
THE RITES OF

HOLY WEEK

- CEREMONIES
 - PREPARATIONS
 - MUSIC
 - COMMENTARY

By

FREDERICK R. McMANUS

Priest of the Archdiocese of Boston

1956

SAINT ANTHONY GUILD PRESS
PATERSON, NEW JERSEY

Copyright, 1956, by
Frederick R. McManus

Nilil obstat

ALFRED R. JULIEN, J. C. D.

Censor Librorum

Imprimatur

† RICHARD J. CUSHING

Archbishop of Boston

Boston, February 16, 1956

PRINTED IN THE UNITED STATES OF AMERICA

INTRODUCTION

SANCTITY is the purpose of the "new Holy Week." The news accounts have been concerned with the radical changes, the upset of traditional practices, and the technical details of the restored Holy Week services, but the real issue in the reform is the development of true holiness in the members of Christ's Church. This is the expectation of Pope Pius XII, as expressed personally by him. It is insisted upon repeatedly in the official language of the new laws — the goal is simple: that the faithful may take part in the most sacred week of the year "more easily, more devoutly, and more fruitfully."

Certainly the changes now commanded by the Apostolic See are extraordinary, particularly since they come after nearly four centuries of little liturgical development. This is especially true of the different times set for the principal services. On Holy Thursday the solemn evening Mass now becomes a clearer and more evident memorial of the Last Supper of the Lord on the night before He suffered. On Good Friday, when Holy Mass is not offered, the liturgical service is placed at three o'clock in the afternoon, or later, since three o'clock is the "ninth hour" of the Gospel accounts of our Lord's Crucifixion. And, most important of all, the chief feast of the Church year is celebrated with a solemn night watch late in the evening of Holy Saturday, with the first Easter Mass as its climax, ordinarily at the midnight which ushers in the morning of Easter Sunday. Instead of the premature anticipation of the holy Easter night on the morning of the day before Easter, the most sacred of all Christian vigil services is now returned to its proper place.

These changes make good sense; they will make the Holy Week liturgy more genuine and sincere, more vivid and clear. But the intention of the Holy Father goes much deeper. It is to give the faithful an opportunity to "take part in this celebration with intelligence and devotion." In the past, the solemn procession of Palm Sunday has been neglected, churches have been nearly deserted for the function of Good Friday and for the rite of Holy Saturday,

and even on Holy Thursday comparatively few have assisted at the solemn Mass of the parish community. In most cases, those who were present understood little of the unique rites of Holy Week. Even worse, they took no part in the worship that is to honor God and sanctify men.

All this, the sparse attendance and the insufficient knowledge, will now be changed, in the Providence of God. But it requires preparation and instruction, needs recognized by the Holy See. Bishops and priests who have the care of souls are therefore directed to teach the faithful the liturgical sense and the pastoral purpose of the Holy Week observance — the celebration of Christ's Passion, burial, and Resurrection, the effective renewal of our own baptismal passage from death to life, from darkness to the light of Christ.

What is the sense of the Second Passion Sunday, as it is now called? It is to be a public testimony of love and gratitude to Christ the King, a pledge of homage and loyalty centered about the solemn procession celebrating the mystery of Christ's regal entry into the Holy City of Jerusalem.

What is the significance of Holy Thursday? It is the commemoration of the institution of the Holy Eucharist, principally through the celebration of the Mass of the Lord's Supper in the evening, when priests and people, clergy and laity, come to receive Holy Communion from the celebrant of the solemn Mass. Yet even here the pastoral purpose of the reformed Holy Week makes new provision for the needs of the people, and Bishops may permit one or two low Masses in addition to the parochial solemn Mass, so that as many as possible may assist in the offering of the Holy Sacrifice.

Holy Thursday is the day of Christian charity, shown in the common reception of the Eucharist which binds us to Christ and to one another. This charity is further demonstrated by the rite, recommended but not of obligation, in which the celebrant washes the feet of a dozen men after the Gospel, to recall the fraternal charity taught by Christ when He washed the feet of the Twelve.

With the coming of Good Friday, the point of the celebration turns to the Passion and Death of Jesus Christ. This is centered upon the liturgical service of the afternoon — the reading of the

lessons and Passion, the common prayers for the Church and all mankind, the public veneration of the Holy Cross by clergy and people in their turn, and the simple Communion service.

For centuries it has been the practice that only the celebrant should receive Holy Communion on Good Friday. Now the faithful are invited to the Lord's table. The reason? That by receiving the Body of the Lord which was delivered up for all on this day, "they should obtain more abundantly the fruits of redemption."

What is the meaning of the restored Holy Saturday? It is a day of sorrow, as the Church recalls the burial of Christ and reflects upon His Passion and Death. It is a day of fast, now extended through the entire day until midnight. And then the sorrow gives way to the very greatest joy, the gladness of Easter in the Resurrection of Christ from the grave.

The sacred Vigil of Easter is the high point of the Christian year. We are united to Christ in His burial and in His Resurrection. We pass with Him from death to life. This is the paschal mystery. This is the heart of the Christian religion.

No rite of Catholic worship needs understanding more than the Easter Vigil. Its profound liturgical meaning is this: our life comes from the Lord's Death.

This is first recalled in the Easter candle, the light of Christ risen to scatter the darkness of sin and death. It is more deeply renewed in the sanctification of the waters of holy Baptism — for this is the water in which Christians are buried with Christ unto the death of sin and rise again with Christ "in the newness of life." Holding candles lighted from Christ's candle, the clergy and the people renew the promises of holy Baptism. Where possible, new Christians are baptized in the holy Easter night.

The rites of Easter Eve come to an end with Holy Mass. It is midnight, Easter Sunday is at hand, the fullness of Christian joy is celebrated and accomplished in the first Mass of Christ's Resurrection. If the faithful have been suitably instructed and if they have taken a genuine and interior part in the sacred worship of Holy Week, they are assured of God's grace in abundance.

The origins of the restored Holy Week may be sought in the liturgical reforms initiated by Pope Saint Pius X. In 1911 he took what he called "the first step in the correction of the Roman Missal

and Breviary." His successor, Pius XII, has continued the reform which Pius X did not live to accomplish.

In 1947 the present Holy Father indicated clearly that liturgical development is not a thing of the past. Rather, it is "a proof that the immaculate Bride of Jesus Christ is vigorously alive." A whole series of reforms, from a new version of the Psalter to evening Masses, is the practical application of this teaching.

No change thus far introduced is equal to the reform of Holy Week in its extent and significance, and no change is of greater spiritual and pastoral worth. In 1951 the Holy Father decreed the restoration of the Easter Vigil on an optional and experimental basis. This was renewed in 1952 with certain revisions, and the term of the experiment was extended to 1954.

Wherever the Vigil was celebrated, it met with the greatest spiritual success. Bishops and priests who took part in the Vigil expressed to the Holy See their satisfaction and that of the people committed to their care. At the same time, it became clear, from petitions offered publicly to the Holy See and from the warm reception given by the Holy Father to proposals for liturgical reform, that the Easter Vigil was only the beginning of a pastoral and ritual revision of the entire Holy Week.

The severe illness of Pope Pius at the end of 1954 postponed the publication of the restored Holy Week, and the Easter Vigil was merely renewed for the year 1955. With the happy recovery of the Pope, the reform was quickly completed and promulgated in a Decree of November 16, 1955. The Decree itself was accompanied by a lengthy pastoral and ritual Instruction by the Congregation of Sacred Rites, issued on the same day. These documents were followed by the publication of a new liturgical book, the *Ordo Hebdomadae Sanctae Instauratus*, in January of 1956. This book replaces the Roman Missal for Holy Week and is of obligation for all who follow the Roman rite.

Perhaps the feature of the new *Ordo* of Holy Week which is most striking concerns the participation of the faithful in the solemn rites. The rubrics of the *Ordo* refer constantly to the responses to be made by the members of the congregation and to their activity in the carrying out of the holy liturgy. This is of course a notable departure from the rubrical norms of the Roman

Missal. The Missal rubrics were prepared at a period when popular appreciation of the sacred liturgy and actual participation in it were at a low ebb. Now the active participation of the faithful, urged repeatedly by the Pontiffs of this century, is made a matter of rubrical law and incorporated into the very text of the new liturgical book. The Roman Missal speaks rarely of the part to be taken by the *laici*; the new *Ordo* is insistent that the faithful should express openly, by word and song and deed, the interior worship which they offer to Christ and through Him to the Father.

The reform of Holy Week has been sought during the last few years by priests engaged in pastoral and parochial work, by students and experts anxious to make Catholic worship a vital part of everyday life, and especially by Bishops throughout the world. But above all stands the apostolic figure of the Supreme Pontiff, Pius XII. Through his zeal and concern for the holy people of God this renewal and restoration has been accomplished. On the Good Friday of 1956—and no less in succeeding years—the Christian people will pray with the greatest fervor for the Holy Father, that God “may keep him safe and sound for the welfare of His holy Church, to rule God’s holy people.” And on the sacred night of Easter they will ask God’s protection upon the zealous Pius XII, who is, in the phrase of Archbishop Cushing, “the Pope of holy Baptism.”

CONTENTS

CHAPTER	<i>Page</i>
INTRODUCTION	v
I PREPARING FOR HOLY WEEK	1
II INSTRUCTIONS AND SERMONS	25
III THE MUSIC OF HOLY WEEK	32
IV PREPARATIONS	48
V CEREMONIAL DIRECTIONS	64
VI DIAGRAMS	103
VII ORDER OF STANDING AND SITTING	112
VIII A COMMENTARY FOR HOLY WEEK	118
IX DIVINE OFFICE	129
APPENDIX:	
General Decree of the Sacred Congregation of Rites	137
Instruction	141

PREPARING FOR HOLY WEEK

THERE are several ways of preparing for Holy Week, and it may be well to mention them and to distinguish them before going on to summarize the new Decree and Instruction issued by the Apostolic See in November of 1955.

The first preparation is pastoral and spiritual. It is the education of the clergy and faithful, imposed as a serious obligation upon local Ordinaries and all who have the care of souls. This does not mean a merely technical understanding of the ritual as found in the restored *Ordo* of Holy Week. It means a thorough appreciation of the sense of Holy Week and a communication to the people of the mysteries we celebrate during these sacred days. Catholic liturgy is not a matter of externals or ceremonies or rubrics; not merely the material side of worship. Such a view has been clearly rejected by the Roman Pontiff Pius XII. Catholic liturgy has as its principal element the interior worship which Christians in union with their Head offer to God. Bishops and priests must explain how the outward expression of such worship may be made genuine and sincere, especially during the celebration of the chief mysteries of the Christian religion. For this a chapter on "Sermons and Instructions" — to restore to the faithful their rightful part in Catholic worship — has been provided below.

The second element in preparing for Holy Week, of lesser significance, is the material — the vestments, books, sacred furnishings, decorations, and the like. For the most part, these are already at hand in churches, and it is only necessary to follow the lists provided below in the chapter "Preparations." Since, however, there are notable changes in the Holy Week rites, some few material preparations should be made in advance.¹

1. These are described under "Preparations." Briefly, the new altar *Ordo Hebdomadae Sanctae Instauratus* must be secured, together with booklets or translations for the people; also a very large crucifix with a violet veil, a large brazier for the paschal fire, a small stand for the paschal candle, a large vessel for baptismal water (distinct from the font), and (possibly) a larger urn or movable tabernacle for the place of reposition.

The final element in the preparations may be called ritual. This means the careful training of clergy and servers in the ceremonies and external rites, so that these things will be done in a worthy and orderly fashion. It means also the musical preparation of the people and of the choir or schola. For this, other succeeding chapters will be helpful.²

SUMMARY OF DECREE AND INSTRUCTION

The text of the Decree and Instruction issued by the Congregation of Rites on November 16, 1955, is printed, in translation, in the Appendix. Its most important provisions refer to the pastoral preparation of the faithful already mentioned. For this preparation the Instruction lists the specific topics or titles which should be explained to the people.³ Both documents contain as well a number of general regulations for the new Holy Week. Those of immediate and practical concern may be summarized as follows:

Holy Week

1. No commemorations or *orationes imperatae* permitted.
2. No public anticipation of Matins and Lauds (Tenebrae) during the sacred triduum.⁴
3. At solemn Mass no reading by the celebrant of the parts chanted by the deacon, subdeacon, or lector.
4. Services according to the solemn rite wherever there are enough sacred ministers.⁵

2. "Ceremonial Directions," "The Order of Standing and Sitting," "The Music of Holy Week."

3. See the chapter on "Sermons and Instructions."

4. There is one exception to this rule. Where the Mass of the Chrism is to be celebrated on Holy Thursday morning, Matins and Lauds may be anticipated on Wednesday evening. All the other rules for the divine office have been omitted from this chapter; they are considered in the chapter, "Divine Office."

5. In parishes where there are two assistants or where other priests are available, priests should fill the offices of deacon and subdeacon at the solemn rites. Where there is no one to serve as deacon or subdeacon, the simple rite is used.

Holy Thursday

1. Mass of the Lord's Supper, beginning between 5 and 8 p. m., at which the clergy and people receive Holy Communion.⁶
2. Local Ordinaries may permit, in individual churches or public oratories, one or two additional low Masses (from 5 to 8 p. m.); they may permit only one low Mass in semi-public oratories (from 5 to 8 p. m.).
3. Holy Communion may be distributed only during the evening Mass (or Masses, if permitted)⁷ and immediately after and continuously with the Mass (or Masses).
4. The place of reposition (for the ciborium) is to be decorated "with severity."

Good Friday

1. Good Friday liturgy is to begin about 3 p. m. — or later, but not after 6 p. m.
2. Holy Communion may be distributed only during the service.

Holy Saturday

1. Lenten abstinence and fast extends to midnight.
2. The Easter Vigil is to be held at a time which will permit the Vigil Mass to begin about midnight. Local Ordinaries may permit anticipation, but not before sunset.
3. The preliminary rites of Baptism (prior to the final questions) may be performed on Holy Saturday morning for those to be baptized at the Vigil.
4. Holy Communion may be distributed only at the Vigil Mass and immediately after and continuously with the Mass.

These points and others must next be considered in greater detail.

6. The Mass of the Chrism is celebrated by the Bishop in the morning of Holy Thursday, after the canonical hour of Terce. Holy Communion may not be distributed at this Mass.

7. That is, after the celebrant's Communion. On Holy Thursday, Communion is to be distributed with Sacred Hosts consecrated at the same evening Mass. See below.

TIME OF SERVICES

The laws of the Decree, Instruction, and *Ordo* are of obligation for all who follow the Roman rite. The regulations concerning the time of celebration of the various services bind not only those who follow the Roman rite, but also those who follow the non-Roman Latin rites (such as the Ambrosian, etc.).

There is no difficulty concerning the time for the procession and solemn Mass of the Second Passion Sunday (Palm Sunday). They should be held in the morning (in choir, after Terce) at the usual time, with the omission of the Asperges ceremony. Although evening Masses may be celebrated on this Sunday in accordance with the prescriptions of the Constitution *Christus Dominus*, the principal Mass, at which the procession takes place, must be in the morning.

Holy Thursday

The morning Mass of Holy Thursday may be celebrated only in those cathedrals and other churches where the holy oils are blessed. The Mass of the Chrism should begin after Terce, at the usual time for feast-day Masses. As many as possible of the priests of a diocese should assemble for this Mass celebrated by their Bishop. The texts of the Mass formulary suggest that the Mass of the Chrism is intended to be the occasion for priests to gather around their Bishop, join with him in the offering of the Holy Sacrifice, and receive from him the holy oils blessed and consecrated for their use in the coming year. The presence of large numbers of priests in the cathedral church is made easier in the new rite, since Holy Thursday morning has been left free of any parochial liturgy.

In the evening the parochial Mass takes place at a convenient hour. It may not begin before 5 p. m., nor after 8 p. m. Pastoral considerations should dictate the exact time chosen. Much will depend on local circumstances, the usual time of the evening meal, and the like. If the working people of a parish complete their day about 5 p. m., the best time for the Mass would seem to be from 5:30 to 6:30 — when they have returned from their places of work. If, however, the people of a parish are able to have their evening

meal early — about 5 p. m. — the Mass time might well be set at the latest possible hour, 8 o'clock.

In determining the hour of the Holy Thursday Mass, it is obviously necessary to consider the period required for the Eucharistic fast (three hours from food, one hour from liquids except water, beginning with midnight from alcoholic drinks), since everyone at the evening Mass should be able to receive Communion on this commemoration of the institution of the Most Holy Eucharist. Possibly another consideration would be the time after the evening Mass devoted to the public adoration of the Eucharist. In places where it is difficult for people to be out of their homes late at night, there might be reason to have the evening Mass early (at 5 or 5:30 p. m.) and so leave a somewhat longer period for adoration.

Certainly decisions of this kind should be made on the basis of allowing as many of the faithful as possible to assist at the solemn commemoration of the Lord's Supper. One time will be best for certain members of a parish, another time for others. The parish priest must choose a time most satisfactory for the larger number of the faithful.

Private Masses are entirely forbidden on Holy Thursday.⁸ Thus all the clergy, including priests, should be present at the evening parochial Mass, and should approach the altar to receive Holy Communion.⁹ Yet low Masses, *in addition to* the principal chanted Mass, may be celebrated on Holy Thursday, with the permission of the local Ordinary.

There are, however, several limitations upon this power of local Ordinaries. First of all, only one or two low Masses may be permitted in individual churches or public oratories besides the solemn or sung Mass. Next, the time for these low Masses is the same as that established for the principal Mass. The one or two Masses may not begin before 5 p. m., nor may they begin after 8 p. m. Finally, the permission may be granted only when a pastoral reason requires it. The pastoral reason is spelled out as follows: "That all

8. The concessions made to Cardinals and others in the Code (e. g., canon 239, § 1, n. 4) are not revoked.

9. Priests may not receive Holy Communion outside of Mass on Holy Thursday, as indicated below.

the faithful may be present at the sacrifice of the Mass and may receive the Body of Christ on this sacred day.”

It must be insisted that the additional low Masses which are within the power of the local Ordinaries to permit are *public* Masses, and may be celebrated only for the public reason mentioned. The intention of the legislator is clear: that the faithful should have the opportunity of assisting at Holy Mass on the day of the Lord's Supper, even though this means in some places a change in the venerable practice of the single community Mass on Holy Thursday. The Holy See is desirous that the faithful should not merely receive the Body of Christ on this day, but that they should assist at the evening Mass and receive Holy Communion at Mass.

One note of caution must be added. If the faithful should come to the low Mass and neglect the principal Mass, then the low Mass should not be celebrated. The same must be held concerning any church or parish where the single solemn or sung Mass suffices for the number of faithful who will be present.

Should the one or two low Masses permitted by the local Ordinary be before or after the principal Mass? In general, it may be said that the principal Mass should be at the hour most convenient for the largest body of the faithful. The Decree and Instruction, however, give no rule as to the order of these Masses. In most instances it would appear to be necessary for the principal Mass to be the last Mass — after it the Holy Eucharist is transferred to the place of reposition and the altars are stripped. Certainly the high altar may not be used for a subsequent Mass. On the other hand, there seems to be nothing in the letter of the rubrics to prevent the low Mass or Masses from being celebrated in a large chapel of the church *after* the principal Mass, provided that no Mass begins after 8 p. m., and provided also that the high altar and the place of reposition are not used.

In the case of a semi-public oratory, the local Ordinary may permit the celebration of one low Mass on Holy Thursday evening (that is, beginning between 5 and 8 p. m.). Again there must be the pastoral reason: the opportunity of assistance at Mass for members of the faithful unable to be present at the chanted evening Mass. This case will certainly be verified in hospitals, prison chapels, convents of cloistered nuns, and the like. Sufficient reason to permit

such a low Mass is possibly present in some convents and schools, if there would be some inconvenience in going to the public Mass. In most instances, however, of convents and schools located in the vicinity of a parochial church or other public church, permission for the low Mass will be unnecessary and should not be granted. It is of course most desirable that Sisters teaching in the parish school should assist at the Holy Thursday evening Mass in the parochial church.

Good Friday

The solemn liturgical *Actio* or service of Good Friday must take place in the afternoon, and should begin about three o'clock. This hour is, of course, the "ninth hour" of the Gospel accounts of our Lord's death. Since the Decree says only *circa horam tertiam*, the service need not begin precisely at 3 p. m. Any notable anticipation of the time, however, would require an Apostolic indult.

Special provision is made for beginning the Good Friday service later than 3 p. m. For pastoral reasons a later hour may be chosen, but the function may never begin after 6 p. m. The determination of this later hour does not require the permission of the local Ordinary, but is left to the discretion of the pastor or rector of the church.

There may be various pastoral reasons for postponing the Good Friday service until a later hour. If, for example, it is expected that working people are more likely to be present at a 5 or 6 o'clock service, sufficient cause would exist for making the change. This will depend largely on local conditions and circumstances. In every case, the needs of the faithful should be consulted. In places where Good Friday is a civil holiday in whole or in part, there would be no justification for celebrating the service at an hour other than the ideal time, three o'clock. The same could be said of institutions or communities where the choice of the hour is entirely free of any pastoral difficulties.

The Easter Vigil

The solemn Easter Vigil should begin at an hour which will permit the Mass of the Vigil to start about midnight of Holy Saturday. This time will be between 10:30 and 11:00 p. m., de-

pending on local circumstances. All the rites of the Vigil, including the blessing of baptismal water, need take no longer than an hour and a half. In churches where the simple rite is followed or where it is impossible to have the function in chant, the time required will be less. The same is true of churches and oratories not possessing a baptismal font, since the blessing of baptismal water is then omitted.

It should be noted that the Mass following the Vigil is to begin *circa mediam noctem*. While every effort should be made to plan the function with this in mind, the Mass begins immediately after the second part of the litanies, even if it is not yet midnight.

This is clearly the proper and the ideal time for the Easter Vigil. The Vigil Mass is the first Mass of Easter Sunday; it is not a Holy Saturday Mass. The Vigil service is not a Holy Saturday rite — Holy Saturday is a day of the most intense sorrow, to be broken only in the last hours of the day with the joy of Christ's Resurrection. Yet even here pastoral considerations may dictate the anticipation of the rite, according to the terms of the Decree.

If the local Ordinary judges, upon consideration of the conditions of the faithful and of the place, that the Vigil should be held earlier than the hour mentioned above, he may permit its anticipation. This permission may not be granted, however, for the Vigil to begin before twilight, and certainly not before sunset. The earliest time at which the Vigil may be anticipated will thus vary from place to place. When the local Ordinary grants the permission, it seems reasonable that he may restrict it as to time. For example, he might allow the Vigil to be anticipated, but not before 7 p. m. or 8 p. m. In any case, the local Ordinary may not allow the Vigil before sunset, lest the sense of the restoration be lost entirely.

What conditions of place and people will justify the local Ordinaries in granting permission for the anticipated Vigil?¹⁰ Although the Decree does not determine these, some may be suggested.

10. A similar faculty was granted to local Ordinaries in 1952, in the second year of the experimental restoration of the Vigil. Then, however, the concession was stated in considerably stricter terms: "But if the local Ordinary judges that the celebration of the Vigil, for grave and public causes, cannot be observed at the prescribed time in certain churches, he is given the faculty of permitting — after maturely weighing all the circumstances — the sacred celebration to be anticipated in those churches, but not before 8 p. m."

There may be civil conditions or restrictions preventing the faithful from coming to church late at night. The likelihood of bad weather, the long distances to be traveled by some of the faithful, and similar inconveniences may also justify the permission to celebrate the Vigil early. Or it may be the judgment of the local Ordinary that only at an early hour will the faithful be likely to be present in large numbers at the Vigil. Local social customs, too, may be strongly opposed to the presence of women at public services, even religious services, late at night.

Unless some such conditions are verified, the Easter Vigil should not be anticipated. In the large parishes of modern cities, in communities such as schools, hospitals, religious houses, seminaries, and the like, in places where nocturnal religious services¹¹ are well attended, there would hardly ever be sufficient reason to anticipate the Vigil. The desire to have a suitable "service" for early Holy Saturday evening or the desire to allow the reception of Holy Communion an additional time would never be sufficient reasons for anticipation. Both these purposes, although good in themselves, are opposed to the nature of the Easter Vigil in itself, as a rite welcoming in the day of Christ's Resurrection.

