacrament to the place of reservation is carried out after the evening Mass—even in the simple form—on Maundy Thursday, the Good Friday service must also be performed in that church or oratory⁵.

The Easter vigil ceremonies may be carried out even in churches or oratories where those of Maundy Thursday and Good Friday were not performed; and they may be omitted in churches or oratories where these functions were carried out⁶.

In general, all private Masses are forbidden on Maundy Thursday⁷ but, for pastoral reasons, the Ordinary of the place may allow the celebration of one or two low Masses in churches or public oratories, one only in semi-public oratories, in two cases: (i) when it is necessary, that the people may be able to assist at Mass and receive Holy Communion⁸; (ii) whenever it is not possible, for any reason, to celebrate the Maundy Thursday evening Mass even according to the simple rite⁹.

These low Masses must be celebrated in the evening¹⁰, between 4 and 9 p.m.—the rule for the evening Mass of the Lord's Supper. Where these private Masses are celebrated in addition to the

¹Instr., 4.

²S.R.C. 15 March, 1956, ad 1.

³Issued by S.R.C. 5 February, 1957 (see pp. 78 sqq.).

⁴S.R.C. 15 March, 1956, ad 2. The Ordinary of the place is to see that these two conditions are fulfilled.

⁵Ib., ad 4.

⁶S.R.C. 15 March, 1956, ad 5.

⁷Except for cardinals and bishops (C.J.C. 239¹ "4", 349¹).

⁸Instr., 17.

⁹S.R.C. 15 March, 1956, ad 4.

¹⁰Only by Apostolic indult (granted already to several dioceses by the Holy See) may private Mass be celebrated in the morning on Maundy Thursday.

solemn Mass of the Lord's Supper, it is not determined whether they must all take place *before* that Mass. But it would seem so, since after the principal Mass the Blessed Sacrament is removed and the high altar is stripped. But it is not forbidden to celebrate one of the extra Masses, after the chief Mass, in a side chapel, provided that no Mass begins after 9 p.m. and that the high altar or place of reservation is not used for this low Mass.

5. Priest with two parishes

The Ordinary of the place may allow a priest who has the care of souls in two or several parishes to celebrate twice the evening Mass of the Lord's Supper on Maundy Thursday, the service of Good Friday, and the Easter Vigil Mass. Such a priest may not celebrate twice in the same parish; and he must observe the rules about the hour of the services¹ (p. 1). If such a priest celebrates the Good Friday service twice he may—he should indeed—receive Holy Communion twice².

6. Mass and Holy Communion

On Maundy Thursday: (a) private Masses are not allowed (except as explained in § 4, p. 3, *supra*) and all priests and clerics are expected to be present at the evening Mass and receive Holy Communion at it³. (b) Except for the sick,⁴ at any hour, the faithful may receive Holy Communion only during the evening Mass, or immediately after it and in connection with it⁵. The same rules applies to Holy Saturday. On Good Friday Communion may be received only within the Communion service of that day⁶. Holy Communion may not be given at any other time on these days (except when extra Masses are allowed); and it would be an abuse to give Communion *only* after Mass on Maundy Thursday and at the Easter Vigil service. The hosts needed for Communion on Maundy Thursday and Good Friday are to be consecrated at the Mass on the Thursday⁷.

¹S.R.C. 15 March, 1956, ad 6.

²Cf. S.R.C. 3 March, 1956, *Sancti Claudii*.

³Instr., 17.

⁴For the removal and replacement of the ciborium (in white stole and veil) the usual form is followed. Psalms should be said in a low tone (*Gloria Patri* at the end, as usual). The prayer *Respice* is said (being Holy Week) and the blessing, after the replacement of the ciborium, is not given.

⁵Cf. O'Connell, *Celebration of Mass* (1956), p. 391.

⁶Instr., 18, 19, except for the dying (S.R.C. 1 Feb., 1957, § 18).

⁷Rubric 1 of the Mass of the Lord's Supper.

7. Bination

Priests who *celebrate* midnight Mass at the Easter vigil service may again celebrate Mass on Easter Day (and do so twice or three times if they have the faculty to binate or trinate)¹. Priests who merely assist at the midnight Mass (in choir, or as deacon or subdeacon) may not go to Holy Communion if they wish to celebrate Mass on Easter Day².

8. Ordinaries (*loci*) who celebrate the Chrism Mass on Maundy Thursday morning may celebrate the evening Mass also on that day³, observing the rules of *Christus Dominus* regarding the Eucharistic fast for an evening Mass. If they celebrate the midnight Mass at the Easter vigil service they may—but need not—celebrate solemn Mass on Easter Day³.

9. Blessing of houses

Where the custom exists of blessing houses on Holy Saturday—a function reserved to the parish priest⁴—the Ordinary of the place is to arrange that the blessing is to be given by the pastor (or another pastoral priest delegated by him) at some suitable time, before or after the Easter festival⁵.

10. Ringing of bells

The ringing of the church bells is prescribed during the *Gloria in excelsis* on Maundy Thursday and at the Easter vigil Mass. For the second case the ringing is regulated thus: (a) in places where there is only one church, the ringing begins as the hymn is intoned; (b) in places where there are several churches the bells are to be rung in all churches—whether the ceremonies take place in them at the same hour or at different times—with the bells of the cathedral or of the chief church⁶.

¹Instr., 20.

²Cf. C.J.C. 857.

³Instr., 21.

⁴C.J.C. 462^o.

⁵Instr., 24.

⁶Instr., 25. In doubt about which is the chief church the Ordinary of the place is to decide. The rule about ringing concerns the large church bells, not the "sacring bell", rung in the sanctuary.

SOME GENERAL CEREMONIAL RULES

(1) **Reverences:** If the Blessed Sacrament is present all taking part in a function salute it by a genuflection made *in plano*¹. If the Blessed Sacrament is not present the celebrant, prelates and canons salute the altar and its cross² by a deep bow, all others by a genuflection. To the stripped altar all make a bow of the head.

(2) **Bows:** The usual bows to the clergy in choir are made during Holy Week, except on Good Friday³ (from after the unveiling of the cross).

(3) **Ceremonial Kisses:** The usual ceremonial kisses of the celebrant's hand, and things handed to or received from him, are omitted on Good Friday⁴.

(4) **Incensation:** (i) Each time that incense is put in (except when the Blessed Sacrament alone is to be incensed) the deacon asks the celebrant to bless it (*Benedicite, Pater reverende*) and he does so with the form *Ab illo benedicaris*, etc. (ii) Things are incensed with three single swings (the thurible is raised to the height of the breast, swung out towards the object and then lowered), cross-wise, i.e., in the middle, to the left of the person incensing and to his right. Thus the incensation of palms, the new fire, the incense grains for the Paschal candle, the Paschal candle, the font when the newly-blessed water has been put into it. The book of the Gospels, however, and the book for the *Praeconium Paschale* (*Exsultet*) are incensed with three double swings. Persons are incensed individually with double swings (three, two or one), as a body with three single swings⁵.

(5) **Sprinkling:** At the blessing of objects they are, normally, sprinkled, in silence, with lustral water, cross-wise, i.e., in the middle, to the left and to the right.

¹The celebrant, deacon and subdeacon make this genuflection *in plano* on entering the sanctuary and before leaving it; on the lowest step during the function.

²After the unveiling of the cross on Good Friday all salute it by a genuflection, but during a function only.

³S.R.C. 3029¹¹, 3059²⁷. ⁴S.R.C. 4193³.

⁵Cf. O'Connell, *Celebration of Mass* (1956), p. 491.

SOME GENERAL CEREMONIAL RULES

(6) **Holding Cope:** When the celebrant is wearing a cope his two assistants hold back the edges (turning in the orphrey a little so that the lining is not unduly exposed) when walking beside him, or when he incenses. The assistant on his right holds back the cope when the celebrant does something with his right hand, e.g., sprinkles lustral water, or makes the sign of the cross.

(7) **Second M.C.:** For the Holy Week functions a second M.C. is essential. It is his special task to marshal the people or servers for processions, to lead processions and regulate their pace.

(8) **Processions:** The new *Ordo* of Holy Week directs the people to take part in processions, i.e., on Palm Sunday, for the veneration of the cross on Good Friday, accompanying the Paschal candle at the Easter Vigil service. In these processions it is desirable, though not prescribed, that the men follow the celebrant first and the women later. A good place for children is in between, the boys following the men, the girls preceding the women. If there are many persons in a procession they should be marshalled in fours (or even in sixes or eights, if space permits). The secret of a good procession is that, whatever its speed, those walking in it should keep a *fixed distance* (normally, one pace) from those immediately in front of them. Then if the procession slows down or stops they will not close up but keep their distance; if it goes faster, there will not be gaps. For a big procession the second M.C. should have assistants to help him in marshalling it and keeping it going properly¹.

(9) **Texts not duplicated:** During Holy Week when the ceremonies are carried out according to the solemn rite (with deacon and subdeacon) whatever is sung (or said) by the deacon, subdeacon, or a lector, in virtue of their office, is not repeated by the celebrant² (e.g. the text of lessons or gospels).

¹Where there is a very large congregation, it may not be possible for all to walk in the procession, but as many as possible should do so. At least the procession should be representative of various sections of the parish (of confraternities, guilds, religious societies, etc.).

²Instr., 6. It would seem that this rule does not apply to texts sung by the choir, such as an Introit or Gradual (cf., e.g., rubric 7 of the Mass of the Lord's Supper directing the celebrant to recite the Introit and *Kyrie*).

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(10) **Abbreviating Chants:** As a general rule chants appointed to accompany a certain action (e.g., the antiphon and psalm during the distribution of the palms, those during the procession on Palm Sunday or during the washing of feet on Maundy Thursday, the psalms during the distribution of Holy Communion on Thursday and Friday, the Improperia on Good Friday) are continued only during that action, being ended when it ends, or repeated if it is long continued.

THE MUSIC OF HOLY WEEK¹

(A) The Celebrant

There are two ferial tones² for the singing of prayers:

(i) the *first* or *simple ferial tone*, the prayer is sung *recto tono*, i.e., on the same note from beginning to end (including the conclusion). There is no inflection, but at the colon, at the semicolon, and at the end of both the prayer and its conclusion, the note is prolonged (sustained) a little and softened.

(ii) the *second ferial* (or semi-ferial) *tone*, the prayer is sung on one note, but on the last syllable (on the last syllable but one in a proparoxytone, i.e., a word which is accented on the antepenult) at both the end of the prayer and of its conclusion, there is a flex (a fall) of a minor third (d[♯]l). Normally, the simple ferial tone is used for prayers with a long conclusion; the second ferial tone for those with a short conclusion.

(B) The People³

The people are to be encouraged to sing as much of the music of Holy Week as possible. All can certainly sing the ordinary responses: *Et cum spiritu tuo. Amen*, etc.; and the rubrics expressly direct them to sing:

(a) on Palm Sunday, during the procession, the refrain of *Gloria laus* and hymns in honour of Christ, King;

(b) on Maundy Thursday, during the procession with the Blessed Sacrament to the altar of repose, *Pange, lingua*;

(c) on Good Friday, at the unveiling of the cross, *Venite adoremus*;

(d) on Holy Saturday, *Deo gratias* in reply to the triple *Lumen Christi*; the responses to the Litanies of the Saints; the triple *Alleluia* of the Easter Mass.

¹The new chants needed for Holy Week have been issued by the Holy See: *Cantus Gregoriani ad O.H.S.I Pertinentes* (1956).

²Cf. C.E., I, xxvii; *Graduale Romanum*, p. 110*.

³It is desirable to have someone to direct them from the pulpit.

(C) **The Choir**¹

(a) *Palm Sunday*

Antiphon *Hosanna* as procession comes to the altar.
Two antiphons and psalms (23, 46) during the distribution of the palms.

During the procession, some or all of seven antiphons², *Gloria laus*, and the eighth antiphon as the celebrant enters the church.

At Mass³, the Introit is sung as the ministers come to the altar; the Communion antiphon during the distribution of Communion.

(b) *Maundy Thursday*⁴

At the evening Mass the Introit is sung as the procession approaches the altar.

The response to the third *Agnus Dei* is *Miserere nobis*.

The Communion antiphon is sung during the distribution of Holy Communion. If this be prolonged the *Communio* is used as an antiphon before and after any or all of these psalms, 22, 71, 103, 150.

For the Washing of Feet: (i) seven antiphons, some or all of which may be sung; and an eighth antiphon which, with its verses, must always be sung; (ii) responses to versicles sung by the celebrant at the end.

At the procession of the Blessed Sacrament, *Pange, lingua*.
For the stripping of altars, psalm 21 (recited).

(c) *Good Friday*

Two responsories (following the lessons).

Improperia, during the veneration of the cross. The choir is divided into two parts and these alternate or sing together as indicated in the text. The concluding doxology *Sempiterna* must always be sung.

Three (new) antiphons while the Blessed Sacrament is brought to the high altar.

During Communion, Psalm 21 (with no *Gloria Patri*)

¹Most of the music is unchanged. The new chants are given in *Cantus Gregoriani*, etc.

²The fifth antiphon is followed by psalm 147.

³For the Passion the choir may sing the crowd parts, as heretofore.

⁴The text of the Chrism Mass (in cathedrals) is entirely new.

and any of the Responsories from the Matins of Good Friday may be sung.

(d) *Holy Saturday*¹

Canticle after lessons 2, 3, 4.

Litanies of the Saints (invocations not doubled): (a) first part to *Omnes Sancti*, inclusive; (b) second part, from *Propitius esto* to the end.

Canticle *Sicut cervus* as the baptismal water is borne to the baptistery.

At Mass: No Introit (*Kyrie* begun as procession approaches the altar).

No *Agnus Dei* or Communion antiphon.

For Lauds: antiphon (triple *alleluia*).

Psalm 150, and repetition of antiphon.

Antiphon to Benedictus (*Et valde mane* intoned by celebrant).

Benedictus (with *Gloria Patri*) and repetition of antiphon.

Double *Alleluia* added to *Deo gratias*, in answer to *Ite Missa est*.

¹In the Preconium there is a new prayer for civil authorities.

THE SINGING OF THE PASSION

1. The Passion—in its newly abbreviated text—forms part of the Liturgy on Palm Sunday, Tuesday and Wednesday of Holy Week, and Good Friday. The rubric says it is sung or read¹. Normally, then, it will—when possible—be sung when the Mass is a solemn one; read at a sung or low Mass.
2. The Passion is to be sung by three clerics who are at least deacons, and who take the parts of the Narrator (*Chronista*), of our Lord (*Christus*), and of all other speakers (*Synagoga*)². Anything said by the crowd (*Turba*) may be sung by the choir³—not, however, by nuns⁴—and then the third deacon (S) sings only those parts which belong to individual speakers (e.g., Peter, Pilate).
3. If three deacons—who can sing—are not available, the celebrant of Mass may (in chasuble, standing at the Gospel corner of the altar⁵) sing the Christus part⁶, two deacons—at lecterns, *in plano*, on the Gospel side—singing C and S.
4. If necessary, the deacon of the Mass may be one of the deacons⁷; and the subdeacon—provided he is a deacon or priest—may be another⁸.
5. If the Passion is recited only, the celebrant—having recited *Munda*, etc.—reads it at the Gospel corner of the altar, D. standing on his right and SD. on his left.

¹O.H.S. Psalm Sunday, n. 8, 9; Good Friday, n. 10.

²Indicated in the text by C, ✠, S. ³S.R.C. 4044².

⁴S.R.C. 2169.

⁵To the right of C., *in plano*, on Good Friday.

⁶S.R.C. 2740²; 3804³⁽⁴⁾.

⁷He then removes his dalmatic for the Passion.

⁸He then removes his tunic and wears a diaconal stole for the Passion.

NEW THINGS NEEDED FOR HOLY WEEK

THE new *Ordo* of Holy week calls for some things not previously needed:

1. Books:

- (i) Two or more copies of *Ordo Hebdomadae Sanctae*.
- (ii) The new musical text of the Passion, if this is to be sung (three copies for the deacons and some for the choir).

2. For the people:

- (i) Manuals containing the rites (with translation) of Holy Week.
- (ii) Candles for use (twice) at the Easter Vigil service.

3. **For Good Friday:** A large crucifix (with a base for it) and an easily detachable violet veil for it.

4. For Holy Saturday:

- (i) The Paschal candle with the new symbols traced out and a stylet.
- (ii) A stand to hold the candle in the sanctuary during the singing of the Preconium.
- (iii) A vessel (vat) to hold the baptismal water in the sanctuary for its blessing.

5. **For Communion:** It may be necessary to have a very large tabernacle to contain a number of ciboriums in the place of reservation for the Communion on Maundy Thursday and Good Friday.

Things no Longer Needed

- (i) Folded chasubles for Palm Sunday and Good Friday.
- (ii) The triple candle and reed for Holy Saturday.

THE RESTORED ORDER OF HOLY WEEK

The Solemn Rite

I

SECOND PASSION SUNDAY

(PALM SUNDAY)

PREPARATIONS

IN THE SANCTUARY

Altar

Cross veiled in violet.

Six candles.

Violet frontal and over it red frontal¹.

Violet conopaeum (veil) on tabernacle and over it red conopaeum¹.

Table²

Covered with white linen cloth:

Branches of palm, olive or other trees in a container (e.g., a flat basket)³ covered with a red veil.

Book (*Ordo Hebdomadae Sanctae*) on a lectern near the table to the left of the celebrant⁴.

Credence 1

Covered on all sides with a linen cloth:

Chalice, purificator, paten, host, pall, violet chalice veil, violet burse with corporal.

Ciborium with small hosts for Communion, with its white silk veil.

Book (O.H.S.) for the Gospel, etc. (it may be covered, according to Roman usage, with cloth of the colour of the office, red for the blessing, violet for Mass).

Cruets with wine and water, dish and towel.

Bell.

¹As red is used only for the first part of the ceremony the red frontal and conopaeum will not be used at the high altar if the palms are blessed elsewhere.

²Placed where the people can see the blessing. If the Blessed Sacrament is present the table should not be in the centre of the sanctuary but to one side.

³There must be sufficient at least for the clergy and servers. Branches for the people may be distributed to them as they enter the church, or they may bring them with them (this will be necessary if there is a large congregation). They hold them in their hands during the blessing.

⁴Or the book may be on a stand on the table, or it may be held by a server.

THE CEREMONIES OF HOLY WEEK

Violet humeral veil covering all these objects, and over it a red veil¹.

Credence 2²

Missal-stand and altar cards.

Intonation and *Confiteor* cards.

Aspersory and sprinkler.

Ewer of water, basin, soap, towel (for washing celebrant's hands after distribution of palms).

Sedilia

Mass vestments: violet chasuble, stole and maniple for the celebrant; violet dalmatic³, stole and maniple for the deacon; violet tunicle and maniple for the subdeacon³.

On the Gospel Side

Three uncovered lecterns⁴ (for the Passion).

IN THE SACRISTY

Vestments: amice, alb, cincture, red stole and cope⁵ for the celebrant; amice, alb, cincture, red stole and dalmatic⁵ for the deacon; amice, alb, cincture, red tunicle⁵ for the subdeacon⁶. The sacred ministers wear the biretta.

For the three deacons of the Passion: amices, albs, cinctures, violet stoles, birettas, books containing the (new) chant of the Passion.

Surplices for M.C.s and servers.

Processional cross, unveiled⁷.

Thurible and supply of charcoal⁸; incense-boat with incense.

¹This will be removed at the end of the first part of the ceremony.

²Unless the fixed credence is very big it will be necessary to have a second temporary credence. ³Folded chasubles are no longer used.

⁴These are placed on the Gospel side of the sanctuary, *in plano*, in a line, their backs towards the north wall, and as near to the congregation as possible. They may be put into position before the ceremony or (as O.H.S. supposes) after the Epistle.

⁵If these vestments are not available in red, real cloth of gold vestments may be used or the sacred ministers may dispense with cope, dalmatic and tunicle (R.G. XIX, 4).

⁶If there is a (second) subdeacon cross-bearer the same vestments for him. If a server acts as cross-bearer he wears cassock and surplice.

⁷If the cross be made ready in the sanctuary, it is veiled in violet until the moment of the procession.

⁸A good supply of *well-lit* charcoal should be at hand, otherwise the incense will not burn properly and give off clouds of perfumed smoke as it should.

SOLEMN RITE : PALM SUNDAY

Acolytes' candles.

Torches (two, four or six).

Note: If the blessing of palms takes place outside the church (e.g., in another church, in an adjoining hall used as a temporary chapel, with a temporary altar) the altar there will be clothed in red, and all that is necessary for the blessing and procession prepared there (i.e., the palms, book, lustral water, thurible and incense, water, etc. to wash the celebrant's hands, processional cross and acolytes' candles).

DIRECTIONS FOR THE PEOPLE¹

(1) The people stand when the procession to the altar comes into sight and remain standing all through the blessing of the palms.

(2) They hold their palms in their hands during the blessing (or after the distribution, if they have not got them from the beginning) and in the procession (in the outside hand), but not during the Mass.

(3) If the palms are distributed to them at the Communion rail they kiss the blessed palm after they have received it.

(4) They make the responses during the blessing (*Amen; Et cum spiritu tuo; In nomine Christi, Amen*), and join as much as possible in the singing, especially in the repetition of *Gloria laus* during the procession.

(5) At the solemn Mass they observe the correct procedure, following the ceremonial of the clergy in choir (except when it is not possible for them).

DIRECTIONS FOR THE SACRISTAN

The special duties of the sacristan on Palm Sunday are:

(i) To remove the table and lectern after the blessing of the palms.

(ii) During the procession to remove the red conopaeum and frontal; and put the missal (on its stand) and the altar cards on the altar for Mass.

¹The people should be instructed beforehand about their part in the function. It is very useful to have a special M.C. for them, with assistants drawn from parish societies and well versed in the ceremonial. The people should be told about the order of the procession. To avoid undue delay when they come from their places to join it they need not genuflect towards the altar.

THE CEREMONIES OF HOLY WEEK

(iii) To remove the red vestments from the sedilia after S.M. have vested in violet.

(iv) To set out the lecterns for the Passion on the Gospel side of the sanctuary¹ after the Epistle, and remove them after the singing of the Passion.

PERSONNEL

Celebrant, deacon and subdeacon.

Subdeacon cross-bearer (if available).

Three deacons (or priests, if suitable deacons are not available) to sing the Passion.

Two M.C.s.

Thurifer and acolytes².

Torch-bearers (two, four, or six).

THE CEREMONY³

(i) BLESSING OF PALMS

1. The blessing of palms⁴ and procession takes place in the morning—after Terce, where the Office is sung in choir. There is no Asperges.

2-3. The D. and SD. having vested (without maniples) in red, assist C. to vest (after he has washed his hands), and hold his cope in the procession to the sanctuary. This is led by M.C.2 and T. (with thurible and boat) followed by AA. carrying candles. The S.M. wear their birettas.

4-5. On arrival at the entrance to the quire they uncover and salute the clergy, go to the foot of the altar, give away their birettas, reverence to the altar (p. 6) and go to the table⁵ on which the palms are made ready, and there face the congregation. M.C.1 unveils the palms. The AA. having placed their candles on the credence, A.2 takes the book (O.H.S.) and stands before C. on his left to hold it open before him. A.1 gets the aspersion

¹If they were not prepared beforehand.

²Two extra ones, if available, to accompany the singers of the Passion.

³The numbering of the sections follows that of the O.H.S.

⁴The palms may not be blessed unless the procession is to follow (S.R.C. 1 Feb., 1957).

⁵This will be normally *in plano*. If, in order that the congregation may see, it is placed on the footpace, C., on going up to the altar for the first time, should salute it by kissing it. If the Blessed Sacrament be present the table should be placed at the Epistle side of the footpace.

SOLEMN RITE : PALM SUNDAY

and stands on the right of D. T. stands nearby. Meanwhile the choir sings the antiphon *Hosanna*. (See Diagram 1.)

6. C., with joined hands, sings **Dominus vobiscum** and the prayer of blessing, in the first ferial tone (p. 9). After *hos* he inserts the word suitable for the branches used (*palmarum*, or *olivarum*, or *arborum*).

7. C. then sprinkles the palms (p. 6) in silence,¹ the D. presenting the aspergil. If the people are holding their own palms C. goes—with D. and SD.—to the altar rail, and from there sprinkles them thrice (p. 6); or he may go around the church sprinkling continuously, as at the Asperges.

9. C. then puts in incense, D. presenting the boat, blesses it (p. 6) and incenses the palms (p. 6). If the people hold theirs he goes—with D. and SD.—to the altar rail and there incenses their palms thrice; or he may go around the church incensing continuously.

(ii) DISTRIBUTION OF PALMS

10-11. The palms are then distributed in the customary way to the clergy², the clergy and the servers, who receive their palm kneeling on the footpace, and kissing first the blessed palm and then C.'s hand³. If the people have not already got their palms, these are distributed to them at the altar rail⁴, and they kiss the palm only. D., SD. and M.C.1, 2 assist at the distribution⁵. They all salute the altar before going to the altar rails.

12. When the distribution begins the choir commences the singing of the two antiphons and psalms prescribed. This goes on as long as the distribution lasts. If this finishes before the antiphons and psalms are fully sung, the chant is at once concluded by *Gloria Patri*, *Sicut erat* and the repetition of the antiphon. If the distribution is still going on when the antiphons and psalms finish, they are repeated for as long as is necessary.

¹In the old rite the rubric of both the missal and M.R. directed that the words *Asperges me*, etc., should accompany the sprinkling.

²M.C.1 puts aside palms for C., D. and SD. in the procession. They are no longer presented to them ceremonially, as in the old rite.

³Prelates and canons do not kneel, but bow, and do not kiss C.'s hand (cf. C.E., II, xvii, 2). ⁴During this the clergy in choir may sit.

⁵If the congregation is large, a second priest—in surplice and red stole—may distribute palms also.

(iii) THE GOSPEL READING

13-14. Having finished the distribution, C. goes to the (second) credence¹, and there, assisted by AA., washes his hands (using soap, if necessary) in silence. Accompanied by D. and SD. he goes to the foot of the altar, where they reverence (p. 6) and ascend. C. kisses the altar in the middle (if this is the first time he has approached it). Assisted by S.M. he puts in incense for the Gospel. D. gets the Gospel book (O.H.S.) from the M.C. or the credence and places it on the altar². He then kneels on the footpace and says *Munda cor meum*, takes the book, asks and receives C.'s blessing, all as at High Mass. Meanwhile SD. goes down to the foot of the altar and M.C.2, T. and AA. get into position there as at High Mass. Having received the blessing, D. joins them, all reverence to the altar and go to the place of the Gospel a distance away³. C. goes to the Epistle corner on the footpace and faces D. The Gospel is sung.

15. After the singing of the Gospel all follow SD. back to the altar⁴. C. kisses the Gospel book saying *Per evangelica dicta*, etc., but he is not incensed. C. goes to the middle of the altar on the footpace and is joined there by D. and SD.

(iv) PROCESSION WITH BLESSED PALMS

16. C. puts incense into the censer (a good supply for the procession). Meantime C.-B.⁵ comes from the sacristy with unveiled cross and M.C.2 leads him and AA. (with their candles) to the entrance of the sanctuary. There T. (with smoking thurible, and having disposed of the boat) will take up his position behind C.-B. D. facing the people sings **Procedamus in pace**, and all answer **In nomine Christi. Amen.** S.M. descend to the foot of the altar, receive their birettas from M.C.1, and their palms, and wait there until he signals to them to join the procession. They then salute the altar. Meantime M.C.2 marshals the

¹If C. does not distribute palms to the people he may wash his hands standing on the footpace at the Epistle corner. ²Or he may do this while C. is washing his hands.

³Cf. O'Connell, *Celebration of Mass* (1956), p. 556.

⁴Cf. O'Connell, *Celebration of Mass* (1956), p. 560.

⁵If a subdeacon, he is vested in amice, alb, cincture and red tunic; if a server, in cassock and surplice.

procession (aided by stewards¹ to direct the people). T. genuflects, C.-B. and AA. (with candles) bow to the altar and lead off. The clergy genuflect in pairs and join the procession, the juniors in front. Then comes C., between D. and SD. (all carrying palms), all three covered². Then come the people³, carrying palms in the outside hand. (See Diagram 2.)

17. The procession should go some distance outside the church, and not be too short, as many people as possible taking part in it. If palms can be blessed in another place⁴, and the procession led from there to the church, it will greatly simplify the ordering of the procession and be quite in keeping with its symbolism (it re-enacts the procession of our Lord from Bethphage to Jerusalem).

18. During the procession some or all of the eight antiphons (four before *Gloria laus*; four, with Psalm 147, after it) given in O.H.S. may be sung.

19. As the procession progresses the hymn *Gloria laus* is to be sung. If possible all present should sing the refrain (the first two verses), after each strophe.

20. In addition, the people—if the procession lasts some time—may sing the hymn *Christus vincit*, or other hymns⁵ of a festive character, directed to and in praise of Christ as King.

21. As the procession enters the church, at the moment when C. crosses the threshold⁶, the eighth antiphon (*Ingrediente*) is sung.

22. On arriving in the sanctuary T. genuflects, C.-B. and AA. bow to the altar, and then lay aside what they are carrying. S.M. on arrival give away their birettas to M.C.1, and reverence to the altar. When all the people—directed by M.C.2—are

¹Cf. p. 7.

²They may wear birettas in church since they are *parati*.

³See p. 7.

⁴The rubric (n. 17) says another "church", but any building (e.g. a parish hall, schoolroom) where the blessing of the palms can be conveniently held may be used. If necessary, the palms may be blessed even in the open air (S.R.C. 1 Feb., 1957, § 6).

⁵In view of the teaching of the Encyclical *Musicae Sacrae Disciplina* (25 Dec., 1955) on the use of the vernacular, and as the rubric mentions a non-liturgical text, *Christus vincit*, it would seem that the Ordinary may permit the use of suitable hymns in the vernacular, but what is sung must not be a translation of a liturgical text.

⁶There is no longer any striking of the door with the cross.

THE CEREMONIES OF HOLY WEEK

in their places in church, S.M. ascend the altar, and face the congregation. C., with joined hands, chants, in the second ferial tone¹, **Dominus vobiscum** and the prayer that terminates the procession.

A.1 holds the book before C. for this.

23. S.M. reverence to the altar and go *per breviorē*² to the sedilia. There³ they exchange their processional red vestments for the violet vestments for Mass, aided by M.C.1 and AA. Their palms are laid aside and are not held during the Passion.

(v) THE MASS⁴

2. At the Mass following the procession S.M. do not say the preparatory prayers (psalm, confession and *Aufer*). On arrival at the altar, having saluted it and the clergy in choir, they ascend at once, and, C., having kissed the altar, incenses it. The Introit is sung by the choir as S.M. approach the altar, and recited by C. after he has incensed the altar.

5-7. C. does not read the Epistle while SD. sings it. He genuflects at the Epistle corner—with D.—as SD. sings *ut in nomine Jesu*, etc., and, having blessed SD., he reads the Gradual and Tract⁵. He may then go, with D. and SD., *per breviorē* to the sedilia (having, with them, bowed to the cross), for the singing of the Tract. They return to the altar for the chanting of the Passion. C. does not read this, but standing on the footpace—with D. and SD. on the steps to his left—facing the three deacons, listens to it. He blesses the deacons, in the clear voice, with the formula used for the blessing of the deacon before the Gospel at High Mass, but in the plural (n. 8). After the words *emisit spiritum*, on a signal from M.C.1, S.M. kneel, still facing the three deacons, until M.C.1 bids them arise.

(vi) THE PASSION⁶

8-10. During the singing of the Gradual and Tract the three deacons who are to sing the Passion, assisted by M.C.2 and AA.⁷

¹p. 9.

²Or *per longiorē* if the position of the sedilia requires this.

³Or they may return to the sacristy to vest.

⁴The Mass must be celebrated by the priest who had blessed the palms. Only the Ordinary of the place has the privilege of blessing palms and not celebrating the Mass.

⁵S.D. may then move the book to the centre of the altar (towards the Gospel side.)

⁶See p. 12. ⁷AA. of the Mass, or two extra servers.

SOLEMN RITE : PALM SUNDAY

vest, in the sacristy, in amice, alb, cincture and violet stole (worn over the left shoulder). On a signal from M.C.2, who leads them out, they go, covered, each carrying a book, leaning against his breast, the opening turned to his left, in this order:

M.C.2

Ch(ronista)

S(ynagoga)

✠ (Christus)

A.A. (walking abreast and not carrying candles).

At the entrance to the quire, they give away their birettas to AA., and bow to the clergy (Gospel side first). At the foot of the altar they genuflect. (See Diagram 3.) Kneeling on the lowest step, and bowed, they recite *Munda cor meum*¹ in a low tone, and then, in the clear voice, ask the celebrant's blessing, saying together **Jube, domne, benedicere**. The celebrant, facing them, says, in the clear voice, *Dominus sit*, etc., and makes the sign of the cross towards them. All the deacons answer **Amen**, rise, genuflect to the altar and go to the lecterns. Since they are turning to the left S. leads, then comes Ch. and last ✠ and in that order (Ch. between S. on his left and ✠ on his right) they stand before the lecterns and put their books on them. M.C.2 may stand behind the deacons (say a little to the right) and AA. may stand behind the lecterns facing them.² (See Diagram 4.) The deacons do not sign the book or themselves. The Passion is begun at once by Ch. chanting *Passio*, etc. After the words *emisit spiritum* the deacons kneel facing their books, until M.C.1 gives the signal to rise. When the Passion is finished the deacons, led by M.C.2 and followed by AA., go to the foot of the altar in the order in which they came to it, genuflect, receive their birettas, bow to the clergy in choir, and return to the

¹If the celebrant is to sing the Christus part (p. 12), SD. moves the book to the Gospel corner, and the celebrant—bowed at the centre of the altar—says *Munda cor meum*, while the two Deacons recite it kneeling at the foot of the altar. All three then say *Jube, Domine, benedicere* and *Dominus sit in corde meo* as in low Masses.

²They should not stand immediately in front of the deacons (staring at them) but at each end of the line of lecterns. Formerly only one book was used for the three singers and there were three acolytes, each of whom held it in turn.

THE CEREMONIES OF HOLY WEEK

sacristy, putting on their birettas when they leave the quire. The celebrant does not kiss the book at the end of the Passion¹.

