

PART IV
THE LITURGICAL YEAR

CHAPTER XXIII

ADVENT TO HOLY WEEK

§ 1. ADVENT

THE colour of the season in Advent is purple. The *Gloria in excelsis* at Mass and *Te Deum* at Matins are not said, except on feasts.¹ But *Alleluia* is said in the office, as usual, and on Sundays at Mass.

At Mass of the season the ministers do not wear dalmatic and tunicle, but folded chasubles, except on the third Sunday and Christmas Eve. From 17 December (O Sapiientia) to Christmas, votive offices and Masses or Requiems are not allowed.

During Advent the altar is not to be decorated with flowers or other such ornaments; nor is the organ played at liturgical offices. But the organ may be played at non-liturgical services, such as Benediction;² and it is tolerated, even at Mass, if the singers cannot sing correctly without it. In this case it should be played only to accompany the voices, not as an ornament between the singing.

The exceptions to this rule are the third Sunday of Advent (mid-Advent, "Gaudete") and the fourth Sunday of Lent (mid-Lent, "Laetare"). On these two days alone in the year the liturgical colour is rosy (color rosaceus).³ On both the ministers wear dalmatic and tunicle, the altar is decorated as for feasts,⁴ and the organ is played. On the week-days after the third Sunday (Monday, Tuesday, Thursday), when the Mass is that of the Sunday, repeated,⁵ the colour is purple, the ministers wear dalmatic and tunicle, the organ is played. The same rule applies to Christmas Eve (see below, p. 255).

§ 2. THE FOLDED CHASUBLES

THE rules for the use of folded chasubles⁶ are these. They are worn by the deacon and subdeacon, instead of dalmatic and tunicle, on days of fasting and penance, except vigils of Saints' days and Christmas Eve, which have dalmatic and

¹ According to the general rule, when the "Gloria in excelsis" is not said, the form "Benedicamus Domino" is used at the end of Mass, instead of "Ite missa est."

² There is no law requiring the organ at any time. If a priest thinks well to mark the season by complete silence of the organ at all services during this time he may do so, and does well.

³ For lack of rosy vestments the usual violet may be used (violet dalmatic and tunicle).

⁴ According to the *Caer. Ep.*, Lib. I, cap. xii, § 12 this means with "vases of flowers bound with sweet-smelling leaves or silk."

⁵ Wednesday, Friday, and Saturday are ember days and have Mass of their own.

⁶ "Planetae plicatae" in the missal (*Rubr. gen.*, xix, 6) and *Caer. Ep.* Lib. II, cap. xiii, § 3.

tunicle. Folded chasubles therefore are used on Sundays and ferias of Advent and Lent, when the Mass is of the season. Except from this the third Sunday of Advent and the weekdays (Monday, Tuesday and Thursday) on which its Mass may be repeated. Except also the fourth Sunday of Lent, Maundy Thursday, and Holy Saturday at the blessing of the Paschal candle and Mass. Folded chasubles are used further on ember days (except those in the Whitsun octave), on Whitsun Eve before Mass (not at the red Mass), on Candlemas at the blessing of candles and procession.¹ From this it follows that the folded chasuble is always purple, except on Good Friday, when it is black. But the purple colour does not always involve folded chasubles. On Christmas Eve, on the three Sundays, Septuagesima, Sexagesima, Quinquagesima, and (for lack of rosy vestments) in some churches on mid-Advent and mid-Lent the ministers wear purple dalmatic and tunicle.

The folded chasubles (not the colour purple) are the test for the organ to be silent.²

The chasubles are now folded about half-way up in front.³ The ministers wear the same vestments as usual, with this one exception. The folded chasubles are taken off when they have some special office to perform. During the last collect the subdeacon takes off his, assisted by the second acolyte, who then lays it on the sedilia. He reads the epistle in alb and maniple. When he has received the celebrant's blessing and has handed the book to the M.C., he goes to the sedile and puts on the folded chasuble again, assisted by the second acolyte.⁴ He then moves the missal.

The deacon goes to the credence table as soon as the celebrant begins to read the gospel. Here, assisted by the first acolyte, he takes off the folded chasuble, which is laid on the table. Formerly he folded it lengthwise and put it over his shoulder. It is difficult to do so with the badly made and generally stiff chasubles so much in vogue since the eighteenth century. He is therefore allowed to use instead a broad band of purple silk (black on Good Friday), incorrectly called a "broad stole."⁵ This may not have crosses or other ornament.⁶ The deacon puts it on over the real stole, from the left shoulder to under the right arm, where he gathers it together with the ends of the girdle. He then takes the book of lessons

¹ Missal, *Rubr. gen.*, xix, 6.

² S.R.C., 2 September 1741, no. 2365, ad IV.

³ "Plicatae ante pectus" (*Rubr. gen. Missalis*, xix, 6). This is the exact opposite of the old rule, that they should be folded up the sides as far as the shoulders, thus making them exactly the size of the Baroc chasuble now common.

⁴ *Caer. Ep.*, Lib. II, cap. xiii, § 8.

⁵ The missal uses this expression: "aliud genus stolae latioris" (*ib.*). The Italians call this strip "stolone."

⁶ S.R.C., 25 September 1852, no. 3006, ad VII.

and puts it on the altar as usual. He remains so vested till after the Communion. Then, when he has carried the missal to the epistle side, he goes again to the credence table, takes off the "broad stole" and puts on the folded chasuble, assisted as before by the first acolyte.¹ In putting on and taking off this garment he does not kiss it. It is not really a stole at all. The deacon must wear his stole all the time beneath it. There is no reason why he should not carry out the original plan, namely, to fold his chasuble and wear that in a long strip across his shoulder, if he can do so.²

All this rule about folded chasubles need not be observed in smaller churches.³ If they are not used the subdeacon wears only amice, alb, girdle, maniple; the deacon wear amice, alb, girdle, maniple, stole. In this case neither makes any change during Mass; the "broad stole" is not used.

§ 3. CHRISTMAS AND EPIPHANY

CHRISTMAS EVE is privileged. If then Christmas Day falls on a Monday, an exception is made to the general rule, that in such cases the vigil is on the Saturday. The office of 24 December is combined from that of the fourth Sunday of Advent and that of the vigil. At Matins the invitatorium is of the vigil, the psalms and versicles of the Sunday; the lessons of the first and second nocturn are of Sunday with their responses, those of the third of the vigil, without the ninth lesson of Sunday. All the rest of the office and the Mass are of the vigil, with commemoration of Sunday. On Christmas Eve the colour is purple; the ministers wear dalmatic and tunicle, and the organ may be played.

The colour for CHRISTMAS is white. On the day (beginning at midnight) every priest may say Mass three times. No special privilege is needed for this. Three Masses are provided in the missal, one for the night, one for dawn, one for the day. If a priest says Mass once only, he should choose the one which best corresponds to the hour at which he says it. The same rule will apply to a priest who says two Masses. If he says three he must say the three provided, in their order, at whatever time he says them.⁴

It is not allowed to say a purely private Mass in the night.⁵ One Mass only is allowed at midnight. It should be, if possible, a High Mass; but a sung, or even a Low Mass is allowed, if it is the one at which the people attend, and is said in default of High Mass. It may not begin before mid-

¹ *Caer. Ep.*, Lib. II, cap. xiii, § 9.

² Both the missal (*Rubr. gen.*, xix, 6) and the *Caer. Ep.*, Lib. II, cap. xiii, § 9 propose this first, as the normal way.

³ Missal (*Rubr. gen.*, xix, 7).

⁴ But if he sings the third Mass, he may say the first and second later.

⁵ *Cod.*, c. 821.

night; it should begin exactly then, or as soon after as possible. People are allowed to receive Holy Communion at the midnight Mass, unless the bishop, for some reason, forbids this.¹ If they do so there is no special rule concerning the Eucharistic fast. The common law remains, that they must be fasting from midnight. It is, however, considered respectful not to eat or drink for about two hours before Communion.

If matins are said or sung in church before midnight Mass, see the rules at pp. 236-237. The celebrant, when he intones the hymn *Iesu redemptor omnium* at Matins, should lift and join the hands, bowing towards the altar.²

If a priest says three Masses he must not take the ablutions at the end of the first or second. For the manner of purifying the chalice in this case see pp. 65-66.

At all sung Masses on Christmas Day the celebrant and his ministers kneel before the altar while the choir sings the words *Et incarnatus est de Spiritu sancto ex Maria virgine: et homo factus est*. A special clause is inserted in the *Communicantes* prayer of the canon. In this clause the celebrant says *Noctem sacratissimam celebrantes* at the first Mass (at whatever hour he may celebrate); at the second and third Masses and during the Christmas octave he says *Diem sacratissimum*.

At the gospel of the third Mass the deacon who reads it, and all, except the subdeacon who holds the book and the acolytes, genuflect at the words *Et Verbum caro factum est*. The celebrant kneels towards the altar, laying his hands on it. But when, at High Mass, he reads the gospel himself, he does not do so. The last gospel of this Mass is that of the Epiphany.

The EPIPHANY is, liturgically, one of the three greatest feasts of the year.³ Its colour is white. Matins of the Epiphany begin with a special form. The Invitatorium is not said, nor *Domine labia mea aperies*, nor *Deus in adiutorium*. After the silent *Pater noster*, *Ave Maria*, and creed, the office begins at once with the first antiphon. This occurs only on the feast itself, not during the octave.

In the Mass a genuflection is made at the words of the gospel *Proidentes adoraverunt eum*, under the same conditions as noted above for Christmas; that is, the celebrant does not genuflect when he reads this gospel if the deacon will sing it later.

In cathedrals and the principal church of each place, after the gospel the movable feasts of the year are announced. If this is done a white cope is prepared in the sacristy for the priest or deacon who will do so. A lectern stands on the

¹ *Cod.*, c. 821

² *Caer. Ep.*, Lib. II, cap. xiv, § 5.

³ Not Christmas, but Epiphany, Easter, Pentecost are the three days which alone have closed octaves, and are "cardinal" feasts, after which we count the Sundays. Corpus Christi now also has a closed octave.

gospel side of the choir, or the pulpit may be used. The lectern or pulpit is covered with a white cloth. The priest or deacon who will announce the feasts goes to the sacristy during the gradual and puts on the cope over his surplice. He comes out, makes the usual reverences to altar, celebrant and choir, and announces the feasts. The form for doing so, with the chant, is in the Pontifical at the beginning of its third part.

§ 4. CANDLEMAS

CANDLEMAS (the Purification of the Blessed Virgin Mary, 2 February) is a double of the second class. On this day candles are blessed and distributed, and a procession is made with them before the principal Mass. The colour of the day is white, but purple is the colour for the blessing of candles and procession. The candles are blessed and the procession made on 2 February, even if the feast is transferred.¹

Supposing first the normal conditions, that is, that High Mass will be celebrated with deacon and subdeacon, the ceremony is arranged in this way:²

The preparations are: On the credence table, all required for High Mass, as usual, covered with a purple veil, also the holy water and sprinkler. If another priest will assist to give out the candles a purple stole is required for him. On the sedilia the Mass vestments are laid out; these, too, should be covered with a purple veil. Near the altar a table stands at the epistle side, so that the celebrant standing there can easily sprinkle and incense the candles on it. This table is covered with a white cloth, on which the candles lie. They are then covered with white or purple.³ The altar is prepared for Mass, the six candles are lit. Over the white frontal there should be another of purple. No flowers or other such ornaments stand on the altar; the altar-cards are not placed on it till the beginning of Mass. The missal, covered with purple,⁴ stands at the epistle side. At the blessing of candles and procession the organ should not be played. Following the usual procession of servers,⁵ the celebrant comes from the sacristy in alb, girdle,

¹ The only possibility is that 2 February may be Septuagesima or a following Sunday. In this case the feast is transferred; the Mass is of Sunday (purple) and all noted above about changing to white is to be ignored.

² Cfr. *Caer. Ep.*, Lib. II, cap. xvii; Martinucci-Menghini, I, ii, pp. 160-169; Van der Stappen, v, 325-328; Le Vavasseur, ii, 22-32; Wapellhorst, pp. 268-278.

³ Martinucci-Menghini, I, ii, p. 160, § 2. The *Caer. Ep.*, Lib. II, cap. xvi, § 2, does not mention this cloth.

⁴ Martinucci-Menghini, I, ii, p. 160, § 1. The Roman texts always suppose that books are covered in the colour of the office. This is often not observed in England. If such a cover is used, it should be changed to white for the Mass.

⁵ A M.C., thurifer, and acolytes at least are required. There may be others, and clergy. The subdeacon will carry the cross at the procession of candles.

purple stole and cope, between the ministers, who wear folded chasubles,¹ the deacon with his stole. If it is a Sunday the usual *Asperges* ceremony is made first, in purple vestments. The celebrant and ministers bow, as usual, to the choir, bow or genuflect to the altar, go up to it; the celebrant kisses it (the ministers do not genuflect when he does so); then they stand at the epistle side, the ministers on either side of the celebrant.

They no longer now hold the ends of the cope. The M.C. uncovers the candles. With joined hands the celebrant sings *Dominus vobiscum* and the prayers provided in the missal for the blessing of candles, all in the ferial tone; that is, in the case of those which have the longer conclusion, he makes no inflection, at the shorter ones he ends by falling a minor third on the last syllable. As he signs the cross over the candles he lays his left hand on the altar and the deacon raises the right side of the cope. While these prayers are said all in choir stand; the thurifer goes to prepare the thurible, if he has not come with it at the beginning. When the fifth prayer is ended, the thurifer approaches, with the first acolyte who carries the holy water and sprinkler. The celebrant puts on and blesses incense as usual, the deacon assisting and holding the incense boat. Meanwhile the subdeacon raises the right end of the cope. When the incense is blessed the deacon hands the sprinkler to the celebrant (*solita oscula*). He sprinkles the candles, saying the antiphon *Asperges me* only (not the psalm). Then he incenses the candles with three double swings, saying nothing. The thurible and holy water are put back in their places.

The celebrant and ministers go to the middle of the altar, bow and turn to the people, not changing their places. The deacon then goes to the celebrant's right. The priest highest in rank present comes to the altar. The M.C. hands him a candle, which he gives to the celebrant, both standing. He kisses the candle first; the celebrant does so on receiving it; neither kisses the other's hand. The celebrant gives this candle to the subdeacon, who lays it on the altar. The celebrant now receives another candle from the deacon and hands this to the priest from whom he received his.² This priest kneels to take it, kissing first the candle, then the celebrant's hand. If he is a canon or prelate he stands and kisses only the candle. He then goes back to his place. The ministers kneel before the celebrant, who gives them candles in the

¹ Folded chasubles are not necessary, except in the principal churches (Martinucci, I, ii, p. 161, § 7); otherwise the ministers may wear only amice, alb, girdle, and the deacon his stole.

² In no case may the deacon or subdeacon give the celebrant his candle. If no other priest is present, a candle is laid on the altar by the M.C. The celebrant takes this from the altar himself, kneeling.

same way. In every case the person who takes the candle kisses it first, then the celebrant's hand.¹ The ministers hand their candles to an acolyte, who puts them on the credence table. It will be convenient if the M.C. at this moment takes the celebrant's candle and puts that, too, on the credence table.

The members of the choir now come up in order and kneel on the lowest step. The celebrant hands to each a candle in the same way. Canons and prelates do not kneel to receive theirs, nor do they kiss the celebrant's hand.² If canons are present the ministers (unless they, too, are canons) receive their candles after them. The singers also come up to take their candles. This should be arranged so that the singing is not interrupted. The M.C. must see that the candles are brought from the table to the celebrant (handed to him by the deacon).

If the people receive candles, the celebrant, with his ministers, goes to the communion rail or entrance of the choir and distributes them. Each person kisses first the candle, then the celebrant's hand. Another priest, in surplice and purple stole, may assist in distributing the candles.

During the distribution, beginning as soon as the celebrant has received his candle, the choir sings the antiphon *Lumen ad revelationem gentium*, etc., with the canticle *Nunc dimittis*, as in the missal and gradual. The antiphon *Exsurge Domine*, etc., is sung next. The candles are lighted. After the distribution the celebrant washes his hands at the epistle side of the altar; the acolytes serve him, as at Mass, the ministers holding the ends of the cope. Then, standing at the epistle side as before, he sings *Oremus* and the collect *Exaudi quaesumus Domine*, as in the missal. If Candlemas comes after Septuagesima, when the celebrant has sung *Oremus*, the deacon adds *Flectamus genua*; all genuflect except the celebrant; the subdeacon, rising first, sings *Levate*, and all rise. Meanwhile the M.C. or servers light the candles of all who will carry them in procession.

The procession follows. If the thurifer has laid aside the thurible he takes it again during this last collect. The subdeacon goes to the credence table and takes the processional cross; the acolytes go with him, stand at his side by the entrance of the choir, facing the altar. The subdeacon bear-

¹ This is the rule for things already blessed.

² Martinucci (I, ii, pp. 163-164, § 32) and Le Vavas seur (ii, p. 27, § 89) distinguish between prelates and canons. According to them neither kneel; prelates do not, but canons do kiss the celebrant's hand (so also when palms are distributed and all similar occasions). This is a mistake. The *Caer. Ep.*, Lib. II, cap. xvii, §§ 2-3 (cfr. Lib. II, cap. xxi, § 6) says that canons also kiss the candle only. Cfr. Gavanti-Merati, Pars IV, tit. xiv, Rub. 4 (*ed. cit.*, p. 340) and Pars IV, tit. vii, Rub. 14 (pp. 266, 267). Menghini corrects Martinucci (I, ii, p. 164, n.; p. 182, n.)

ing the cross, the acolytes and thurifer, do not genuflect. Meanwhile the celebrant goes to the middle, puts on and blesses incense, assisted by the deacon. The thurifer goes to stand behind the subdeacon, so as to be first in the procession. The M.C., having lit the celebrant's candle, hands it to the deacon, who gives it to the celebrant. Then he gives the deacon his candle, lighted. The celebrant and deacon, at his right, turn towards the people. The deacon sings *Procedamus in pace*; the choir answers *In nomine Christi. Amen*. The celebrant and deacon come down the altar steps, all genuflect,¹ they put on their birettas. The procession begins in this order: first, the thurifer, then the subdeacon bearing the cross between the acolytes with their candles burning, the choir, clergy, celebrant, with the deacon at his left holding the cope. The M.C. may walk at the right of the celebrant or in front of him. The procession passes around the church, or goes outside, according to the custom of the place. Meanwhile the choir sings the antiphons *Adorna thalamum tuum Sion*, and *Responsum accepit Simeon*, from the gradual.² One of these may be omitted, if there is not time for both. During the procession the church bells should be rung. If Mass is being said at the same time at a side altar, the Sanctus bell should not be rung. On entering the church, if the procession has gone without, the choir sings the responsory *Obtulerunt pro eo Domino par turturum*. If the procession has not left the church this is sung as it comes back to the sanctuary. When the procession returns to the sanctuary the clergy genuflect, bow to each other, two and two, and go to their places. The celebrant and deacon come before the altar and make the usual reverence. The thurifer goes to the sacristy to prepare the thurible for Mass, the acolytes put their candles on the credence table, the subdeacon puts the cross near. The celebrant and deacon come to the sedilia, the subdeacon joins them here. They take off the purple vestments and vest for Mass, assisted by the M.C. and acolytes. They come to the altar and begin Mass.

During Mass the candles are held lighted during the gospel, and from the Sanctus to the end of the Communion. The M.C. will see that they are lit in time, first during the epistle or gradual, the second time after the choir is incensed at the offertory. At the gospel the celebrant also holds his candle lit. The M.C. hands it to him (*solita oscula*), after he has signed himself, at the words *Sequentia sancti evangelii*. Each

¹ Except the subdeacon with the cross and acolytes, who bow. The celebrant, canons and prelates bow only, if the Sanctissimum is not reserved on the altar.

² Martinucci-Menghini, I, ii, p. 167, § 56, says that the singers do not hold lighted candles. It is a question whether they can do so conveniently while singing from books (see p. 275, n. 3).

time, when the period in question is ended, everyone blows out his candle and lays it down. After the gospel the celebrant gives his back to the deacon.

If the Mass is not of the Purification the candles are not lit nor held during it.

§ 5. FUNCTIONS IN SMALL CHURCHES

CANDLEMAS is the first of the days concerning which there is a special document, describing how the ceremonies are to be carried out in small churches.

This document is the *MEMORIALE RITVVM* of Pope Benedict XIII. In 1724 Benedict XIII issued a *Memoriale Rituum pro aliquibus præstantioribus sacris functionibus persolvendis in minoribus ecclesiis parochialibus*.¹ This considers the ceremonies of six days in the year only, namely, the blessing of candles and procession at Candlemas, the blessing and distribution of ashes on Ash Wednesday, the blessing of palms and procession on Palm Sunday, the ceremonies of Maundy Thursday, Good Friday, Holy Saturday.²

By small churches those are meant in which it is not possible to celebrate these functions with the assistance of deacon and subdeacon; the rites described in the document are simplified for the case of a celebrant and a few servers only. The *Memoriale rituum* was not originally issued for all such small churches of the Roman rite throughout the world, but for the smaller parish churches of the city of Rome. Nor is there any general law imposing it on other churches. However, since the Roman diocese is the mistress of all, this document forms the natural standard for similar cases everywhere. Indeed, on at least three occasions the Congregation of Rites has answered a question from some other diocese by saying that the *Memoriale rituum* of Benedict XIII is to be followed.³ The first provincial Synod of Westminster ordered its use in small churches.⁴

The manner of celebrating the rites in this document is exceedingly simple. It supposes the assistance of three servers only, and even deprecates the presence of a fourth.⁵ Nor does

¹ The *Mem. Rit.* forms a little book in six parts (tituli). It has constantly been republished by the editors of liturgical books, e.g., by Desclée, Lefebvre and Co., at Tournai in 1882. Translated into English: *A Reminder of the Rites for carrying out in small parochial churches some of the principal functions of the year*, published by order of Pope Benedict XIII, translated by Rev. David Dunford, 2nd ed., R. and T. Washbourne, s.a. Most editions add the texts to be recited, from the missal and breviary.

² There is one titulus for each of these six days.

³ S.R.C., 23 May 1846, Tuy in Spain, no. 2915, ad I; 22 July 1848, to the Carmelites, no. 2970, ad V; 9 December 1899, Como, no. 4049, ad I.

⁴ Decr. xviii, no. 19 (2nd ed., p. 21).

⁵ "For the most part it requires three only; it hardly desires a fourth" (*Monitum* at the beginning).

it make any provision for a choir or singing of any kind. All that is sung in the normal ceremony is to be recited by the celebrant and servers.¹ The Mass which follows is always a Low Mass. This is in accordance with all local Roman provisions of the kind. They never contemplate any solemnity in the case when the deacon and subdeacon do not assist.

The question then which occurs is : are we bound in England to follow the *Memoriale rituum*, when it is not possible to celebrate High Mass, not only in its positive rules, but also in these negative suppositions? It would seem, at first, that the extreme simplicity of the arrangements in the document is due to the fact that it gives the lowest possible standard of ceremonial with which the rite can be carried out; it intends to show how little is absolutely necessary. But, if it is possible to secure the attendance of more servers and even of singers, must we say that it would not be lawful to employ their service? Is the effect of this document that, unless the service can be held with ministers, nothing more is allowed than the extremely bare rite of the *Memoriale*, as it stands? If this is so, it is unfortunate for most of our churches in England. In Rome the circumstances are different. There is no lack of ordained clerks there; every church of any importance can always have the assistance of sacred ministers. But in England the great majority of Catholic churches, even churches of considerable size, are served by one or two priests, and have no other ordained ministers. They may, however, have large congregations, competent choirs and a number of persons able to act as servers. If the rules of the *Memoriale rituum* hold absolutely, in what they do not contemplate as well as in their positive directions, this will mean that in all such churches the people never see any of the solemnity of these days. They will never hear the chants; even the great days of Holy Week will be kept with nothing but the barest possible necessity in the way of rite. The people will never hear the *Exsultet* sung on Holy Saturday, nor the first *Alleluia* and vespers of Easter on that day. The processions will be reduced to four people who recite what normally should be sung. This presents the same difficulty as if, in all such churches, no form of the holy Sacrifice were allowed but Low Mass.

Yet, on one occasion at least, the Congregation of Rites has apparently decided that it is to be so. In 1879 the master of ceremonies of Bayonne Cathedral sent a number of questions

¹ "These clerks modulate in equal concord of voices (that is, on one note) those things that are to be recited in the processions" (*ib.*). "The celebrant . . . recites . . . with an audible and equal voice, alternately with his clerks, after the manner of regular clerks" (Tit. I, cap. ii, § 4), namely as monks and friars monotone the office. For the convenience of this recitation the *Mem. Rit.* prints all the chants in verses, like psalms, to be said alternately by the celebrant and servers.

to the congregation, among which was this one, whether functions celebrated according to the *Memoriale rituum* of Benedict XIII may nevertheless be accompanied by singing. The answer was "Negative."¹

We know, however, that these decisions are not always final ones; that in many cases later concessions annul former answers; that an answer given to one diocese is not always intended to apply without modification to all others. And, as a matter of fact, it has long been the custom in English churches to adorn the services of these days, particularly those of Holy Week, with somewhat more of solemnity than is provided in the *Memoriale rituum*; just as we celebrate a *Missa cantata* with more servers and more ceremonies (such as the use of incense) than are contemplated in the Roman documents.² This may undoubtedly be considered a legitimate custom, allowed by bishops in many countries, and, at least tacitly, by the Roman authorities. In a large and important church where the only reason against celebrating High Mass, or these functions with ministers, is that it is not possible to secure the ministers, we may borrow more of the ceremonies of High Mass and of the normal function than where they can be held only with the bare complement absolutely necessary. The most unimpeachable authorities, Le Vavas seur, De Herdt, and others, formally recognize and provide for such additions to the *Memoriale rituum* as singing, more servers, and so on. Indeed, this seems to settle the question. Le Vavas seur's book is re-edited by Father Hæg y,³ Consultor of the S. Congregation of Rites, Secretary of the Liturgical Commission and Censor of the Roman Academy of Liturgy. It has the warmest possible approbations of two Popes (Pius IX and Leo XIII) and 114 bishops. It has the *Imprimatur* of the Mag. S. Pal. and of Mgr. Ceppetelli at Rome, and a recommendation by the President of the Roman Liturgical Commission.⁴ This book says explicitly that the three servers of the *Memoriale* are a minimum; it recommends a greater number (specified, as here below). It supposes as possible, and prefers, that all should be sung.⁵

De Herdt, hardly a less authority, says equally plainly (in the case of Palm Sunday): "If in the smaller churches singers are present, they may sing the antiphon *Hosanna*, the gradual . . . (naming all the chants). In this case the priest also sings the prayers, lesson, gospel and preface," etc.⁶

¹ S.R.C., no. 3595, ad VI.

² See p. 137.

³ *Manuel de Liturgie et Cérémonial selon le rite romain*, 10th ed., Paris, Lecoffre, 2 vols., 1910.

⁴ See vol. i, pp. v-xxvii.

⁵ Vol. ii, pp. 186-187; cfr. p. 200, § 55, p. 201, § 57, etc. throughout the Holy Week services in small churches.

⁶ *Sacrae Liturgiae Praxis*, 9th ed., Louvain, Vanlinthout, 1894, vol. iii, p. 36, § 5.

In the following accounts of these days, besides the instructions of the *Memoriale rituum*, we add directions for other servers and for the choir, in the case where these can attend.

Note further that none of the special functions of these six days may be held in private or convent chapels without special leave of the Holy See and Ordinary. Secondly, in every case the priest who performs the earlier part of the rite must be the same who says the Mass.

It will be noticed below that in some cases, where the description of the ceremonies with deacon and subdeacon does not seem sufficiently explicit in the missal, *Caerimoniale episcoporum* and other liturgical authorities, the rubrics of the *Memoriale rituum* are quoted to illustrate the point. It is of course true that this document describes a different order. Its rules apply to the case in which there are no ministers, and then (in the first place) only to the smaller parish churches at Rome. But the points in question are such as are not affected by the presence or absence of ministers. The ceremonies of the *Memoriale rituum* are intended to be those of the normal full rites simplified. It would be strange if Benedict XIII had intended to make changes in indifferent points common to both cases. Since then his decree is put forth by the same authority as the other liturgical books, we may, no doubt, consult it (with due regard to the necessary modifications) when other documents fail. In the same way all the approved books of ceremonies quote the rules of the *Caerimoniale episcoporum* (*mutatis mutandis*) for services celebrated by a priest; in the case of processions we apply general rules, noted for some other procession, perhaps in another book, whenever an explicit exception does not occur.

§ 6. CANDLEMAS IN SMALL CHURCHES¹

THE following preparations must be made beforehand:

On the credence table the chalice, with its ornaments, are prepared for Mass. The Mass vestments lie on the credence table or at the sedile. If the Mass is of the Purification the colour is white. The holy water and sprinkler are on the credence table, the cruets for Mass, a plate with bread, with which to cleanse the celebrant's hands after the distribution of candles, and another vessel of water with a dish and towel for this purpose. The *Memoriale*, according to the Roman custom, says that the thurible is at the credence table. It is generally more convenient to leave this in the sacristy, unless there is a thurifer who comes out with it at the beginning, and holds it during all the blessing of candles. The *Memoriale* also requires that a copy of this book be at the credence table, from which the celebrant and ministers will recite the chants.

¹ *Mem. Rit.*, Tit. I.

The altar is covered with a white frontal,¹ and over it a purple one, easily removed, for the blessing of candles. At the epistle corner of the altar is a table with a white cloth, on which are the candles to be blessed. The processional cross is near, unless again a cross-bearer brings it at the head of the procession from the sacristy and stands with it all the time. In the sacristy are the surplices for the servers (three, according to the *Memoriale*), the amice, alb, girdle, purple stole and cope for the celebrant.²

If it is a Sunday the *Asperges* ceremony is held first, in purple vestments.

According to the *Memoriale rituum* the function is carried out by the celebrant and three servers only. Of these three one, the first, brings the thurible when it is required at the blessing; he then lays it aside and, in due time, takes the processional cross and goes in front of the procession. The other two stand on either side of the celebrant during the blessing, answer the prayers, hand him the sprinkler for the holy water, assist when he puts on and blesses incense, and finally walk on either side of him, presumably holding the ends of his cope,³ in the procession. These two, and the celebrant, hold their candles lighted during the procession and recite the chants.

If no other priest is present the first server after the blessing lays a candle on the altar; the celebrant goes up, takes it kneeling, kisses it, and then gives it to the server to keep, till he takes it again for the procession. If a priest is present, he gives the candle to the celebrant, who receives it before the altar facing the people, both standing. Before giving it the other priest kisses the candle, the celebrant does so when he receives it. Neither kisses the hand of the other. But this second priest receives his candle from the celebrant in the usual way, kneeling, kissing first the candle, then the celebrant's hand.

There is no difficulty about the blessing. The celebrant says all the prayers in order, as they are in the missal, the servers at his sides answer. The *Memoriale* says that, when the candles are blessed, the celebrant sitting with head covered at the gospel side of the footpace preaches to the people about the meaning of the ceremony.⁴ When he has taken his own candle, he stands at the epistle side and there recites the antiphon *Lumen ad revelationem* with the *Nunc dimittis*. Then he gives the candles to the people.⁵ The servers accompany

¹ Supposing that the Mass is of the Purification. The only other case is if 2 February is Septuagesima or a following Sunday; then purple is the colour throughout.

² *Mem. Rit.*, Tit. I, cap. i.

³ The *Mem. Rit.* does not say this.

⁴ Tit. I, cap. ii, § 1, n. 15.

⁵ *Mem. Rit.*, Tit. I, cap. ii, § 2, n. 7, says first to the men, then to women. This is not usual in England.

him, right and left, and hand him the candles to distribute. The first brings them from the table. He then goes back to the altar, washes his hands and says the antiphon *Exsurge Domine*, etc., *Oremus* (if on a weekday after Septuagesima he adds *Flectamus genua*; the second server answers *Levate*), and the collect.