In general it may be concluded that pastors and rectors of churches who intend to seek permission for the anticipated Vigil from the local Ordinary should weigh carefully the needs and circumstances of the people. If pastoral considerations indicate such a course, the concession should be made. Wherever possible, however, the Vigil should be held at its appointed hour, thus preserving its character as a true night watch and enhancing the sincerity of the celebration which reaches its climax in the solemn Easter Mass about midnight.

If, with permission of the local Ordinary, the Vigil service is anticipated so that the Mass takes place before midnight of Holy Saturday, those who are present do not fulfill their obligation of assisting at Mass on Easter Sunday. The obligation of Easter Sun-

11. For example, places where the midnight Mass of Christmas is well attended by the devout, or where large numbers gather regularly for nocturnal adoration of the Holy Eucharist, or where it is not uncommon to hold religious services late at night on great feasts or at congresses.

day is fulfilled, of course, by those who assist at the Vigil Mass celebrated about midnight.

GENERAL DIRECTIONS

Holy Communion

No special regulations have been established for the distribution of Holy Communion from Sunday to Wednesday of Holy Week. For the other days, which make up the sacred triduum, the following rules must be observed:

Holy Thursday

On this day Holy Communion may be distributed only at the evening Mass of the Lord's Supper (and at the one or two other evening Masses, if they are permitted by the local Ordinary) or immediately after and continuously with this Mass (or these Masses). The phrase used is *vel continuo ac statim ab iis expletis*.¹²

With regard to the distribution of Holy Communion at the Mass of the Lord's Supper, the restored *Ordo* gives explicit directions. The celebrant receives Holy Communion first, then gives Communion to the priests, deacons, and other members of the clergy, to the servers, and to the faithful. If he is assisted in the distribution of Holy Communion by other priests, the latter should receive Holy Communion from the celebrant first, and they should complete their distribution of Holy Communion *before* the celebrant does.

The further concession, that Holy Communion may be distributed "immediately after and continuously with" the Holy Thursday Mass or Masses, provides for the case where members of the faithful, unable to assist at the Mass, enter the church and come to the Communion rail immediately after Mass. If the celebrant of a solemn or sung Mass is to give Communion afterward, he must return from the sacristy without delay after the service, vested in

12. The same expression is found in canon 867, § 3, and it should be interpreted in the same way as that section of the canon is interpreted.

surplice (or alb) and white stole. If the celebrant of one of the low Masses (permitted by the local Ordinary) is to give Communion afterward, he may do so in the Mass vestments without leaving the sanctuary. In any event, there must be a moral union between the Mass and the distribution of Holy Communion which follows.¹³

Holy Communion may not be distributed at any other hour on Holy Thursday, either in the morning or in the afternoon. Moreover, since the reception of Communion is limited to the evening Mass or Masses and the time immediately thereafter, Holy Communion may not be given in any church or oratory where Mass is not celebrated. The only exception is in favor of those in danger of death, as indicated below.

Consecration of Particles

It is of the greatest importance that all the Sacred Hosts distributed at the evening Mass of the Lord's Supper should be consecrated at *that* Mass.¹⁴ The reason for this is explained by Pope Pius XII in the encyclical *Mediator Dei*: "That it may be more evident that by receiving Holy Communion the faithful take part in the sacrifice." The same Pontiff, recognizing that on some occasions this ideal must yield to other needs, adds: "While the Church makes concessions in her motherly desire to meet the spiritual needs of her children, these on their part must do all in their power to conform to what the liturgy recommends and, unless there is some reasonable cause to the contrary, do everything that may clearly manifest at the altar the living unity of the Mystical Body."

These concessions, allowing the distribution of Holy Communion with pre-consecrated Hosts or outside of Holy Mass, are not applicable on Holy Thursday. Nothing should prevent the

13. It goes without saying that it would be an abuse to omit the distribution of Holy Communion at the proper time of Mass and to give Communion *only* afterward.

14. The rubrics also require the hosts for the Good Friday service to be consecrated at the Holy Thursday evening Mass of the Lord's Supper.

faithful on this day from receiving Holy Communion *ex hac altaris participatione*.¹⁵

Good Friday

On Good Friday, Holy Communion may be distributed only at the solemn liturgical service of the afternoon, that is, after the deacon has transferred the Holy Eucharist from the place of reposition to the high altar. The only exception to this rule is in favor of those in danger of death, as indicated below. This means that Holy Communion may not be given before or after the liturgical service, or at any other hour of Good Friday, or in any place where the service is not celebrated.

Easter Vigil

The norm for the distribution of Holy Communion on Holy Saturday is the same as that indicated above for Holy Thursday — it may be given only at the Mass of the Easter Vigil, or immediately after and continuously with the Mass of the Easter Vigil.¹⁶ What is said for Holy Thursday is equally applicable to Holy Saturday, except that no permission may be given for any Mass on that day other than the Easter Vigil Mass.

Holy Communion may, therefore, be distributed only at the Easter Vigil Mass — or immediately following the Mass — from Hosts consecrated at that Mass. It may not be given Holy Saturday morning or afternoon, or in places where the Easter Vigil rite is not celebrated. The regulation is not affected by the anticipation, when permitted, of the Vigil in the early evening of Holy Saturday. In

15. Beyond question the faithful should be told this, and instructed concerning the meaning of the practice. It may not be out of place to add that consecration at Holy Mass of Hosts to be given to the faithful at that very Mass, while required by the rubric of Holy Thursday, should be observed on every other occasion, so far as possible. This may possibly create some difficulties in large parishes at the crowded Masses when it is difficult to estimate the number of communicants. There is, however, no difficulty in observing the norm set by the Holy See in most circumstances — in small parishes, at Masses with a limited number of the faithful, and in communities and institutions. In summary, every effort should be made to see that as many of faithful as possible receive Holy Communion from Hosts consecrated at the same Mass.

16. This remains unchanged from the law of the Code, canon 867, § 3, for Holy Saturday.

this case, Communion may be distributed only at the evening Mass of the Vigil or immediately after and continuously with that Mass.

The only exception to this law for Holy Saturday is in favor of those in danger of death, as indicated below.

Communion of the Sick

During the sacred triduum (Holy Thursday, Good Friday, and Holy Saturday), Holy Communion must be given only according to the rules already enumerated. In addition, Communion may be given to the sick who are in danger of death. The phrase making this exception reads: *exceptis infirmis in periculo mortis constitutis*.¹⁷ This refers exclusively to Holy Viaticum, which alone may be distributed apart from the solemn liturgical services of Thursday, Friday, and Saturday of Holy Week. Although some authors restrict this to Viaticum received to fulfill the precept, there is nothing in the Instruction (as there is nothing in canon 867, § 2) to prohibit the distribution of Holy Communion on these three days as Viaticum even though the precept of receiving Viaticum has already been fulfilled.¹⁸

The Eucharistic Fast

With regard to the Eucharistic fast during the sacred triduum, the norms established in the Constitution *Christus Dominus*, together with the Instruction of the Holy Office, both issued on January 6, 1953, must be followed. These documents determine, among other things, the fast to be observed before the celebration of evening Mass or before the reception of Holy Communion at evening Mass. This fast thus applies to the Holy Thursday evening Mass, to the liturgical service of Good Friday afternoon, and — *in the case* where the Easter Vigil is anticipated during Holy Saturday evening — to the Mass of the Easter Vigil.

17. The text of the Decree published on November 27, 1955, in *Osservatore Romano* had the phrase: *exceptis infirmis vel in periculo mortis constitutis*, as if the sick not in danger of death might be given Holy Communion. This was corrected, however, in the *Acta Apostolicae Sedis* and in the *Ordo Hebdomadae Sanctae Instauratus* by the omission of *vel*.

18. Canon 864, § 3: During the danger of death, Holy Viaticum may be and is fittingly administered several times, on distinct days, according to the prudent advice of a confessor.

Concerning the Eucharistic fast in connection with afternoon or evening Masses, the Constitution *Christus Dominus* uses these words: "... provided that the priest keeps a fast of three hours from solid food and alcoholic beverages, and a fast of one hour from other, non-alcoholic beverages. At these Masses the faithful of Christ may approach the sacred table, having kept the same norm with regard to the Eucharistic fast. . . ." The Instruction adds: "Priests who celebrate Mass in the afternoon, and likewise the faithful who receive Holy Communion at such a Mass, may, *during the meal* which is permitted up to three hours before the beginning of Mass or Communion, also take those alcoholic beverages customary at table (for example, wine, beer, etc.) *with proper moderation*, liquors being excluded." It is evident that the three hour and one hour periods of time must be estimated from the beginning of Mass in the case of the celebrant of Mass, and from the reception of Holy Communion in the case of others.¹⁹

If the Easter Vigil is celebrated at the proper hour — so that the Vigil Mass begins at or about midnight of Holy Saturday — the Eucharistic fast obliges only *from that midnight*. This applies equally to the celebrant and to the faithful who are to receive Holy Communion.²⁰ It is only in the case in which the Vigil is anticipated with the local Ordinary's permission and the Vigil Mass is celebrated before midnight that the norm for evening Masses must be observed.

The Sacrament of Penance

According to the Instruction of the Congregation of Rites, the faithful should be urged to receive the Sacrament of Penance early in Holy Week. This is especially necessary in places where it is the custom for the people to come to confession in large numbers

19. Since Mass is not celebrated on Good Friday, there would appear to be no reason why the celebrant of the solemn liturgical service should not calculate his own period of fast from the time of his reception of Holy Communion — rather than from the beginning of the entire service.

20. Canons 808 and 858, § 1. When the Vigil Mass begins at midnight, it is not an "evening" Mass and the Eucharistic fast is governed by the usual regulations. This was determined by the Holy Office (modifying the terms of the Eucharistic fast for the experimental Easter Vigil) on April 7, 1954.

on Holy Saturday evening or Easter Sunday morning. If, however, they are encouraged to come to confession earlier in the week, they will be more likely to receive Holy Communion on each day of the sacred triduum, their confessions will be spread over a longer period of time and so will be less hurried and more fruitful, and, finally, the burden on confessors will be lessened.

Those who have the care of souls must therefore provide frequent occasions for the faithful to approach this sacrament during Holy Week, and particularly during the sacred triduum, according to the Instruction. Doubtless such a change in popular practice will require many announcements and exhortations, and can be accomplished only gradually. Yet the benefits to the faithful from receiving the Sacrament of Penance early in Holy Week, instead of postponing it until the eve of Easter, cannot be overemphasized.

Processions

There are many places in which, unfortunately, the solemn procession of palms (although of obligation in parish churches) has been neglected in the past. For this reason the new *Ordo* of Holy Week, as well as the Decree and Instruction, places the greatest emphasis upon the procession of the Second Passion Sunday as a public tribute to Christ the King. The same popular character is also attributed to the solemn procession of the paschal candle at the Easter Vigil and, to a lesser extent, the solemn transfer of the Holy Eucharist to the place of reposition on Holy Thursday. In addition, the approach of the faithful for the Adoration of the Cross on Good Friday is described as a kind of procession.

In every church the faithful should take part in these processions, as the rubrics indicate clearly. The participation of the faithful is not satisfied by a procession in which only the school children are permitted to walk. As in every other aspect of the restoration, it is the deeper and stronger piety of the faithful which is sought, and this is to be attained by giving them a greater share, both external and internal, in the celebration of the holy liturgy.

In large and crowded churches it may well be physically impossible to have the entire congregation take part in the procession of palms or the *Lumen Christi* procession — especially if there is no

way for the people to march outside the church itself. In such cases, as many of the faithful as possible should be given the opportunity to take part. Leaders in the parish, officers of parish societies and organizations, representatives of various groups and elements in the parish, as young married couples, young men and women, working people, professional men, etc. — all these may be invited, depending on the local circumstances and conditions. The important thing is that some laypeople take part in the processions, lest the entirely false concept of a profession as something exclusively clerical be perpetuated.

In brief, pastors and rectors of churches should not be satisfied with the least possible number of the faithful walking in the processions of Holy Week. On the contrary, they should make every effort to assure the people of this opportunity to exercise the right and power of their baptismal character by this sacred form of Catholic worship. Only in this way will the people appreciate the meaning of the triumphant entry of the King and Messiah into His Holy City or of the Light of Christ leading the members to the heavenly kingdom.

Blessing of Branches

With regard to the branches to be blessed on the Second Passion Sunday, the Instruction makes it clear that these may come from palm, olive, or any other trees which may be available in a given locality. There is thus no need to secure palm branches from a great distance in order to satisfy this accidental aspect of the day's liturgy.

Two methods of blessing the branches are offered in the Instruction and in the rubrics of the restored *Ordo*. First, the branches may be prepared by the faithful and brought by them to the church, where they are blessed before the procession. Or the branches may be prepared in the church, blessed, and then distributed to the faithful for the procession.²¹ For several reasons, the first alternative may be preferred. The rite of the Second Passion Sunday is lengthy and the distribution of palms to all the people in the course of it might

21. In any case the branches for the clergy and servers are not distributed to them until after the blessing.

make the liturgy of the day too burdensome. Moreover, the evident purpose of the restoration is to reduce the emphasis on the blessing and distribution of the branches and to enhance the significance of the procession itself. Possibly the best solution would be to give the (unblessed) branches to the people as they enter the church. Then, after the blessing of these branches held by the people, they would be ready for the procession. Wherever it is the custom for the faithful to prepare or obtain branches for themselves and then take these branches to church with them, the precise practice commended by the rubrics is verified.

While the blessing of branches has been greatly reduced, the importance of the branches as a sacramental for private devotion and use in homes, etc., is not at all discountenanced.²² Yet there seems to be no justification for any blessing of the branches apart from the procession. The branches are blessed so that they may be used in the solemn procession in honor of Christ the King; *after* that procession they may be taken to the homes of the faithful and there kept for the devotion of the people. Here, as in the case of the so-called Easter water, it is important that the sacramental object should not detract from the liturgical action with its vastly deeper meaning.

A further alternative is provided in connection with the blessing of branches. If there is another church or oratory at which the blessing of branches and the Gospel can be held, the procession should proceed from that church or oratory to the principal church. It is in the principal church that the concluding collect of the procession is chanted and Mass celebrated.

This alternative has obvious advantages. There is an evident and visible progress from one place to another, namely, to the church which is the Holy City of Jerusalem. The somewhat confusing solemn entry into a church which the procession has just left, is also eliminated. The use of a second church or oratory is of course possible only where such a place is conveniently located. If a church has a large chapel, a crypt church, a chapel on the parochial property, or even a parish hall which is used as a secondary church, it

22. The collect concluding the procession of palms has this phrase: *ut, quocumque hi rami deportati fuerint, ibi tuae benedictionis gratia descendat. . .*

will be very fitting to have the blessing of branches and the Gospel in that place, followed by the solemn procession to the principal church. Wherever there is no difficulty involved in having a procession traverse the public streets, a neighboring church, chapel, or shrine may well be used for the first part of the ceremony.

Popular Devotions

One of the principal problems connected with the observance of Holy Week in the past has been the substitution of certain popular exercises of piety for the liturgical rites, the latter being poorly attended in consequence. To correct this, the chief functions of these days, and especially of the sacred triduum, have been placed at hours convenient for the faithful and also appropriate to the mysteries being observed. Thus it may be hoped that the people, with careful instruction, preparation, and encouragement, will assist actively at the services which celebrate the principal mysteries of Redemption.

Nevertheless the Decree and Instruction on the restored Holy Week contain no prohibition of those popular devotions which may be customary in various places. If they appear to foster solid piety, local Ordinaries and priests with the care of souls should prudently accommodate them to the new rites. Practices or customs which do not encourage genuine piety, and those which are incompatible with the new rites (for example, a service in honor of the Resurrection on Holy Saturday afternoon), must of course be eliminated.

In order that popular devotions may be in harmony with the restored liturgical rites, local Ordinaries and pastors should see to it that such exercises are clearly secondary and subordinate to the solemn services; that the faithful are encouraged to participate in them only in addition to the principal services; and that the popular devotions are suppressed if they keep the people from the liturgical rites. Moreover, the spirit of popular and extra-liturgical devotions should be in agreement with the liturgical sense of the sacred days and should encourage the faithful to assist at the holy liturgy.

A particular instance of such a popular custom is the devotion of the Three Hours on Good Friday afternoon. This devotion may be retained unless it detracts from the solemn liturgical service of

the day. If, for example, those who assist at the devotion will in fact take part in the liturgical service at three o'clock; or if the liturgical service is postponed for pastoral reasons until five or six o'clock and the need is felt for a service in the early afternoon of Good Friday; or if some service must be provided for those who find it impossible to assist at the liturgical rite, there would be reason for keeping the Three Hours devotion. On the other hand, if the people neglect the solemn service in favor of the devotion, they should be properly instructed and the devotion should in every case yield to the solemn service. Needless to add, the Three Hours devotion should not contain anything out of harmony with the observance of Christ's Passion and Death, nor should it be a sacred concert for the display of musical talent.

As a practical norm in determining these matters, the following may be suggested. Whatever will help develop the true liturgical spirit of Holy Week in the people should be retained; whatever will interfere with the papal restoration should be omitted. In this connection, the Instruction of the Congregation of Rites insists that the faithful should be taught the supreme value of the holy liturgy. They should be instructed that the liturgy always surpasses by far any other customs or devotions, even the best. This is particularly true of the days of Holy Week, as it is true of the entire ecclesiastical year.²³

PARTICULAR DIRECTIONS

Other norms and regulations found in the Decree, Instruction, and *Ordo* of Holy Week require little explanation, but should be mentioned.

Names of the Days

The restored *Ordo Hebdomadae Sanctae* makes certain changes in the official names for the various days and rites of Holy Week. To begin with, the term *Hebdomada Maior* is abandoned, in favor

²³ The doctrine is made very clear in n. 23 of the Instruction of the Congregation of Rites.

of *Hebdomada Sancta*, which is of course the common usage in English: "Holy Week."

Palm Sunday is given the name of "Second Passion Sunday" or "Second Sunday of Passiontide." The reference to the palms is included only in second place, as an explanation: *Dominica II Passionis seu in palmis*. The reason for the change is apparently to delineate the liturgical sense of the day more carefully, as the celebration of the Lord's Passion, begun by the triumphant entry into Jerusalem which anticipates the joyous outcome of the Passion. The change also minimizes the significance of the palm branches, in order to restore the solemn procession to its proper position.

Holy Thursday retains the name used in the Roman Missal, *Feria Quinta in Cena Domini*, the "Thursday of the Lord's Supper." The term *mandatum* (from which our "Maundy" Thursday is derived) is no longer used for the washing of feet, which is called simply *lotio pedum*. A careful distinction is made between the morning Mass of Holy Thursday, which is called the "Mass of the Chrism," and the solemn evening "Mass of the Lord's Supper."

For Good Friday the title used in the Roman Missal, *Feria Sexta in Parasceve*, and the name *Missa Praesantificatorum* are both suppressed, and the day is called *Feria Sexta in Passione et Morte Domini*, the "Friday of the Lord's Passion and Death." The function of the afternoon is called a solemn liturgical *Actio* or service, and each of its four parts is given its special title: (1) Lessons, (2) Solemn Prayers or Prayer of the Faithful, (3) Solemn Adoration of the Holy Cross, and (4) Communion.

The term *Sabbatum Sanctum* is used as before for Holy Saturday and the rite is called the Paschal Vigil, ending with the "Solemn Mass of the Paschal Vigil." In this connection, a word of caution is perhaps needed. The solemn Mass which concludes the Vigil, even though it takes place at midnight, should never be referred to in announcements, etc., as a "midnight Mass." This might suggest that this Mass resembles the Christmas midnight Mass; it neglects the Vigil feature. In the past, great harm has been done to popular appreciation of the sense of Holy Saturday by speaking of the "blessing of the new fire and the Easter water" before the Holy Saturday Mass. Every effort should be made to explain that the entire rite is one: a solemn Vigil or night watch in honor of Christ's

Resurrection and to celebrate Christian Baptism, all concluding with the Easter Mass. If the faithful should come only to the Vigil Mass, the papal restoration of the sacred Easter Eve would be hopelessly thwarted.

The Washing of Feet

The washing of feet on Holy Thursday is not of obligation, although it is highly suitable to imitate the Lord's example as a sign of the fraternal charity which should characterize the day. According to the new *Ordo* the rite takes place at Mass after the Gospel and Homily, either in the sanctuary or in the body of the church. It is still permissible, however, to perform this rite outside of Mass.

Wherever the washing of feet is introduced, the faithful should be adequately instructed beforehand in its deep religious significance, and it should be made the model of other acts of fraternal charity on Holy Thursday. There is no regulation concerning the choice of men whose feet are to be washed. They may be laymen, clerics, young boys, depending on local circumstances and customs.

Bination

Local Ordinaries who celebrate the Mass of the Chrism on the morning of Holy Thursday may also offer the solemn evening Mass of the Lord's Supper. In this case the Bishop takes the ablutions at the morning Mass in the usual way.

Likewise, local Ordinaries who celebrate the solemn Easter Vigil may also offer solemn Mass on the morning of Easter Sunday, but they are not bound to do so. In other words, while the celebration of the Vigil and Mass fulfills the residential Bishops' obligation of pontificating on the feast of the Resurrection, they may celebrate a second Pontifical Mass on the morning of Easter if they wish.

Priests who celebrate the solemn Mass of the Easter Vigil at the proper hour (that is, after midnight of Holy Saturday) may also celebrate the festive Mass on Easter Sunday morning. If they have an indult, moreover, they may celebrate twice or even three times in the morning of Easter Sunday — always observing the terms of the indult. No provision is made for priests who will celebrate Mass

on Easter Sunday morning, to receive Holy Communion at the Vigil Mass at midnight. Consequently, such priests may not receive Communion at the Vigil Mass (except in the special case of the Vigil anticipated on the evening of Holy Saturday).

Blessing of Homes

Wherever it is the custom to bless homes on Holy Saturday, the local Ordinaries are directed by the Instruction of the Congregation to issue regulations concerning this. This blessing should be performed at a more suitable time, either before or after Easter, by pastors or by other priests who have the care of souls and who are delegated by the pastors. Those who bless the homes are to visit the faithful of their flock in a paternal fashion, and to inquire concerning the spiritual condition of the faithful. This blessing of homes remains a function reserved to pastors, in accordance with canon 462, n. 6.

Holy Saturday Fast and Abstinence

The Decree on the revised Holy Week changes the law of canon 1252, § 4, concerning fast and abstinence on Holy Saturday. According to the canon, the Lenten fast ended after noon of Holy Saturday. This is now abrogated, the obligation is extended until midnight of Holy Saturday, and the entire day becomes one of abstinence and fast.²⁴

Local Ordinaries at present possess the faculty to dispense all their subjects, including religious (even exempt), from the law of fast and abstinence on Holy Saturday.²⁵ Thus they may dispense

24. The obligation of both abstinence and fast on Holy Saturday is contained in canon 1252, § 2. This section of the canon now obliges for the entire day of Holy Saturday.

25. The faculty was granted on January 26, 1946 (extending the wartime faculty of December 19, 1941), and was somewhat restricted on January 28, 1949. The only days on which the local Ordinaries may not dispense from the laws of abstinence and fast are: (1) all Fridays — when the law of abstinence must be observed; and (2) Ash Wednesday, Good Friday, and the vigils of Assumption and Christmas — when both abstinence and fast must be observed. This faculty and its restriction do not affect other powers of local Ordinaries to dispense from fast and abstinence (e. g., canon 1245 and the indult to dispense on civil holidays).

from fast or from abstinence or from both fast and abstinence on this day.

Holy Baptism

If it is at all possible, the Sacrament of Baptism should be administered at the Easter Vigil rite, after the blessing of the baptismal water.²⁶ Since, however, the baptismal rite is a lengthy one, the practice of ancient times is permitted whereby the rites preceding the actual conferral of the sacrament are anticipated.

If there are candidates for Baptism, and especially if there are a number of candidates, the ceremonies of the Roman Ritual which come before the administration of Baptism itself may be performed at a suitable hour on Holy Saturday morning. In this case the priest follows the usual baptismal rite as far as the question, *Credis in Deum . . . ?* in the Baptism of infants, or as far as the question, *Quis vocaris?* in the Baptism of adults. The celebrant of the Vigil takes up the baptismal rite at this point, administers the sacrament, and concludes as usual.

This regulation is intended to encourage the administration of holy Baptism at the Easter Vigil, the chief and most appropriate time of the Church year for the reception of this sacrament. It is a time particularly suited for the Baptism of adults who may have been instructed during Lent, according to the venerable practice of the Church, which is reflected constantly in the liturgical texts of the Lenten season.