12. S.M. go *unus post alium* for the Creed.

13. *Orate fratres* is said in the clear voice that all may answer².

18. At the end of Mass the blessing is given, but the last Gospel is omitted.

Note: (i) If on Palm Sunday a priest celebrates a second or third Mass, he is not obliged to repeat the Passion. Instead he may say a special Gospel (Matthew 27, 45-52) provided in § 11 of the *Ordo*, with the usual opening versicles and *Laus*, etc., at its close.

In private Masses the last Gospel is that of the blessing of the palms (*Cum appropinquasset*).

(ii) Since not all the faithful can be present at the solemn blessing of the palms, rectors of churches are to see that blessed palms are available in the sacristy or other convenient place for those who could not take part in the procession.³

¹The same ceremonial is followed for the singing of the Passion on Tuesday and Wednesday of Holy Week. Since the rubric regarding the Passion both on Palm Sunday and Good Friday speaks of singing or reciting it, if the Passion cannot be sung, it may be read, the various parts being recited by the three deacons as in the singing of the text.

²New rubric of *Ordo Missae*.

³S.R.C. 1 Feb., 1957, § 7.

II

MAUNDY THURSDAY

(THE SOLEMN EVENING MASS OF
THE LORD'S SUPPER)

PREPARATIONS

IN THE SANCTUARY

Altar

Cross veiled in white.

Six candles.

White frontal.

Book (O.H.S.) on missal stand, which may be covered with a white veil.

Altar cards.

Tabernacle empty¹ and unveiled (but with a corporal in it).

Credence 1

Chalice, purificator, paten with (one) host, pall, white chalice veil and burse with corporal.

Ciboriums² and their veils.

Gospel book.

Cruets, bowl, towel.

Communion cloth.

Bells, clappers.

All these are covered with a white humeral veil.

Near by: processional cross veiled in violet³, canopy for the procession and candles for those who will walk in it.

Credence 2⁴

Linen cloth with strings⁵.

¹The Blessed Sacrament must be removed before the ceremony to a private place of reservation and the sanctuary lamp extinguished. The Benediction Host should have been consumed at Mass on Wednesday.

²With sufficient hosts for the Communion at the evening Mass and on Good Friday.

³Or this may be made ready in the sacristy.

⁴If the washing of feet (*Mandatum*) takes place.

⁵To be used as an apron for C.

THE CEREMONIES OF HOLY WEEK

Ewer of warm water, basin (soap) and towel (for washing of celebrant's hands).

Large ewer of water¹, basin, and twelve towels in a basket (for washing the feet).

In the lower quire (or at the eastern end of the church)

Benches on each side or in a line for those whose feet are to be washed. These seats may be covered in green.

Near Sedilia

White cope (for the procession).

IN THE SACRISTY

Amices, albs, cinctures, white maniples for S.M.

White stole and chasuble for C.

White stole and dalmatic for D.

White tunicle for SD².

Violet stole for C. and D. (for stripping of altars).

Surplices for M.C.s and servers.

Two thuribles³, charcoal, incense.

Candles for AA.

Torches (2, 4, or 6).

Aside: White stoles for all priests and deacons in choir⁴.

If the Blessed Sacrament (extra ciborium) has to be moved, privately, to the place of reservation after the function, a surplice and white stole for the priest⁵ (or deacon), and the umbrella.

Note: If the Ordinary allows extra Low Masses on Maundy Thursday⁶ the hosts necessary for Holy Communion at these Masses should be consecrated at the Masses. Any left over should be removed to a place of private reservation (p. 30), if they are in the tabernacle at the high altar, before the solemn evening Mass begins.

¹It is useful to prepare a second ewer of water in case it should be needed, and to have a basin or jar to receive the water that has been used to wash the feet.

²If a second SD. is to be cross-bearer, amice, alb, cincture and white tunicle for him.

³The second will be needed for the procession.

⁴They may wear them from the beginning of the function (S.R.C. 22 Feb., 1956—Tarragona, ad 4).

⁵These will be required also if Holy Communion is to be given immediately after the removal of the Blessed Sacrament. ⁶Cf. Instr., n. 17.

SOLEMN RITE : MAUNDY THURSDAY

PLACES OF REPOSE AND RESERVATION OF
THE BLESSED SACRAMENT

The rites of Maundy Thursday and Good Friday require a place to be prepared for:

(A) the solemn "reposition" of the Blessed Sacrament, where the Sacred Hosts needed for Communion on Maundy Thursday and Good Friday are kept until the Communion Service on Friday¹.

(B) the private reservation of: (a) Hosts that are removed from the tabernacle of the church before Mass on Maundy Thursday; (b) *extra ciborium*s needed for Communion on Good Friday; (c) Hosts left over after Communion on Good Friday, and reserved for the Communion of those in danger of death².

(A) THE PLACE OF REPOSE

This should be some chapel (or altar) of the church—not too near the high altar, because of the ceremonial of Good Friday—having an altar³ with a tabernacle⁴ large enough to hold the number of ciboriums that will be needed for Communion on Good Friday. This chapel is to be *soberly* ornamented with hangings; and flowers (not mentioned by the Instruction) may be used, but *with great restraint*. They may not be placed in front of the tabernacle. There must be no relics or images there. It is becoming to adorn this altar of repose with a white frontal, and its tabernacle should be covered with a white conopaeum while the Blessed Sacrament is reserved in it. Lights are to burn in the chapel; the number is not prescribed by the Instruction⁵,

¹This place is dealt with in Instr., nn. 8-9 and in the rubrics of the Missal and R.S.

²This place is regulated by the Instruction of the Congregation of the Sacraments of 26 March, 1929.

³Or a table on which a tabernacle or casket can be placed, with room before it to spread a corporal.

⁴Since the rubrics of Maundy Thursday (*De Repositione*, n. 4) and Good Friday (n. 23) speak of a tabernacle or *capsa*, instead of a tabernacle a casket may be used (S.R.C. 22 Feb., 1956—Tarragona—ad 6). Its material is not specified; it should not have the appearance of a tomb; it may not be transparent so that the ciborium could be seen (S.R.C. 3660¹). It must, obviously, be strong enough to provide for the safety of the Blessed Sacrament and have a good lock (in accordance with the Instruction of the Congregation of the Sacraments of Ascension Day, 1938).

⁵It may be by the Ordinary.

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but as the Blessed Sacrament is treated at the place of repose as if it were exposed, it would seem that at least four (wax) candles should be lit¹. In the tabernacle there should be a corporal; and on the table, before it another corporal is spread (the burse for it aside). The key is at hand. A lamp to light before the Blessed Sacrament after the public veneration is prepared. It is useful to have a second incense-boat in this chapel.

(B) THE PLACE OF RESERVATION

Here the Blessed Sacrament is to be kept from after the Good Friday service until after the Easter Vigil Mass, for the purpose of providing for the Communion of those in danger of death, and not for public veneration, which is then forbidden². The reservation is to be at some suitable place outside the church but near it—in some nearby chapel or oratory, or in the sacristy³, or some room adjoining which is safe and remote from all danger of irreverence. It may even be in a becoming place in the presbytery, secluded from domestic and profane use.

If the reservation must, for want of another suitable place, be in a chapel of the church, this should be closed off by curtains. The place of repose must not be used as the place of reservation, but if this is entirely unavoidable, it should be screened off from the public after the Good Friday service⁴.

At the place of reservation there should be a suitable (movable) tabernacle, with a strong lock and its key, and within it a corporal. This tabernacle should be veiled once the Blessed Sacrament has been transferred to it. Before it (when the Blessed Sacrament is to be put there) is spread another corporal and a lamp is at

¹This is the minimum number allowed by S.R.C. (18 Aug., 1949) for Solemn Exposition, with other lights. Public veneration of the Blessed Sacrament at the place of reposition lasts "at least until midnight" on Thursday (Instr., n. 10). After that begins the memory of the Passion and death of Christ, and so it would be in keeping with the spirit of the reformed rite to extinguish all the lights from then on, except one lamp (*Ephemerides Liturgicae*, 1956, p. 157, cf. S.R.C. 22 Feb., 1956 (Tarragona) ad 1).

²Instruction of the Congregation of Sacraments, 1929, n. 9.

³Unless there is a second working sacristy this is not desirable owing to the preparations going on in the one sacristy for the Easter vigil function.

⁴In a church where the functions of Maundy Thursday and Good Friday cannot be held, the Blessed Sacrament may remain at its usual place of reservation (normally, the high altar) until sunset on Thursday evening. It should then be removed to the place of private reservation. (Instr. of Congregation of Sacraments, 1929, III, b.)

SOLEMN RITE : MAUNDY THURSDAY

hand. Two candlesticks with wax candles¹ stand at each side of the tabernacle.

DIRECTIONS FOR THE PEOPLE

(1) During Mass the congregation follows the correct ceremonial for attendance at High Mass, and joins as far as possible in the singing.

(2) During the washing of the feet, the congregation sits, standing for the *Pater noster*, versicles and prayers at its conclusion.

(3) If a bishop is the celebrant, the communicants do not kiss his ring before receiving Holy Communion.

(4) The congregation kneels for the incensation of the Blessed Sacrament and the procession to the place of repose; all join in the singing of *Pange lingua*. They stand when S.M. do so after the reposition.

(5) The people kneel if a ciborium is removed from the high altar to the place of repose or reservation.

(6) At the stripping of the altars, they stand for the opening antiphon and when it is repeated at the end, and sit while the stripping goes on.

DIRECTIONS FOR THE SACRISTAN

(1) Towards the end of Mass see to the lighting of the candles at the place of repose and those of the clergy for the procession.

(2) At the end of Mass remove the book-stand and altar cards from the high altar. Take the birettas of S.M. to the place of repose.

(3) During the procession remove the chasuble and maniples from the sedilia, and the chalice, etc., from the credence. Extinguish the candles at the high altar (unless there is a ciborium still there).

(4) If a ciborium has to be moved after the procession, see that a white stole, humeral veil, candles and the umbrella are ready in the sacristy.

(5) Help at the stripping of the altars, if necessary. Replace violet veil on the altar cross.

¹The candles are lighted when the Blessed Sacrament is brought to or from the place of reservation.

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(6) Remove torches, the candles of the clergy, etc., from the place of repose after the function, and see to the custody of the tabernacle key.

PERSONNEL

Celebrant, deacon and subdeacon.
Two Master of Ceremonies.
Cross-bearer (a second subdeacon or a server).
Two Thurifers.
Two Acolytes.
Torch-bearers (4 or 6).
Canopy-bearers¹ (usually 4).

THE CEREMONY

(i) THE SOLEMN EVENING MASS OF THE LORD'S SUPPER

3-4. Where there are clerics attached to a church it is very becoming that they assist at the evening Mass in choir. Priests wear, over their choral dress, a white stole.

5. It is desirable that there be a solemn procession of some length to the altar. During it the Introit is sung, and this may be lengthened, if necessary, by singing verses of the psalm (66), repeating the antiphon after each verse or two². On arrival at the altar C., prelates and canons bow low, all others genuflect.

6. The *Judica* psalm is not said (being Passiontide) but *Confiteor*, etc., is as usual. The altar is incensed even if the Mass is not a solemn but only a sung Mass³.

7. C., having read the Introit and said *Kyrie*, intones the *Gloria*. The church bells⁴—and bells in the sanctuary, if customary—are rung and the organ played. The church bells and organ may continue until the end of the sung *Gloria*; the sanctuary bells should stop at the end of the recitation of *Gloria* by S.M. No bell is rung again until the intonation of *Gloria in excelsis* at the Easter

¹These should be priests, or at least clerics, in surplice. If these are not available laymen (preferably members of the Blessed Sacrament Confraternity) in cassock and surplice, or in the official dress of a confraternity, may act as canopy-bearers.

²Cf. S.R.C. 29 January, 1947.

³At a sung Mass incense is not allowed without an indult, but the rubric of O.H.S. sanctions its use for Maundy Thursday. It is then used exactly as at solemn Mass.

⁴The same rules (p. 5) govern the use of the bells on Maundy Thursday as on Holy Saturday.

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Vigil Mass; meantime a clappers may be used in the sanctuary if this is the local custom.

9. C. does not read the Epistle. He may sit during the chanting of it; and if he does, he may bless SD. after it, standing at the sedilia. He then returns to the Epistle corner to read the Gradual.

12. C. does not read the Gospel, but blesses incense and D. as usual on the footpace, and stands there at the Epistle corner, facing D. for the singing of the Gospel.

13. The rubric says that it is very becoming to have a short homily on the institution of the Blessed Eucharist and the priesthood, and on our Lord's commandment of brotherly love. For this S.M. go to the sedilia. If C. or D. or SD. is the preacher he preaches in his sacred vestments.

14. There is no Creed.

(ii) THE WASHING OF FEET

15. The washing of feet may now take place within Mass, immediately after the homily. Twelve men—clerics or laymen—are chosen for the ceremony.

17. S.M. at sedilia take off their maniples. C. takes off his chasuble also and is girded with the linen apron. A.1 gets the ewer of water; A.2 the basin and T. the twelve towels. Meantime D. and SD. lead the twelve men, two by two, to the places prepared for them. On arrival in the sanctuary they genuflect, in pairs, to the altar and bow to C. before going to their seats, where they sit. The choir (or clergy present) begin the chanting or recitation of the prescribed antiphons, etc. (n. 18). These are continued as long as the washing lasts. When it is coming to an end they begin the antiphon *Ubi caritas*, with its verses, which must never be omitted.

19. S.M., with A.1, A.2 and T. behind them, reverence to the altar and go in procession to the first man. They all kneel before him in this order: C. immediately before him, with D. on C.'s right and SD. on his left; A.1 on D.'s right (slightly in advance of him), A.2 on SD.'s left; T. behind D. (to his left). As the procession approaches him each man removes his shoe and sock from his right foot¹. SD. raises the man's foot, A.1

¹He replaces them immediately after his foot has been washed.

pours a little water over it¹, A.2 holding the basin underneath, and C. washes the foot a little with his right hand and then wipes it with one of the towels handed to him by D.²

20. When the washing has been completed S.M. and the servers reverence to the altar and go to the Epistle side of the sanctuary. Near the credence C. washes his hands in silence—assisted by AA., who have laid aside the ewer and basin—and takes off the apron. S.M. resume their maniples and C. his chasuble. They go to the footpace and C.—facing the people—sings³ in the second ferial tone (p. 9) *Pater noster*, the versicles and prayer, the book being held by a server. After the prayer the men, under the guidance of M.C.2, return to their places in church, having genuflected to the altar.

21. If the washing is performed outside Mass—when it should be held in some place right away from the place of repose of the Blessed Sacrament, or in some suitable place outside the church⁴—it will be carried out as described above, in white vestments, but at the beginning the Gospel *Ante diem festum Paschae* (from the Mass of Maundy Thursday) is sung as at High Mass (the C., D., SD. and servers acting exactly as at solemn Mass). For the ceremony outside Mass C. wears a white cope, which he removes for the actual washing and resumes for the versicles and prayer. D. and SD. wear maniples for the Gospel only.

(iii) CONTINUATION OF MASS

23. *Orate fratres* is said in the clear voice⁵ that all may answer.

26. There is a proper *Communicantes*, *Hanc igitur*, and *Qui pridie*.

28. The end of the third *Agnus Dei* is *Miserere nobis* (not *dona nobis pacem*). The kiss of peace is not given and the prayer *Domine Jesu Christi, qui dixisti* is omitted.

29. Before the Communion the *Confiteor* is not sung, nor is the absolution (*Misereatur*, etc.) given, but *Ecce, Agnus Dei* and *Domine, non sum dignus* are said, as usual. For the Communion of the clergy A.1 and A.2 kneeling on the footpace hold the Communion cloth. The clergy and servers approach for

¹Or C. himself may do this.

²He does not kiss the foot as in the old rite.

³Although the rubric is *dicit*, and C.E., II, xxiv, 8 and Missal (dealing with the rite outside Mass) do not suppose the prayers sung, it would seem that in a Solemn Mass they should be.

⁴Cf. S.R.C. 3110¹⁸, 3317².

⁵New rubric of *Ordo Missae*.

Communion in twos or fours, genuflecting before ascending the altar. D. holds the paten under the chin of each communicant. Extra priests—in surplice and white stole—may help in giving Communion to the people. They begin this after C. has begun and end before he does.

30-31. During the Communion the choir may sing the Communion antiphon, and also Psalms 22, 71, 103, 150, repeating the antiphon between each psalm, and ending the entire chant with the antiphon (*Dominus Jesus*).

32. After the Communion one ciborium is left on the corporal¹. C. takes the ablutions at the middle of the altar.

33. From this time on S.M. act as at a Mass *coram Sanctissimo* (genuflecting each time before departing from the centre and on arrival there, etc.²). When C. sings *Dominus vobiscum* he does not turn fully to the people, but faces the Epistle side.

35. *Benedicamus Domino* is sung by D.—instead of *Ite, missa est*—C. recites *Placeat* and kisses the altar. During this D. and SD. come to his sides.

36. The Blessing and last Gospel are omitted. After *Placeat* S.M. genuflect on both knees at the foot of the altar and go to sedilia. There S.M. remove their maniples and C. exchanges his chasuble for a white cope. Meantime M.C.2 marshals those who are to take part in the procession to the place of repose (T.s, C.-B.³, A.1 and A.2, 4 or 6 T.-B., the clergy⁴ and the canopy bearers).

37. Extra Low Masses that may be permitted by the Ordinary (p. 3) end in the usual way with *Ite*, blessing and last Gospel.

(iv) SOLEMN TRANSFER AND REPOSITION OF THE BLESSED SACRAMENT

3. When all are ready M.C.2 leads C.-B. and AA. to the entrance to the choir where they face the altar. They are followed by T.-B.s who line up in the sanctuary some distance from the altar,

¹If there are extra ciboriums they are put into the tabernacle and removed to the place of reservation before the stripping of the altars.

²Cf. O'Connell, *Celebration of Mass* (1956), p. 647.

³If he is a subdeacon he vests in the sacristy in amice, alb, cincture and white tunic during the Communion.

⁴After the Communion (or earlier) candles should be distributed by the sacristan or servers to the clergy who take part in the procession, and lighted for them. When the clergy come from their places they make a double genuflection (in twos or fours).

and T.s stand before them. S.M. led by M.C.1 go to the foot of the altar and there make a double genuflection *in plano*, while T.s and T.-B. make a simple genuflection, and C.-B. with AA. bow. After a short prayer, kneeling at the foot of the altar, C. assisted by D. and SD. puts incense¹ into two thuribles (that of T.2 first), without blessing it. C. then incenses the Blessed Sacrament and receives the humeral veil. S.M. ascend the altar and genuflect on arrival there (C. placing his hands on the table). D. hands the ciborium to C., standing, and arranges the ends of the humeral veil over it. He then genuflects to the Blessed Sacrament. When C. turns around D. and SD. change places behind him, and accompany him in the procession, holding the edges of his cope. The procession is led by M.C.2 followed by C.-B. and acolytes²; after them the choir³ (if in cassock and surplice); then the clergy⁴, each carrying a lighted candle in the outside hand; T.1 and T.2, walking forward (but slightly turned, inwards, towards the Blessed Sacrament), each swinging at his side an open smoking thurible, T.1 on the right with the censer in his left hand, T.2 on the left with the censer in his right hand; S.M. under the canopy⁵, which is made ready outside the sanctuary; T.-B.s walk at each side of the canopy, two in advance of and two behind S.M. (See Diagram 5.) During the procession *Pange lingua* is sung as far as the strophe *Tantum ergo* exclusively. Should the length of the procession so demand the strophes are repeated.

4. On arrival at the place of repose, C.-B. and AA. move to one side outside the entrance, so do the singers. The clergy enter the chapel (if there is room) and pass to each side, the seniors nearer the altar. When S.M. reach the entrance they move outside the canopy, and its bearers put it aside. S.M. go to the altar and C.—aided, if necessary, by D.—places the ciborium on the corporal on the table. S.M. genuflect⁶.

¹A good supply to last during the procession. The ceremonial kisses are omitted.

²O.H.S. says nothing about layfolk taking part in this procession, but laymen such as confraternity members, with lights, and preceded by the banner that it is customary to carry in other processions, may walk in the procession, in front of the processional cross.

³The singers need not carry candles.

⁴The junior ones first.

⁵In a small church, where space is limited and the distance to the repository short, it suffices to have an umbrella held over the Blessed Sacrament when C. leaves the sanctuary.

⁶M.C.1 removes the humeral veil.

Incense is put into the censer of T.1. C. incenses the Blessed Sacrament¹. Meantime *Tantum ergo* is sung. D. puts the ciborium into the tabernacle, genuflecting before and after, standing back a little from the table, and locks the tabernacle. He then folds the corporal and puts it in the burse.

5. The clergy extinguish their candles, T.-B.s their torches and lay them aside. After some moments of adoration, on a signal from M.C.1 all rise and (except C.-B. and AA., who only bow) make a double genuflection. The clergy—seniors first—are conducted by M.C.2 back to choir for the stripping of the altars. C.-B. and AA., followed by T.-B.s, lead S.M. to the sacristy. S.M. put on their birettas when out of sight of the place of repose. On arrival in the sacristy S.M. take off their white vestments, and C. and D. put on violet stoles² for the stripping of the altars.

6. If it is necessary to give Holy Communion after the solemn Mass (which should be avoided if possible) it must be done at once, either by C. or some other priest (in surplice and white stole) from a ciborium still on the table of the high altar, and which must afterwards be removed to the place of repose or of reservation. If there are ciboriums to be removed from the high altar they should be removed—to the place of reservation³, if they will be needed for Holy Communion on Good Friday; if not, to the place of repose—before the stripping of the altars, by C. or another priest or deacon (in surplice and white stole) preceded by AA. or two T.-B.s carrying candles, and with the umbrella held over the Blessed Sacrament.

(V) STRIPPING OF THE ALTARS

7. S.M. preceded by M.C.2 and AA. go to strip the high altar. They salute the clergy on entering the quire. Having revered to the altar, C. says aloud the antiphon *Dividunt* and the opening words of Psalm 21. The clergy continue the recitation of the psalm until the stripping of all the altars is finished; if there are no clergy in choir C. recites the psalm with D. and SD. while

¹T.1 and T.2 then depart to the sacristy.

²C. being in an alb wears his stole crossed.

³If there is not sufficient room for all the extra ciboriums in the place of reservation, they may be moved to the place of repose (p. 30).

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stripping the altars. S.M. ascend to the altar and begin the stripping assisted by M.C.s and AA. Everything is removed, except the cross and candlesticks¹. During the stripping, the clergy in quire, who stood on the arrival of S.M., may sit. They stand again for the concluding antiphon. Having stripped the high altar, S.M. and their attendants reverence to it and go to strip all other altars (except, of course, that in the place of repose), beginning with the altar nearest the high altar, on the Gospel side, and ending with the one nearest on the Epistle side. Should they pass the place of repose all make a double genuflection. When the stripping is finished S.M. return to the high altar and there C. repeats the antiphon. Then all salute the cross and depart.

8. Compline in choir—immediately after—is recited, not sung and candles are not lighted.

9. Public adoration of the Blessed Sacrament goes on at the place of repose until midnight. During the night it suffices to have one lamp lighting there; and if the adoration is resumed on Friday it is desirable to lessen the number of lights² and remove all flowers, since the commemoration of the Passion has begun.

¹These, too, may be removed if there will be no Office in choir later. It suffices for C. to begin the ceremonial stripping by denuding at least the greater part of the altar table.

²Cf. S.R.C. 20 November, 1956, Tarragona, ad 1; *Ephemerides Liturgicae*, 1956, p. 157.

III

GOOD FRIDAY (FRIDAY OF THE PASSION AND DEATH OF THE LORD)

PREPARATIONS

IN THE SANCTUARY

Altar

Completely bare, without cross, candles or cloths.

Tabernacle (if one) empty (corporal within), open, unveiled.

Altar steps

Three violet cushions (for the prostration of S.M.).

Credence 1

(Table only covered with linen cloth.)

One altar cloth.

Violet burse with corporal.

Paten¹; Communion cloth.

Purificating bowl and purificator. Black cushion or missal-stand with *Ordo Hebdomadae Sanctae*.

Book for the Lessons.

Tabernacle Key².

Credence 2

Vestments: violet chasuble and stole, black cope (on top) for C.;

violet dalmatic and stole, black dalmatic (on top) for D.;

violet tunicle, and (over it) black tunicle for SD.

Aside: violet stoles for priests and deacons who are to receive Holy Communion³.

Shoe horn (near sedilia).

Base for the cross⁴.

¹D. holds this at the Communion. The Communion plate will also be needed if an extra priest gives Communion.

²The ciborium is put into the tabernacle, temporarily, after the Communion.

³These may be left in their places in quire, or handed to them before the ceremony.

⁴Cf. p. 13. Needed when the cross is put on the altar after its veneration. If there is a tabernacle it may be placed in position behind this before the ceremony.

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On the Gospel side

Three¹ uncovered lecterns (for the Passion).

SACRISTY

Large crucifix², veiled in violet.

Two candlesticks³ with candles of unbleached wax.

Vestments: amices, albs, cinctures and birettas for S.M.; black stoles for C. and D.; amices, albs, cinctures, black stoles, books and birettas for the singers of the Passion.

PLACE OF REPOSE

Corporal spread on the table before the tabernacle or casket, and the key⁴ of the latter.

Two candlesticks⁵ (in addition to any other lights that may be burning there) with candles of unbleached wax, standing on the table (or better, on the step or ground at each side).

Aside: white humeral veil and umbella.

PLACE OF RESERVATION

Key of tabernacle.

Corporal spread before it.

Two candlesticks with candles⁶ of white wax.

DIRECTIONS FOR THE PEOPLE

- (1) Stand as the procession appears from the sacristy.
- (2) Kneel when S.M. prostrate, and bow. Kneel erect while C. sings the opening prayer and answer **Amen** to it.
- (3) Sit when S.M. sit at sedilia and remain seated during the first Lesson and the Responsory.

¹See p. 18, n. 4. One of these may be placed in the middle of the sanctuary, after the opening prayer, for the lessons.

²The crucifix must be a tall one—yet it must not be unduly heavy, it has to be carried for some time by the celebrant—with the figure high on the cross, so that when it is held resting on the ground, it may be easy for one who is standing to kiss the feet of the Crucified. The cross should be so made as to be easily fitted into a base, after its veneration, and placed on the altar (behind the tabernacle, if there is one) so that it may be seen by the people; or it may be hung behind the altar, if this can be conveniently arranged for. The veil should be so arranged as to be easily removable.

³These are carried by AA., stood beside the cross during its veneration, and then placed on the table of the altar for the Communion.

⁴To be brought by the sacristan during the function.

⁵These are carried by AA. to accompany D. when he carries the Blessed Sacrament to the high altar.

⁶To be lighted when the Blessed Sacrament is brought there after the service.

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(4) Stand for the prayer (at *Oremus*); kneel at *Flectamus genua*, rise at *Levate* and remain standing while C. sings the prayer. Answer **Amen** to it.

(5) Sit for the second lesson and Responsory.

(6) Stand for the Passion, kneeling for a short time after the words *tradidit spiritum*.

Solemn Prayers

(7) Sit while S.M. vest. Stand as C. goes to the altar.

(8) Stand for the nine solemn prayers, kneeling at each *Flectamus genua*, rising at each *Levate*, and answering **Amen** to each prayer.

Veneration of the Cross

(9) Sit at the end of the prayers. Stand as the cross is brought from the sacristy.

(10) At the unveiling join each time in singing *Venite adoremus*, and genuflect to the cross after it each time.

(11) Go up in turn to venerate the cross at the altar rail, genuflect once when before it, and, standing, kiss the feet of the figure of Christ. Return at once to your place without any further genuflection. Sit while waiting to go up to the cross, and after having returned to your place, and listen to the Improperia. Stand while the cross is being taken from the altar rails and placed on the altar.

The Communion

(12) Stand as D. goes to the place of repose to bring the ciborium. Kneel when he passes back with the Blessed Sacrament.

(13) Recite *Pater noster* in Latin with C., observing the proper pauses, and answer **Amen** to the prayer *Libera*.

(14) Answer **Amen** to *Misereatur* and *Indulgentiam*. Strike your breast at each *Domine non sum dignus* said by C. facing the people, if going to Communion.

(15) When the Communion is over, stand for the three prayers of thanksgiving, answering **Amen** to each; and remain standing while the procession returns to the sacristy.

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DIRECTIONS FOR THE SACRISTAN

- (1) During the first prayer place a lectern in the middle of the quire for the lessons. Remove it after the second lesson.
- (2) See that three lecterns are on the Gospel side for the chanting of the Passion. Remove them after it has finished.
- (3) Remove the black vestments from sedilia as the unveiling of the cross begins.
- (4) Unveil all crucifixes (only) in the church after C. has unveiled the principal cross.
- (5) See to the lighting of candles at the place of repose and of reservation for the removal or arrival of the Blessed Sacrament.
- (6) At the end of the service, extinguish the four candles on the high altar (before Compline) and strip the altar.

PERSONNEL

- Celebrant, Deacon and Subdeacon.
Lector (for the first lesson.)
3 Deacons of the Passion¹.
2 Masters of Ceremonies.
4 Acolytes².

THE CEREMONY

3. S.M. do not wear folded chasubles, but remain in albs, C. and D. wearing a black stole. On this day salutations to the clergy in choir are omitted; so are the ceremonial kisses. C. washes his hands before vesting.
4. The procession to the altar is in silence. It is led, as usual, by M.C.2 and AA. (without candles and without a cross); the clergy follow, juniors first; and then S.M. *unus post alium*, wearing their birettas.

(i) THE LESSONS

5. On arrival in the sanctuary M.C.2 and AA. bow to the altar and go to the credence. The clergy salute the altar (p. 6) and go to their places. S.M. give away their birettas at the foot of the altar, reverence to it, and prostrate themselves (leaning

¹If three are not available see p. 12.

²No thurifer is needed on Good Friday.

SOLEMN RITE : GOOD FRIDAY

their face and arms on the cushions). All others kneel, bowed, and remain for some time (*aliquamdiu*)¹ in prayer.

6. On a signal from M.C.1, C. stands, D. and SD. kneel erect, all others remain kneeling but erect. A.1 holds the book before C., who—facing the altar and with hands joined—sings the prayer in the second ferial tone (p. 9). All answer **Amen**.

7. S.M. reverence to the altar and go to the sedilia. All sit to listen to the lessons. A.2 removes the cushions from the altar steps. M.C.2 (or the sacristan) places an uncovered lectern² in the middle of the quire. He may then present the book to the reader who is to read the first lesson and accompany him as he does so. The reader bows to the altar, and reads the first lesson *in tono lectionis*³, with no introductory title⁴. Having finished the lesson the reader bows to the altar, gives back the book to M.C.2, and returns to his place. The Responsory is sung by the choir or recited by the clergy in choir.

8. When it is finished all rise. C., standing at the sedilia, chants **Oremus**, and D. **Flectamus genua**. All (including C.) kneel for a short time in silent prayer. Then D. (not SD.) chants **Levate** and all stand. A.1 holds the book before C., who—with hands joined—sings the prayer in the first ferial tone (p. 9). All sing **Amen** and sit.

9. M.C.2 presents the book to SD., who bows to the altar, goes to the lectern, and, without any introductory title⁵, chants the second lesson *in tono lectionis*⁶. At its close SD. bows to the altar, returns the book to M.C.2, and rejoins C. at sedilia. The choir sings the second Responsory or it is recited by the clergy in choir. M.C.2 (or a server) removes the lectern from the middle of the sanctuary.

10. The deacons of the Passion come to the sanctuary. The ceremonial for the singing of the Passion is the same as on Palm Sunday (p. 12) except that the deacons, having bowed to

¹For about the length of a *Miserere*.

²It may be one of the three made ready for the Passion.

³On one note, the last words of each sentence a little slower and softer.

⁴At its conclusion *Deo gratias* is not said.

⁵And *Deo Gratias* is not said at the end of the Lesson.

⁶In the old rite it was *in tono Epistolae*.

the altar, do not say *Munda cor meum*, but go at once to C. and bow deeply before him. They do not ask a blessing. C., standing, says in a clear voice **Dominus sit in cordibus vestris, et in labiis vestris**¹. The deacons, standing erect, answer **Amen**. (See Diagram 6.)

11. After the words *tradidit spiritum* of the Passion all kneel, until M.C.1 gives the signal to stand.

If a homily is given it should be after the Passion.

(ii) THE SOLEMN PRAYERS

12. At the sedilia, S.M.—assisted by M.C.1 and M.C.2—put on black vestments: C. a cope, D. a dalmatic, SD. a tunicle. Meantime AA. spread a single cloth on the altar, covering the table only, and place the missal-stand, with the *Ordo*, at the centre of the altar. S.M. reverence to the altar and ascend. C. kisses the altar; D. and SD. stand at his sides to assist him as he sings the nine prayers (turning the pages, holding back the cope as C. sings each prayer). (See Diagram 7.)

13. C., with hands joined, sings the intention for each prayer and **Oremus**; D. sings **Flectamus genua** and all (including C.) kneel for some time in silent prayer; D. (not SD.) sings **Levate** and all rise; C., with hands extended, sings the prayer in the first ferial tone (p. 9). He joins his hands during the conclusion of the prayer, as at Mass. All answer **Amen**. At the end of the prayers S.M. reverence to the altar and go by the shorter way to the sedilia. A.1 removes the book to the credence.

(iii) THE SOLEMN VENERATION OF THE HOLY CROSS

14. C. takes off his cope, D. his dalmatic, SD. his tunicle.

15. While C. and SD. remain standing at the sedilia, D., preceded by M.C.2 and four AA. (in pairs)—having revered to the altar—goes to the sacristy to fetch the large, veiled crucifix. They return in procession², led by M.C.2, followed by A.3 and A.4, and then D. carrying the cross, walking between A.1 and

¹If C. has to sing a part of the Passion, before going to the lectern he says, *Dominus sit in cordibus nostris, et in labiis nostris*.

²It is a solemn procession and need not, necessarily, follow the shortest route from the sacristy to the sanctuary.

A.2 with lighted candles. As they approach C. and SD. go to meet them and, in the middle of the sanctuary, C. bows to the cross and takes it from D. (See Diagram 8.)