Finally, taking his candle lighted from a server (the other servers, except the first, taking theirs) he turns to the people and says *Procedamus in pace*. The servers answer *In nomine Christi. Amen*. So the little procession goes round the church, the cross before.¹ When it comes back to the altar, all make the usual reverence, the celebrant goes to the seat and there takes off the cope and stole, putting on Mass vestments, assisted by the servers. While he does so the first server takes off the purple frontal, so as to expose the white one, and puts vases of flowers between the candles on the altar.² Low Mass follows. The servers (and presumably the people³) hold the candles lighted during the gospel, and from the elevation to the Communion.⁴

To this simple ceremony it is possible to make the following additions: There may be a M.C., thurifer, cross-bearer and two acolytes. These acolytes cannot well be the two servers who stand at the celebrant's side (his assistants), because these should walk on either side of him in the procession, whereas the acolytes go in front on either side of the cross. Other servers in surplices may attend, to carry blessed candles and make a longer procession. They may come out from the sacristy in the usual order and stand in the sanctuary during the blessing. All receive candles, but the acolytes, thurifer and cross-bearer cannot carry theirs in the procession. The acolytes hold, not the blessed candles, but those of their office, in candlesticks. Incense will be put on and blessed by the celebrant before the procession begins.

All may be sung as when there are deacon and subdeacon. The celebrant in this case will sing the prayers, the choir answering. He will sing *Procedamus in pace* before the procession. During the procession the choir sings the antiphons provided in the gradual.

If the procession is not made, strictly, the candles should

¹ The *Mem. Rit.*, Tit. I, cap. ii, § 2, n. 5 and 8, says that the cross-bearer, both before and after the procession, genuflects to the altar. This is directly opposed to the general rule that a cross-bearer with the cross never genuflects, but bows instead (Le Vavasseeur, i, p. 685, § 339; De Herdt, iii, p. 420, n.). Nor can he genuflect, without a most awkward gesture, while he holds the cross. See p. 22, n. 1.

² He is told explicitly to do so: "apposit vasa florum inter candelabra" (*Mem. Rit.*, Tit. I, cap. ii, § 4, n. 3); so little is it true that the Roman documents do not contemplate flowers on the altar.

³ The *Mem. Rit.*, Tit. I, cap. ii, § 4, n. 4, says only: "clerici tenebunt candelas accensas."

⁴ Only if it is the Mass of the Purification.

not be blessed. They are blessed and distributed primarily in order to be held during the procession. Indeed, in many countries the candles are given back to the church afterwards. But in England it is not unusual to bless and distribute candles at Candlemas, even when there is no procession. People keep them for use at sick calls, or to burn around the bed of a dying person.

Other candles may be blessed at the same time, not distributed, but used in the course of the year, on the altar.

§ 7. SEPTUAGESIMA AND LENT

THE time from Septuagesima Sunday to Ash Wednesday partakes in many ways, but not in all, in the character of Lent. The colour of the season is purple from Septuagesima to Easter.¹ The *Te Deum* is not said at matins, nor the *Gloria in excelsis* at Mass, except on feasts. At the end of Mass the deacon (or celebrant) says *Benedicamus Domino* instead of *Ite missa est*. In no case is the word *Alleluia* used at all from Septuagesima till it returns at the first Easter Mass on Holy Saturday. On all days, even feasts, a tract (tractus) takes the place of the *Alleluia* and its verse after the gradual. In the office, at the end of the response to *Deus in adiutorium, Laus tibi Domine, rex aeternae gloriae* is said instead of *Alleluia*. But from Septuagesima to Ash Wednesday, although purple is the colour, the ministers use dalmatic and tunicle. The organ may be played then, as during the rest of the year.² From Ash Wednesday to Easter the ministers wear folded chasubles; the organ is silent till the Mass of Holy Saturday (except on mid-Lent).

On Ash Wednesday and the three following days the office is said as on other ferias of the year, though they have special collects, antiphons at the Magnificat and Benedictus, and ferial "preces." The Lenten order of the office does not begin till the first Sunday of Lent.

On mid-Lent Sunday, the fourth of Lent (Laetare) rosy-coloured vestments are used, the altar is decorated as for feasts, the organ is played.³

During the last fortnight of Lent, from Passion Sunday (Passiontide) the verse *Gloria Patri* in the office of the season is omitted at the invitorium of Matins, at all responsories, at the *Asperges*, and introit and Lavabo of Mass. The psalm *Iudica me* at Mass, and suffragium in the office are not said; no votive office or Mass is allowed. Before the first vespers

¹ Except on mid-Lent Sunday (rosy), Maundy Thursday (white for Mass), Good Friday (black), and Holy Saturday (partly white), as will be noted.

² This is the general rule, that the organ may be played when the ministers wear dalmatic and tunicle, even if the colour be purple (S.R.C., 2 September 1741, no. 2365, ad IV).

³ The rule is the same as for mid-Advent (see p. 253).

of Passion Sunday all statues and pictures (including crucifixes) in the church and sacristy are to be covered with a plain opaque purple veil. No other figure or ornament is allowed on these veils. The images are not to be uncovered on any pretext (except the crosses on Good Friday, see p. 305), till the veils are removed at the *Gloria in excelsis* on Holy Saturday. But the Stations of the Cross may remain uncovered.¹

At High Mass on Lady Day (25 March) the celebrant and ministers come to kneel before the altar while the choir sings *Et incarnatus . . . et homo factus est*, as at Christmas (see p. 256).

§ 8. ASH WEDNESDAY

THE rite of blessing the ashes is similar to that of blessing candles at Candlemas.²

The colour is purple for both blessing and Mass. No ornaments are used on the altar, except the cross and six candles (for High Mass). The altar-cards may either be on the altar from the beginning of the function, or they may be put in their place before Mass begins. The missal, covered with purple, stands on the epistle side; near it, between the book and the end of the altar, is a vessel containing the ashes, made by burning palms from last Palm Sunday. This vessel is covered with a purple veil or a lid. The sedilia are covered with purple. On them are the three maniples, and a chasuble for the celebrant. At the credence table everything is prepared for Mass, as usual. There is, moreover, the vessel of holy water and sprinkler, the broad stole for the deacon (if the ministers wear folded chasubles), water in a vessel, a basin, towel and plate with dry bread, that the celebrant may wash his hands after the distribution of ashes. If another priest will assist in distributing the ashes, a purple stole and a second vessel for ashes are prepared here for him.

In the sacristy everything is prepared for Mass as usual, except the maniples and the celebrant's chasuble, which are at the seat. The celebrant vests in purple stole and cope, the deacon in purple stole; he and the subdeacon in folded chasubles.³

The function begins after none.

The procession comes to the sanctuary as usual. The cele-

¹ Le Vavasseur, ii, p. 43, n. 2.

² *Caer. Ep.*, Lib. II, cap. xix; Martinucci-Menghini, I, ii, pp. 169-174; Van der Stappen, v, pp. 328-330; De Herdt, iii, pp. 19-23; Le Vavasseur, ii, pp. 35-41; Wapelhorst, pp. 278-280.

³ The folded chasubles are not necessary, except in cathedrals and larger churches. Otherwise the deacon need wear only alb and stole, the subdeacon only the alb.

brant, between the ministers, goes up to the altar and kisses it in the middle. The ministers do not genuflect, but bow. They go to the missal at the epistle side and stand there, the celebrant between the ministers, who do not hold the ends of his cope. The ashes are uncovered by the M.C. While the choir sings the antiphon *Exaudi nos Domine*, etc., the celebrant reads it in a low voice, with folded hands. Meanwhile those in choir sit. Then all stand and remain standing while the ashes are blessed. The celebrant chants the four prayers, as in the missal. He chants them in the ferial tone, with joined hands, and does not turn to the people at *Dominus vobiscum*. At the word *Oremus* he bows to the cross. The ministers are at his sides. Meanwhile the thurifer goes to prepare the thurible, and returns with it. When the celebrant blesses the ashes, he lays his left hand on the altar, and makes the sign of the cross over them with the right. The deacon holds up the end of the cope. Incense is put on and blessed, the ashes are sprinkled with holy water, then incensed, as always on such occasions. While sprinkling the ashes the celebrant says *Asperges me*, without the psalm. He incenses them, saying nothing. The thurible is taken back to the sacristy. While the ashes are distributed the choir sings the antiphons appointed in the missal and gradual.

If another priest is present he gives the ashes to the celebrant. In this case he does not wear a stole. He comes to the altar when the blessing is finished. The celebrant, with the ministers, also comes to the middle and turns to the people; the ministers change places, passing behind him, so that the deacon shall be on his right as they face the people. The M.C. gives the vessel with ashes to the deacon to hold. The priest who gives the ashes to the celebrant takes some from the dish between the forefinger and thumb of his right hand, and with them makes the sign of the cross on the celebrant. The rubrics do not define exactly the place where the ashes are put. It is usual, in the case of priests and of all who are tonsured, to put the ashes at the place of the tonsure.¹ Lay people receive them on the forehead.

In making the cross with ashes the verse *Memento homo quia pulvis es et in pulverem reverteris* is said.

If no other priest is present the celebrant kneels on the foot-pace, facing the altar, and puts the ashes on himself, saying nothing. Neither of the ministers may give the ashes to the celebrant. The celebrant next gives the ashes to the priest from whom he has received them. This priest kneels on the edge of the foot-pace (if he is a prelate or canon he stands and bows). The deacon hands the ashes to the M.C., and kneels before the celebrant; he and the subdeacon receive

¹ Le Vavasseur, ii, p. 39, n. 1.

theirs. If canons or prelates are present they receive ashes before the ministers, unless these, too, are canons.

The ashes are then distributed to the clergy in choir, in order. They come before the altar two by two (if their number is unequal the last group is of three). They kneel there while the celebrant puts the ashes on their tonsure or forehead, saying to each the form as above. Most authors say that the deacon holds the vessel of ashes meanwhile at the celebrant's right.¹ It is probably inconvenient to take a thing in the right hand from a man who holds it at your right side. Often the vessel will be held by the subdeacon or M.C. at the celebrant's left, unless the deacon goes to that side.

Ashes are then given in the same way to the servers. Lastly they are given to the people at the Communion rails. They are not put on clothes, but on the skin or hair. To do so the celebrant goes there between the ministers. The Roman books demand that men should kneel separate from women.² This is not the custom in England.

While the ashes are distributed the clergy in choir sit as soon as everyone in their row has received them. If another priest assists, or alone gives out the ashes to the people, the M.C. must put some of them into a vessel for his use, and he will wash his hands after the celebrant.

When the distribution is over the celebrant goes to the epistle corner of the altar, and there washes his hands. The first acolyte holds the plate with bread, the second the water and dish, with the towel over his arm. The ministers at the celebrant's sides hold the ends of his cope. Then at the epistle side of the altar, the celebrant sings *Dominus vobiscum* and the last collect, as in the missal. The ministers stand at his side, as before. They go straight to the sedilia, and there the celebrant takes off the cope, putting on the maniple and chasuble; the ministers put on their maniples. The M.C. and acolytes assist them.

Mass follows as usual. When the celebrant reads the verse *Adiuvā nos* in the tract he does not genuflect. He says the gospel, then, returning to the middle, kneels there, between the ministers, while the choir sings those words. The deacon takes off the folded chasuble (if he wears it) and puts on the "broad stole"³ before he takes the gospel book to put it on the altar. He puts on the chasuble again after the Communion (see p. 255).

After the last post-communion the celebrant sings *Dominus*

¹ Martinucci-Menghini, I, ii, p. 172, § 22; Le Vavas seur, ii, p. 39, § 134, etc.

² Martinucci, I, ii, p. 173, § 25.

³ If he does not use the folded chasuble, neither does he use a "broad stole."

vobiscum, the deacon turns to the people, sings *Humilate capita vestra Deo*, then turns back to the altar. The celebrant sings the *Oratio super populum*.¹

§ 9. ASH WEDNESDAY IN SMALL CHURCHES

THE *Memoriale rituum*² in its description of this ceremony has almost the same account as is already given above. That is to say, the ministers have so little to do on Ash Wednesday that the description above will do for this case too, with the obvious exception that their part is left out. The servers assist at the incense and sprinkling of ashes. A server holds the vessel of ashes by the celebrant while he distributes them. According to the *Memoriale rituum* the celebrant, with the servers, recites the antiphons, otherwise sung, as soon as he himself has received the ashes. If there is a choir they will sing the same parts as when there are deacon and subdeacon.

¹ What is left of the ashes is to be thrown into the sacarium afterwards.

² Titulus II.

CHAPTER XXIV

THE FIRST PART OF HOLY WEEK

§ I. PALM SUNDAY

THE normal rites of Palm Sunday¹ suppose that the celebrant is assisted by deacon and subdeacon, that the Mass is a High Mass.

The persons who take part in the service are the celebrant, deacon and subdeacon, three other deacons who will chant the Passion, two masters of ceremonies,² thurifer, two acolytes, torch-bearers, clergy in choir who receive palms and form the procession. It is supposed that the singers are among these.

The following preparations are made beforehand.

The altar is prepared for Mass, with the cross (veiled in Passion-tide), six candles, and missal at the epistle side.

The altar-cards may be on the altar from the beginning of the ceremony, or may be placed there by one of the masters of ceremonies while the celebrant vests for Mass. If it is the custom, branches of palm or olive may decorate the altar between the candles in the place where flowers are put on feasts.³

At the credence table everything for High Mass is prepared as usual.

Further, another vessel of water, basin and towel are put here, that the celebrant may wash his hands after distributing the palms, the so-called "broad stole" for the deacon, if he uses a folded chasuble, also the holy water and sprinkler.⁴ The processional cross (covered with purple) stands near the credence table, and by it a purple ribbon to tie a palm to it. Near the altar, at the epistle side,⁵ a table is prepared, covered with a white cloth. On this the palms are laid out, and are covered with a purple or white veil.

The seat should be purple. On it the chasuble and three maniples are laid. If lecterns will be used for the singing of

¹ *Caer. Ep.*, Lib. II, cap. xxi; Gavanti-Merati, Pars IV, tit. vii (tom. i, pp. 262-271); Martinucci-Menghini, I, ii, pp. 176-191; Van der Stappen, v, pp. 330-335; De Herdt, iii, pp. 25-42; Le Vasseur, ii, 48-63; Wapellhorst, pp. 281-289.

² The chief office of the second M.C. will be to attend to the deacons who sing the Passion.

³ The *Mem. Rit.* prescribes this, absolutely, for the smaller churches of Rome: "Rami palmarum, loco florum, inter candelabra" (Tit. III, cap. i); cfr. Gavanti-Merati, Pars IV, tit. vii, no. 8 (*ed. cit.*, tom. i, p. 265): "Between the candlesticks branches of palms or olives may be placed, decently adorned with gold or silver."

⁴ The same vessel of holy water may be used as for the Asperges.

⁵ The rubric in the missal (on Palm Sunday) says: "in the middle before the altar, or at the corner of the epistle." It is now always at the epistle side. Cfr. Gavanti-Merati, Pars IV, tit. vii, rub. vii (c), (*ed. cit.*, p. 262).

the Passion, they may be set up beforehand or brought out during the tract of the Mass. Three are used, in a line at a little distance from one another, at the place where the gospel is read. They may be bare or covered with purple cloth.

In the sacristy the vestments are laid out for the celebrant and ministers. The celebrant will wear amice, alb, girdle, purple stole and cope; the deacon amice, alb, girdle, purple stole and folded chasuble; the subdeacon amice, alb, girdle and folded chasuble. In the sacristy, or other convenient place, the vestments are prepared for the three deacons who will sing the Passion. They wear amice, alb, girdle, purple maniple and stole.

The ceremony begins after terce. The *Asperges* takes place first. Then the acolytes bring maniples to the ministers and help them to put them on. The palms are uncovered.

The celebrant goes up to the altar between the ministers. He kisses it in the middle; they bow. All go to the epistle side. Here the celebrant stands between the ministers and reads the first antiphon *Hosanna filio David* in a low voice. Meanwhile it is sung by the choir; everyone else sits. Then all stand; the celebrant at the same place, not turning to the people and with hands still joined, sings *Dominus vobiscum*, and the collect, in the ferial tone. As soon as he begins the subdeacon comes down from the foot-pace to his place behind the celebrant. He stands here, facing the altar, while the second acolyte takes off his chasuble and the second M.C. hands him the book of lessons. When the collect is finished, he comes to the middle, accompanied by the second M.C. They genuflect to the altar, bow to the choir, as usual, and go to the place where the epistle is sung. All in choir sit. The subdeacon sings the lesson. He again makes the usual reverences to the altar and choir, comes to receive the celebrant's blessing, kissing his hand, as at Mass, puts on again the folded chasuble and goes back to the celebrant's left. The celebrant may read the lesson, one of the responsories, say the *Munda cor meum* and read the gospel, all at the epistle side.¹ After the lesson the choir sings one of the responsories provided "for a gradual."² The deacon goes down when the subdeacon has been blessed, making the usual reverences, takes off the folded chasuble and puts on the "broad stole," assisted by an acolyte. The second M.C. hands him the book of lessons. He puts this in the middle of the altar, as at High Mass, goes to the right of the celebrant

¹ This does not seem prescribed; Martinucci, "legere poterit" (p. 179, § 25); Le Vasseur, "Le Célébrant peut lire . . ." (p. 52, § 178). But see *Caer. Ep.*, Lib. II, cap. xxi, § 4: "iis omnibus quae cantantur . . . lectis"

² Rubric of the missal. There seems no law against their singing both responsories.

and assists as usual while incense is put on and blessed. The subdeacon then goes down to the middle and waits there. The deacon kneels on the edge of the foot-pace and says the *Munda cor meum*. He receives the celebrant's blessing, as at Mass. He sings the gospel exactly as at High Mass, the subdeacon holding the book, the thurifer, acolytes with candles and M.C. accompanying him. He incenses the book; the celebrant stands facing him at the epistle side. The celebrant afterwards kisses the book and is incensed, as at Mass. The deacon takes off the "broad stole" and maniple, and puts on the folded chasuble. The subdeacon takes off his maniple; the maniples are put at the sedilia.¹ The ministers stand again on either side of the celebrant. The celebrant, at the epistle side, chants the prayer that follows in the missal (in the ferial tone) and the preface. The choir answers. The tone of the preface is ferial. The choir sings *Sanctus*; the celebrant and ministers say it in a low voice, bowing. The prayers for blessing the palms follow. They are sung, in the ferial tone, by the celebrant. When he makes the sign of the cross over the palms with his right, he rests his left on the altar, and the deacon holds up the end of the cope. Incense is put on and blessed, the palms are sprinkled with holy water, while the celebrant says *Asperges me* (without the psalm); the palms are incensed by the celebrant in silence, all as on all similar occasions. When the palms have been incensed the thurifer takes the thurible back to the sacristy, unless the procession will follow very soon.

When the palms are blessed the distribution follows. The celebrant and ministers come to the middle of the altar, bow to the cross and turn so as to face the people. If another priest is present, he comes forward, takes a palm from the M.C., kisses it and hands it to the celebrant, who kisses it on receiving it, then gives it to the subdeacon to lay on the altar. Both stand; neither kisses the hand of the other. The celebrant then first gives a palm to this priest. He receives it kneeling on the foot-pace, and kisses first the palm, then the celebrant's hand. If he is a canon or prelate he stands to receive his palm, and does not kiss the celebrant's hand.² If no other priest be present, the deacon lays a palm on the altar. Kneeling, the celebrant takes it thence, kisses it and hands it to the subdeacon, who lays it again on the altar.³ The ministers

¹ Martinucci-Menghini, I, ii, p. 180, § 39. This seems obviously the right moment to lay aside the maniples; they wear them only because of the lessons. Moreover, to do so now agrees with the rule of the *Mem. Rit.* for small churches (Tit. III, cap. ii, § 2). But other authors say the maniples are laid aside later, that of the subdeacon just before he takes the processional cross, that of the deacon just before the procession starts. So Gavanti-Merati, Pars IV, tit. vii, § 22 (vol. i, p. 267).

² See p. 259, n. 2.

³ Neither of the ministers may give the palm to the celebrant.

now receive their palms from the celebrant. If the Chapter is present the ministers receive them after the canons, unless they too are canons. They place their palms on the altar, or hand them to an acolyte. The deacon now stands at the left of the celebrant. He takes palms from an acolyte or the M.C. and hands them to the celebrant for distribution. The subdeacon on the right holds the end of the cope. Palms are given to the clergy in choir. They come up two and two (if there is an uneven number the last group is of three) and take the palms from the celebrant, as they kneel on the edge of the foot-pace, kissing first the palm, then the celebrant's hand. Those in choir sit as soon as all in their line have received palms. Palms may now be given to the people at the Communion rail or entrance of the sanctuary. The celebrant does so, having the ministers at his sides, as before. Or it may be done by another priest, who will wear a surplice and purple stole.

The Roman books say that women should kiss only the palm, not the hand;¹ also that women should kneel separate from men.² While the palms are distributed a server ties one to the processional cross.

The celebrant and ministers go back to the altar, bow to the cross, and go to the epistle side; the celebrant washes his hands, as at Candlemas (p. 259), then standing between the ministers sings *Dominus vobiscum* and the prayer, as before.

While he does so the procession is formed. The thurifer brings the thurible to the sanctuary, if he has put it away. The subdeacon takes the processional cross. He goes with the acolytes to stand at the entrance of the sanctuary, facing the altar. Neither the cross-bearer nor the acolytes with him genuflect. Meanwhile the thurifer comes to the celebrant. Incense is put on and blessed as usual, the deacon assisting.

The deacon takes the celebrant's palm from the M.C. and gives it to the celebrant with the *solita oscula*. Then he takes his own. The thurifer goes to stand behind the cross-bearer, so as to be in front of him when all turn round; the deacon turns to the people, at the celebrant's right, and sings *Procedamus in pace*. The choir answers *In nomine Christi. Amen*. The procession starts, in this order: First the thurifer with incense, the subdeacon carrying the cross between the acolytes, the singers³ and the clergy in choir. These come out from their places two and two, genuflect before the altar and join

¹ Gavanti-Merati, Pars IV, tit. vii, § 19 (*ed. cit.*, vol. i, p. 267).

² Martinucci-Menghini, I, ii, p. 182, § 55.

³ Some authors (*e.g.*, Martinucci, I, ii, p. 184, § 74) say that the singers do not carry palms. This seems to be only because they think that a man cannot hold both a palm and a book to sing from. There is no reason why the singers should not hold palms, if they can do so conveniently. Indeed, the rubric of the missal says: "omnes cum ramis in manibus"; so does the *Caer. Ep.*, Lib. II, cap. xxi, § 8.

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those before them. The servers follow. The M.C. may go immediately before the celebrant, or at his right. Before leaving the altar the celebrant and deacon, coming down from the foot-pace, make the usual reverence. The deacon takes the celebrant's biretta from the M.C. and hands it to him with the *solita oscula*, then takes his own. Both celebrant and deacon cover themselves. The deacon walks at the celebrant's left, holding the end of the cope in his right, his palm in his left. In the procession everyone holds the palm in the outer hand. Meanwhile the choir sings all or some of the antiphons appointed. During the procession the church bells should be rung, but not the Sanctus bell if Mass is being said at a side altar.¹

The procession should go outside the church. Finally it

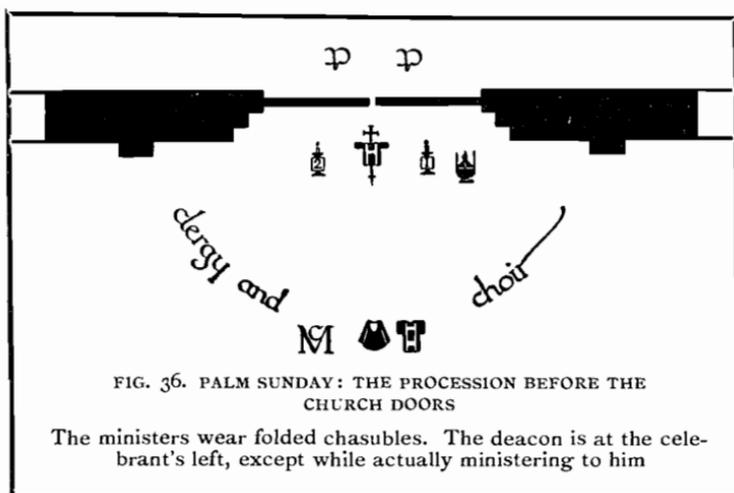


FIG. 36. PALM SUNDAY: THE PROCESSION BEFORE THE CHURCH DOORS

The ministers wear folded chasubles. The deacon is at the celebrant's left, except while actually ministering to him

arrives outside the church doors, which are shut. Here it stands thus: the subdeacon with an acolyte on either side is immediately before and facing the doors,² the thurifer stands to the right of the right-hand acolyte. The celebrant and deacon stand behind the subdeacon, also facing the door, but at some distance from it. The choir and clergy form lines, one on either side, between the celebrant and the door; or they make a wide semicircle around.

Meanwhile two or more cantors³ remain inside. They should separate themselves from the rest of the choir when

¹ Martinucci-Menghini, I, ii, p. 185, §§ 75, 78.

² Gavanti thinks the cross should be turned so as to face the celebrant behind (Pars IV, tit. vii, Rub. 16, 9); Merati is not sure (*ib.*, § 26, vol. i, p. 268); Martinucci, *Le Vavasseur*, and most modern authors say nothing about this. No rubric says so. He had better hold the cross as usual; it would be strange to strike the door with the cross backwards.

³ Missal rubric: "duo vel quatuor cantores"; *Caer. Ep.*, Lib. II, cap. xxi, § 8: "aliqui cantores."

the procession leaves the church. These cantors inside, facing the closed doors, sing the first verse of the hymn *Gloria laus et honor*. Those without repeat the same verse. The cantors within sing the following verses; those without after each repeat the first, *Gloria laus et honor tibi sit rex Christe redemptor*, etc. When all is sung, the subdeacon strikes the door with the lower end of the processional cross.¹ It is opened by those within. The procession enters, singing the responsory *Ingrescente Domino*.

If it is impossible that the procession go outside the church this ceremony must be performed at the entrance of the sanctuary. If there are gates to the sanctuary, they are shut, instead of the church doors.² Outside the church all who have birettas may wear them (except the subdeacon, acolytes and thurifer). It is better that they should uncover during the singing of the hymn *Gloria laus*. Inside the church only the celebrant and deacon wear the biretta. They too uncover when they enter the sanctuary. Before the altar the thurifer genuflects and either takes the thurible to the sacristy, or waits at the side for the beginning of Mass. The subdeacon with the cross and acolytes do not genuflect; they bow to the altar and go to the credence table. The subdeacon here puts the cross near, and comes to the sedilia, where he waits for the celebrant and deacon. The acolytes put their candles on the table, and stay there. The members of the choir genuflect, two and two, bow to each other, and go to their places. The M.C., celebrant, and deacon come to the altar, genuflect (if the Sanctissimum is not there the celebrant bows), and go to the seat. Here the deacon takes the celebrant's palm (*solita oscula*) and hands it, with his own, to the M.C., who puts them on the credence table. The subdeacon is already at the seat. They vest for Mass.

The Mass is celebrated according to the rules for Passiontide (p. 267) with the following special points. The celebrant, when he reads the epistle, does not genuflect. When the subdeacon reads it the celebrant, deacon, and all in choir genuflect at the words *Vt in nomine Iesu to infernorum*. While the tract is sung the celebrant and ministers may sit at the seat.

The chief feature of this Mass is that the Passion (the gospel of the Mass) is not sung by the deacon who assists the celebrant, but by three other deacons. Of these three deacons

¹ Dale's translation of Baldeschi says: "with his foot" (11th ed., 1913, p. 214, § 31). This is a curious blunder. The rubric of the missal says: "Postea subdiaconus hastili crucis percutit portam"; *Caer. Ep.*, Lib. II, cap. xxi, § 9: "tangit cum illius (sc. crucis) hasta portam." All the authors say the same. Dale mis-read his Italian text: "col suo piede," meaning the foot of the cross.

² If the entrance to the sanctuary has no gates the subdeacon strikes the floor with the cross; the opening of the doors must be left to pious imagination.

one sings all the narrative; he is called the Narrator. Another sings the words spoken by our Lord, and is called Christus. The third sings whatever is spoken by the crowd or by anyone else. He is generally called the Synagoga.¹ In case of necessity the celebrant himself may sing the words of Christ; there are then but two deacons of the Passion.² The choir may sing the words said by the crowd (the "Turba");³ but this does not dispense with the "Synagoga" deacon, though it reduces what he has to sing to very little. He will then take the part of Pilate, or of any other one person who speaks.

While the gradual is sung, the deacons of the Passion go to the sacristy, or other place where their vestments are laid out, and vest in amice, alb, girdle, purple maniple and stole from the left shoulder, as always worn by deacons. If lecterns are used, these are meanwhile set up in a straight line, at a little distance from one another, at that place in the sanctuary where the gospel is read at High Mass.⁴ The lecterns may be covered with purple cloths.

The *Caerimoniale episcoporum* does not suppose that lecterns be used. It directs that the three deacons sing from one book, held by three servers, one standing before each deacon, who pass it to one another as the parts change.⁵ In this case, the deacons of the Passion come out towards the end of the tract, the Narrator holding the book. The second M. C. goes before them, then the Narrator, the Synagoga and the Christus. Each wears his biretta. The three servers follow. The deacons uncover at the entrance of the choir, handing their birettas to the M. C. They genuflect and bow to choir. Then they go to stand at the usual place for singing the gospel. The three servers stand facing them, the Narrator is in the middle here, the Christus at his right, the Synagoga at his left, the second M. C. at the left of the Synagoga deacon, a little behind him.

If lecterns are used, the three servers need not accompany the deacons. If three books are used each carries the one from which he will sing.

¹ So in editions of the Passion for use in Holy Week the three parts are generally marked: "N, C (or +), S."

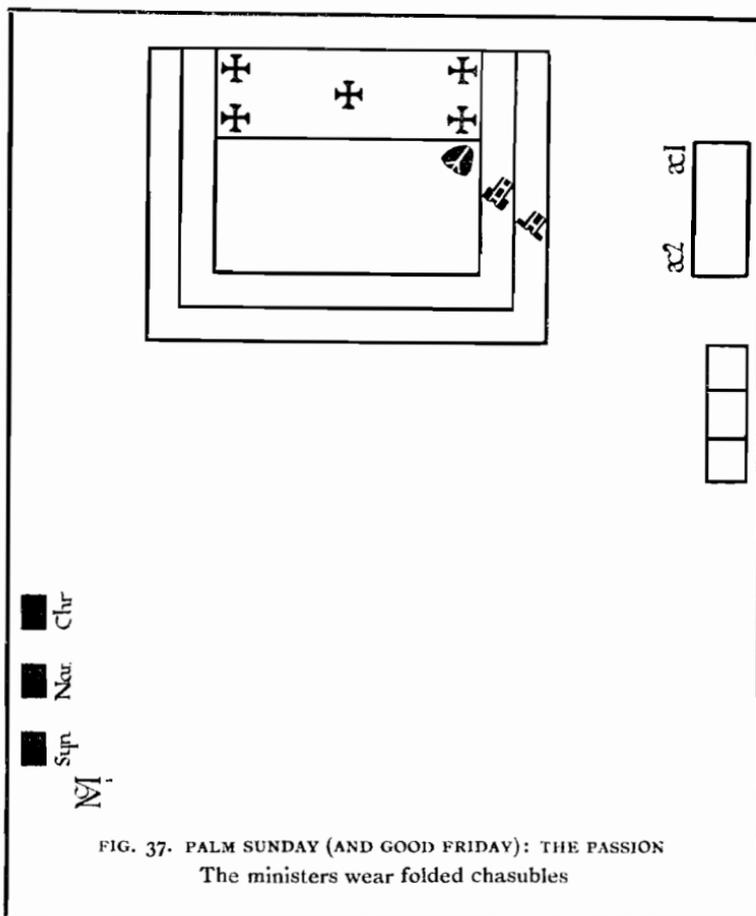
² It is even allowed, if the subdeacon is ordained deacon, that the ministers of Mass take off the folded chasubles (the subdeacon puts on a deacon's stole) and sing two parts of the Passion at the usual place, the celebrant singing the "Christus" at the altar (*Le Vavasseur*, ii, 61, n. 1). But there must be three men, ordained deacon, to sing the Passion. Otherwise the celebrant reads it aloud at the epistle corner, and the deacon sings the last part only.

³ S. R. C., 17 iun. 1706, no. 2169.

⁴ Unless this was done before the service began (see p. 273).

⁵ *Caer. Ep.*, Lib. II, cap. xxi, § 15. Martinucci thinks this manner more convenient and preferable in every way (I, ii, p. 188, n. 1). It is rarely observed now, even in Rome.