Ringling of Bells

The ringling of the church bells is prescribed at the beginning of the Gloria of the Easter Vigil Mass.²⁷ In places where there is only one church in the community, the bells of that church should be rung when the Gloria is chanted. If, however, there are several churches, the bells of all the churches of the same place should be rung at the time when the bells of the cathedral church, or of the mother or principal church, begin ringling — even though the sacred

26. Cf. canon 772.

27. The ringling of the bells at the Gloria of the Holy Thursday evening Mass does not create any problems of the kind considered here.

rites may be celebrated at a different time in the various churches. If there is any doubt as to which is the mother or principal church of a place, the local Ordinary should be consulted. These rules apply to the church bells only, not to the small bell used in the sanctuary.

Ordinations at the Vigil

If sacred Orders are to be conferred in the Easter Vigil Mass, the usual prostration and blessing of the ordinands takes place during the second part of the litanies, that is, just before the solemn Mass.

Again, if there are Ordinations, the Bishop gives the final admonition (with the imposition of the prayers, etc.) *before* the pontifical blessing at the end of Mass. According to the Roman Pontifical, the admonition takes place *after* the pontifical blessing and before the last Gospel; the change has been introduced so that Mass on this occasion may conclude with the blessing itself.

The Vigil of Pentecost

On the vigil of Pentecost, the lessons or prophecies, the blessing of the baptismal water, and the litanies are all to be omitted. All Masses on that day — including conventual, solemn, and chanted — begin in the usual way, with the Introit *Cum sanctificatus fuero*, as found in the Roman Missal for private Masses on the vigil of Pentecost. The confession at the foot of the altar steps is made as usual in these Masses.

INSTRUCTIONS AND SERMONS

THE services of Holy Week are actions to be done, worship to be offered, rites to be accomplished, by the whole Christian family, priests and people together. If these celebrations are to please God and to call His graces down upon His family, preparation is necessary. This is obvious with regard to the material and ritual preparations; it is vastly more important with regard to the spiritual and intellectual preparation of those who are to have a part in the sacred services which celebrate "the greatest mysteries of our Redemption."

Education, instruction, enlightenment — these are the essential preliminaries if the restored Holy Week is to achieve its pastoral purpose. When the Easter Vigil was introduced as an experiment, the Holy See offered a word of counsel: that the people be instructed beforehand, during Lent. Now, in the regulations for the "new Holy Week," the Lenten instruction of the faithful is made obligatory, so that their part in the holiest Week of the Christian year may be more fruitful:

"Local Ordinaries are to provide carefully," according to the new law, "that priests, especially those who have the care of souls, are well instructed, not only concerning the ritual celebration of the restored Order of Holy Week, but also concerning its liturgical meaning and pastoral purpose. Let them, therefore, see to it that the faithful also are more suitably instructed during Lent in the proper understanding of the restored Order of Holy Week, so that they may take part in this celebration with intelligence and devotion."

WHEN AND WHERE?

First the priests (and other teachers of the faithful) must learn the true sense of Holy Week, then the people must be instructed. Time and place for instructions are not specified by the Holy See,

which says only "during Lent." But the zeal of priests, Sisters, and lay teachers of the people will seek out occasions and opportunities for this preparatory instruction. To begin with, the Sunday sermon is a chance to explain why and how the faithful should assist at the chief services of Holy Week. The Sundays of Lent (and perhaps those beginning with Septuagesima) provide at least this beginning of the necessary preparation.

More important, because a longer instruction is possible, are the usual Lenten evening services. At these a considerable number of the faithful can be taught — in perhaps six half-hour talks — the profound value of the Holy Week liturgy for the glory of God and the spiritual growth of the Church's members. We must prepare the people; we must not neglect the opportunity given by the Lenten services. No moral exhortations, doctrinal explanations, or other sermons are complete during Lent unless they are centered on the coming observance of Holy Week.

Such general instructions can and should be supplemented in many ways. The meetings of societies, sodalities, the Holy Name Society, parish youth organizations, study clubs and groups, all are occasions for Lenten preparation for the graces of Holy Week. In schools and Sunday schools, at Christian Doctrine classes and the like, priests, Sisters, and lay teachers should explain the mysteries which we recall each year during Holy Week, and prepare young and old to take a sincere and devout part in the holy rites.

It would be a tragedy — and it is one which the Holy See clearly fears — if the new rites were celebrated before a listless and ignorant congregation. To forestall this and to clear the way for the working of God's grace is the purpose of these Lenten instructions.

WHAT TO TEACH

Fortunately the Congregation of Rites has given directions, by authority of the Holy Father, concerning the matters to be covered in the Lenten sermons or lessons. In summary, these are the headings or titles which are to be developed:

- I. In preparation for Palm Sunday (now called the "Second Passion Sunday") —

- Procession of Palms, to praise and thank Christ the King;
Sacrament of Penance, as a preparation for the Holy Week rites.
- II. In preparation for Holy Thursday —
Holy Eucharist, sacrament and sacrifice, memorial of the Passion;
Adoration of the Holy Eucharist after the Mass of the Lord's Supper;
Washing of feet, the Lord's commandment of brotherly love.
- III. In Preparation for Good Friday —
Lessons, prayers, and Passion;
Common prayers for the needs of the Church and the human race;
Adoration of the Cross, trophy of our Redemption;
Holy Communion of priests and people;
Observance of recollection, abstinence, and fast.
- IV. In preparation for Holy Saturday and the Easter Vigil —
Day of meditation at the tomb of Christ;
Easter Vigil, expectation of the Lord's Resurrection;
Easter Vigil, life and grace coming from the Lord's death;
Easter candle, the Light of Christ praised and glorified;
Old Testament images of the Redemption;
Burial and Resurrection in the waters of Baptism;
Renewal of baptismal promises;
First Mass of Easter.

The working out of these subjects indicated by the Holy See will vary from priest to priest, and from teacher to teacher. Perhaps it will be useful to suggest some of the approaches which may be followed.

LENTEN COURSES

From one point of view, instruction may begin with an analysis of the several rites of Holy Week, with an explanation of the meaning of the celebration and the people's part in it. Such a series or course would embrace a description of the various services and the texts as found in the new Order of Holy Week:

- I. Palm Sunday — simple blessing of palms, Gospel, solemn procession of clergy and people, Passion; Holy Sacrifice.
- II. Holy Thursday — (consecration of Oils at the cathedral), texts for the Mass of the Lord's Supper, (washing of feet), Communion of celebrant, clergy, and people, adoration of Holy Eucharist in place of repose.
- III. Good Friday — instruction service of lessons and Passion, solemn prayers for Church and mankind, veneration of the Cross by clergy and people, common recital of the Pater Noster, reception of Holy Communion by clergy and people.
- IV. Easter Vigil — Light of Christ (blessing of fire, blessing of candle, solemn procession, Easter hymn), holy Baptism (lessons, canticles, and prayers; litanies; blessing of baptismal water and administration of Baptism; renewal of baptismal promises), Holy Mass and Lauds of Easter.

Such a plan of instruction will make intelligible the rites so little understood and will be a direct preparation for the actual participation by the people. Nevertheless, a mere description of the ceremonies will not suffice, any more than a historical exposition or an enumeration of curious background details would serve to awaken an interior devotion in the faithful. When the actual functions are explained, this must be done in terms of the doctrines and mysteries which they express and celebrate.

The same can be said of preparatory instructions based upon the language of the Holy Week services. Not all the texts are of equal value or significance, but the principal texts for each rite do express the true liturgical sense of the celebration. On Palm Sunday, for example, the chants in honor of Christ the Son of David, or the collect which completes the solemn procession. On Holy Thursday, the Gospel of charity, and the texts for the consecration of the Holy Oils. On Good Friday, the lessons and (of greatest importance) the solemn collects. On the Vigil of Easter, the Easter hymn or Praeconium, the four lessons, the Preface for the baptismal water, and the instruction at the renewal of baptismal promises. It should go without saying that English translations of the holy rites should be in the hands of the faithful so that they may follow them and make the responses, etc., as indicated in the texts.

Lenten courses and instructions may also be arranged from another point of view — by explaining the principal mysteries of the Catholic faith, and then showing how in the services of Holy Week these doctrines are proclaimed and celebrated. The chief mystery of Holy Week is "Christ crucified, buried, and risen"; under this heading the entire Christian system can be developed, according to plans like the following:

- I. Fall and Redemption;
Sacrifice and resurrection;
Life of grace through Church and sacraments.
- II. Holy Baptism — beginning of Christian life;
Washing clean from sin;
Incorporation into the Body of Christ;
Pledge of resurrection and life eternal;
Character of Baptism — title to offer the Sacrifice;
Character of Baptism — right to partake of the common Eucharist.
- III. Baptism: catechumens are washed in the waters of Baptism;
Penance: sinners are washed in the "second Baptism" of Penance;
Eucharist: believers are washed in the very Blood of Christ.
- IV. Creation and Redemption (1st lesson of the Easter Vigil);
Passage of the Red Sea and Christian Baptism (2nd lesson);
Holy City of God: Jerusalem and the Church (3rd lesson);
Sin and remission of sin (4th lesson).
- V. Christian Initiation;
Sacrifice of Christ the Head;
Sacrifice of the members;
Acceptance of the sacrifice: Resurrection and Communion.
- VI. Christ the King (Palm Sunday);
Christ the Anointed One (Holy Thursday);
Christ the Priest (Holy Thursday and Good Friday);
Christ the Victim (Holy Thursday and Good Friday);
Christ the Light (Easter Vigil);
Christ the Life (Easter Vigil).

Suggestions of this sort may be extended indefinitely. The real significance of Holy Week is that the holy mysteries of the Christian religion are effectively renewed, but the rites are also a source of instruction. The relation of Old Testament to New, the meaning of the Church as the Bride of Christ and as the holy city of God, the essential relation of Baptism to the Resurrection of Christ, the meaning of the character of Baptism and Confirmation in connection with the priesthood of Christ, the bond of charity in the Holy Eucharist uniting the members to Christ and to one another, the sense of liturgy and its "supreme value" as the worship offered by Christ and the Church — all these things must be translated into popular terms if the restored Holy Week is to accomplish its spiritual purpose.

SOURCES OF INSTRUCTION

The more obvious sources for an understanding of Holy Week by priests and teachers have already been mentioned. They are the actual liturgical texts of Holy Week contained in the new Ordo (with particular reference to the Easter Vigil instruction preceding the baptismal promises), and the official instruction of the Holy See on the matters to be taught to the people. Much information will be found in various articles and commentaries, as well as in Holy Week booklets for the use of the people. One article of the greatest importance is "The New Holy Week Liturgy — A Pastoral Opportunity," by Father Josef Löw, C. SS. R., an official of the Congregation of Rites; it is found in the January 1956 issue of *Worship*.

Among the books and booklets on Holy Week, a few are outstanding. Father Howell's *Preparing for Easter* (Collegeville, Minnesota: Liturgical Press) contains two excellent series of talks readily adapted for Lenten sermons. There are valuable reflections in *The Church's Year of Grace*, Vol. II, by Pius Parsch (Liturgical Press); Bouyer's *The Paschal Mystery* (Chicago: Regnery) is a profound and moving meditation on the sacred triduum; Gaillard's *Holy Week and Easter* (Liturgical Press) is a helpful recent commentary. For background material, *The Sacramentary* by the late Cardinal Schuster may be highly recommended; it is unfortunately out of print at present. For articles relating to the Easter Vigil

itself, the 1952 Proceedings of the Liturgical Week may be consulted — *The Easter Vigil* (Elsberry, Missouri: The Liturgical Conference).

Whatever the sources employed and whatever the methods or plans followed, *fideles instruuntur*, the faithful must be instructed. Holy Week is a time of the greatest graces. To prepare Christ's faithful for a deeper and fuller measure of His divine life is the purpose of the Lenten instructions preceding the celebration of the Holy Week, now restored to the Church by Pope Pius XII.

THE MUSIC OF HOLY WEEK

VERY little of the Holy Week music is new, but the entire musical spirit of the restored rite is changed, at least for many parts of the Church. From the *Gloria, laus* of the Second Passion Sunday to the threefold Alleluia of the Easter Vigil Mass, there is constant reference in the *Ordo Hebdomadae Sanctae* to popular singing of the liturgical texts and responses.

This repeated mention of the faithful in the rubrics is of course only the practical application of the teaching of recent Popes. Beginning with the first days of the pontificate of Pope Saint Pius X, the Holy See has been insistent that the people should be united to the holy mysteries through singing the liturgical texts — and especially by alternating with the priest at the altar and with the special choir or schola. The meager success which these papal pronouncements have met in some lands has only increased the concern of the Roman Pontiffs.

When a choir chants those parts of Holy Mass or other rites which belong to the people, the faithful are not doing what they are appointed by their baptismal character to do — namely, worship God as members of Christ. In the restored Holy Week, the clear directions indicate again and again that the people should not be denied this right. The new Holy Week is interior worship of God, but that worship must be expressed exteriorly as well, through the medium of sung prayer, chanted in unison by the faithful members of Christ.

THE PEOPLE'S PART

The *Ordo* for Holy Week lists the minimum of musical activity on the part of the faithful. In addition to all the simple responses (*Amen, Et cum spiritu tuo, Ora pro nobis*, etc.), other chants are specifically assigned to the people. The following is a list of the principal references to the faithful (apart from the simple responses):

Hymn to Christ the King (*Gloria, laus*) in the palm procession
Christus vincit, or other hymns to Christ the King, for the palm
 procession

Venite, adoremus, at the unveiling of the Cross

Deo gratias, at the *Lumen Christi* procession

Responses to the litany invocations

Threefold Alleluia at the Easter Vigil Mass

To these should be added at least part of the *Pange, lingua, gloriosi Corporis mysterium*. Since this hymn is ordinarily well known to the people, the first stanza might be used as a refrain.

If permitted, the people will join in the responses. If encouraged, they will sing the simple chants. They should, moreover, be given the opportunity to take those parts in Holy Mass which properly pertain to the people: Kyrie, Gloria, Creed, Sanctus, Agnus Dei.¹ For this participation, which is intended to be expressive of interior worship, simple music, whether Gregorian chant or not, must be chosen and a certain amount of preparation is necessary.

In any event, the faithful should be provided with booklets which give, in addition to the translation of the rites, the Latin text and music for the responses and chants they are to sing. Experience shows that congregations will make at least the brief responses with only this slight prompting. Obviously, a greater degree of participation can be achieved if a priest or other person leads the responses and chants, indicating to the people what is expected of them. If a short commentary is interspersed throughout the Holy Week rites, the commentator may easily direct the chanting of the people.

The special choir, which is trained for the more elaborate music, should assist the faithful in every way. This is particularly important in places where the congregation may be hesitant about singing. There the trained choir may lead and encourage the people — and above all, never seek to restrict the participation of the faithful. If on occasion this means that the responses, for example, may not be sung perfectly, the act of worship on the part of the assembled

1. "That the faithful may take a more active part in divine worship, let Gregorian chant be restored to popular use in the parts proper to the people." — Pius XI, *Divini cultus*, 9; Pius XII, *Mediator Dei*, 192.

people will nevertheless be pleasing to almighty God. And the strong and united worship of the whole Church must never be subordinated to technical perfection of music.

NEW TEXTS OF HOLY WEEK MUSIC

The *Ordo Hebdomadae Sanctae Instauratus* gives the text of various new chants now appointed for the Holy Week rites. If the official chant for these is not available or if a simpler version is desired, they may of course be sung to psalm tones or in some other way.² Before giving in detail the directions for all the Holy Week music, it may be helpful to list the *new* texts separately.

1. *Second Passion Sunday:*

- (a) Psalms 23 (1-2 and 7-10) and 46, for distribution of branches.
- (b) Antiphons for procession: *Cooperunt omnes turbae, Omnes collaudant* (and Psalm 147), *Fulgentibus palmis*, and *Ave, Rex noster*.

2. *Holy Thursday:*³

Psalms 22, 71, 103, and 150 — to be alternated with the antiphon for Communion (*Dominus Iesus*).

3. *Good Friday:*

- (a) Antiphons to be chanted while the Holy Eucharist is carried to the high altar: *Adoremus te, Per lignum, and Salvator mundi*.
- (b) Psalm 21 or one or other of the responsories of Good Friday Matins — during the distribution of Holy Communion.

4. *Easter Vigil:*

- (a) Psalm 150, chanted for Lauds (with the antiphon *Alleluia*).⁴

2. The Holy Week music (for the restored rites) may be obtained from McLaughlin & Reilly Co., 252 Huntington Avenue, Boston, Massachusetts.

3. In addition to the new Communion psalms for the Holy Thursday evening Mass, new chants for the Mass of the Chrism are provided in the *Ordo*: antiphon for the Introit, *Facies unctionis oleum*; gradual, *In Deo confusum*; antiphon for the Offertory, *Diligis iustitiam*; and antiphon for Communion, *Praedicabant Apostoli*.

4. In the experimental version of the Easter Vigil (from 1951 to 1955), Psalm 116 was sung for Lauds at the end of the Vigil Mass.

- (b) Antiphon *Et valde mane*, and the Benedictus — for Lauds.

It should be noted that, for these new texts, the Latin version of the psalms authorized by Pope Pius XII in 1945 is used in the *Ordo Hebdomadae Sanctae Instauratus* published by the Vatican Press. The same is true of the canticle Benedictus.

The music for the individual days of Holy Week, as enumerated below, is for the solemn or simple rite, that is, with or without the assistance of deacon and subdeacon. In the simple service, the celebrant sings the deacon's part, and (in the absence of a lector) the subdeacon's part as well.⁵

MUSIC OF THE SECOND PASSION SUNDAY (PALM SUNDAY)

NOTE: The parts which are here marked with an asterisk (*) should be sung by the people, or by the people *and* the special choir.

I. Solemn Procession of Palms in Honor of Christ the King

A. *Blessing of Branches*

Antiphon *Hosanna filio David* — chanted while the celebrant comes to the altar.

*Responses *Et cum spiritu tuo* and *Amen* — at the prayer of the blessing of branches.

B. *Distribution of Branches*

Antiphon *Pueri Hebraeorum portantes*, and Psalm 23 (verses 1-2 and 7-10) — chanted as soon as the celebrant begins distributing the branches to the clergy and servers. The antiphon is repeated after every second verse and after the Gloria Patri.

5. This applies to the command *Levate*; at the solemn service it is chanted by the deacon, at the simple service, by the celebrant himself. The choir or chanters never sing the *Levate*.

Antiphon *Pueri Hebraeorum vestimenta*, and Psalm 46 — chanted after the preceding antiphon and psalm, in the same way.⁶

C. Gospel

*Responses *Ei cum spiritu tuo* and *Gloria tibi, Domine* — as at the Gospel of the Mass.

D. Procession with the Blessed Branches

*Response *In nomine Christi. Amen* — in reply to the deacon's *Procedamus in pace*.

Antiphons: (1) *Occurrunt turbae*, (2) *Cum angelis et pueris*, (3) *Turba multa*, and (4) *Coeperunt omnes turbae* — chanted as soon as the procession begins, that is, after the response *In nomine Christi. Amen*. It is not necessary to sing all the antiphons given for the procession; the number used will depend on the length of the procession.⁷

*Hymn to Christ the King *Gloria, laus* — sung during the procession by choir and people, the people chanting the refrain as indicated in the text of the *Ordo*.

Antiphon (5) *Omnes collaudant* and Psalm 147 — during the procession. The antiphon is repeated at the end, after the *Gloria Patri*.

Antiphons (6) *Fulgentibus palmis*, and (7) *Ave, Rex noster* — during the procession.

*Hymn *Christus vincit* or another hymn to Christ the King — chanted by the people during the procession.

Antiphon (8) *Ingressiente Domino* — chanted while the procession enters the church, that is, as the celebrant passes through the church doors.

6. If these verses do not suffice, they may be repeated as long as the distribution continues. If the distribution ends before the chanting, the *Gloria Patri* is sung at once and the antiphon is repeated.

7. The greatest liberty is allowed here, except that the hymn *Gloria, laus* and the antiphon *Ingressiente Domino* (at the end of the procession) should not be omitted. In addition, the hymn *Christus vincit*, or another hymn in honor of Christ the King, is recommended for the people. As many of the other antiphons, etc., should be sung as the size and distance of the procession permit.

*Responses *Et cum spiritu tuo* and *Amen* — at the final prayer of the procession.

II. Holy Mass

Antiphon for the Introit, *Domine, ne longe* — chanted after the final prayer of the procession, while the celebrant is vesting for Mass.⁸

**Kyrie, eleison* — as usual. There is no Gloria.

*Responses at the (single) collect: *Et cum spiritu tuo* and *Amen*.
Gradual *Tenuisti manum* — after the Epistle.⁹

Tract *Deus, Deus meus* — after the gradual.

No responses at the beginning of the Passion.¹⁰

*Creed — as usual.

*Response *Et cum spiritu tuo* — at the Offertory.

Antiphon for the Offertory, *Improperium* — as usual.

*Response *Amen* to the secret prayer — as usual.

*Responses at the Preface: *Et cum spiritu tuo, Habemus ad Dominum, Dignum et iustum est* — solemn tone.

*Sanctus and Benedictus — as usual.

*Response *Amen* at the end of the Canon — as usual.

*Responses *Sed libera nos a malo, Amen, Et cum spiritu tuo* at the Pater Noster and Libera — as usual.

*Agnus Dei — as usual.

Antiphon for the Communion, *Pater, si non potest* — after the celebrant's Communion and during the distribution of Holy Communion to the people.

8. The Gloria Patri is not sung at the Introit of this Mass or on the other days of Holy Week.

9. Under no circumstances should the gradual, etc., be sung until after the Epistle. If, at a Mass chanted without sacred ministers, the celebrant only recites the Epistle (which he should do in a loud voice), the choir waits until he has completed the recitation before beginning the gradual, etc.

10. The choir may chant those parts of the Passion (on this day and on the other days of Holy Week when the history of our Lord's Passion is read) which pertain to the crowd in the Gospel narratives.

*Responses at the (single) Postcommunion: *Et cum spiritu tuo* and *Amen*.

*Responses at the dismissal: *Et cum spiritu tuo* and *Deo gratias*.

*Response *Amen* (recited) at the blessing.

MUSIC OF MONDAY, TUESDAY, AND WEDNESDAY

There should be no difficulty concerning the music of solemn or chanted Masses on these days. The Gloria and Creed are omitted, and the ferial tone of the Preface is used. On each of these days the response *Amen* is made at the end of the prayer over the people (after the Postcommunion). On Tuesday and Wednesday the Passion is chanted, as on the Second Passion Sunday.

On Wednesday of Holy Week the *Dominus vobiscum* and *Et cum spiritu tuo* are not sung before the first collect. After the first lesson the choir sings the gradual *Ne avertas*. Then the second collect is chanted (with the responses *Et cum spiritu tuo* and *Amen*), followed by the second lesson, the Epistle. After the Epistle the choir chants the tract *Domine, exaudi*.

MUSIC OF HOLY THURSDAY

I. Solemn Evening Mass of the Lord's Supper

The chants for this Mass are the same as those found in the Roman Missal.¹¹ The following points, however, should be noticed:

1. The antiphon for the Introit, *Nos autem gloriari*, should be chanted *while* the procession of celebrant, ministers, and servers enters and walks through the church. The choir should *not* wait until the celebrant arrives at the altar steps before beginning the Introit antiphon.¹² The Gloria Patri is not added.

11. For the sake of completeness, the music for the morning Mass on Holy Thursday, the Mass of the Chrism, is listed in an appendix to this chapter.

12. The rubric for Holy Thursday indicates this clearly. In point of fact the Introit antiphon should regularly be chanted *during* the entrance procession, both on account of its purpose and because of the rubric of the Roman Gradual (contrary to S. R. C. 2424, 7). The rubric was confirmed by the S. R. C. on January 29, 1947, which allowed the chanting of additional verses of the Introit psalm with the Introit antiphon during the procession to the altar.

2. The Gloria is chanted solemnly at this Mass, while the bells are rung and the organ played. After the Gloria, the bells and organ must remain silent until the Gloria of the Easter Vigil Mass. However, the solemn tone of the Preface is used.

3. After the Gospel and Homily the washing of feet may take place, with the chants and responses enumerated below.

4. The Creed is omitted.

5. The third Agnus Dei is sung with the phrase *miserere nobis* (instead of *dona nobis pacem*), since the kiss of peace is not given at the Holy Thursday evening Mass.