16. C. goes around to the Epistle corner, *in plano*, followed by D. and SD., and by A.1 and A.2. A.3 and A.4 go to the credence. At the Epistle corner C. stands facing the people, D. on his right, SD. on his left. A.1 stands beside D., A.2 beside SD., and they face the cross. M.C.2 (or A.3) sustains the book before C. (See Diagram 9.) Holding the cross not too high, C. unveils the upper part (not exposing the face of the figure) and chants alone **Ecce lignum crucis**. D. and SD. continue with him **in quo salus mundi pependit**. All then sing **Venite adoremus**. When this is finished (and not sooner) all, except C. and A.1 and A.2,¹ genuflect. C. with his attendants goes to the Epistle corner on the footpace. There he unveils the right arm of the figure, raises the cross a little higher, and sings in a pitch a little higher **Ecce**, etc. D. and SD. join in as before, and again all answer, and then genuflect. Finally, C. moves to the middle of the footpace, unveils the cross completely², raises it still higher, and in a still higher pitch sings for the third time **Ecce**, etc.

17. A.3 and A.4 come from the credence and receive the cross from C.³ Standing near the front edge of the footpace, facing the people, they hold the cross by its arms, resting the foot on the ground. A.1 and A.2 place their candles on the footpace on either side of the cross⁴, and go and kneel at each side of the altar, on the top step, facing the cross. If convenient⁵, S.M., clergy and servers remove their shoes for the veneration. C., followed by D. and SD., goes some distance away from the altar and advances towards the cross, making a *simple* genuflection three times. Standing, he kisses the foot of the Crucified, and, without any further genuflection, goes to the sedilia, sits and puts on his shoes. D. and SD. do the same *unus post alium* (D. making his first genuflection as C. makes his second; SD. making his first genuflection as C. makes his third and D. his second).

¹If the book-bearer genuflects, he first closes the book, each time.

²M.C.1 or A.4 takes away the veil.

³Crucifixes throughout the church are now unveiled by the sacristan.

⁴A safe distance from A.1 and A.2.

⁵In the old rite, the rubric directed only C. to remove his shoes. In practice it will, probably, be convenient for only S.M. to do so. (Cf. S.R.C. 2769¹⁰ (6)).

At the sedilia S.M., seated, and covered, listen to the *Improperia* (they do not read them). The clergy line up in the sanctuary and carry out the veneration as S.M. did. They are followed by the servers. (See Diagram 10.)

19. Meantime the choir, divided into two parts, sings the *Improperia*¹. This is continued as long as the veneration lasts. The singing is always to be concluded with the doxology *Sempiterna* (when *Crux fidelis* is sung).

18. When the veneration of the clergy and servers is finished, A.3 and A.4—accompanied by A.1 and A.2 with their candles—take the cross to the altar rail, and there—holding it resting on the rail or on a platform prepared for it—present it to be venerated by the people. A.1 and A.2 place their candles at each side of the cross and kneel facing it. The people approach in single file, the men first—marshalled by a number of stewards, who will keep them moving quickly²—make one simple genuflection and, standing, kiss the foot of the Crucified. They do not genuflect again but return at once to their places³. (See Diagram 11.)

(iv) THE COMMUNION

20. When the veneration of the cross is finished, A.3 and A.4—accompanied by A.1 and A.2—place the cross in the stand prepared for it on the altar at the back⁴. It should be so placed as to be visible to the congregation but not impede C. during the Communion service. A.1 and A.2 put their candles on the altar, at each side of the cross.

21. At the sedilia—aided by M.C.s—C. and D. take off their black stoles. C. puts on a violet stole and chasuble, D. a violet stole and dalmatic, and SD. a violet tunicle. C. may then sit, SD. remains standing.

22. D. takes the burse from the credence, bows to C. as he passes, genuflects on the step at the foot of the altar and going up spreads

¹The text in O.H.S. marks the parts to be sung by each side and those sung by both together.

²Rubric says they pass "*quasi processionaliter*".

³In a large church, where the veneration will occupy a long time: (a) see the new disposition of S.R.C. of 1 Feb., 1957, providing a simpler form of veneration, p. 49, (b) in explaining to the people beforehand about the Eucharistic fast for Communion, account must be taken of the time occupied by the ceremony before the hour of Communion arrives.

⁴See p. 39. All stand while this is being done.

the corporal in the middle. He then goes to the foot of the altar in front. Meantime A.1 puts the purifying bowl and finger towel on the altar to the right of the corporal; A.2 places the book on the left of the corporal, at an angle (as it is during the Canon of Mass).

23. M.C.2 leads three AA. to the middle of the sanctuary, behind D. They genuflect with D. (who genuflects *in plano*) and go in procession to the place of repose. On arrival there all make a double genuflection, kneel, and pray for a little while. D. unlocks the tabernacle or casket and places the ciborium on the corporal. He then kneels at the edge of the footpace and M.C.2 puts on him the humeral veil; A.1 and A.2 take their candles from the steps and A.3 gets the umbrella. D. genuflects and takes the ciborium, wrapping the veil around it. Preceded by M.C.2, and between A.1 and A.2, with A.3 holding the umbrella over him until he reaches the entrance to the sanctuary, he returns to the altar¹. All kneel as D. passes with the Blessed Sacrament.

24. During the return procession the choir sings—as long as the procession lasts—the three antiphons appointed in the O.H.S. (they replace *Vexilla regis*).

25. On arrival in the sanctuary, D., flanked by A.1 and A.2, ascends and places the ciborium on the corporal; A.1 and A.2 put their candles on the table of the altar—so that there are now four candles there—genuflect and kneel on the lowest step at the sides of the altar. As the Blessed Sacrament approaches C. stands, and he and SD. genuflect as It passes. Having placed the ciborium on the altar, D., standing back a little to the Epistle side, genuflects and M.C.2 removes the humeral veil. Meantime A.3 puts aside the umbrella.

26. C. and SD. make a double genuflection at the foot of the altar and ascend. S.M. genuflect (C. with his hands laid on the table of the altar). With hands joined, C. recites aloud (not singing it): **Oremus. Praeceptis . . . dicere.** Then he and all present, standing, say, in Latin, *Pater noster*, reciting it "solemnly, gravely and distinctly"². They finish with **Amen.**

¹Incense is not used in this procession.

²The pauses that should be made are indicated in the text of O.H.S. by asterisks.

27. Then C. alone, in a loud and clear voice, with hands extended, recites the embolism *Libera*. He does not make the sign of the cross at *da propitius* as at Mass, and at the end all answer **Amen**.

28. C. then recites alone, in a low voice, bowed and with joined hands laid on the altar, the prayer *Perceptio*.

29. D. removes the ciborium veil, and C. uncovers the ciborium. S.M. genuflect. C. takes one Host in his right hand and passes It into his left. Bowing, he recites thrice in the medium voice, and striking his breast, as usual, *Domine non sum dignus*.

30. C. passes the Host into his right hand, signs himself with It, saying, in a low voice, *Corpus Domini*, etc., and receives It. With hands joined and raised before his face, as at Mass¹, C. spends a few moments in meditation on the Sacrament.

31. D., standing on the top step at the Epistle side facing C. and bowed, says² *Confiteor*. Meantime SD., bowed, stands on the top step at the Gospel side. C. genuflects, partly faces the people, and says aloud, as usual, *Misereatur* and *Indulgentiam*. All answer each **Amen**. A.1 and A.2 hold the Communion cloth for the clergy and servers.

32. C. turns back to the altar, genuflects, takes a Host, and turning to the people says aloud, as usual, *Ecce Agnus Dei*, and, thrice, *Domine non sum dignus*. He then gives Holy Communion to the clergy³, servers, and people. D. holds the paten under the chin of each communicant.

If an extra priest assists in giving Communion, vested in surplice and violet stole, he must fetch a ciborium from the place of repose—accompanied by M.C.2 (or A.3) with the umbella and A.1 and A.2 with lights. He puts the ciborium on the altar, uncovers it, and goes, without saying *Ecce*, etc., to give Communion⁴. He should begin this after C. has begun it, and finish before him. He may then take the ciborium (accompanied as before) to the place of reservation (p. 30) or leave it

¹*Ritus X*, 4.

²Cf. S.R.C. 4104². The rubric of O.H.S. says simply *facit confessionem*. It would seem better to recite the prayer, not sing it, in this case.

³Priests and deacons wear a violet stole.

⁴A Communion plate should be held for these communicants by (say) A.4, unless they pass the plate to one another.

on the altar, to be taken thither, with C.'s ciborium, after the service.

33. During the Communion Psalm 21, and any of the Responsories of Matins of Good Friday, may be sung.

34. When the Communion is finished the paten (and Communion plate) is purified into the ciborium¹ and C. purifies his fingers in the purification bowl in silence. D. covers and re-veils the ciborium and puts it into the tabernacle². D. folds the corporal and returns it to its burse. SD. moves the book to the middle of the altar, parallel with the edge.

35. C., standing at the centre of the altar, with D. and SD. at his sides, with joined hands, sings, in the second ferial tone (p. 9), the three prayers of thanksgiving. All stand for these and answer **Amen** to each prayer.

36. S.M. descend to the foot of the altar and receive their birettas from M.C.1. M.C.2 assembles the four acolytes behind them and all genuflect (C. also this time) and return to the sacristy, led by M.C.2.

37. Vespers are not said, and Compline is recited—not sung—in choir, and without lighted candles.

38. At a suitable time all ciboriums are removed from the high altar, and from the place of repose, to the place of reservation³ (p. 30). This is done by a priest (deacon) in surplice and violet stole, accompanied by three servers, with the umbella and lights. When the ciborium has been removed from the high altar, this is stripped by the sacristan, without ceremonial, leaving only the cross and four candlesticks.

N.B.: If a parish priest or rector of a church foresees that because of a great crowd, it will not be feasible to carry out becomingly the veneration of the cross as described above (§ 18), the celebrant—after the veneration by the clergy and servers—may, on the footpace, hold up the cross and, in a few words, invite the people to venerate it silently for a brief space (S.R.C. 1 Feb., 1957, § 17).

¹Or into the purification bowl.

²Leaves it on the table if there is no tabernacle.

³Two candles should be lighted there in preparation for the coming of the Blessed Sacrament and a corporal spread before the tabernacle. This should be veiled when the Blessed Sacrament has been put into it, and a lamp lighted. The custody of the key of the tabernacle must be provided for in accordance with the legislation of the Instruction of the Congregation of the Sacraments of 1938 (§§ 6c—9).

IV
HOLY SATURDAY
PREPARATIONS

IN THE SANCTUARY

Altar

Cross (unveiled) and six festal candlesticks¹.

Three altar cloths.

White frontal and over it a violet one.

Tabernacle² (if any) empty, half open and unveiled.

Gospel side: The Paschal candle stand, adorned with flowers.

Middle of sanctuary: Temporary stand³ for Paschal candle, adorned.

Lectern⁴ covered with ornamented white veil. It must be placed to the right of the candle-stand, same distance away from it, its back facing the Gospel side.

(*N.B.*—These may have to be placed in position during the ceremony by the sacristan, if the procession to the church door has to pass through the sanctuary.)

The sedilia should be so placed (nearer the altar than the lectern) that D. will not have his back *directly* turned to C. during the Preconium.

Credence 1

All that is necessary for solemn Mass, i.e. :

Chalice, purificator, paten, host, pall, white chalice veil and burse (with corporal).

Ciborium(s) filled with hosts and veil(s).

Communion cloth⁵.

¹The candles are not lighted until Mass.

²For the return of the Blessed Sacrament after Mass the key and conopaeum (white), and the sanctuary lamp(s) must be in readiness somewhere aside.

³It should be easily movable, so tall that when the candle is placed in it, it will be well in view of all. The permanent stand may be used if it is easily movable.

⁴Unless the Preconium is to be sung from an ambo (adorned with white veil and cushion).

⁵If a second priest is to give Holy Communion, white stole, Communion plate, purifying bowl and finger towel.

SOLEMN RITE : HOLY SATURDAY

Intonation and *Confiteor* cards (if *Confiteor* to be sung).

Evangelarium.

Cruets, bell(s)¹.

(These are covered with a white humeral veil and over it a violet one.)

Credence 2

O.H.S. (second copy).

Missal-stand and altar cards.

English version (approved by the Ordinary of the place) of the address before and the renewal of the baptismal promises.

Candles for D. and SD. (for renewal of baptismal promises).

Tapers.

Near by: White stole and cope; white tunicle.

On sedilia: SD.'s biretta.

Near sedilia: Stool (or priedieu) for C. to kneel at during Litanies, etc.

Near credence 3: Large vessel of water², suitably adorned, on an easily moved stand or table.

Credence 3³ (Epistle side of quire)

All that is necessary for the blessing of baptismal water and the administration of baptism, i.e. :

A vessel to receive some of the blessed water to be used for sprinkling, etc.

A jug or large ladle to convey the blessed water into the vessel.

Oil of Catechumens and Chrism in vials on a small salver; cotton wool.

Ewer of water and basin; cubes of stale bread and slices of lemon; towels⁴.

Empty aspersion and sprinkler⁵.

¹A.A.'s candles (unlit) are stood at the back corners of this table, if there is to be the blessing of baptismal water in a detached baptistery.

²This may be a movable basin of the baptismal font or a vessel specially prepared for Holy Saturday. It must be big enough to hold the baptismal water and water to be used as lustral water at Eastertide.

³A very convenient table for this purpose is one that runs smoothly on rollers and can be easily pushed into the middle of the sanctuary after the Litanies.

⁴One of these will be needed to wipe the Paschal candle after it has been dipped in the water.

⁵If a second aspersion is not available, the one used for the blessing of the fire and candle must be emptied, and later refilled with the newly-blessed water.

THE CEREMONIES OF HOLY WEEK

If baptism is to be administered:

Ritual.

Shell or ladle to pour the water; a basin to catch it; a towel.

Oil stocks (Oil of Catechumens and Chrism) and cotton wool on a small salver.

White robe(s).

Candle(s)¹.

Taper.

IN THE PORCH

Either before the church door, or in the porch, or inside the church near the door (wherever the ceremony can best be seen by the people):

A brazier with lighted coals and charcoal in it².

A tongs.

On a table covered with a white cloth (placed to the right of where C. will stand, facing door).

The Paschal candle³.

Five grains of incense⁴ on a small silver salver.

A stylet (for tracing the characters on the candle).

Empty censer; incense-boat with incense.

Aspersory of lustral water and sprinkler⁵.

Lectern with O.H.S. on it (or a server may hold this).

Candles for C., clergy and servers.

Tapers.

A base for the processional cross.

Aside: White stole and dalmatic for D.

¹The first part of the rite for which blessed salt is needed may be carried out beforehand (Instr., n. 15).

²This is prepared beforehand by the sacristan. To get the fire going dry straw and wood may be used, but for symbolical reasons (Christ is the *lapis angularis*, Ephes. 2.20) and that the fire may be a "new" one—it must be started by a spark struck from a flint (*productus a silice*). As a lighter is ignited by a spark from a flint it may be used for the purpose.

³Made of at least 65% wax, the lines and figures marked out in colour beforehand, and the holes prepared for the five incense grains. Although it is permitted to use a candle for more than one year (S.R.C. 3895¹) if enough of it remains, it is most desirable that a fresh candle be used each year.

⁴They need not be enclosed in "nails". Large grains may be made by heating small ones and sticking them together.

⁵If desired, the thurible (empty) and boat, the aspersory and the incense grains may be carried by servers in the procession from the sacristy to the church door.

SOLEMN RITE : HOLY SATURDAY

Candles for the people¹.

The baptismal font should have been cleaned and prepared to receive the newly-blessed water and it is becoming to adorn the baptistery with textiles and flowers.

IN THE SACRISTY

Vestments for Mass: White chasuble, stoles, dalmatic and tunicle.

Over these: amice, alb, cincture for S.M.; violet cope and stole for C.; violet stole and dalmatic for D.; violet tunicle for SD.

If there is a SD cross-bearer: amice, alb, cincture and violet tunicle.

Surplices² for M.C.s and servers.

Processional cross.

Torches (2, 4 or 6).

Aside: (1) Reliquaries and flowers (if used) to be put on the altar for the Easter Mass.

(2) White stole, humeral veil, and burse (with corporal), umbella, for the bringing back of the Blessed Sacrament to the tabernacle after Mass.

DIRECTIONS FOR THE PEOPLE

BLESSING OF NEW FIRE AND PASCHAL CANDLE

(1) The congregation should provide themselves with candles (having a cardboard shield), a Holy Week Manual or other booklet containing the rite, and a card with the replies to the questions at the renewal of the baptismal promises.

(2) The people stand around the new fire outside the clergy, and answer **Amen** to the prayer of blessing of the fire and candle.

(3) They follow the clergy into the church in the procession with the lighted Paschal candle.

(4) They genuflect towards the candle at each *Lumen Christi* and answer **Deo gratias**. After the third one their candles

¹These should either be brought by the people or distributed to them before the ceremony. To avoid soiling the seats and floor they should be fitted with cardboard shields.

²The rubric says they wear, for the vigil Mass, "*vestes festivae*".

THE CEREMONIES OF HOLY WEEK

are lighted from tapers lit from the Paschal candle¹, when they are in their places in church.

The Easter Preconium

(5) They may sit during the preparation for the singing of the Preconium (*Exsultet*), during which they stand holding a lighted candle in the right hand.

(6) Having extinguished their candles they sit during the chanting of the four lessons. They rise for each *Oremus*, kneel for a moment of silent prayer when the deacon sings *Flectamus genua*, rise at *Levate*, stand for each prayer and answer **Amen** at its conclusion.

(7) They kneel for the singing of the first part of the Litanies and sing the responses.

Blessing of Baptismal Water

(8) They stand for the blessing of the baptismal water—making the responses—and while it is carried in procession to the font.

(9) For the renewal of the baptismal promises they stand, holding their lighted candles, and make the responses.

(10) Having extinguished their candles they kneel for the second part of the Litanies and sing the responses.

The Easter Vigil Mass

(11) During the High Mass they sing the parts assigned to them (especially the responses) and follow (as far as possible) the attitudes of the clergy in choir, i.e.:

- (i) Stand while the procession comes to the altar and until the ministers sit for the singing of *Gloria in excelsis*.
- (ii) Stand when they get up to return to the altar.
- (iii) Sit for the Epistle; stand for the triple *Alleluia* that follows; sit for the versicle, etc., that follows.
- (iv) Stand for the Gospel; sit after the celebrant has sung *Oremus*.

¹The people's candles should be lit (mediately) from the Paschal candle and not by means of matches, petrol lighters, etc., and they should be warned about this beforehand.

SOLEMN RITE : HOLY SATURDAY

- (v) Stand when the incensation of the clergy begins; bow to the thurifier before and after he incenses them. Sit after incensation.
- (vi) Rise when *Per omnia saecula* is sung at the end of the Secret. Remain standing until the singing of the *Sanctus* is finished.
- (vii) Kneel for the consecration, looking up at the Sacred Host—while saying *My Lord and my God* at the Elevation—and at the chalice.
- (viii) Stand after the Elevation until the Communion. Kneel during the Communion. Strike the breast at the *Domine non sum dignus* said for the people, if going to Holy Communion.
- (ix) Sit when the tabernacle door has been closed after Communion.
- (x) Stand for Lauds.
- (xi) Kneel for the blessing.
- (xii) Stand as the procession returns to the sacristy.

DIRECTIONS FOR THE SACRISTAN

(1) A little time before the ceremony light the new fire (p. 52, n. 2). Extinguish church lights during blessing of candle.

(2) During the *Lumen Christi* procession remove from porch D.'s violet vestments and biretta to sedilia in sanctuary.

If necessary remove lectern¹ and book (O.H.S.) to the sanctuary. Unless there is a second aspersion prepared on credence 3, remove the one used in the porch thither with the old lustral water in it; if, however, baptismal water is to be blessed, empty out the old lustral water into the sacrarium and leave the empty aspersion on credence 3 to receive the newly-blessed water later.

(3) After the third *Lumen Christi* turn on church lights (p. 59), and light sanctuary lamp(s) if there are any beside the Blessed Sacrament lamp(s).

(4) Towards the end of the blessing of the baptismal water—before the holy oils are put in it—remove some of the water to

¹It must be covered with a white veil for the singing of the Preconium, and placed on the Epistle side of the sanctuary facing south (so that the reader faces north).

THE CEREMONIES OF HOLY WEEK

be kept for blessing houses and other uses at Eastertide, and put some of the newly-blessed water into the empty aspersion on credence 3.

(5) While the baptismal water is being carried to the font remove credence 3 and other things used at the blessing of the water. Put the lectern (unveiled) before the Paschal candle, for the renewal of the baptismal promises.

(6) During the second part of the Litanies prepare the altar for Mass (p. 65). Credence 2 may be removed.

(7) During *Gloria in excelsis* of Mass unveil the statues and pictures throughout the church.

PERSONNEL

Celebrant¹, Deacon, Subdeacon.

² Masters of Ceremonies.

Cross-bearer (a second subdeacon or a server).

Thurifer.

² Acolytes.

Torch-bearers (4 or 6).

Lector (to read the lessons)².

THE CEREMONY

(i) BLESSING OF THE NEW FIRE

1. If the congregation is not too big, it is preferable to keep the people out of their places in the church and collect them around the new fire, so that later they take part in the solemn entry of the blessed Paschal candle—representing the risen Christ—into the darkened church.

2. S.M. vest, C.—who first washes his hands—in violet cope³, D. in violet dalmatic, SD. in violet tunicle (folded chasubles are no longer used).

3. The procession to the church door is headed by M.C.2 with T. on his left, followed by SD. carrying the cross. Then A.1

¹The celebrant for the Mass need not be the same as for the first part of the ceremony, but the deacon must be the same for the entire ceremony (S.R.C. 2631², 2684³, 2965³).

²The lector need not necessarily be a cleric. A suitable layman—in cassock and surplice—may act as lector.

³This C. wears until the administration of baptism, or (if no one to be baptized) until the renewal of the baptismal promises.

SOLEMN RITE : HOLY SATURDAY

and A.2, and other servers¹ (in pairs), the clergy (*juniores priores*), C. with D. on his left² and M.C.1 on his right. They all genuflect to the cross of the high altar when passing (except SD., and C. who bows low). S.M. wear their birettas. On arrival before the new fire—having handed their birettas to M.C.1 and M.C.2—C., with D. (who now passes to his right) and M.C.1, stand facing the church door (or the altar, if the fire is within the church); SD. stands with his back to the door (or altar) facing C. T. and other servers stand behind C., near the table containing what is necessary; the clergy stand around (the seniors nearest C.). (See Diagram 12.) With joined hands, C. recites (he does not sing)³ **Dominus vobiscum**. All answer. He then says the prayer and all answer **Amen**. C. sprinkles the fire, thrice, in silence, with lustral water, D. presenting the sprinkler.

4. M.C.2 transfers with the tongs some of the blessed charcoal to the censer held by T. Incense⁴ is put in by C. and blessed and C. incenses the newly-blessed fire (p. 6).

(ii) BLESSING OF THE PASCHAL CANDLE

5. M.C.2 (or a server) brings the Paschal candle before C., who with the stilet traces lightly—going over the pattern already prepared—the cross, alpha and omega, and the digits of the year, in the order and with the words prescribed in the *Ordo*.

6. D. presents the salver with the five grains of incense to C. If they have not been blessed in a previous year, he blesses them by sprinkling and incensing them, thrice, in silence. C. then fixes the grains on the candle in the order and with the words prescribed in the *Ordo*.

7. M.C.1 lights a taper from the new fire, and hands it to D. who presents it to C. With it C. lights the candle saying *Lumen Christi*, etc.

¹If the thurible, aspersion and grains of incense are carried in the procession, following the cross come the aspersion bearer (A.1) with T. on his right and the bearer of the incense grains (A.2) on his left.

²If C. is not wearing a cope M.C.1 and D. precede him, *unus post alium*.

³Cf. C.E. I, xxvii, 3; II, xxviii, 1.

⁴A good quantity. A smoking censer may be needed later for the censuring of the incense grains.

THE CEREMONIES OF HOLY WEEK

8. C. blesses the candle saying or singing **Dominus vobiscum** and the prayer in the second ferial tone¹ (p. 9), all making answer.

9. Candles² are distributed to the servers and clergy. M.C.1 has one in readiness for C. Meantime the lights of the church are extinguished by the sacristan³.

(iii) SOLEMN PROCESSION WITH PASCHAL CANDLE

10. Incense is put in by C.⁴ and blessed for the procession. D., aided by M.C.2, takes off his violet dalmatic and stole, and puts on a white stole and dalmatic. M.C.2 (or a server) brings the Paschal candle to D. This he will carry held well aloft so that it may be seen by all, but not so high as to spill the liquid wax. M.C.2 marshals the procession, which with T.—carrying the smoking censer open, and the boat—on his left, he leads⁵. Then comes SD. carrying the cross, after him D. with the Paschal candle, next C. carrying a candle (as yet unlighted), not wearing his biretta, and, on his right, M.C.1. After them A.1 and A.2, and other servers (in pairs), the clergy (*seniores priores*), the choir and the people⁶, all carrying candles as yet unlighted. (See Diagram 13.)

11. D., having entered the church⁷, standing, sings the first *Lumen Christi* in a robust tone so as to be heard by all, and all (except D., SD. and T.) genuflect towards the candle and answer **Deo gratias**. C. then lights his candle from the Paschal candle. D. advances to the middle of the church and sings, in a higher pitch, the second *Lumen Christi*, and all genuflect and answer as before. A.1 and A.2 light their candles from the Paschal candle, and pass the light to other servers behind them. One or two

¹The rubric has *dicens* alone, which elsewhere means reciting (not singing), but some commentators say the prayer is sung.

²They should be provided with cardboard shields to hold falling wax.

³No cultural lights should be burning. Some few utility lights have to be kept alight to enable the people to find their places in church.

⁴Before this T. adds fresh charcoal from the fire to the censer, if necessary.

⁵He should bring O.H.S. with him unless there is a second copy in the sanctuary.

⁶If the congregation is a big one at least some representatives of the people should take part in the procession.

⁷Some distance up the church if the blessing of the candle took place within the church.

SOLEMN RITE : HOLY SATURDAY

of the senior clergy light their candles from the Paschal candle and pass the light back to the other clergy. In the middle of the quire D. sings in a still higher pitch the third *Lumen*, and all answer as before¹. The candles of the people are then lighted², and the lights of the church are turned on by the sacristan.

(iv) THE EASTER PRECONIUM

12. T. goes to the right and waits before the credence; SD. with the cross goes to the Gospel side and faces the lectern; C. to the sedilia (M.C.1 takes his candle and puts it aside for the moment); D. places the Paschal candle in the stand prepared for in the middle of the sanctuary; the servers go to the credence, the clergy to their places. None make a reverence to the altar cross; the focus of this part of the ceremony is the Paschal candle. All sit. Incense is put in at the sedilia (C. seated) and T. stands near the lectern. D. takes the book for the Preconium from credence³, goes before C., bows, kneels and asks a blessing, saying **Jube, domne, benedicere**. C., standing, gives the blessing **Dominus sit**, etc., and places his hand on the book for D. to kiss. D. rises, bows to C., and goes to the lectern, where he faces north. (See Diagram 14.)

13. D. places the book on the lectern, opens it and incenses it with three double swings, M.C.2 (or T.) presenting the thurible. He then goes around the Paschal candle incensing it with single swings (p. 6). T. departs, puts his censer away, and stands at the credence, between A.1 and A.2. All stand holding their candles⁴. D. sings the Preconium through without interruption⁵. Should the church have one ambo, the Preconium is sung from that, and the lessons (which follow) are sung before the Paschal candle; if the church has two ambos the Preconium is sung from the Gospel one, and the lessons from the Epistle one.

¹To avoid confusion it would be well if D. did not sing until the people who took part in the procession are in their places in the church, ready to answer. M.C.2 will give him the signal.

²One or two may come forward and light their candles from the Paschal candle and then pass the light to others, or servers may light the candles with tapers lit from the Paschal candle.

³Or M.C.2 may hand it to him and accompany him.

⁴C. receives his from M.C.1.

⁵It is the same as the one in the Missal except that the last section (*Respice*), the prayer for the Emperor, has been replaced by a prayer for the civil authorities.

THE CEREMONIES OF HOLY WEEK

At the end of the Preconium all extinguish their candles, and put them aside. M.C.1 takes C.'s.

(v) THE LESSONS

14. When D. has finished singing the Preconium he closes the book, leaving it on the lectern, goes to the sedilia, takes off the white dalmatic and stole and resumes the violet ones. He then sits at C.'s right. M.C.2 aids D. to vest. Meantime SD lays aside the cross and takes his place at the sedilia on C.'s left. A.1 removes the book¹ from the lectern, and the veil.

15. M.C.2 invites each lector to the lectern, stays on his left during the lesson, and sees him back to his place. Each lector genuflects in the middle of the quire, and bows to C. and clergy (first on the Epistle side). He goes to the lectern², and there facing north (as D. did for the Preconium) reads the lesson *in tono lectionis* (p. 43, n. 3). The lessons have no title, and *Deo gratias* is not said at the end of them. After the lesson he repeats the reverences and returns to his place. The reader of the first lesson waits at the lectern until the prayer following it has been sung. The readers of the other three lessons return to their places while the canticle is sung by the choir. During the lessons all—including S.M.—sit and listen to the reading³. (See Diagram 15.)

16. At the end of the first lesson—of the canticle, after the three other lessons—all rise. C. sings **Oremus**, D. **Flectamus genua**, all kneel for a little time in silent prayer⁴, D. sings **Levate** and all rise. A.1 holds the book before C., who, with joined hands, sings the prayer in the first ferial tone (p. 9). After the last prayer A.2 removes the lectern. M.C.1 places a stool (or priedieu) before C. for the Litanies.

(vi) FIRST PART OF THE LITANIES

18. After the lessons two chanters, having genuflected, salute the celebrant and clergy, kneel in the centre of the quire⁵ and sing

¹Unless the same book is to be used for the lessons.

²If there is an ambo the lessons may be sung there.

³In view of this rubric, some commentators hold that the lessons may be read in the vernacular.

⁴M.C.1 may place a cushion (or priedieu) for C.

⁵The chanters should be so placed in the quire for the Litanies that they will not be obliged to change their places while singing to make room for others moving about in the sanctuary.

SOLEMN RITE : HOLY SATURDAY

the Litanies up to *Omnes sancti . . .* (inclusive). The invocations are not doubled. All—including S.M.—kneeling, sing the responses. At the conclusion of the first part of the Litanies¹ the chanters, with due reverences, return to their places in choir.

(vii) BLESSING OF THE BAPTISMAL WATER

20. During the singing of the Litanies M.C.2, aided by A.1 and A.2, prepares for the blessing of the baptismal water². The vat of water is placed on the Epistle side of the sanctuary, moved well forward so that the congregation can see the ceremonies. Nearby is put credence 3 (p. 51). A lectern³ is placed a little to the left of the water, with O.H.S. on it. The cross-bearer comes from the sacristy and joins A.1 and A.2 (who light and take their candles)⁴ before credence 1. M.C.2 marshals, and with T. leads, the little procession to the water. He is followed by the cross-bearer between A.1 and A.2, carrying their candles,⁴ then M.C.1 and in the centre S.M. All reverence and go to the water. There C.—with D. on his right and SD. on his left—stand before the vessel of water, facing the people. The cross-bearer and AA. stand some distance away to C.'s left, facing north. T. stands near credence 3, ready to help M.C.2. (See Diagram 16.)

21. With joined hands, C. sings **Dominus vobiscum** and, in the first ferial tone, the prayer. All sing the responses. C. sings the last words of the conclusion of the prayer (*Per omnia*) in the form that introduces a Preface, and chants this special one of blessing in the ferial tone. After the words *de Spiritu Sancto*, C., holding his right hand extended, divides the water, tracing on it a cross with his little finger. He wipes his finger, D. handing him a towel brought by M.C.2 (or T.). After *corrumpat* C. touches the water, laying the palm of his right hand on it; he dries his hand. Three crosses—traced with the little finger—are made with the extended right hand over the water, not touching it, at the point marked in the text. After *ferebatur* he scatters with his right hand a little of the water towards the people, towards himself, to his left and to his right, and dries his hand. The words **Haec nobis . . .**

¹If there is no blessing of baptismal water the renewal of the baptismal promises (p. 64) begins at once. ²The actual rite of the blessing is unchanged.

³If a lectern is not used, T. can act as book-bearer.

⁴Only if the water is to be blessed in a detached baptistery (p. 63, § 23).

aspira are sung *in tono lectionis* (p. 43, n. 3). C. breathes (*halat*) thrice cross-wise over the water, pronouncing in the same tone the words **Tu has**, etc. M.C.2 (or T.) brings the Paschal candle, and D. hands it to C. He puts the end of it a little way into the water and resumes the Preface tone for **Descendat**, etc. He takes the candle out of the water, plunges it in again a little lower than before while singing, in a higher pitch, **Descendat**, etc. He repeats all this for the third time, plunging the candle to the bottom of the water, and singing in a still higher pitch **Descendat**, etc. C., still holding the candle in the water, bending down, breathes three times, in the form of a trident or of the Greek letter psi, over the water between the candle and the edge of the vat. Then, erect, he chants **Totamque . . . effectum**. He withdraws the candle, D. hands it to M.C.2 who dries it with one of the towels and returns it to its place in the stand in the middle of the sanctuary. C. continues the Preface, the conclusion of which is recited. All answer **Amen**. Using a jug or ladle, the sacristan (or T.) takes some of the water and pours it into (a) the aspersion, (b) the vessel made ready for it on credence 3¹. M.C.2 brings to D. the salver with the vials of holy oil and cotton wool. D. hands the vial of oil of Catechumens to C., who pours some into the water, cross-wise, saying aloud **Sanctificetur**, etc. All answer **Amen**. D. removes any drops of oil from the outside of the vial with cotton wool and replaces it on the salver. He presents the Chrism to C. who pours some, cross-wise, into the water, saying **Infusio**, etc. All answer **Amen**. C. retaining the Chrism receives from D. the Oil of Catechumens and pours a little from both vials together, cross-wise, on to the water, saying **Commixtio**, etc. He does this three times at the words **Patris**, etc. He returns the vials to D. who wipes them, and replaces them on the salver. M.C.2 returns this to credence 3. C. mixes the oil and water with his right hand. C. wipes his hand with cotton wool. M.C.2 and T. bring the ewer, basin, bread, lemon and towel, and C. washes his hands.