The Narrator begins at once *Passio Domini nostri Iesu Christi secundum Matthaeum*. Without further ceremony they sing the Passion, with joined hands. All in choir and in church stand as they do so; and all hold their palms,¹ except the deacons of the Passion and servers who hold the book. Meanwhile the celebrant, deacon and subdeacon stand at the



epistle corner of the altar, as at the introit. The celebrant reads the Passion in a low voice. He does not genuflect at the words *emisit spiritum*. When he has finished, he and the ministers turn to face the deacons of the Passion, and stand there in line holding their palms. At the holy Name they bow

¹ The celebrant and his ministers take their palms from the M.C. when he has finished reading the Passion.

to the cross. As the words *emisit spiritum* are sung by the Narrator they kneel where they are, towards the altar; the deacons of the Passion kneel before the lecterns or servers. Everyone in church kneels and pauses for a short time, except the servers who hold the book. The celebrant rises first and all rise with him. The deacons of the Passion continue the text to the part to be sung by the deacon of the Mass. Then they leave the sanctuary as they came.

When the Passion is finished, the deacon takes the celebrant's palm. This and those of the ministers are given to the M.C. to lay on the credence table. The subdeacon carries the book to the gospel side. The celebrant at the middle says the prayer *Munda cor meum*, goes to the missal and reads the end of the Passion, in a low voice, neither saying *Dominus vobiscum*, etc., nor making the sign of the cross. At the end the subdeacon, who assists him, as at every High Mass, answers *Laus tibi Christe*. Meanwhile the deacon, laying aside the folded chasuble and taking the broad stole, receives the gospel-book and lays it on the altar. Incense is put on and blessed, the deacon says *Munda cor meum*, receives the celebrant's blessing and goes to sing this last part of the Passion, as he sings the gospel at every High Mass. But the acolytes do not hold their candles. They may hold palms.

The book is incensed. The deacon, without any introduction, begins at once *Altera autem die*. While this is sung, the celebrant at the epistle side corner faces the deacon, holding his palm. All in choir and church stand, holding palms. The celebrant gives his to the M.C. when the deacon has finished. He kisses the book of lessons brought to him by the subdeacon, and is incensed as usual.

There is no special ceremony after this. The celebrant, ministers, and all others not otherwise engaged hold their palms while going out at the end.

If the last Mass of the "Forty Hours" is held on Palm Sunday the palms are to be blessed and distributed at a side altar, and there must be no procession.¹

§ 2. PALM SUNDAY IN SMALL CHURCHES

THE rite, as described in the *Memoriale rituum*, is this:²

At the credence table the chalice is prepared, as usual, with purple veil and burse. The purple maniple and chasuble are laid out here (or at the sedile), also the cruets for Mass, another vessel of water, dish and towel to wash the hands after the distribution of palms, and a copy of the *Memoriale rituum* book to use when the chants are recited in pro-

¹ S.R.C., 17 September 1822, no. 2621, ad IX.

² *Mem. Rit.*, Tit. III. Cfr. Martinucci-Menghini, I, ii, pp. 348-355.

cession. The altar is vested in purple, the missal is covered with a purple cloth, palms instead of flowers stand between the candles.¹ At the epistle corner is a table covered with white, on which are the palms to be blessed. The processional cross stands near, veiled in purple, with a purple ribbon with which to tie a blessed palm to it. In the sacristy three surplices are prepared for the servers, the amice, alb, girdle, purple stole and cope for the celebrant, also fire for the thurible and the holy water.

There are supposed to be only three servers and the celebrant. Nothing is sung.

The first server comes first to the altar, holding the holy water vessel and sprinkler. He is followed by the celebrant between the other two. The *Asperges* is performed as usual. Then the third server takes the maniple from the credence table and puts it on the celebrant's left arm.² He goes up to the altar between the second and third servers, kisses it in the middle, goes to the epistle side, and here, standing between these two servers, he says, "in a high and equal voice,"³ the first antiphon, *Hosanna filio David*. The servers continue it with him. He reads the collect, lesson, both responsories (*Collegerunt pontifices* and *In monte Oliveti*), *Mundacor meum* and gospel, all at the same place. He kisses the book after the gospel and takes off the maniple.⁴ The servers say the responsories with him and answer all the prayers. The celebrant continues, saying the preface, the servers say the *Sanctus*. The five prayers in the missal follow in order. While he says them the first server goes out and brings the thurible. While he says the fifth prayer the third server takes the holy water from the credence table. Assisted by the servers the celebrant puts on and blesses incense, sprinkles the palms, saying *Asperges me*, without the psalm, incenses the palms. Then he adds the sixth prayer. The incense is taken away. Sitting, the celebrant now preaches to the people.⁵

The first server then takes four palms and puts them on the altar. Kneeling before the altar the celebrant takes one first for himself, kisses it, and gives it to the first server to put, for the present, on the credence table. If another priest is present he gives the palm to the celebrant. Both stand, the celebrant with his back to the altar, facing the other priest. The priest who gives the palm kisses it first; the celebrant does so on receiving it. Neither kisses the hand of the other. Having taken his palm, the celebrant goes to the

¹ *Mem. Rit.*, Tit. III, cap. i: "In altari"; no. 3: "Rami palmarum, loco florum, inter candelabra." Notice again how the Roman books always suppose flowers as the normal decoration of an altar.

² Menghini says that nowadays the maniple is never worn with a cope (Martinucci, I, ii, p. 349, n.).

³ *Mem. Rit.*, Tit. III, cap. ii, § 7.

⁴ *Ib.*, § 10.

⁵ *Ib.*, § 20.

epistle corner and there recites the two antiphons, *Pueri Hebraeorum*. He comes to the middle, bows to the cross, and gives palms to the servers. If another priest is present he receives his first.

Then palms are given to the people at the Communion rail, beginning at the epistle side. Everyone receives the palm kneeling, and kisses first the palm, then the celebrant's hand. The *Memoriale* says that palms are to be given first to men, then to women.¹ The celebrant washes his hands at the epistle corner, the servers assisting. He comes round to the middle by the longer way, genuflects or bows to the cross, goes to the missal at the epistle side and says the last prayer before the procession. Meanwhile the first server ties a palm branch to the processional cross. He then hands their palms to the celebrant and the other servers, and copies of the book from which they will recite the antiphons at the procession. The celebrant, standing in the middle with his back to the altar and holding his palm, says *Procedamus in pace*; the servers answer *In nomine Christi. Amen*. The celebrant begins the antiphon *Cum approquingaret*, and continues it with the servers. Meanwhile the first server has taken the processional cross and stands with it at the entrance of the sanctuary, facing the altar. He bows² and turns. The procession proceeds, first the cross-bearer, then the celebrant between the other two servers, reciting the antiphons alternately. They go outside the church. The second and third servers go in. The door is shut, they stand inside, facing the door. The cross-bearer stands without, facing the door, the celebrant behind him. The servers within recite the hymn *Gloria laus*, the celebrant without answering the first verse each time. When this is finished the first server knocks at the door with the foot of the cross. It is opened by those within. The cross-bearer enters, followed by the celebrant, who begins the responsory *Ingrédiente Domino*. The second and third servers join him on either side as he enters. So they go up the church. Before the altar the first server puts aside the cross and takes the palms from the celebrant and others. If the responsory is not finished by the time they arrive before the altar, they stand there first to finish it. The celebrant goes to the seat and vests for Mass, assisted by the servers. Then he is to sit for a little.³ The first server takes the chalice to the altar. Mass follows as usual.

The Passion is read at the gospel side. The celebrant does not say *Munda cor meum* till before its last part. While he

¹ *Mem. Rit.*, Tit. III, cap. ii, § 7.

² The text says nothing about his genuflecting this time. See p. 22, n. 1.

³ *Mem. Rit.*, Tit. III, cap. ii, § 3, n. 12. This constant provision, that the celebrant, being tired, is to sit and rest in the middle of ceremonies, need not be observed if he is not tired.

reads the Passion the servers hold their palms. During the Communion antiphon the first server takes the chalice from the altar to the credence table. After Mass the servers arrange everything. They are to go away modestly.¹

§ 3. THE FUNCTION WITH CHOIR

ACCORDING to what we have noted above about churches where the deacon and subdeacon cannot assist (ch. xxiii, § 5, pp. 261-264), if this ceremony is to be made more solemn, after the manner of a sung Mass (which sung Mass will follow it), the following additions may be made.² There may be more servers, a M.C., cross-bearer, thurifer, two acolytes, the two who accompany the celebrant,³ and others who will carry palms in the procession, of whom some will serve as torch-bearers at Mass. All will be sung, as when there are ministers. Two or more cantors sing the *Gloria laus* within the church, the rest of the choir answering without.

At the Mass the celebrant reads the first part of the Passion, in an audible voice, at the gospel side.⁴ He comes to the middle of the altar, puts on and blesses incense, says *Munda cor meum*, goes back to the book on the gospel side, incenses the book and sings the last part of the Passion in the usual gospel tone. The acolytes do not hold candles at this gospel. All the rest of Mass follows the rules of *Missa cantata*. A lector may read the first lesson at the blessing of palms⁵ and the epistle at Mass.

§ 4. LOW MASS ON PALM SUNDAY

At Low Mass, when the palms are not blessed, the celebrant says the Passion at the gospel side. He does not say *Munda cor meum* till before its last part. He begins the Passion with joined hands: *Passio Domini nostri Iesu Christi secundum Matthaeum*, with no other ceremony. At the

¹ *Mem. Rit.*, Tit. III, cap. ii, § 3, n. 18. The rubric seems superfluous.

² Le Vavas seur formally provides for more than three servers, for a thurifer and acolytes in the procession (ii, p. 203, § 67) and for singing throughout (ii, p. 200, § 55; p. 201, § 57; p. 203, § 64; p. 205, § 69, etc.). If the thurifer attends the procession, incense is put on and blessed first; he goes in front of the cross.

³ As far as the ceremonies are concerned, if there are a M.C., thurifer, and acolytes, these two assistants are not really needed. The acolytes may wash the celebrant's hands after the distribution of palms.

⁴ On the analogy of *Missa cantata*, it would seem that at the gospel of the blessing of palms the celebrant should go to the middle, put on and bless incense, say *Munda cor meum* there, sing the gospel at the gospel side, incensing the book, all as at sung Mass—unless it is thought better to follow the *Mem. Rit.* here exactly.

⁵ Le Vavas seur, ii, p. 201, § 56.

words *emisit spiritum* he kneels for a short time, before the book. All in church kneel too. He goes to the middle, there says *Munda cor meum*, etc., as usual, goes back to the book and finishes the Passion, not making the sign of the cross. At the end he kisses the book; the server answers *Laus tibi Christe*. At the end of Mass, instead of the Gospel of St. John, he reads the Gospel *Cum appropinquasset*, otherwise read at the blessing of palms.

§ 5. MONDAY, TUESDAY, AND WEDNESDAY IN HOLY WEEK

DURING Holy Week (indeed, during the Easter octave too, that is, from the first Vespers of Palm Sunday to the second Vespers of Low Sunday) no other office or Mass may be said than those of the season. No feast is commemorated from Maundy Thursday to Easter Tuesday.¹

On the Monday, Tuesday and Wednesday following Palm Sunday everything is done according to the rules for Passion-tide (p. 267), and as noted further in the missal and breviary (or Holy Week book). On Tuesday the Passion according to St. Mark is read or sung at Mass, on Wednesday the Passion according to St. Luke. Whether the Passion be read or sung, the same rules are observed as on Sunday (pp. 277-280, 283).

¹ A priest who has a complete Holy Week book need not use his breviary at this time.

CHAPTER XXV

TRIDVVM SACRVM

§ 1. GENERAL RULES

THE Triduum sacrum is the three days, Maundy Thursday, Good Friday and Holy Saturday. It begins with matins of Maundy Thursday (tenebrae) said or sung the evening of Wednesday, and ends with the first vespers of Easter, which occur during the Mass on Holy Saturday.

During this time special rules are to be observed.

The office is double in rite. It contains no *Deus in adiutorium*, etc., at the beginning of any hour. The verses *Gloria Patri* and *Sicut erat in principio* are not said at any time, not even at the end of psalms. There are no chapters, hymns, or short responsories. At the end of each hour the antiphon *Christus factus est* is said, with a further clause in the office of Friday and another again in the office of Saturday. Then *Pater noster* is said silently, the *Miserere* aloud, and the prayer *Respice quæsumus Domine*, without *Dominus vobiscum* or *Oremus*. The conclusion of this prayer, *qui tecum vivit et regnat*, etc., is said silently. Except tenebrae, the Divine office is not sung, but recited in monotone. On these three days the morning office may be celebrated only once in each church. Private Masses are forbidden.¹ The offices may not be held in private chapels or those of convents or monasteries, unless the Ordinary has given a special indult for that purpose. Wherever possible, the morning office is to be celebrated with the assistance of deacon and subdeacon.

For further rules to be observed from the Mass of Maundy Thursday to that of Holy Saturday, see p. 296.

§ 2. TENEBRAE

THE office of Tenebrae is simply matins and lauds said, as usual, the evening before. Matins and lauds of these three days have special rules and are commonly called by this name.

Tenebrae, therefore, of Maundy Thursday is said in the evening of Wednesday; tenebrae of Good Friday in the evening of Thursday; tenebrae of Holy Saturday in the evening of Friday.

The directions which follow² apply to all three days. The differences between the three cases are noted here.

¹ But see p. 288, n. 1.

² *Caer. Ep.*, Lib. II, cap. xxii; Martinucci-Menghini, I, ii, pp. 192-196; Le Vavas seur, ii, pp. 68-71; Van der Stappen, v, pp. 77-79; Wapelhorst, pp. 424-426.

These preparations are to be made beforehand :

The six candles on the altar should be of unbleached wax. On Wednesday evening the altar cross is veiled in purple as during Passiontide, on Thursday evening it is veiled in black,¹ on Saturday evening it is unveiled. The frontal is purple on Wednesday evening; there is none on Thursday and Friday. The altar has no other decoration. The Sanctissimum should be removed. On the epistle side of the choir, at about the place where the epistle is read, the hearse² stands, bearing fifteen candles of unbleached wax.³ An extinguisher should be near. In the middle of the choir a lectern stands, uncovered, with a book of the lessons. At tenebrae on Thursday the altar carpet may be purple. In the other two cases there should be no carpet before the altar at all.

The procession to the choir should proceed in this order: the M.C., the two cantors, celebrant, the choir, those of greater dignity before the others. All wear choir dress.⁴ The celebrant has neither stole nor cope. At tenebrae for Friday no reverences are made to the choir; in many churches this rule is observed on all three days.⁵

The celebrant should take the first place in choir.

The *Caerimoniale episcoporum* does not suppose that the antiphons be pre-intoned at tenebrae.⁶ But in many churches, especially at Rome, this is done,⁷ as usual (see pp. 202-203). The prayer *Aperi Domine* is said, all kneeling. All stand; *Pater noster*, *Ave Maria* and the Apostles' Creed are said silently. The first antiphon is sung by the choir. The cantors intone the first psalm; all sit, put on the biretta, and continue it. Everything proceeds as usual at matins (see pp. 236-237), except that the verses *Gloria Patri* and *Sicut erat* are not sung at the end of the psalms.⁸

At the end of the first psalm a server, appointed for this purpose,⁹ goes to the hearse and extinguishes the lowest candle on the gospel side.

¹ Supposing the cross is to be veiled in black on Good Friday. But see p. 301, n. 4.

² The hearse is a tall staff supporting a triangle on which are fifteen spikes or sockets for candles. Originally the word means a harrow. The tenebrae hearse is so called because it looks like a harrow (a triangle with spikes). Such triangles of candles were erected on the stand where a coffin rests in church; so this too is still called a hearse.

³ All the candles should be unbleached. There is no authority for using a white candle in the centre. But the matter is not important and may tolerate some such slight variety of local custom.

⁴ Normally cassock and surplice, unless they have canon's robes, etc. S.R.C., 12 August 1854, no. 3029, ad XI; cfr. 12 September 1857, no. 3059, ad XXVII, which contradicts the other decision.

⁵ *Caer. Ep.*, Lib. II, cap. xxii, § 6.

⁷ Le Vasseuseur, ii, p. 69, n. 1.

⁸ The former special cadence for the end of the last verse of each psalm has disappeared from the Vatican edition.

⁹ It may be the M.C. (*Caer. Ep.*, Lib. II, cap. xxii, § 7).

At the end of the second psalm he extinguishes the lowest candle on the epistle side. So he extinguishes a candle after every psalm, going to the alternate sides to do so. There are fourteen psalms in tenebrae, nine at matins and five at lauds. When the last psalm of lauds is finished, he will have extinguished all the candles, except the one in the middle at the summit of the triangle.

At the end of the third psalm of each nocturn of matins the versicle and response appointed are sung, the versicle by the cantors. Then all stand and say the Lord's Prayer silently. All sit again and put on the biretta. The lessons are sung at the lectern in the middle. The M.C. should go to the lector who will do so each time, accompany him to the lectern and stand at his left behind while he chants, holding his biretta. The lessons are chanted without asking first for a blessing, and without the final clause *Tu autem Domine miserere nobis*. While chanting the lector lays his hands on the book. There should be nine lectors chosen beforehand.¹ The celebrant does not sing the last lesson. The lessons of the first nocturn (Lamentations of Jeremias) have a special tone. Any of these may be sung by the choir. In this case no one goes to the lectern.

Lauds follow immediately after the ninth responsory; the choir remain seated. All stand when the *Benedictus* begins. The *Benedictus* has twelve verses. After the second, fourth, sixth, eighth, tenth and last of these the same server who put out the candles on the hearse puts out one of the six candles on the altar, beginning with the farthest candle on the gospel side.² Next time he puts out the farthest on the epistle side, and so on alternately. On Wednesday evening, as soon as the last candle on the altar is extinguished, all the lamps in the church are put out, except the one which burns before the tabernacle. The lamps are not lit again till the *Exsultet* on Holy Saturday.

As soon as the server has put out the last candle on the altar, he goes to the hearse and takes from it the candle which remains there burning. He does not extinguish it, but carries it to the epistle side of the altar. He holds it here facing the gospel side while the antiphon at the end of the *Benedictus* is sung.

As soon as the antiphon *Christus factus est* begins, all kneel; the server puts the candle behind the altar, so that its light is not seen,³ then kneels near it.

¹ Beginning with those of lower rank.

² Or he may do so during the last six verses.

³ If the altar is against the wall, so that the candle cannot be put behind it, a small screen should be made in the corner near the epistle side, so as to hide the light. The server puts the candle behind this. In any case a candlestick should be placed beforehand, into which he will put the candle.

On Wednesday evening the antiphon is *Christus factus est pro nobis obediens usque ad mortem*. On Thursday evening the choir adds to this, without pause, *mortem autem crucis*. On Friday evening they add the third clause, *Propter quod et Deus exaltavit illum, et dedit illi nomen quod est super omne nomen*.

After the antiphon *Pater noster* is said silently. Then the psalm *Miserere* is recited, aloud, but in a low voice. The celebrant, still kneeling, recites, in the same voice, the prayer *Respice quaesumus Domine super hanc familiam tuam*. But he says the conclusion *qui tecum vivit et regnat*, etc., silently. All remain kneeling from the beginning of the antiphon *Christus factus est*.

At the end the M.C. strikes the bench or a book to make a sound; everyone in choir does so too. The server takes the candle from behind the altar, and holds it up so as to show the light. Then he extinguishes it and puts it on the credence table, or takes it with him to the sacristy. When he has shown the light, all rise and leave the church silently, as they came. The hearse is taken away and put back for the next tenebrae.

§ 3. TENEBRAE IN SMALL CHURCHES

No special provision is made for this; but there is no reason why a church in which vespers or compline are celebrated should not have tenebrae on these days. It is possible to sing tenebrae on one of the three days only.

In a small church the rules, as given above, will be carried out as far as possible. Indeed, there is no great difficulty in any point. Only one server is absolutely necessary, to put out the candles. If there are no choir stalls, the celebrant will sit at the sedile. The choir and people may sing alternate verses of the psalms. Any nine men in cassock and surplice may read the lessons, including the celebrant. If nine cannot be procured, the same lector may read more than one lesson. The celebrant may sing the versicles, if there is no other cantor.

§ 4. MAUNDY THURSDAY MORNING

THE morning services of Maundy Thursday and Good Friday correspond, so that neither may be held, unless the other is held also.¹

¹ Only one Mass may be celebrated in each church; all the other priests receive Communion at this. *Cod.*, c. 862. But bishops and abbots *nullius* may say private Mass in a private chapel; superiors of religious communities may say Mass, without the procession and reservation, in order to give Communion to their brethren, but only privately with doors shut. In churches where not even the simple rites of the *Mem. Rit.* can be carried out, the Ordinary may allow one Low Mass to be said on Maundy Thursday. This permission must be renewed each year (cfr. Le Vavas seur, ii, p. 65, and decrees there quoted).

On Maundy Thursday the colour of the office is purple; that of the Mass is white. It is a festal Mass.¹

The following preparations are made beforehand:

The High Altar is vested in white (the best frontal and tabernacle veil will be used, as for a great feast). The altar cross is veiled in white; there are six candles of bleached wax, lighted.²

On the credence table all is prepared as usual for High Mass. Two altar-breads are placed on the paten. A second chalice is prepared with its paten, a pall, veil of white silk and white silk ribbon. The crotalus (rattle) is laid on the credence table, if it will be used (see p. 291, n. 3). The white cope is laid out here, also white stoles for the priest and deacons who will receive Holy Communion. The processional cross stands near the credence table, veiled in purple; the canopy to carry over the celebrant during the procession.³ Candles for those who walk in the procession are laid in some convenient place.

In another part of the church, not in the sanctuary and as far distant from the High Altar as possible, the place is prepared at which the Sanctissimum will be reserved till the Mass of the Presanctified on Good Friday. It will generally be a side chapel with an altar. The altar is not used as an altar. No Mass is said on it. All that is essential is the little box (capsula, urna) in which the Sanctissimum is reserved, and a table or space in front on which the chalice can be set down before it is enclosed in the capsula.⁴ The capsula⁵ is often made in a special form, like an urn. It must be so enclosed that the chalice within cannot be seen.⁶ Inside a corporal is spread. It has a lock and a key. Before the service begins, and till the Sanctissimum is enclosed here, the urn should be left open. This urn may be the tabernacle of a side altar. In this case it should have no veil. Around it many candles

¹ *Caer. Ep.*, Lib. II, cap. xxiii; Gavanti-Merati, Pars IV, tit. viii (tom. i, pp. 271-283); Martinucci-Menghini, I, ii, pp. 196-210; Le Vavasasseur, ii, pp. 71-83; De Herdt, iii, pp. 48-58; Van der Stappen, v, pp. 335-338; Wapelhorst, pp. 293-303.

² According to the *Mem. Rit.* there should be flowers on the altar (below, p. 298).

³ In a large church two canopies are often used. The greater one, with four or six poles, waits at the entrance of the choir. While the priest carrying the Sanctissimum comes from the altar to this a smaller one (the so-called *umbella*, p. 18) is held over him.

⁴ However the *Caer. Ep.*, Lib. II, cap. xxiii, §§ 2, 13, does call the place of repose an altar. So does the rubric of the missal on Maundy Thursday (after the Mass). This is because, as a matter of fact, a side altar will nearly always be used. Perhaps the best name for the place where the capsula stands is merely "locus aptus," as at the beginning of the same rubric. It is often called the sepulchre, S.R.C. 3929; 2873, ad II.

⁵ This is the word in the rubric of the missal, *ib.*

⁶ S.R.C., 30 March 1886, no. 3660, ad I.

are placed¹ and other decorations. The *Memoriale rituum* formally demands that there be flowers.² Relics or pictures are not allowed.³ The "locus aptus," whether it be really an altar or a temporary table without an altar stone, should have a white frontal. On the table before the urn a corporal is spread, if the *Sanctissimum* is to be placed on it; near this is the key of the urn. If necessary, steps are provided that the deacon may go up to put the *Sanctissimum* in the urn.

Somewhere else, if possible outside the church or in the sacristy, a suitable place is prepared where the ciborium containing the *Sanctissimum*, in case of sick calls, will be kept.⁴

In the sacristy all is prepared for High Mass, with white vestments. An amice, alb, girdle and white tunicle are laid out for the second subdeacon who will carry the cross, if he assists, also purple stoles for the celebrant and deacon to use when they strip the altar.

If the Maundy (washing of feet, see p. 296) is to be performed, further preparations are necessary. The Maundy, if possible, should not be held before the high altar, but in a side chapel, in the sacristy or a hall near the church. Here there should be an altar or table⁵ with purple frontal, a cross covered with purple, four or six candles of bleached wax, the missal covered with purple. At the epistle side a credence table stands, covered with a white cloth, on which are a large white cloth with strings to tie (an apron) for the celebrant, the book of lessons (covered white),⁶ two vessels of water and two basins,⁷ thirteen towels on a plate or in a basket, a plate containing the coins to be given to those whose feet are washed, another vessel of water and dish with which the celebrant washes his hands afterwards. On the gospel side is a long bench on which the thirteen men will sit, and a large vessel into which the water may be poured after use. There may be other benches or seats for the clergy who assist at this ceremony.

Besides the usual ministers and servers required for every High Mass, there should be a cross-bearer, who is either a second subdeacon vested (without maniple⁸) or a server in

¹ No liturgical book mentions a cross at the locus aptus.

² *Mem. Rit.*, Tit. IV, cap. i: "luminibus ac floribus ornatus."

³ S.R.C., 15 December 1896, no. 3939.

⁴ It may not be kept at the locus aptus (S.R.C., 9 December 1899, no. 4049, ad IV).

⁵ It need not be a real (consecrated) altar; nor need it have an altar-stone.

⁶ The Roman authorities always suppose that all liturgical books are vested in the colour of the office. This vesting of books is often omitted (see p. 20).

⁷ Two are needed only if one is not large enough to wash thirteen feet (p. 297).

⁸ *Caer. Ep.*, Lib. II, cap. xxiii, § 10.

surplice, a second thurifer for the procession, as many torch-bearers as attend on the greatest feasts, clergy to walk in the procession holding candles. The canopy is carried by clerks in copes¹ or surplice only, or by laymen. Confraternities may walk in the procession in their dress, holding candles.

The service begins after none. High Mass is celebrated as usual, with the following exceptions:

The psalm *Iudica me* is not said. *Gloria in excelsis* is sung. When the celebrant has intoned this, the church bells are rung, then not again, on any condition, till the *Gloria* of Holy Saturday. After the intonation of the *Gloria*, the organ is played for a little time, or the *Gloria* may be accompanied on the organ.² The Sanctus bell may also be rung for a short time when the celebrant has intoned the *Gloria*. It is not rung again. From now till the Mass of Holy Saturday a wooden clapper or rattle may be used instead of the bell.³ The torch-bearers remain before the altar to the end of Mass. The kiss of peace is not given. After they have said *Agnus Dei* with the celebrant, the ministers change places, genuflecting before and after. The M.C. then brings the second chalice to the altar with its paten, pall and veil. When the celebrant has made his communion, the subdeacon covers the chalice of Mass and sets it aside on the gospel side, not outside the corporal. The ministers genuflect and again change places.

The deacon uncovers the second chalice and presents it to the celebrant on the corporal. The celebrant takes the second Host he has consecrated and places it carefully in this chalice. The deacon covers the chalice with the pall, then over this he puts the paten, upside down, covers all with the silk veil, and ties the veil around the stem with the ribbon. He places it on the middle of the corporal, and by it the ciborium from which Holy Communion will now be distributed.⁴ The celebrant and ministers genuflect. The ministers go to the ends of the footpace, the deacon at the epistle side, the subdeacon at the gospel side, and stand there on the step below, facing each

¹ *Caer. Ep.*, Lib. II, cap. xxiii, § 10.

² Either practice is allowed. The organ may not be played at any other time during Mass (S.R.C., 11 iun. 1880, no. 3515, ad IV; 30 December 1881, no. 3535, ad VII).

³ The *Caer. Ep.* and missal do not mention this wooden instrument (crotalus) at all. The *Mem. Rit.* requires it (see p. 298, n. 3). Many authors disparage its use (e.g., Martinucci, I, ii, p. 199, n. 2). But Merati requires it unconditionally (Gavanti-Merati, Pars IV, tit. viii, no. 3, p. 273). It is not commanded. It may be used. If it is, it is rattled whenever, on other days, the bell would be rung—at the Sanctus, elevation and during the procession.

⁴ Most authors suppose that the Hosts to be distributed at Communion are consecrated at this Mass. So they direct the M.C. to bring the ciborium from the credence table at the offertory. But in most of our churches the Sanctissimum will be taken from the tabernacle where it is already reserved. The deacon opens the tabernacle after he has arranged the second chalice.

other. The celebrant turns towards the people, but at the gospel side, so as not to turn his back to the Sanctissimum. The ministers bow low; the deacon sings the *Confiteor*. Meanwhile a server has given stoles to the priests and deacons in choir. Holy Communion is distributed according to the usual rule (see pp. 130-132). The ministers of Mass receive Communion first, then priests, deacons, the acolytes of the Mass, then all the others. All come up two and two, or in groups of four, kneel before the foot-pace where the acolytes hold the Communion cloth stretched across (p. 130). Afterwards the celebrant goes down to the Communion rails to give Communion to the people, accompanied by the ministers on either side. Torch-bearers go with him and kneel at either end of the rail. After Communion no one sits, because the Sanctissimum is exposed on the altar.

The rest of Mass is celebrated according to the rules when the Blessed Sacrament is exposed (p. 66). The deacon sings *Ite missa est*, the blessing is given, the celebrant says the last gospel.

During the last gospel the second subdeacon, who will carry the cross, or a server, goes to the credence table, and takes it.¹ Two thurifers bring thuribles from the sacristy. Candles are given out to all in choir, unless the singers find it impossible to hold both a candle and an open book.

When Mass is ended, the celebrant and ministers come to the ground before the altar, genuflect and go to the seats. Here the ministers take off their maniples, assisted by acolytes. The celebrant, assisted by the M.C., takes off the chasuble and maniple, puts on the cope. The acolytes take their candles and go, on either side of the cross-bearer, to the entrance of the sanctuary, where they wait facing the altar. The celebrant and ministers come to the altar, prostrate and kneel on the lowest step. The two thurifers come forward, the celebrant puts incense into both thuribles, not blessing it, and incenses the Sanctissimum with one.² The thurifers stand on either side of the altar. The M.C. takes the humeral veil and puts it on the celebrant, the subdeacon attaches it in front. The canopy-bearers take the canopy and stand at the entrance of the choir or sanctuary. The celebrant and ministers go up and kneel on the foot-pace. The deacon bows, rises, goes to the altar, takes the chalice and gives it to the celebrant, who receives it kneeling, and first bowing. He holds it in the left hand through the humeral veil, laying the right hand on it,

¹ A subdeacon must go first to the sacristy to vest.

² In cases of processions when there are two thurifers, it is convenient to distinguish them as first and second. The first is the one whose thurible is used by the celebrant to incense the Sanctissimum. He will naturally be the thurifer of the Mass; his thurible will receive incense first. The second thurifer merely walks by his side swinging a thurible.



LAY
CONFRATERNITIES



CHOIR
CLERGY

M



canopy

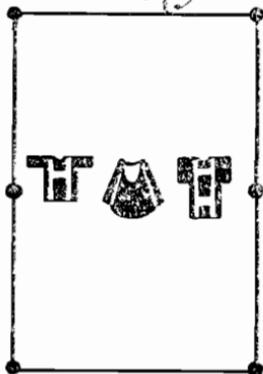


FIG. 38. MAUNDY THURSDAY: THE PROCESSION

and stands. The deacon genuflects towards the Sanctissimum and covers the chalice with the end of the veil. The celebrant turns to the people, the ministers change sides behind him, so that the deacon shall be at his right. They hold the ends of the cope. The cantors intone the hymn *Pange lingua*, the singers continue it.

The procession goes to the sepulchre. If the small canopy is used, a server walks behind the celebrant, holding this over him till he comes to the large canopy. Lay people or members of confraternities may go first, holding lighted candles, then the cross-bearer between the acolytes, the clergy holding candles, lastly the celebrant between the ministers. While the procession is formed the celebrant and ministers wait under the canopy. All make a prostration before turning.¹ The celebrant and ministers walk under the canopy held over them. The twothurifers go immediately in front, swinging thethuribles,² the torch-bearers in two lines at the sides of the canopy. The procession should not go outside; it may go around the church. During the procession the rattle may be sounded. Meanwhile the celebrant and ministers recite suitable psalms,³ not saying the *Gloria Patri*. The verse *Tantum ergo* should not be begun before the celebrant arrives at the altar of repose. If necessary other verses of the hymn may be repeated. At the place of repose the cross-bearer and acolytes stand aside to let the others pass. Those who hold the canopy stay at the entrance,⁴ the members of the procession separate on either side, thethurifers and torch-bearers go to either side. All kneel, except the cross-bearer and acolytes; the celebrant goes to the place of repose and stands before it. The deacon, kneeling, takes the chalice from him, and places it in the urn,⁵ which he leaves open. The celebrant and subdeacon kneel. The *Tantum ergo* is sung. The firstthurifer approaches, the celebrant puts on incense as usual, not blessing it, and incenses the Sanctissimum. Then thethurifers go back to the sacristy, first making a pro-

¹ Except the cross-bearer and acolytes.