6. Several psalms are provided for chanting during the distribution of Holy Communion to the clergy and faithful — that is, immediately after the celebrant's Communion. First the antiphon *Dominus Iesus* is chanted, followed by Psalms 22, 71, 103, and 150 (or as many of these as may be needed, depending on the number of communicants). After each psalm the antiphon *Dominus Iesus* is repeated.¹³

7. Although the Gloria is sung, *Ite, missa est* is replaced by *Benedicamus Domino* at the end of the Mass. The blessing and last Gospel are omitted.

The Washing of Feet

The rite of washing of the feet of twelve men takes place¹⁴ immediately after the Homily of the Mass of Holy Thursday evening.¹⁵ Eight antiphons, etc., are given in the text of the *Ordo* and they should be chanted as soon as the deacon and subdeacon go to lead the twelve men to their places in the sanctuary. It is not necessary to chant all the antiphons provided, but the eighth antiphon, *Ubi caritas et amor*, must never be omitted. Therefore, toward the end

13. According to the general rule for the sacred triduum, the Gloria Patri is not added to these psalms.

14. "Where pastoral reasons suggest this," according to the rubric.

15. In those places where it is the custom to have this rite outside of Mass, the Gospel is first chanted by the deacon (with the usual responses at the beginning); then the rite continues as described, with the antiphons, verses, and prayer.

of the washing of feet, the antiphon *Ubi caritas* should be begun, even though all the other antiphons may not have been chanted.

In the chanting of these antiphons, the manner prescribed in the text of the *Ordo* should be followed: first the antiphon, then the first verse only of the appointed psalm, then the repetition of the antiphon.¹⁶ The antiphon *Ubi caritas* must be sung in full as given in the text.

After the antiphons, etc., the celebrant chants versicles and a prayer to which the responses (*Sed libera nos a malo, Custodiri nimis, Opera manuum tuarum ne despicias, Et clamor meus ad te veniat, Et cum spiritu tuo, and Amen*) are made by the people and the choir.

II. Solemn Transfer and Reposition of the Holy Eucharist and Stripping of Altars

As the procession is about to begin, that is, when the celebrant has received the ciborium from the deacon, the hymn *Pange, lingua, gloriosi Corporis mysterium* is sung. It may be repeated as often as necessary, depending on the length of the procession to the place of reposition.¹⁷ The verses beginning *Tantum ergo*, however, are not sung until the celebrant has arrived at the place of reposition. Nothing further is sung after the hymn is completed.

The only text given for the stripping of altars is Psalm 21, which is recited, not sung. After the celebrant (having first gone to the sacristy to remove the white vestments and to put on a violet stole) comes to the high altar, he recites the antiphon *Dividunt* and begins the psalm *Deus meus, Deus meus*. It is then taken up by the assisting clergy or the choir or people.¹⁸ Afterward the celebrant himself repeats the antiphon.

16. In several instances the verse in the text is not a psalm verse, but from another place in Holy Scripture. The antiphon *Domine, tu mihi* has two verses, and is repeated after each one. The antiphon *Benedicta sit*, which is found in the Roman Missal, is omitted from the *Ordo*, and so is not used at the washing of feet.

17. The people may, for example, alternate with the choir, or sing the entire hymn with the choir, or repeat the first stanza as a refrain.

18. The Gloria Patri is not added at the end of the psalm.

MUSIC OF GOOD FRIDAY

A. First Part — Lessons

*Response *Amen* — at the celebrant's first prayer.

Responsory *Domine, audivi* — chanted as soon as the first lesson is completed.¹⁹

*Response *Amen* — at the end of the next prayer.

Responsory *Eripe me* — as soon as the subdeacon has finished singing the second lesson.

No responses at the beginning of the Passion.

B. Second Part — Solemn Prayers or "Prayer of the Faithful"

*Response *Amen* — at the end of each of the nine solemn prayers chanted by the celebrant.

C. Third Part — Solemn Adoration of the Holy Cross

*Response *Venite, adoremus* — chanted three times, after the celebrant (with the deacon and subdeacon) has sung *Ecce lignum Crucis in quo salus mundi pependit*.²⁰ The tone is raised the second and third times.

Improperia — chanted by the choir throughout the entire adoration of the Holy Cross (by the celebrant, ministers, clergy, and people). The Improperia are continued as long as necessary. At the end of the adoration the conclusion *Sempiterna sit beatae Trinitati gloria* is added, omitting any intervening verses if necessary. The choir should be divided into two parts, the first choir singing the verses marked (1), the second choir singing the verses marked (2), and the two choirs singing the verses marked (1 et 2).

19. This responsory (and the one following the second lesson) may be chanted by the choir or recited by the assisting clergy.

20. The people and the choir chant only the *Venite, adoremus* and then kneel for a brief moment in adoration.

D. Fourth Part — The Communion

Antiphons: (1) *Adoramus te*, (2) *Per lignum*, and (3) *Salvator mundi*—chanted while the deacon brings the Holy Eucharist from the place of reposition to the high altar.²¹

**Pater noster*—recited by all present, clergy and people, solemnly, gravely, and distinctly, in the Latin language.²² *Amen* is added at the end, aloud. The pauses indicated in the text of the *Ordo* should be observed by all.²³

*Response *Amen*—recited at the end of the *Libera*.

*Response *Amen*—at the end of the *Misereatur* and at the end of the *Indulgentiam*.

Psalm 21, *Deus meus, Deus meus*, or one or more of the responsories from the Good Friday Matins—chanted during the distribution of Holy Communion to the clergy and people.²⁴

*Response *Amen*—chanted at the end of each of the three prayers of thanksgiving with which the Good Friday service concludes.

MUSIC OF HOLY SATURDAY

I. The Easter Vigil

A. Blessing of the New Fire

*Responses *Et cum spiritu tuo* and *Amen*—at the prayer of blessing.

21. Nothing is sung while the deacon goes to the place of reposition.

22. The *Pater Noster* is recited, not sung.

23. *Pater noster, qui es in caelis: * Sanctificetur nomen tuum. * Advéniat regnum tuum. * Fiat volúntas tua, sicut in caelo, et in terra. * Panem nostrum quotidianum da nobis hódie: * Et dimitte nobis débíta nostra, * sicut et nos dimittimus debitoribus nostris. * Et ne nos inducas in tentationem; * sed libera nos a malo. * Amen.*

24. The *Gloria Patri* is not added at the end of the psalm. The responsories of Good Friday Matins (one or more of which may be chosen, according to the number of communicants) are the following: 1st nocturn—*Omnes amici mei, Velum templi, and Vinea mea*. 2nd nocturn—*Tamquam ad latronem, Tenebrae factae sunt, and Animam meam*. 3rd nocturn—*Tradiderunt me, Iesum tradidit, and Caligaverunt oculi mei*.

B. Blessing of the Paschal Candle

*Responses *Et cum spiritu tuo* and *Amen* — at the prayer of blessing.

C. Solemn Procession and Easter Praeconium

*Response *Deo gratias* — chanted three times in reply to *Lumen Christi*, with the tone raised the second time, and raised still higher the third time.

*Responses *Amen*, *Et cum spiritu tuo*, *Habemus ad Dominum*, and *Dignum et iustum est* — chanted (in the ferial tone) at the end of the *Exsultet* and at the beginning of the Preface.

*Response *Amen* — chanted at the end of the Preface.

D. The Lessons

*Response *Amen* — at the end of the prayer following the first lesson.

Canticle *Cantemus Domino* — chanted immediately after the second lesson.

*Response *Amen* — at the end of the prayer following the canticle.

Canticle *Vinea facta* — after the third lesson.

*Response *Amen* — at the end of the prayer following the canticle.

Canticle *Attende, caelum* — after the fourth lesson.

*Response *Amen* — at the end of the prayer following the canticle.

E. First Part of the Litanies

Invocations of the litanies — sung by two chanters according to the text in the *Ordo*, as far as the invocation *Propitius esto*.²⁵ They are begun immediately after the fourth lesson and are not doubled.

*Responses to the litanies — sung by the people and the choir.

25. If there are no chanters or members of the choir to intone the litanies, the celebrant may do this. He kneels on the lowest step of the altar, at the Epistle side.

F. *Blessing of the Baptismal Water*

- *Responses *Et cum spiritu tuo* and *Amen* — at the first prayer.
- *Responses *Et cum spiritu tuo, Habemus ad Dominum, and Dignum et iustum est* — chanted (in the ferial tone) at the beginning of the Preface.
- *Response *Amen* — recited, not sung, at the end of the Preface.
- *Response *Amen* — recited, not sung, at each of the three formulas for the pouring of the holy oils into the baptismal water.
- Canticle *Sicut cervus* — chanted as soon as the procession forms to take the baptismal water to the font.
- *Responses *Et cum spiritu tuo* and *Amen* — chanted at the prayer of the celebrant after the baptismal water is poured into the font.

G. *Renewal of Baptismal Promises*

- *Responses to the celebrant's questions, etc. — recited by all in the vernacular.

H. *Second Part of the Litanies*

Invocations of the litanies — sung as before, beginning with *Propitius esto*. They are chanted as soon as the sprinkling of the people with blessed water has been completed. They are not doubled.

- *Responses to the litanies — sung by the people and the choir.

II. Solemn Mass of the Easter Vigil

Introit antiphon — omitted.

- *Kyrie — chanted solemnly at the end of the second part of the litanies, after *Christe, exaudi nos*.
- *Gloria — intoned by the celebrant as usual, and then chanted. The bells are rung and the organ played; the organ may be used from this moment.
- *Responses *Et cum spiritu tuo* and *Amen* — at the (single) collect.
- *Threefold Alleluia — chanted three times by the celebrant and repeated each time by the people and choir. The tone is raised the second time and raised still higher the third time.

Confitemini Domino and *Laudate Dominum* — chanted immediately after the threefold Alleluia.

*Responses at the Gospel: *Et cum spiritu tuo* and *Gloria tibi, Domine*.

Creed — omitted.

*Response *Et cum spiritu tuo* — at the Offertory.

Offertory antiphon — omitted.²⁶

*Response *Amen* — at the end of the secret prayer.

*Responses at the Preface: *Et cum spiritu tuo, Habemus ad Dominum, Dignum et iustum est.*²⁷

*Sanctus and Benedictus — as usual.

*Response *Amen* at the end of the Canon — as usual.

*Responses *Sed libera nos a malo, Amen, Et cum spiritu tuo* at the *Pater noster* and *Libera* — as usual.

Agnus Dei — omitted.

Communion antiphon — omitted.

Solemn Lauds of Easter

Antiphon *Alleluia, alleluia, alleluia*, Psalm 150, and the repetition of the antiphon — chanted immediately after the distribution of Holy Communion.²⁸

Antiphon *Et valde mane* — intoned by the celebrant and continued by the choir.

Canticle Benedictus and the repetition of the antiphon. If the incensation is not completed before the Gloria Patri, the organ should be played. At the end of the incensation, the Gloria Patri is chanted and the antiphon *Et valde mane* repeated.

*Responses *Et cum spiritu tuo* and *Amen* — at the (single) Post-communion.

*Responses at the solemn dismissal: *Et cum spiritu tuo* and *Deo gratias, alleluia, alleluia*.

*Response *Amen* at the blessing — recited, not sung.

The last Gospel is not said, and the organ may play during the recessional.

26. It is permissible to play the organ after *Oremus* at the Offertory.

27. In the solemn tone.

28. The use of Psalm 150 is a change from the experimental Easter Vigil (1951-1955) in which Psalm 116 was used for Lauds.

APPENDIX TO CHAPTER III

Mass of the Chrism

As already mentioned, a special Mass formulary is provided for the Mass on Holy Thursday morning at which the holy oils are blessed. The following points should be noted concerning the music of this Mass:

1. The Kyrie, Gloria, Sanctus and Benedictus, and Agnus Dei are chanted as usual. The Creed is omitted.

2. The proper chants of the Mass are the following:

Antiphon for the Introit: *Facies unctionis oleum.*

Gradual: *In Deo confisum.*

Antiphon for the offertory: *Diligis iustitiam.*

Antiphon for Communion: *Praedicabant Apostoli.*

3. The ferial tone is used for the special Preface of the Canon.

4. The rites for the blessings of the holy oils, as given in detail below, follow the prayer *Nobis quoque peccatoribus* of the Canon (oil of the sick) and the Bishop's Communion (holy chrism and oil of catechumens). Holy Communion is not distributed to the faithful at this Mass, and the antiphon for Communion is chanted only after the blessing of the oil of catechumens.

Oil of the Sick

This blessing takes place *before* the words *Per quem haec omnia* of the Canon. The only responses are *Amen* (at the exorcism of the oil), and *Et cum spiritu tuo* (at the prayer of blessing). Mass then continues.

Holy Chrism

The rite of consecrating the holy chrism follows the celebrant's reception of Holy Communion. The following are the chants and responses (the latter being recited rather than chanted):

Verse *O Redemptor* — sung by two chanters as soon as the procession from the sacristy to the high altar begins. The choir repeats the verse, the chanters add the succeeding verses, and the choir repeats *O Redemptor* after each verse as a refrain.

*Responses *Et cum spiritu tuo* and *Amen* (the latter three times) — at the blessing of the balsam.

*Responses *Amen, Et cum spiritu tuo, Habemus ad Dominum, Dignum et iustum est* — at the exorcism and the Preface of the chrism. These responses are chanted in the ferial tone of the Preface.

*Response *Amen* — at the end of the Preface.

*Response *Amen* — at the mixing of the balsam and the chrism.

*Response *Amen* — at the exorcism of the oil.

*Responses *Et cum spiritu tuo* and *Amen* — at the blessing of the oil of catechumens.

Verse *Ut novetur* — sung by the two chanters while the procession goes from the high altar to the sacristy. The verse *O Redemptor* is sung as a refrain by the choir to this and to the succeeding verses as they are sung by the chanters.

Mass then continues with the Communion antiphon.

PREPARATIONS

THIS chapter consists principally of several lists of the various things to be prepared in sanctuary and sacristy for the days of Holy Week. At the end of the list of preparations for the solemn service of each day, the changes and omissions for the simple service (without deacon and subdeacon) are given. There are also appended directions concerning the different things which are to be brought to the sanctuary or removed from it during the course of the ceremonies.

Since the restored rites of Holy Week involve a number of changes from the rubrics of the Roman Missal, pastors and others who are responsible for sacristy preparations should secure the articles needed sufficiently in advance. In addition to the furnishings and equipment ordinarily found in churches, the following should be obtained: copies of the *Ordo Hebdomadae Sanctae Instauratus*,¹ booklets to enable the people to follow the rites, a very large crucifix with a violet veil (for Good Friday), small candles for the people (for the paschal candle procession and renewal of baptismal promises), a large brazier for the blessed fire, a small stand for the paschal candle (in addition to the usual large candlestick), a large vessel for the baptismal water.² In larger churches, it may be necessary to provide a larger urn or temporary tabernacle for the place of reposition, if two or more ciboria must be kept there. With regard to vestments, solemn sets in red,³ violet,⁴ white, and black are necessary.

With regard to the "book" mentioned in the lists below, the *Ordo Hebdomadae Sanctae Instauratus* is used — both as a substitute for the Missal and as a substitute for the Book of Gospels,

1. Published by the Vatican Press, by Marietti, etc. At least two copies are needed.

2. Further details concerning these articles are given in the lists which follow. The triple candle and reed are no longer used on Holy Saturday.

3. For the blessing and procession on the Second Passion Sunday (Palm Sunday), when the celebrant vests in red cope, the ministers in red dalmatic and tunic.

4. The violet folded chasubles, however, are no longer worn.

Epistles, and lessons.⁵ It contains the entire rite and Mass formulas for the whole week, and also the Ordinary of the Mass. Where it is the custom, the *Ordo* may be covered in silk of the color proper to the function.

SECOND PASSION SUNDAY (PALM SUNDAY)

Sanctuary

Altar

☩ Cross (veiled in violet), six lighted candles, three altar cloths
 Violet frontal covered with a red frontal
 Tabernacle with a violet veil, covered with a red veil

Table (in a convenient place)⁶

White cloth (covering the table)
 Branches of palm, olive, or other trees⁷
 Book, open to the blessing, on a lectern near the table⁸

Credence

White cloth (covering the table on all sides)
 Chalice, purificator, paten, host, pall, violet chalice veil, violet
 burse with corporal
 Ciborium with small hosts; white silk veil
 Book of Gospels, etc.
 Cruets with wine and water; dish, towel, bell
 Violet humeral veil (covering the objects on the credence)
 Red veil covering the violet veil⁹

5. Strictly speaking, it should also be used for private Masses during Holy Week. Its text embodies changes for every day but Monday.

6. In view of the people. The celebrant stands at the back of the table facing the people.

7. For distribution to the clergy and servers. If the branches for the people are to be blessed before being distributed to them, these are also placed upon the table. Otherwise the faithful bring the branches to the church with them (or receive them at the church door as they enter) and hold them in their hands during the blessing.

8. The lectern should be placed so that it will be at the celebrant's left as he faces the people. Or the book may be placed upon a (Missal) stand resting upon the table itself; or it may be held by a server.

9. The red is removed after the procession, both from the credence and from the altar (frontal and tabernacle veil).

Missal stand, altar cards

Holy water¹⁰

Pitcher of water, basin, towel, and soap (if necessary)¹¹

Bench

For the celebrant: violet maniple, stole, chasuble

For the deacon: violet maniple, stole, dalmatic¹²

For the subdeacon: violet maniple, tunic¹²

On the Gospel side

Three uncovered lecterns¹³

Sacristy

For the celebrant: amice, alb, cincture, red stole and cope;¹⁴
biretta

For the deacon: amice, alb, cincture, red stole and dalmatic;
biretta

For the subdeacon: amice, alb, cincture, red tunic; biretta

For the subdeacon cross-bearer: amice, alb, cincture, red tunic¹⁵

For the Passion singers: three amices, albs, cinctures, violet
maniples, deacon's stoles; birettas

Three books (*Cantus Passionis*)

Processional cross (not veiled)

Thurible with burning charcoal;¹⁶ boat with incense

Acolytes' candles

Torches

10. For the blessing of the branches. The Asperges is omitted.

11. To cleanse the celebrant's hands after the distribution of the branches.

12. The folded chasubles are not worn.

13. These should be in a line, facing directly toward the Gospel side wall of the church. They may be put in position before the ceremony or immediately after the Epistle of the Mass.

14. If there is no red cope, the celebrant vests in amice, alb, cincture, and red stole. If there are no red dalmatic and tunic, the sacred ministers vest in albs, the deacon in stole. In the absence of red vestments, it would seem to be allowed—in view of the fact that this is an occasion of the greatest solemnity—to substitute cloth-of-gold vestments. Gold color or yellow vestments are prohibited.

15. If the cross-bearer is not a subdeacon, he vests in cassock and surplice.

16. A large quantity of burning charcoal should be prepared in the thurible, for the Gospel and the lengthy procession, and additional charcoal should be ready to replenish the supply. This holds true for the other services of Holy Week, and especially for the Easter Vigil.

Note

If the blessing of branches takes place in a secondary church or chapel and the procession goes from there to the principal church, all the preparations connected with the actual blessing of branches, their distribution, and the Gospel must be made in the secondary church or chapel. This will include the table with the branches, the lectern, holy water, pitcher, etc., for washing the celebrant's hands, the book of Gospels; and the altar will be vested in red. The preparations listed above under SACRISTY will also be made in the secondary church or chapel — except for the Passion singers' vestments and books, and the torches.

Simple Rite

In smaller churches, where sacred ministers are not available, the preparations are the same, with the following omissions: vestments of deacon, subdeacon, subdeacon cross-bearer, and Passion singers (together with their books and lecterns), humeral veil, book of Gospels. The book and Missal stand must be placed on the altar before the Gospel which precedes the procession. If there is a lector to sing the Epistle, a book of Epistles is necessary.¹⁷ If there is no cleric to bring the chalice to the altar at the Offertory, the chalice, etc., must be placed there before Mass.

Sacristan

In addition to the usual duties (seeing to the preparations, lighting the candles, replenishing the burning charcoal in the thurible, etc.), a sacristan or server has several offices to perform during the ceremonies themselves:

1. Remove the table with the branches and the lectern and book after the blessing.

2. After the procession (and collect), place the book, Missal stand, and altar cards upon the altar in preparation for Mass.¹⁸ Remove the red frontal, tabernacle veil, and veil from the credence. When the celebrant and ministers have changed to violet, remove the red vestments.

17. The *Ordo Hebdomadae Sanctae* will serve for this.

18. Blessed branches may be placed on the altar, if this is desired, by way of decoration.

3. Immediately after the Epistle, place the three lecterns on the Gospel side (unless they have been placed there beforehand). Remove them after the chanting of the Passion.

MONDAY, TUESDAY, AND WEDNESDAY OF HOLY WEEK

The preparations to be made for the Masses of these days are the same as those for solemn or low Mass on other days of the year. The color of the vestments is violet and the deacon and subdeacon wear dalmatic and tunic, respectively.

On Tuesday and Wednesday the Passion is chanted, so that the same preparations of vestments, books, and lecterns must be made as on the Second Passion Sunday. On Wednesday a lectern should be provided for the lector who chants the first lesson.

HOLY THURSDAY

Sanctuary

Altar

Cross (veiled in violet), six lighted candles, three altar cloths
White frontal
Book on missal stand, altar cards
Tabernacle (if any), empty and uncovered¹⁹

Credence

White cloth (covering the table on all sides)
Chalice, purificator, paten, host, pall, white chalice veil, white burse with corporal

19. The tabernacle veil or *conopaeum* must never be used to cover a tabernacle which does *not* contain the Holy Eucharist. This veil is of grave obligation on a tabernacle which does contain the Holy Eucharist.

The tabernacle is empty at the Mass of Holy Thursday evening because Holy Communion is to be distributed from Sacred Hosts consecrated at this Mass — that is, not with Hosts consecrated at a previous Mass. If the Blessed Sacrament is regularly reserved at the high altar, the ciborium should be removed before the Mass and reserved elsewhere (in the sacristy or in a chapel). Such reservation is not for the veneration of the people, which is to be at the place of reposition.

Ciborium or ciboria with sufficient small hosts for Holy Thursday and Good Friday;²⁰ white silk veils

Book of Gospels, etc.

Cruets with wine and water; dish, towel, bell

White humeral veil (covering the objects on the credence)

Near the credence: processional cross, white cope, canopy, small canopy (*umbrella*), candles for those who take part in the procession

Small table

For the washing of feet: white linen cloth with strings or tapes (like an apron); pitcher of water, basin, soap, towel;²¹ pitcher of water, basin, twelve towels²²

In the Sanctuary

For the washing of feet: benches for twelve men²³

Sacristy

For the celebrant: amice, alb, cincture, white maniple, stole, chasuble; biretta

For the deacon: amice, alb, cincture, white maniple, stole, dalmatic; biretta

For the subdeacon: amice, alb, cincture, white maniple, tunic; biretta

For the subdeacon cross-bearer: amice, alb, cincture, white tunic²⁴

For the priests and deacons: surplices and white stoles

Two thuribles;²⁵ boat with incense

20. An approximate estimate of the number of communicants on the two days should be made. On Holy Thursday Communion may be distributed to the faithful only during the evening Mass (or immediately after and continuously with the Mass). Wherever the local Ordinary permits one or two low Masses in the evening in addition, Holy Communion may be distributed at these under the same conditions. On Good Friday, Communion may be distributed to the faithful only during the solemn service.

21. For washing the celebrant's hands after he has completed washing the feet of the twelve men.

22. For the actual washing of feet. A second basin may be provided to receive the water.

23. The benches are placed at the sides of the sanctuary after the Homily. If it is preferred, the washing of feet may take place in the body of the church.

24. If the cross-bearer is not a subdeacon, he vests in cassock and surplice.

25. One of these is not used until the procession at the end of Mass.

Acolytes' candles
Torches²⁶

Place of Reposition

Location

Small chapel or other place within the church, or a secondary altar distinct from the high altar,²⁷ decorated with lights and hangings but with *severity*²⁸

Table or Altar

One cloth or altar cloth²⁹
White frontal
Casket (urn) or tabernacle, with lock and key,³⁰ corporal inside
Corporal spread in front of the casket or tabernacle³¹
Six lighted candles

Credence

White cloth (covering table on all sides)³²

26. If it is necessary to transfer additional ciboria from the high altar to the place of reposition (after the solemn transfer at the end of Mass), surplice, white stole and humeral veil should be prepared for the priest or deacon who will do this. Acolytes' candles and the small canopy (*umbrella*) are also needed.