(viii) BAPTISM

If there is anyone to be baptized, C. removes his violet cope and stole (taken away by T.) and puts on a white stole and cope,²

¹This is for the Easter supply of lustral water.²He then retains them for the procession to the font.

brought to him by M.C.2. Baptism is administered in the usual way¹, but the preliminary rites may—and should—be carried out on the morning of Holy Saturday², and C. begins at the words *Credis in Deum* (R.R., II, ii, 17) for the baptism of an infant; at *Quis vocaris* (R.R., II, iv, 38) for the baptism of an adult.

(ix) PROCESSION TO THE FONT

22. After the blessing of the water (or baptism, if it occurs) it is carried in procession to the font in the baptistery. M.C.2³ marshals the procession—after incense has been put into the censer—and with T. leads it. M.C.1 gives C. and SD. their birettas. After M.C.2 and T. come the cross-bearer, flanked by A.1 and A.2. Then come the clergy (*juniores priores*), followed by D. carrying the vat of blessed water.⁴ Finally C., with SD. on his left (both wearing birettas) and M.C.1 on his right. (See Diagram 17.) During the procession the canticle *Sicut cervus* is sung by the choir (who, if the church is small remain in their places, but if the distance to the font is long may walk in the procession, preceding the clergy). On arrival in the baptistery M.C.2 and T. pass to the right; the cross-bearer and AA. stand behind the font. The clergy remain outside (the seniors nearer the font) unless the baptistery be a large one. (See Diagram 18.) D. (or servers) pours the water into the font⁵. M.C.2 brings the book. C., facing the font, with hands joined, sings **Dominus vobiscum** and the prayer, in the first ferial tone. All answer **Amen**. C. then incenses the font with three single swings⁶. M.C.2 reforms the procession and all return in silence to the sanctuary. The cross-bearer retires; A.1 and A.2 genuflect to the altar, place their candles (lit) on credence 1, and set going the lighting of the people's candles with tapers lit from the Paschal candle. S.M. reverence to the altar and go to the sedilia.

23. *If the font is outside the church* and C. prefers to bless the water there, the procession to the font begins after the invocation

¹Cf. Fortescue—O'Connell, *Ceremonies of the Roman Rite Described* (eighth edition), p. 380. ²Instr., n. 14.³He or M.C.1 must bring O.H.S. with him.⁴If this be too heavy it may be carried by servers. Then D. walks on C.'s right. The Paschal candle remains in the sanctuary.⁵If the vessel is part of the font he just returns it to its place.⁶Incense is first put in if the censer is not smoking sufficiently.

THE CEREMONIES OF HOLY WEEK

Sancta Trinitas of the Litanies. Following M.C.2 comes T. carrying the lighted Paschal candle, then the cross-bearer and AA., the clergy, M.C.1 and S.M. (wearing birettas when they have left the sanctuary). As the procession goes to the baptistery the canticle *Sicut cervus* is sung¹ and C. sings the prayer *Omnipotens sempiternus Deus, respice* before entering the baptistery (as in the old rite) to begin the hallowing of the baptismal water. When the blessing is finished² all return in silence to the sanctuary. T. replaces the Paschal candle in the middle of the sanctuary in its stand.

(x) RENEWAL OF THE BAPTISMAL PROMISES

25. C., assisted by M.C.s, takes off violet cope and stole and puts on white stole and cope (if baptism had not been administered). S.M. makes due reverence in the centre. Before the Paschal candle incense is put in and C., accompanied by D and SD., goes around the candle incensing it with single swings. T. takes censer to sacristy. M.C.2 brings D. and SD. their candles alight. C., with D. and SD. at his sides, stands before the candle, facing the people³. He receives from M.C.1 the card containing the address and the renewal of the baptismal promises⁴, and reads them to the people, putting the queries and receiving their replies. M.C.2 takes the candles of D. and SD. and puts them away. M.C.1 brings the aspersion containing the newly-blessed water⁵ and C. sprinkles the people as at the *Asperges*, either from the entrance to the sanctuary or going around the church accompanied by D. and SD. The people extinguish their candles.

(xi) SECOND PART OF THE LITANIES

27. The chanters kneel in the middle of the sanctuary and continue the singing of the Litanies from *Propitius esto* to the end, all the clergy and people kneeling and singing the responses.

¹Presumably when they have left the church, since the singing of the Litanies is going on in the church.

²The prayer *Omnipotens* is not repeated and there is no incensation of the font.

³Or he may go to an ambo or the pulpit. D. and SD. may stand beside him in the ambo, if space permits or at the foot, or they may go to the sedilia and stand there.

⁴These may be in the vernacular, in a translation approved by the Ordinary of the place (n. 36).

⁵If baptismal water had not been blessed ordinary lustral water is used.

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28. Meantime M.C.2 with T., followed by A.1 and A.2, lead S.M.—after due reverence in the centre—to the sacristy to vest for the Easter Mass.

29. During the Litanies the sacristan, aided by A.1 and A.2, prepares the altar for Mass. The violet frontal is removed, the missal-stand with O.H.S., the altar cards, and flowers are put on the altar, and the six candles lighted. Festive carpets are spread and the violet veil removed from credence 1 (where all that is necessary for High Mass has been made ready). The Paschal candle is removed to its permanent place on the Gospel side of the sanctuary. In the sacristy M.C.s assist S.M. to vest in white for Mass; T. renews the supply of charcoal in the censer.

(xii) THE SOLEMN EASTER VIGIL MASS

1. After *Christe, exaudi nos* at the end of the Litanies the chanters return to their places in choir and at once begin the solemn chant of *Kyrie, eleison*. There is no Introit. During this chant of *Kyrie, eleison* the procession comes from the sacristy; M.C.2 with T. on his left, the torch-bearers, A.1 and A.2¹, M.C.1, S.M. *unus post alium*. After the usual reverence to the altar, all go to their places. S.M. ascend at once, the psalm and confession being omitted.² C. kisses the altar and immediately puts incense into the censer and incenses it, and is incensed. Then at the Epistle corner he recites *Kyrie* with D. and SD.

2. S.M. go to the centre and C. intones the *Gloria in excelsis* and recites it with D. and SD. at his sides, as usual. During its recitation the bells of the church are rung (p. 5), and, if customary, A.1 and A.2 may ring small bells also. The organ accompanies the chant of the hymn. The sacristan unveils statues and pictures throughout the church.

4. C., having blessed SD. after the singing of the Epistle (which C. does not read), sings **Alleluia** three times³, each time in a higher pitch. All, standing, repeat each **Alleluia**. The chanters sing the verse *Confitemini*; the choir Psalm 116.

¹They carry their candles if there had been no blessing of baptismal water in a detached baptistery. Otherwise they are already on the credence.

²C. does not say *Aufer a nobis*.

³For this and what follows D. and SD. are on C.'s right, at different levels, as at the Introit of High Mass.

THE CEREMONIES OF HOLY WEEK

5. For the Gospel¹ lights are not carried by A.1 and A.2, but incense is used as usual. D. seeks and receives C.'s blessing. The Creed is not sung. C. sings **Dominus vobiscum** and **Oremus**. There is no offertory antiphon. M.C.1 brings the ciborium(s) to the altar, following SD. with the chalice. *Gloria Patri* is added at the Lavabo.

6. The special Easter Preface is chanted, with the clause *sed in hac potissimum nocte*.

7. There is a proper *Communicantes* and *Hanc igitur*. *Pax Domini* is sung, and immediately after it D. and SD. change places, genuflecting before they leave and on arrival. The kiss of peace is not given, nor *Agnus Dei* said, and the first prayer before Communion is omitted. After C. has drunk the Precious Blood, D. and SD. change places; D., standing bowed on the top step, on the Epistle side, sings *Confiteor*²; S.D. standing bowed on the top step at the Gospel side. A.1 and A.2 hold the Communion cloth for the Communion of the clergy³ and servers. D. holds the paten under the chin of each communicant.

8. After the ablutions Lauds of Easter Day are sung: the triple *Alleluia* as antiphon before and after the one psalm (150). Meantime T. gets his censer from the sacristy and stands before the credence. There is no chapter, or hymn, or versicle. After the repetition of the antiphon of the psalm, C., at the Epistle corner, intones the first words of the *Benedictus* antiphon, which the chanters continue. The chanters intone *Benedictus*, all making the sign of the cross. During the singing of the canticle the altar is incensed, in the usual way, in silence. D. incenses C., the clergy in choir, and SD. T. incenses D., the servers and people, as at High Mass.

9. When the antiphon after the *Benedictus* has been repeated, C. at the centre kisses the altar and sings **Dominus vobiscum**.

10. Then at the Epistle corner, with hands extended, he sings the prayer, which is the Post-communion of the Mass⁴. Once more,

¹C. does not read it. He stays at Epistle corner (after blessing D. etc.) facing D. for the singing of the Gospel.

²M.C.2 brings him the card, if required.

³If it is after midnight, priests who wish to celebrate Mass during Easter Sunday may not go to Communion at the vigil Mass.

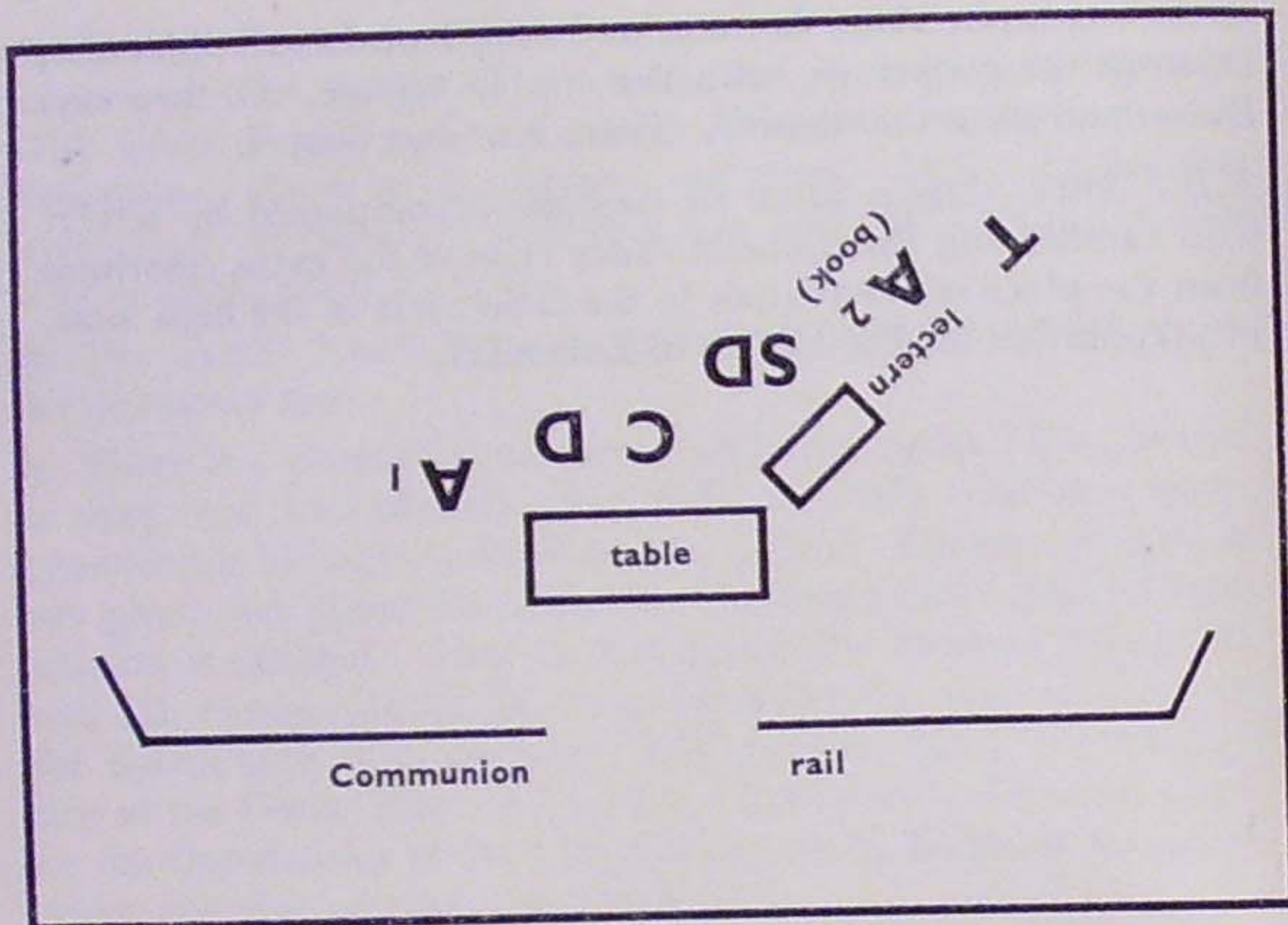
⁴D. and SD. *unus post alium* as always at the Postcommunion.

SOLEMN RITE : HOLY SATURDAY

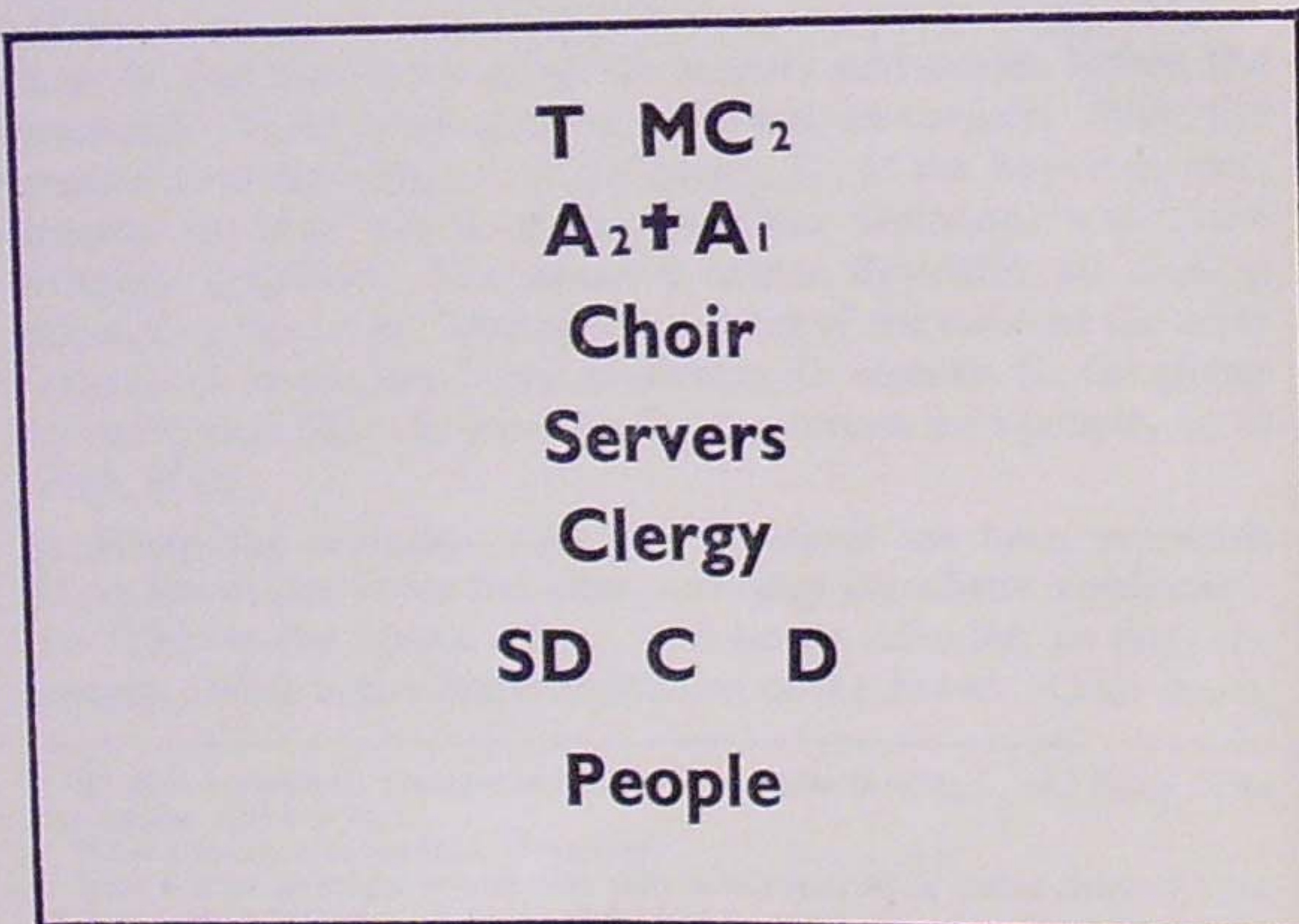
at the centre, he kisses the altar and sings **Dominus vobiscum**; D. sings the proper *Ite*, with the double *Alleluia*. C. then says *Placeat* and gives the blessing. There is no last Gospel.

N.B.: After Mass a priest or deacon—accompanied by servers with candles and the umbella—may remove the extra ciboriums from the place of reservation to the tabernacle of the high altar, in preparation for the Masses of Easter Day.