² There is no authority really for the practice of walking backwards and incensing the Sanctissimum all the time with repeated ductus duplex. Gavanti mentions it, but dissuades from it (Pars IV, tit. viii, rubr. 9, n. 9, *ed. cit.*, i, p. 275). The *Rituale Romanum* (Tit. IX, cap. v, § 3) clearly supposes that thethurifers walk in front swinging theirthuribles. So do the approved authors (Martinucci, I, ii, p. 205, § 49; Le Vavas seur, *it.*, p. 79, § 271). Nor is it graceful to walk backwards. Merati (Pars IV, tit. viii, § 10; vol. i, p. 276) proposes an even stranger plan, that thethurifers walk sideways, facing one another. By far the most dignified proceeding is that they walk straight, swinging thethuribles in the inner hands, as Martinucci and Le Vavas seur say.

³ See p. 249, n. 5.

⁴ The small canopy may again be used, to the altar.

⁵ The *Mem. Rit.* says it is placed on the altar (see p. 299). Presumably either method may be followed.

stration. The deacon goes up, genuflects, shuts and locks the urn. The clergy extinguish their candles and hand them to servers, the torch-bearers put out their torches and leave them there. All make a prostration and leave the place of repose to go back to the choir. The celebrant, ministers, cross-bearer and acolytes remain. They then rise, prostrate (except the cross-bearer and acolytes) and go to the sacristy. The celebrant and ministers wear the biretta on the way. Meanwhile vespers are said in choir. The altar is covered with a purple frontal, the altar cross with a purple veil. The six candles remain alight. Vespers are recited, not sung, according to the rubrics in the vesperal. There are no ceremonies, except that all stand at the Magnificat, kneel during the antiphon *Christus factus est* and all that follows.

While the *Miserere* is said at the end of vespers, a priest in surplice and white stole takes the Blessed Sacrament from the altar to the place where it is to be kept. The rules for this case are observed as usual (p. 249). He leaves the tabernacle open.¹ At the end of vespers the celebrant and ministers come back to the altar, the celebrant and deacon wearing purple stoles over the alb. The acolytes go before them, without candles. They hand the birettas they have worn to the M.C., bow to the choir, as usual. All, except the celebrant, genuflect to the altar; he bows. The celebrant begins the antiphon *Diviserunt sibi*, not singing it. The choir continue the antiphon and the psalm *Deus Deus meus*. The celebrant, ministers and acolytes go up to the altar and strip it. The acolytes take away the altar-cards and put them on the credence table. The celebrant and ministers take off the three altar-cloths and hand them to the acolytes to put on the credence table. The acolytes take away the frontal, the tabernacle veil and the carpet. They leave only the cross, covered with purple, and the six candles. They extinguish the candles and the sanctuary lamp. If there are other altars in the church, the celebrant, ministers and acolytes go to strip them in the same way. In going they wear the biretta. The choir does not recite the antiphon after the psalm till they return to the High Altar. The other altars may be stripped by other priests in surplice and purple stole. If anyone passes before the place of repose he makes a prostration. All leave the church and unvest in the sacristy as usual.

From now till the Mass of the Presanctified the Blessed Sacrament at the sepulchre is treated as if it were exposed. In passing it everyone makes a prostration. At least six candles burn all the time there. If possible two clerks in surplice watch, kneeling all the time. Priests and deacons while watching wear a white stole. In any case someone

¹ The Sanctissimum must not be left in the tabernacle.

must watch all the time the church is open. If necessary, for safety, the chalice containing the Sanctissimum may be put in the tabernacle used throughout the year during the night. It must be replaced at the locus aptus early on Friday morning.¹

From now till Saturday no other lamps in the church are lit. No bells are rung. Holy water should be removed from all stoups and thrown into the sacrarium.² A small quantity is kept for blessing the fire on Holy Saturday. The holy oils should be burned (in the sanctuary lamp) and the new oil procured from the bishop as soon as possible on Maundy Thursday. The High Altar is quite bare, having neither altar-cloth nor frontal. The tabernacle is open and empty.

If the MAUNDY is performed it may follow immediately the stripping of the altars, or be done later in the day.³

Thirteen men wait at the place prepared.⁴

The ceremony is done by a celebrant in purple stole and cope, deacon and subdeacon in white vestments with maniples, acolytes who carry their candles lighted, a thurifer, M.C. and four servers⁵ who will hand what is wanted at the time.

The procession comes to the place appointed in the usual order.⁶ The men whose feet are to be washed stand as it enters. The members of the choir, clergy and singers go to the benches or seats prepared for them. The celebrant and ministers go to the altar, make the usual reverences and, if it is really an altar, the celebrant kisses it. The acolytes remain below, or in front, holding their candles. The deacon takes the book of lessons from the credence table, brings it to the altar and lays it there, as at Mass, when he is about to sing the gospel.

All now follows exactly as at the gospel of High Mass. The subdeacon goes down and waits for the deacon before the altar. Incense is put on and blessed by the celebrant, standing at the altar, the deacon kneels to say *Munda cor meum*, takes the book and receives the celebrant's blessing. He sings the gospel *Ante diem festum* (it is the same gospel

¹ De Herdt, iii, p. 53.

² S.R.C., 12 November 1831, no. 2683, ad LIV. Martinucci (I, ii, p. 210, § 80) and Le Vavas seur (ii, p. 83, § 281) speak as if the holy water may be left. The decree seems to forbid it.

³ This ceremony is generally now performed in cathedrals and religious houses only.

⁴ If possible they should be poor men. Martinucci thinks they should be given new clothes and a dinner afterwards "in a kind and liberal spirit" (I, ii, p. 211, § 82). No special dress is appointed for them; it would be proper that they should be dressed uniformly in white, or in the costume of some confraternity (*ib.*).

⁵ The acolytes could be two of these; if necessary, the M.C. and thurifer might be the other two.

⁶ Thurifer, acolytes, choir, servers, celebrant between the ministers. For the things to prepare see above, p. 290.

as at Mass), first singing *Dominus vobiscum* and announcing *Sequentia*, etc. The choir answer as at Mass. The book is incensed. After the gospel the subdeacon takes it to the celebrant to kiss. The deacon incenses the celebrant. All stand during the gospel.

Then the acolytes put their candles at the credence table and the thurifer takes away the incense. The ministers join the celebrant; all come from the altar together to the credence table. The ministers take off their maniples, the celebrant takes off the cope and puts on the white cloth that is to serve as an apron, assisted by the acolytes and M.C. The men whose feet are to be washed sit and take off their shoes and stockings.¹

One server takes a basin, another a vessel of water, a third the towels, a fourth the plate with coins. They go to the first man whose feet are to be washed in this order: first, the servers with the water and basin, the celebrant, between the ministers, with hands joined, all wearing birettas, the other two servers bearing the towels and plate with coins.

In passing the altar all make the usual reverence. They come to the first of the thirteen. The server with the water stands at his left, the server with the basin at his right. The celebrant kneels before him, the ministers stand on either side of the celebrant. The subdeacon holds the man's right foot, the server pours a little water over it, into the basin held by the other server. The celebrant rubs the foot a little with his hand. Meanwhile the deacon takes the first towel and unfolds it. He hands this to the celebrant, who dries the foot and kisses it. He hands the towel to the man. The deacon holds the plate with coins, the celebrant takes one and gives it to the man, who takes it, kissing the celebrant's hand. They then pass to the next and repeat the same ceremony for each. If the water fails in the vessel the servers bring the other vessel and basin. The water used is poured into the large jar at the end of the row of men. As each man's foot is thus washed he puts on his shoes again.

As soon as the washing begins the choir sings the antiphon *Mandatum novum*, with the psalm verse, and the other antiphons and verses provided in the gradual as long as the ceremony lasts. The celebrant, when he has washed the feet of the last, goes back to the credence table. Here he washes his hands, assisted by the acolytes. He takes off the apron and puts on the cope. The ministers accompany him. They go to the altar. Standing there at the epistle corner, between the ministers, the celebrant chants the *Pater noster* (continued silently), the versicles and prayer, in the ferial tone. All then go back to the sacristy or other place as they came.

¹ They take off both shoes and stockings, though only the right foot is washed.

§ 5. MAUNDY THURSDAY IN SMALL CHURCHES¹

THE altar is prepared as for feasts, with flowers,² white frontal and tabernacle veil. The altar cross is covered with white. The six candles are lit. The missal is at the epistle side. At the credence table all is prepared for Mass. Two altar breads are placed on the paten. There is another chalice with its pall, paten, a white silk veil and ribbon. If necessary the ciborium with altar breads for the Communion is placed here, also a white humeral veil and the rattle (crotalus).³ The processional cross, covered with purple, stands near, and a small canopy (umbrella).

The locus aptus for the reservation of the Blessed Sacrament is prepared in another part of the church, as described above (p. 289). In the sacristy white Mass vestments are laid out for the celebrant, also a white cope, purple stole, the surplices for the servers (supposed to be three only by the *Memoriale rituum*), incense and candles or torches⁴ to be carried by people in the procession.

The six altar candles are lit.

The *Memoriale rituum* supposes that a Low Mass is said. At the *Gloria in excelsis* the bells are rung, then not again till Holy Saturday. At the Sanctus and elevation the rattle may be sounded. During the prayers before Communion the first server brings the second chalice, with its coverings, from the credence table and puts it on the altar. After his Communion the celebrant puts the second consecrated Host into this chalice, lays the pall over the chalice, on the pall the paten upside down, and the veil over all.⁵ He uncovers the ciborium (if necessary takes it from the tabernacle) and genuflects. From now he acts as if the Blessed Sacrament were exposed, genuflecting each time he comes to the middle or leaves it, not turning his back to the Sanctissimum. He stands towards the gospel side, looking towards the epistle side, while the first server, kneeling at the epistle corner, says the *Confiteor*. Holy Communion is given as usual, first to the servers, unless priests are present. Coming back to the altar the celebrant puts the ciborium in the tabernacle and closes it. The chalice used at Mass is put on the credence table by the first server. While Mass is being finished the

¹ *Mem. Rit.*, Tit. IV. Cfr. Martinucci-Menghini, I, ii, pp. 356-363; Le Vavasseur, ii, pp. 207-214.

² *Mem. Rit.*, Tit. IV, cap. ii, § 4, no. 4.

³ The *Mem. Rit.*, Tit. IV, cap. i, "In abaco," no. 11, requires the crotalus, but only for the "Angelus" after Mass.

⁴ "Funalia sive candelae pro processione" are required (*Mem. Rit.*, Tit. IV, cap. i, "In Sacristia," no. 6). As all three servers are otherwise occupied, these can be held only by members of the congregation.

⁵ According to the *Mem. Rit.* he ties the ribbon later (below, p. 299).

candles at the place of repose are lighted, candles or torches are handed to the members of pious confraternities who will take part in the procession, the canopy is made ready.

When Mass is ended, the celebrant genuflects to the Sanctissimum in the chalice, comes down to the ground; there at the epistle side he takes off the chasuble and maniple and puts on the cope, assisted by the servers. The first server brings the thurible from the sacristy. The celebrant comes to the middle, genuflects on the ground, and kneels on the lowest step for a short time. He puts on incense, does not bless it (nor do the *solita oscula* occur). He goes up to the altar steps; kneeling on the foot-pace he incenses the Sanctissimum with the usual three swings. He gives the thurible back to the first server; the second brings the humeral veil and puts it on his shoulders. He goes to the altar and genuflects. It is at this moment that the *Memoriale rituum* says he is to tie the ribbon round the stem of the chalice. He takes the chalice in his left, holding it through the humeral veil; he lays his right on it, the second server spreads the end of the veil over the hand and chalice. The celebrant turns his back to the altar and begins to recite the hymn *Pange lingua*. The procession goes to the place of repose in this order: First the banner used when Viaticum is taken to the sick¹ (if the church has such a banner), then confraternities or pious men carrying lighted candles, the processional cross borne by the third server, the first server with the thurible, the celebrant carrying the Blessed Sacrament. At his left the second server walks, who lifts the ends of his dress when he goes up or down steps. Immediately behind him the small canopy is carried by a member of the congregation or of a confraternity,² who holds it over to him. The celebrant and second server, as they go, recite the *Pange lingua*. The rattle may be sounded during the procession. At the chapel where the place of repose is prepared all divide, so that the celebrant may pass. The thurifer goes to the epistle side. The celebrant under the canopy goes straight up to the altar or table and places the chalice on it.³ He comes down and the humeral veil is taken off. He puts on incense, without a blessing, goes up to the foot-pace and, kneeling, incenses the Sanctissimum. Meanwhile the servers and people recite the last two verses of the hymn *Tantum ergo* and *Genitori*. The celebrant stands, genuflects, puts the Sanctissimum in the urn, genuflects again, closes and locks the urn. He comes down,

¹ *Mem. Rit.*, Tit. IV, cap. ii, § 2, no. 8.

² The *Mem. Rit.* does not say who carries the canopy; but no server remains to do so. The large canopy may be used, borne by four or more men.

³ *Mem. Rit.*, Tit. IV, cap. ii, § 2, no. 11, here disagrees with the *Caer. Ep.*, Lib. II, cap. xxiii, § 13 (the chalice is put in the capsula, left open). Either may be followed.

kneels for a short time at the foot of the steps, then rises, prostrates, as do all the others, and goes back to the altar, wearing his biretta.

At the High Altar the celebrant first takes the ciborium and carries it to the same place where the chalice is already reserved, namely to the *locus aptus*.¹ In doing this he observes the usual rules for taking the Blessed Sacrament from one place to another. It will be necessary to bring the humeral veil and canopy to the High Altar before he does this.

He then goes to the sacristy, takes off the white vestments and puts on a purple stole over the alb, crossing it in front.

He comes to the High Altar with the three servers, bows and begins the antiphon *Diviserunt sibi vestimenta mea*; he continues this and the psalm *Deus Deus meus* alternately with the servers.² Meanwhile he goes up to the altar and takes off the three altar cloths. The servers help him to do so, and take from the altar the frontal, flowers³ and carpet, so as to leave only the altar cross and six candles, extinguished. In the same way he strips all other altars in the church. Coming back to the High Altar here he finishes the psalm and repeats the antiphon.

The *Memoriale rituum* says that he should then stay before the altar and say the *Angelus*, while a server sounds the rattle, all kneeling. He goes to the sacristy and unvests.

The arrangement of the place of repose and the rules for watching there are the same as at pp. 295-296. So also the other rules about taking away the holy water and so on.

§ 6. SUNG MASS

To the simplicity of this rite the following additions may be made.

The Mass may be a *Missa cantata*, with the full complement of servers.⁴ Instead of the three clerks, there may be a

¹ *Mem. Rit.*, Tit. IV, cap. ii, § 3, no. 5. This differs from the other case, where it is forbidden to do so (see p. 290, n. 4). Presumably the direction here only means that the *Memoriale* supposes no other place possible (though compare Tit. V, cap. ii, § 4, no. 5). Le Vavas seur describes the direction here as a mere permission and adds roundly: "It is far preferable that, already on Maundy Thursday, the Blessed Sacrament be taken to the place where it will remain all the next day, till after Mass on Holy Saturday" (ii, p. 212 n.); that is, to another remote chapel, or to a tabernacle in the sacristy. Martinucci also ignores the rubric of the *Mem. Rit.*, and says that the Blessed Sacrament is taken to the sacristy (I, ii, p. 362, § 77). There seems no doubt then that this practice is lawful. It is certainly to be preferred, as uniform with the normal rule and more compatible with the ceremonies of Good Friday.

² The celebrant is supposed to know this psalm, and the "Pange lingua," by heart.

³ Explicitly, *Mem. Rit.*, Tit. IV, cap. ii, § 4, no. 4.

⁴ Le Vavas seur gives explicit directions for these, for two thurifers, two acolytes, torch-bearers (ii, p. 210, § 87).

M.C., cross-bearer, thurifer, two acolytes, two, four, or six torch-bearers.

The torch-bearers will remain to the end of Mass. The procession will be formed as when there are deacon and sub-deacon (above, p. 294) only without these two. The celebrant must himself put the Sanctissimum into the capsula.

All may be sung.¹ When the celebrant has intoned *Gloria in excelsis Deo*, the organ is played for a short time, while the bells are rung. At the procession the *Pange lingua* is sung. Vespers may be recited before the Sanctissimum is removed from the High Altar. The Sanctissimum may be taken to another place, not to the place of repose.²

§ 7. GOOD FRIDAY MORNING

THE morning office of Good Friday may not, cannot be held unless that of Maundy Thursday was held the day before.

It consists of five parts: 1. Lessons; 2. Collects; 3. The Worship of the Cross; 4. Mass of the Presanctified; 5. Vespers. All follow one another without interruption.³ The colour of the day is black.

The following preparations must be made beforehand:

The altar is entirely bare. It has no frontal nor tabernacle veil. The tabernacle is open and empty; the six candles are of unbleached wax and are not lighted till the Mass of the Presanctified. The candlesticks should be, if possible, neither gilt nor of silver, but dark in colour. The altar cross is covered with a purple or black⁴ veil. It will be used for the worship of the cross. If possible, it should stand on a foot like those of the candles; but it will be removed from this foot. It is

¹ Le Vavas seur, ii, p. 209, § 83; p. 211, § 90.

² See above, p. 300, n. 1.

³ Cfr. *Caer. Ep.*, Lib. II, caps. xxv-xxvii; Gavanti-Merati, Pars IV, tit. ix (*ed. cit.*, tom. i, pp. 283-297); Martinucci-Menghini, I, ii, pp. 217-234; Le Vavas seur, i, pp. 87-105; De Herdt, iii, pp. 62-76; Van der Stappen, v, pp. 338-346; Wapelhorst, pp. 304-323.

⁴ There is considerable doubt as to the colour of the veil which covers the cross on Good Friday. On 30 December 1881 the Congr. of Rites, asked whether it might be black, gave the ambiguous answer: "Servetur rubrica" (no. 3535, ad VIII). They might just as well have said what colour they mean. No rubric of the missal or *Caer. Ep.* mentions the colour at all. Yet, since the veil was certainly purple on Maundy Thursday, and no rubric says anything about changing it, it would seem to follow that it is purple still. However, authors differ on the point. Gavanti says the veil is black (Pars IV, tit. ix, rubr. 2, § 6; *ed. cit.*, tom. i, p. 284). Merati corrects him tentatively ("crux cooperta velo nigro, vel potius violaceo"; *ib.*, § 2, p. 284) and refers to Bauldry, Pars IV, cap. x. Martinucci, considered a great authority, says, absolutely, that it is black (I, ii, p. 217, § 1). Le Vavas seur says: "black or purple" (i, p. 88, § 297). De Herdt (iii, p. 63), Van der Stappen (v, p. 340, § 12), and Wapelhorst (p. 304) say purple. In most English churches the veil is certainly black.

possible to stand a large cross, with no foot, in the middle of the altar. Its veil must be so fixed that it can be undone by the celebrant in three stages (below, pp. 304-305). There is no carpet before the altar. On the lowest step are three cushions covered with purple cloth, on which the celebrant and ministers will lie when they are prostrate.

The credence table has a white cloth covering only the top of the table. On it are placed the missal, covered with black, on its stand, the book of lessons also covered with black,¹ one altar cloth, a black burse containing a corporal and purificator, the black chalice veil, cruets as for Mass, the broad stole for the deacon, if he will use this, possibly another vessel of water, dish and towel for the celebrant to wash his hands, the acolytes' candles of unbleached wax, not lit, a taper, the rattle, if it is used.

Near the credence table are a carpet of purple cloth and a cushion of the same colour, to put under the cross during the worship, a white veil to cover the cushion, the processional cross veiled in purple.² The sedilia are bare. If lecterns are used for the Passion, these may be placed where the gospel is usually read; or they may be brought out at the time.

At the chapel where the Sanctissimum is reserved a corporal is spread on the altar in front of the urn, its burse lies near and the key of the urn. The white humeral veil is on a credence table near; the torches and candles that will be used at the procession, with a taper for lighting them, the large canopy and the small one, if it is to be used, are placed in the chapel in some convenient place.

In the sacristy black vestments are laid out for the celebrant and ministers as for Mass,³ the vestments for the three deacons of the Passion and their book or books, as on Palm Sunday (p. 273), but black, the vestments for the subdeacon who will bear the processional cross, namely, amice, alb, girdle, a black folded chasuble, no maniple.⁴ If needed, a surplice and black stole for another priest, who will hold the cross for the people to worship at the Communion rails. Two thuribles are prepared.

The persons who take part in the ceremony are the celebrant, deacon and subdeacon, three deacons who sing the

¹ Supposing that the books are vested.

² Whichever colour is used to veil the altar cross, all other crosses in the church keep the purple veils of Passiontide till they are uncovered.

³ Folded chasubles for the ministers, if they use them (see p. 255). All that follows as to taking off the folded chasubles, the deacon's broad stole and so on, supposes, of course, that these are used in the church. If not, the subdeacon wears only a black maniple over the alb, the deacon a black stole and maniple. During the service they have only to take off their maniples before creeping to the cross and to put them on again as soon as they have done so (p. 305).

⁴ Supposing that the cross is borne by a subdeacon. Otherwise a server will bear it, vested in cassock and surplice.

Passion, another subdeacon, or server in surplice, who will carry the processional cross, the M.C., possibly a second M.C., two thurifers, two acolytes, two, four, or six torchbearers, the men who will hold the canopy.

The service begins after none. All solita oscula are left out to-day; no one bows to the choir.¹

The procession comes to the church in this order: the first thurifer without incense, the acolytes holding no candles, the members of the choir, unless they are already in their places, the other servers, M.C., subdeacon, deacon, celebrant. Before the altar all genuflect except the celebrant, who bows low. Then the celebrant in the middle with the ministers kneels before the altar and they prostrate themselves, lying on the ground with their arms and faces on the cushions. All others kneel. After a few moments the M.C. and acolytes rise. The acolytes take one altar cloth from the credence table and spread it on the altar. The M.C. places the missal at the epistle corner and opens it at the beginning of the service. They kneel again. When the celebrant and ministers have lain prostrate for about the time it would take to say the *Miserere*, they rise; the thurifer takes away the cushions, they go up to the altar. The celebrant kisses the altar; they go to the epistle corner and stand there as for the introit. All in choir sit. A lector comes to the credence table, there takes the book of lessons from an acolyte; accompanied by this acolyte he goes to the middle, genuflects, goes to the place where the epistle is read, and there chants the first lesson (the prophecy). He goes again to the middle, genuflects, takes the book back to the credence table and goes to his place. Meanwhile the celebrant in a low voice reads this lesson and the tract that follows, laying his hands on the book or altar. *Deo gratias* is not said after any lesson to-day. When the lector has finished, the choir sings the tract. The celebrant and ministers may sit at the sedilia. At the end of the tract the ministers stand in line behind the celebrant. All in choir stand. He sings *Oremus*; the deacon genuflects, singing *Flectamus genua*, all kneel with him except the celebrant; the subdeacon rises, singing *Levate*, all rise with him. The celebrant with outstretched hands sings the collect in the ferial tone. This is the order observed on all such occasions. During the collect the subdeacon goes to the credence table and takes off the folded chasuble, assisted by an acolyte. He then sings the second lesson as he sings the epistle at Mass. He does not go afterwards to kiss the celebrant's hand. The celebrant reads this lesson and the tract in a low voice. The

¹ That is to say, certainly no one bows from the uncovering of the cross till none on Holy Saturday (S.R.C., 12 September 1857, no. 3059, ad XXVII); moreover bowing may be omitted altogether to-day, if such is the custom of the church (Le Vavas seur, ii, p. 92, § 313).

deacon does not answer *Deo gratias*. All in choir sit while the subdeacon reads, and during the tract sung immediately afterwards. The celebrant and ministers may sit during the tract.

Towards the end of the tract the three deacons of the Passion come from the sacristy and sing the Passion. Everything is now done exactly as on Palm Sunday (see pp. 278-280), except that there are no palms to hold. When the first part of the Passion is finished, the deacon takes off the folded chasuble and puts on the "broad stole" at the credence table.¹ He brings the book of lessons to the altar, kneels there and says *Munda cor meum*. He does not ask for the celebrant's blessing. He sings the last part of the Passion as the gospel as at Mass, except that the acolytes stand on either side of the subdeacon with joined hands, not holding candles. There is no incense; the celebrant does not kiss the book afterwards. The subdeacon gives it at once to the M.C.

If there is to be a sermon it may be preached at this moment.

THE COLLECTS follow. The celebrant stands at the epistle corner, the ministers in line behind him. All stand. After each summons to prayer by the celebrant *Flectamus genua* follows and *Levate*, as above. The tone is ferial.

The prayer for the Emperor is left out. At the prayer for Jews the genuflection is not made.

THE WORSHIP OF THE CROSS² follows. Towards the end of the collects the acolytes, or other servers, spread the purple carpet in front of the altar, at the middle, in such a way that one end covers the lowest step, and the rest is spread across the sanctuary before the steps. On the lowest step they lay the cushion and the white cloth over it.

When the collects are ended the celebrant and ministers go to the sedilia. All in choir sit. The celebrant and subdeacon take off their chasubles. They come back to the altar, the celebrant stands at the epistle side, on the ground before the steps, having the subdeacon at his left. Both face the people. The deacon goes to the altar accompanied by the M.C.; both genuflect. The deacon takes the cross from the altar³ and brings it to the celebrant covered with its veil. The celebrant holds it so that the figure of our Lord is towards the people. An acolyte brings the missal from the altar and holds it before the celebrant open at the text *Ecce lignum crucis*. The deacon stands at the celebrant's right. Assisted, if necessary, by the ministers, the celebrant unveils the upper part of the cross

¹ He wears the broad stole from now to after the celebrant's Communion; then he puts it off and takes back his folded chasuble (p. 255).

² This is what our fathers before the Reformation called "Creeping to the Cross."

³ If necessary, he and the M.C. detach it from its foot or stand.

about as far down as the inscription I.N.R.I., holding it meanwhile in his left. He lifts it to the height of his face and chants, on notes low in pitch, *Ecce lignum crucis*; the ministers join him as he continues *in quo salus mundi pependit*. The choir answers *Venite adoremus*, everyone in church kneeling, except the celebrant. All rise; the celebrant goes to stand on the foot-pace at the epistle corner, facing the people between the ministers, as before. He uncovers the right arm of the cross and the head of the figure of Christ, then sings as before, except that he does so in a higher pitch. All kneel during the answer. The third time he goes to the middle of the altar, uncovers the whole cross, handing the veil to the subdeacon (who gives it to the second acolyte to put on the credence table), and sings again in a still higher pitch.¹ When the answer is sung all remain kneeling; the celebrant, accompanied by the M.C., carries the cross to the carpet prepared, kneels there and lays it so that the upper part rests on the cushion.² He rises and genuflects to the cross with the M.C. All rise at the same moment. He goes to the seats, where the ministers meet him.

As soon as the celebrant has completely uncovered the altar cross, servers unveil the processional cross and all others in the church. After the last *Venite adoremus* the choir begins to sing the Reproaches (improperia) and the hymn *Pange lingua*, with the verse *Crux fidelis* repeated, as in the gradual. They may sing all or part of this, according to the time occupied by the worship of the cross.³

At the seats the celebrant and ministers take off their maniples,⁴ then their shoes, assisted by the M.C. and acolytes. The ministers remain standing at the seats; the celebrant, with the M.C. at his left, goes first to worship the cross. He makes a prostration at the end of the carpet on which the cross rests, rises, makes another prostration about half way up the carpet, then a third immediately before the cross. This third time he bends and kisses the feet of the crucifix. The M.C. makes the prostration each time with him, but does not kiss the cross.⁵ Both rise, genuflect towards the cross⁶ and go back to the sedilia. Here the celebrant puts on his shoes,

¹ "*Ecce lignum crucis*" begins on *fa*. It may be sung conveniently a tone higher each time, beginning first on E^b (do = B^b), next on F (do = C), next on G (do = D).

² In some churches they now collect money and put a plate near the cross.

³ The singing should end when the creeping to the cross ends. There is no justification for singing while the procession goes to the place of repose, and to do so spoils the ceremony.

⁴ S.R.C., 15 September 1736, no. 2326, ad IV.

⁵ The M.C. will come to worship the cross himself later, as first of the servers.

⁶ From this moment till the beginning of the function of Saturday everyone genuflects towards the cross.

maniple and chasuble, and washes his hands if this is necessary.¹ He is assisted by the M.C. and, if he washes his hands, by the acolytes. He sits and puts on his biretta.

The ministers now go to worship the cross in the same way; the second M.C. may accompany them if there is a second M.C. The deacon is on the right, he kisses the cross first. They come back to the sedilia and put on shoes and maniples, and the subdeacon his folded chasuble. If the chapter is present the ministers go to worship the cross after the canons, unless they are canons themselves.

All the members of the choir now come in turn to creep to the cross, those of higher rank before the others. They should all take off their shoes first.² They come in groups of two, make the three prostrations, the man on the right kisses the cross first. The servers do so after the choir.

The most convenient and orderly way to arrange the creeping to the cross is that there should be three pairs at least before the crucifix all the time. As the first pair kneel to kiss it the second pair make their second prostration in the middle of the carpet, the third pair at the same time make their first at the end of the carpet. All rise, the first pair genuflect to the cross and go to their places; the second pair now becomes the first. Meanwhile a new pair has come to the end of the carpet. All make the prostration together, as before, each pair in their place.

When each pair has kissed the cross they rise and genuflect to it, one on either side, and go to their places.

The people may come up and worship the cross in the same way after the servers. Or, while the clergy do so, a priest in surplice and black stole may take the cross to a place near the entrance of the choir and place it on another carpet and cushion, that the people may come to it there. This priest genuflects to the cross before carrying it and when he has laid it down. A server may kneel by the cross and wipe the feet of the figure each time when they have been kissed.

Another way, also allowed, is that a priest in surplice and black stole take a crucifix, either the one that has served hitherto or a smaller one, to the Communion rails and there let the people kiss it. They come up as to Communion. He may wipe the feet with a cloth each time.

While the creeping to the cross proceeds, the celebrant and ministers read the Reproaches, sitting with head covered.³

¹ It seems to be left to his discretion whether he will wash his hands at this point or not. Martinucci says nothing about it (I, ii, p. 225, § 57). Le Vavas seur (ii, p. 97, § 337) says he does so, "if necessary."

² Martinucci says they should do so "if it is the custom" (I, ii, p. 225, § 59); Le Vavas seur, "if the clergy do so" (ii, p. 97, § 339).

³ Le Vavas seur, ii, p. 98, § 340. This is the usual practice. But Martinucci says they stand wearing birettas (I, ii, p. 225, § 60). Is "stabunt" here a slip for "sedebunt"?

The second acolyte brings the missal from the altar and holds it before them. They read the text alternately, the celebrant saying the verses, the ministers answering each time *Agios o Theos, Popule meus, Crux fidelis*, and so on. When they have finished, the acolyte puts the missal back on the altar.

Towards the end of the creeping to the cross an acolyte lights the six candles on the altar and those of the acolytes. The deacon goes to spread the corporal on the altar, laying the purificator near it on the epistle side. He makes the usual reverence to the celebrant; the subdeacon stands un-

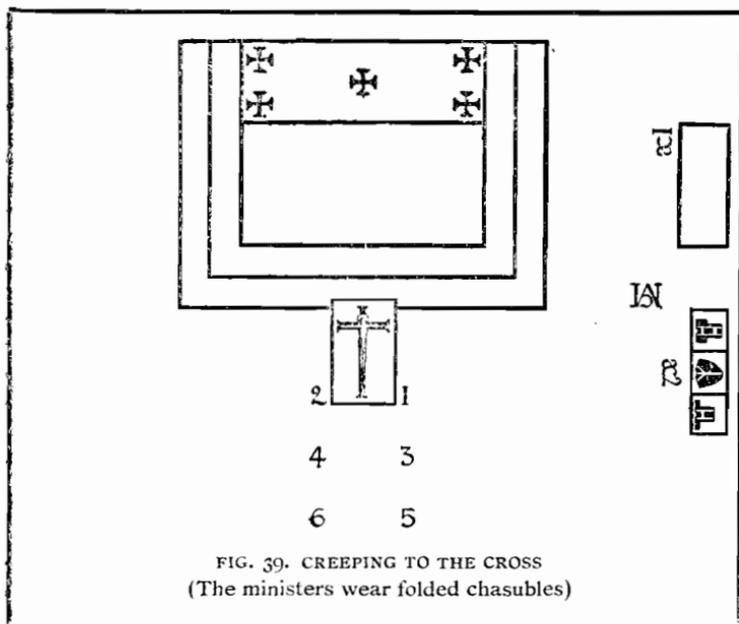


FIG. 39. CREEPING TO THE CROSS
(The ministers wear folded chasubles)

covered with him, as at Mass. The deacon genuflects each time, not to the altar, but to the cross.