27. Under no circumstances may the high altar be used as the place of reposition.

28. The Instruction of the Congregation of Rites speaks of a severity which is proper for the days of the sacred triduum. There should be no ostentation or vulgar display, but rather the greatest restraint and simplicity. This is especially required in view of the time of the liturgical service of Good Friday. While the solemn reposition of Holy Eucharist continues until the service of Good Friday afternoon, at midnight of Holy Thursday "the memorial of the Lord's Passion and Death takes the place of the liturgical remembrance of the institution of the Holy Eucharist" (Instruction of the S. R. C.). Thus for the entire period the place of reposition should be austere decorated, both on Holy Thursday evening (principally devoted to the institution of the Eucharist) and on Good Friday (when the primary consideration of the Holy Eucharist should be as the *memoria passionis*). No change or lessening in the decoration of the place of reposition is made on Good Friday. No relics, pictures, or statues are allowed there at any time.

29. Since it is not necessary that the place of reposition be an altar, no altar stone is required.

30. There are no regulations concerning the form of the urn or temporary tabernacle. It should be sufficiently large to contain the ciborium or ciboria for the distribution of Holy Communion on Good Friday. (According to the restored rite, no chalice is carried to the place of reposition.) The ciborium should not be visible from outside.

31. The table or altar must be wide enough, therefore, to allow room for the ciborium or ciboria before they are placed inside the casket or tabernacle.

32. The humeral veil is placed upon this table after the solemn transfer of the Holy Eucharist.

Simple Rite

In smaller churches, where sacred ministers are not available, the preparations are the same, with the following omissions: vestments of deacon, subdeacon, and subdeacon cross-bearer; book of Gospels. If there is a lector to sing the Epistle, a book of Epistles (or the *Ordo Hebdomadae Sanctae*) is necessary. The humeral veil (though needed for the procession) is not used to cover the objects on the credence. If there is no cleric to bring the chalice to the altar at the Offertory, the chalice, etc., must be placed there before Mass.

Sacristan

If the washing of feet is to be done, a sacristan or server should see to it that the benches for the twelve men are arranged in the sanctuary (at the sides) after the Gospel and Homily; the benches should be removed afterward.

At the end of Mass the book and Missal stand should be removed from the altar, together with the altar cards. During the solemn transfer of the Holy Eucharist, the white vestments (the chasuble and the three maniples) should be removed from the bench, the chalice, etc., removed from the credence, and the altar candles extinguished, so that all is ready for the stripping of the altars by the celebrant and sacred ministers. At the same time the birettas of the celebrant and ministers should be taken to the place of reposition, so that they may be worn by them while going to the sacristy.

GOOD FRIDAY

Sanctuary

Altar

Completely bare, without cross, candles, or cloths
Tabernacle (if any), empty and uncovered

Altar steps

Three violet cushions for the prostration of the celebrant and sacred ministers

Credence

White cloth (covering *top* of table)

One altar cloth, to cover the top of the altar only
 Violet burse with corporal
 Violet stoles for priests and deacons who will receive Holy
 Communion
 Paten³³
 Book, Missal stand; book of Epistles, etc.
 Ablution dish with water; purificator
 For the celebrant: black cope, violet stole and chasuble
 For the deacon: black dalmatic, violet stole and dalmatic
 For the subdeacon: black tunic, violet tunic³⁴

On the Gospel side

Three lecterns, uncovered, with the books of the Passion³⁵
 Lectern for the chanting of the lessons, to be placed in the
 center of the sanctuary after the prostration and first prayer³⁶

Sacristy

For the celebrant: amice, alb, cincture, black stole; biretta
 For the deacon: amice, alb, cincture, black stole; biretta
 For the subdeacon: amice, alb, cincture
 For the Passion singers: three amices, albs, cinctures, black
 stoles; birettas
 Large cross, veiled in violet³⁷
 Two candlesticks with lighted candles³⁸

33. To be held by the deacon during the distribution of Holy Communion.

34. The vestments may be placed on another table near the credence or in some other convenient place.

35. These should be in a line, facing directly toward the Gospel side wall of the church. They may be put in position before the ceremony or immediately after the second lesson (chanted by the subdeacon).

36. One of the other lecterns may be used for this purpose. The two lessons are chanted by a lector and the subdeacon, respectively.

37. The veil should be arranged so that it may be removed easily. The only description of the cross given in the rubrics is "sufficiently large." Since it is to be held by two acolytes with the foot of the cross resting on the predella, it should be a very large cross. If possible, it should be so constructed that it may be placed upon the altar after the adoration; for this, a base is needed. In some churches, the ordinary altar cross will be suitable.

In large churches where it may be necessary to provide additional places for Adoration of the Cross during the service, other crosses of similar dimensions should be prepared, together with candlesticks to be held by acolytes, as listed next.

38. These are carried by acolytes and are ultimately placed upon the high altar. They should be of a size proportioned to the large cross. In some churches, the ordinary altar candlesticks will be suitable.

Place of Reposition

Corporal spread on the table or altar in front of the casket or tabernacle; key

White humeral veil, on the credence

Two candlesticks with lighted candles³⁹

Place of Reservation

Location

A place outside the church, in a small chapel, sacristy, small room of the sacristy, room in the parish house⁴⁰

Table or Altar

Movable tabernacle, with white veil (*conopaeum*);⁴¹ corporal inside

Corporal spread in front of the tabernacle

Lamp, two candles⁴²

Simple Rite

In smaller churches, where sacred ministers are not available, the preparations are the same, with the following omissions: vestments of deacon, subdeacon, and Passion singers (together with their books and lecterns), and the violet cushions for the deacon and subdeacon (for the prostration).

39. These are in addition to the other lights and candles which may be at the place of reposition. They are to be carried by acolytes in the transfer of the Holy Eucharist to the high altar, and finally to be placed upon the high altar. Therefore, they should be of the same dimensions as the candlesticks mentioned above (for the unveiling and Adoration of the Cross). Two more of the ordinary altar candlesticks will perhaps be suitable.

40. Public veneration of the Holy Eucharist is prohibited in this place, where the Blessed Sacrament is kept after the Good Friday service solely for Communion of the sick. There should be no danger of irreverence. If a room in the parish house is chosen, it should be one separated from domestic and profane uses. The Holy Eucharist may be returned to the tabernacle of the church only after the Mass of the Easter Vigil.

41. The tabernacle is covered with the veil only after the Holy Eucharist has been placed in it.

42. The lamp must burn while the Holy Eucharist is reserved in this tabernacle. The two candles are lighted when the Blessed Sacrament is brought to or taken from the tabernacle.

Sacristan

There are several duties for a sacristan or a server to perform in the course of the Good Friday service:

1. During the celebrant's first prayer (which follows the prostration), place a lectern in the middle of the sanctuary. Remove it after the second lesson (which is chanted by the subdeacon).

2. During the responsory which follows the second lesson, place the three lecterns on the Gospel side for the Passion singers (unless these are already in place). The books should be placed upon the lecterns. After the Passion, remove the three lecterns.

3. Remove the black vestments when the celebrant and sacred ministers put on violet vestments.

4. After the service, strip the high altar.

THE EASTER VIGIL**Sanctuary***Altar*

Cross (not veiled), six unlighted candles, three altar cloths

White frontal covered with a violet frontal

Tabernacle (if any), empty and uncovered

Credence

White cloth (covering the table on all sides)

Chalice, purificator, paten, host, pall, white chalice veil, white burse with corporal

Ciborium with small hosts; white silk veil⁴³

Book of Gospels, etc.

Text of allocution and baptismal promises in the vernacular⁴⁴

Cruets with wine and water; dish, hand towel, bell

White humeral veil (covering the objects on the credence)

43. If another priest or priests assist the celebrant in the distribution of Holy Communion, additional ciboria should be prepared (with veils), together with white stoles, Communion patens, ablution dish and purificator. Since the Holy Eucharist should be reserved after the Good Friday service only for Communion of the sick, those who communicate at the Easter Vigil Mass should always receive Sacred Hosts consecrated at that Mass. This is, of course, in accordance with the general teaching of Pius XII (*Mediator Dei*, 126, 128, 129) for any occasion.

44. The version must be approved by the local Ordinary.

Violet veil covering the white veil
 Missal stand, altar cards
 Pitcher with water, basin, hand towel
 Dish with cotton and bread
 Small candles (for the deacon and subdeacon); tapers
 For the celebrant: white stole, cope
 For the subdeacon: white tunic⁴⁵

Bench

Subdeacon's biretta

Center of sanctuary (or choir)

Small stand for the paschal candle⁴⁶
 Lectern, covered with a white veil⁴⁷

Gospel side

Large candlestick for the paschal candle⁴⁸

Epistle side

Table covered on all sides with a white cloth; on the table the following objects:

Oil of catechumens, holy chrism (in vials)
 Empty holy water container and sprinkler
 Empty vessel for blessed water⁴⁹
 Hand towels

For the administration of Holy Baptism:

Collectio Rituum or the Roman Ritual

45. These vestments may be placed on another table near the credence or in some other convenient place, or they may be brought from the sacristy. The deacon's white stole and dalmatic are placed at the church entrance, for the *Lumen Christi* procession.

46. This is the temporary stand for the paschal candle, used until the beginning of Mass. It should be easily movable, but should be high enough so that the candle is elevated and visible to all the people. The stand may be ornamented.

47. The lectern (for the Easter Praeconium and the four lessons) should be placed on the Epistle side of the paschal candle stand, several steps removed, and facing toward the stand.

48. This is the permanent stand for the candle. If it is easily moved, it may serve as the stand for the paschal candle during the Vigil; in this case, it is placed in the center of the sanctuary and only moved to the Gospel side just before Mass.

49. During the blessing of the baptismal water, immediately before the pouring of the holy oils into the water, a quantity of water is removed from the large vessel for the blessing of homes, the use of the faithful, etc.

Shell or ladle to pour the water; basin
 Candles (to be lighted from the paschal candle)
 Towel; cotton
 White robes or cloths⁵⁰
 Large vessel filled with water⁵¹

Entrance of Church

Brazier

Fire of charcoal or coals to be lighted from flint before the ceremony of the blessing of the new fire begins⁵²

Table

White cloth (covering the table)
 For the deacon: white stole and dalmatic
 Paschal candle⁵³
 Stylus or knife
 Flint, tongs
 Small candles for the celebrant, clergy, servers, and people;
 tapers
 Booklets with the text of the rite for the people

50. If the preliminary rites of Baptism are to be performed at the Vigil, salt should be prepared as well. Those rites which precede the actual Baptism, however, may take place in the morning of Holy Saturday; in this case the celebrant of the Vigil begins the baptismal rite with the question *Credis?* (in the Baptism of infants) or *Quis vocaris?* (in the Baptism of adults).

51. This vessel, for the baptismal water, may be suitably ornamented. It should be large enough to hold the quantity needed for the year (since the blessing of baptismal water on the Vigil of Pentecost has been suppressed). It should also hold enough water for the sprinkling of the faithful, the blessing of homes, and private use. This latter quantity of blessed water is drawn off during the ceremony before the holy oils are poured in. The vessel may be placed on the table or may rest on the floor, depending on its size. The table (and the vessel) should be moved to their position near the paschal candle, but on the Epistle side, only during the first part of the litanies.

52. The new fire should be placed outside the church door, in the entrance, or inside the church—wherever the people may best follow the blessing. It should be of sufficient size to permit the prayers to be read by its light. The large brazier or other vessel used to contain the sacred fire may be suitably ornamented. The charcoal to be placed in the thurible may be lighted at the same time and as part of the new fire.

53. The candle, which must be of beeswax, at least for the most part, should be sufficiently large for the cross, letters, and numerals to be incised in the wax. The lines to be cut may be marked beforehand, preferably in color, so that they will be visible to the people and the celebrant may more easily draw the lines with the stylus. No other ornamentations or markings should be added to the candle than those indicated by the rubric.

*Lectern (next to the fire), uncovered, with the book***Font**

The font should be emptied and cleaned beforehand so that it will be ready to receive the baptismal water which is poured into it after the blessing and procession to the baptistery. The font may be suitably ornamented.

Sacristy

For the celebrant: amice, alb, cincture, violet stole and cope; biretta; white maniple and chasuble

For the deacon: amice, alb, cincture, violet stole and dalmatic; biretta; white maniple

For the subdeacon: amice, alb, cincture, violet tunic; white maniple

For the subdeacon cross-bearer: amice, alb, cincture, violet tunic⁵⁴

Empty thurible; boat with incense

Holy water container with holy water; sprinkler

Five grains of incense on a plate⁵⁵

Processional cross

Acolytes' candles

Torches

Simple Rite

In smaller churches, where sacred ministers are not available, the preparations are the same, with the following omissions: vestments of deacon, subdeacon, and subdeacon cross-bearer, humeral veil, book of Gospels. The white deacon's stole and dalmatic (to be worn, in this case, by the celebrant) are placed on the table at the church entrance, just as for the solemn rite. The empty thurible

54. If the cross-bearer (for the blessing of the baptismal water) is not a subdeacon, he vests in cassock and surplice.

55. Five large grains of incense are needed for insertion in the paschal candle. If necessary, several smaller grains may be warmed and stuck together to form a large grain. There is no need to use "nails" of red wax or to enclose the grains of incense in wooden cases.

and boat with incense, the five grains of incense, and the holy water are prepared at the church entrance, not in the sacristy. If there is a lector to sing the Epistle, a book of Epistles (or the *Ordo Hebdomadae Sanctae*) is necessary. If there is no cleric to bring the chalice to the altar at the Offertory, the chalice, etc., must be placed there before Mass.

Sacristan

In the course of the Easter Vigil there are several duties to be performed by a sacristan or server:

1. Light the new fire from flint a few minutes before the beginning of the ceremony, and extinguish the lights of the church. After the first prayer (blessing the new fire), remove some of the burning charcoal from the fire with tongs and place it in the thurible.⁵⁶

2. During the *Lumen Christi* procession, take the deacon's violet vestments and biretta to the bench in the sanctuary. The book and lectern (if needed) should also be brought to the sanctuary. In churches where there is no font, the holy water should be taken to the credence (since it will be needed for the sprinkling of the people after the renewal of baptismal promises).

3. After the third *Lumen Christi*, light the sanctuary lamp or lamps and the other lights of the church.⁵⁷ The altar candles are not lighted at this time.

4. After the deacon has completed the Easter Praeconium, remove the white cover (and the book, if it is not to be used for the lessons) from the lectern near the paschal candle.

5. During the first part of the litanies, move the vessel of water and the table of preparations for the blessing of the baptismal water to their position — on the Epistle side of the sanctuary, near the paschal candle, within the view of the faithful. The lectern should be placed so that it will be at the celebrant's left as he faces the people during the blessing; the book should be put upon the lectern.

56. There must be sufficient burning charcoal in the thurible throughout the Vigil service, at the usual times at Mass, and also for Lauds after Holy Communion.

57. Lamps, candles, etc., should be lighted from the paschal candle in every instance.

6. At the end of the preface of the blessing of baptismal water (when the celebrant lowers his voice for the conclusion), remove a sufficient quantity of blessed water from the large vessel for the blessing of homes, etc. The empty holy water sprinkler should be filled with some of the water at this time.

7. During the procession to the font, remove the table from the sanctuary. Place the lectern next to the paschal candle, several steps removed, so that it faces the people; the text of the allocution and renewal of baptismal promises in the vernacular should be put upon the lectern.

8. During the second part of the litanies, see to the removal of the violet frontal, violet vestments, and violet veil on the credence. Place the paschal candle in its permanent candlestick on the Gospel side, removing the lectern and the temporary stand for the candle. Arrange the altar for Mass, with book and Missal stand, altar cards, ablution cup and purificator (if needed), and flowers (if used). Light the altar candles and the acolytes' candles (from the paschal candle).

9. During the Gloria of Mass, remove the violet covers from the images in the church.

CEREMONIAL DIRECTIONS

THIS chapter consists, for the most part, of a translation or paraphrase of the rubrics of the restored Holy Week. The numbering of paragraphs follows that of the "Ordo Hebdomadae Sanctae Instauratus," published in 1956 by the Vatican Press. Whenever there is mention of the "text," the reference is to the prayers, lessons, chants, etc., as found in that official "Ordo."

In general, the directions given apply to both solemn and simple rites. When, however, a direction is given which applies only to the simple celebration (that is, when the sacred ceremonies are performed by a priest without deacon and subdeacon), it is *printed in italics*. Where there are enough sacred ministers, the functions of Holy Week are to be celebrated "with all the splendor of sacred rites"; if sacred ministers are lacking, the simple rite is followed — with, to repeat, the variations indicated *in italics*.

There are many references in the rubrics to the "required reverence to the altar." If the Blessed Sacrament is present, all must genuflect, including celebrant, prelates, and canons. If the Blessed Sacrament is not present, the celebrant, prelates, and canons (in their own churches) bow profoundly; all others genuflect. The genuflections to the cross on Good Friday are mentioned in the proper place.

When the "schola" is mentioned in the rubrics, it has generally been translated "choir," that is, the special choir of singers who are to chant the antiphons, graduals, etc. The term "presbyterium" has been translated "sanctuary" in most instances. In the parish church the "middle of the choir" will be the center of the sanctuary; in cathedrals, monastic churches, seminary chapels, the "presbyterium" will of course include the choir section.

SECOND PASSION SUNDAY (PALM SUNDAY)

I. Solemn Procession of Palms in Honor of Christ the King

A. Blessing of Branches

1. The blessing of the branches of palm, olive, or other trees takes place at a suitable hour; in choir it takes place after Terce. The Asperges is omitted.

2. The color of the vestments is red.

3. The celebrant vests in amice, alb, cincture, stole, and cope. The sacred ministers vest in amice, alb, and cincture, the subdeacon in tunic, the deacon in stole and dalmatic.

3a. *The celebrant vests in amice, alb, cincture, stole, and cope. Even if there is no red cope, he does not wear the chasuble, but vests in amice, alb, cincture, and red stole.*

4. The branches are prepared on a table which is covered with a white cloth — except for those branches which the faithful may already be holding in their hands.¹ The table is placed in a convenient position within the sanctuary, so that it can be seen by the people.

5. When all is ready, the celebrant, with the sacred ministers *or servers*, makes the required reverence to the altar and goes to his place behind the table, facing toward the people.

In the meantime the antiphon "Hosanna filio David" is chanted.

6. Then the celebrant, with his hands joined, chants the prayer of blessing in the ferial tone. He introduces the prayer with "Dominus vobiscum," to which all reply: "Et cum spiritu tuo."

7. In the prayer the celebrant says: "hos palmarum ramos," "hos olivarum ramos," "hos arborum ramos," "hos palmarum et olivarum ramos," or "hos palmarum (olivarum) et aliarum arborum ramos," depending on the kind of branches to be blessed.

8. The celebrant then sprinkles the branches three times: first the branches on the table, afterward — at the sanctuary entrance —

1. Two alternatives are allowed: (1) The branches are blessed and then distributed to the faithful at the Communion rail. (2) The faithful bring the branches with them into the church (or receive them upon entering the church) and hold them in their hands during the blessing. The latter method will perhaps be simpler and more convenient in most instances. In any case, however, the branches must be distributed to the clergy and the servers after the blessing.

any branches the people may already be holding.¹ (If he prefers, the celebrant may sprinkle the branches of the faithful while he walks through the body of the church.)

9. Next the celebrant puts incense in the thurible in the usual way and incenses the blessed branches — first those on the table, then, at the sanctuary entrance, the branches of the faithful. (If he prefers, the celebrant may incense the branches of the faithful while he walks through the body of the church.)

The sacred ministers *or servers* accompany the celebrant during the sprinkling and incensation, holding the edge of his cope.

B. Distribution of Branches

10. After the blessing, the distribution of branches takes place, in accordance with local customs.

11. The celebrant stands on the predella of the altar, facing toward the people, with the sacred ministers *or servers* assisting him. First he gives the blessed branches to all the clergy in order, next to the servers, and finally — at the Communion rail — to the faithful (unless the latter have held the branches during the blessing).

12. As soon as the distribution of branches begins, the antiphons and psalms given in the text are chanted.

If the antiphons and psalms are completed before the distribution ends, they may be repeated as long as necessary. If the distribution is completed first, the chanting is concluded at once with the *Gloria Patri* and the repetition of the antiphon.

C. Gospel

13. After the distribution of branches has been completed and the table removed, the celebrant washes his hands, saying nothing.² He then goes up to the altar and kisses it in the center. Everything is done as at Mass when the Gospel is to be chanted. The deacon carries the book of Gospels to the altar and places it thereon, the celebrant puts incense in the thurible in the usual way, etc.

The celebrant does not read the Gospel, since it is to be chanted by the deacon.

2. The celebrant goes to the credence to wash his hands.

13a. *The celebrant performs the Gospel rite just as at a Mass which is chanted by a single priest, without deacon and subdeacon.*

14-15. After the Gospel the subdeacon takes the book to be kissed by the celebrant. The celebrant is not incensed by the deacon.

D. Procession with the Blessed Branches

16. After this the celebrant puts incense in the thurible for the procession, in the usual way. Then the deacon turns to the people and chants: "Procedamus in pace." All reply: "In nomine Christi. Amen."³

The procession begins, in this order: the thurifer with thurible smoking, then a second vested subdeacon (wearing amice, alb, cincture, and red tunic), or an acolyte *or one of the servers* carrying the processional cross (which is not veiled), between two acolytes *or servers* with lighted candles. There follow the clergy in order, the celebrant in the last place with the deacon and subdeacon, and after them the faithful — carrying the blessed branches in their hands.

17. If possible, the procession should go outside the church by some longer route. But where there is another church in which the blessing of branches can conveniently be held, the blessing may take place there; then the procession goes to the principal church.

18. As soon as the procession begins, the antiphons given in the text can be chanted, either all of them or as many as needed.

19. During the course of the procession, the hymn "Gloria, laus et honor" is chanted. If possible, the people repeat the first two verses of the hymn again and again as a refrain. The text indicates the part of the choir and the part of the people.

The other antiphons and Psalm 147 may then be added, as given in the text.

20. The faithful may chant the hymn "Christus vincit" or other hymns in honor of Christ the King.

21. When the procession enters the church, that is, while the celebrant is passing through the church doors, the final antiphon, "Ingrediente Domino" is begun.

3. The celebrant and the sacred ministers remain on the predella of the altar until this response is given.

In the procession, branches are carried by everyone except the thurifer, cross-bearer, and acolytes.

22. When the celebrant reaches the altar steps, he goes up to the altar with the sacred ministers, after making the required reverence. Standing between the sacred ministers and facing the people, he chants the prayer to complete the procession, in the ferial tone. The celebrant keeps his hands joined, and a cleric holds the book. All make the responses.

22a. *The servers assist with the book, and everything else is done as in n. 22.*

23. After the prayer the celebrant and ministers make the required reverence to the altar. They then remove the red vestments and put on violet vestments for Mass.

24. The branches are not held during the chanting or reading of the history of our Lord's Passion at Mass.

II. Holy Mass

STATION AT SAINT JOHN LATERAN

1. The color of the vestments is violet. The sacred ministers wear dalmatic and tunic; this rule is observed also on Monday, Tuesday, and Wednesday of Holy Week.

2. Where the blessing and procession of branches has taken place before Mass, the celebrant (with the sacred ministers *or servers*) goes to the altar and — omitting the psalm "Iudica me, Deus" and the Confession — ascends the steps immediately. He kisses the altar in the center and incenses it in the usual way.⁴

3-7. There is only one collect. Everything else is as usual through the tract (with the exception that the celebrant of solemn Mass does not read the Epistle, since it is chanted by the subdeacon).

8. After the Epistle, three uncovered lecterns are placed on the floor of the sanctuary at the Gospel side for the chanting or reading of the history of our Lord's Passion, as follows:

The Passion is chanted or read by ministers who are at least in deacon's orders. They come to the altar accompanied by two acolytes, *or servers*, without candles or incense. Kneeling on the lowest step and bowing profoundly, they recite "Munda cor meum" as

4. At other Masses on this Sunday the prayers at the foot of the altar steps are said, but without the psalm "Iudica me, Deus."

usual, in a low voice, and then ask the celebrant's blessing: "Iube, domne, benedicere."