THE CEREMONIES OF HOLY WEEK

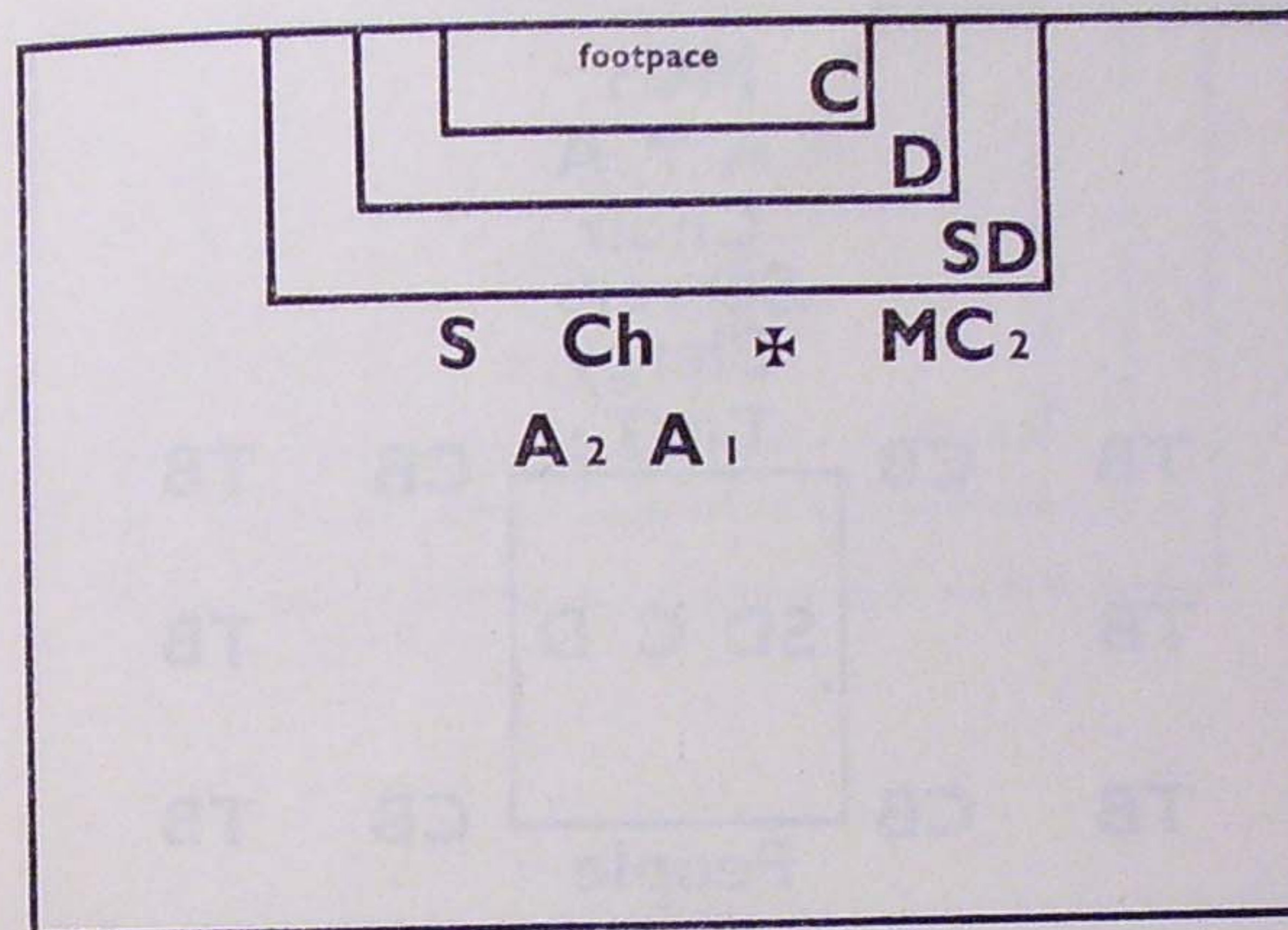


1. PALM SUNDAY—Blessing of Palms

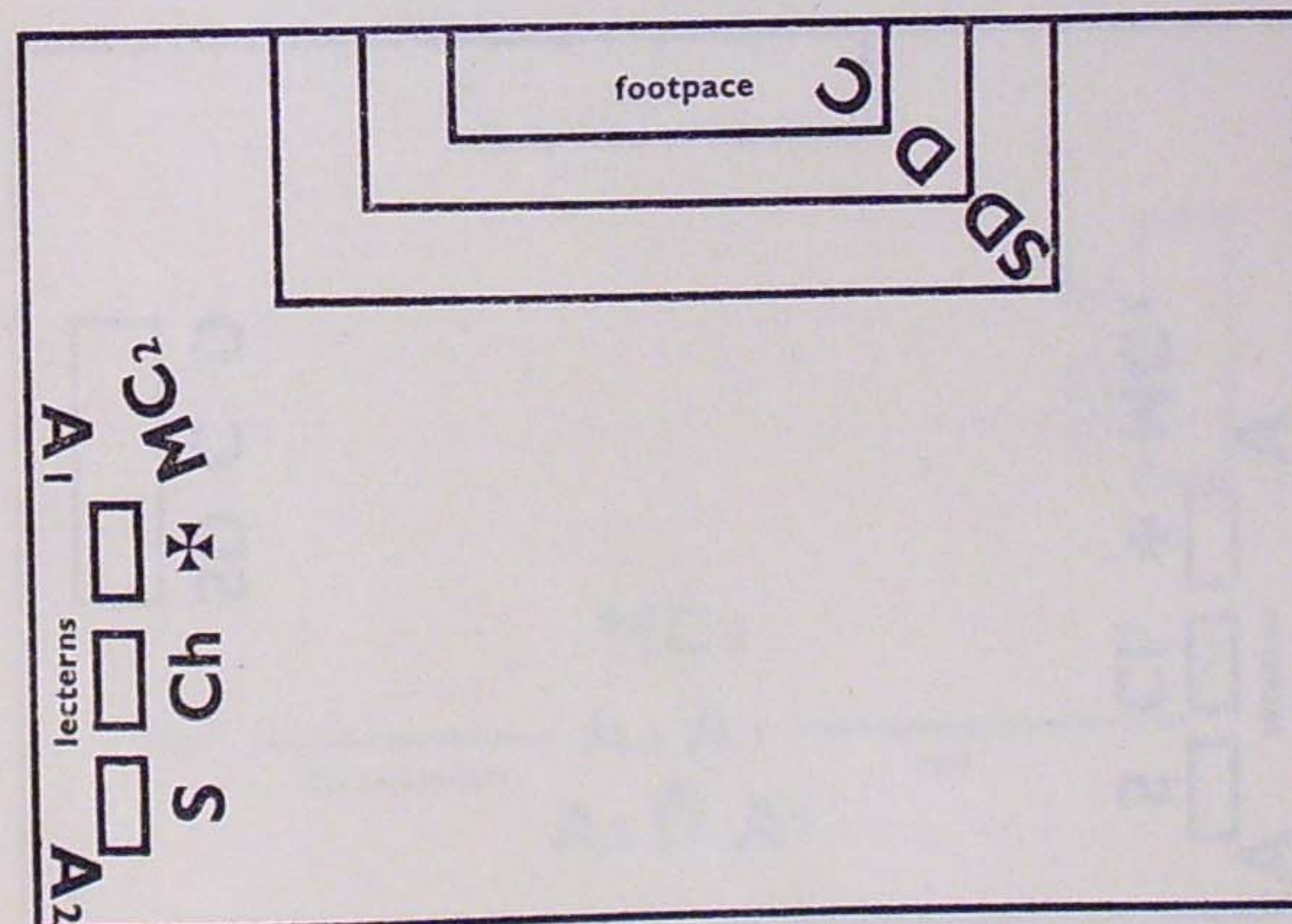


2. PALM SUNDAY—Order of Procession

DIAGRAMS : SOLEMN RITE

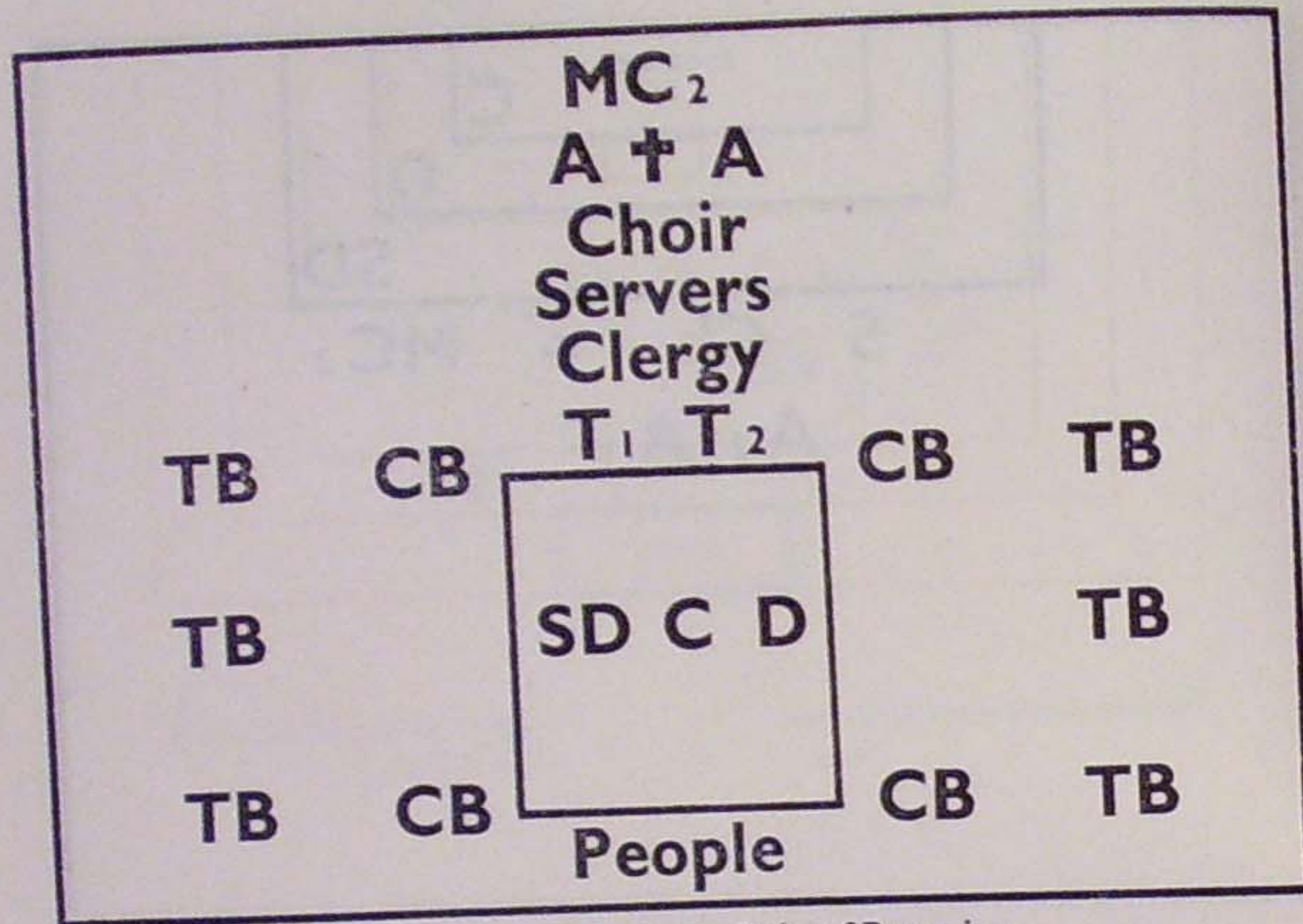


3. PALM SUNDAY—Before the Passion

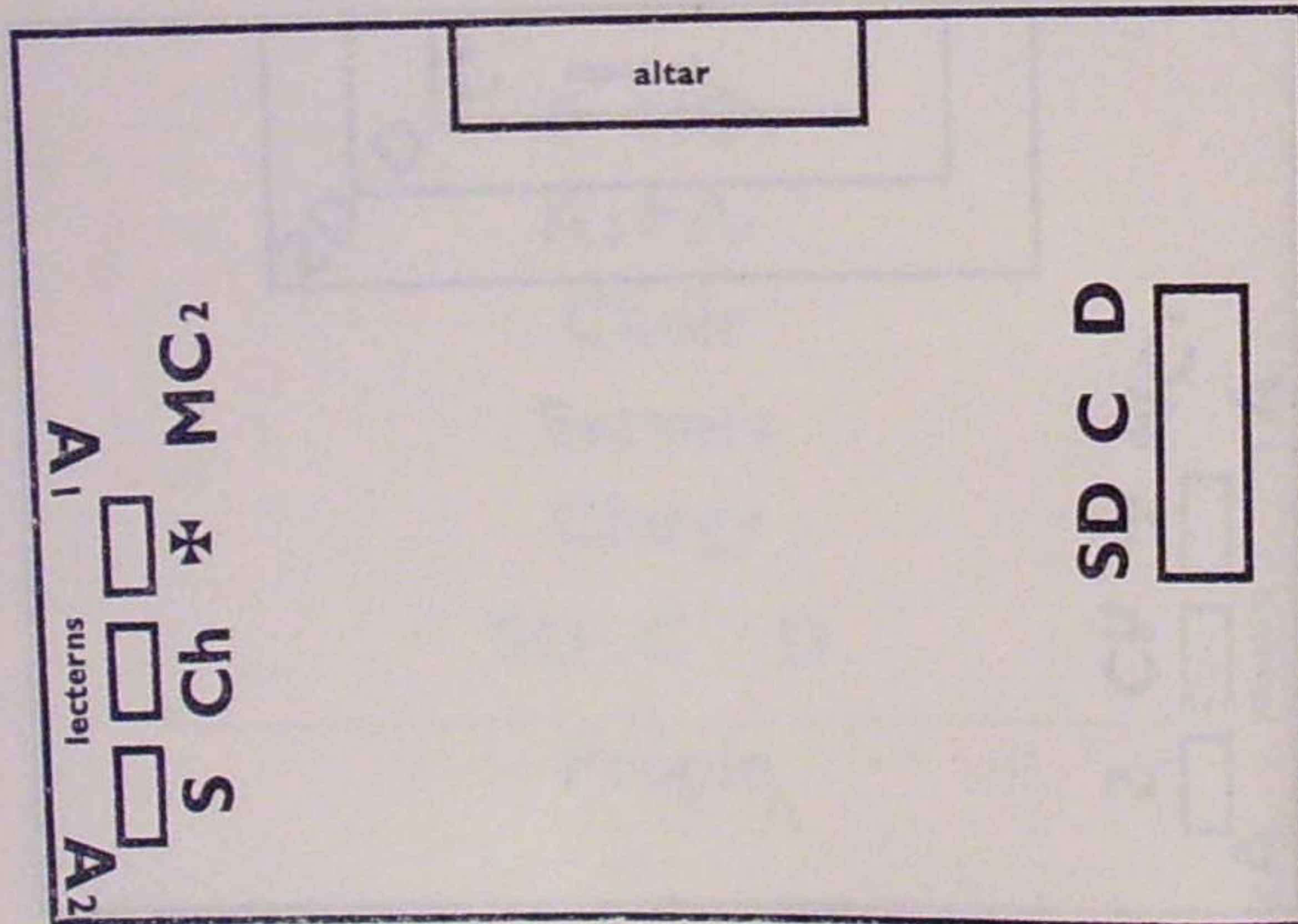


4. PALM SUNDAY—The Passion

THE CEREMONIES OF HOLY WEEK

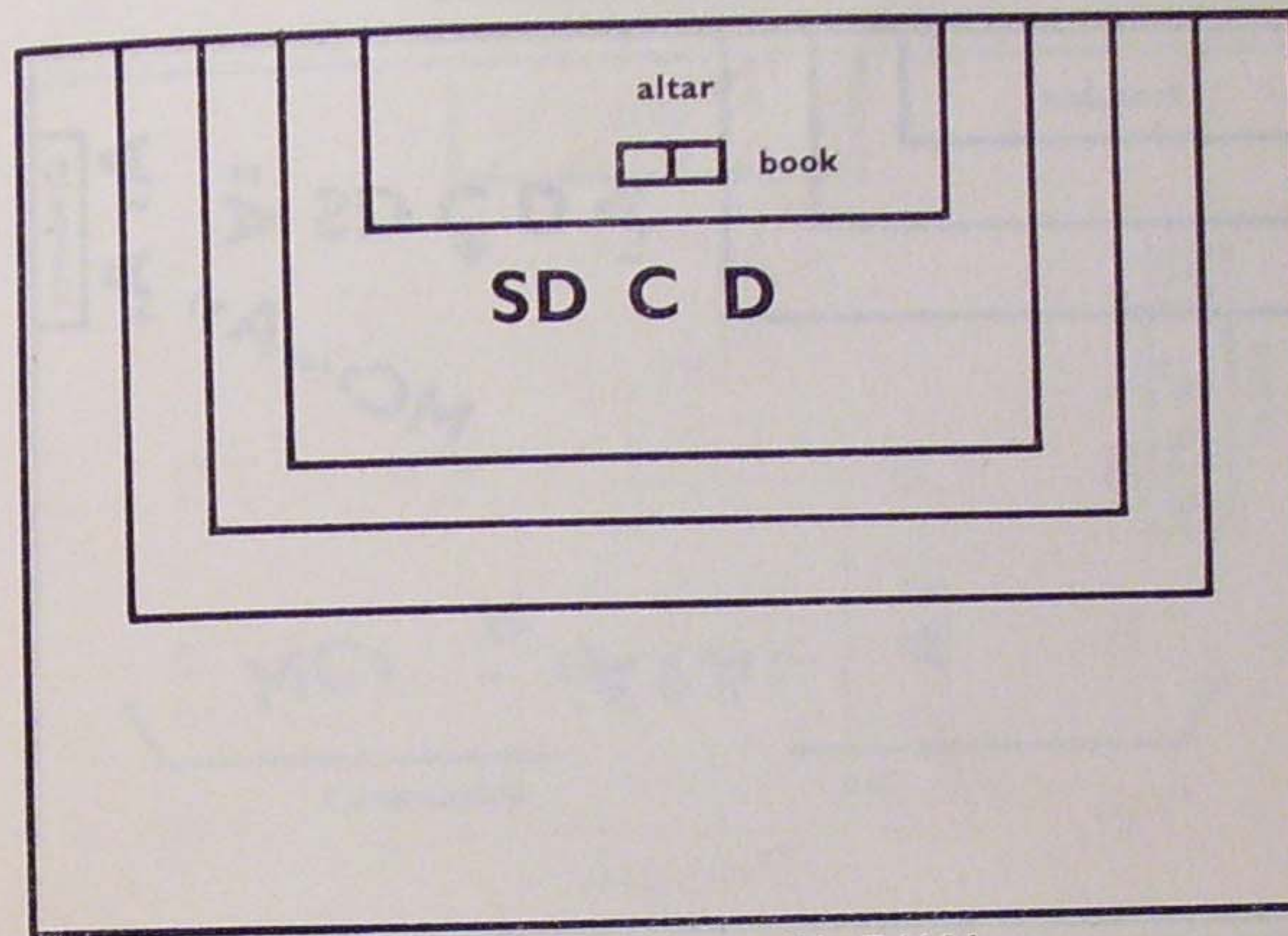


5. MAUNDY THURSDAY—Order of Procession

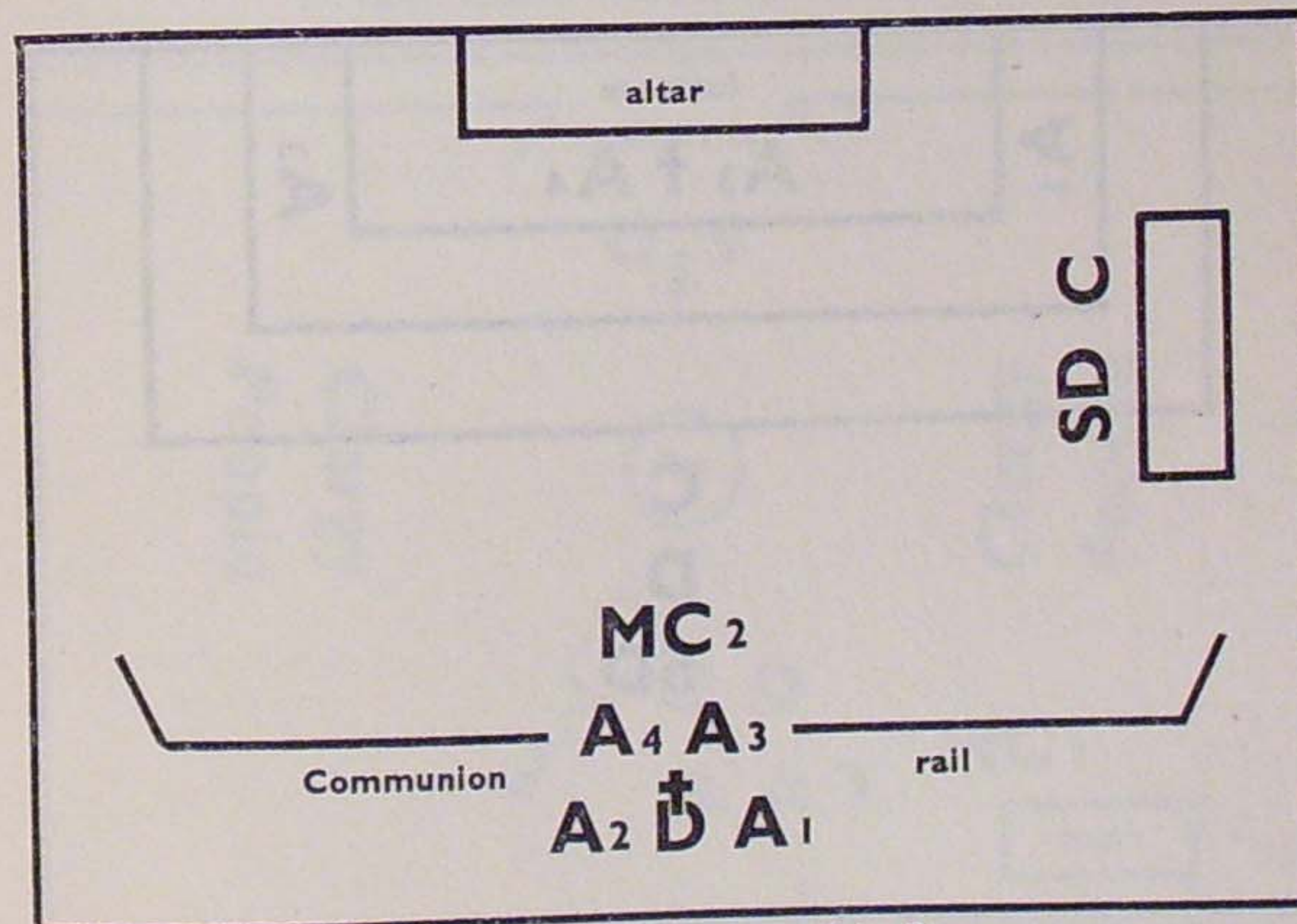


6. GOOD FRIDAY—The Passion

DIAGRAMS : SOLEMN RITE

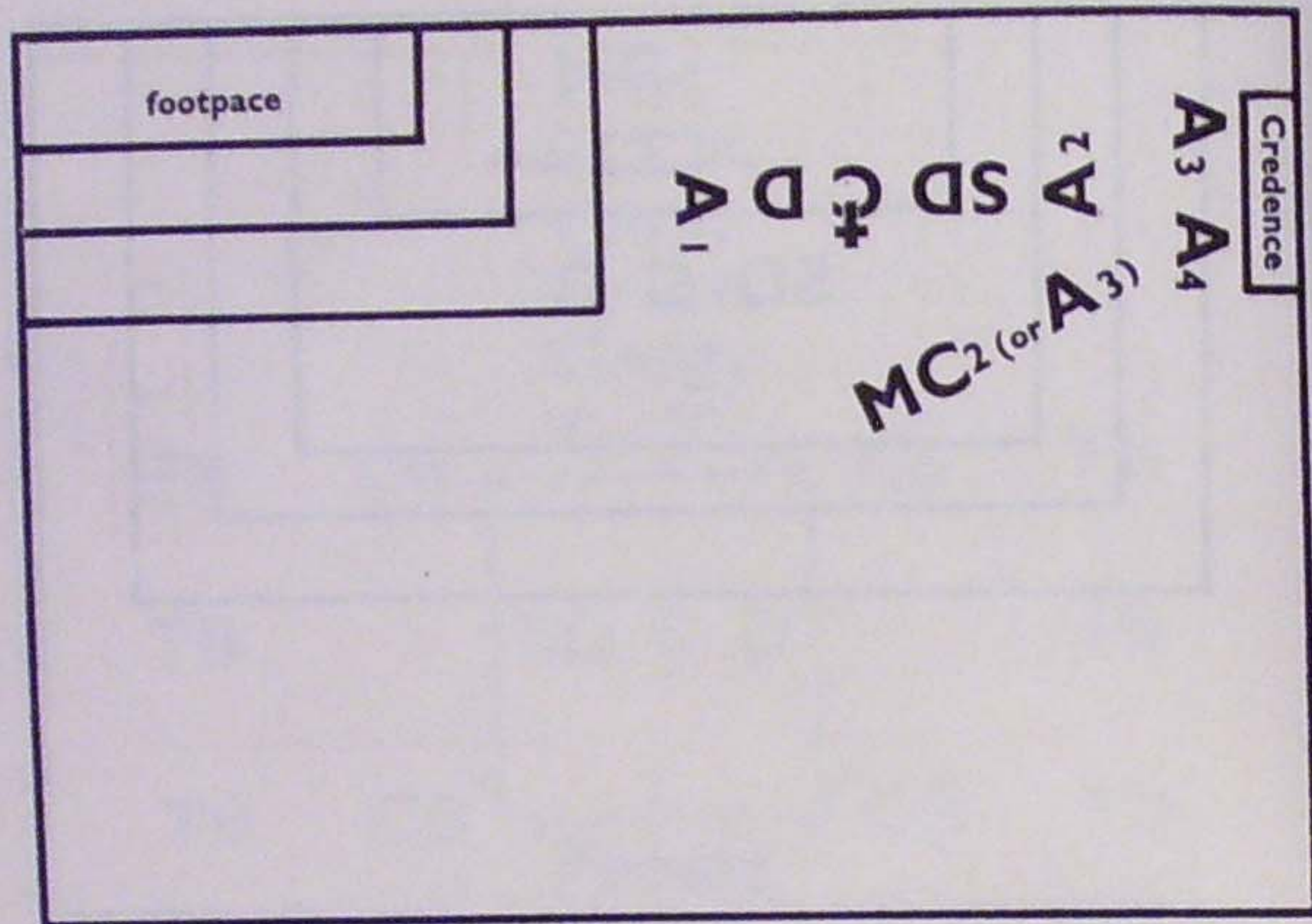


7. GOOD FRIDAY—Prayer of the Faithful

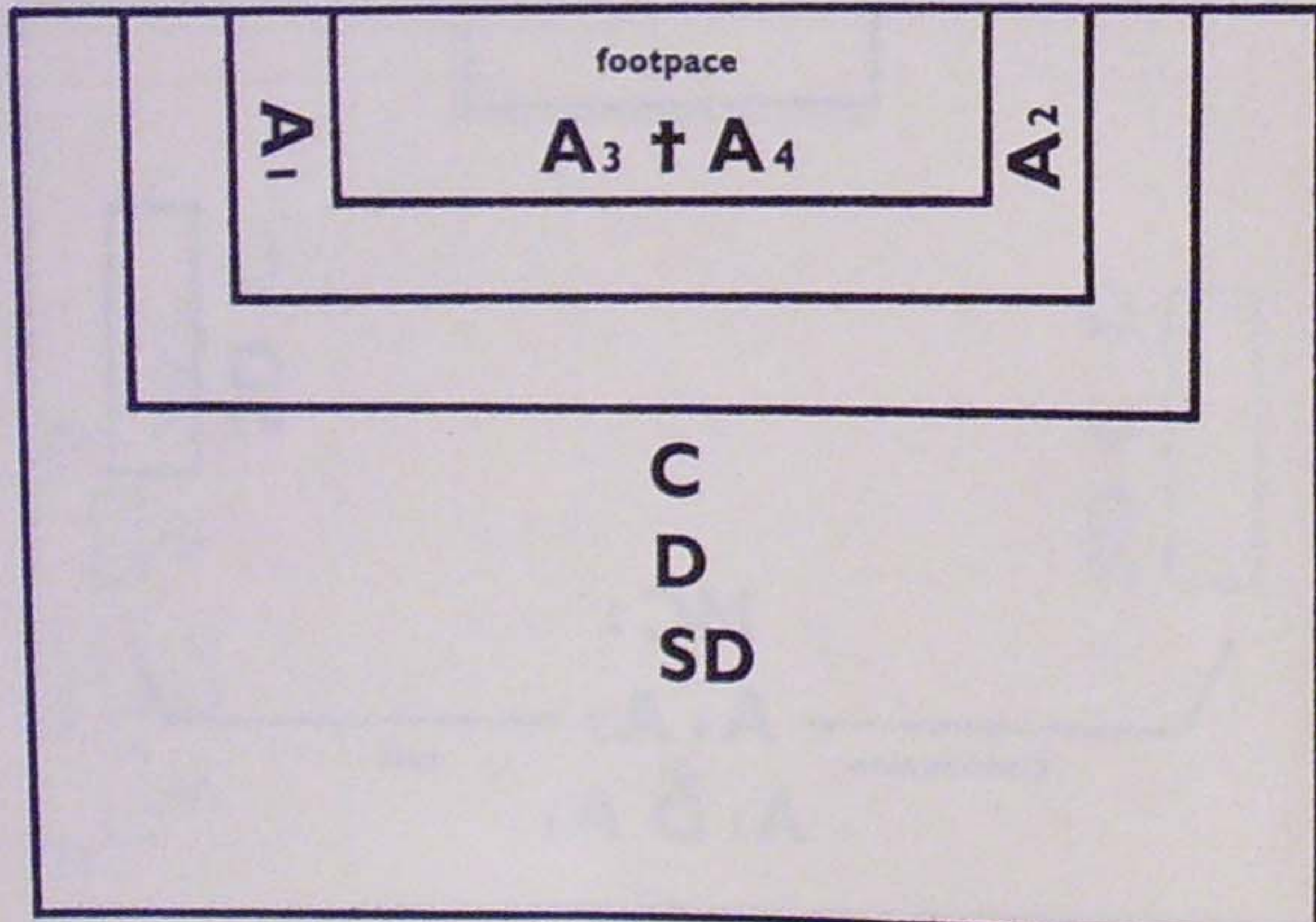


8. GOOD FRIDAY—Entrance of the Cross

THE CEREMONIES OF HOLY WEEK

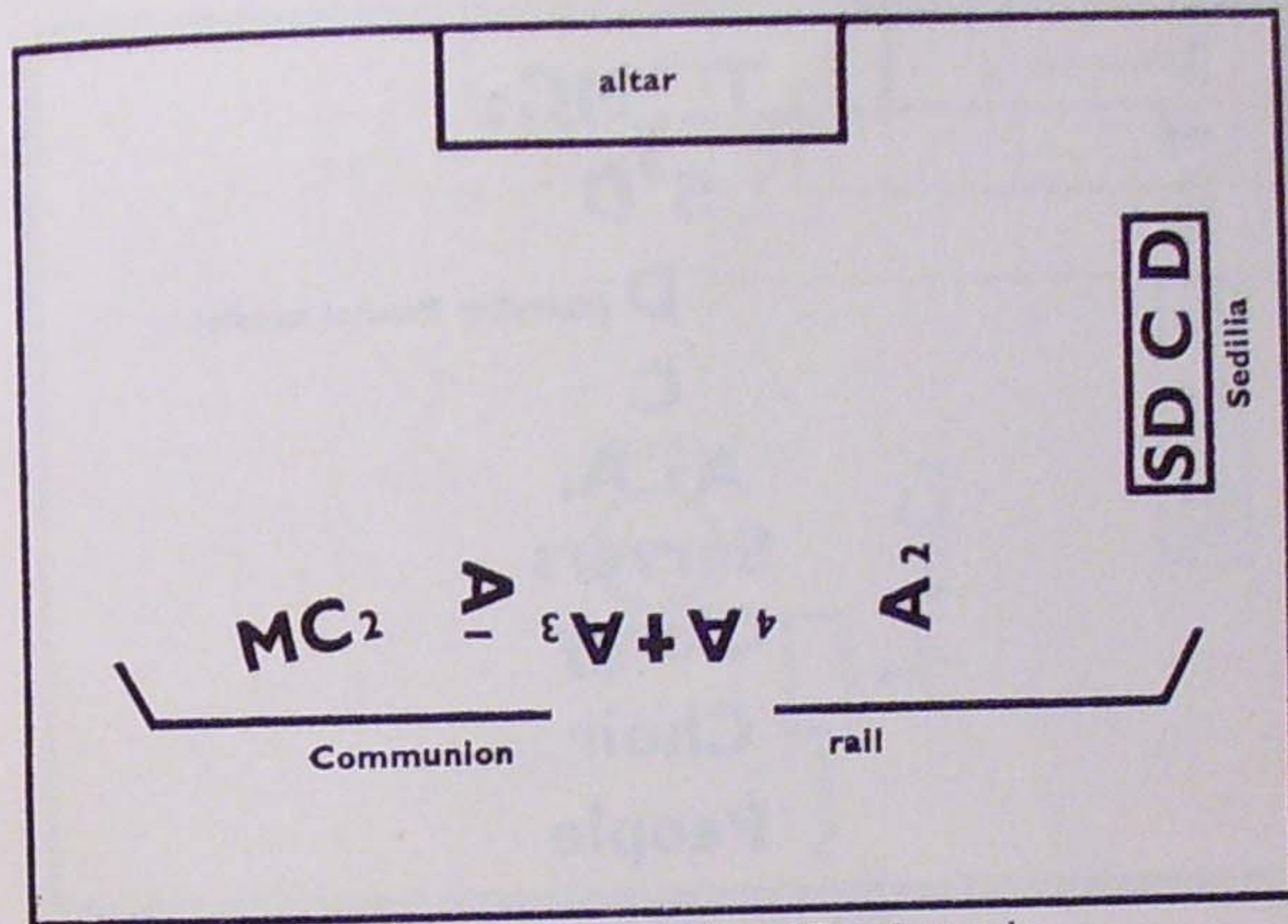


9. GOOD FRIDAY—First *Ecce lignum Crucis*

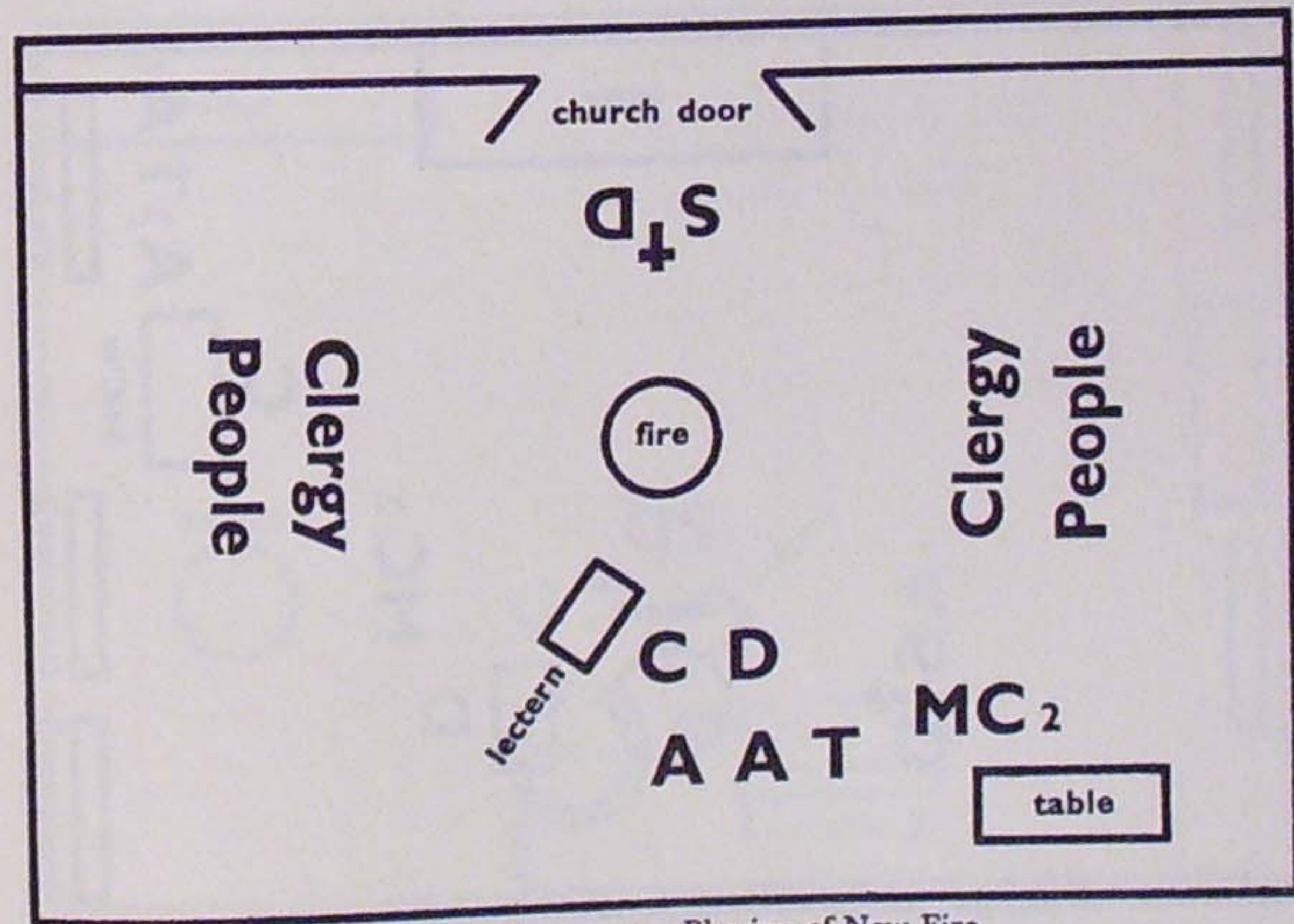


10. GOOD FRIDAY—Veneration of Cross by Sacred Ministers

DIAGRAMS : SOLEMN RITE

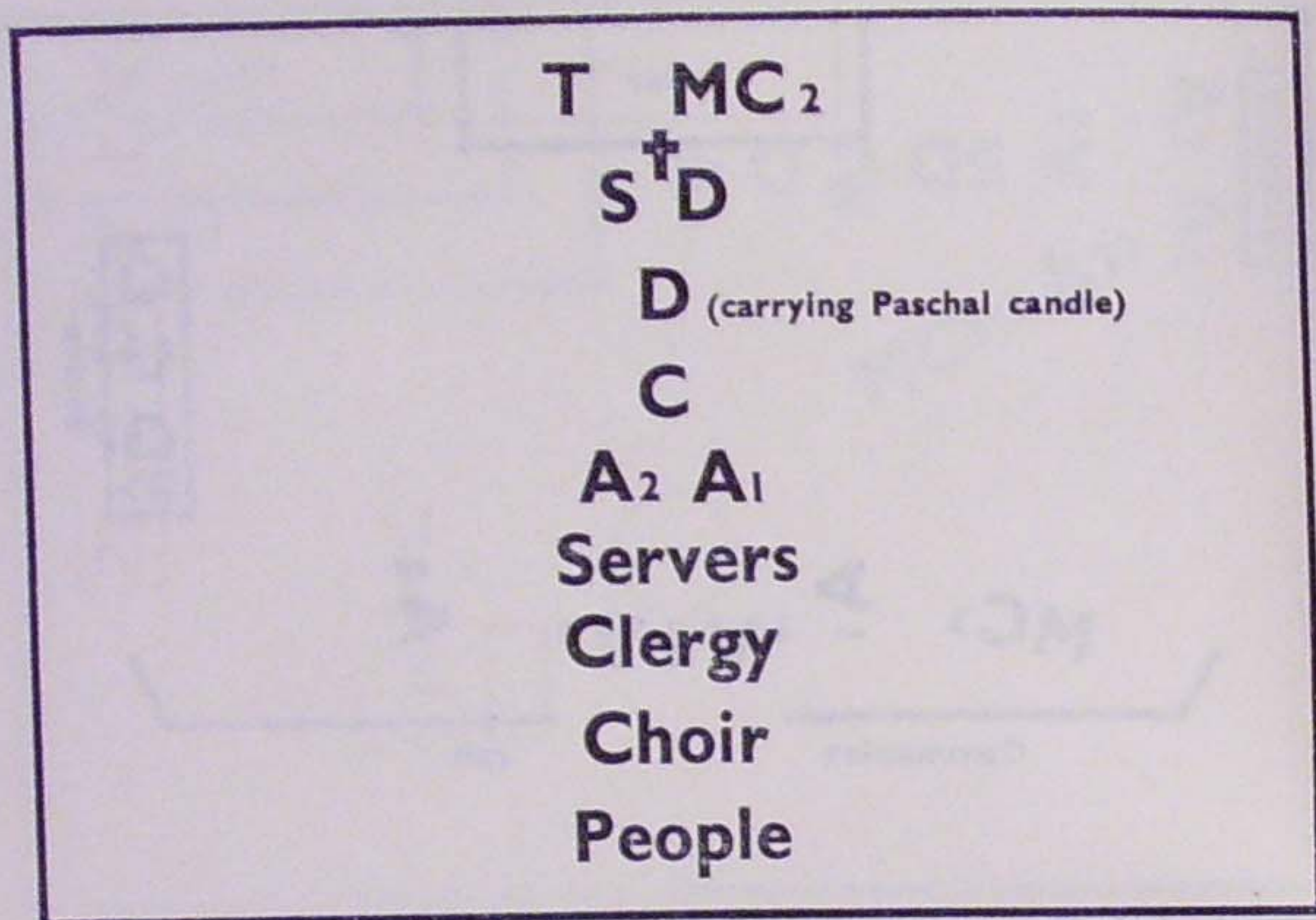


11. GOOD FRIDAY—Veneration of Cross by people

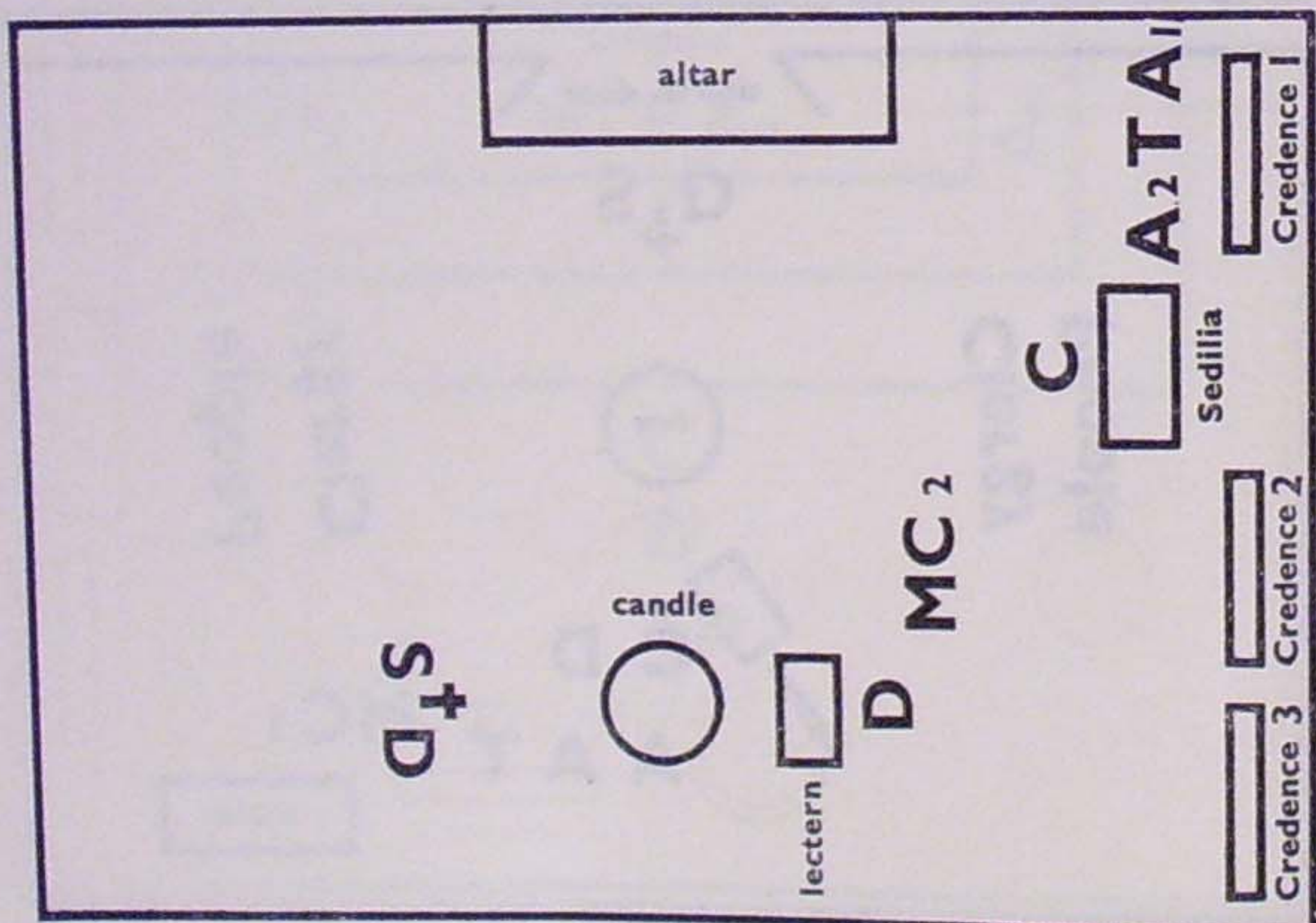


12. HOLY SATURDAY—Blessing of New Fire

THE CEREMONIES OF HOLY WEEK

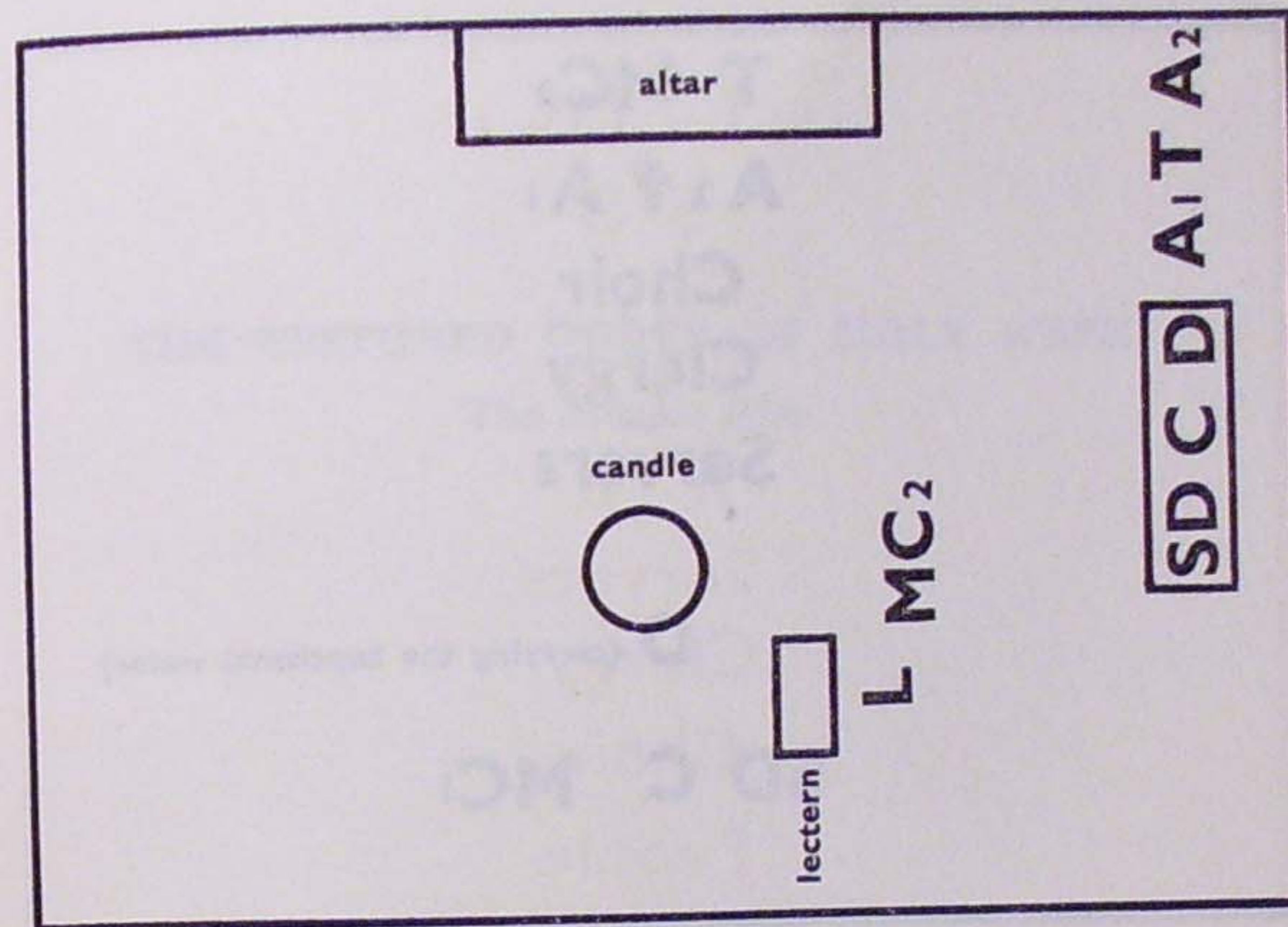


13. HOLY SATURDAY—*Lumen Christi* Procession

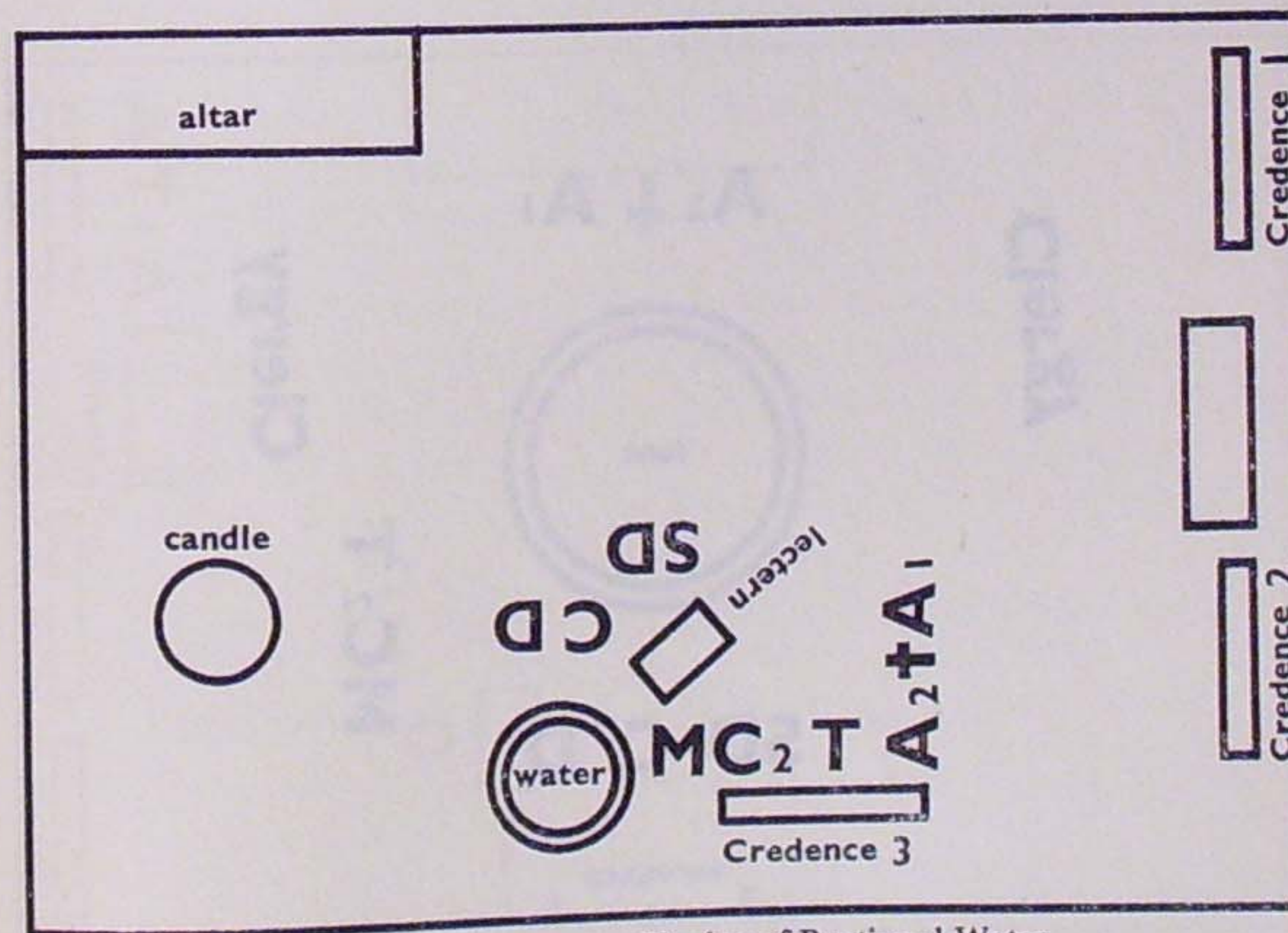


14. HOLY SATURDAY—*Exsultet*

DIAGRAMS : SOLEMN RITE

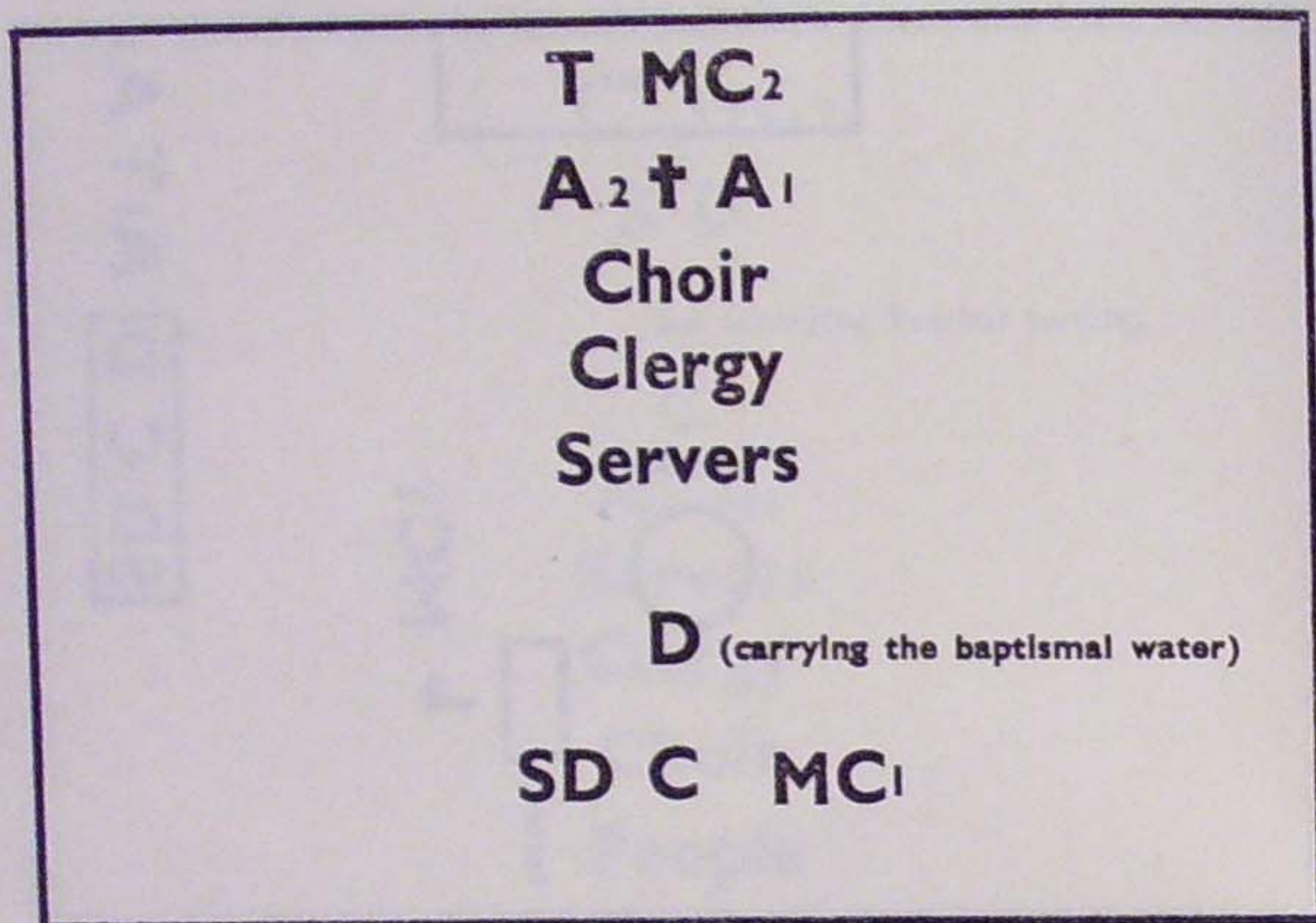


15. HOLY SATURDAY—Lessons

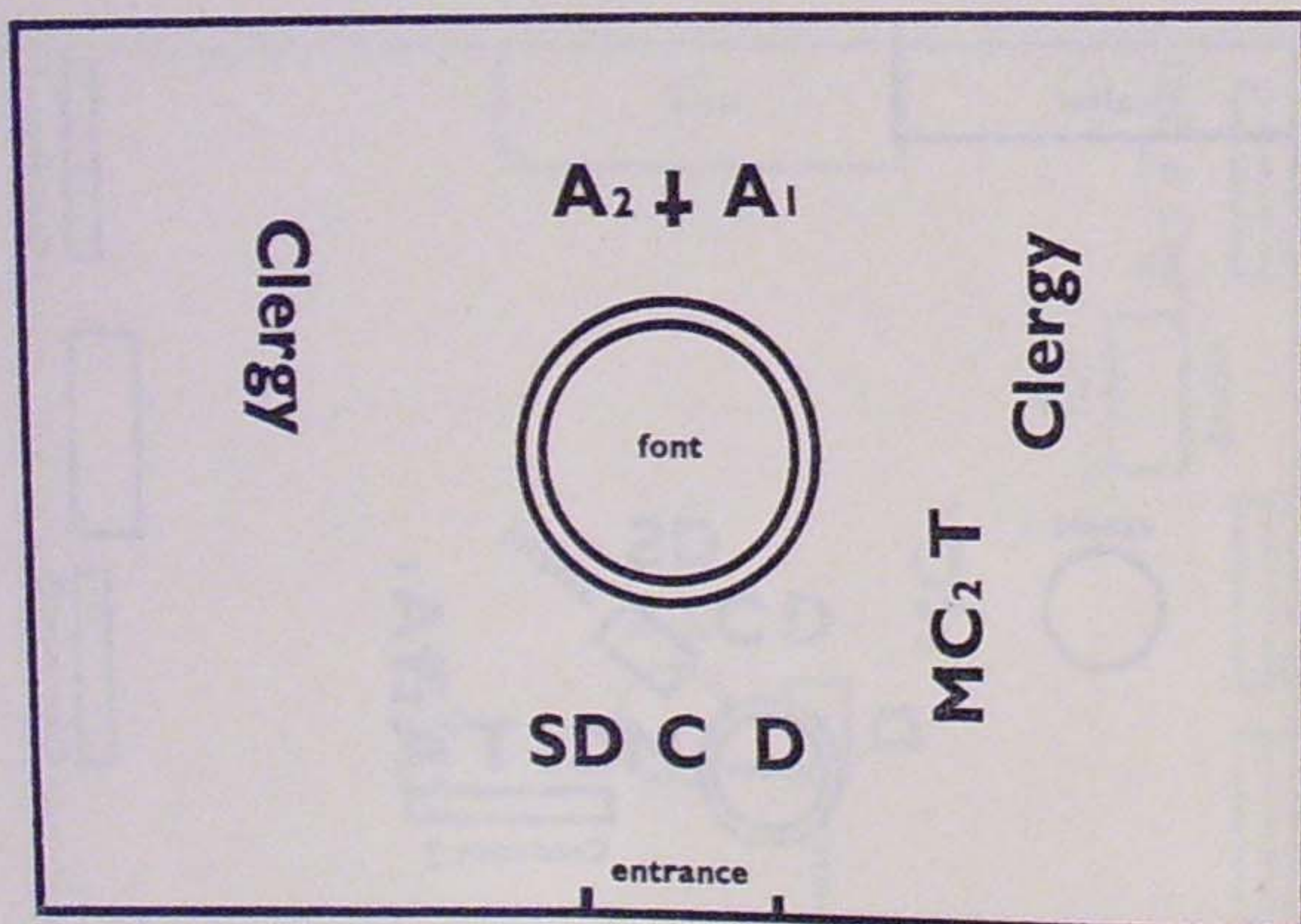


16. HOLY SATURDAY—Blessing of Baptismal Water

THE CEREMONIES OF HOLY WEEK



17. HOLY SATURDAY—Procession to the Font



18. HOLY SATURDAY—In the Baptistery

THE RESTORED ORDER OF HOLY WEEK

The Simple Rite

THE USE OF THE SIMPLE RITE OF HOLY WEEK

IN a declaration¹ of 15 March, 1956, the Sacred Congregation of Rites ruled that the Simple Rite of Holy Week may be used in all churches and oratories (public or semi-public) in which a number of sacred ministers are not available to carry out the solemn rite, provided that:

(i) there is a sufficient number of servers—clerical or lay—for the due performance of the sacred ceremonies, i.e., three servers at least for Palm Sunday and Maundy Thursday, four at least for Good Friday and Holy Saturday; and that

(ii) these servers are carefully trained in their duties, in accordance with the Instruction of S.R.C. accompanying the Restored Order of Holy Week (§ 3). The Sacred Congregation added that these two conditions are absolutely necessary for the lawful use of the Simple Rite and that local Ordinaries are to see that they are exactly fulfilled.

S.R.C. further ruled² that (i) wherever the ceremony of the transfer and reposition of the Blessed Sacrament after the evening Mass of Maundy Thursday—even in a simple form—is carried out, in that church or oratory the afternoon Liturgy of Good Friday must be performed; and (ii) the Easter Vigil liturgy may be carried out even in churches or oratories where the functions of Maundy Thursday and Good Friday were not held; or may be omitted where they were celebrated.

Where the liturgy of Holy Week is being carried out according to the simple rite, if an extra priest or deacon is available, he may—in diaconal dress—perform the functions of the deacon³ (singing a gospel, or the Passion—the Christus part being reserved to the celebrant—or the Easter Preconium or invitations like *Flectamus genua* or *Levate, Benedicamus Domino* or *Ite, missa est*).

¹A.A.S., 1956, XLVIII, p. 153.

²Declaration, §§ 3, 5; and S.R.C. 1 Feb., 1957 (I, 2).

³S.R.C. 1 Feb., 1957 (I, 3).

I

SECOND PASSION SUNDAY (PALM SUNDAY)

1. PREPARATIONS

IN THE SANCTUARY

Altar

Cross veiled in violet.

Six candles (if Mass is sung).

Violet frontal and over it a red one.¹

Violet conopaeum (veil) on tabernacle, and over it a red one¹; tabernacle key (brought later).

At the Gospel corner a missal, opened at the Gospel "*Cum appropinquasset*",² on a red cushion or on a missal-stand.

Palm branches (or those of other shrubs) may be placed between the candlesticks.

Before the Altar

In a suitable place in the sanctuary within sight of the congregation³:

A table covered with a white cloth⁴.

Palm branches⁵ (or other greenery) to be blessed.

On the Epistle side

The processional cross, unveiled.

The sedile and on it the violet chasuble, stole and manipule for Mass (or these may be prepared in the sacristy).

On the Gospel side, in plano

Lectern, covered with red veil, for the Gospel.

On the Credence

Chalice ready for Mass⁶ with violet veil and burse (with corporal).

Ciborium with hosts for Communion.

¹Cf. p. 17, n. 1. ²This is sung as part of the blessing of palms. ³Cf. p. 17, n. 2.

⁴If a lectern is used for the blessing, it will stand towards the left of the table nearer the altar. ⁵Cf. p. 17, n. 3.

⁶The chalice and ciborium are left on the credence if one of the servers is a (tonsured) cleric, who will bring them to the altar at the Offertory. If there is no clerical server, they must be arranged—before the function—by C. on the table of the altar.

THE CEREMONIES OF HOLY WEEK

Cruets and finger towel.

Bell.

O.H.S.¹ or a missal containing the rite.

Ewer and basin, with water (and soap) for washing of C.'s hands; a towel on a tray.

Two copies of a book containing the antiphons, etc., if the servers are to recite them with C. during the procession (when there are no chanters).

Acolytes' candles, to be carried beside the cross at the processions, if extra servers are available.

Communion plate.

IN THE SACRISTY

Cassocks and surplices for the servers (three, at least).

Amice, alb, cincture, red stole and cope for C.

Aspersory of water, with sprinkler, and salt.

Missal or ritual marked for the blessing of water.

Thurible (with charcoal)² and incense-boat.

Torches (if used at a sung Mass and extra servers are available).

Books for the chanters (if there are any) or for the servers if there are no chanters.

If there is an adjoining church or other suitable place (e.g., a school, a parish hall) where the blessing of the palms can take place³, and whence the procession can be organized, the red vestments and all else that is required for the blessing and procession are prepared there.

2. THE SOLEMN PROCESSION WITH PALMS IN HONOUR OF CHRIST THE KING

(i) BLESSING OF PALMS

1. The church bells are rung, in festive manner, to summon the people.

2. C., having washed his hands, vests in amice, alb, cincture and red stole, assisted by S.2 and S.3.

3. C., assisted by S.2 and S.3, blesses lustral water, according to the rite in the missal or in the Ritual (IX, ii). Meanwhile S.1 lights the altar candles.

¹*Ordo Hebdomadae Sanctae*. If a lectern is used, the book, open at the blessing, is made ready on it.

²Cf. p. 18, n. 8.

³Cf. p. 19.

SIMPLE RITE : PALM SUNDAY

C. puts on the red cope. S.1 takes the aspersory and sprinkler to the credence in the sanctuary.

4. C. bows to the image of the sacristy, puts on his biretta, and, walking between S.1 and S.2—who hold back the edges of his cope—goes to the altar. S.3, with thurible and boat, leads the way¹.

5. On arrival at the altar, C. gives away his biretta to S.1, all make due reverence to the altar (p. 6). C. goes to the table² and faces the people. S.1, having laid aside the biretta, gets the aspersory from the credence, and stands on C.'s right; S.2 gets the book, and with S.3, stands on C.'s left.

7. Meanwhile the antiphon *Hosanna* is sung. If there are no singers or clergy, C. begins the antiphon and continues it with the servers, S.2 holding the book. (See Diagram 19.)

8. C., with hands joined, sings in the (first) ferial tone (p. 9), **Dominus vobiscum** and the prayer, S.2 holding the book³. All answer **Et cum spiritu tuo** and **Amen**. At *Benedic* C. makes the sign of the cross with his right hand (the left held on his breast) over the palms. In the prayer he uses the appropriate word(s) to describe the branches he is blessing.

9. Then, in silence, C. sprinkles the palms on the table (p. 6); and afterwards (if the people already have their palms), at the altar rails—or going down the church, sprinkling continuously from side to side, as he goes—those of the people.

10. For this S.1 with his left hand holds the aspersory at C.'s left, and with his right keeps back the edge of the cope; S.2, having laid aside the book, walks on C.'s right holding back the cope.

11. After the sprinkling, C. puts incense into the censer—S.1 presenting the boat—and blesses it, with the usual form, **Ab illo**, etc. He then incenses the palms on the table (p. 17, n. 3) and afterwards those of the people, either from the altar rails, with three single swings, crosswise (p. 6); or going down the church, incensing from side to side, continuously, with single swings. S.1 and S.2 hold back the cope during the incensation. After the incensation S.3 takes the censer to the sacristy.

¹If there are chanters, in cassock and surplice, they follow S.3.

²Unless a lectern is used.

³Cf. p. 17, n. 2.

THE CEREMONIES OF HOLY WEEK

(ii) DISTRIBUTION OF PALMS

12, 16, 17. The palms are distributed from the footpace¹ to the servers² (who, kneeling, kiss the blessed palm first and then C.'s hand), and at the altar rails to the people (who kiss the palm only), if they have not already got their palms. The servers assist C. in the distribution.

13. At the beginning of the distribution S.1 lays aside a palm for C., which he will carry later in the procession³.

14. If there are no chanters, C. recites with the servers the two antiphons *Pueri Hebraeorum*, without the psalms, given in the text, and then distributes the palms. If there are chanters C. distributes the palms at once after having incensed them.

15. The chanters sing the antiphons and two psalms (23 and 46) in the manner indicated in O.H.S. If the distribution finishes before they have completed this, *Gloria Patri* is sung at once and the antiphon repeated. If the distribution lasts a long time the antiphons and psalms are repeated if necessary.

18. After the distribution C. washes his hands at the sedile, assisted by the servers, who also remove to one side the table that was used for the blessing (S.3 brings the censer from the sacristy).

(iii) THE GOSPEL

19. If the function is sung, C. at the sedile puts in incense.

20. He takes the book, and, with the servers, goes before the altar. Kneeling, bowed, on the lowest step, he says, in a low voice, *Munda, cor meum, Jube*, etc.

21. He reverences to the altar, goes to the lectern (incenses the book) and reads (or sings) the Gospel.

22. He kisses the text saying *Per evangelica*, etc.; and the servers say *Laus tibi, Christe*.

(iv) THE PROCESSION WITH BLESSED PALMS⁴

24. C., holding his palm in his right hand, faces the people and

¹As C. goes up to the altar to distribute the palms, he reverences to it at the foot and kisses the table on arriving there.

²And to the clergy (before the servers) and chanters—in choir dress—if there are any. ³C. no longer receives his palm ceremonially.

⁴If extra servers are available they carry candles beside the cross; and a thurifer with censer heads the procession (C. having put in incense).

SIMPLE RITE : PALM SUNDAY

says (or sings) **Procedamus in pace**. All answer **In nomine Christi. Amen**.

26. C., or one of the chanters, begins the antiphon *Occurrunt turbae*, and the procession starts¹.

27. S.3, with the unveiled processional cross, leads, flanked by two extra servers (if these are available) carrying candles. Then comes C. (with palm) between S.1 and S.2—all three having saluted the altar—wearing his biretta, and reciting aloud with them the antiphons, etc., if there are no chanters. The people follow, carrying their palms.

28. The procession should, when possible, go outside the church and be a long one¹.

29. In the procession may be sung all or some of the antiphons given in O.H.S., and the hymn *Gloria laus*, all present singing the refrain (the first two verses), after each strophe. This is followed by three more antiphons and Psalm 147.

30. The people may sing the hymn *Christus vincit* or other canticles in honour of Christ, King².

31. While the procession is going on, the sacristan removes the red frontal from the altar³, and the red conopaeum from the tabernacle.

32. As the procession enters the church, while C. crosses the threshold, the responsory *Ingrediēte Domino* is begun.

33. When the procession arrives before the altar, S.3 puts aside the cross (the extra servers their candlesticks, on the credence) and gets the book for the concluding prayer.

34. C. at the foot of the altar gives away his biretta and palm, salutes the altar with S.1 and S.2 and with them goes up to the footpace. Standing between S.1 and S.2, facing the people, with joined hands, he sings (in the second ferial tone⁴), S.3 holding the book, **Dominus vobiscum** and the prayer that terminates the procession. All make answer.

35. Then, having saluted the altar, C., with S.1 and S.2, goes, by the shorter way, to the sedile, takes off the red cope and stole and puts on the violet vestments for Mass, aided by the servers.

¹Regarding the procession, see pp. 7, 23.

²See p. 23, n.5.

⁴p. 9.

THE CEREMONIES OF HOLY WEEK

3. THE MASS¹

1. C. goes to the altar and salutes it. He omits all the prayers of preparation (including *Aufer a nobis*), goes up at once, kisses the altar and begins Mass with the Introit².
3. Having read the Gradual and Tract C., bowed at the middle of the altar, says *Munda cor meum, Jube, Domine, and Dominus sit in corde meo*, as usual. Meantime one of the servers moves the book to the Gospel corner of the altar. Then C., at the Gospel corner, reads aloud (or sings) the Passion, not signing the book or himself before beginning it.