When the creeping to the cross is ended, the deacon, accompanied by the M.C., puts it back on the altar in its usual place. Both genuflect to the cross before he takes it. He kneels to do so and genuflects again to it when he has put it on the altar. As the deacon kneels to take up the cross all in choir kneel too, including the celebrant and subdeacon. They remain on their knees till the cross is placed on the altar. The acolytes take away the cushion and carpet.

The PROCESSION TO THE PLACE OF REPOSE follows.

If another subdeacon is to carry the processional cross he will go out towards the end of the worship of the cross and will vest in amice, alb, girdle and folded chasuble (if the

folded chasuble is used in the church), without maniple. Otherwise a server in surplice carries the processional cross. Two thurifers go to prepare the thuribles. They take the thuribles, with burning charcoal but without incense, straight to the chapel, where is the place of repose, and wait there. Other servers go to the chapel and there light the torches which will be carried on the way back to the High Altar. The men who hold the canopy also wait there.

The cross-bearer, between the acolytes with lighted candles, stands at the entrance of the choir. The celebrant and ministers come before the altar. It will be convenient, if possible, that the members of the choir come out to the middle and stand here, in the inverse order to that in which they will go in procession. All genuflect except the cross-bearer.¹ They turn and go by the shortest way, and in silence, to the place of repose, the celebrant and ministers covered.

Here the cross-bearer and acolytes stand aside, to let the others pass. The thurifers are at the epistle side. The ministers separate to let the celebrant come between them. They uncover and give their birettas to the M.C. All make a prostration, the celebrant and ministers kneel on the lowest step before the place of repose. All kneel with them. They wait here a short time. Meanwhile candles are distributed to the clergy. The torch-bearers take their torches. When all is ready, at a sign from the M.C., the deacon² goes up to the capsula, opens it and comes back to his place. The thurifers come to the celebrant; he puts incense into both thuribles, not blessing it (nor are the solita oscula made). He kneels again, the deacon hands him the first thurible, he incenses the Sanctissimum as usual; the ministers hold the end of the chasuble.

The M.C. puts the white humeral veil on the celebrant. He and the ministers go up and kneel on the edge of the foot-pace. The deacon rises, takes the chalice from the urn (leaving the urn open and empty), and hands it to the celebrant, who bows, receives it kneeling, and holds it in the left hand through the veil. He lays the right hand on it; the deacon, kneeling before him, arranges the end of the veil so that it shall cover the hand and chalice. The celebrant rises and turns to the people. The ministers change places behind him, and stand at his sides. The cantors intone the hymn *Vexilla regis*, the choir continues.

The procession returns to the High Altar singing the hymn. If a small canopy is used, it will be held over the celebrant

¹ Whether the acolytes genuflect depends on the question at p. 22.

² The *Caer. Ep.*, Lib. II, cap. xxv, § 31, and cap. xxvi, § 14, says the "sacrista" opens the capsula. He is supposed to be a priest or deacon, and wears a black stole (Merati, i, p. 291, § xlii). The rubric of the missal says the deacon opens the capsula. The S.R.C. says so too (16 December 1828, no. 2669, ad I).

till he comes to the larger one at the entrance of the chapel. The cross-bearer goes first between the acolytes, then the clergy and members of the choir holding lighted candles. If not all hold candles, those who do so will walk behind the others, so as to be nearer to the Sanctissimum. The celebrant carries the chalice under the canopy between the ministers, the thurifers walk immediately before swinging the thuribles. The torch-bearers walk on either side of the canopy. During the procession the rattle may be sounded. In the choir and sanctuary all remain kneeling with lighted candles to the celebrant's Communion. The torches remain.

At the High Altar the deacon, kneeling before the celebrant, takes the chalice from him and places it on the altar. He unties the veil over the chalice, but leaves it covered.

As soon as the deacon has taken the Sanctissimum, the celebrant and subdeacon kneel on the lowest step. The M.C. takes the humeral veil and puts it on the credence table. The celebrant and subdeacon rise, the deacon stands at the celebrant's side. Incense is put on, not blessed; the Sanctissimum is incensed, the ministers holding the ends of the chasuble.

The second thurifer takes the thurible to the sacristy; it is not wanted again. When the procession has left the place of repose, all candles there should be put out.

MASS OF THE PRESANCTIFIED follows.

The celebrant and ministers go up to the altar. They genuflect before it; the subdeacon goes to the right of the deacon, and genuflects again when he is at that side. The deacon uncovers the chalice and gives the veil to the M.C., who takes it to the credence table. The deacon then takes off the paten and pall. He holds the paten over the corporal; the celebrant takes the chalice and lets the consecrated Host slip from it on to the paten. He should not touch the Host with his fingers; if he does he must purify the fingers at once in the little vessel for that purpose. He puts the empty chalice on the corporal in its usual place, takes the paten, and lets the Sanctissimum slip from it on to the corporal, not making the sign of the cross with the paten. He puts the paten on his right, on the corporal. The first acolyte brings the cruets on the dish, genuflecting before he comes up. The deacon takes the chalice in his left, does not wipe it, stands it on the pall. The subdeacon hands the wine cruet to the deacon, who pours wine into the chalice. The subdeacon pours in a little water, as at Mass. The water is not blessed; the celebrant does not say the prayer *Deus qui humanae substantiae*.

The acolyte takes back the cruets, again genuflecting as he reaches the ground. The subdeacon goes to the celebrant's left, genuflecting before he goes and when he arrives. The deacon hands the chalice to the celebrant, who places it on the corporal. The deacon covers it with the pall. There are

no oscula, the sign of the cross is not made with the chalice. The thurifer comes up, first genuflecting. The celebrant puts incense into the thurible, does not bless it, takes the thurible from the deacon, incenses the chalice and Host as at the offertory in Mass, saying the prayer *Incensum istud*, etc. He genuflects and incenses the cross thrice, again genuflects and incenses the altar, saying *Dirigatur Domine*, as at Mass. The ministers hold the ends of his chasuble. All genuflect each time in passing the middle, as when the Blessed Sacrament is exposed. The celebrant gives the thurible to the deacon, saying *Accendat in nobis*. He is not incensed. While the altar is incensed, the M.C. lifts and then replaces the missal as usual. The thurifer takes away the thurible; it will not be used again. The celebrant washes his hands, as before the Blessed Sacrament exposed, that is, turning so as not to have his back to the middle (see p. 67). The subdeacon holds the water and dish, the deacon the towel.¹ Or the acolytes may serve at the washing of hands. In this case, the ministers stand in line, as at the collects.² The celebrant comes to the middle; the ministers do so too, behind him in line. All genuflect. The celebrant bows and says the prayer *In spiritu humilitatis*; he kisses the altar, genuflects, turns to the people on the gospel side, says *Orate fratres*, etc., turns back the same way, not completing the circle. No answer is made.

He sings the Lord's Prayer in the ferial tone, as at Mass, the ministers standing in line behind him. When the choir has answered *Sed libera nos a malo*, he says *Amen* silently, then sings the prayer *Libera nos Domine* in the ferial tone, that is, without any inflection of the voice. During this prayer he extends the hands. He does not take the paten nor make the sign of the cross. The choir answers *Amen*.

The celebrant and ministers genuflect. They kneel on the foot-pace behind him. The celebrant passes the paten under the Host, holds the paten in the left which he rests on the altar, takes the Sanctissimum in the right and elevates it over the paten. He lifts it so that it may be seen by the people, but does not lift the paten. The ministers do not hold the ends of the chasuble, the Sanctissimum is not incensed, the crotalus is not sounded. The M.C., who genuflected with the celebrant and ministers after the prayer *Libera nos quæsumus Domine*, kneels meanwhile at the gospel side. Then he comes to the epistle side. When the elevation is ended, the ministers rise and stand at the celebrant's sides. The deacon at the right uncovers the chalice. The celebrant rests the paten on the altar, does not genuflect, holds the Host over the chalice and breaks it, as at Mass, saying

¹ Martinucci-Menghini, I, ii, p. 232, § 85.

² Le Vavas seur, ii, p. 102, § 353.

nothing. He puts the fraction in the chalice, not making the sign of the cross. The deacon covers the chalice; all three genuflect. The ministers change sides and genuflect again on arriving. The celebrant, bowing over the altar, says the prayer *Perceptio corporis* silently, his hands joined on the altar. He genuflects with the ministers, says the prayers *Panem caelestem accipiam, Domine non sum dignus* (thrice), *Corpus Domini*, as usual, and receives Holy Communion, making the sign of the cross with the Host, as at Mass. He stands a moment silently. Then the subdeacon uncovers the chalice, all three genuflect, the celebrant gathers up the fragments on the corporal with the paten, and puts them into the chalice. The first acolyte brings up the cruets, genuflecting before he comes up. The celebrant drinks the wine with the fraction, not making the sign of the cross with the chalice, saying nothing. Meanwhile the ministers stand at his sides and bow.

Then all in choir stand,¹ and extinguish their candles, which, with the torches, are taken to the sacristy. The subdeacon pours wine and water into the chalice over the celebrant's fingers.² He drinks this as usual. The ministers change places, genuflecting in the middle. The deacon goes to the credence table, takes off the broad stole and puts on his folded chasuble. Then he comes to the right of the celebrant, genuflecting before he comes up the steps. The missal is not carried across. The subdeacon dries the chalice, covers it with the paten and pall, puts the corporal into the burse and this on the chalice, with purificator, paten and pall, all as usual, then carries it to the credence table. He comes back to the celebrant's left, genuflecting before going up the steps. The celebrant bowing says the prayer *Quod ore sumpsimus*; the subdeacon closes the missal. The M.C. takes the birettas. The acolytes, without candles, come before the altar. All come down the steps, genuflect and go to the sacristy, not bowing to the clergy in choir, the celebrant and ministers covered.

When the celebrant and ministers have left the church, the choir recite vespers, as the day before (p. 295). Meanwhile two servers take from the altar the missal and altar cloth, leaving only the cross and six candles alight. Everything is taken from the credence table and put away in the sacristy. After vespers the candles are put out.

All the ornament of the place of repose is taken away before tenebrae, or a crucifix may be placed there till next morning.³

¹ Martinucci lets them stand now to the end (I, ii, p. 233, § 93). Le Vavas seur says they sit, rising as the celebrant goes out (ii, p. 91, § 312).

² The usual first pouring of wine alone into the chalice is omitted.

³ S.R.C. 2740, ad 5.

§ 8. GOOD FRIDAY IN SMALL CHURCHES

THE preparations are: at the High Altar six candles of unbleached wax, not lighted, the cross covered with a purple or black veil,¹ which can easily be removed, a cushion at the second altar step in the middle. The credence table is covered with a white cloth, not greater than the top of the table; on it are placed one altar cloth of the size of the top of the altar, the missal on its stand, a black burse with corporal, pall and purificator, the black veil, cruets as for Mass. Near the credence table are a purple carpet, purple cushion and white veil on which to rest the cross, the processional cross veiled in purple. At the "locus aptus" of the Reservation a corporal is spread before the urn; near by are a white humeral veil, the canopy, torches and candles for the procession. In the sacristy three surplices are prepared for the servers, an amice, alb, girdle, black maniple, stole and chasuble for the celebrant, the thurible, with fire at hand.

The *Memoriale rituum* supposes, as usual, that only the celebrant and three servers take part in the function. However there must be one man or more to hold the canopy in the procession, and others to accompany it with lighted candles.

THE LESSONS AND COLLECTS.—A sign is given with the rattle, the servers vest, the celebrant washes his hands and vests. He comes to the sanctuary, following the three servers, with hands joined, and head covered. Before the altar he takes off his biretta, bows, then kneels and prostrates, lying prone with his arms and head on the cushion, for about the time it would take to say the *Miserere*.

The first and second servers meanwhile spread the one altar cloth on the altar,² the third puts the missal on its stand at the epistle corner. The celebrant rises, a server takes away the cushion. He goes up to the altar and kisses it in the middle. He goes to the missal and there reads the first lesson, with the tract. He says *Oremus*, genuflects, saying *Flectamus genua*, and all kneel with him. The second server rising says *Levate*. The celebrant, and all with him, rise. The celebrant says the first collect. Then he reads the second lesson, tract and the Passion, with hands joined, at the epistle side. At the same place he says the prayer *Munda cor meum*, and the last part of the Passion; he does not kiss the book at the end.

¹ *Mem. Rit.*, Tit. V. Cfr. Martinucci-Menghini, I, ii, pp. 364-378; Le Vavas seur, ii, pp. 214-224.

² The *Mem. Rit.*, Tit. V, cap. ii, § 1, no. 5, here adds a curious direction, that they fold the altar cloth in half lengthwise, so that it is doubled on the farther part of the altar, the front half of the altar is bare. This does not correspond with what is done when there are ministers. It is difficult to see the reason for a difference here. Many authors, as Le Vavas seur (ii, p. 215, § 106), De Herdt (iii, p. 76, § 49) omit this direction.

After the Passion a sermon may be preached.

The celebrant, at the epistle corner, reads the collects, as they stand in the missal. After each admonition he says *Oremus*, then, genuflecting, *Flectamus genua*; the second server says *Levate*, the celebrant, and all with him, rise. The collect for the Emperor is not said; there is no genuflection at that for the Jews. Towards the end of these collects the first and third servers spread the purple carpet in the sanctuary before the middle of the altar; on it they lay the cushion and cover it with the white veil.

THE WORSHIP OF THE CROSS.—Standing at the epistle corner the celebrant takes off the chasuble. He goes to the middle, genuflects and takes the veiled altar cross. The first server holds the missal. The celebrant comes to stand on the ground before the steps, at the epistle corner, holding the cross. The server holds the missal open before him. He unveils the upper part of the cross with his right hand, holds it up and “reads in a grave voice”¹ the words *Ecce lignum crucis*; the servers say the rest with him, namely, *in quo salus mundi pependit*. All kneel, except the celebrant. The servers say *Venite adoremus*. The celebrant goes to stand on the foot-pace at the epistle corner, uncovers the right arm of the cross and the head of the figure of our Lord, lifts it higher, and says the same words as before in a higher (or louder) voice.² The servers continue with him and answer as before. The third time he stands on the foot-pace in the middle, uncovers the whole cross, lifts it higher still, and says the words as before still higher (or louder). The missal is put back on the altar, the processional cross and all others in the church are uncovered. The celebrant comes to the place where the carpet is prepared, passing on the gospel side, kneels there and lays the cross on the cushion. The *Memoriale rituum* says he attaches it with cords.³ He rises, genuflects towards the cross, goes to the seat⁴ and takes off his shoes and maniple,⁵ assisted by the servers. He comes alone to worship the cross. He makes a prostration at the edge of the carpet, rises, comes forward, prostrates again in the middle of the carpet, then a third time immediately in front of the cross. As he does so the third time he kisses the feet of the crucifix. He rises,

¹ *Mem. Rit.*, Tit. V, cap. ii, § 2, no. 4.

² “*Elevans crucem et vocem*” (*ib.*, no. 5). Presumably meaning louder. To change the pitch of the voice would seem to involve singing.

³ Tit. V, cap. ii, § 2, no. 11. It also provides that a plate for money be put near the cross (*ib.*, no. 9).

⁴ The *Mem. Rit.* (*ib.*, no. 12) says he goes to a stool on the epistle side. Supposing always nothing but the arrangements for Low Mass, it does not suppose that there are *sedilia*.

⁵ The *Mem. Rit.* (*ib.*) says nothing about the maniple. But see the decision of the S. R. C. quoted at p. 305, n. 4. Martinucci adds that he takes off the maniple (I, ii, p. 368, § 60).

genuflects to the cross, goes to the sedile and puts on his shoes and maniple. The three servers take off their shoes¹ and come forward, prostrating thrice in the same way and kissing the feet of the crucifix. They may do so together in a group of three, the one on the right kissing first, then the one in the middle, lastly the one on the left; or the first server may advance alone followed by the two others. The person on the right always kisses the cross first. They go back and put on their shoes.

The people come up and worship the cross, first members of confraternities in their dress,² then men, then women, all in pairs, and (says the book) "devoutly and gravely."³ The *Memoriale rituum* makes no provision for any other manner of worshipping the cross. But there seems no reason why, if another priest is present, he should not take the cross to the Communion rails for the people to worship there, kneeling in line, as when they come to Communion. He would wear a surplice and black stole. Or the celebrant himself may do so, saying the *Reproaches* afterwards.

While the people worship the celebrant, sitting with biretta, recites all the *Reproaches*, either alone or alternately with the second and third servers, in a clear voice. The text is printed in verses in the book. Meanwhile the first server is to assist at the worship of the cross by the people and see that all is done in order. He may wipe the feet of the crucifix each time when they have been kissed. The server replaces the missal on the altar, when the celebrant has read all.

PROCESSION FROM THE PLACE OF REPOSE.—Towards the end of the *Creeping to the Cross* the first server lights the six altar candles. If the altar cloth till now has been folded in half the second and third servers spread it out, removing the missal as they do so. The missal is replaced. The second server brings to the altar the burse and purificator. He spreads the corporal and lays the purificator near it, on the epistle side. He places the missal near the centre on the gospel side, turned towards the middle, as during the Canon of Mass. When the worship of the cross is ended, the celebrant puts it back on the altar, genuflecting towards it before he lifts it from the cushion, and again after he has put it in its place. The servers take away the cushion, veil and carpet used for the cross. The first server brings the thurible with burning charcoal from the sacristy. The celebrant at the sedile puts on the chasuble, comes to the altar bare-headed, and genuflects.⁴ The second server takes the processional cross. The procession goes, by the shortest way, to the place of Repose, in this order: First the banner used when holy

¹ *Mem. Rit.*, Tit. V, cap. ii, § 2, no. 15.

² "Sodales cum saccis" (*ib.*, no. 16).

³ *Ib.*

⁴ The *Mem. Rit.* (Tit. IV, cap. ii, § 3, no. 1) says he puts incense into

Viaticum is taken to the sick,¹ if the church possesses such a banner, then members of a congregation in their dress or other "pious men,"² the first server with the thurible, the processional cross borne by the third server, the celebrant, having at his left, and a little before him, the second server.

At the place of repose all part on either side to allow the celebrant to pass. The thurifer goes to the epistle side. The celebrant first genuflects on the ground before the "locus aptus," then kneels on the lowest step and says prayers silently for a short time. Meanwhile lighted candles are given to men. All genuflect, kneel with him, and remain kneeling till the procession starts back. The celebrant rises, opens the urn, genuflects, comes down, puts incense into the thurible (the second server assisting), not blessing it, kneels and incenses the Sanctissimum. He gives the thurible back to the thurifer, goes up, genuflects, takes the chalice from the urn and places it on the altar. He genuflects again and closes the urn. The *Memoriale rituum* supposes that the ciborium with consecrated particles remains in the urn. When he has shut it he genuflects again and comes to kneel on the edge of the foot-pace. Here he receives the humeral veil from the second server, rises, genuflects, takes the chalice in his left, holding it through the veil, lays the right on it and covers all with the end of the veil. He turns and begins to recite the hymn *Vexilla Regis*; he says this during the procession alternately with the second server. All rise, genuflect, and form themselves for the procession to the High Altar. It goes in this order: the banner as before, the men, now holding lighted candles, the cross, thurifer swinging the thurible, the celebrant under the canopy (held over him by one man or more) having the second server at his left before him.

If the Blessed Sacrament remains in the urn, four candles are left burning there, otherwise all are extinguished when the procession has gone. When the procession arrives before the altar, the banner is put aside, outside the Communion rails, the processional cross near the credence table. Laymen stay outside the rails, holding candles and kneeling till after the celebrant's Communion; the canopy remains outside the rails and is put away.

The celebrant goes straight up to the altar, places the chalice on the corporal, genuflects, and comes down the steps. Here the second server takes from him the humeral veil. He puts incense on the thurible, assisted by the second server,

the thurible at the altar before the procession starts. This again differs from the normal rite (see p. 308). Martinucci (I, ii, p. 372, § 76) and Le Vavas seur (ii, p. 220, § 125) ignore the direction. De Herdt (iii, p. 77, § 3) observes it. Merati distinctly contradicts it: "thuriferarius cum navicula et thuribulo non fumigante" (tom. i, p. 298, § 4).

¹ *Mem. Rit.*, Tit. IV, cap. ii, § 2.

² *Ib.*

not blessing it, kneels and incenses the Sanctissimum in the usual way.

MASS OF THE PRESANCTIFIED.—The celebrant rises, goes up to the altar, genuflects, undoes the veil over the chalice, takes from it the paten and pall, lays the pall on the corporal, on the epistle side, and the paten in the middle, in front of the chalice. He lets the consecrated Host slip from the chalice on to the paten, not touching it with his fingers. If he does so, he must purify the fingers in the vase for that purpose. He takes the paten with both hands and lets the Host slip from it on to the corporal, in the middle, again careful not to touch it himself. He lays the paten on the corporal, on the epistle side.

Meanwhile the third server brings the cruets to the altar, genuflecting before he goes up to the foot-pace. He places them at the epistle corner and stands by them. The celebrant genuflects and, at the middle, taking wine and water from the server, pours them into the chalice as at Mass, holding the chalice in his left above the corporal. He does not wipe the chalice nor bless the water; nor does he say the prayer *Deus qui humanae substantiae*. He sets the chalice on the altar, not making the sign of the cross with it. He covers it with the pall. He genuflects and, standing in the middle, puts incense in the thurible, without blessing. The first server, still holding the thurible, comes up for this purpose, first genuflecting; the second assists.

The celebrant takes the thurible from the second server, genuflects and incenses the oblata, as usual, saying *Incensum istud*. He genuflects, incenses the cross, genuflects again and incenses the altar, as before the Blessed Sacrament exposed, saying meanwhile *Dirigatur Domine*, etc. While he does so the second server removes and replaces the missal. He gives the thurible back, saying *Accendat in nobis*, etc. He is not incensed. He comes down the steps, not turning his back to the Sanctissimum, and washes his hands; the third server pours the water, the second holds the towel. The celebrant goes to the middle, genuflects and, bowing with hands joined on the altar, says, in a low but audible voice, the prayer *In spiritu humilitatis*. He kisses the altar, genuflects, turns to the people on the gospel side and says *Orate fratres*. No answer is made. He turns back by the same way, not completing the circle, and again genuflects. He says the Lord's Prayer, as at Low Mass. The servers answer *Sed libera nos a malo*. He says *Amen* silently; then aloud, with hands extended, he says the prayer *Libera nos quaesumus Domine*. The servers answer *Amen*. He genuflects, uncovers the chalice, slips the paten under the Host, holds the paten in his left, and with the right elevates the Host, so that it can be seen by the people. The Sanctissimum is not incensed,

the rattle not sounded, the end of the chasuble not held. He leaves the paten on the corporal and breaks the Host over the chalice, as at Mass, but saying nothing. The fraction is put into the chalice. He covers the chalice, genuflects and, bowing with hands joined on the altar, says silently the prayer *Perceptio corporis tui*, etc. Again he genuflects, takes the paten in his left, the Host in the right, says the prayers *Panem caelestem accipiam* and *Domine non sum dignus* thrice, and so makes his Communion, as at Mass. He makes the sign of the cross with the Host and says *Corpus Domini nostri*, etc. He pauses awhile in prayer silently, then uncovers the chalice and genuflects. He gathers the fragments on the corporal with the paten and puts them in the chalice. He takes the chalice with both hands¹ and drinks the wine, with the consecrated fragment, not making the sign of the cross with the chalice, saying nothing. The second server brings the cruets to the altar and pours wine and water over the celebrant's fingers. He drinks this. All rise and put out their candles. The celebrant wipes the chalice with the purificator, covers it with the purificator, paten, pall and veil. The first server, if in holy orders, takes it to the credence table. The celebrant, bowing with hands joined says silently *Quod ore sumpsimus*, etc. He comes down to the ground before the altar, genuflects with the servers, puts on his biretta, and follows them to the sacristy.

REMOVING THE CIBORIUM.—The *Memoriale rituum* supposes that the ciborium, with consecrated particles for the sick, was placed in the urn on Maundy Thursday (p. 300, n. 1). If so, it is now removed. The celebrant, in surplice and white stole,² goes to the place of repose. In front of him are the first server, carrying a white humeral veil, then the other two, holding candles.³ He takes the Blessed Sacrament to a tabernacle, if possible, in the sacristy,⁴ or in a remote chapel of the church. In doing so he observes the usual ceremonies for such occasions (see pp. 249-250). A lamp must burn before the place where it is now reserved. If no other place is possible it may stay at the locus aptus in the urn.⁵ In this case a lamp is left there.

When this has been done the rattle is sounded for the

¹ So the *Mem. Rit.*, Tit. V, cap. ii, § 4, no. 22, a curious difference from the normal practice. Martinucci (I, ii, p. 378, § 118), Le Vavas seur (ii, p. 223, § 139), De Herdt (iii, p. 79, § 4) ignore it.

² De Herdt, iii, p. 79, § 4, says the stole is white. It should be white, obviously. Except during the Good Friday function the Sanctissimum is never carried in black vestments. Merati (tom. i, p. 298, § 5) says that the priest wears a surplice and stole—its colour not defined. The *Mem. Rit.*, Martinucci and Le Vavas seur give no direction.

³ "Cum cereis," *Mem. Rit.*, Tit. V, cap. ii, § 5, no. 1; presumably torches.

⁴ The *Memoriale* says the sacristy is "more fitting" (*ib.*, no. 5).

⁵ *Mem. Rit.*, *ib.*, no. 9.

Angelus.¹ Then the altar candles are extinguished, everything is put back in its place.

§ 9. THE FUNCTION WITH CHOIR

IF this simplest possible rite of Good Friday is to be amplified after the manner of a *Missa Cantata*, according to what is said above (pp. 261-264)² the following additions will be made. There will be a greater number of servers; a M.C., cross-bearer, thurifer (or two thurifers), two acolytes, two, four, or six torch-bearers for the procession. Men will be appointed to carry the canopy.

The first and second lessons may be sung by lectors. The Passion will be read by the celebrant at the epistle side, as the *Memoriale rituum* describes, unless he goes to the middle to say the *Munda cor meum* and sings the last part at the gospel side, as at *Missa Cantata*.

All else may be sung. The celebrant will sing his part as when there are ministers; the choir will sing the answers, Reproaches, and so on. Vespers may be recited after the Mass of the Presanctified.

In some churches a ceremony is made of stripping the altar after vespers to-day, as on Maundy Thursday.

§ 10. HOLY SATURDAY MORNING

THE Holy Saturday service, longest of any that is usually celebrated in a Catholic church, consists of five parts: 1. The new Fire and Paschal Candle; 2. The Prophecies; 3. The Blessing of the Font and Baptism; 4. The Litanies; 5. The first Easter Mass and Vespers.³

The colour of the *Praeconium Paschale* and Mass is white, of all the rest purple.

PREPARATION.—In the SACRISTY three amices, albs and girdles are laid out for the celebrant and ministers, a purple stole and cope for the celebrant, the deacon's purple stole, folded purple chasubles for deacon and subdeacon,⁴ also white Mass vestments, with tunicle for the subdeacon, but not the deacon's

¹ *Mem. Rit.*, Tit. V, cap. ii, § 5, no. 7.

² Particularly in the case of Good Friday Le Vavas seur provides for considerable additions to the directions of the *Mem. Rit.*, for singing throughout (ii, p. 216, §§ 107, 111; p. 217, § 114; p. 219, § 121; p. 221, § 129, etc.), for lectors (ii, p. 216, §§ 107, 109), for two thurifers, acolytes, torch-bearers (ii, p. 220, § 125).

³ Cfr. *Caer. Ep.*, Lib. II, caps. xxvii-xxviii; Gavanti-Merati, Pars IV, tit. x (tom. 3, pp. 298-317); Martinucci-Menghini, I, ii, pp. 234-254; Le Vavas seur, ii, pp. 105-126; De Herdt, iii, pp. 79-100; Van der Stappen, v, pp. 346-354; Wapelhorst, pp. 324-342.

⁴ If these are used.

stole and dalmatic. The thurible is ready here, also the vessel of holy water and sprinkler, the five grains of incense¹ on a plate, the processional cross. If the church has no font the acolytes' candles (bleached) are in the sacristy till Mass.

OUTSIDE THE DOOR OF THE CHURCH or, if necessary, in the porch, a fire is prepared. This is lit, just before the ceremony begins, with a spark struck from a flint; near the fire are tongs and charcoal to be lighted from the fire and then put in the thurible. Near at hand (sometimes inside the porch) is a table covered with a white cloth; on this are a white dalmatic, maniple and stole for the deacon, a missal covered with purple, a taper and splinter of wood or paper spill. By the side of this table is the reed holding the triple candle.

The HIGH ALTAR is vested in the best white frontal, which is then covered with a purple one. The tabernacle is hung with the white curtains inside, but they are drawn back. It is left open and empty. It may have the white tabernacle veil drawn back so as not to be seen, or this may be added when the altar is prepared for Mass. The altar is covered with three altar cloths, as usual. The altar cross is unveiled. There are six altar candles of bleached wax, not lit, and a missal at the epistle corner. In front of the altar the carpet used on feasts is spread, then covered with a purple one. Or the foot-pace and steps may be left bare till the Mass.²

Near the altar on the gospel side is the PASCHAL CANDLE in its candlestick, not lighted. By its side, turned in the direction in which the gospel is sung, is a lectern covered with white or gold.³ A foot or stand in which to put the reed with the triple candle is at hand, and (if necessary) steps by which the deacon may reach the Paschal candle when he lights it.

The CREDESCENCE TABLE is covered entirely with a white cloth. On it are placed all things necessary for a festal High Mass with white vestments, also the book containing the *Exsultet* chant,⁴ covered with white, the altar cards, and over all a purple veil.⁵ If the church has a font, the acolytes' candles are on the credence table, not lighted. Near the

¹ The grains of incense are now generally enclosed in little wooden or metal cases, having spikes which can be stuck into the candle, like large nails with spaces in the head where the incense is put. It is quite possible, however, to stick several incense grains together, by warming them, so as to make one larger grain. Five such larger grains may be made. By warming them again they can be stuck to the candle. Le Vavasseur (ii, p. 106, n. 1) supposes this method.

² If, as is usual, further ornaments, vases of flowers (see p. 342, n. 2), and so on, will be used on the altar at the first Easter Mass, these should be prepared beforehand in the sacristy or other convenient place, from which they will be brought during the litanies.

³ *Caer. Ep.*, Lib. II, cap. xxvii, § 1.

⁴ This will generally be a missal.

⁵ Which may be a humeral veil.

credence table are three purple cushions, to be used when the Litanies are sung, and a bare lectern for the Prophecies.

The *SEDILIA* are vested as for feasts, and then covered again with purple. On them are the purple chasuble and maniple for the celebrant, the maniples for the ministers, the subdeacon's biretta.

The *FONT* (if there is one) is emptied and cleaned the evening before. It is then filled with clear water. There should be flowers around or strewn on the ground.¹ Near the font is a table covered with a white cloth, on which are the two holy oil stocks containing Chrism and the oil of catechumens, an empty vessel for holy water and the sprinkler, a vessel to take the water from the font and pour into this one, a purple stole for the priest who will sprinkle the people,² a jug of water and basin for washing hands, bread and cotton wool on a plate, two towels, a large vessel in which to pour and keep baptism water, used as holy water at Easter,³ a book containing the rite,⁴ covered with purple. If baptism is to be administered after the blessing of the font, there will be needed, further, the salt, a ritual, the shell used to pour the water over the child, a towel to dry the child, a white stole and cope, the white robe and candle given after baptism. The candle will be lit, when the time comes, from the Paschal candle. A taper may be provided for this purpose.