The celebrant turns and blesses the deacons according to the form given in the text, in the medium voice. And they answer: "Amen." They then make a reverence, with the acolytes *or servers*, and go to the lecterns. They do not make the sign of the cross upon the book or upon themselves when they begin to chant or read.⁵

8a. The priest, after the reading of the gradual and tract, says "Munda cor meum," "Iube, Domine," and "Dominus sit in corde meo" in the usual way, at the center of the altar.

Then he reads or chants in a clear voice the history of our Lord's Passion, at the Gospel side of the altar. He does not make the sign of the cross upon the book or upon himself when he begins to chant or read.

9. This manner of chanting or reading the history of our Lord's Passion is observed also on Tuesday and Wednesday of Holy Week.

10. After the words of the Passion, "emisit spiritum," all kneel and pause briefly.

After the chanting or reading of the Passion, the celebrant does not kiss the book, and he is not incensed. This is observed also on Tuesday, Wednesday, and Friday of Holy Week for the Passion.

11. Priests who celebrate a second or a third low Mass on this day are not bound to repeat the reading of our Lord's Passion.

5. The Passion is divided, on this day and on Tuesday, Wednesday, and Friday of Holy Week, into three parts: the narration (C for Chronista), the words of Christ (✠), and the words of the crowd or of anyone else (S for Synagoga). The choir (even of lay persons, but not of nuns) may take the part of the crowd; the third deacon then sings only the words of individuals, Pilate, Peter, etc.

During the tract, the three deacons come from the sacristy in this order: Chronista, Synagoga, Christus. When they kneel on the lowest altar step, the Chronista is in the center, Christus on his right, Synagoga on his left. They go to the lecterns in the following order: Synagoga, Chronista, Christus. At the lecterns the Chronista is in the center, Christus at his right, Synagoga at his left — all facing toward the Gospel side wall of the church. The deacons leave the sanctuary after the Passion in the order in which they entered.

When the Gospel of the Passion is chanted by the three deacons, the celebrant does not read it.

The restored Order of Holy Week does not provide for the case in which three deacons are not available to chant the Passion. It would seem that then the deacon of the Mass should "read or chant the Passion in a clear voice," since the entire Passion now constitutes the Gospel of the Mass.

In its place they read the Gospel "Postquam crucifixerunt Iesum," given in the text, in the usual way.

After the words of this Gospel, "emisit spiritum," all kneel and pause briefly.

12. The Creed is said.

13-17. The Preface is that of the Holy Cross.

18. At the end of Mass the celebrant, having given the blessing in the usual way, omits the last Gospel, and all return to the sacristy.

In the Masses at which the blessing of branches does not take place, the Gospel "Cum appropinquasset Iesus" (from the blessing of branches) is read at the end, as the last Gospel.

MONDAY OF HOLY WEEK

No commemoration is made at Mass on this day. The only change in the rite of Mass is the following: At solemn Mass the celebrant does not read the Epistle and Gospel, since these are chanted by the subdeacon and deacon, respectively.

TUESDAY OF HOLY WEEK

No commemoration is made at Mass on this day. The only changes in the rite of Mass are the following:

At solemn Mass the celebrant does not read the Epistle, since it is chanted by the subdeacon.

The Gospel of the Passion (according to Mark) is chanted or read with the same rite as on the Second Passion Sunday (Palm Sunday). At solemn Mass the Passion is not read by the celebrant.

WEDNESDAY OF HOLY WEEK

No commemoration is made at Mass on this day. The only changes in the rite of Mass are the following:

After the Kyrie the celebrant, standing at the Epistle corner, chants "Oremus," and the deacon adds: "Flectamus genua." All kneel and pray in silence for a brief period. Then the deacon chants "Levate," all rise, and the celebrant chants the collect.

After the Kyrie the celebrant, standing at the Epistle corner, chants "*Oremus, Flectamus genua.*" After a brief period of kneeling in silent prayer, the celebrant chants "*Levate*" and, upon rising, the collect. This is observed also in low Masses.

At solemn Mass the celebrant does not read the lesson or the Epistle, since these are chanted by the lector and the subdeacon, respectively.

The Gospel of the Passion (according to Luke) is chanted or read with the same rite as on the Second Passion Sunday (Palm Sunday). At solemn Mass the Passion is not read by the celebrant.

ORDER OF MASS

The text of the "*Ordo Hebdomadae Sanctae Instauratus*" contains the Ordinary of the Mass which is to be followed at all Masses during Holy Week. The rubrics are substantially the same as those of the Roman Missal, but the psalm "*Iudica me, Deus*" is omitted from the prayers at the foot of the altar steps, the *Gloria Patri* is not said at the Introit or at the Lavabo, and the following direction is given for the *Orate Fratres*:

The celebrant says "*Orate, fratres*" in a clear and elevated voice. The sacred ministers, *or servers*, or those who are present will give the response. Then the celebrant answers: "*Amen.*"

Four Prefaces are given in the Ordinary of the Mass for Holy Week:

(1) Solemn Preface of the Holy Cross — in solemn and chanted Masses on the Second Passion Sunday (Palm Sunday) and on Holy Thursday evening.

(2) Ferial Preface of the Holy Cross — in solemn and chanted Masses on Monday, Tuesday, and Wednesday of Holy Week.

(3) Solemn Preface of the Easter Vigil — for the Mass of the Easter Vigil.

(4) Preface of the Holy Cross without chant — in all low Masses from the Second Passion Sunday (Palm Sunday) to Wednesday of Holy Week, and also in low Masses which may be permitted by the local Ordinary on Holy Thursday evening.

During all of Holy Week, that is, from the Second Passion Sunday to the Mass of the Easter Vigil, the following rule applies:

when Mass (or, on Good Friday, the solemn liturgical "actio") is celebrated solemnly, with sacred ministers, the celebrant omits everything which is read or chanted by the deacon, the subdeacon, or a lector, in virtue of their own respective offices.

HOLY THURSDAY

I. Mass of the Chrism

BLESSING OF THE OIL OF CATECHUMENS AND OF THE OIL OF THE SICK, AND CONFECTION OF THE HOLY CHRISM

1. The blessing of the oil of catechumens and the oil of the sick, and the confection of the holy chrism are performed according to the rite described in the Roman Pontifical, with the exceptions noted below.

2. This blessing and confection takes place within the Mass of the Chrism, which is to be celebrated after Terce.

3-11. A new Mass formulary, with a proper Preface, is provided in the "Ordo Hebdomadae Sanctae." At this Mass the psalm "Judica me, Deus" is omitted from the prayers at the foot of the altar steps; the Gloria is chanted; no commemoration is made; and the Creed is omitted.

12. The Communicantes and other prayers before the Consecration are said as given in the Canon of the Mass, without addition or change. The proper Communicantes, Hanc Igitur, and Qui Prædicæ are not used in this Mass, but only in the Holy Thursday evening Mass.

13. In the blessing of the chrism, which is found in the Roman Pontifical, the following change is made: toward the end of the Preface which is chanted for the blessing of the chrism the words from "ut spiritualis lavacri baptismatis" to "vestimento incorrupti muneris induantur" are omitted. These words were once the proper Preface of the Mass of the Chrism and have been given their own place again in this restored rite.

14. In this Mass it is not permitted to distribute Holy Communion.⁶

6. The kiss of peace, however, is given in the Mass of the Chrism.

15. After Communion the Bishop, even if he is to offer the solemn evening Mass, receives the purification and ablution in the usual way.

16-18. At the end of Mass, after "Placeat tibi, sancta Trinitas" has been said, the blessing is given as usual, but the last Gospel of Saint John is omitted. Then Sext and None are said in choir.

II. Solemn Evening Mass of the Lord's Supper

STATION AT SAINT JOHN LATERAN

1. The tabernacle, if it is on the high altar, is to be entirely empty. For the Communion of the clergy and the people on this day and on Good Friday, a ciborium (or ciboria) with particles to be consecrated in this Mass itself should be placed upon the altar.⁷

2. Where there are not enough clerics and priests, Mass is celebrated according to the usual rite of chanted Masses. The incensation of the altar is permitted as at solemn Mass.⁸

3. In places where there are members of the clergy, however, it is most fitting that they should be present at the solemn evening Mass, according to the form of choir assistance (cf. canon 863).

4. Therefore each cleric vests in his choir dress. In addition, priests wear stoles.⁹ The celebrant and ministers wear the usual sacred vestments for Mass, white in color.

5. When all are vested, the procession begins, passing through the church to the altar. Meanwhile the choir chants the antiphon for the Introit.¹⁰

7. The particles in the ciborium or ciboria (depending on the number of communicants expected on the two days) are carried to the altar at the Offertory, as usual. On Holy Thursday and Good Friday, only Sacred Hosts consecrated at the solemn evening Mass of Holy Thursday may be distributed. The purpose of this provision is that the faithful should receive Hosts consecrated at the same Mass in which they have taken part, that is, reception "ex hac altaris participatione." Pope Pius XII ("Mediator Dei," 126, 128, 129) teaches that the faithful should regularly receive Holy Communion from particles consecrated at the Mass at which they are assisting.

8. When the use of incense is permitted at a "Missa cantata," whether by law (as on this day only), indult, or custom, the several incensations are the same as at solemn Mass.

9. By analogy, deacons should also wear white stoles for this Mass.

10. The solemn evening Mass of Holy Thursday may not begin before 5 p. m.; it may not begin after 8 p. m. It should be noted that the choir or schola chants the Introit antiphon while the procession of the clergy goes through the church to the altar; that is, not waiting until the celebrant arrives at the steps. This is in accordance with the rubric of the Roman Gradual and the decree of the S. R. C. of January 29, 1947.

. The celebrant, after he has arrived at the altar with the ministers *or servers*, recites the Confession (omitting the psalm "Iudica me, Deus"), and goes up the steps to the altar. He kisses it in the center and incenses it in the usual way, even when he celebrates a chanted Mass without sacred ministers.

7. After the incensation of the altar, the celebrant reads the Introit and recites the Kyrie. Then he solemnly intones the Gloria, the bells are rung, and the organ is played. After the hymn, the bells and organ remain silent until the Easter Vigil.

8. Only one collect is chanted in this Mass.

9-12. At solemn Mass the celebrant does not read the Epistle and Gospel, since these are chanted by the subdeacon and deacon, respectively. All else is as usual.

13. It is very fitting that a brief Homily be given after the Gospel to illustrate the principal mysteries which are recalled in this Mass, namely, the institution of the Holy Eucharist and of the priestly Order, as well as the commandment of the Lord concerning fraternal charity.¹¹

14. The Creed is omitted in this Mass.

The Washing of Feet

15. After the Homily, the washing of feet takes place where pastoral reasons recommend this.

16. In the center of the sanctuary, or in the body of the church, benches are prepared on each side for the twelve men whose feet are to be washed. Other things which are necessary should be prepared on a small table at the proper time.

17. Meanwhile the deacon and subdeacon, *or the first two servers*, lead the twelve men who have been selected, two by two, to the places prepared, and the choir or the assisting clergy begin the antiphons, psalms, and verses given in the text — either chanting or reciting them.

The twelve men make a reverence to the altar and to the celebrant, who remains seated in the sanctuary. They then take their

11. This is a literal translation of the rubric. If the celebrant (or deacon) preaches, he should not remove the chasuble (or dalmatic) and maniple.

seats and the sacred ministers *or servers* go to the celebrant. All remove their maniples, and the celebrant removes his chasuble as well.

When the washing of feet is coming to an end, the eighth antiphon ("Ubi caritas et amor") with its verses is begun, the others being omitted if necessary.

18. In chanting or reciting the antiphons, psalms, and verses, the antiphons are repeated as indicated in the text.

19. Meanwhile the celebrant proceeds to the washing of feet. He puts on the linen cloth or apron and then, kneeling before the twelve in turn, washes and dries the right foot of each. Acolytes minister the basin and water, the subdeacon holds the right foot of each man, and the deacon presents a linen cloth to dry the foot.¹²

19a. The duties of the deacon and the subdeacon in the solemn rite are performed by the servers.

20. After the washing of feet, the celebrant washes and dries his hands in silence. Then the celebrant and ministers put on their maniples, the celebrant puts on his chasuble, and they return to the center of the altar. There the celebrant chants "Pater noster," which is continued in silence. He then chants the concluding verse, the succeeding verses, and the prayer, all as given in the text.¹³

After the prayer the twelve men, having made a reverence to the altar and the celebrant, are led back to their places. If they are clerics, they go to their places in the sanctuary or choir; if they are laymen, to the places assigned them.

21. Where the washing of feet takes place outside of the solemn Mass, the rite described above is followed, but first the Gospel of this Mass ("Ante diem festum Paschae") is chanted, with the usual ceremonies.

22. After the washing of feet or, where this does not take place, after the Homily, the celebration of Mass continues in the usual way.

12. When the celebrant approaches, the men remove their right shoes and socks; each man, after his foot is washed, puts on his sock and shoe again. When the celebrant kneels before each man, the sacred ministers stand at either side of the celebrant. The acolyte who holds the basin is at the right of the man whose foot is to be washed, the acolyte with the pitcher of water is at the left. Another server holds the twelve towels and gives them to the deacon one at a time. In the restored rite the celebrant does not kiss the feet of the twelve men.

13. The prayer is sung in the ferial tone. The sacred ministers stand at either side of the celebrant.

23-26. The Preface is that of the Holy Cross. The proper Communicantes, Hanc Igitur, and Qui Pridie are said.

27. The Blessed Sacrament is incensed at the Consecration, as at solemn Mass, even if this Mass is celebrated without sacred ministers; this is done by acolytes *or servers*.

28. The third Agnus Dei is as follows: "Agnus Dei, qui tollis peccata mundi: miserere nobis."

The kiss of peace is not given at this Mass, and the prayer "Domine Iesu Christe, qui dixisti" is omitted.

29. After he has consumed the Precious Blood, the celebrant distributes Holy Communion in the usual way, but the Confession and Absolution ("Confiteor," "Misereatur," and "Indulgentiam") are omitted.

The sacred ministers receive Communion first; after them the other members of the clergy in order, then the servers.

All these come to the altar, two by two or four by four, genuflect, and go up the steps. There they kneel and reverently receive the Body of Christ. Afterward they leave in the same order.

The faithful receive Holy Communion at the Communion rail. However, if the crowd of the faithful coming to the sacred table is great, other priests may also distribute Communion, either with the celebrant at the Communion rail or in any other suitable place. Meanwhile, care must be taken to preserve good order and devotion.

If the Bishop distributes Holy Communion, the faithful do not kiss his ring before Communion.

30. The antiphon for Communion may be chanted by the choir while the celebrant is distributing Holy Communion.

31. Depending on the number of communicants, Psalms 22, 71, 103, and 150 may be added. The antiphon "Dominus Iesus" is repeated after each psalm and at the very end.

32. After the Communion of the faithful, the ciborium (or ciboria) is placed upon the corporal. The celebrant washes the chalice and his fingers, reciting the usual prayers.

33. When all this is completed, Mass continues in the usual way. The celebrant, however, genuflects whenever he comes to or departs from the center of the altar, or whenever he passes in front of the Blessed Sacrament. When he chants "Dominus vobiscum," he faces

the people, not at the center of the altar (lest he turn his back to the Blessed Sacrament), but rather at the Gospel side.¹⁴

34-35. In place of "Ite, missa est," at this Mass "Benedicamus Domino" is chanted. Then the celebrant says "Placeat tibi, sancta Trinitas" in the usual way.

36. The blessing and the last Gospel of Saint John are omitted in this Mass. The celebrant and the sacred ministers remove their maniples; the celebrant removes his chasuble as well, and puts on a white cope.¹⁵

37. Low Masses on Holy Thursday evening, which may be permitted by the local Ordinary in addition to the solemn Mass, are concluded in the usual manner.

III. Solemn Transfer and Reposition of the Holy Eucharist and Stripping of Altars

1. When Mass has been completed, there follows the solemn transfer and reposition of the Holy Eucharist which is to be reserved in the ciborium for Communion on Good Friday.

2. For the solemn reposition of the Blessed Sacrament a suitable place is to be prepared in another chapel or altar of the church, as prescribed in the Roman Missal. The place is to be decorated as becomingly as possible, with hangings and lights. The decrees of the Congregation of Rites concerning abuses to be avoided or removed in the place of repose should be observed. A severity that is suited to the liturgy of these days is highly recommended (Instruction of S. R. C., II, 8, 9).

3. The transfer and reposition of the Blessed Sacrament takes place in this way:

First the torches and candles are lighted, and the procession follows, as usual. If possible, a second vested subdeacon (wearing amice, alb, cincture, and white tunic) carries the cross. Otherwise it is carried by one of the clerics *or servers*.

14. The sacred ministers make these genuflections with the celebrant:

15. Before going to the bench to change the vestments (and upon returning to the altar steps), the celebrant and sacred ministers genuflect on both knees. Meanwhile the cross-bearer, two thurifers, torch-bearers, canopy-bearers, etc., get ready for the procession, and candles are given to those who will walk in the procession.

The celebrant, standing before the lowest altar step, puts incense in two thuribles, without any blessing. Then he kneels in the center and incenses the Blessed Sacrament three times.

Next the celebrant receives the white humeral veil and goes up to the altar. There he genuflects and, standing, takes the ciborium from the deacon. The latter covers the ciborium with the ends of the humeral veil.

The celebrant then goes down the steps and joins the procession to the place prepared for the reposition of the Holy Eucharist. He walks under the canopy, with the sacred ministers *or servers* at his right and left. Two acolytes incense the Blessed Sacrament continually.¹⁶

During the procession the hymn "Pange, lingua, gloriosi Corporis mysterium" is chanted, as far as the words "Tantum ergo." If necessary, the hymn is repeated.¹⁷

4. Upon arriving at the place of repose, the celebrant places the ciborium on the altar, with the assistance of the deacon if necessary. After genuflecting, the celebrant puts incense in one of the thuribles again, and incenses the Blessed Sacrament. Meanwhile the *Tantum Ergo* is chanted.

Finally the deacon, *or the celebrant himself*, places the ciborium in the tabernacle or urn, which he closes and locks.

5. All remain kneeling afterward for a brief period of silent adoration of the Holy Eucharist. A signal is then given and the celebrant and sacred ministers *or servers* rise, kneel again in adoration, and then return to the sacristy.¹⁸ There the celebrant and sacred ministers remove their white vestments, and the celebrant and deacon put on violet stoles.

6. If there are several ciboria to be transferred to the place of reposition, the same celebrant (or, if available, another priest or

16. The acolytes (thurifers) who incense the Blessed Sacrament in the procession face forward and swing the thuribles slowly at their sides. They hold the thuribles in their inner hands. They do not walk backward.

17. Order of the procession: the cross-bearer between the acolytes who carry lighted candles, the clergy in order, the two thurifers, the celebrant and sacred ministers *or servers* beneath the canopy, with the torch-bearers at the sides of the canopy, and finally the people. The clergy and people carry lighted candles and make a genuflection (on both knees) to the Blessed Sacrament before joining the procession.

18. The thurifers, cross-bearer and acolytes, torch- and canopy-bearers may go to the sacristy. The candles of the clergy and people are extinguished and they return to the church.

deacon vested in surplice, white stole and humeral veil) carries the other ciboria to the altar of reposition. This is done before the stripping of the altars and in the simple form, that is, with two acolytes *or servers* who carry lighted candles, and a third who carries the small canopy ("umbrella").

7. Then the celebrant goes to the high altar with the sacred ministers *or servers*. They make a reverence to the altar and, standing, begin the stripping of altars as follows:¹⁹

The celebrant says in a clear voice the antiphon "Dividunt sibi vestimenta mea, et de veste mea mittunt sortem"; adding the beginning of the psalm: "Deus meus, Deus meus, quare me dereliquisti?"

If there are clerics present, they continue the recitation of this psalm until the stripping of the altars is completed. Otherwise the celebrant himself continues the psalm.

During the psalm the celebrant, with the sacred ministers *or servers*, strips all the altars of the church, with the exception of the altar at which the Holy Eucharist is solemnly adored.²⁰

After stripping the altars, they return to the high altar. There the celebrant repeats the antiphon "Dividunt," and goes to the sacristy with the sacred ministers *or servers*.

8. Next Compline is said in choir, without chant. No candles are lighted.²¹

9. Public adoration of the Most Holy Eucharist follows at the place of reposition. This should continue at least until midnight.

GOOD FRIDAY

Solemn Liturgical "Actio" of the Afternoon of the Lord's Passion and Death

STATION AT THE HOLY CROSS IN JERUSALEM

1. The altar should be entirely bare: without cross, candlesticks, or cloths.

19. Acolytes or servers assist in the stripping of altars.

20. All the coverings and ornaments of the altars are removed, including the crosses and candlesticks (according to the direction for Good Friday that the altar is to be entirely bare — without cross, candlesticks, or cloths). The Gloria Patri is not added at the end of Psalm 21.

21. The Hour of Vespers is omitted.

2. Where there are not sufficient clerics and priests, the solemn liturgical "actio" of Good Friday afternoon is performed by a celebrant with the assistance of servers, as noted below. In places where there are members of the clergy, however, it is most fitting that they should assist in choir at the liturgical service.

3. Therefore each cleric vests in his choir dress. The celebrant and deacon vest in amice, alb, cincture, and black stole; the sub-deacon wears amice, alb, and cincture.

A. First Part of the Liturgical "Actio" — the Lessons

4. When everything is ready, the procession goes in silence through the church to the altar.²²

5. When the clergy, ministers *or servers*, and celebrant arrive at the altar, they make a reverence to it. Then the celebrant and sacred ministers, *but not the servers*, kneel and prostrate themselves.²³ The others go to their benches in choir and remain there, kneeling and profoundly bowed. All pray silently for a moderately long time.

6. A signal is given and all come erect, still remaining on their knees. The celebrant alone stands before the altar steps and, with his hands joined, chants the prayer given in the text, in the ferial tone. At the end of the prayer all reply: "Amen."

7. After the prayer the celebrant and ministers, *or servers*, go to the bench. Meanwhile, an uncovered lectern is placed in the middle of the sanctuary and a lector begins the first lesson, while all sit and listen attentively. The lesson is begun without any title, and it is concluded without "Deo gratias."

7a. If there is no lector, the celebrant chants the lesson himself, standing in his place.

After the lesson, the responsory "Domine, audiui" is chanted by the choir or recited by the assisting clergy.

8. When the responsory has been completed, all rise. The celebrant, standing at the bench, chants "Oremus," and the deacon

22. The service is celebrated in the afternoon, at about three o'clock. For pastoral reasons, however, a later hour may be chosen; the service may not begin after 6 p. m. In the procession to the altar the acolytes do not carry candles.

23. The celebrant and sacred ministers lie on the floor with their arms on the cushions which are placed on the altar steps.

adds: "Flectamus genua." All kneel and pray in silence for a brief period. Then the deacon chants "Levate," all rise, and the celebrant chants the prayer in the ferial tone, with his hands joined.

8a. *The celebrant, remaining in his place, sings "Oremus. Flectamus genua." After a brief period of kneeling in silent prayer, the celebrant chants "Levate" and, upon rising, the prayer—in the ferial tone, and with his hands joined.*

9. The second lesson is chanted after the prayer by the subdeacon, who stands at the lectern. It is sung without title and without "Deo gratias" at the end. The celebrant and all others sit and listen attentively.

9a. *A lector chants the lesson at the lectern. If there is no lector, the celebrant chants the lesson, standing in his place.*

After the lesson the responsory "Eripe me" is chanted by the choir or recited by the assisting clergy.

10. After the second lesson and its responsory have been completed, three uncovered lecterns with the books of the Passion are placed on the floor of the sanctuary at the Gospel side for the chanting or reading of the history of our Lord's Passion according to John. The Passion is chanted or read by ministers who are at least in deacon's orders. Accompanied by two acolytes or servers, without candles or incense, they make a reverence to the altar and go to stand before the celebrant. They bow profoundly, and the celebrant says in a clear voice: "Dominus sit in cordibus vestris, et in labiis vestris." Then the deacons stand erect and reply: "Amen."

Repeating their reverence to the altar, the deacons go to the Gospel side. There, at the lecterns, they begin to chant or read the history of our Lord's Passion, while all listen attentively.²⁴

10a. *The celebrant chants or reads the history of our Lord's Passion in a clear and distinct voice. Before he begins, he bows profoundly in the middle of the sanctuary and says, in a clear voice: "Dominus sit in corde meo, et in labiis meis. Amen."*

Then he makes a reverence to the altar and goes to the Gospel side where, at an uncovered lectern, he begins to read or chant the history of our Lord's Passion.