4. If there are three deacons to sing (or read) the Passion³, C. from the Epistle corner⁴, facing them, blesses them with the formula *Dominus sit in cordibus vestris*, etc., and, then at the sedile, listens to the chanting of the Passion. After the words *emisit spiritum* he kneels, still facing the deacons, and rises when they rise to continue the Passion⁵.
5. If only two deacons are available to sing or read the Passion, C.—standing facing the altar at the Gospel corner and retaining his Mass vestments—takes the Christus part, the deacons taking the parts of the Narrator and the Synagogue. In this case *Munda cor meum* is said—in a low voice—by C. bowed at the middle of the altar on the footpace, while the deacons say it kneeling, bowed, on the lowest step. All three say *Jube, Domine, and Dominus sit in corde meo*, like the celebrant at Low Mass.
6. Palms are not held by anyone during the Passion.
7. After the chanting or reading of the Passion C. does not kiss the book; nor is *Laus tibi* said.
8. At the end of Mass C. gives the blessing, but omits the last Gospel.

Note: If the Mass is sung, incense is used as at high Mass, except before the Passion Gospel.

¹See p. 24, n. 4.

²In a sung Mass S. 1, if he is a cleric, may sing the Epistle and then C. does not read it.

³See pp. 12, 24. ⁴He does not in this case read the Passion himself.

⁵If C. has to celebrate two or three Masses he is obliged to say the Passion at only the chief Mass. At the other Masses he may substitute the Gospel (Matt. 27, 45-52) given in O.H.S., § 11.

II

MAUNDY THURSDAY

1. PREPARATIONS

IN THE SANCTUARY

Altar

Altar adorned for a feast, and with a white frontal.

Six candles (if Mass is sung).

Tabernacle empty¹ (corporal within), unveiled, half-open; its key.

Cross veiled in white.

O.H.S., or a missal, on a white cushion or a missal-stand, at the Epistle corner.

Altar cards.

Credence 1

Chalice² prepared for Mass and with white veil and burse (with corporal).

Ciborium(s)²—with hosts sufficient for Communion on Thursday and Friday—and veil(s).

Cruets and finger towel.

Communion plate³.

Bells to ring during *Gloria in excelsis*, if this is customary.

Clappers.

Acolytes' candles (to be carried in procession beside the cross, if extra servers are available.)

Credence 2 (If the washing of feet is to take place)

Ewer of water and basin⁴; towels.

Apron⁵ for celebrant.

Ewer of water and basin to wash C.'s hands and towel on a tray⁶.

Aside in Sanctuary

Sedile with white humeral veil on or near it.

Processional cross veiled in violet.

¹Cf. p. 27, n. 2.

²Cf. p. 79, n. 6.

³A Communion cloth also if there are clergy for Communion. ⁴Cf. p. 28, n. 1.

⁵An amice will do.

⁶Seats must be made ready for those whose feet are to be washed (p. 28).

THE CEREMONIES OF HOLY WEEK

OUTSIDE ALTAR-RAILS

Canopy (to be carried over the Blessed Sacrament in procession, if bearers are available) or a white umbrella.

IN THE SACRISTY

Cassocks and surplices for the servers (three, at least).
Books for them, if there are no singers.
Amice, alb, cincture, white maniple, stole and chasuble for C.
White cope¹.
Violet stole (for stripping of altars).
At least one thurible (with charcoal) and incense-boat.
Torches or candles for the procession.
White stoles, if there are priests in choir.

AT THE ALTAR OF REPOSE²

Tabernacle or casket, with corporal in it, and its key.
A corporal spread on the altar before this³.

2. THE EVENING MASS OF THE LORD'S SUPPER

(i) PRELIMINARY

1-2. It is especially becoming that clerics attached to a church assist in choir at this Mass and receive Holy Communion. Priests wear during the entire Mass a white stole over their choir dress.
3. If the Mass is a sung one incense is permitted and is used exactly as at high Mass.

(ii) FROM THE BEGINNING OF MASS TO THE GOSPEL

4. The servers, having put on their cassocks and surplices, see to the preparations for Mass.
5. The bells are rung in festive manner to summon the people.
6. C. washes his hands and vests assisted by S.2 and S.3.
7. S.1 lights the candles at the high altar.
8. C., having bowed to the image of the sacristy, goes—wearing his biretta and with joined hands—to the altar. S.3 leads the procession (carrying the censer if the Mass is a sung one and incense is to be used) and is followed by S.1 and S.2, walking abreast.

¹Or this may be made ready on or near the sedile.
²It is useful to have a spare incense-boat at hand.

³See p. 29.

SIMPLE RITE : MAUNDY THURSDAY

9. At the foot of the altar C. gives away his biretta to S.1, salutes—with the servers—the altar and begins Mass. Being Passiontide the psalm is omitted.

10. After the preparatory prayers C. goes up to the altar, kisses it, and—at a sung Mass—may incense it, as at solemn Mass.

11-12. At *Gloria in excelsis* the church bells are rung¹, and—when Mass is sung—the organ is played. This may continue until the end of the singing of the hymn. If it is customary, small bells are rung by the servers, but these should cease when C. finishes the recitation of *Gloria*. If the Mass is sung and one of the servers is a (tonsured) cleric, he sings the Epistle² and then C. does not read it but listens to it standing at the altar.

13. It is very becoming to have a short homily after the Gospel on the institution of the most Holy Eucharist and of the priesthood, and on the Lord's commandment of brotherly love. If the celebrant preaches he does so fully vested.

14. There is no Creed.

(iii) THE WASHING OF FEET³

15-18. C. sits at the sedile. S.1 and S.2 bring the men to the sanctuary, while chanters or clergy in choir begin to sing or recite the appointed antiphons, psalms and verses. If there is no one who can do this during the washing, C.—having finished the washing, cleansed his hands and resumed his maniple and chasuble—standing before the altar, at the middle, *in plano*, facing the people, recites aloud antiphon 8 (*Ubi caritas*) with its verses, and then continues as in § 22, *infra*.

19-20. When the men are in their places in the sanctuary, C. takes off his chasuble and maniple and girds himself with the linen apron (amice), assisted by the servers. At credence 2, S.1 gets the towels, S.3 the ewer of water and basin, and with C. and S.2 they salute the altar and begin the washing. C. kneels before each man, S.2 holds the right foot of the person to be washed and C. washes it, S.3 handing him the water and holding the basin under the foot. C. then dries the foot with a towel presented by S.1.

¹Cf. p. 5.

²Cf. O'Connell, *Celebration of Mass* (1956), pp. 652, 665.

³For a detailed account of this, see pp. 33, 34.

21. The chanters or clergy sing the appointed antiphons as long as the washing goes on. When it is coming to a close they begin antiphon 8 (*Ubi caritas*), which, with its verses, is never omitted.

22. Having completed the washing, C. returns to the sedile, cleanses his hands—aided by the servers—in silence. He then takes off his linen apron, and resumes his maniple and chasuble. Going to the middle before the altar, facing the people, he says (or sings) from the book held by S.3 the verses and the prayer¹. All say (sing) the responses.

23. After the prayer, S.1 and S.2 conduct the men back to their places in church.

24. If the washing of feet is done outside Mass, see p. 34, § 21.

(iv) CONTINUATION OF MASS

26. At the Offertory S.1—if he is a (tonsured) cleric²—brings up the chalice and ciborium(s) to the altar. *Orate, fratres* is said aloud in the clear voice³ that all may answer. There is a proper *Communicantes*, *Hanc igitur* and *Qui pridie*. When the Mass is a sung one, before the Consecration S.3 puts incense into the censer and S.1 incenses the Sacrament, thrice, at each Elevation.

27-28. To the third *Agnus Dei* the response is *Miserere nobis*. The first prayer *Domine, Jesu Christi*, following it, is omitted.

29. Before Holy Communion the *Confiteor* and absolution are omitted, but *Ecce, Agnus Dei* and *Domine, non sum dignus* are said as usual. If there are clergy for Communion they receive it kneeling on the footpace, two servers holding the cloth before them. Then comes the Communion of the servers; and finally that of the people at the altar rails, and for this the Communion plate is used.

30. Extra priests—in surplice and white stole—may aid the celebrant to give Communion (beginning after he has begun and ending before him), at the altar rails, or at any other suitable place. Care must be taken that good order be preserved among the people.

¹In the second ferial tone (p. 9), if sung.

²If he is not, C. must place them on the altar before Mass.

³Cf. new rubric of *Ordo Missae* in O.H.S. (§ 20).

31. If the Mass is sung, the Communion antiphon may be sung by the choir during the Communion; and if this continues for a long time Psalms 22, 71, 103, 150—or some of them—may be sung, repeating the antiphon (*Dominus Jesus*) after each psalm.

32. When the Communion is over, one ciborium is left on the corporal to be carried ceremonially later to the place of repose. If there are other ciboriums they are put into the tabernacle and are later transferred—before the stripping of the altars—to the place of reservation (if there is room for them there) or to the place of repose¹.

33. C., having said *Quod ore* and taken the first ablution, genuflects and goes to the Epistle corner to receive the wine and water of the second ablution. Having returned to the middle, he genuflects and drinks the second ablution.

34. C. wipes and arranges the chalice as usual, but without the corporal and burse. S.1 takes it (if he is a cleric) to the credence; otherwise C. puts it to one side on the altar. The candles at the place of repose are lighted by the sacristan, who sees that the canopy or umbella is ready for the procession; and candles are distributed to any clergy or confraternity members who are to take part in the procession.

35. For the rest of the Mass C. acts as at a Mass *coram Sanctissimo* and so: he genuflects at the middle before going to the Epistle corner for the Communion antiphon. On returning to the middle he genuflects, kisses the altar, partly turns to the people (withdrawing a little to the Gospel side) and says **DOMINUS vobiscum**. Turning back to the altar he genuflects, and then goes to the Epistle corner to say the Postcommunion. He returns to the middle, genuflects, says **DOMINUS vobiscum** as before, genuflects, and says **Benedicamus Domino** (by exception) and *Placeat* and kisses the altar.

36. The blessing and last Gospel are omitted.

37. After *Placeat*, C. comes down *in plano* at the middle, genuflects on both knees and goes to the sedile.

38. There, assisted by the servers, he takes off his chasuble and maniple and puts on a white cope, taking care not to turn his

¹Cf. p. 30.

THE CEREMONIES OF HOLY WEEK

back on the Blessed Sacrament. Meanwhile S.1 removes the missal from the altar, genuflecting before and after.

39. S.3 brings the censer and incense-boat.¹

40. S.4 takes the processional cross, and—if they are available—two servers, carrying candles, accompany him. These three, without any genuflection, go and stand before the altar rails.

3. SOLEMN TRANSFER AND REPOSITION OF THE BLESSED SACRAMENT

(i) THE PROCESSION

1. At once after Mass, takes place the removal of the ciborium of Hosts that are to serve for Communion on the morrow.

2. C. comes to the altar, makes a double genuflection *in plano*, and kneeling on the lowest step prays for some moments.

3. S.3 brings the censer. C. puts incense into it², not blessing it, S.1 presenting the boat without the ceremonial kisses.

4. Kneeling on the lowest step, C. incenses the Blessed Sacrament.

5. He then receives the humeral veil from S.1, ascends the altar, genuflects, and taking the ciborium covers it with the ends of the veil.

6. C. faces the people, and if there are no chanters, begins the hymn *Pange, lingua, gloriosa*, which should be sung by all present.

7. The order of the procession is:

The standard usually carried in processions;

Members of a confraternity or other godly men, carrying lighted candles;

S.4 carrying the processional cross, accompanied by lights, if extra servers are available;

Chanters³;

Clergy, if any, carrying candles;

Thurifer, with smoking censer, to be swung continuously⁴ at a moderate pace⁵;

¹At least one extra server (S.4) is required here, since he has to carry the cross, while S.1 and S.2 accompany C.

²A good quantity so that the censer will keep smoking during the procession.

³They need not carry candles. ⁴Cf. p. 36.

⁵The thurifer must bring the incense boat with him unless there is a second one at the altar of repose.

SIMPLE RITE : MAUNDY THURSDAY

C. walks under a canopy—carried by confraternity members or other godly men—or under the umbrella carried by an extra server, between S.1 and S.2, who hold back the edges of his cope.

8. During the procession *Pange, lingua* is sung, up to the strophe *Tantum ergo* exclusively. If necessary, the preceding strophes are repeated, or other hymns or psalms are sung.

9. At the place of repose the standard-bearer moves to one side and he and all laymen remain outside the rails (the seniors nearer the altar). C., preceded by the thurifer, passes through the men into the chapel, and all kneel as the Blessed Sacrament goes by.

10. S.4 with the cross, and his attendant acolytes, stand to one side within or without the rails according as space permits.

11. C. ascends the altar, places the ciborium on the table, and genuflects. He then descends and kneels on the lowest step. S.1 removes the humeral veil.