If the Blessed Sacrament is reserved in the sacristy or a side chapel, everything is prepared that it may be brought to the usual place at the end of the ceremony; namely, a white burse with a corporal, the key, a white humeral veil, the canopy.

The following persons take part in the ceremony: the celebrant, deacon and subdeacon,⁵ an M.C., thurifer, two acolytes, at least two other servers at the blessing of the font,⁶ torch-bearers during the Mass at the end. The choir attends throughout.

The function begins after none.

THE NEW FIRE AND PASCHAL CANDLE.—The celebrant, ministers and servers vest during none. The celebrant wears

¹ Merati, i, p. 300, § 2; Martinucci-Menghini, I, ii, p. 236, § 11; Le Vasseur, ii, p. 107, § 369.

² If needed. See p. 330.

³ See pp. 330, 346.

⁴ Usually a missal.

⁵ The same deacon must serve throughout the function (S.R.C., 12 November 1831, no. 2684, ad VIII; 22 iul. 1848, no. 2965, ad III). There is only one subdeacon (S.R.C., 13 February 1892, no. 3767, ad XXX). But it is tolerated that another priest bless the fire and grains of incense, if such is the custom (S.R.C., 12 November 1831, no. 2684, ad VIII). In this case he must do so privately, without ministers, according to the form of the *Mem. Rit.*

⁶ They may be those who will serve as torch-bearers. It will be more convenient to have four. They will also be needed to prepare the altar for Mass.

purple stole and cope, the ministers folded chasubles,¹ the deacon his stole. They do not wear maniples.

The procession comes from the sacristy and goes to the place where the fire has been lit. Three servers walk in front, namely, the first acolyte in the middle carrying the holy water and sprinkler, at his right the thurifer carrying the thurible (quite empty) and the incense boat with incense in it, on the left the second acolyte holding the plate with the five grains of incense. Behind them comes the subdeacon holding the cross. He walks alone. Then the choir and clergy who assist,

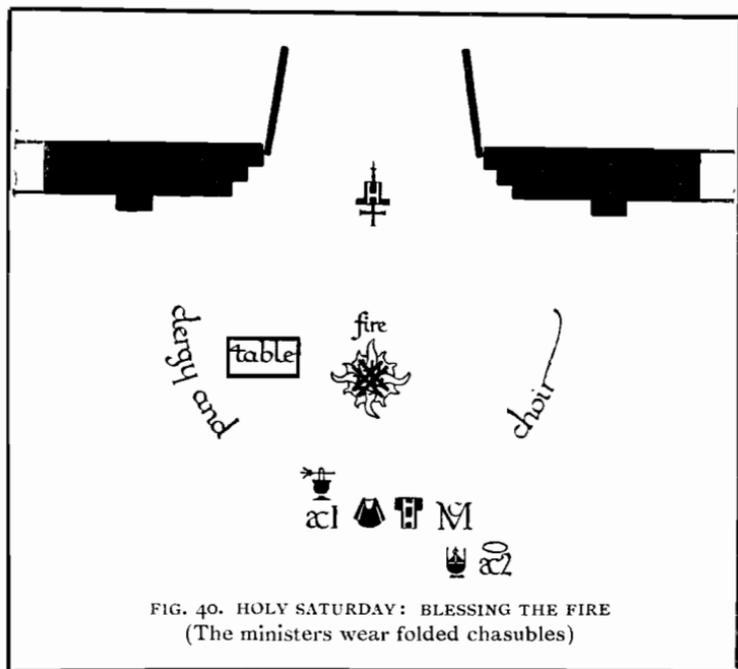


FIG. 40. HOLY SATURDAY: BLESSING THE FIRE
(The ministers wear folded chasubles)

lastly the celebrant, having the deacon at his left, both wearing the biretta, with hands joined. The M.C. walks at the celebrant's right. If they pass the High Altar, all in passing genuflect, except the subdeacon, who has the cross, and the celebrant, who uncovers and bows. At the entrance of the church, or wherever the fire may be, they stand around it. The subdeacon holds the cross with his back to the door (or to the High Altar). The first acolyte puts the holy water stoup on the table, takes and opens the missal. On the other side of the fire the celebrant faces the cross, having the deacon at his right and the first acolyte at his left, who holds the book

¹ If these are used.

open. The M.C. stands near the deacon, the second acolyte (with the grains of incense) and thurifer behind the M.C.

The celebrant and deacon take off their birettas, which they give to the M.C. to put aside for the time. The celebrant sings (in the ferial tone) *Dominus vobiscum* and the three collects appointed in the missal for the blessing of the fire. To each the choir answers *Amen*. During the first two of these collects he makes the sign of the cross over the fire at the points marked; the deacon holds back the end of his cope. The deacon does this each time the celebrant blesses, sprinkles, or incenses the fire. The acolyte who holds the grains of incense stands with them before the celebrant; he blesses the grains. While he does so, the thurifer takes some burning charcoal from the fire, and puts it in the thurible, using the tongs.¹ When the prayer for blessing the grains of incense is finished, the first acolyte shuts the book, puts it back on the table, and takes the holy water and sprinkler. The celebrant puts incense into the thurible, the deacon assisting (with the *solita oscula*). The M.C. holds the end of the cope. The deacon hands the sprinkler (with the *solita oscula* again), the celebrant sprinkles the fire and grains, saying *Asperges me*, etc., without the psalm. He incenses the fire with three double swings. Then he incenses the grains of incense in the same way, saying nothing.

The first acolyte puts the holy water on the table. The deacon goes there, bowing first to the celebrant. Here, assisted by the first acolyte and M.C., he takes off the purple chasuble and stole and puts on the white maniple, stole and dalmatic. He comes back to the celebrant's right. The first acolyte lights a taper with the wood or paper at the fire.

The celebrant again puts incense into the thurible and blesses it, as usual. The deacon takes the reed with the triple candle in both hands. The M.C. hands his biretta to the celebrant. The procession is formed, in this order: first, the thurifer with the second acolyte at his right holding the plate with grains of incense; the subdeacon with the cross, the choir and clergy, the deacon holding the reed, with the first acolyte at his left holding the lighted taper; the celebrant, with joined hands and covered, having the M.C. at his left.

While the procession goes to the altar, a server carries the deacon's biretta, purple stole and chasuble to the sedilia. The table, with all on it, is taken away (to the sacristy); the holy water used for the fire poured into the sacrarium.

¹ The most convenient arrangement is thus: The fire will be probably not of charcoal, but of wood or coal. Most churches possess a little wire basket with a long handle for lighting charcoal. The thurifer puts charcoal in this and lays the basket over the fire before the blessing begins. The charcoal in it takes fire and is blessed with the rest. The thurifer lifts the basket from the fire and empties its charcoal into the thurible.

As soon as the celebrant is inside the church, the procession waits, at a sign from the M.C. The deacon lights one of the three wicks of the triple candle from the taper held at his side by the first acolyte. He lowers the reed to do so. Then he holds the reed erect and genuflects. All genuflect with him, except the subdeacon who has the cross. The celebrant takes

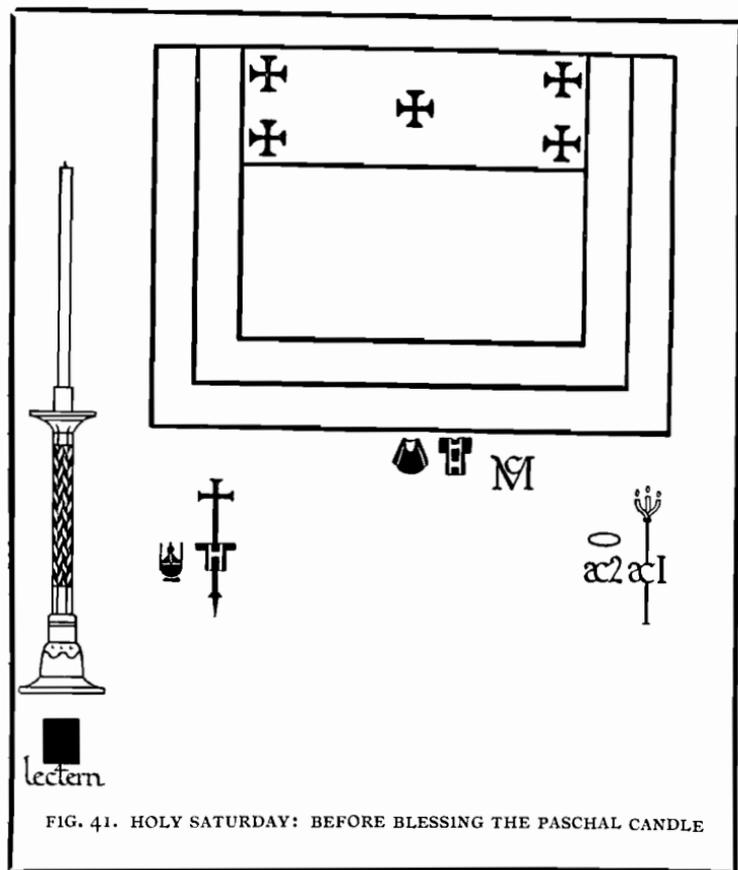


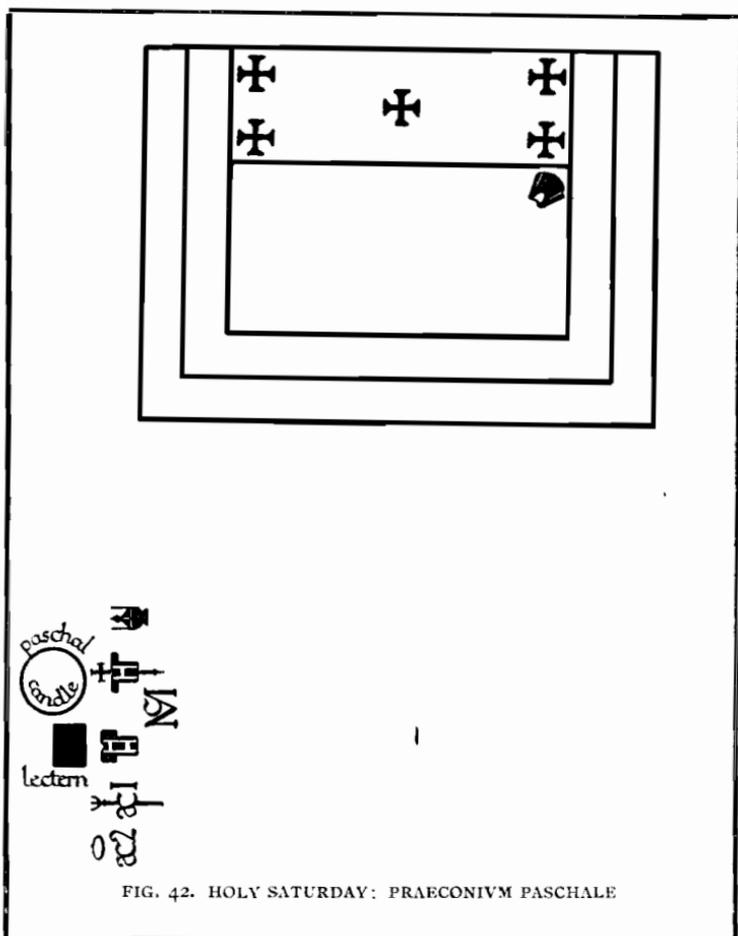
FIG. 41. HOLY SATURDAY: BEFORE BLESSING THE PASCHAL CANDLE

off his biretta and genuflects. Genuflecting the deacon sings *Lumen Christi*, to the notes given in the missal. He must sing this at a low pitch, since he will sing it again twice, each time higher. The choir, at the same pitch, answers *Deo gratias*. All rise and the procession goes forward. At the middle of the church the same ceremony is repeated; the deacon lights the second wick and sings at a higher pitch. The procession goes forward. When it arrives in the sanctu-

The Liturgical Year

ary before the altar the deacon lights the third wick, sings again the same words yet higher,¹ all genuflect as before.

Before the altar the thurifer goes to stand at the gospel side, the second acolyte with the grains of incense at the epistle side. The subdeacon with the cross stands at the side



of the thurifer. The first acolyte puts out the taper, hands it to the M.C. (who lays it on the credence table), takes the reed with the triple candle from the deacon, and stands at the side of the second acolyte. The deacon comes to the right of the celebrant at the foot of the altar steps; he takes

¹ Each time he sings on one note, dropping a minor third on the last syllable (do-la). He may rise a minor third each time: E-C[♯], G-E, B[♭]-G.

his biretta (solita oscula) and hands it to the M.C. who lays it aside. The group at this moment is formed as fig. 41.

All genuflect, except the celebrant, cross-bearer and acolyte holding the reed. The celebrant goes up to the altar and kisses it.¹ The deacon remains below. The M.C. brings the book containing the *Exsultet* to the deacon.

The deacon, holding the book, goes up to the celebrant, kneels on the foot-pace, turning towards him, and says *Iube domine benedicere*. The celebrant turns to him and gives the blessing, as in the missal. The form is the same as for the gospel, except that he says *suum paschale praeconium*, instead of *evangelium suum*. He makes the sign of the cross over the deacon, lays his hand on the book; the deacon kisses it.²

The deacon comes down the steps and stands in the middle between the subdeacon and first acolyte. All genuflect, except the subdeacon and first acolyte who holds the reed. All go to the lectern. Each turns and goes straight to his place, as marked here at fig. 42.

The deacon stands in the middle, facing the lectern. At his right is the subdeacon with the cross, then the thurifer. At his left are the first acolyte with the reed, then the second acolyte with the grains of incense. The M.C. stands behind the deacon at his right. All face the lectern. Meanwhile the celebrant has gone to the epistle side of the altar and faces the deacon. The subdeacon turns the cross, so that it may face the celebrant. The deacon puts the book on the lectern, opens it and incenses it, as at the gospel.

Then he begins to sing the *Praeconium paschale*, with hands joined. As soon as he begins the celebrant turns to face him and all stand. The thurifer takes away the thurible and comes back with hands joined. During the chant the M.C. turns the pages. When the deacon has sung the words *curvat imperia* he stops. He takes the grains of incense, goes to the candle, accompanied by the M.C. and the acolyte who held them. He fixes the grains in the candle, in the direction of the celebrant, in the form of a cross, thus:



He comes back to the lectern and continues the chant. The second acolyte puts the dish which contained the grains on the credence table; takes the taper there and comes back. The taper is not alight. When the deacon has sung *rutilans ignis accendit*, he stops again, takes the triple candle from

¹ The rubric of the missal says he goes to the epistle corner. But see Martinucci-Menghini, I, ii, p. 241, § 39; Le Vavas seur, ii, 114, § 390.

² See Martinucci, I, ii, p. 242, § 40; Le Vavas seur, ii, p. 114, n. 1. The missal says that the deacon receives the celebrant's blessing "as is done at the Gospel" (rubr.). This includes kissing his hand.

the first acolyte, and with one of the wicks or a taper from one light the paschal candle.¹

He comes back to the lectern and continues. The acolyte fixes the triple candle in the base provided for it, and comes back to his place. When the deacon has sung *apis mater eduxit*, he pauses; the second acolyte lights the taper at the triple candle and goes to light all the lamps in the church, beginning with those before the High Altar. Meanwhile the choir and clergy may sit, rising again as soon as the deacon continues. When the lamp or lamps before the High Altar are lit, the deacon continues and sings to the end. If the Holy See is vacant, he leaves out the clause for the Pope. If the see of the place is vacant, he leaves out that for the bishop. Otherwise the name of the local Ordinary is to be inserted by everyone, even by exempt Regulars. All the clause about the Emperor, beginning *Respice etiam ad devotissimum imperatorem nostrum*, to *cum omni populo suo*, is now always omitted. After the clause for the bishop the deacon goes on at once to the end, *Per eundem Dominum nostrum*, etc. The choir answers *Amen*.

As soon as the Praeconium paschale is ended, all in choir and church sit. The deacon closes the book and leaves it on the lectern. The subdeacon hands the processional cross to the thurifer, who takes it to the place where it is laid aside, near the credence table. The deacon and subdeacon, with the two acolytes and M.C., come to the middle, genuflect before the altar, and go to the sedilia. The celebrant goes there by the shortest way.

Here the celebrant takes off the cope and puts on purple maniple and chasuble, the deacon takes off the white vestments. He puts on a purple stole; both ministers put on purple maniples (and folded chasubles). A server takes the white vestments to the sacristy; also the purple cope, if the church has no font.

THE PROPHECIES.—The celebrant and ministers go to the middle and so to the epistle corner of the altar, and stand there, as at the introit of Mass (see fig. 7, p. 126). Meanwhile, if necessary, the lectern for the prophecies is placed in the middle of the choir. The lector who reads the first prophecy comes to it, accompanied by the M.C. or an acolyte. He genuflects to the altar, bows to the choir on either side, and chants the prophecy, to the tone appointed, resting his hands on the lectern or book. The server who accompanied him stands at his left, a little behind him, holding his biretta. While he chants the celebrant reads the prophecy in a low voice with hands on the book. When he has finished he may go to sit at the sedilia, with the ministers. After the chanted prophecy

¹ He may have to use steps. If so a server or the M.C. must put them in place. The M.C. may take down the candle to be lighted.

the ministers stand in line behind the celebrant, as at the collects of Mass. The celebrant, bowing towards the altar cross, sings *Oremus*; the deacon genuflects as he sings *Flectamus genua*. All do so with him, except the celebrant.

The subdeacon rising sings *Levate*. All rise and stand while the celebrant sings the collect with hands extended. Each of the twelve prophecies is sung in the same way. After the fourth, eighth and eleventh the choir sings the tract. Meanwhile all may sit. After the twelfth, *Flectamus genua* is not said and no one genuflects. The members of the choir and all in church sit during the prophecies, stand as soon as the ministers are in line behind the celebrant, genuflect at *Flectamus genua*, stand during the collect.

It is forbidden to leave out the prophecies. All must be sung entire. It is forbidden for the lector to sing only a part of each and to stop when the celebrant has read the whole.¹

If there are not twelve lectors the same person may sing several prophecies. It is better that he should not sing two consecutively. The lectors follow in order of rank, beginning with those of lower rank.

THE BLESSING OF THE FONT.—If the church has no font, the whole of this part is omitted. The ceremony continues at once with the litanies.

If there are children to be baptized, the first part of the baptism rite should be carried out before the font is blessed. In this case, another priest or deacon may do so during the prophecies. He wears a surplice and purple stole. At the baptistery he begins the baptism rite up to the end of the anointing with oil of catechumens, to the moment where he would change the stole from purple to white. The celebrant himself may do this, before he proceeds to bless the font, after the prayer at the entrance of the baptistery.²

Towards the end of the twelfth prophecy the acolytes light their candles at the credence table. Another server, who may be the thurifer, takes the Paschal candle from its candlestick. Another takes the processional cross.³ After the prophecy the lectern is removed from the middle of the choir.

The server who carries the Paschal candle stands at the entrance of the choir. In front of him, as they face the altar, are the cross-bearer and acolytes with their candles.

The celebrant and ministers go to the seats and take off their maniples. The celebrant also takes off the chasuble and puts on a purple cope. The procession goes to the baptistery. The Paschal candle is borne first, then the cross between the acolytes, then the choir and clergy, the M.C., the celebrant between the ministers who hold the ends of the cope.

¹ S.R.C., 12 April 1765, no. 2436, ad IV; 14 March 1861, no. 3104, ad VIII.

² Le Vavas seur, ii, p. 117, § 402. ³ In this case, not the subdeacon.

All genuflect to the altar before setting out, except the celebrant, cross-bearer and acolytes.¹ On the way to the font the tract *Sicut cervus* is sung. The celebrant and ministers wear their birettas.

At the baptistery, at first, the cross-bearer and acolytes stay outside and turn towards the celebrant. The choir also stay outside in two lines. The celebrant and ministers uncover and hand their birettas to the M.C. The celebrant, between the ministers, at the entrance of the baptistery, standing with joined hands, sings *Dominus vobiscum* and the first collect

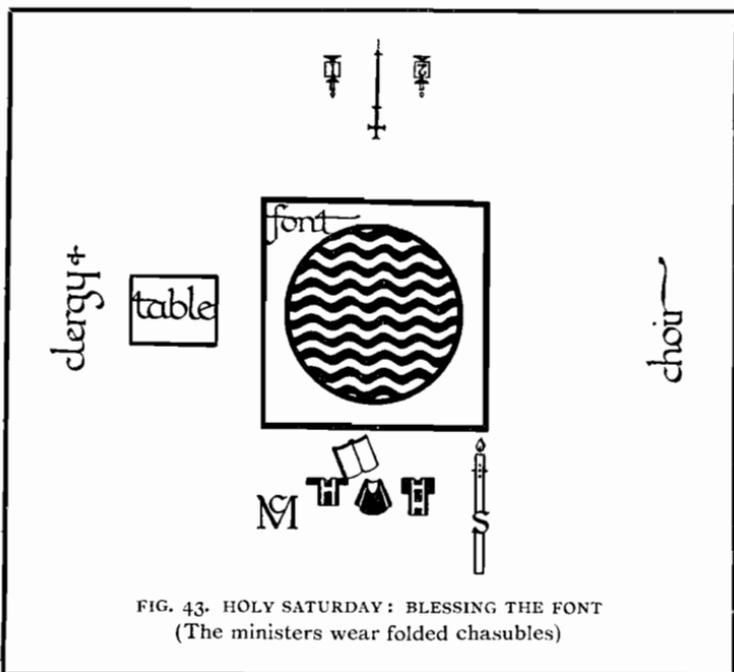


FIG. 43. HOLY SATURDAY: BLESSING THE FONT
(The ministers wear folded chasubles)

appointed in the missal, to the ferial tone. A server holds the missal open before him. Then the bearer of the candle, the cross-bearer and acolytes go into the baptistery. The choir and clergy follow them, if there is room there. The celebrant and ministers enter last. The cross-bearer and acolytes should stand opposite the celebrant, facing him, on the other side of the font. The cross is turned towards him. The celebrant stands before the font, having the deacon at his right and the subdeacon at his left. At the right of the deacon is the server who holds the Paschal candle. The M.C. stands at the left of the subdeacon. The server holds the missal before the cele-

¹ See p. 22.

brant, at his left, in front of the subdeacon. The clergy stand in line at another side of the font.

The celebrant, with joined hands, sings *Dominus vobiscum* and the collect, in the ferial tone. The M.C. puts down the birettas and holds a towel.

The last sentence of the prayer, *Per omnia saecula saeculorum*, is sung to the tone of the preface. The preface follows, in ferial tone, sung with joined hands. After the words *gratiam de Spiritu sancto*, the celebrant pauses, and makes the sign of the cross in the water. He holds the right hand stretched out, with fingers joined, and so traces a cross in the water. The deacon takes the towel from the M.C. and hands it to him to dry his hand. He continues to sing. After the words *in-ficiendo corrumpat* he lays the right hand on the surface of the water, then dries it, as before. He makes the sign of the cross thrice over the water (not touching it), as he sings *per Deum + vivum, per Deum + verum, per Deum + sanctum*. After *cuius Spiritus super te ferebatur* he casts a little water to the four points of the compass. He does so with the right hand extended, first towards the east, in this way:

1
3 4
2

The ministers stand aside, that the water may not fall on them. The celebrant dries his hand as before. As he sings *Bene + dico te* he again signs the cross over the water, not touching it. After *in nomine Patris et Filii et Spiritus sancti* he changes the tone and continues on one note, as when singing a lesson. After *tu benignus aspira* he breathes thrice over the water in the form of a cross. After *purificandis mentibus efficaces*, he takes the Paschal candle from the deacon (who has taken it from the server). Singing again in the preface tone he plunges the lower end of the candle a little into the water, as he sings *Descendat in hanc plenitudinem fontis virtus Spiritus sancti*. He takes out the candle, plunges it again a little deeper and sings the same words in a higher pitch. He takes out the candle and plunges it in deeper still, singing again the third time, still higher. Holding the candle in the water he breathes three times on the water in the form of the Greek letter Ψ, then continues: *Totumque huius aquae substantiam regenerandi foecundet effectum*. Then he takes the candle from the water, hands it to the deacon, who gives it to the server. The server dries the end with a towel. The celebrant continues in the tone of the preface to the words *novam infantiam renascatur*. Then he lowers the voice and ends *Per Dominum nostrum*, etc., on one note. The choir answer *Amen* on the same note. Each time that the celebrant performs any action the ministers raise the ends of the cope.

The celebrant and ministers stand away from the font. Another priest in a purple stole (handed to him at this moment by the M.C.), or the celebrant himself, now sprinkles the people with the baptism water. A server first fills the portable holy water stoup with water from the font. The celebrant receives the baptism water first. If another priest assists, he comes to the celebrant and hands him the sprinkler, bowing and with the *solita oscula*. The celebrant makes the sign of the cross on his forehead with the water, sprinkles the priest and ministers, then hands him the sprinkler. The priest sprinkles the choir and clergy, then goes round the church, sprinkling the people, accompanied by a server who holds the stoup. Meanwhile the celebrant and ministers may sit, and put on their birettas. The priest who sprinkles the people comes back to the font, gives the vessel, sprinkler and stole to the M.C., who lays them aside; then goes to his place again as before. If there is no other priest to do this, the celebrant does so, after having taken the water himself. He is accompanied by the ministers, M.C. and a server holding the vessel. While the people are sprinkled, a server takes from the font some of the water in a vessel and from this fills the holy water stoups in the church.

A server takes the stocks of holy oils, stands at the right of the deacon and hands them to him. The celebrant, standing at the font as before, pours a little of the oil of catechumens into the water in the form of a cross, saying aloud (not singing): *Sanctificetur et fecundetur*, etc. He hands the stock back to the deacon, who gives it to the server. In the same way he takes the chrism, pours a little in the form of a cross saying *Infusio chrismatis*, etc. He takes both stocks and pours from both at once, saying the form *Commixtio chrismatis salutis*, etc., making three crosses in the water as he says the last words, where crosses are marked in the missal. He then mixes the oil and water together, stirring all round with the right hand extended. He wipes his hand on cotton wool, and then on the towel held for him by the deacon.¹

If baptism is to be administered, it follows now. If the first part of the baptism rite has not yet been performed, the celebrant proceeds with that;² then changes to a white stole and

¹ The holy oils should be those blessed by the bishop the preceding Maundy Thursday. Rectors of churches are bound to procure these in time for this ceremony, if possible. If they have not done so, if they will have the new oils in a short time, and if no one will be baptized during this function, they may omit this part of the ceremony now. It will then be supplied later privately by a priest in surplice and purple stole (S.R.C., 12 April 1755, no. 2436, ad III; 16 December 1826, no. 2650, ad III; 31 Jan. 1896, no. 3879). Otherwise, in case of necessity, the oils of the last year may be used (S.R.C., 23 September 1837, no. 2773, ad I; 19 September 1859, no. 3092; 31 Jan. 1896, no. 3879; *Cod.*, c. 734). Baptism may not be administered with the water until the holy oils have been added.

² But he should have done so before blessing the water.

brant, at his left, in front of the subdeacon. The clergy stand in line at another side of the font.

The celebrant, with joined hands, sings *Dominus vobiscum* and the collect, in the ferial tone. The M.C. puts down the birettas and holds a towel.

The last sentence of the prayer, *Per omniū saecula saeculorum*, is sung to the tone of the preface. The preface follows, in ferial tone, sung with joined hands. After the words *gratiam de Spiritu sancto*, the celebrant pauses, and makes the sign of the cross in the water. He holds the right hand stretched out, with fingers joined, and so traces a cross in the water. The deacon takes the towel from the M.C. and hands it to him to dry his hand. He continues to sing. After the words *in-ficiendo corrumpat* he lays the right hand on the surface of the water, then dries it, as before. He makes the sign of the cross thrice over the water (not touching it), as he sings *per Deum + vivum, per Deum + verum, per Deum + sanctum*. After *cuius Spiritus super te ferebatur* he casts a little water to the four points of the compass. He does so with the right hand extended, first towards the east, in this way:

1
3 4
2

The ministers stand aside, that the water may not fall on them. The celebrant dries his hand as before. As he sings *Bene + dico te* he again signs the cross over the water, not touching it. After *in nomine Patris et Filii et Spiritus sancti* he changes the tone and continues on one note, as when singing a lesson. After *tu benignus aspira* he breathes thrice over the water in the form of a cross. After *purificandis mentibus efficaces*, he takes the Paschal candle from the deacon (who has taken it from the server). Singing again in the preface tone he plunges the lower end of the candle a little into the water, as he sings *Descendat in hanc plenitudinem fontis virtus Spiritus sancti*. He takes out the candle, plunges it again a little deeper and sings the same words in a higher pitch. He takes out the candle and plunges it in deeper still, singing again the third time, still higher. Holding the candle in the water he breathes three times on the water in the form of the Greek letter Ψ, then continues: *Totamque huius aquae substantiam regenerandi foecundet effectu*. Then he takes the candle from the water, hands it to the deacon, who gives it to the server. The server dries the end with a towel. The celebrant continues in the tone of the preface to the words *novam infantiam renascatur*. Then he lowers the voice and ends *Per Dominum nostrum*, etc., on one note. The choir answer *Amen* on the same note. Each time that the celebrant performs any action the ministers raise the ends of the cope.

The celebrant and ministers stand away from the font. Another priest in a purple stole (handed to him at this moment by the M.C.), or the celebrant himself, now sprinkles the people with the baptism water. A server first fills the portable holy water stoup with water from the font. The celebrant receives the baptism water first. If another priest assists, he comes to the celebrant and hands him the sprinkler, bowing and with the *solita oscula*. The celebrant makes the sign of the cross on his forehead with the water, sprinkles the priest and ministers, then hands him the sprinkler. The priest sprinkles the choir and clergy, then goes round the church, sprinkling the people, accompanied by a server who holds the stoup. Meanwhile the celebrant and ministers may sit, and put on their birettas. The priest who sprinkles the people comes back to the font, gives the vessel, sprinkler and stole to the M.C., who lays them aside; then goes to his place again as before. If there is no other priest to do this, the celebrant does so, after having taken the water himself. He is accompanied by the ministers, M.C. and a server holding the vessel. While the people are sprinkled, a server takes from the font some of the water in a vessel and from this fills the holy water stoups in the church.

A server takes the stocks of holy oils, stands at the right of the deacon and hands them to him. The celebrant, standing at the font as before, pours a little of the oil of catechumens into the water in the form of a cross, saying aloud (not singing): *Sanctificetur et fecundetur*, etc. He hands the stock back to the deacon, who gives it to the server. In the same way he takes the chrism, pours a little in the form of a cross saying *Infusio chrismatis*, etc. He takes both stocks and pours from both at once, saying the form *Commixtio chrismatis salutis*, etc., making three crosses in the water as he says the last words, where crosses are marked in the missal. He then mixes the oil and water together, stirring all round with the right hand extended. He wipes his hand on cotton wool, and then on the towel held for him by the deacon.¹

If baptism is to be administered, it follows now. If the first part of the baptism rite has not yet been performed, the celebrant proceeds with that;² then changes to a white stole and

¹ The holy oils should be those blessed by the bishop the preceding Maundy Thursday. Rectors of churches are bound to procure these in time for this ceremony, if possible. If they have not done so, if they will have the new oils in a short time, and if no one will be baptized during this function, they may omit this part of the ceremony now. It will then be supplied later privately by a priest in surplice and purple stole (S.R.C., 12 April 1755, no. 2436, ad III; 16 December 1826, no. 2650, ad III; 31 Jan. 1896, no. 3879). Otherwise, in case of necessity, the oils of the last year may be used (S.R.C., 23 September 1837, no. 2773, ad I; 19 September 1859, no. 3092; 31 Jan. 1896, no. 3879; *Cod.*, c. 734). Baptism may not be administered with the water until the holy oils have been added.

² But he should have done so before blessing the water.

cope. If the first part has been done, he takes the white stole and cope at once, and goes on with the baptism, beginning at the question, *N. credis in Deum Patrem omnipotentem creatorem caeli et terrae*. The Sacrament is administered, in every way as usual, except that the ministers assist on either side, and hand what is wanted to the celebrant. If they have worn folded chasubles they keep them during the baptism. The candle given after baptism is lighted at the Paschal candle. After baptizing, the celebrant and ministers put on the violet vestments again. Finally the celebrant washes his hands with bread and water. Servers hold the vessel, basin and towel, the ministers hold the ends of the cope.

While the font is being blessed, a server, or the sacristan, lays three purple cushions before the altar, on the edge of the foot-pace, for the prostration during the litanies. A stool may be set in the middle of the choir, with a book from which the cantors will sing the litanies. If this would hinder the procession returning, it should be placed there later.