24. The deacons of the Passion follow the same order and take the same positions as on the Second Passion Sunday (Palm Sunday).

11. After the words of the Passion "tradidit spiritum," all kneel and pause briefly.²⁵

B. Second Part of the Liturgical "Actio" — Solemn Prayers Called the "Prayer of the Faithful"

✓ 12. When the chanting or reading of the Passion has been completed, the celebrant puts on a black cope. The deacon and subdeacon put on black dalmatic and tunic, respectively.

✓ In the meantime two acolytes, *or servers*, spread a single cloth on top of the altar, and place the book in the center of the altar.

Then the celebrant, *with the ministers or servers*, goes to the altar and kisses it in the middle. Standing there at the book, he begins the solemn prayers, with the sacred ministers standing at his sides.

13. The solemn prayers are said as follows:

The celebrant sings the preface to the prayer, in which the special intention is indicated, with his hands joined, according to the chant given in the text. Then the celebrant chants "Oremus," the deacon adds "Flectamus genua," and all kneel for a brief period in silent prayer. The deacon chants "Levate," all rise, and the celebrant chants the prayer in the ferial tone, with his hands extended. At the end of each prayer all respond: "Amen."

13a. *The celebrant chants "Oremus. Flectamus genua." After a brief period of kneeling in silent prayer, the celebrant chants "Levate" and, upon rising, the prayer — in the ferial tone, and with his hands extended. At the end of each prayer all respond: "Amen."*

There are nine solemn prayers in the Prayer of the Faithful: for Holy Church, the Supreme Pontiff, all orders and ranks of the faithful, civil authorities, catechumens, necessities of the faithful, unity of the Church, conversion of the Jews, conversion of infidels.²⁶

25. The singers of the Passion leave the sanctuary as in the rite on the Second Passion Sunday (Palm Sunday). The first part of the service (the lessons) concludes with the Passion.

26. No distinction is made in connection with the prayer for the conversion of the Jews, and all kneel at "Flectamus genua." At the end of the prayers the book is removed from the altar.

C. *Third Part of the Liturgical "Actio" — Solemn Adoration of the Holy Cross*

14. After the solemn prayers the celebrant and ministers return to the bench. There the celebrant removes his cope, the ministers remove the dalmatic and tunic. Then the solemn adoration of the Holy Cross begins. ✓

A cross sufficiently large should be used, with a figure of the Crucified. It is covered with a violet veil which can be easily removed.

15. All stand, and the Holy Cross is carried from the sacristy to the middle of the sanctuary, in this way: ✓

The celebrant and subdeacon remain standing at the bench. The deacon goes to the sacristy with acolytes *or servers*, and carries the cross to the church in procession. Two acolytes *or servers* walk first, followed by the deacon with the Cross. The deacon walks between another two acolytes *or servers*, who carry lighted candles (in candlesticks). ✓

When they enter the sanctuary, the celebrant and subdeacon go to meet them and, in the middle, before the altar, the celebrant takes the Cross from the hands of the deacon.

15a. *The celebrant goes to the sacristy with the servers and carries the cross to the altar, as described.*

16. Next there follows the uncovering of the Holy Cross, in this way:

The celebrant goes to the Epistle side and stands on the floor facing the people.²⁷ First he unveils the upper part of the cross,²⁸ and then alone begins the antiphon "Ecce lignum Crucis," according to the chant given in the text. After these words, the sacred ministers assist the celebrant in chanting "in quo salus mundi pependit." Then "Venite, adoremus" is chanted by the choir, and all, standing, accompany the choir in the chant.

27. The celebrant has the sacred ministers on either side; they also face the people. Two acolytes *or servers* hold the lighted candles, one on each side, facing the cross (as will be described at the end of n. 16). Another acolyte *or server* holds the book for the celebrant. ✓

28. He does not uncover the head of Christ at this first unveiling. Throughout the unveiling and adoration, the cross is held with the figure of Christ facing toward the people.

After the chant has been completed, all kneel, with the exception of the celebrant, and adore in silence for a brief moment.

Then the celebrant goes up to the altar and stands on the Epistle side. He uncovers the right arm of the Crucified, and lifts the cross a little higher, the sacred ministers assisting if necessary. Then, in a higher voice than before, he chants "Ecce lignum Crucis" again, the others joining in and kneeling at the end of the chant, as before.

Finally the celebrant goes to the center of the altar, uncovers the entire cross and elevates it still higher. Then a third time he begins "Ecce lignum Crucis," in a still higher voice, and the others continue it and, after the chant, kneel in adoration as before.

✓ The two acolytes *or servers* accompany the cross with the lighted candles, one at the right and the other at the left of the celebrant.

16a. *The celebrant is assisted by the servers in unveiling the cross, but he chants the antiphon "Ecce lignum Crucis" alone as far as "Venite, adoremus."*

17. The solemn adoration follows the uncovering of the cross, in this order:

After he has unveiled the cross, the celebrant hands it to two acolytes *or servers*. They stand on the predella before the center of the altar, facing toward the people, and hold the cross by its arms, one on each side, so that the foot of the cross stands on the predella. The other two acolytes, *or servers*, who have been carrying the candles, place the candlesticks upon the predella at the right and left of the cross. They then remain kneeling at the sides of the predella, on the top step, facing toward the cross.

For the adoration of the Holy Cross the celebrant comes first, alone; next the ministers, then the clergy, and finally the servers. If it can be done properly, all remove their shoes before coming to adore. They come, one after the other, make a simple genuflection three times, and kiss the feet of the Crucified.

18. When the adoration by the celebrant, ministers, clergy, and servers has been completed, the Holy Cross is carried by the two acolytes *or servers* to the sanctuary entrance, with the other two acolytes *or servers* accompanying. There the acolytes *or servers* hold the cross in the same way as before. The faithful then pass in front of the cross as in a procession, the men first and then the women;

each one makes a simple genuflection and devoutly kisses the feet of the Crucified.²⁹

19. During the adoration of the Holy Cross the choir, divided into two parts, chants the Improperia and the other antiphons, etc., given in the text. The celebrant, sacred ministers, servers, and all others who have completed their adoration of the Holy Cross, sit and listen attentively.

The chanting of the Improperia continues as long as the number of adorers requires. It is, however, always concluded with the doxology "Sempiterna sit beatae Trinitati gloria."

In the text of the Improperia the divisions which belong to the two parts of the choir are indicated by the numbers 1 (for the first choir) and 2 (for the second choir). Those things to be chanted by both choirs together are indicated thus: "1 et 2."

D. Fourth Part of the Liturgical "Actio" — the Communion

20. When the adoration of the Holy Cross has been completed, it is carried to the altar by the acolytes *or servers* who have held it, accompanied by the other two acolytes *or servers* with lighted candles. The cross is placed in the middle of the altar and, if the structure of the altar permits, high enough so that it can be seen by the faithful easily, without inconveniencing the celebrant in the subsequent ceremonies which are to be performed upon the altar.³⁰ The candlesticks with the lighted candles are placed upon the altar.

21. After this, the celebrant and sacred ministers put on violet vestments (the celebrant and deacon first removing their black stoles). The celebrant vests in stole and chasuble, the deacon in stole and dalmatic, the subdeacon in tunic.

22. Then the deacon carries the burse to the altar and spreads the corporal on the altar in the usual way. An acolyte *or server*

29. If the number of the faithful is very large, additional crosses (of sufficiently large size) may be held by servers in the manner described, in other parts of the church—in front of other altars, at the heads of aisles, etc. The faithful pass by these crosses in procession, genuflecting on one knee and kissing the feet of the Crucified in the same way as at the high altar.

30. If the altar cross is regularly placed upon the table of the altar between the candlesticks (and behind the tabernacle, if any), as the rubrics direct, it may be used as the cross for the unveiling and adoration and then placed in its usual position—provided, of course, that it is of sufficient proportions to be seen by the people, as is required by the rubrics for the altar cross.

places on the altar a vessel of water with a purificator for washing and drying the celebrant's fingers after Communion, and also the book (on the Gospel side).³¹

22a. Before the procession begins, the priest takes the corporal to the altar and spreads it upon the altar in the usual way.

23. After these preparations have been made, the Blessed Sacrament is carried from the place of reposition to the high altar for Holy Communion, in the following way:

The celebrant and subdeacon, and the clergy and people remain in their places, in silence.³²

The deacon goes to the altar of reposition with two acolytes and a third cleric to carry the small canopy ("umbrella"). At this altar there must be two candlesticks with lighted candles, which are to be carried by the acolytes on the way back to the high altar.

At the altar of reposition they genuflect on both knees. Then the deacon removes the ciborium from the tabernacle or urn, puts on a white humeral veil, covers the ciborium with the ends of the veil, and carries it to the high altar.

23a. All this is done by the celebrant himself, accompanied by the servers.

24. On the way to the high altar, the small canopy is held above the Blessed Sacrament. The acolytes walk one on each side and carry the candlesticks with lighted candles. All others kneel. Meanwhile the choir chants the three antiphons given in the text: "Adoramus te," "Per lignum," and "Salvator mundi."

25. When they come to the high altar, they go up the steps to the predella. The deacon places the ciborium on the corporal, and the acolytes place their candles on the altar. After genuflecting, the deacon removes the humeral veil and steps to the Epistle side, while the acolytes go down the side steps and kneel on the lowest step, one on each side.³³

26. Next the celebrant and subdeacon go to the altar, genuflect on both knees, and go up the steps to the predella. There they

31. The book is placed, resting upon its stand, next to the corporal just as at Mass.

32. The celebrant and subdeacon do not leave the bench after putting on the violet vestments.

33. The acolyte who goes to the Epistle side takes the humeral veil from the deacon's shoulders.

genuflect with the deacon and the celebrant recites the preface to the Lord's Prayer: "Oremus. Praeceptis salutaribus moniti, et divina institutione formati, audemus dicere." This he recites in a clear voice without chant, while keeping his hands joined.³⁴

Then the entire Pater Noster, since it is the prayer for Communion, is recited by all present, clergy and faithful — solemnly, gravely, and distinctly, in the Latin language. At the end, "Amen" is also said by all. During the recitation, the pauses indicated in the text by asterisks are observed. The celebrant keeps his hands joined during the entire prayer.

27. After the Lord's Prayer, the celebrant alone continues and recites the "Libera, quaesumus" in a clear and distinct voice, with his hands extended. He does not make the sign of the cross at the words "da propitius pacem." At the end of the prayer all reply: "Amen."

28. Next the celebrant recites "Perceptio Corporis tui," in a low voice, bowed as usual and with his joined hands placed upon the altar.

29. Then he uncovers the ciborium, genuflects, and removes a sacred Particle with his right hand. Then, bowed profoundly and striking his breast, he says "Domine, non sum dignus" three times in the usual way.

30. Next, making the sign of the cross with the Sacred Host, the celebrant adds the "Corpus Domini" in a low voice. Then he receives the Body of Christ reverently, and pauses briefly to meditate upon the Holy Eucharist.

31. The deacon immediately says the Confiteor, as usual.³⁵ Then the celebrant, having genuflected and turned to the people, says "Misereatur vestri" in a clear voice, with his hands joined before his breast. All reply: "Amen."

The celebrant continues, reciting next "Indulgentiam," as usual. All reply again: "Amen."³⁶

34. The deacon and subdeacon remain at either side of the celebrant throughout.

35. The deacon recites the Confiteor in a clear voice, but does not chant it. He stands at the Epistle side on the highest step and bows profoundly. The subdeacon, at the celebrant's left, also bows profoundly.

36. Those who are going to receive Holy Communion, having been kneeling, bow during the Confiteor (striking their breasts as usual) and remain bowed during the Misereatur. Then they kneel erect and make the sign of the cross at the Indulgentiam.

32. The celebrant turns to the altar, genuflects, and takes the ciborium. Facing the people in the usual way, before the center of the altar, he says "Ecce Agnus Dei" and the threefold "Domine, non sum dignus" in a clear voice.³⁷

Then the celebrant distributes Holy Communion as on Holy Thursday to the sacred ministers, the members of the clergy in order, the servers, and — at the Communion rail — the faithful.³⁸ The priests who are to receive Holy Communion, however, wear violet stoles.

33. During the distribution of Holy Communion, Psalm 21, "Deus meus, Deus meus," or one or more responsories from Matins of Good Friday, may be chanted.

34. When Communion has been completed, the celebrant washes his fingers in the vessel of water, and dries them with the purificator, saying nothing. He places the ciborium in the tabernacle.³⁹

35. The celebrant then stands in the center of the altar, with the book in front of him,⁴⁰ and the sacred ministers at his right and left. In this position he chants the three prayers given in the text as a thanksgiving — in the ferial tone and with his hands joined. Meanwhile all stand and reply "Amen" to each of the three prayers.

36. The celebrant and the sacred ministers go down the steps of the altar, genuflect, and return to the sacristy with the acolytes or servers.⁴¹

37. Those who are to receive Communion strike their breasts three times at "Domine, non sum dignus."

38. The clergy and servers come two by two or four by four, genuflect, and go up the steps to receive Communion. Then they leave in the same order.

If the number of the faithful is very large, other priests (in surplice and violet stole) may distribute Holy Communion to the faithful, either with the celebrant at the Communion rail or in any other suitable place.

In large churches where additional ciboria have been kept at the place of reposition and where these are needed for Communion, they may be carried to the high altar by a priest (or deacon) who wears surplice, violet stole, and white humeral veil. He is accompanied by two acolytes carrying lighted candles and a third server who carries the small canopy ("umbrella").

39. If there is no tabernacle, it would seem more suitable for the Blessed Sacrament to be removed immediately by a priest or deacon to the place of reservation, instead of waiting until the end of the service (n. 38).

40. The corporal should be folded and placed in the burse by the deacon, and the book moved directly in front of the celebrant, at the center of the altar.

41. The candles are extinguished before Compline.

37. Next Compline is said in choir, without chant. No candles are lighted.⁴²

38. At a suitable time the Holy Eucharist is carried, in a private way, to the place of reservation, and is kept there. The usual lamp must burn in the place of reservation.⁴³ Afterward the altar is stripped.

HOLY SATURDAY

I. The Easter Vigil

STATION AT SAINT JOHN LATERAN

A. Blessing of the New Fire

1. At the proper hour the altars are covered with cloths, but the candles are not lighted until the beginning of Mass.⁴⁴ Meanwhile a fire is struck from flint, and coals are lighted.⁴⁵

2. The celebrant vests in amice, alb, cincture, violet stole and cope; the sacred ministers vest in amice, alb, cincture, the deacon in violet stole and dalmatic, the subdeacon in violet tunic.

2a. The celebrant vests in amice, alb, cincture, violet stole and cope. If there is no violet cope, he does not wear the chasuble, but puts on amice, alb, cincture, and violet stole only.

42. The Hour of Vespers is omitted.

43. The ciborium, according to the Instruction of the Sacred Congregation of the Sacraments (March 26, 1929), should be kept outside the church, that is, near the sacristy in a fitting and convenient place, where the Blessed Sacrament is to be kept for the purpose of giving Communion to the sick, but not for the adoration of the faithful. Such a place is a chapel near the church, or the sacristy itself, or some small compartment of the sacristy; or even a suitable place in the parish house, which is separated from domestic and profane uses and remote from all danger of irreverence. A tabernacle, closed with lock and key, should be prepared, and before it a lamp should be kept burning all the time. The Hosts are not reserved for public veneration; in fact, that is prohibited; yet every effort must be made that the Holy Eucharist be not deprived of due honor. The Holy Eucharist may be returned to the tabernacle of the church only after the Mass of the Easter Vigil.

44. The Easter Vigil should begin at a time which will permit the Mass of the Vigil to start "around midnight." Nevertheless, in places where, upon consideration of the conditions of the faithful and of the place, it appears advantageous in the judgment of the local Ordinary to anticipate the hour, this may be done; although the Vigil may not begin before twilight, and certainly not before sunset.

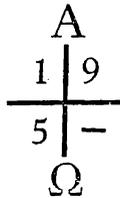
45. The place for the fire (which should be sufficiently large and should contain the charcoal to be used in the thurible) is determined in n. 3.

3. The celebrant then goes to bless the new fire, accompanied by the ministers *or servers*, with cross, holy water, and grains of incense — either in front of the church door, or in the church entrance, or within the church, that is, wherever the people can best follow the sacred rite.⁴⁶ The celebrant, with his hands joined, recites aloud or chants in the ferial tone the prayer of blessing, beginning with “*Dominus vobiscum.*”⁴⁷ After the prayer he sprinkles the fire three times with holy water.

4. An acolyte, *or one of the servers*, takes some of the blessed charcoal from the fire and places it in the thurible. Then the celebrant puts incense in the thurible, blesses it in the usual way, and incenses the fire three times.

B. *Blessing of the Paschal Candle*

5. After the new fire is blessed, an acolyte, *or one of the servers*, takes the paschal candle and holds it in front of the celebrant. The latter cuts a cross with a stylus where the grains of incense will be inserted, then makes above it the Greek letter Alpha, the letter Omega below, and (between the arms of the cross) the four numerals of the current year, in this way:



While he does this, he recites the formula “*Christus heri et hodie,*” in a loud voice, distributing the words as indicated in the text.

6. When the candle has been incised, the deacon, *or one of the servers*, presents the grains of incense to the celebrant. He

46. In the procession to the church entrance, the acolyte with the grains of incense walks at the right, the acolyte with the holy water is in the center, and the thurifer (with empty thurible) is at the left. The subdeacon walks behind them, carrying the processional cross, and followed by the servers and clergy. The celebrant has the deacon at his left. The clergy and people stand on either side of the fire. *In the simple rite the thurifer and cross-bearer lead the servers, two of whom walk with the celebrant.*

47. All respond, “*Et cum spiritu tuo,*” and, at the end, “*Amen.*”

sprinkles them three times with holy water and incenses them three times, in silence, if they are not already blessed. Then the celebrant inserts the five grains of incense in the holes where the cross is cut in the candle, in this order:

1
4 2 5
3

Meanwhile he recites the formula "Per sua sancta vulnera" in a loud voice, distributing the words as indicated in the text.

7. Then the deacon, *or one of the servers*, gives the celebrant a small candle, lighted from the paschal candle. The celebrant lights the paschal candle, saying aloud "Lumen Christi gloriose resurgentis," as given in the text.

8. Finally the celebrant blesses the lighted candle, reciting the prayer aloud or chanting it in the ferial tone, with his hands joined, beginning with "Dominus vobiscum."⁴⁸

9. Meanwhile the lights of the church are put out.

C. Solemn Procession and the Easter Praeconium

10. The celebrant then puts incense in the thurible again for the procession. After this the deacon, who has removed his violet vestments and put on a white stole and dalmatic, takes the lighted paschal candle, and the procession begins.⁴⁹ The order of the procession is as follows: thurifer, subdeacon with the cross, deacon with the lighted candle, the celebrant directly behind the deacon, then the clergy in order, and the people.

10a. The celebrant then removes his violet vestments and puts on a white stole and dalmatic. Next he puts incense in the thurible again for the procession, and takes the lighted paschal candle. The procession follows this order: thurifer, cross-bearer, the celebrant directly behind him with the lighted candle, then the other servers, and the people.

48. All respond, "Et cum spiritu tuo," and, at the end, "Amen."

49. During this time candles are distributed to the clergy, servers, and people. The deacon should vest in white before assisting the celebrant to put incense in the thurible.

11. When the deacon has entered the church, he chants "Lumen Christi" alone, while standing.⁵⁰ All others except the subdeacon and thurifer genuflect toward the blessed candle, and reply, "Deo gratias."

Then the celebrant lights his own candle from the blessed candle.

When the procession reaches the center of the church, the deacon chants "Lumen Christi" again in the same way, but in a higher voice. All genuflect as before and reply, "Deo gratias." Then the candles of the clergy are lighted from the blessed candle.⁵¹

When the deacon comes before the altar, in the center of the sanctuary, he chants "Lumen Christi" a third time, in a still higher voice. A third time all genuflect as before and reply, "Deo gratias." Then the candles of the people are lighted from the blessed candle, and the lights of the church as well.⁵²

11a. When the celebrant has entered the church, he chants "Lumen Christi" alone, while standing. All others except the cross-bearer and thurifer genuflect toward the blessed candle, and reply, "Deo gratias." Then one of the servers lights a candle from the blessed candle for the priest.

When the procession reaches the center of the church, the celebrant chants "Lumen Christi" again in the same way, but in a higher voice. All genuflect as before and reply, "Deo gratias." Then the candles of the servers are lighted from the blessed candle.

Finally, when the celebrant comes before the altar, in the middle of the sanctuary, he chants "Lumen Christi" a third time, in a still higher voice. A third time all genuflect as before and reply, "Deo gratias." Then the candles of the people are lighted from the paschal candle, and the lights of the church as well.

50. If the blessing of the candle has taken place within the church, the first "Lumen Christi" should be chanted as soon as the deacon comes to the end of the center aisle through which the procession will move to the altar. He should lift the paschal candle up for all to see it.

51. If the number of the clergy is very large, servers may carry candles or tapers lighted from the paschal candle to the clergy in the procession.

52. The altar candles are not lighted until it is time for Mass. Servers may carry candles or tapers lighted from the paschal candle to the people in the church. If the number of the faithful is not too great, some of them may come to light their candles from the paschal candle, and then return to spread the light from one member of the faithful to another.

12. Then the celebrant goes to his place in choir, on the Epistle side,⁵³ the subdeacon (with the cross) stands on the Gospel side, opposite the lectern,⁵⁴ and the clergy go to the benches at their places.

The deacon places the paschal candle on a small candlestick.⁵⁵ Then he assists while the celebrant puts incense in the thurible again, gets the book, and asks the celebrant's blessing, saying: "Iube, domne, benedicere." The celebrant blesses him with the form: "Dominus sit in corde tuo, et in labiis tuis: ut digne et competenter annunties suum paschale praeconium. In nomine Patris, et Filii, et Spiritus Sancti. Amen."

12a. The celebrant places the paschal candle in the middle of the sanctuary, upon the small candlestick, and goes to the credence. The cross-bearer stands on the Gospel side, the other servers take their places.

Then the celebrant puts incense in the thurible, takes the book, and says: "Iube, Domine, benedicere. — Dominus sit in corde meo, et in labiis meis: ut digne et competenter annuntiem suum paschale praeconium. Amen."

13. Next the deacon goes to the lectern, which is covered with a white cloth, places the book upon the lectern, and opens it. Then he incenses the book and, while walking around it, the paschal candle.⁵⁶

Then all rise and stand, as at the Gospel, and the deacon chants the Easter Praeconium. He stands with the altar at his right, the body of the church at his left, and the paschal candle in front of him.

53. That is, to the bench. The thurifer and acolytes go to the credence, and the thurifer goes to the bench as soon as the celebrant is ready to put incense in the thurible for the incensation of the book and the paschal candle.

54. The subdeacon faces toward the Epistle side. The lectern, where the Easter Praeconium and the lessons will be chanted, is on the Epistle side, facing toward the paschal candle stand.

55. The candlestick or support for the candle is smaller than the permanent candlestick (to which the candle is moved for the Mass), but it must be large enough so that the paschal candle is sufficiently elevated to be seen by all.

If the permanent candlestick is easily movable, it may be used (in the center of the sanctuary) during the Vigil, and moved to the Gospel side before the Vigil Mass.

56. The deacon incenses the book with three double swings, to the center, to the left, and to the right. He incenses the paschal candle, as he walks around it, with single swings of the thurible.

13a. Next the celebrant goes to the lectern, which is covered with a white cloth, places the book upon the lectern, and opens it. Then he incenses the book and, while walking around it, the paschal candle.

All rise and stand, as at the Gospel, and the celebrant chants or reads the Easter Praeconium. He stands with the altar at his right, the body of the church at his left, and the paschal candle in front of him.

D. The Lessons

14. After the Easter Praeconium the deacon removes the white vestments and puts on the violet. Then he goes to the celebrant.⁵⁷

14a. After the Easter Praeconium, the celebrant removes the white dalmatic and stole and puts on the violet stole and cope again. Then he returns to the lectern.

15. Next the lessons are chanted, without any title and without the response "Deo gratias" at the end. They are chanted by lectors in the center of the sanctuary, before the blessed candle, so that the lector has the altar at his right and the body of the church at his left.⁵⁸ The celebrant and ministers, clergy and people, all sit and listen attentively.