12. Meanwhile the canopy-bearers put aside the canopy; or the server the umbrella.

13. C. rises and puts incense into the censer, not blessing it, kneels, and incenses the Blessed Sacrament¹ while *Tantum ergo* is sung.

14, 15. When the hymn is finished C. ascends the altar, genuflects, puts the ciborium into the tabernacle (or casket), genuflects and locks the tabernacle. Keeping the key, he comes down and kneels on the lowest step.

16. All, kneeling, adore the Sacrament in silence for some time. Then C., with S.1 and S.2, makes a double genuflection, and, preceded by S.4 and the acolytes who accompany him, goes to the sacristy. He puts on his biretta when out of sight of the Sacrament.

17. If there are extra ciboriums to be removed, C. (or another priest or deacon, in surplice and white stole), wearing the humeral veil, and accompanied by servers with lights and S.3 carrying the umbrella, takes them to the place of reservation; or the place of repose if necessary (p. 30).

¹Either after *Veneremur cernui* or at *Genitori*, according to custom.

THE CEREMONIES OF HOLY WEEK

18. C. takes off his white cope (or humeral veil) and stole, and puts on a violet stole, cross-wise, for the stripping of altars. S.1 extinguishes the altar candles.

(ii) THE STRIPPING OF ALTARS

19. C., accompanied by the servers, with joined hands and wearing his biretta, goes to the high altar. He gives away his biretta to S.1 and all salute the altar.

20. Standing at its foot C. says aloud the antiphon *Dividunt sibi* and the first part of Psalm 21 (*Deus meus, Deus meus quare me dereliquisti*). With the servers he continues the psalm as he strips the altars. But if there are chanters or clergy in choir they alone continue the recitation of the psalm.

Meanwhile C. ascends the altar and begins the stripping by the removal of the altar cloths.

22. Under his direction the servers remove everything—vases, the frontal, even the carpet¹—leaving only the cross and the candlesticks².

If this cannot be completed conveniently just then, it suffices to strip the greater part of the altar table, and complete the stripping, unceremonially, later.

23. If there are other altars C., having done the stripping of the high altar, goes and strips the others (beginning with the one nearest the high altar on the Gospel side).

24. When this has been completed C. returns to the high altar, and, having saluted it, repeats the antiphon *Dividunt*. Then, having again saluted the altar, he returns with the servers to the sacristy.

25. S.1 replaces the white veil of the altar cross with the usual violet one.

26. Regarding the adoration of the Blessed Sacrament at the place of repose, see p. 38.

¹If there is any difficulty about this it is removed by the sacristan after the function.
²Cf. p. 38, n. 1.

III

GOOD FRIDAY

(FRIDAY OF THE PASSION AND DEATH OF THE LORD)

1. PREPARATIONS FOR THE AFTERNOON LITURGY

IN THE SANCTUARY

Altar

Completely bare, without cross, cloths or candlesticks.
Tabernacle empty (corporal within), open, unveiled; its key.
Stand for the cross¹ (after its veneration).
Violet cushion on the second altar step.

Credence

Covered with a linen cloth that does not hang down.
One altar cloth (folded or rolled).
Black cushion, or unveiled book-stand, for O.H.S. or Missal.
Violet burse with corporal.
Finger-bowl, containing a little water, and a purificator.
Communion plate.

On the Epistle Side

Sedile (uncovered)²; stools (or a bench) for the servers.
Black cope near the sedile.
Violet stole and chasuble (under the cope).
Aside: Unveiled lectern for the reading of the Lessons.

AT THE PLACE OF REPOSE

Corporal spread on the altar table.
Key³ of the tabernacle or casket.
Two candlesticks, with unbleached wax candles, suitable for carrying in the procession with the ciborium.
White humeral veil.
White umbella.

¹Cf. p. 39, n. 4.

²A shoe-horn nearby is convenient if C. is to take off his shoes for the veneration of the cross.

³To be brought by the sacristan during the function.

THE CEREMONIES OF HOLY WEEK

AT THE PLACE OF RESERVATION¹

Key of tabernacle².

Corporal spread before it.

Two candlesticks with white wax candles.

SACRISTY

Cassocks and surplices for the servers (four, at least).

Books for them, if there are no singers.

Amice, alb, cincture, black stole for C.

Large cross³, veiled in violet with a veil easily removable.

Two candles⁴, to be carried beside the cross (if sufficient servers are available).

Clappers (if used) to call the people.

Violet stoles for the Communion of priests (if any).

If there are deacons to sing the Passion: three amices, albs, cinctures, black stoles, books.

2. THE AFTERNOON LITURGY OF THE PASSION AND DEATH OF THE LORD

(i) THE LESSONS

4. Servers vest in the sacristy, arrange what is necessary for the function, and give a signal with the clappers.

5. C. washes his hands and puts on amice, alb, cincture, and black stole (crossed).

6. All having bowed to the image of the sacristy, C.—preceded by the servers—with joined hands and wearing his biretta goes to the high altar.

7. On arrival C. gives away his biretta and—all having bowed to the altar—prostrates, leaning his arms on the cushion on the second step. The servers, at his sides, kneel *in plano* and bow.

8. After about the time required for a *Miserere* C. rises. S.2 holds the book before him, and, facing the altar, with hands joined, C. sings, in the second ferial tone (p. 9) or says the prayer, *Deus, qui peccati veteris*. All, kneeling, answer **Amen**.

9. The prayer finished, C. and servers salute the altar and go to the sedile. If the function is sung and a suitable lector is

¹Cf. p. 30.

²To be brought later, if the Blessed Sacrament is already in this tabernacle.

³Cf. p. 40, n. 2.

⁴Of unbleached wax.

SIMPLE RITE : GOOD FRIDAY

available, S.2 places an unveiled lectern in the middle of the quire. S.1 presents the book to the lector, with him salutes the altar and C., and accompanies him to the lectern. There the lector sings—without any introductory title—the first lesson in the correct tone¹. C. sits and listens to the reading. When it is finished, *Deo gratias* is not said; the lector and S.1 salute the altar and C., and the lector gives away the book to S.1 and returns to his place².

10. If the function is not sung, or no suitable lector is available, C., standing in his place and with the book on the lectern placed before him, says the lesson. The servers and people sit.

11. The Responsory is sung by the choir or recited by the clergy; or is recited by C. with the servers if there is no choir.

12. The Responsory being finished, all rise. C., remaining at the sedile, says **Oremus, Flectamus genua**. All, including C., kneel for a few moments in prayer. Then C. says **Levate** and all arise. C., with joined hands, sings the prayer in the first ferial tone (p. 9). All answer **Amen**.

13. The second lesson is sung or said in the same way as the first and the Responsory that follows it.

14. After that, the Passion is read or sung. For this an unveiled lectern is placed on the Gospel side of the quire, *in plano*. C., accompanied by S.1 and S.2, goes before the altar, salutes it, and, deeply bowed, says aloud **Dominus sit in corde meo et in labiis meis**. All repeat the salutation to the altar, and go to the lectern. C. stands before it, facing north, and says or sings the Passion. S.1 and S.2 stand one on either side.

15. If there are three deacons to sing the Passion, see pp. 12, 43. C., standing at his place before the sedile, listens to the chanting.

16. If there are only two deacons C. may sing or read the Christus part, the deacons singing those of the Narrator and the Synagogue. In this case the two deacons, with two servers, come before the altar and C.³ joins them there, standing between them. All three, deeply bowed, say **Dominus sit in corde meo et in labiis meis**, in a low voice. Then, erect, they salute the altar (C. bows deeply, the deacons also) and they go

¹On one note, the last words of each sentence being a little slower and softer.

²If the same lector is to chant the second lesson he may remain at the lectern until his task is finished.

³He retains the crossed stole.

THE CEREMONIES OF HOLY WEEK

to three lecterns placed on the Gospel side of the quire. There C. stands nearest the altar, *in plano*, and they sing or read the Passion. After the words *emisit spiritum* all kneel, facing the books, for a short time, until C. rises.

(ii) THE SOLEMN PRAYERS

17. When the Passion is finished, C. and the deacons salute the altar, C. gives away his book to a server and goes to the sedile, where he puts on a black cope. The deacons retire. Meanwhile S.2 and S.3 spread the one altar cloth on the table of the altar, and place the book—on its cushion or stand—at the centre of the altar, parallel to its edge.

18. C., accompanied by S.1 and S.2, salutes the altar, goes up, kisses the altar and begins the solemn prayers, S.1 and S.2 standing at his sides holding back the cope.

19. He chants the introduction (the "intention") of each prayer, with joined hands. Then he sings **Oremus, Flectamus genua** and all—including C.—kneel for some moments in silent prayer. Then C. sings **Levate** and all arise. With hands extended C. sings the prayer in the first ferial tone (p. 9). All answer **Amen**.

(iii) VENERATION OF THE CROSS

20. When the solemn prayers are finished, C. and the servers salute the altar and go by the shorter way to the sedile. There C. takes off his cope.

21. C., with S.1, S.2, S.5, S.6¹—having saluted the altar—goes to the sacristy to fetch the cross. In the procession back to the quire S.1 and S.2 lead, then comes C. carrying the veiled cross, walking between S.5 and S.6, who carry lighted candles.

22. S.3 gets the book, open at the unveiling of the cross (*Ecce lignum*).

23. C., between S.1 and S.2, goes to the Epistle side of the altar, and there *in plano* faces the people. S.3 holds the book before him. S.5 and S.6 (with candles) stand beside S.1 and S.2, facing the cross. (See Diagram 20.)

24. C. unveils the top of the cross (not exposing the face of the figure) and holds it up before the people. In a grave voice (or to the music of O.H.S.) he says **Ecce lignum crucis**, etc. All say or sing with him **Venite adoremus**.

¹Extra servers are needed here (S.5, S.6). If they are not available, S.1 and S.2 carry the candles.

SIMPLE RITE : GOOD FRIDAY

25. When that is finished—and no sooner—all, except C., S.5, S.6, and S.3, kneel and venerate the cross for a little time, in silence.

26. C. goes up (with the servers) to the Epistle corner on the footpace and unveils the right arm of the cross¹. Raising the cross a little higher than before, C.—in a higher pitch—repeats **Ecce lignum crucis**, etc. All answer and kneel as before.

27. Finally, C. moves to the middle of the altar, unveils¹ the cross completely (giving away the veil to S.1 or S.2), raises it still higher, and, for the third time, in a still higher pitch, repeats **Ecce**, etc. All answer and kneel as before².

28. S.3 and S.4 come forward and receive the cross from C. Standing facing the people they hold the cross under the arms, the foot resting on the ground, near the front edge of the footpace, in the middle. S.5 and S.6 place their candles on the footpace at each side of the cross (a safe distance from S.3 and S.4) and go and kneel at each side of the altar, on the top step, facing the cross. (See Diagram 21.)

29. C. goes to the sedile, and, if convenient, takes off his shoes. Then, accompanied by S.1, he goes some distance down the quire, in the middle, and, having made a single genuflection three times at different places as he approaches the cross, standing, kisses the feet of the Crucified. Without any further genuflection C. returns to the sedile, and (using the shoe-horn if necessary) resumes his shoes.

30. After C., any clergy present and then the servers—removing their shoes if this can be conveniently done—go, one after another, to venerate the cross. Each makes a simple genuflection three times while approaching the cross and then, standing, kisses the feet of the Crucified. Each then returns at once to his place.

31. The cross is then taken by S.3 and S.4 to the altar rails for the veneration of the people. The two servers rest the foot of the cross on the altar rail, or on a platform prepared for the purpose, at such a height that a person of moderate stature could, standing, kiss the feet of the Crucified without having to bow very low. S.5 and S.6 accompany the cross to its new

¹S.1 or S.2 may aid him, if necessary.

²Crucifixes throughout the church are now unveiled by the sacristan.

position, place their candles at each side of the cross and kneel facing it. The people approach in procession¹—men first—and after one simple genuflection each one, standing, kisses the feet of the Crucified, and passes on at once without any further genuflection. If the crowd is great², one or more extra crosses may be set up at the rails, or in any other suitable place, where the veneration should be carried out in the same way, and with precautions taken to preserve order and decorum.

32. While the veneration is in progress, the choir, divided into two parts, sings or recites the Improperia, etc., in the way provided for in the text of O.H.S. C. and all others who are not singing sit and listen.

33. The singing goes on as long as the veneration continues. It must always, however, be concluded by the doxology *Sempiterna* (if the hymn *Crux fidelis* is sung).

34. If there is no choir C., seated, recites aloud the Improperia with the servers or the clergy, in the way that the text directs (i.e., the verses marked 1 are recited by C., those marked 2 by the servers or clergy; those marked 1 and 2 are recited by all together).

(iv) THE COMMUNION

35. When the veneration of the cross is ended, S.3 and S.4, accompanied by S.5 and S.6 with their candles, carry it to the altar and set it up in the stand prepared there for it. It should be so placed as to be easily seen by the people, but not interfere with the subsequent ceremonial. S.5 and S.6 place their candles on the altar, one at each side of the cross, and then may kneel on the lowest step at the sides of the altar. While the cross is being removed to the altar all stand.

36. C. takes off the black stole and puts on a violet stole and chasuble assisted by S.1 and S.2.

37. S.1 brings the burse from the credence to C. and with S.2 accompanies him to the foot of the altar, where they both genuflect (C. on the lowest step). C. goes up to the altar and spreads the corporal on the table. S.1 brings up the purification bowl and towel and places it to the right of the corporal. S.2 arranges the

¹There should be a number of stewards to direct the people and keep them moving fast. ²For the new rubric about this, see p. 49.

book on the left of the corporal, at an angle, as during the Canon of Mass.

38. C. comes to the foot of the altar, and with S.1, S.2 and S.3, genuflects to the cross, and, preceded by the servers, goes to the place of repose to fetch the ciborium.

39. On arrival at the altar there, all make a double genuflection, and kneel in prayer for some moments. C. goes up and takes the ciborium from the tabernacle or casket. S.1 brings the humeral veil and puts it on C., who takes the ciborium and covers it with the ends of the veil.

40. S.1 and S.2 take a candle each from the altar, while S.3 gets the umbrella. S.1 and S.2 precede C., while S.3 holds the umbrella over the Sacrament, and they go to the high altar.

41. All present kneel down as the Blessed Sacrament approaches.

42. Meanwhile chanters sing the three antiphons appointed by O.H.S. If there are no chanters, C. recites them aloud with the servers before taking the ciborium from the tabernacle.

43. When they arrive at the altar, S.3 puts the umbrella away, C.—with S.1 and S.2—goes up to the altar. C. places the ciborium on the corporal, genuflects and gives away the humeral veil to S.1. Meanwhile S.1 and S.2 place their candles on the altar beside the two already there, genuflect, go down at each side and stand before the lowest altar step.

44. C., with joined hands, recites aloud—he does not sing—the introduction (*Oremus. Praeceptis*, etc.) to the *Pater noster*.

45. The *Pater* being the prayer of preparation for Holy Communion, all present—clergy and people—standing, recite it aloud, in Latin, with C., solemnly, gravely and distinctly¹. All add **Amen** at the end.

46. C. alone, in a clear and distinct voice, with hands extended², says the prayer *Libera*. At its conclusion all answer **Amen**.

47. C., in a low tone, bowed and with joined hands placed on the table of the altar, recites the prayer *Perceptio*.

48. He then uncovers the ciborium, genuflects, takes a sacred Particle with his right hand, and passes it into his left hand with which he holds it over the ciborium. Bowed, he thrice

¹The pauses that should be made are indicated in O.H.S. by asterisks. ²He keeps them joined for *Pater noster*.

THE CEREMONIES OF HOLY WEEK

recites, in a medium voice, *Domine, non sum dignus*, etc., striking his breast each time, as at Mass.

49. Then, signing himself with the Host, he says *Corpus Domini*, etc., in a low voice, and reverently receives the sacred Host. He meditates for a little time on the Sacrament.

50. At once the servers, bowed, and all who are going to Communion recite the *Confiteor*.

51. C., having genuflected, turns to the people, and says aloud *Misereatur* and *Indulgentiam*, as usual. All answer **Amen**.

52. C. turns back to the altar, genuflects, takes a Host in his right hand, and, turning to the people says aloud *Ecce Agnus Dei*, etc., and *Domine non sum dignus*, etc., thrice as usual, and then distributes Holy Communion.

53. If there are priests present they wear a violet stole for Holy Communion.

54. If there is a large number for Communion, other priests—in surplice and violet stole—may help C. to give Communion, either at the altar rails or in any other suitable place¹.

55. While Communion is being given, Psalm 21² or any of the Responsories from Matins of Good Friday may be sung.

56. When the Communion is finished, C. washes his fingers in the purification bowl and dries them with the purificator, in silence; he puts the ciborium into the tabernacle³.

57. C., standing in the middle of the altar, with the book in front of him, with hands joined, sings in the second ferial tone (p. 9), or recites, the three prayers of thanksgiving. All stand for them and answer **Amen**.

58. After the prayers, C. at the foot of the altar genuflects with the servers, receives his biretta from S.1 and follows the servers to the sacristy.

59. At a suitable moment the ciborium from the tabernacle (and any ciborium that may still be at the place of repose) is moved, in the simple form (p. 49) to the place of reservation.

60. The high altar is stripped, without ceremonial, by the sacristan or servers, leaving only the cross and candlesticks.

¹Stewards should marshal the communicants and see to good order and decorum.

²Used at the stripping of altars.

³If there is no tabernacle at the high altar, the ciborium is left on the table of the altar, until it is removed to the place of reservation after the service.

IV

HOLY SATURDAY

1. PREPARATIONS FOR THE EASTER VIGIL

IN THE PORCH

Either before the church door, or in the porch, or within the church near the door (wherever the ceremony can be best seen by the people):

On a table covered with a white cloth:

- (a) O.H.S. or a missal containing the rite¹;
- (b) silver salver with the five incense grains²;
- (c) empty censer (for which a stand is useful) and incense boat;
- (d) aspersory (with lustral water³) and sprinkler;
- (e) white stole and dalmatic;
- (f) tapers;
- (g) stilet (to trace the characters on the candle).

Aside: A brazier with lighted coals and charcoal⁴, and a tongs;

The Paschal candle with the characters traced on it⁵;

Candles for C., the servers, and (unless they get them before hand) for the people⁶;

Clappers to call the people.

IN THE SANCTUARY

High Altar

Three altar cloths.

Feast day candlesticks and (unveiled) cross.

White frontal and over it a violet one.

¹Or this may be prepared on an unveiled lectern. ²Cf. p. 52, n. 4.

³Kept over when stoups were emptied on Maundy Thursday.

⁴See p. 52, n. 2.

⁵See p. 52, n. 3.

⁶See p. 53.

THE CEREMONIES OF HOLY WEEK

Tabernacle empty, unveiled, open; its key.
Lamp(s) ready for lighting.

In the Quire

In the middle, temporary stand for Paschal candle.
Lectern covered with white veil¹.
On the Gospel side: the Paschal candle candlestick, adorned.
On the Epistle side: sedile, uncovered or with a violet covering over a white one.

Credence 1

O.H.S. or missal for Preconium and lessons.
White cushion or missal-stand.
Chalice prepared for Mass², with white veil and burse (with corporal), covered with a violet veil.
Ciborium(s)³ with hosts for Communion, and its veil.
Cruets and finger towel.
Bells to ring at *Gloria in excelsis*, if customary.
Altar cards.
Communion plate (and cloth if there are clergy for Communion).
English version of the address and renewal of baptismal promises.

Aside: White stole and cope.

Stool (priedieu) at which C. may kneel for the prayers.

Credence 2

If baptismal water is to be blessed and baptism administered:
See p. 51, "Credence 3".
Aside: Vat of water³.

IN THE SACRISTY

Cassocks and surplices⁴ (at least four) for the servers.
Books for them, if there are no chanters or clergy in choir.
Amice, alb, cincture, violet stole and cope for C.
White vestments for Mass.

¹Cf. p. 50. Unless the Preconium is to be sung from an ambo or pulpit. The same lectern, unveiled, can be used for the lessons.

²If none of the servers is a cleric this must be prepared by the priest beforehand on the altar (or brought by him there at the beginning of Mass).

³See p. 51, n. 2.

⁴R.S. mentions also *vestes festivae* for the Easter Mass.

SIMPLE RITE : HOLY SATURDAY

Processional cross (unveiled).
Relics and flowers to adorn the altar for the Easter Mass.

AT THE PLACE OF RESERVATION¹

White humeral veil.
Two candles (or torches).
Umbrella.

2. THE EASTER VIGIL

(i) THE BLESSING OF THE NEW FIRE

- 1-2. The fire is prepared beforehand (see p. 52) and placed outside the church or in the porch or other convenient place from which the ceremony can be seen.
3. For the function the altar cloths are put on the altars, but the candles are not lighted until the time for Mass.
4. The servers put on their cassocks and surplices and see to the preparations for the ceremony, if anything remains to be done.
5. At the appointed hour a signal is given with the clappers. C. washes his hands and puts on amice, alb, cincture, violet stole and cope².
6. All bow to the image of the sacristy and go to the fire in this order: S.3 leads, then comes S.4 with the processional cross; finally C.—wearing his biretta—walking between S.1 and S.2, who hold back the edges of the cope.
7. Before the high altar all (except S.4) make due reverence (C. bowing low only).
8. When they arrive outside the church, S.4 stands with his back to the door (so that C. will face the cross). C. with S.1, S.2, S.3 stand before the fire, facing the church door, and standing near the lectern (if used) and the table with the requisites. If the fire is within the church, they stand near the door, C. facing the high altar. (See Diagram 22.)

¹If the ciborium is to be moved to the high altar after the Easter Mass.

²If there is no violet cope available, he does not substitute a chasuble for it, but remains in alb. Then S.2 and S.3 walk before him.

THE CEREMONIES OF HOLY WEEK

9. C. takes off his biretta and hands it to S.1.
10. He puts it aside and brings the aspersory and sprinkler. S.2 holds the book, if a lectern is not used.
11. C. says or sings **Dominus vobiscum** and the prayer for the blessing of the fire, in the second ferial tone (p. 9), with joined hands. All make the responses.
12. Then he sprinkles¹ the fire, in silence.
13. S.1 puts aside the aspersory and brings the Paschal candle.
14. After the sprinkling of the fire, S.2 transfers some of the burning charcoal with the tongs into the censer, held by S.3. C. puts in and blesses incense, and incenses the fire².
15. S.3 puts aside the censer and gets the incense grains on the salver.

(ii) BLESSING OF THE PASCHAL CANDLE

- 16-17. The Paschal candle is brought before C. by S.1. S.2 presents the stylet to C. and he traces on the candle the characters illustrated in O.H.S. with the formulas given in its text.
18. S.3 holds the five grains of incense before C., who, if they were not already blessed on a previous occasion, blesses them by sprinkling them thrice³ and thrice incensing them (S.2 presenting the aspersory and the censer), in silence. C. then fixes the grains cross-wise into the candle, saying aloud the words given in O.H.S.
19. S.3, having put aside the salver, presents a taper to C., who kindles it from the blessed fire and lights the Paschal candle, saying aloud *Lumen*, etc.
20. Then C. blesses the candle by singing in the second ferial tone (p. 9) or reciting—with hands joined—**Dominus vobiscum** and the prayer *Veniat*. All make the responses.
21. Meanwhile most of the lights⁴ of the church are extinguished and candles are distributed to the clergy (if there are any) and to the people, if they have not already got them, for the procession.

¹See p. 6.

²See p. 6.

³The aspersory must then be emptied by the sacristan and put on the credence in the sanctuary unless a second one is available there.

⁴Cf. p. 58, n. 3.

SIMPLE RITE : HOLY SATURDAY

(iii) THE SOLEMN PROCESSION AND THE EASTER PRECONIUM

- 22-23. When the candle has been blessed, C.—aided by S.2—takes off the violet vestments¹ and puts on a white stole and dalmatic. S.3 presents the censer and C. puts in incense for the procession.
24. C. receives the Paschal candle from S.1 and a procession is formed thus: S.3—with thurible (open) and incense boat—leads; then comes S.4 with the cross; next C. with the lighted Paschal candle; then S.1 with a candle (unlit) for C.², and S.2 with O.H.S.³ Finally the clergy, any extra servers, and the people, all with unlit candles. (See Diagram 23.)
25. C., having entered the church, stands and sings the first **Lumen Christi**. All (except C., S.3 and S.4) genuflect towards the candle and answer **Deo gratias**. Standing erect S.1 lights C.'s candle from the Paschal candle, and carries it for him.
26. In the middle of the church C. sings in a higher pitch **Lumen Christi**. All reply as before, and from the Paschal candle⁴ the candles of any extra servers and of the clergy are lighted.
27. In the middle of the quire C. sings in a still higher pitch the third **Lumen Christi**. All reply as before and the candles of the people⁴ are lighted; the lamps are lighted and the lights of the church are switched on.
28. If the blessing of the fire and candle took place inside the church, C. begins **Lumen Christi** a little way up the nave, sings the second half-way between that and the sanctuary, and the third before the altar, in the middle of the quire.
- 29-30. In the quire, S.3 stands by the credence, S.4 on the Gospel side facing the lectern; C. puts the Paschal candle into the temporary stand in the middle of the sanctuary and goes to the credence, accompanied by S.1 and S.2. Incense is put in the censer—S.2 presenting the boat. S.1 then presents the book to C., and he, kneeling on the lowest step at the Epistle side, says **Jube, Domine**, etc., in a low voice, as indicated in O.H.S.

¹The sacristan must carry these to the sedile in the sanctuary. They will be needed later for the lessons. ²So the rubric, but C. never uses this candle.

³If there is not a second copy on the lectern in the sanctuary.

⁴It suffices if one or two light their candles thus and pass the light back to the others.

THE CEREMONIES OF HOLY WEEK

31. Accompanied by S.1 and S.3 (with the censer), C. goes to the lectern, puts the book on it and incenses it with three double swings. (See Diagram 24.) He then incenses the Paschal candle.

32. S.3 takes away the censer to the sacristy.

33. All stand, holding their lighted candles, and C. sings or reads the Easter Preconium¹, having in front of him the Paschal candle and the processional cross, on his right the altar, on his left the nave of the church.

(iv) THE LESSONS

34. After the Preconium C. goes to the sedile, takes off the white dalmatic and stole, and resumes the violet stole and cope, aided by S.1 and S.2. S.4 then places the processional cross aside on the Epistle side of the sanctuary. S.3 removes the veil from the lectern, leaving it bare for the lessons.

35. C. returns to the lectern for the lessons, but if there is a suitable lector available he may read them (first saluting the altar and C.), and then C. remains at the sedile and, seated, listens to the reading.

36. The lessons are read without a title and *Deo gratias* is not said at the end of each. C. is facing northwards, the candle in front of him, the altar to his right. The servers and people are to sit and listen to the lessons².

37. The canticle, after lessons 2, 3, 4, is said or sung by chanters or by the assisting clergy. If there are none, C. says them with the servers.

38. At the end of lesson 1, of the canticle after the other lessons, all rise. C., standing at the lectern (or at the sedile), says **Oremus, Flectamus genua.** All, with C., kneel and pray for a short time in silence.

C. then says **Levate**, all rise, and C., with joined hands, says, or sings in the first ferial tone (p. 9), the prayer. All answer **Amen.**

(v) FIRST PART OF THE LITANIES

39. After the fourth prayer, all kneel—C. at a stool or priedieu

¹Cf. p. 59, n. 5.

²Some commentators think that, therefore, the lessons may be read in the vernacular.

SIMPLE RITE : HOLY SATURDAY

placed by S.1 before the sedile—and the Litanies of the saints are sung, without doubling the invocations, as far as *Propitius esto* exclusively. All answer.

40. The Litanies are sung by chanters kneeling in the middle of the quire¹. If there are no chanters, C.—kneeling with the servers on the lowest step at the Epistle side of the altar, facing north—says them. All answer.

41. If there is a baptismal font in the church, the blessing of baptismal water (§vi) follows. If not, the renewal of the baptismal promises (§vii) takes place at once.

(vi) BLESSING OF THE BAPTISMAL WATER

42. While the Litanies are in progress the servers prepare the vat of water and the other things (on credence 2) necessary for the blessing of the baptismal water, in the middle of the quire, towards the Epistle side, in view of the congregation.

43. After the invocation *Omnes Sancti*, all rise. The chanters, if they had sung the Litanies, return to their places in choir.

44. For the blessing: S.4 gets the processional cross, S.3 the book (O.H.S. or missal²), C. walks between S.1 and S.2.

45. Having saluted the altar, they take up their positions thus: C., with S.1 and S.2 at his sides, goes to the vat of water, and there faces the people (on his right the Paschal candle); S.3 is on C.'s left, holding the book before him (unless a lectern is used); S.4 stands well to the left of C., holding the cross facing C., and so he himself faces north. (See Diagram 25.)

46. With joined hands, C. says or sings **Dominus vobiscum** and the prayer *Omnipotens* (in the first ferial tone); and then the Preface.

During his consecratory prayer, as directed by the rubrics, C.:

After the words *gratiam de Spiritu Sancto* divides the water, cross-wise, with his right hand, and then dries this with a towel presented by S.1 or S.2;

¹Cf. p. 60, n. 5.

²The actual rite of the blessing is unchanged (cf. p. 61 sqq.)

THE CEREMONIES OF HOLY WEEK

After *non inficiendo* he touches the water, laying the palm of his right hand on it, and then dries his hand;

After *indulgentiam* he makes the sign of the cross thrice over the water, not touching it;

After *super te ferebatur*, he scatters with his right hand a little of the water towards the people, towards himself, then to his left and right, and dries his hand;

After *in nomine Patris* he lowers the pitch of his voice¹;

After *tu benignus aspira* he breathes thrice, cross-wise, over the water, pronouncing in the same pitch the words *Tu has*, etc.;

After *efficaces*, C. takes the Paschal candle (brought by S.1), plunges it a little way into the water saying **Descendat**, etc., and then withdraws it. A second time he plunges it a little deeper, into the water repeating in a higher pitch **Descendat**, etc., and then withdraws the candle. The third time he plunges the candle to the bottom of the vat, while saying in a still higher pitch **Descendat**, etc., and leaves it there. He breathes, thrice, in the form of a trident (or of the Greek letter psi) on the water, around the candle, saying **Totamque**, etc. Then C. takes the candle from the vat. S.1 dries it with a towel from the credence and replaces the candle in its stand.

C. concludes the Preface in a lower pitch², and all answer **Amen**.

47. S.2, using a jug, or ladle, puts some of the blessed water into the aspersory for the renewal of the baptismal promises, and some if it into another vessel to provide a supply of lustral water for Easter.

48. C. pours into the water, cross-wise, some Oil of Catechumens (brought on a salver by S.1) saying **Sanctificetur**, etc.

In like manner he pours in some Chrism, saying **Infusio**, etc.

Finally, he pours in, cross-wise, a little of both oils together, saying **Commixtio**, etc.

With his right hand C. mixes the oil with the water.

¹If he is singing the prayer, he changes into the *tonus lectionis* (p. 43) according to the rubric of O.H.S., solemn rite.

²If he has sung the prayer he reads the conclusion.

SIMPLE RITE : HOLY SATURDAY

49. He then cleanses his hand with cotton wool, and—aided by S.1 and S.2—washes his hands, using bread crumbs with the water, and dries them. Meanwhile¹ S.3 prepares fresh charcoal in the censer in the sacristy and brings it to the altar.

50. If baptism is to be administered, C. (having carried out the preliminary part of the rite earlier in the day) begins the baptismal rite, in the Ritual, at the profession of faith (*Credis in Deum?*) for the baptism of an infant²; at *Quis vocaris?* for the baptism of an adult³.

Procession to the Font

51. When the blessing is finished, the water is taken to the baptistery. C. puts incense in the censer, presented by S.3, S.1 handing the incense.

Then a procession is formed:

S.3, with the smoking, open censer and the boat, leads,

S.4 with the cross,

S.2 with the vat of water, aided, if necessary, by S.1,

C., wearing his biretta (with S.1 beside him, holding back his cope).

52. The Paschal candle is not carried in the procession.

53. During the procession the canticle *Sicut cervus* is sung, if there are chanters. Otherwise C. recites it aloud with S.1 and any extra servers that may be present.

54. On arriving in the baptistery S.3 passes to the right, S.4 to the left. S.2 (aided by S.1) pours the water into the font. (See Diagram 26.)

55. Then C., with joined hands, says—or sings (in the first ferial tone)—**Dominus vobiscum** and the prayer. All reply. Then C. incenses the font with three single swings (p. 6)⁴.

56. All return to the altar in the same order and in silence. S. 4 puts aside the cross and, with S.3, stands at the credence; C., with S.1 and S.2, salutes the altar and they go to the sedile.

¹If baptism is administered S.3 does this during the baptism.

²R.R. II, ii, 17.

³R.R. II, iv, 38.

⁴Incense should be put in if the censer is not smoking properly.

THE CEREMONIES OF HOLY WEEK

57. If there is a baptistery entirely detached from the church and it is desired to bless the water there, see p. 63, § 23.

(vii) RENEWAL OF THE BAPTISMAL PROMISES

58-59. C. at the sedile takes off the violet vestments and puts on a white stole and cope. Meanwhile the candles of all present are lighted. S.4 begins this. If there had been no blessing of baptismal water, S.3 brings the censer from the sacristy.

60. S.1 gets the aspersion, S.2 the form for the renewal of the baptismal promises.

61. C. puts incense into the censer, and, with the servers, goes before the altar and salutes it. He incenses the Paschal candle (p. 6), walking around it¹. Standing near it (or from an ambo or pulpit) he carries out the renewal.

62. All stand, holding a lighted candle in the right hand.

63. C. gives the address, in English, and puts the queries to the people. They reply to each, reading from the forms provided for them, and repeat the *Our Father*.

64. When the renewal of the promises is over, C. sprinkles the people either cross-wise from the entrance to the sanctuary, or going around the church, as at the Asperges. If there had been no blessing of the baptismal water, ordinary lustral water is used for this. The people extinguish their candles.

(viii) SECOND PART OF THE LITANIES

65. If there are chanters, they kneel once more in the middle of the quire and continue the Litanies from *Propitius esto*, while C. and the servers, having saluted the altar, return to the sacristy to prepare for Mass.