THE LITANIES.—The litanies should begin while the procession returns to the altar.¹ The procession comes back in the same order in which it went to the font. Meanwhile two cantors in surplices, walking immediately behind the cross, sing each petition. The whole petition is repeated by the choir. Before the altar all genuflect, except the cross-bearer and acolytes,² separate to let the celebrant, ministers and servers pass, then kneel in their places. The server who carried the Paschal candle puts it back in its candlestick. The acolytes put their candles on the credence table, the cross-bearer puts the processional cross in its place.

The celebrant, between the ministers, arrives before the altar; they genuflect, he bows. He takes off the cope, they take off the folded chasubles, if they have worn them. The M.C. and acolytes, having come to their sides, take these vestments and carry them to the sacristy. The celebrant and ministers at his sides kneel on the lowest step, and prostrate, lying on the steps with their arms and face downward on the cushions at the edge of the foot-pace.

The two cantors kneel in the middle of the choir before the stool, if there is one there. The litanies continue, having gone on without interruption since the procession left the baptistery.

If the church has no font, the litanies follow at once after

¹ There has been considerable discussion about this. The rubric of the missal says: "Revertentibus sacerdote et ministris ad altare cantantur litaniae." But the *Caer. Ep.*, Lib. II, cap. xxvii, § 19, says the litanies are not begun till the bishop has come back to the faldstool. The question is now settled by the S.R.C., 7 September 1861, no. 3108, ad X, which determines that, in the absence of the bishop, the rubric of the missal is to be obeyed.

² See p. 22.

the prophecies. In this case a server lays the cushions on the edge of the foot-pace during the last prophecy; when the prophecy is over, the lectern is taken away from the middle and a stool with a book containing the text of the litanies is put in its place. The celebrant and ministers, at the end of the last collect, go to the sedilia and there take off chasubles and maniples; they come to the altar and prostrate there. Two cantors kneel at the stool and begin the litanies.

When the cantors arrive at the petition, *Peccatores te rogamus audi nos*, the celebrant and ministers rise. The M.C. and servers rise with them. All make the usual reverence to the altar, and go to the sacristy, not bowing to the choir.¹ The celebrant and ministers walk one behind the other, wearing birettas. The acolytes do not carry candles. If the font has been blessed, their candles remain on the credence table; if not, they will find them and light them in the sacristy.

If the sacristy is very far away, the celebrant and ministers may go to the sedilia to vest for Mass. In this case the white vestments must be brought there beforehand.²

As soon as they are in the sacristy, servers prepare the altar for the Mass. They take off the violet frontal, so as to show the white one under it. They take away the cushions and purple carpet, if there is one. If there has been no carpet, they now lay down one adorned as for the greatest feasts. They put on the altar the missal covered with white, and the altar cards. They decorate the altar as for the chief feast of the year. According to the *Caerimoniales episcoporum* and the *Memoriale rituum* this means that they put vases of flowers between the candles.³ They light the six candles on the altar. All purple coverings in the sanctuary are taken away. Meanwhile, in the sacristy, the celebrant and ministers vest for High Mass, in white, assisted by the M.C. and acolytes.

THE FIRST EASTER MASS AND VESPERS.—As the cantors sing the petition *Agnus Dei*, etc., the procession comes from the sacristy. The acolytes come first.⁴ If their candles were in the sacristy they carry them lighted; if not, their hands are joined. The M.C. follows, then the subdeacon, deacon and celebrant, one behind the other, wearing birettas. They uncover at the entrance of the choir, but do not bow to the members of the choir, since these kneel. They should arrive before the altar as the petition *Christe audi nos* is sung.

As soon as the choir has answered *Christe exaudi nos* they rise and sing the *Kyrie eleison*, as at High Mass. The two cantors go back to their place. The celebrant and ministers make the usual reverence to the altar and begin Mass. The

¹ Because the choir kneels. See p. 23.

² Le Vavas seur, ii, p. 123, § 417.

³ *Caer. Ep.*, Lib. I, cap. xii, § 12; *Mem. Rit.*, Tit. VI, cap. ii, § 6, n. 5.

⁴ Or the thurifer may lead the procession with the thurible.

psalm *Iudica me* is said, with the verses *Gloria Patri* and *Sicut erat*. They go up to the altar and incense it, as at every High Mass. The thurifer must bring the thurible in time for this, unless he has brought it at the head of the procession before Mass. The celebrant, at the epistle corner, says the *Kyrie eleison* with the ministers. He comes to the middle and intones *Gloria in excelsis Deo*.

The sanctuary bell and church bells are rung.¹ The organ is played as long as the celebrant is saying the *Gloria* at the altar. All the purple veils over pictures and statues in the church and sacristy are taken down. The choir begins the *Gloria* as soon as the celebrant has said it and has gone to sit at the sedilia. It is accompanied. From now the organ is played throughout Mass, as on feasts.

High Mass proceeds as usual, with the following notable exceptions: When the celebrant has read the epistle he does not go on at once to read the gradual. He waits till he has blessed the subdeacon after the chanted epistle. Then, at the epistle corner, he sings *Alleluia* thrice, to the tone in the missal, with hands joined, raising the pitch of his voice each time. The choir answers, repeating *Alleluia* at the same pitch. The celebrant reads, and they sing the gradual and tract.

At the gospel the acolytes stand on either side of the subdeacon or lectern, in their usual place, but do not hold candles. The creed is not said. The celebrant sings *Dominus vobiscum* and *Oremus* at the offertory as usual, but the offertory chant is not sung. The organ is played to the beginning of the preface. If the Sanctissimum is reserved at the High Altar a ciborium with particles and the pyx with the Host for Benediction are brought up at the offertory. They are consecrated at this Mass and put in the tabernacle by the deacon after the Communion.²

The Easter preface is sung, with the clause *in hac potissimum nocte*, as noted in the missal. The Paschal form of the *Communicantes* prayer is said, again with the form *noctem sacratissimam celebrantes*. The Paschal form of the *Hanc igitur* prayer is said. The *Agnus Dei* is not said. The kiss of peace is not given, so the subdeacon does not then go up to the altar. After the celebrant has put the consecrated particle into the chalice the deacon covers it. Both genuflect; the celebrant says the three usual prayers before his Communion. Then the deacon genuflects and the subdeacon with him, but at the foot of the steps. The deacon goes to the left of the

¹ They are rung as long as the celebrant says the "Gloria." The church bells may be still rung while the choir sings the "Gloria."

² This is, strictly, only necessary if there will be Communion of the people during Mass. After Mass the Sanctissimum will be brought back to the tabernacle.

celebrant, the subdeacon comes up to his right. Both again genuflect on arriving. Holy Communion may be distributed to the faithful at this Mass.¹

As soon as the Communion of priest and people is over the choir sit. Instead of the Communion antiphon the cantors begin vespers, intoning the antiphon *Alleluia, alleluia, alleluia*. It is continued by the choir. The cantors intone the first verse of the psalm *Laudate Dominum omnes gentes*. This is sung, as usual, with *Gloria Patri*, etc.; the antiphon is repeated.

The thurifer must bring the thurible from the sacristy in time for the incensing at the *Magnificat*, which will now occur.

While the choir sings the psalm, the celebrant, at the epistle corner, says it, with the antiphon, alternately with the ministers. They stand as at the introit. With joined hands the celebrant then intones the antiphon *Vespere autem sabbati*. The melody is in the missal. The choir continue it, while the celebrant and ministers recite it in a low voice. Then two cantors intone the *Magnificat*. The celebrant makes the sign of the cross and goes to the middle, with the ministers, who stand at his sides. The thurifer comes up, incense is put on and blessed, the altar is incensed as usual. While he incenses, the celebrant recites the *Magnificat* alternately with the ministers. At the end of the incensing the deacon, having the subdeacon at his left, incenses the celebrant, who stands at the epistle corner, as at Mass. The deacon, accompanied by the thurifer at his left, incenses the choir as usual. Meanwhile the subdeacon goes to the epistle corner and stands at his place for the introit. When he has incensed the choir the deacon incenses the subdeacon, from about the middle of the sanctuary. The subdeacon turns towards him. The deacon then goes to his place, as at the introit, and is incensed by the thurifer, to whom he has handed the thurible after having incensed the subdeacon. The thurifer incenses the servers and people. When the antiphon after the *Magnificat* has been sung the celebrant goes to the middle, the ministers go behind him and stand there in line. He sings *Dominus vobiscum*, then, at the epistle corner, the prayer *Spiritus nobis Domine tue caritatis infunde*, etc., which prayer serves as both post-communion of Mass and collect of vespers.

Mass ends as usual, except that at the verse *Ite missa est* and at its response *Alleluia* is added twice, to the tone provided in the missal.

After Mass the Sanctissimum is brought back to the tabernacle. The reed with the triple candle is taken away.

Holy Communion may be distributed after Mass.

¹ *Cod.*, c. 867, § 3.

§ II. HOLY SATURDAY IN SMALL CHURCHES

THE function consists of five parts: 1. The New Fire and Paschal Candle; 2. The Prophecies; 3. The Blessing of the Font and Baptism; 4. The Litanies; 5. The First Easter Mass and Vespers.¹

PREPARATION.—Outside the main door of the church, or (if necessary) in the porch, a table is set covered with a white cloth. On it are placed a small book-stand (as used on the altar) with a missal open at the beginning of the blessing of the fire; also a dish, if possible of silver, with the five grains of incense, an empty thurible and the incense-boat with incense, a portable holy water stoup with holy water and a sprinkler; a white maniple, stole and dalmatic, a lantern with a candle, a taper. Near this table is a small fire, lit just before the ceremony from a flint, in some convenient vessel, tongs to take charcoal for the thurible, the reed with triple candle.

The High Altar is prepared, with the cross unveiled, six candles of bleached wax, and the missal at the epistle corner. It has a white frontal and over this a purple one. On the gospel side of the sanctuary is the Paschal candle in a candlestick, in front of it a lectern covered with white for the *Praeconium paschale*, a foot or stand in which to place the reed with the triple candle, if necessary steps by which the celebrant may reach the Paschal candle, to put in the grains of incense and to light it. The sanctuary lamp and other lamps in the church are ready to be lit.

The credence table is covered with a white cloth. On it are a missal (or other book) for the *Praeconium paschale*, the chalice arranged for Mass, with white veil and burse, the cruets, dish and towel, a taper, the altar cards and bell.

In the sacristy the surplices are laid out ready for the four servers, also amice, alb, girdle, purple stole and cope, purple maniple, stole and chasuble,² a white maniple, stole and chasuble, a white humeral veil, canopy and torches for the carrying of the Blessed Sacrament back to the altar at the end, the processional cross.³

If there is a baptistery and font, a table is prepared there and covered with a white cloth; on it are two towels, a portable empty holy water stoup⁴ and sprinkler, vessels to take

¹ *Mem. Rit.*, Tit. VI; cfr. Martinucci-Menghini, I, ii, pp. 379-389; Le Vasseur, ii, pp. 224-235.

² Unless these are at the credence table or sedile.

³ If the grains of incense, thurible and holy water are to be carried by the servers on the way to the fire these will be prepared in the sacristy, not at the table by the door.

⁴ If the church possesses only one portable stoup, it is used first for the fire, emptied into the sacrarium during the procession up the church, taken to the baptistery and used again for baptism water.

some of the water from the font, the stocks containing oil of catechumens and chrism, a basin and water with bread on a plate, to wash the celebrant's hands, a plate with cotton wool. If baptism is to be administered, a copy of the ritual will be required, further a white stole and cope, a towel to dry the child, the white robe and candle given after baptism.

In this case even the *Memoriale rituum* cannot arrange the ceremony with three servers only. Four are required, besides the celebrant.

THE NEW FIRE AND PASCHAL CANDLE.—Before the service begins the fire is lit outside the church with a flint. The four servers vest in cassock and surplice in the sacristy; the celebrant vests there in amice, alb, girdle, purple stole and cope.

The procession goes to the place of the new fire in this order: first the first server with hands joined, then the third server bearing the processional cross, the celebrant wearing the biretta between the second and fourth servers, who hold the ends of his cope. If they pass before the High Altar, all genuflect, except the celebrant who uncovers and bows. At the door of the church the cross-bearer stands with his back to it (or to the altar, if this ceremony takes place in the porch). In front of him is the table. The celebrant stands on the other side of this table, with the fire at hand. The cross is held so as to face him. The second and fourth servers are at his sides.

Standing so the celebrant says *Dominus vobiscum*, and, reading from the missal on the table, the three prayers for blessing the fire, then the fourth prayer for blessing the grains of incense (which are on the table). When he makes the sign of the cross, the second server, at his right, raises the end of the cope. The servers answer these and all prayers during the whole ceremony.

While he blesses the grains of incense the first server, who now becomes thurifer, takes coals from the fire with tongs¹ and puts them into the thurible. The celebrant puts incense on and blesses it as usual, the second server assisting, holding the boat and handing the spoon with the *solita oscula*. The fourth comes round to the priest's right and lifts the end of the cope. The celebrant sprinkles the fire and grains of incense, saying *Asperges me Domine*, etc., not the psalm. He incenses the fire and grains with three double incensings, saying nothing. The thurifer puts more of the fire into the thurible.²

Assisted by the fourth server the celebrant now takes off the purple stole and cope and puts on the white maniple and the stole, as a deacon, from the left shoulder to under the right arm; lastly the white dalmatic. Meanwhile the second

¹ See p. 322, n. 1 for one way of doing this.

² *Mem. Rit.*, Tit. VI, cap. ii, § 1, no. 10.

server takes light from the fire with the taper, lights the candle in the lantern and puts this on the table. The fourth takes the plate with the grains of incense. The celebrant puts incense into the thurible and blesses it again. Then he takes the reed with the triple candle.

The procession enters the church in this order: first the thurifer and server with grains of incense, side by side, the thurifer to the left; next the cross-bearer, then the celebrant with the reed, having the second server carrying the lantern at his left. While this procession goes up the church someone¹ takes the purple vestments and the biretta to the sacristy or sedile. What remains of the holy water is poured into the sacrarium.

As soon as the celebrant is within the church the procession pauses. He lights one wick of the triple candle from the candle in the lantern; then holds the reed erect and genuflects. All genuflect with him, except the cross-bearer. He says aloud *Lumen Christi*, and rises. All rise while the servers answer *Deo gratias*. The procession goes forward. At the middle of the church it pauses again, and the celebrant lights the second wick of the triple candle; all is done as before, except that he raises his voice to say *Lumen Christi*.² The procession goes on till the celebrant arrives before the altar steps,³ the others parting that he may pass. Here the third candle is lit in the same way, the celebrant lifting his voice still higher⁴ to say *Lumen Christi*. When they rise with the celebrant this third time, all stand in a straight line, with him in the middle, before the altar. The second server puts the lantern on the credence table and takes the missal. He hands this to the celebrant, who hands him in return the reed. The server holds the reed. The celebrant, with the book closed in his hands, kneels on the lowest altar step. He does not say *Munda cor meum*, but only the prayer *Iube Domine benedicere. Dominus sit in corde meo et in labiis meis, ut digne et competenter annuntiem suum paschale praeconium. Amen*. He rises and genuflects,⁵ as do all the others, except the cross-bearer and the server who holds the reed. All go to the lectern

¹ "Aliquis" says Martinucci (I. ii, p. 382, § 53). Here we have already a fifth server.

² *Mem. Rit.*, Tit. VI, cap. ii, § 1, no. 18: "modulatio vocis quae alta esse debet." Does this mean loud or high in pitch? Le Vavasour (ii, p. 228, § 157) says: "sur un ton plus élevé." If on this, and the other occasions of the same kind to-day, the celebrant changes his voice to three different pitches, he comes perilously near singing, and the ugliest kind of singing possible, especially when the servers answer at the same pitch, or when he has a long clause to say (as at the font). He had much better really sing, and have done with it.

³ *Mem. Rit.*, Tit. VI, cap. ii, § 1, no. 19: "ante gradus altaris."

⁴ See note 2.

⁵ *Mem. Rit.*, Tit. VI, cap. ii, § 2, no. 4. While he acts as deacon he genuflects to the altar.

before the Paschal candle and stand there in this order. The celebrant is in front of the lectern. At his right are the cross-bearer, then the thurifer; at his left the server holding the reed, then the server with the grains of incense (fig. 44).

All look in the same direction as the celebrant, facing the book. The processional cross is turned towards him. He places the book on the lectern and incenses it, as the gospel book is incensed at High Mass. All in church stand. The celebrant reads the Praeconium paschale "in a clear and cheerful voice."¹ The servers answer the versicles which occur in the Praeconium. When he has said *et curvat imperia*, he pauses and puts the five grains of incense into the candle, in this order:

	1	
4	2	5
	3	

The server who holds the dish assists. If necessary, the celebrant goes up the steps. Then the fourth server, who has held the grains of incense, goes to put the empty plate on the credence table and takes there a taper; then comes back to his place, as before. The celebrant continues to recite the *Exsultet*. When he has said *rutilans ignis accendit*, he pauses again and lights the Paschal candle from the triple candle, assisted by the server who holds it. He continues. After the words *apis mater eduxit*, he pauses, while the fourth server, lighting the taper from the triple candle, goes to light the lamps. He need only wait till the lamp or lamps before the High Altar are lit, if there are many in the church. He then continues the *Exsultet* to the end. If the Holy See is vacant, he omits the clause for the Pope; if the local see is vacant, he omits that for the bishop. In any case he omits all the clause for the Emperor. After *gubernare et conservare digneris* he goes on at once to the end: *Per eundem Dominum nostrum*, etc.

When he has finished the Praeconium the celebrant closes the book. The second server fixes the reed in the stand provided for it near the Paschal candle, the third puts the cross aside on the epistle side of the sanctuary.

The celebrant goes to the sacristy. In front of him walk first the thurifer and fourth server, side by side; then the second and third. All genuflect to the altar before going. In the sacristy the celebrant takes off the white vestments and puts on a purple maniple, stole and chasuble. Or he may change the vestments at the seat or credence table. In this case only the thurifer will leave the sanctuary to put away the thurible. The others assist the celebrant to change his vestments.

¹ *Mem. Rit.*, Tit. VI, cap. ii, § 2, no. 6: "clara et hilari voce."

THE PROPHECIES.—The celebrant comes back to the altar with the servers as before. He bows, the servers genuflect. He goes up, kisses the altar in the middle and stands at the epistle corner. Here he reads aloud the twelve prophecies, prayers and tracts, observing all the rubrics in the missal;

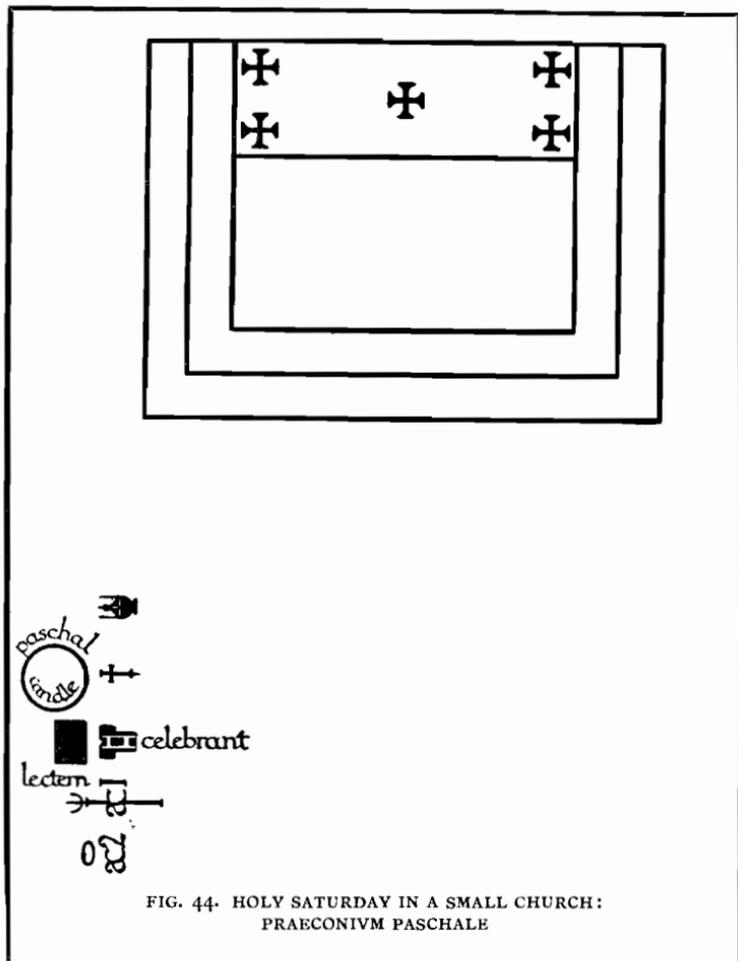


FIG. 44. HOLY SATURDAY IN A SMALL CHURCH: PRAECONIVM PASCHALE

that is, he genuflects each time as he says *Flectamus genua*; the servers answer *Levate*. All genuflect, then rise with the celebrant. The second and third servers stand at the epistle side before the lowest altar step, the other two before the credence. The celebrant reads the prophecies and tracts with hands on the book, the collects with hands stretched out.

When the prophecies are finished, he goes to the credence

table or sedile and takes off the purple chasuble and maniple. If the church has no font he comes back at once to the altar in alb and purple stole; the litanies begin. If there is a font he puts on the purple cope and sits awhile.¹

THE BLESSING OF THE FONT AND BAPTISM.—If the church has a font, the first server takes the Paschal candle from its candlestick and comes to stand with it before the altar. The third takes the processional cross and stands before him; the two others go to the celebrant's sides. He rises and begins to recite the tract *Sicut cervus*. All make the usual reverence to the altar and go to the font, in this order: First the Paschal candle, then the cross, the celebrant covered between the other two servers, reciting the tract.

All stop outside the baptistery. The cross-bearer turns the cross towards the celebrant. He faces it. The fourth server takes the book from the table there and holds it before him. With joined hands he says *Dominus vobiscum* and the first prayer for the blessing. The servers answer.²

Then the server with the Paschal candle and cross-bearer go into the baptistery. They stand on one side of the font facing the celebrant and other servers, who enter after them and stand on the other. The celebrant before the font says the prayer appointed and continues the preface, reciting all with hands joined. The second and fourth servers stand at his sides. While saying the preface he performs all the actions appointed in the rubrics of the missal. After saying *gratiam de Spiritu sancto*, he divides the water, in the form of a cross, with the right hand extended; then wipes his hand on a towel offered by the second server. After *non inficiendo corrumpat*, he lays the right hand palm downwards touching the water, and again dries it as before. At the words *per Deum + vivum*, *per Deum + verum*, *per Deum + sanctum*, he makes the sign of the cross thrice over the water, not touching it. After *cuius Spiritus super te ferebatur*, he throws a little water to the four points of the compass, beginning at the east, in this order:

I
3 4
2

The servers stand aside, so that no water shall fall on them. He continues to read: *Haec nobis praecepta*.³ After *tu benignus aspira*, he breathes thrice over the water, in the form of a

¹ *Mem. Rit.*, Tit. VI, cap. ii, § 3, no. 5.

² If there are baptisms, the celebrant should perform the first part of the rite, to where the stole is changed, at this point.

³ *Mem. Rit.*, Tit. VI, cap. ii, § 4, "Intra Praefationem," no. 5: "he changes his voice to the manner of a lesson," whatever that may mean, when he is merely reciting it all. Or does the *Mem. Rit.* contemplate his singing the former part after all?

cross. After *purificandis mentibus efficaces*, he takes the candle and plunges its lower end a little into the water saying *Descendat in hanc plenitudinem fontis virtus Spiritus sancti*. He draws out the candle, plunges it again deeper, repeating the same words in a higher tone; draws it out and plunges it deeper still a third time, repeating the words still higher.¹ Then, still holding the candle in the water, he breathes thrice over the water in the form of the Greek letter Ψ, continues *Totamque huius aquae substantiam regenerandi foecundet effectu*, and takes out the candle. He hands it back to the first server, who dries it with a towel. He says the conclusion, *Per Dominum nostrum*, etc., in a lower voice.² The servers answer *Amen*. Each time the celebrant performs any action the second server at his right raises the end of the cope. The same server now fills the portable holy water stoup with baptism water from the font. He hands the sprinkler to the celebrant with the usual oscula. The celebrant dips the sprinkler into the stoup, makes the sign of the cross with the water on his own forehead, then sprinkles the servers and bystanders. Between the second and third servers (the second holding the stoup) he goes round the church, sprinkling the people. The second and fourth servers, having come back to the font, take some of the water into a vessel, from which they fill the holy water stoups in the church, and keep some for the next day. The celebrant at the font takes the stock of oil of catechumens and pours a little into the font, in the form of a cross, saying *Sanctificetur et fecundetur*, etc. He then takes the stock of chrism, pours some of that into the water, in the form of a cross, saying *Infusio chrismatis*, etc. Then he takes a stock in either hand, pours from both together in a cross, saying *Commixtio chrismatis salutis*, etc. He mixes up all the water and oils with the right hand. Then he wipes his hands on cotton wool offered by the second server. The fourth brings the vessel of water, basin and bread; the celebrant washes his hands.

The *Memoriale rituum* says that baptism is to be administered at this moment.³ It is, however, more conformable to the normal rite that the celebrant should have performed the first part of the baptism rite after he has said the first prayer, at the entrance of the sanctuary,⁴ and continue now from the point where the colour of the stole is changed.

To do so, he changes the purple stole and cope for white ones, and carries out the baptism rite, as in the ritual. Then he changes again to purple stole and cope. The procession goes back to the altar in same order as it came. The server

¹ See p. 337, n. 2.

² "Humiliori voce," *Mem. Rit.*, Tit. VI, cap. ii, § 4, "Intra Praef.," no. 10.

³ Tit. VI, cap. ii, § 5.

⁴ Above, p. 327.

who has borne the Paschal candle puts it back in its candlestick; the processional cross is put aside, in its usual place. The celebrant before the altar, between the second and fourth servers, takes off his biretta and bows; they genuflect. He takes off the purple cope¹ either before the altar or at the credence table or sedile. He comes to kneel before the altar; the servers kneel at his sides or behind him.

THE LITANIES.—So he recites the litanies. He says each clause entire; the servers repeat it. When he says the petition *Peccatores te rogamus audi nos*, the first and third servers begin to prepare the altar for Mass. The others remain on their knees and continue to answer. The first and third servers take away the purple frontal, showing now the white one. They light the six candles and put vases of flowers between them.²

When the celebrant has said the petition *Christe exaudi nos*, and the servers have answered it, they rise and go to the sacristy. Here the celebrant vests in white for Mass.

THE FIRST EASTER MASS AND VESPERS.—The celebrant, following the servers, comes out to the altar and begins Mass. It is a Low Mass. He says the preparatory prayers, as usual, the psalm *Iudica me*, with *Gloria Patri*, etc. He goes up to the altar, says *Kyrie eleison* at the middle, and then *Gloria in excelsis Deo*. The sanctuary bell and church bells are rung, all images and statues are unveiled. After the celebrant has read the epistle, he says *Alleluia* three times, raising his voice each time. The servers repeat *Alleluia* after him, each time in the same tone of voice.³ He goes on with the gradual and tract.

The creed is not said. He says *Dominus vobiscum* and *Oremus* at the offertory, as usual; but he does not read an offertory chant. The chalice is brought up at the offertory. If the Sanctissimum is to be consecrated for reservation, a ciborium and pyx with the altar-bread for Benediction are brought up too. When the celebrant has made his Communion, there may be Communion of the faithful. Then, instead of the Communion antiphon, standing at the epistle corner, he says the first antiphon of vespers, *Alleluia, Alleluia, Alleluia*. He begins the psalm *Laudate Dominum omnes gentes*, and continues it alternately with the servers. Then he says the antiphon *Vespere autem sabbati*, etc., and the *Magnificat*, alternately with the servers.⁴ He goes to the middle, kisses the altar, turns and says *Dominus vobiscum*, and at the epistle

¹ *Mem. Rit.*, Tit. VI, cap. ii, § 6, no. 3. He takes off only the cope; so that he says the litanies wearing the stole. This differs from the normal rite with ministers, in which no stole is worn.

² *Ib.*, no. 6: "vasa florum inter candelabra apponuntur." Clearly Pope Benedict XIII did not think it un-Roman to put flowers on the altar.

³ See p. 337, n. 2.

⁴ If the servers cannot answer, he says all himself.

corner the post-communion. Mass ends as usual, except that after *Ite missa est* and the response, *Alleluia* is added twice.

After Mass the Sanctissimum is brought back to the tabernacle. In doing so the priest observes the usual rule, as at pp. 249-250.

The candles on the altar, the triple candle and Paschal candle are put out.

All is brought back to the sacristy and put away.

§ 12. THE FUNCTION SUNG

IN this case there will be, if possible, a M.C., cross-bearer, thurifer, two acolytes, and four other servers who, in the earlier part of the service, attend on the celebrant¹ and serve as torch-bearers during the Mass.

The preparations are made as in the *Memoriale rituum*, except that the purple vestments used at the fire may then be laid out at the sedile. The celebrant may change his vestments each time there, except before the Mass.

At the blessing of the fire the acolytes stand on either side of the celebrant. They may bring the grains of incense, thurible and holy water with them, as in the function with ministers.

The litanies may be chanted by two cantors; if so, the celebrant will lie prostrate before the altar, rising and going to the sacristy to vest at the petition *Peccatores te rogamus audi nos*.²

All will be sung by the celebrant, cantors and choir, as at the normal service with ministers.³ The prophecies may be sung by lectors.⁴ Incense is used throughout, at Mass and vespers, as when there are ministers.⁵ The organ is played at the *Gloria*.⁶

The Mass that follows will be a sung Mass, according to the usual rule, with the exceptions for this day. Vespers will be sung, as when there are ministers.

¹ Other servers besides the thurifer and acolytes are useful to bring and hold things at the fire and font. The M.C. will direct them and send them for what is wanted.

² Le Vavas seur, ii, p. 233, § 175. In this case the litanies should begin as soon as the procession leaves the baptistery.

³ Le Vavas seur, ii, p. 227, § 156; p. 229, § 159; p. 231, § 168; p. 233, § 175; p. 233, § 178, etc. De Herdt, iii, p. 102, § 6; p. 103, § 7, etc.

⁴ In this case, after the "Exsulet," the book is taken from the lectern, its white cloth removed, and it is placed in the middle of the choir or sanctuary.

⁵ Cfr. Le Vavas seur, i, p. 517.

⁶ Le Vavas seur, ii, p. 234, § 179.

CHAPTER XXVI

EASTER TO ADVENT

§ 1. EASTERTIDE

EASTERTIDE (Tempus Paschale) begins with Mass on Holy Saturday and ends after none and Mass on the Saturday before the feast of the Blessed Trinity, which feast is kept on the first Sunday after Pentecost. It is altogether a wrong conception that Eastertide does not begin till Low Sunday. The right way to conceive it is that, although the season begins with the first Easter Mass on Holy Saturday, the Easter octave, which has its own further peculiarities, falls over the normal Paschal tide, and causes further changes in the offices. So any octave, occurring in a season of the Church, is liable to modify the rules for the season. In this case it so happens that the Easter octave occurs at the very beginning of Eastertide. The colour of the season is white.

Eastertide has its own hymns at matins, lauds, vespers. In all hymns of the common (iambic dimeter) rhythm the last verse is changed to

*Deo Patri sit gloria,
Et Filio qui a mortuis
Surrexit, ac Paraclito,
In sempiterna saecula.*

When the suffrage is said, at lauds or vespers, it is replaced by the commemoration of the Cross, as in the *Ordinarium divini officii* in the breviary.

To all versicles in the Divine office and to *Panem de caelo praestitisti eis* at Benediction, and to their responses, *Alleluia* is added. But *Alleluia* is never added to *Adiutorium nostrum in nomine Domini, Domine exaudi orationem meam, Dominus vobiscum*, or to their responses. Nor does it occur at the "preces" of prime and compline.¹

In the responsories after the lessons at matins *Alleluia* is added after the first part (the response) each time it is said, not after the versicle. At prime, terce, sext, none and compline the short responsories are changed, so that the whole first part (the response), normally divided by an asterisk, is put before that asterisk. The second part now consists of *Alleluia, Alleluia*. This second part (*Alleluia, Alleluia*) alone is repeated after the versicle. The versicle which follows the short responsory obeys the usual rule for this time, having *Alleluia* at the end, as also its response. At prime the versicle of the short responsory is *Qui surrexisti a mortuis*.²

¹ "Alleluia" should not be added to non-liturgical versicles, with the exception of "Panem de caelo," etc., at Benediction.