If there are no chanters, C. kneels on the lowest step at the Epistle side and—with the servers kneeling beside him—finishes the Litanies. The people reply, not duplicating the invocations. When the Litanies are finished, C. and the servers salute the altar and go to the sacristy.

66. There C. puts on the white vestments for Mass, aided by S.3 and S.4.

¹S.3 then takes the censer to the sacristy and renews the charcoal for Mass.

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67. Meanwhile the servers and the sacristan prepare the altar for Mass, removing the violet frontal, putting on altar cards, Missal (or O.H.S.), relics and flowers, and lighting the candles. The Paschal candle is removed to its candlestick on the Gospel side the of the quire by S.1 and S.2.

3. THE EASTER VIGIL MASS

1. C. comes to the altar, with the servers, walking in pairs¹ before him, as the chanters begin the solemn chant of *Kyrie, eleison*.

2. There is no psalm, no confession, and so C., having saluted the altar, goes up at once and kisses its table.

3. Standing at the middle of the altar C. says *Kyrie, eleison*, as usual. There is no Introit.

4. After its recital—after it has been chanted in a sung Mass—C. begins *Gloria in excelsis*. The church bells are rung², and—in a sung Mass—the organ is played; and, if customary, small bells are rung by the servers until C. has finished the recitation of the hymn. Images throughout the church are unveiled by the sacristan.

5. After the Epistle (which in a sung Mass may be chanted by a lector, and is then listened to by C.) C. says aloud or sings three times—each time in a higher pitch—the **Alleluia**. All stand and repeat it each time. The chanters then sing the verses or C. reads them aloud.

6. There is no Creed, but **Dominus vobiscum** and **Oremus** as usual. There is no Offertory antiphon³. *Gloria Patri* is said at the Lavabo. The Easter Preface is used (*in hac potissimum nocte*) and there is a proper *Communicantes* and *Hanc igitur*.

7. *Pax Domini* is said, but the kiss of peace is not given. *Agnus Dei* is omitted, and so is the first prayer following it.

8. After the Communion, the ablutions are as usual.

9. Then Lauds of Easter Sunday are said or sung. The antiphon *Alleluia* (thrice) is sung and then Psalm 150, followed by a

¹If the Mass is a sung one, S.3 with the censer heads the procession out, and the altar is incensed at once after C. has gone up to the footpace and kissed the altar.

²See p. 5. ³S.1 brings the chalice and ciborium to the altar if he is a cleric.

THE CEREMONIES OF HOLY WEEK

repetition of the antiphon. There is no capitulum or hymn, but at once C. sings the beginning of the Benedictus antiphon *Et valde mane*. This is continued by the chanters who then intone the canticle *Benedictus*. This is sung by the choir, and the antiphon repeated¹. If there are no chanters C., standing at the Epistle corner of the altar recites aloud all this (antiphon, psalm, canticle) with the servers, who recite every other verse.

10. After the repetition of the antiphon *Et valde mane* C. goes to the middle of the altar, kisses it, says (sings) **Dominus vobiscum**, facing the people, and, going to the Epistle corner, says (or sings in the solemn tone) the prayer, which is the Postcommunion.

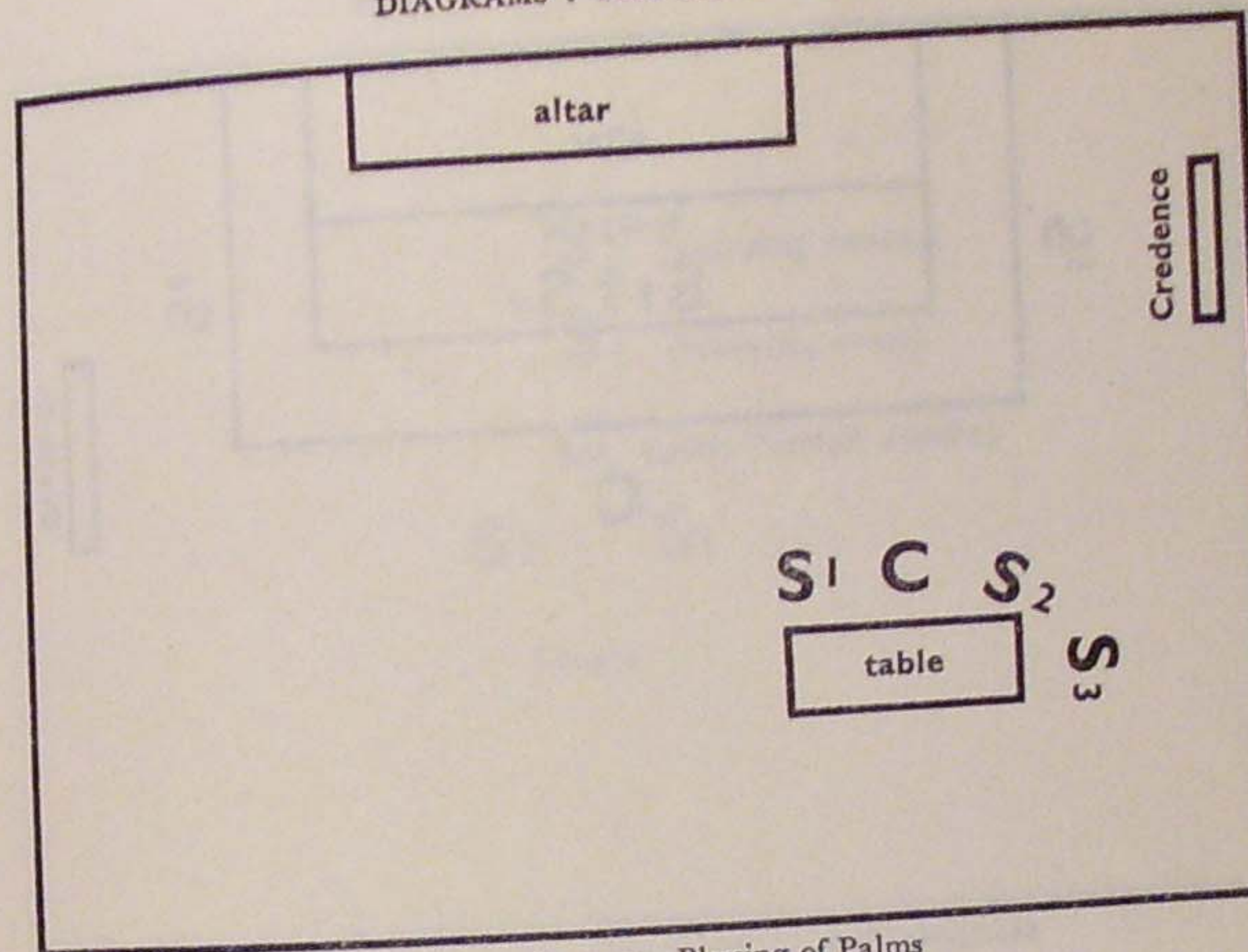
11. To **Ite missa est** and **Deo gratias**, **Alleluia** is added twice.

12. The blessing is given as usual, but there is no last Gospel.

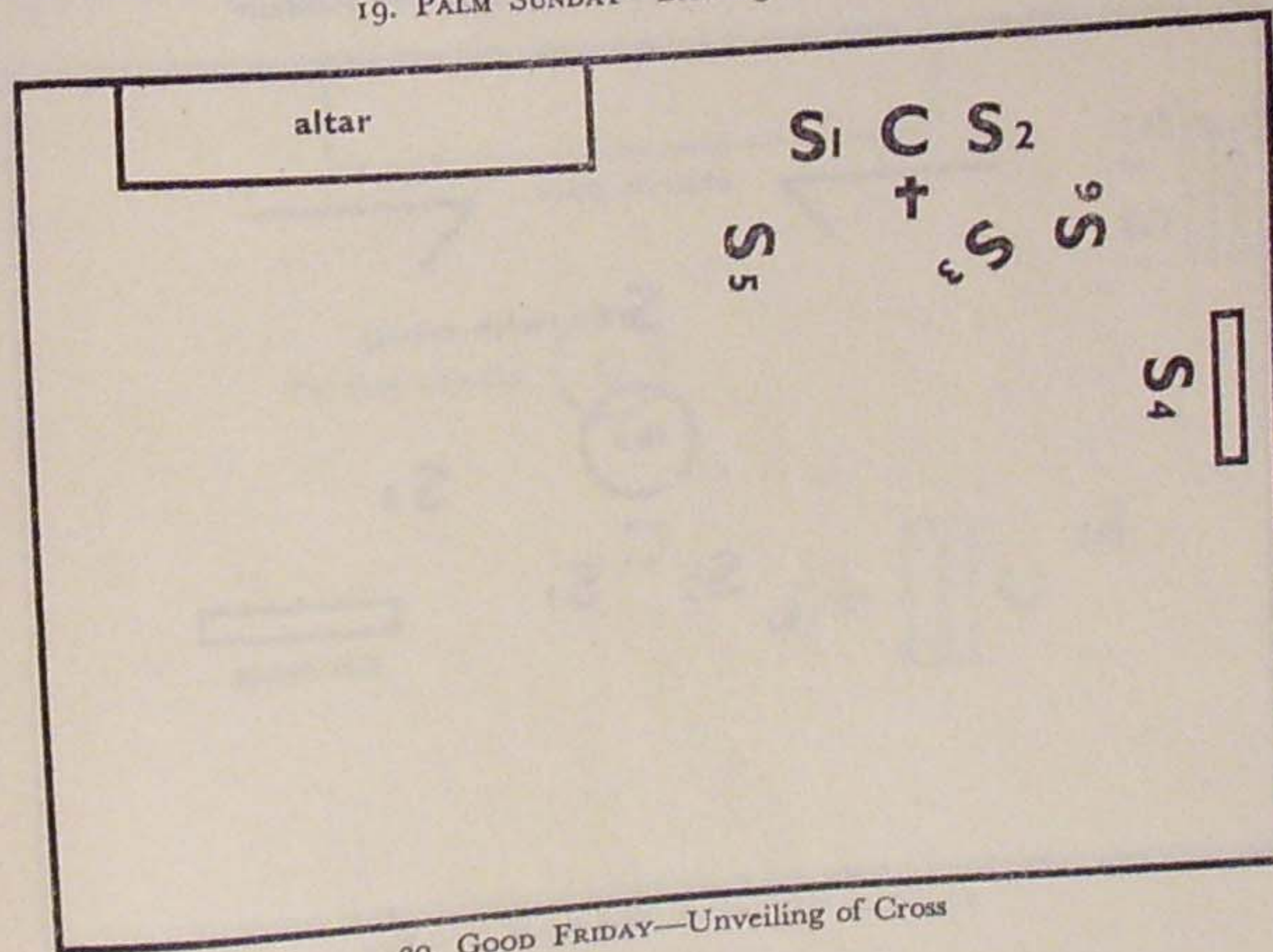
13. At a convenient moment, C., wearing a white humeral veil, brings the ciborium(s)—accompanied by S.1 with the umbella and S.2 and S.3 with candles—from the place of reservation to the tabernacle of the high altar.

¹In a sung Mass during the Benedictus the altar is incensed, S.3 acting as thurifer.

DIAGRAMS : SIMPLE RITE

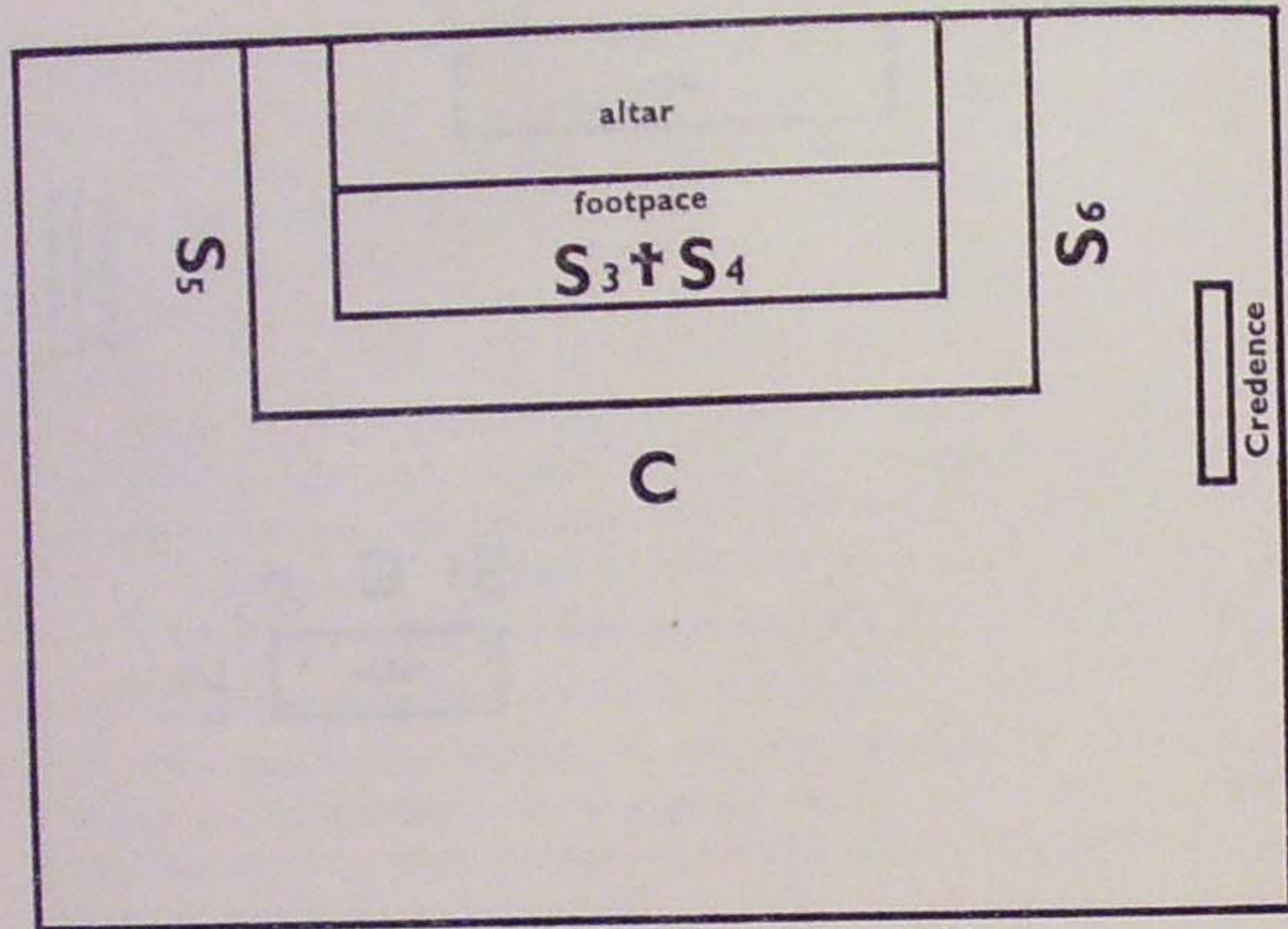


19. PALM SUNDAY—Blessing of Palms

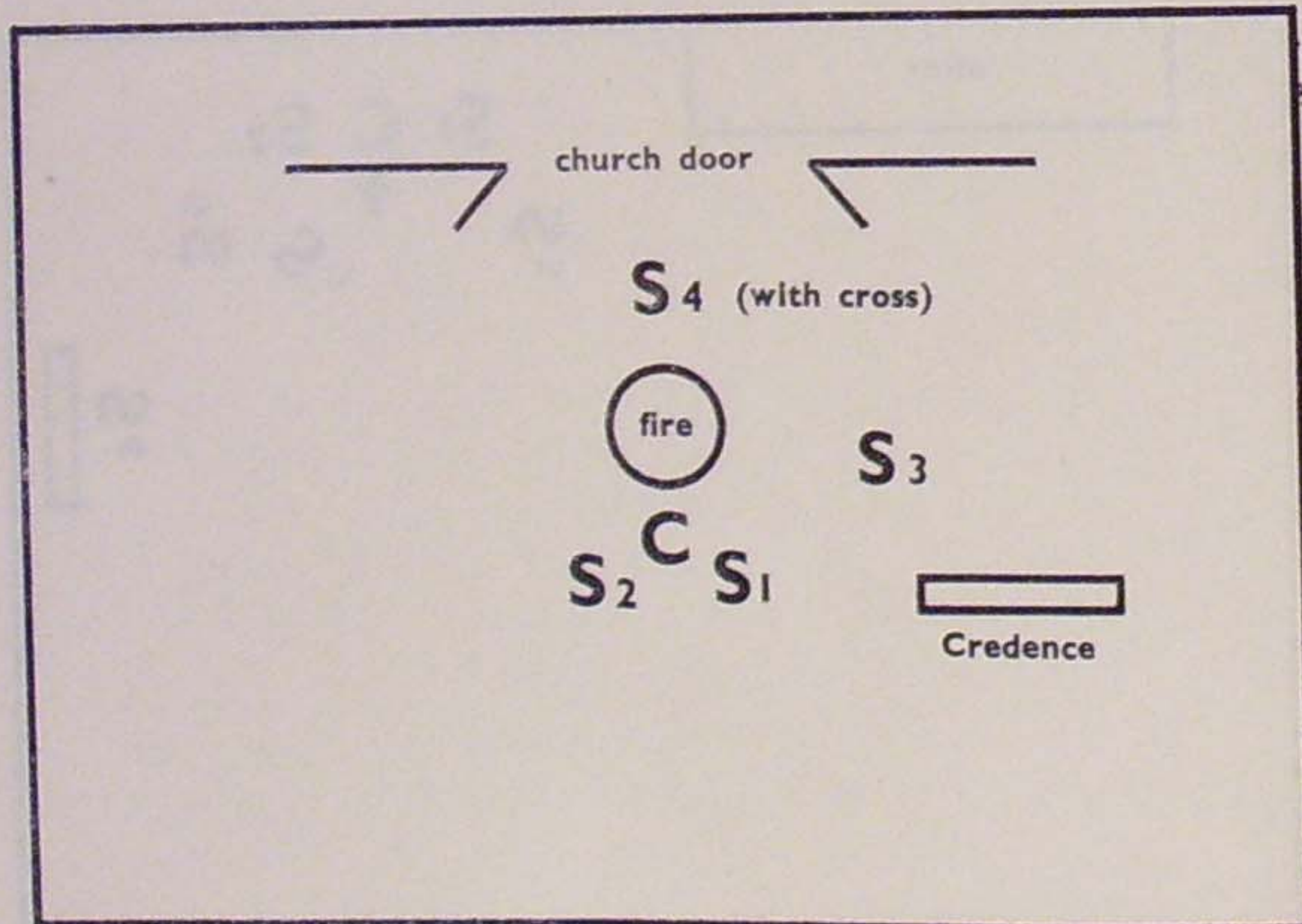


20. GOOD FRIDAY—Unveiling of Cross

THE CELEBRATION OF MASS

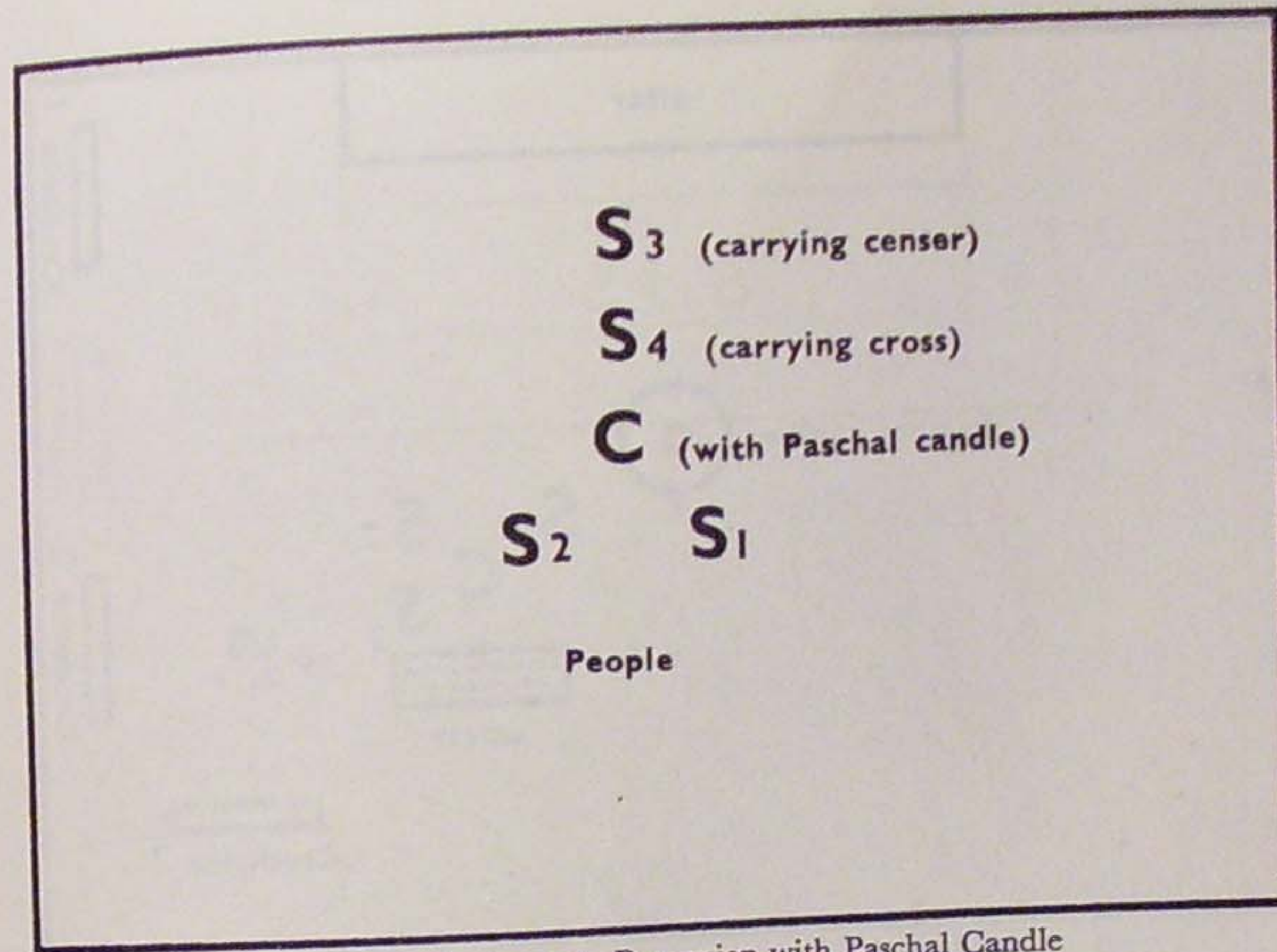


21. GOOD FRIDAY—Veneration of Cross by Celebrant

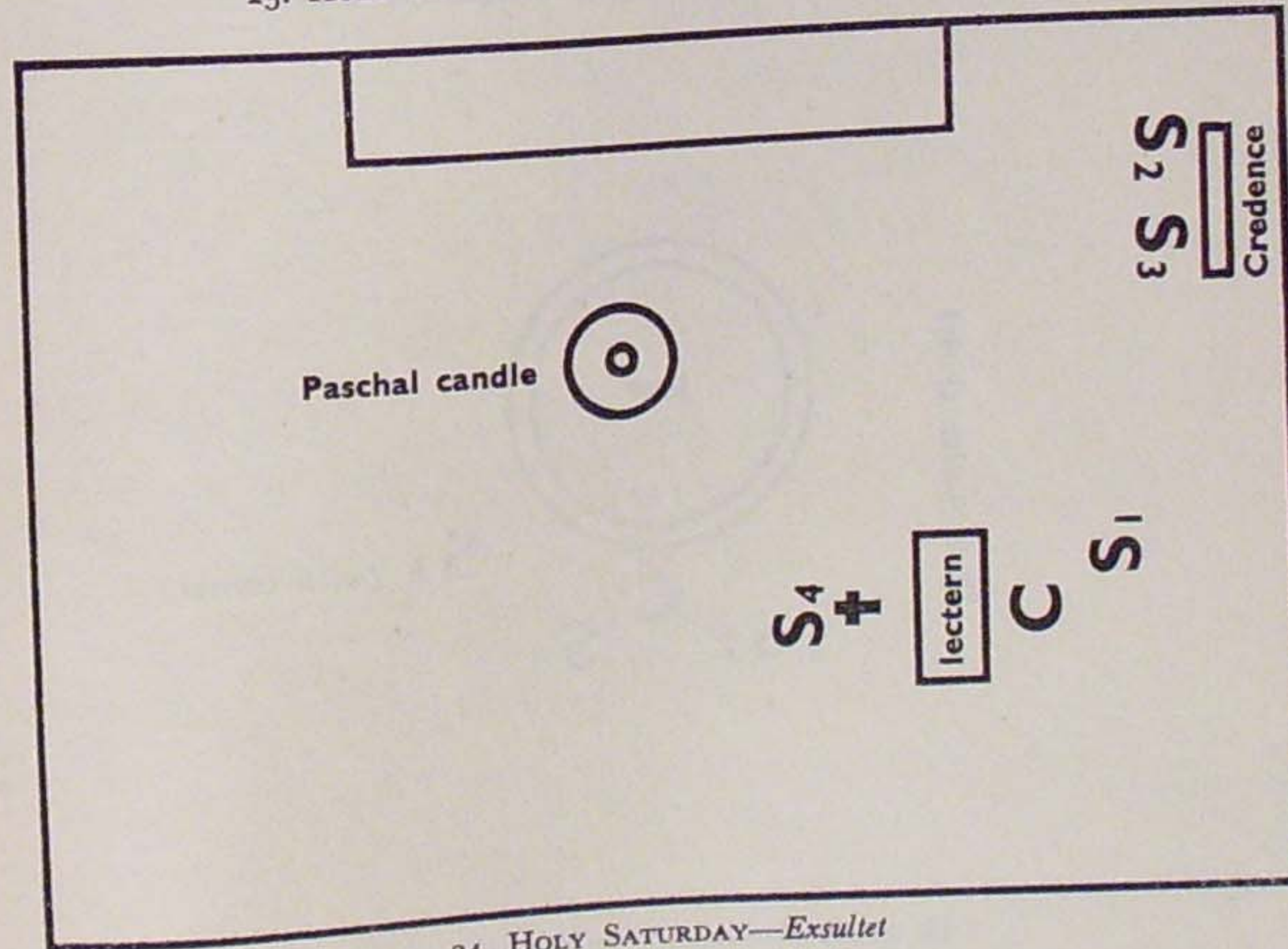


22. HOLY SATURDAY—Blessing of New Fire

DIAGRAMS : SIMPLE RITE

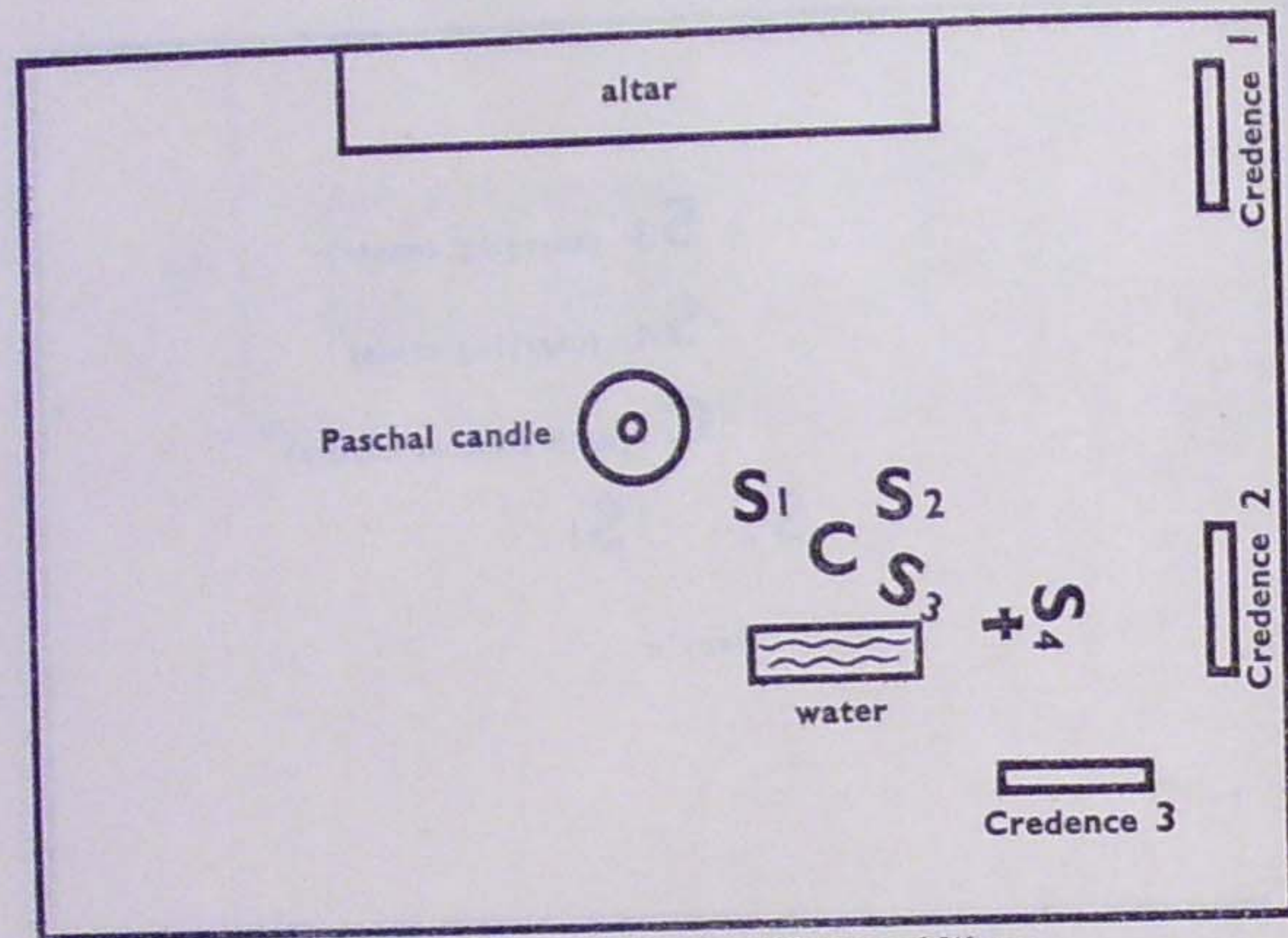


23. HOLY SATURDAY—Procession with Paschal Candle

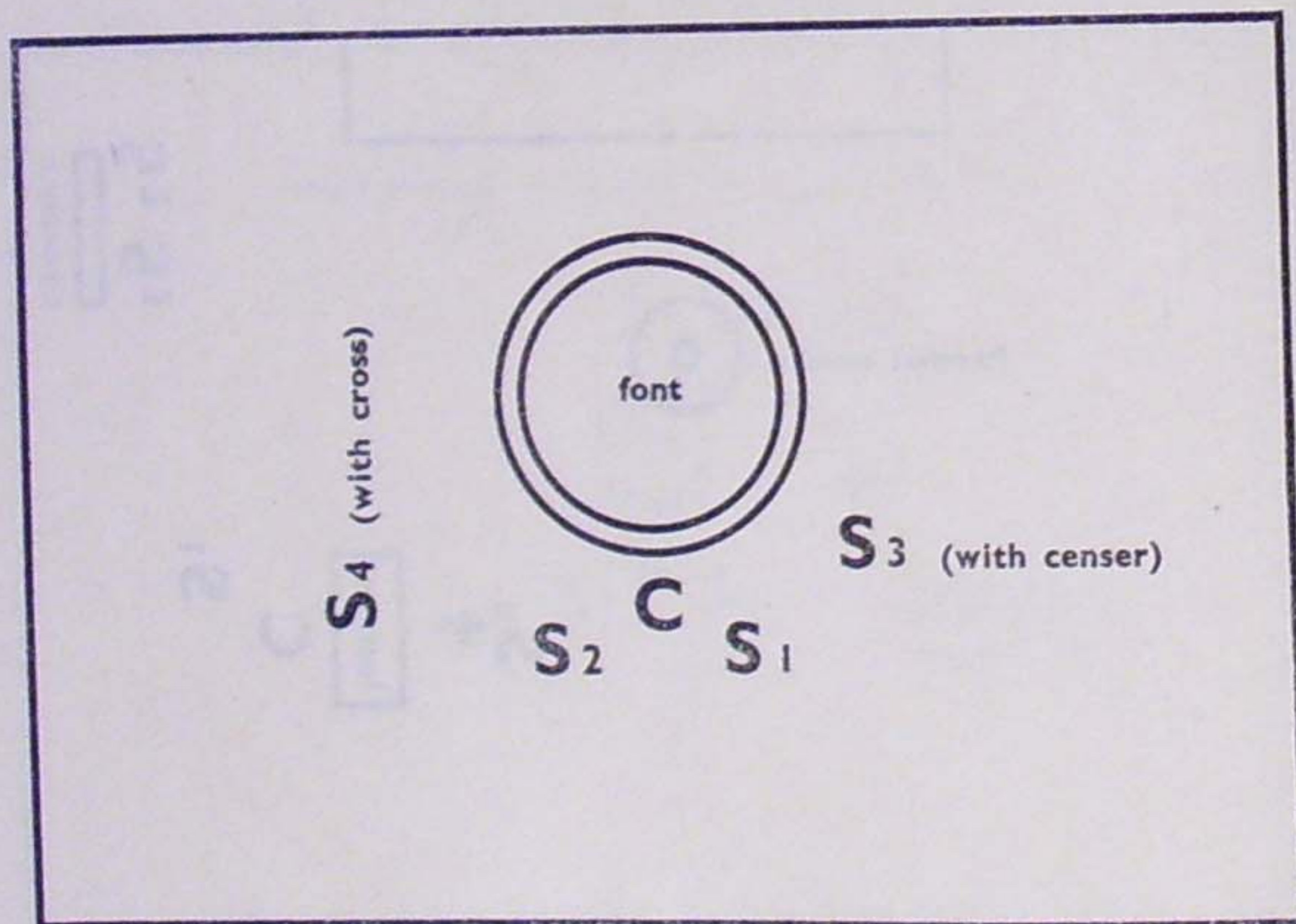


24. HOLY SATURDAY—Exsultet

THE CEREMONIES OF HOLY WEEK



25. HOLY SATURDAY—Blessing of Baptismal Water



26. HOLY SATURDAY—In the Baptistry