² Except in the octaves of Ascension and Pentecost, which have their own forms, as in the breviary.

During Eastertide *Alleluia* is added to all antiphons of the office, if they do not already so end,¹ also to the invitatorium at matins. At the end of matins *Te Deum* is said on ferias.

At Mass the Sundays of the season have their own Proper, interspersed with *Alleluia*. In these the introit has *Alleluia* in the middle of the antiphon and again two or three times at the end. The offertory has *Alleluia* at the end once, the Communion-antiphon twice.

If a Mass such as may occur either in Eastertide or not (such as the Masses of Commons of Saints²) is said in this season, at the end of the antiphon of the introit *Alleluia* is added twice, once at the end of the offertory and Communion-antiphon.

During Eastertide in all Masses (except those for the dead), instead of the gradual and *Alleluia*, the Great *Alleluia* is said. This is formed thus: *Alleluia* is said twice. When it is sung the second time it has the Iubilus³ at the end. Then follows an Alleluiatic verse. The tone changes. *Alleluia* is said again with a Iubilus, a second Alleluiatic verse, then *Alleluia* with its Iubilus as before this verse.⁴ In Masses which may occur in Eastertide a form of the Great *Alleluia* is provided to take the place of the gradual.

The hymn *Gloria in excelsis Deo* is said throughout Eastertide, even on ferias, except in the Rogation Masses, Requiems, and certain votive Masses. Whenever the *Gloria* is said at Mass the dismissal at the end is *Ite missa est*. During this season the chant for the sprinkling of holy water before Mass is *Vidi aquam* instead of *Asperges me*.

During Eastertide the Paschal candle is lit at High or solemn Mass and at sung vespers. In the case of other liturgical services the custom of the place is to be followed.⁵ It is not lit at Requiems nor at the office for the dead, nor at any service held with purple vestments (as Rogation Masses) nor at Benediction.

After Ascension Day (see p. 350) the Paschal candle is not again used, except at the blessing of the font on Whitsun eve (*ib.*).

§ 2. THE EASTER OCTAVE

THE first week of Paschaltide is the Easter octave, which has its own further rules. This octave begins at the Mass on Holy Saturday and ends after none and Mass on the Saturday after Easter Day (*sabbatum in albis*). Low Sunday,

¹ Except antiphons which consist of the first verse of the psalm. These never have "Alleluia" (Rubr. of Pius X's psalter; Dom. ad Matut. in 1 Noct.).

² Apostles and martyrs have a special common for Eastertide.

³ The long neum on the syllable "a" at the end of "alleluia."

⁴ But see p. 346 for the Easter octave.

⁵ S.R.C., no. 235, ad XI.

although it is the octave day of Easter, conforms to the normal rules of Eastertide.

Easter Day is the greatest feast of the year. No feast may be kept on it or during its octave. The Monday and Tuesday of this octave are also doubles of the first class, but are kept with less solemnity.

On Easter Day no Mass for the dead may be said, not even if the body is present. On the Monday and Tuesday a Mass for the dead may be said only at the funeral. On these days no votive Mass may be said. A votive Mass for a grave cause may be said on the other days of the octave.

During the Easter octave there is only one nocturn at matins. There are no versicles except at matins. There are no chapters nor short responsories, nor hymns in any part of the office. There are no antiphons to the psalms at prime, terce, sext, none. At compline there is no antiphon at the beginning of the psalms; at the end *Alleluia, Alleluia, Alleluia* is sung. After the psalms of each office the antiphon *Haec dies quam fecit Dominus*, etc., is sung, all standing. At lauds and vespers this is intoned by the celebrant. The first assistant, in cope, pre-intones it to him.

At the end of lauds and vespers *Alleluia, Alleluia* is added to the verse *Benedicamus Domino*.

At Mass (till Friday) there is a gradual, formed in the usual way, the first verse being *Haec dies*. After the Alleluiatic verse the sequence *Victimae paschali* follows.

At the end of Mass *Alleluia, Alleluia* is added to *Ite missa est* and to its response.

On Easter Day, if the church has a font, the sprinkling of holy water before Mass is made with baptism water kept from the day before (p. 320).

§ 3. ST. MARK AND THE ROGATION DAYS

ON four days a procession should be made, while the Litany of the Saints is sung, to beg the blessing of God on the fruits of the earth. These days are the feast of St. Mark (25 April¹)

¹ There is no inherent connection between St. Mark and the procession. April 25 (vii kal. maias) was the date of a pre-Christian procession of the same kind at Rome (the so-called Robigalia). That day occurs at just the time when the harvest (in Italy) should ripen. The pagan procession was replaced by a Christian one before the feast of St. Mark began to be kept on that day. Cfr. St. Gregory I, Ep. append. fragm. 3 (Migne, P.L. lxxvii, col. 1329). The Rogation days are later and originally Gallican. They are said to have been introduced by St. Mamertus, Bishop of Vienne, about the year 470 (Avitus of Vienne, *Honilia de Rogationibus*, M., P.L. lix, 289-294; Gregory of Tours, *Historia francorum*, ii, 34; M., P.L. lxxi, 231-232). They were not kept at Rome till the time of Leo III (795-816; *Lib. Pont.*, ed. Duchesne, vol. ii, p. 4, § xi; cfr. n. 17, p. 35).

and the three Rogation days, namely, the Monday, Tuesday and Wednesday before Ascension Day. On St. Mark's feast the litanies are called "greater" (*litaniae maiores*), being sung with more solemnity;¹ on the Rogation days they are "minores."

If 25 April is Easter Day the procession and litanies are transferred to the Tuesday in the octave. If St. Mark occurs in the Easter octave the procession is made, although the feast is transferred.

Rogation Monday is a greater feria, Tuesday an ordinary feria, Wednesday the eve of the Ascension. On all three days the Rogation Mass may be displaced by that of a feast, according to the usual rules. In cathedrals and collegiate churches, where several conventual Masses are said, that of the feast is said after terce, that of Rogation after none, neither commemorating the other. On Wednesday the Mass of Ascension eve is said after sext. Where only one parish Mass is said the Rogation is commemorated if a feast is kept. The Mass of Wednesday is that of Ascension eve with commemoration of Rogation. If a feast occurs on Wednesday both the eve and Rogation are commemorated.

Normally on these four days the procession should be made after none, if possible to another church, where the Rogation Mass is sung. But on St. Mark's feast, if the procession ends at a church dedicated to him, the Mass of his feast is said there. If it is not possible to end the procession at another church it may come back to the one from which it set out.

There should be only one procession in each place, at which all the clergy, secular and regular, take part. It sets out from the principal church of the place. If a general procession through the town is not possible, each church may make its own procession inside the building.

The same priest should, if possible, preside at the procession and sing the Mass which follows it. However, in case of real difficulty, this rule is not urged.

The rules for the procession are these:²

At the church from which it sets out all is provided for a procession, with purple vestments, that is, the processional cross, acolytes' candles, surplices as required, vestments for the celebrant and ministers, namely, amice, alb, girdle, stole, purple dalmatic and tunicle for the ministers, purple stole and cope for the celebrant. If there are no ministers, the celebrant may wear a surplice under the cope. A book containing

¹ Also because the litanies on 25 April are a much older tradition than the Rogation days.

² Cfr. *Caer. Ep.*, Lib. II, cap. xxxii; Gavanti-Merati, Pars IV, tit. x, §§ 8-14 (tom. i, pp. 320-323); Martinucci-Menghini, I, ii, pp. 255-262; Le Vavasseur, ii, pp. 130-138; De Herdt, iii, pp. 106-117; Van der Stappen, v, pp. 359-360.

all that the celebrant will chant must be provided. The High Altar is vested in purple.

At the church at which the procession will arrive all is prepared, as usual, for High Mass with purple vestments. If the priest of the procession will sing the Mass, and if he wears the alb in the procession, he and the ministers should vest for Mass at the sedilia. In this case the maniples and his chasuble will be laid out there. On St. Mark's feast, if the church is dedicated to St. Mark, the frontal and vestments will be red.

The procession takes place after none. If none is said publicly, the celebrant and ministers go meanwhile to the sacristy to vest for the procession. Otherwise they and the choir come out at the appointed time, following the cross-bearer and acolytes. The cross-bearer and acolytes do not genuflect before the altar;¹ they go to stand at the gospel side of the sanctuary facing the epistle side. All the members of the choir genuflect as usual, and go to their places. They stand till the celebrant is before the altar. The celebrant and ministers wear the biretta, but uncover as they enter the choir. They bow to the choir on either side, genuflect (the celebrant bows if the Sanctissimum is not at the altar). They kneel on the lowest step; all kneel with them.

A short prayer is said in silence. Then all stand and two cantors² begin the antiphon *Exsurge Domine*; it is continued by the choir. The psalm verse is sung with *Gloria Patri* and *Sicut erat*; the antiphon is repeated. Meanwhile the cross-bearer and acolytes go to stand at the entrance of the choir, facing the altar. All the others kneel again as soon as the antiphon and psalm-verses have been sung.

The two cantors begin the Litany of the Saints. They sing *Kyrie eleison*; the choir repeats the same words. In the same way each petition is sung entire by the cantors, repeated entire by the choir.

When *Sancta Maria ora pro nobis* has been sung and repeated, all rise; the procession sets out. The cross-bearer goes in front between the acolytes. The cantors follow, then come all the members of the choir, then the M.C. and the celebrant between the ministers, who hold the ends of his cope. The celebrant and ministers wear the biretta during the procession. The M.C., or another server, carries the book from which the celebrant will chant the prayers. Before starting all make the usual reverence to the altar. The church bells are rung as the procession starts.

If the Litany of the Saints is finished before the procession arrives at its final place, it may be repeated, beginning again at *Sancta Maria ora pro nobis*. Or penitential and gradual

¹ See p. 22.

² No special place is determined for the cantors. According to the general rule, they should stand and kneel in the centre of the choir.

psalms may be sung. It is not allowed to sing joyful chants. The prayers which follow the litany must not be sung till the procession arrives at the church where it ends.

The procession may visit other churches on the way. In this case, it is received by the clergy of each church. The rector may offer holy water to the celebrant and ministers at the door. The procession will go up the church, till it arrives in the choir and the celebrant is before the altar. All then kneel awhile in silent prayer. The cantors sing the antiphon for a commemoration of the patron of the church; the corresponding versicle and response are sung. The celebrant sings the collect of that saint, in the short form, ending *Per Christum Dominum nostrum*. Since it is Eastertide, *Alleluia* is added to the antiphon, versicle and response. Meanwhile the singing of the litany is interrupted. The litany is then resumed, and the procession proceeds.

At the church at which the procession is to end it is received by the clergy, and holy water is offered at the door to the celebrant and ministers, as above. All come to the choir, the celebrant and ministers before the altar. The usual reverence is made. The cross-bearer puts aside the cross near the credence table; the acolytes put their candles on it. All kneel. If the litanies are not finished they are sung to the end. Then, all kneeling, the celebrant sings *Pater noster*, etc. The cantors intone the psalm, which is sung alternately by the choir. The celebrant sings the versicles, as in the text, the ministers holding the book before him. He alone rises, sings *Dominus vobiscum* and the collects. Then he sings again *Dominus vobiscum* and kneels. The cantors sing the verses *Exaudiat nos omnipotens et misericors Deus* and *Et fidelium animae per misericordiam Dei requiescant in pace*. The choir answers *Amen* each time.

The celebrant and ministers go to vest for Mass at the seats or sacristy. Mass of Rogation follows. It has no *Gloria in excelsis* nor creed, even on Sunday or in the Easter octave. The *Alleluia* has a special form, *Alleluia* once only, with iubilus, and one verse, *Alleluia* not repeated. The preface is of Eastertide, according to the usual rule. At the end the deacon sings *Benedicamus Domino*, not adding *Alleluia*, even in the Easter octave.

Where it is not possible to go out the procession goes around the church.

Everyone who is bound to say the Divine office is bound to say the Litany of the Saints, with the following psalm and prayers, on these days, if he does not take part in the procession. It should be said after lauds; but it may not be anticipated the day before. It should follow *Benedicamus Domino* at the end of lauds. The verse *Fidelium animae* and the anthem of the Blessed Virgin are not said.

In churches where the procession cannot be held, it is recommended that the litany be said or sung before the chief Mass, all kneeling.

§ 4. ASCENSION DAY

ON Ascension Day the Paschal candle is lit before the principal Mass.

It is extinguished after the gospel and taken away after Mass. It is not used again, except at the blessing of the font on Whitsun eve.

§ 5. WHITSUN EVE

THIS day no other office or Mass may be said but those of the eve. In all churches which have a font it must be blessed today. This is a strict obligation.

PREPARATION.—The morning function¹ begins with six prophecies. For these purple vestments are used, as on Holy Saturday. The celebrant uses maniple, stole and chasuble, the minister maniples and folded chasubles, till the blessing of the font, or till the Mass, if there is no font. The altar is vested in red, and over this a purple frontal. All is prepared for Mass with red vestments at the credence table, then covered with a purple veil. Near the credence table are three purple cushions for the celebrant and ministers at the litanies. Red Mass vestments must be laid out in the sacristy, as well as the purple ones.

If there is a font, a purple cope is laid at the seats or credence table. The acolytes' candles stand on the table, not lit; near it are the Paschal candle (without its candlestick) and the processional cross.

A lectern stands in the middle of the choir for the prophecies.

The altar candles are not lit till the beginning of Mass.

At the font everything is prepared as on Holy Saturday (p. 320).

The celebrant and ministers come to the altar following the acolytes (without candles). The celebrant kisses the altar, then goes to the epistle corner and stands there. The ministers stand around as at the introit of Mass. The first prophecy is begun. The prophecies are not announced by titles. Six members of the choir or clergy² should read them in turn, each coming to the lectern when summoned by the M.C. or another server. They read them as on Holy Saturday, the server standing at the reader's left, behind him, holding his

¹ Martinucci-Menghini, I, ii, pp. 263-266; Le Vavas seur, ii, pp. 141-143; De Herdt, iii, pp. 118-119; Van der Stappen, v, pp. 354-355.

² The same lector may read more than one prophecy.

biretta. Meanwhile the celebrant reads the prophecy at the altar in a low voice, with hands on the book. When he has finished each, he and the ministers may go to sit at the sedilia. Then he sings the prayer (ferial tone) at the altar, with uplifted hands. He begins with the word *Oremus*, but the deacon does not sing *Flectamus genua*, nor does anyone genuflect, because it is Paschal time. During the prayer the ministers stand in line, as at the collects of Mass. The prophecies are six of the twelve read on Holy Saturday;¹ the second, third and fourth are followed by a tract sung by the choir. Meanwhile the celebrant and ministers may sit. The prayers are not those of Holy Saturday, but are special ones suitable to this vigil.

The clergy and others in choir and church sit during the prophecies and tracts, stand during the collects.

If there is a font, the Paschal and acolytes' candles are lit during the last (sixth) prophecy. The server who will carry the Paschal candle must now hold it,² near the credence table. After the last collect the celebrant and ministers go to the sedilia and take off their maniples; the celebrant changes the chasuble for a purple cope. They come back to the altar, and the procession goes to the font as on Holy Saturday, that is to say, the Paschal candle is borne in front, then the processional cross between the acolytes, the choir, M.C., celebrant between the ministers.

At the baptistery everything is done exactly as on Holy Saturday. It will be sufficient here to refer to the directions for that day (pp. 327-331). Baptism should follow, if possible, as then.

The procession comes back to the altar singing the litanies (see p. 331, n. 1).

When it arrives at the sanctuary, the server holding the Paschal candle takes this to the sacristy, and there extinguishes it. The celebrant and ministers take off cope, chasubles and stoles; then lie prostrate before the altar; all others kneel during the rest of the litanies (p. 331). At the petition *Peccatores te rogamus audi nos* the celebrant and ministers go to the sacristy, with the M.C. and acolytes, to vest for Mass. They put on red Mass vestments. Meanwhile servers take away the purple frontal from the altar, leaving it vested in red; the six candles are lit, the altar is adorned as for feasts. All other purple coverings are taken away from the sanctuary.

Mass begins as on Holy Saturday. The preparatory prayers are said. The celebrant goes up to the altar and incenses it. He says the *Kyrie eleison*, then intones *Gloria in excelsis Deo*.

¹ The Whitsun collects, 1, 2, 3, 4, 5, 6, are nos. 3, 4, 11, 8, 6, 7, of Easter Eve.

² It has no candlestick.

The organ should not be played this morning till this point. It is now played, as on Holy Saturday, the sanctuary bell and church bells are rung. The acolytes do not carry candles at the gospel, but stand on either side of the subdeacon or lectern with folded hands.

§ 6. WHITSUN EVE IN SMALL CHURCHES

THE *Memoriale rituum* makes no provision for this occasion; but it is easy to see what should be done, from the directions for Holy Saturday.

The celebrant will read the prophecies, in a clear voice, at the epistle corner of the altar, vested in purple Mass vestments. He changes to purple stole and cope, and goes to bless the font. Before him a server bears the Paschal candle, another the processional cross; he walks between two others, who hold the ends of the cope. At the font he does all exactly as on Holy Saturday (see pp. 340-342). He comes back to the altar. The Paschal candle is put away in the sacristy. Kneeling before the altar, in alb and stole,¹ the celebrant recites the litanies. Then the purple frontal is taken away, the altar is decked for a feast in red. He goes to the sacristy to put on red Mass vestments, comes to the altar and begins Mass, as on Holy Saturday. At the *Gloria* the bells are rung.

If it is desired to make a ceremony of this, on the lines of a *Missa cantata*, this can be done in the same way as on Holy Saturday (p. 343). But in most small churches with one priest the function of Whitsun Eve will be performed in the simplest manner.

§ 7. LOW MASS ON WHITSUN EVE

A PRIEST who says private Low Mass on this day, that is to say, every priest except the one who celebrates the principal Mass of the day, leaves out the prophecies, blessing of the font, and litanies. He begins Mass exactly as usual. For this purpose an introit is provided in the missal at the end of the Mass. *Gloria in excelsis* is said (the bells are not rung), not the creed. There are no special ceremonies.

§ 8. WHITSUNDAY

THIS is a double of the first class with closed octave. No other feast may displace it, nor occur during the octave. Feasts may be commemorated during the octave, except on Monday and Tuesday.

The colour of the feast and octave is red.

¹ See p. 342, n. 1.

At the verse of the Great Alleluia, *Veni sancte Spiritus, reple tuorum corda fidelium*, etc., all genuflect. At Low Mass the celebrant genuflects as he says these words. At High or sung Mass he does not genuflect then, but goes to kneel (between the ministers) on the edge of the foot-pace while they are sung by the choir. The sequence *Veni sancte Spiritus* follows.

Matins has only one nocturn. At terce the hymn *Veni creator Spiritus* is said, instead of *Nunc sancte nobis Spiritus*.¹ The hymn *Veni creator Spiritus* is also the vesper hymn. Whenever this is sung, all kneel during the first verse. The hymn should be intoned by the celebrant.² In churches which have a font baptism water is used, instead of holy water, on Whit Sunday, as at Easter (p. 346).

§ 9. THE SEASON AFTER PENTECOST

THIS season begins at the first vespers of the Blessed Trinity on the Saturday after Whit Sunday and lasts till Advent. It contains at least twenty-three Sundays, and may have as many as twenty-eight.³ The offices for twenty-four are provided in the breviary and missal. If Easter falls early, so that there are more, the offices for these are taken from those which were omitted after Epiphany. But, in every case, the Mass and office of the twenty-fourth Sunday (containing the gospel about the Day of Judgement) is said on the last Sunday after Pentecost.

The colour of this season is green. It has no liturgical peculiarities; but many great feasts occur during it.

§ 10. CORPUS CHRISTI

THE Thursday after the feast of the most Holy Trinity is Corpus Christi.⁴ It is now no longer a holiday of obligation. Except in cathedrals, the external solemnity of this feast must be transferred to the following Sunday.⁵ On Corpus Christi and during its octave *Alleluia* is added to the versicle *Panem*

¹ Because it was at the third hour that the Holy Ghost came down on the apostles, the hour of terce (Acts, ii, 15).

² This hymn always keeps its Paschal doxology (last verse) whenever it may be sung or said.

³ There are twenty-three Sundays after Pentecost when there are only fifty-two Sundays in the year and Septuagesima falls on the seventh Sunday after Epiphany. In this case the office and Mass of the twenty-third Sunday are said on the Saturday before it; those of the twenty-fourth are always said on the last, whatever happens. There are twenty-eight Sundays after Pentecost when Septuagesima falls on the third Sunday after Epiphany.

⁴ Now called: "Commemoratio solemnissima Corporis Domini nostri Iesu Christi."

⁵ *Acta Apost. Sedis*, 1911 (vol. iii), pp. 351, 391.

de caelo praestitisti eis and to its response, whenever they are sung.

This external solemnity consists of the Mass of the feast and a procession of the Blessed Sacrament. In some countries exposition of the Blessed Sacrament is held on the feast and every day of the octave.¹ The permission of the Ordinary would be required for this.

Wherever possible, the procession of the Blessed Sacrament should be held, according to the present law, on the Sunday in the octave. Indeed this procession is the original object of the feast.

It should be a general procession for the whole town. That is to say, there should be only one in each town, setting out from the principal church and returning to it, in which the clergy of all the other churches, secular and regular, take part.² It should go out from the church into the streets.

In England it is generally not possible to carry the Blessed Sacrament through public streets; nor may this be done without special leave of the Ordinary. There is, then, generally no general procession in this country. Each church will have its own procession inside the church. Where a large garden or private grounds belonging to a religious house or to a Catholic can be used, the procession may be made through these grounds.

The procession normally should be held in the morning, immediately after the Mass.³ It is, however, allowed, and it is not unusual, to put it off till the afternoon, for reasons of convenience.

It should be held with every possible solemnity. The Corpus Christi procession is the chief public joyful solemnity of the kind in the year. If the procession passes over much ground, there may be one or two places of repose, arranged like altars, at which it stops. According to the *Caerimoniales episcoporum* the *Sanctissimum* should be placed on these "altars" and incensed, the *Tantum ergo* sung, with the usual versicle and response, but, strictly, Benediction should not be given.⁴

¹ *Cod.*, c. 1291. Merati, Pars IV, tit. xii, §§ 4-7 (tom. i, pp. 335-338); Martinucci-Menghini, I, ii, p. 269, § 5.

² The *Caer. Ep.*, Lib. II, cap. xxxiii, §§ 1-5, has most elaborate directions to prevent quarrelling among the clergy as to precedence in the procession. The bishop is to settle it, and if anyone is not satisfied he shall be excommunicated. Merati writes columns on the same subject (tom. i, pp. 330-332). Martinucci also is very much concerned about this matter (I, ii, p. 269, § 9). Fortunately, such foolishness is unlikely to occur in England.

³ The *Caer. Ep.*, Lib. II, cap. xxxiii, §§ 15-16, and all liturgical authorities suppose this.

⁴ *Caer. Ep.*, Lib. II, cap. xxxiii, § 22. Cfr. Martinucci, I, ii, p. 270, § 15; Le Vavasseur, ii, p. 157, n. 1. There should not be more than two such places of repose: "semel tantum vel iterum" (*Caer. Ep.*, l.c.). Indeed it seems from the text that the primary object of stopping at

However, the Congregation of Rites allows Benediction to be given at altars of repose, not more than twice, if such is the ancient custom.¹

The path over which the procession passes should be strewn with flowers and green leaves; banners and pictures may be hung beside it.² In the procession itself there may be no scenic representations or people dressed in fancy costumes to represent saints or angels, nor anything theatrical or profane.³ Nor may relics and statues be carried.⁴ Not more than twothurifers are allowed.⁵ The Congregation of Rites tolerates the custom that children scatter flowers on the way; but they may not walk among the clergy nor between the clergy and the celebrant carrying the Sanctissimum.⁶

The secular clergy should wear the surplice only, regulars wear the habit of their order, canons (if the chapter is present) and prelates their robes. If the chapter assists, the canons may wear vestments of their three orders, that is subdeacons in tunics, deacons in dalmatics, priests in chasubles.⁷ These should be worn immediately over the rochet without stole or maniple, as when the Ordinary sings High Mass (pp. 164-165). The colour of the vestments is white. If the chapter is not present the clergy may be divided into groups wearing these vestments.⁸ If the clergy are so vested the processional cross is borne by a subdeacon in amice, alb, girdle and tunic, otherwise by a server in surplice only. If the canopy is borne by four, six, or eight of the clergy, these wear white copes.⁹ The Host borne in the procession should be consecrated at the preceding Mass. The celebrant of Mass should carry it all the time, without giving place to another priest. He must carry the monstrance in his hands, walking. No other manner is allowed.

such places during the procession is not so much to make a ceremony and thereby honour the Blessed Sacrament as to rest the tired celebrant: "si longior fuerit (via) poterit . . . deponere SS. Sacramentum et aliquantulum quiescere" (*Caer. Ep.*, Lib. II, cap. xxxiii, § 22).

¹ S.R.C., 23 September 1820, no. 2609. The Congr. changed its mind in 1879 (no. 3488, ad III), but went back to its first decision in 1884 (no. 3621, ad III).

² *Caer. Ep.*, Lib. II, cap. xxxiii, § 2.

³ *Ib.*, § 12.

⁴ S.R.C., 5 November 1661, no. 1361, ad VII.

⁵ *Ib.*, 11 maii 1878, no. 3448, ad IX.

⁶ *Ib.*, 7 February 1874, no. 3324; 11 December 1896, no. 3935, ad I.

⁷ *Caer. Ep.*, Lib. II, cap. xxxiii, § 5.

⁸ Merati, Pars IV, tit. xiii, § 3, n. 6 (tom. i, p. 328); S.R.C., 22 iul. 1848, no. 2973.

⁹ *Caer. Ep.*, Lib. II, cap. xxxiii, § 5. In § 13 "Noble men or Barons and others" are to carry the canopy outside the church. Barons are less common in England than in Italy.

§ 11. PREPARATION

IN the church and sacristy all is prepared for High Mass, with white vestments, as usual, The church should be adorned as sumptuously as possible.¹ In the sacristy two thuribles are prepared, torches and candles to distribute to those who take part in the procession. At the credence table, besides all that is needed for Mass, another white humeral veil, more adorned, may be laid out for the celebrant in the procession. There will be a white cope for him, the monstrance covered with a white veil, a second altar bread, to be consecrated at Mass and carried in the procession, the book with prayers for Benediction,² if necessary cords of white silk to put around the celebrant's shoulders, by which the weight of the monstrance may be relieved while he holds it. In the sanctuary, the processional cross is by the credence table, also the small canopy.³ In the choir, or by the communion rails is the large one. There may be four lanterns, containing candles, to carry on either side of the canopy.⁴

§ 12. THE CEREMONY⁵

HIGH Mass begins as usual. The colour is white; there is a sequence *Lauda Sion*. At the offertory the second altar bread is brought in the luna. After the Communion the monstrance is brought to the altar. When the subdeacon has covered the chalice the celebrant and ministers genuflect; they change places behind him and genuflect again. The deacon puts the Blessed Sacrament into the monstrance⁶ and stands it on the corporal. The celebrant and ministers genuflect again; they change places, as before. The rest of Mass is celebrated before the Blessed Sacrament exposed (see pp. 66-67).

Towards the end of Mass all is prepared for the procession. Candles are given out to the clergy and lighted. The torchbearers remain kneeling after the elevation.

After Mass the celebrant and ministers come down the steps, make a prostration and go to the seats. Here, not turning their back to the Sanctissimum,⁷ they take off the

¹ *Caer. Ep.*, Lib. II, cap. xxxiii, §§ 14, 20, etc.

² *The Ritus. serv.*

³ If this is used on the way to the larger one.

⁴ Martinucci, I, ii, pp. 271-272, § 27.

⁵ *Ctr. Caer. Ep.*, Lib. II, cap. xxxiii; Merati, Pars IV, tit. xii, § 3 (tom. i, pp. 327-335); Martinucci-Menghini, I, ii, pp. 268-279; Le Vavas-seur, ii, 149-158; De Herdt, iii, pp. 430-436; Van der Stappen, v, 356-358; Wapelhorst, pp. 524-527.

⁶ He should not touch the Sanctissimum; if he does, he must at once wash his fingers in the little vessel by the tabernacle.

⁷ They should stand with back to the seats.

maniples; the celebrant also takes off the chasuble and puts on the white cope. They are assisted by the M.C. and acolytes. They come back to the altar, prostrate on both knees, and kneel there for a short time.

The cross-bearer takes the cross and goes to stand at the entrance of the choir, between the acolytes with their candles. The men who will carry the large canopy stand by it.

The celebrant bows, rises and puts incense on the two thuribles, assisted as usual by the deacon. With one of them he incenses the Sanctissimum.

If there is room in the sanctuary and choir it is best that the clergy now come out from their places and kneel before the altar, in the inverse order of the procession, so that they can rise, turn round, and go at once in the procession. The celebrant receives the humeral veil from the deacon. He and the ministers bow and go to the edge of the foot-pace. He and the subdeacon kneel here. The deacon goes to the altar, takes the monstrance, and hands it to the celebrant, who receives it kneeling and bowing. The deacon then genuflects. The celebrant and subdeacon rise. The ministers change places behind him. The cantors intone the hymn *Pange lingua*, and the procession sets forth, all rising and prostrating first.¹

It should go in this order:

First a banner of the Blessed Sacrament, borne by a clerk in surplice.² Then confraternities in their dress, all holding lighted candles. Then come regulars, of which each group may walk behind its own cross;³ magistrates and such people (if there are any) holding candles; the processional cross of the secular clergy between the acolytes with their candles; the choir of singers,⁴ seminarists; parish priests in surplice or other ornament (if such is the custom and if the chapter is not present); the chapter and dignitaries; the two thurifers, swinging their thuribles;⁵ then the celebrant, holding the monstrance under the canopy. He goes between the ministers, who hold the ends of his cope. At the sides of the canopy go the torch-bearers. Lanterns with candles may be carried at the sides of the canopy, if the procession goes out. Prelates, if any are present, follow the canopy.

All go bareheaded; those who have birettas carry them in their hands. On the way to the larger canopy a server carries the small one over the celebrant. So also at the end of the procession when he comes back to the altar.

During the procession hymns and canticles to the Blessed

¹ Except, of course, the cross-bearer (and acolytes, see p. 22).

² Martinucci, I, ii, p. 273, § 40.

³ *Ib.*, p. 273, § 42.

⁴ Martinucci (I, ii, p. 273, § 45) says that the singers do not hold candles, evidently thinking it impossible to hold both a lighted candle and an open book.

⁵ They should walk straight, not backwards or sideways (see p. 294, n. 2).

Sacrament and suitable psalms are sung. The same hymn may be repeated. The celebrant and ministers recite psalms.

At the places of repose the deacon takes the monstrance and sets it on the altar, observing the usual rules (see p. 242). The celebrant puts incense on the thuribles and incenses the Sanctissimum. Meanwhile the *Tantum ergo* is sung. The versicle *Panem de caelo*, etc., with its response,¹ and the prayer *Deus qui nobis sub sacramento mirabili* follow. If Benediction is to be given at these places of repose, it follows as usual. The procession sets out again.

Finally it arrives back at the High Altar of the church from which it set out. Here the deacon sets the monstrance on the altar. The *Tantum ergo* is sung with versicle, response,² and prayer. Benediction is given as usual. The Sanctissimum is put in the tabernacle, unless exposition follows.

§ 13. ALL SOULS

THE office of All Souls, said on 2 November (or 3 November if All Saints fall on a Saturday), is no longer an extra office, to be said after that of the octave of All Saints. According to the new rule it is now the office of the day, having all the normal parts.

On All Souls every priest may now say three Masses for the dead.³ The text of these Masses is provided in the decree;⁴ it will be printed in future editions of the missal. The colour is black.

¹ With "Alleluia" throughout the octave of Corpus Christi.

² See last note.

³ *Cod.*, c. 806. *Const. Apost.*, "Incruentum altaris," 10 August 1915 (*Acta Ap. Sedis*, vol. vii, pp. 401-404).

⁴ S.R.C., 11 August 1915 (*Acta Ap. Sedis*, vol. vii, pp. 422-423). The first Mass is the one hitherto said on All Souls. The second Mass is the one for anniversaries, with new collect, secret and post-communion. The third is the daily Mass for the dead, with new collect, secret and post-communion. At each of these the sequence, "Dies irae," is to be said.