15a. Next the lessons are chanted, without any title and without the response "Deo gratias" at the end. They are chanted by the celebrant in the center of the sanctuary, before the blessed candle, so that the celebrant has the altar at his right and the body of the church at his left. The servers and people sit and listen attentively.

If, however, there is a cleric to serve as lector, everything is done as in n. 15.⁵⁹

16. At the end of the lesson or after the canticle, the prayers are said as follows:

All rise, the celebrant chants "Oremus," and the deacon adds: "Flectamus genua." Then all, including the celebrant himself, kneel for a brief period in silent prayer. The deacon sings "Levate," all

57. The deacon leaves the book, closed, upon the lectern, and goes to the credence to change his vestments before joining the celebrant at the bench. Meanwhile the white cover and the book are removed from the lectern, or only the white cover if the same book will be used for the lessons which follow.

58. The position is the same as that of the deacon chanting the Easter Praeconium.

59. In this case the celebrant sits at the bench and listens to the lessons.

rise, and the celebrant chants the prayer — in the ferial tone, and with his hands joined.

16a. *At the end of the lesson or after the canticle, the prayers are said as follows:*

All rise and the celebrant, standing before the lectern, chants "Oremus. Flectamus genua." Then all, including the celebrant himself, kneel for a brief period in silent prayer. The celebrant sings "Levate," all rise, and he chants the prayer — in the ferial tone, and with his hands joined.

17. The four lessons with their canticles and prayers are given in the text.⁶⁰

E. First Part of the Litanies

18. After the lessons, canticles, and prayers, two chanters, kneeling in the middle of the sanctuary, chant the Litanies of the Saints as far as the invocation "Propitius esto." All kneel and make the responses. The invocations are not doubled.

18a. *After the lessons, canticles, and prayers, two chanters chant the Litanies of the Saints as far as the invocation "Propitius esto." If there are no chanters available, the celebrant himself chants them, kneeling on the lowest step of the altar at the Epistle side. All kneel and make the responses. The invocations are not doubled.*

19. Afterward the rite of blessing the baptismal water takes place, if the church has a baptismal font. Otherwise the rite continues with the renewal of baptismal promises.

F. Blessing of the Baptismal Water

20. While the Litanies of the Saints are being chanted, the vessel of water to be blessed and the other things necessary for the blessing are prepared in the center of the sanctuary, toward the Epistle side, in view of the faithful.

21. In blessing the baptismal water, the celebrant stands facing the people. The vessel of water to be blessed is in front of him,

60. The three canticles (which follow the second, third, and fourth lessons) are sung by the choir. *In the simple service, if no singers are available, the canticles are read in a loud voice by the celebrant himself, remaining at the lectern.*

the paschal candle at his right, and a second subdeacon or cleric, *or server*, stands at his left with the processional cross.⁶¹

With his hands joined, the celebrant chants "Dominus vobiscum" and the prayer given in the text, in the ferial tone. All respond, "Et cum spiritu tuo," and "Amen."

The celebrant chants the Preface according to the tone given in the text.⁶² He holds his hands joined throughout the Preface unless a rubric directs him to perform some action.

After the words "gratiam de Spiritu Sancto," the celebrant makes a cross in the water with his extended right hand, dividing the water into four parts. He dries his hand with a towel immediately.

After "infiendo corrumpat," the celebrant touches the water with the palm of his right hand. At "per Deum ✠ vivum, per Deum ✠ verum, per Deum ✠ sanctum," he makes the sign of the cross three times above the water.

After the words "Spiritus super te ferebatur," the celebrant divides the water with his right hand and sprinkles it toward the four corners of the world.⁶³

At "Be ✠ nedico te," the celebrant makes the sign of the cross once over the water. After the words "in nomine Patris, et Filii, et Spiritus Sancti," he changes the tone and chants the words which follow in the tone of a lesson. After "tu benignus aspira," he breathes three times over the water, in the form of a cross.

After the words "purificandis mentibus efficaces," the celebrant takes the paschal candle⁶⁴ and dips it a little way into the water, as he chants "Descendat in hanc plenitudinem fontis virtus Spiritus Sancti" in the tone of the Preface. Then he removes the candle from the water, lowers it again more deeply into the water, and

61. After the litanies have been sung (as far as "Propitius esto") the celebrant and sacred ministers go to the place where the vessel of water is to be blessed. The sacred ministers remain at each side of the celebrant and lift the edge of his cope when necessary. Whenever the celebrant touches the water with his hand, the deacon gives him a towel to dry his hand. The subdeacon cross-bearer (if one is available) vests in amice, alb, cincture, and violet tunic.

62. The Preface is chanted in the ferial tone.

63. He throws a little water in each direction—to the east (toward the altar), to the west, to the north (Gospel side), and to the south. Then he dries his hand as before and continues.

64. An acolyte removes the paschal candle from its stand and gives it to the deacon, who in turn hands it to the celebrant. The latter holds the candle in both hands as he lowers it into the water. When the candle is finally withdrawn from the water, the acolyte dries the base of the candle before replacing it in its stand.

chants "Descendat" in a somewhat higher voice. Finally he removes the candle from the water again, then plunges it the third time to the bottom of the vessel, and chants "Descendat" in a still higher voice.

While holding the candle in the vessel, the celebrant breathes three times over the water, in the form of the Greek letter Psi, and continues the chant "Totamque huius aquae." After the words "fecundet effectu" he removes the candle from the water and continues the Preface.

The conclusion "Per Dominum" is recited not sung. All reply: "Amen."

Then a cleric *or server* puts some of the blessed water in another vessel, for sprinkling the people after the renewal of baptismal promises, and for sprinkling homes and other places.⁶⁵

After this the celebrant pours some of the oil of catechumens into the water, in the form of a cross. As he does so, he recites the formula "Sanctificetur" in an intelligible voice, and all answer: "Amen."

Next he pours some of the chrism in the water, in the same way. He recites "Infusio" aloud and all answer: "Amen."

Finally he takes both vessels, of holy oil and of chrism, and pours three times from both of them at once, in the form of a cross. As he does so, he says aloud: "Commixtio," and all respond: "Amen."

Then the celebrant mixes the oil with the water.⁶⁶ If there are candidates for Baptism, they are baptized in the usual way. The ceremonies preceding the actual conferring of Baptism may be anticipated at a convenient hour on Holy Saturday morning, especially if there are several candidates. In this case, the celebrant⁶⁷ begins the baptismal rite with the question "Credis?" (in the Baptism of

65. The quantity needed for sprinkling the people is put in the usual holy water container. The water for the holy water fonts or stoups, for the use of the faithful, etc., may be put in other vessels, according to local needs.

66. The acolytes *or servers* bring cotton, bread, and water for the celebrant to cleanse and wash his hands.

67. He must change from violet to white vestments, putting on a white stole and cope. If those who are baptized have reached the use of reason, they should receive Holy Communion at the Mass of the Easter Vigil.

infants) or "Quis vocaris?" (in the Baptism of adults), and continues from this point.

22. After the blessing (and Baptism), the baptismal water is carried in procession to the font, in this order: first the thurifer, followed by a second subdeacon or cleric with the processional cross,⁶⁸ and then the clergy. Next the deacon carries the vessel of baptismal water, unless it is more convenient for this to be carried by acolytes,⁶⁹ and he is followed by the celebrant. The paschal candle remains in its place. During the procession, the canticle "Sicut cervus" is chanted.

After the blessed water has been poured into the font, the celebrant chants "Dominus vobiscum" and the prayer — in the ferial tone, and with his hands joined. All reply, "Et cum spiritu tuo," and, at the end, "Amen."

Finally the celebrant incenses the font and all return in silence to the sanctuary for the renewal of the baptismal promises.

22a. After the blessing (or Baptism), the baptismal water is carried in procession to the font, in this order: first the thurifer, followed by the cross-bearer and servers; next one or more of the servers carrying the vessel of baptismal water; and finally the celebrant. The paschal candle remains in its place. Everything else is the same as described for the solemn rite.

23. Where, however, there is a baptistery separate from the church and it is preferred to bless the baptismal water in the baptistery itself, the procession goes down to the font after the invocation of the litanies, "Sancta Trinitas, unus Deus, miserere nobis." First a cleric with the blessed candle walks, followed by a second subdeacon with the processional cross, or the cross-bearer, between two acolytes with lighted candles, then the clergy in order, and finally the celebrant with the sacred ministers. The chanters and the people remain in their places and continue the chanting of the litanies, repeating the invocations, if necessary, beginning at "Sancta Maria, ora pro nobis."

68. This is the subdeacon (or cleric, or server) who stands holding the cross during the blessing of the baptismal water.

69. If the vessel is heavy, the deacon may be assisted by an acolyte; or two acolytes may carry it, and the deacon may walk with the celebrant (as he does when the procession returns from the font to the church).

The blessing of baptismal water is performed as above, with these changes only:

During the procession to the font, the canticle "Sicut cervus" is chanted. The celebrant, before he enters the baptistery for the blessing of the font, chants the prayer "Omnipotens sempiterne Deus, respice propitius."⁷⁰

After the font has been blessed, all return in silence to the church for the renewal of baptismal promises.

G. Renewal of Baptismal Promises

24. When the blessing of baptismal water and its transfer to the font have been completed — or, where the blessing is not performed, after the first part of the litanies — the renewal of baptismal promises takes place.

25. The celebrant first removes his violet vestments and puts on a white stole and dalmatic. Then he puts incense in the thurible and incenses the paschal candle.⁷¹ Standing next to the candle,⁷² with his face to the people, or speaking from the ambo or pulpit, he reads the allocution in the text. He asks for the renewal of baptismal promises and then sprinkles the people with some of the blessed water which was removed from the vessel of baptismal water before the infusion of the holy oils.⁷³ In places where the blessing of the baptismal water does not take place, the celebrant uses ordinary holy water for the sprinkling.

26. This allocution and renewal of baptismal promises may be made everywhere in the vernacular language, but in a version approved by the local Ordinary.⁷⁴

70. This is the prayer that is said, in the usual rite, after the blessed water has been carried from the church to the baptistery and poured into the font, as described above.

71. He incenses the candle with single swings of the thurible as he walks around it. While the celebrant is vesting (or earlier), the small candles of the people should be lighted again from the paschal candle; they hold them during the renewal of baptismal promises.

72. If a lectern has been used for the blessing of the baptismal water, it may remain in place for the allocution and promises.

73. This sprinkling of the people (and the clergy) is done in the same way as at the Sunday Asperges.

74. The people should be provided with the vernacular text of the baptismal promises beforehand, either on a card or, preferably, in a translation of the entire Vigil rite. They may sit during the allocution, but should stand for the baptismal promises.

H. Second Part of the Litanies

27. After the renewal of baptismal promises has been completed, the chanters, *or the celebrant himself*, begin the second part of the litanies, from the invocation "Propitius esto" to the end. All kneel and make the responses.

[If sacred Orders are conferred during this Easter Vigil, the usual prostration and blessing of the ordinands takes place while this second part of the litanies is chanted.]

28. The celebrant and ministers, however, go to the sacristy and put on white vestments for the celebration of solemn Mass.

28a. The celebrant and servers go to the sacristy, where the celebrant puts on white vestments and the servers put on festive vestments for the chanted Mass.

If, in the absence of chanters, the celebrant himself must chant the Litanies of the Saints, he goes to the sacristy afterward, with the servers, and puts on the vestments for the chanted Mass, as already described.

29. Meanwhile the paschal candle is placed in its large candlestick, on the Gospel side, and the altar is prepared for solemn Mass, with lighted candles and flowers.⁷⁵

II. Solemn Mass of the Easter Vigil

1. At the end of the litanies the chanters begin solemnly "Kyrie, eleison," as usual at Mass. In the meantime the celebrant with the ministers, in white vestments, *or with the servers*, comes to the altar and makes the required reverence to it. The psalm "Iudica me, Deus" and the Confession are omitted. The celebrant goes up to the altar immediately, kisses it in the center, and incenses it in the usual way.⁷⁶

2. After the Kyrie, the celebrant begins solemnly, "Gloria in excelsis Deo," and the bells are rung and the images uncovered.

The celebrant then chants the collect. No commemoration is made.

75. The lectern and small candlestick (in which the paschal candle has been inserted up to this time) are removed, as well as the violet frontal, etc.

76. Only by custom or by indult may incense be used at a Mass chanted without sacred ministers (except at the evening Mass of Holy Thursday).

3. The celebrant does not read the Epistle, since it is chanted by the subdeacon.

4. After the Epistle,⁷⁷ the celebrant intones the solemn Alleluia three times, using the tone given in the text, raising his voice somewhat the second time, and still higher the third time. Each time all repeat the Alleluia after the celebrant, in the same tone.⁷⁸

After the Alleluia the chanters sing "Confitemini Domino" and "Laudate Dominum."

5. At the Gospel candles are not carried, but incense is used. The deacon seeks the blessing and everything else is done as usual, but the celebrant does not read the Gospel beforehand, since it is to be chanted by the deacon.

The Creed is not said. After the Gospel the celebrant chants "Dominus vobiscum" and then "Oremus." The antiphon for the Offertory is not chanted. The Gloria Patri is added to the Lavabo.

6. The Preface is that given in the Ordinary of the Mass for the Easter Vigil, with the phrase, "Te quidem, Domine, omni tempore, sed in hac potissimum nocte."

7. The Communicantes is proper, as is the Hanc Igitur.

"Pax Domini sit semper vobiscum" is chanted, but the kiss of peace is not given.

The Agnus Dei is not sung, and the prayer "Domine Iesu Christi, qui dixisti" is omitted. But the other prayers are said: "Domine Iesu Christe, Fili Dei vivi" and "Perceptio Corporis tui."

8. After the reception of Holy Communion by the celebrant, the distribution of Communion, purification and ablution take place as usual. Then the antiphon "Alleluia, alleluia, alleluia" is chanted in choir for Lauds of Easter Sunday.

Psalm 150 is chanted, with the Gloria Patri and the repetition of the antiphon.⁷⁹

The capitulum, hymn, and verse are omitted, and the celebrant immediately chants the intonation of the Benedictus antiphon, "Et valde mane."

77. And after the celebrant has blessed the subdeacon.

78. All stand for the solemn Alleluia. The deacon and subdeacon stand in the semicircle as they do for the reading of the Introit of solemn Mass.

79. The celebrant and sacred ministers stand at the Epistle side, in the semicircle, just as at the reading of the Introit of solemn Mass.

The chanters complete the antiphon and then the Benedictus is chanted, with the Gloria Patri at the end. The incensation takes place as at Lauds.⁸⁰

9. After the antiphon "Et valde mane" has been repeated, the celebrant chants the Postcommunion (or prayer for Lauds) as usual, first going to the center of the altar for "Dominus vobiscum."

10. The deacon *or the celebrant himself* chants "Ite, missa est, alleluia, alleluia," to which all respond: "Deo gratias, alleluia, alleluia."

Finally the celebrant says "Placeat tibi, sancta Trinitas," and gives the blessing in the usual way. The last Gospel is omitted, and all return to the sacristy.⁸¹

80. After the Benedictus has been begun, the celebrant and sacred ministers go to the center of the predella, having made the sign of the cross as usual. There the celebrant puts incense in the thurible and incenses the cross and altar. The deacon incenses the celebrant and those in choir, just as at the Offertory. He then incenses the subdeacon (who stands on the floor in his position as at the reading of the Introit). The thurifer incenses the deacon (who goes to his position as at the reading of the Introit), the acolytes and servers, and the people, as at the Offertory.

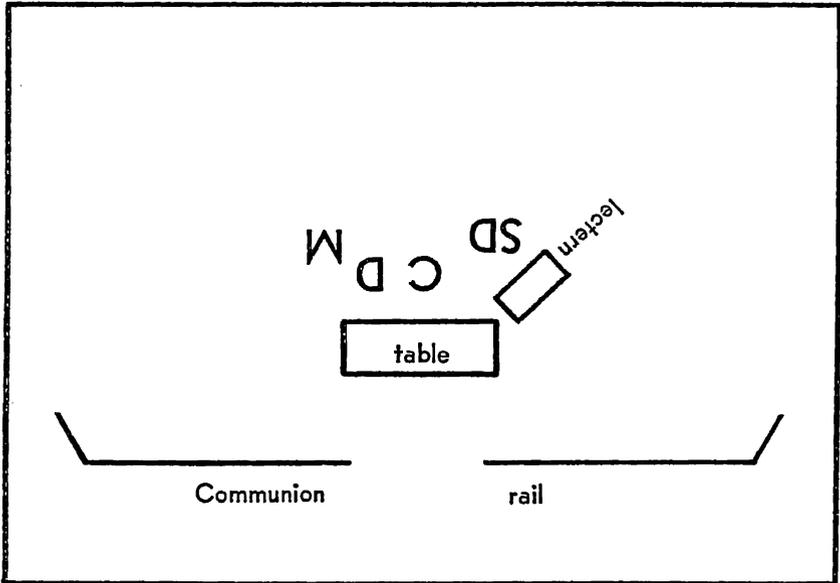
81. After the Mass of the Vigil, the Holy Eucharist may be returned to the tabernacle from the place of reservation for Communion of the sick.

DIAGRAMS

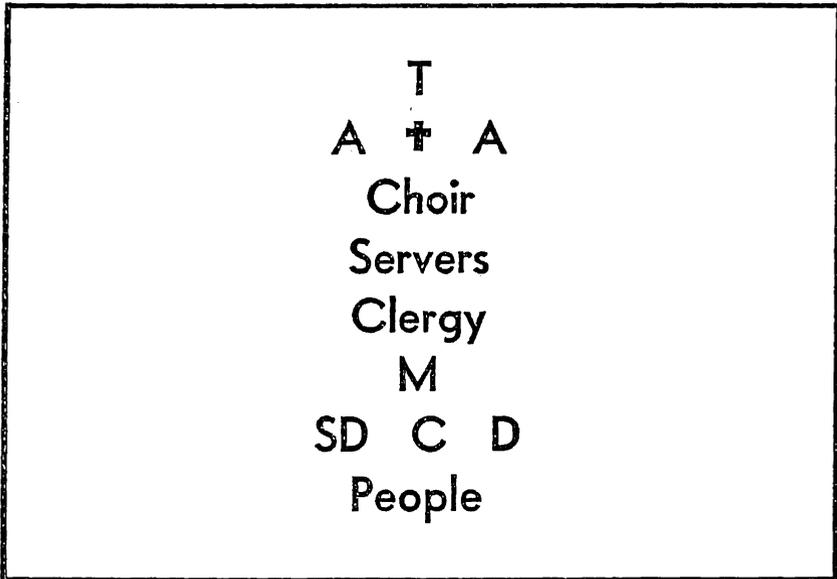
THE following pages contain diagrams indicating the various positions to be taken by the ministers and servers during some of the Holy Week services. While the diagrams are planned for the solemn rite, they may be readily adapted to the simple rite by the omission of the deacon and subdeacon. In the simple rite, the celebrant is generally accompanied and assisted by two of the servers.

It should be noted that the master of ceremonies may take any convenient position during the ceremonies. The cross-bearer indicated in the diagrams should be a second subdeacon, vested in alb and tunic; otherwise, the processional cross is carried by a server in cassock and surplice. On one occasion, however, the subdeacon of the Mass carries the cross — at the beginning of the Easter Vigil, for the blessing of the fire and the *Lumen Christi* procession.

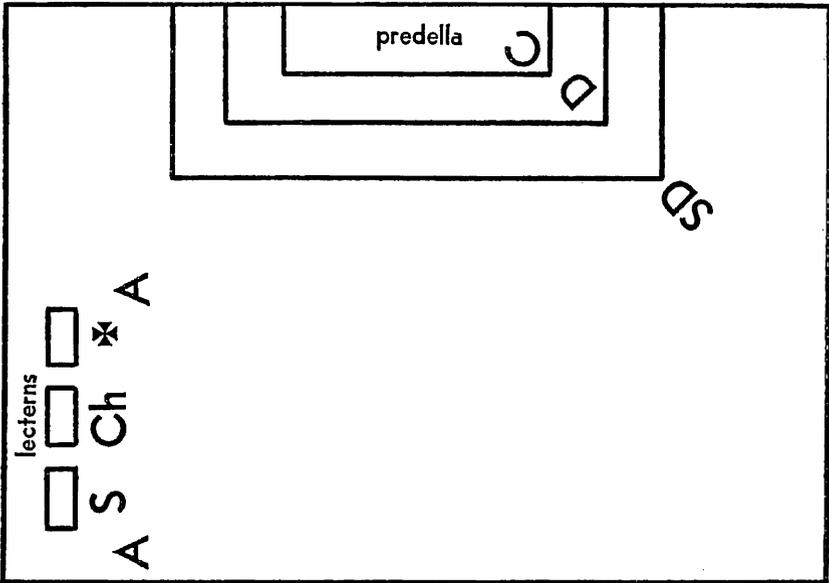
C	—	Celebrant
D	—	Deacon
SD	—	Subdeacon
M	—	Master of Ceremonies
A	—	Acolyte
T	—	Thurifer
†	—	Cross
L	—	Lector
TB	—	Torch-bearer
CB	—	Canopy-bearer
⊕	—	Christus
Ch	—	Chronista
S	—	Synagoga



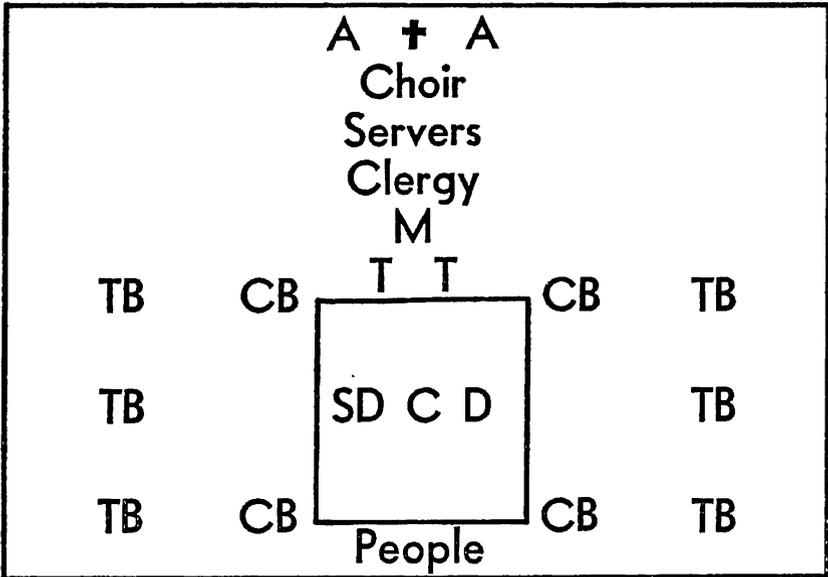
1. *Second Passion Sunday — Blessing of Branches*



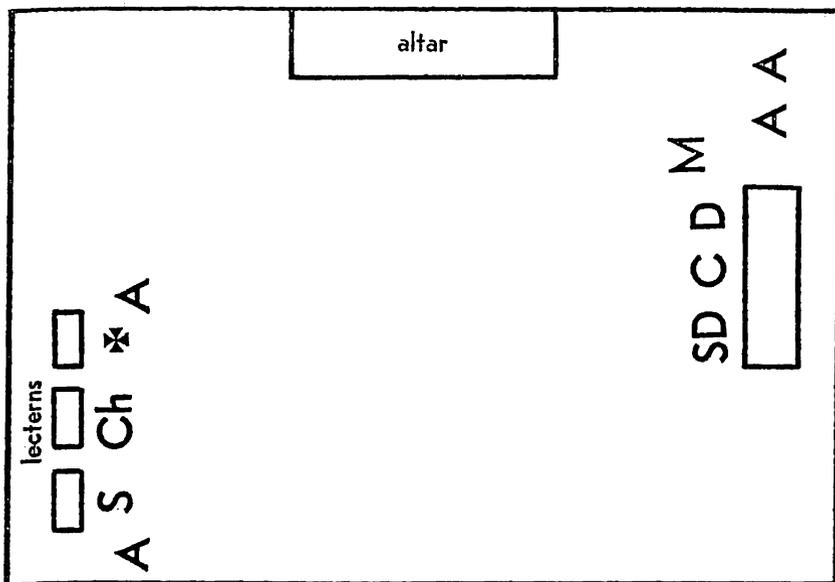
2. *Second Passion Sunday — Order of Procession*



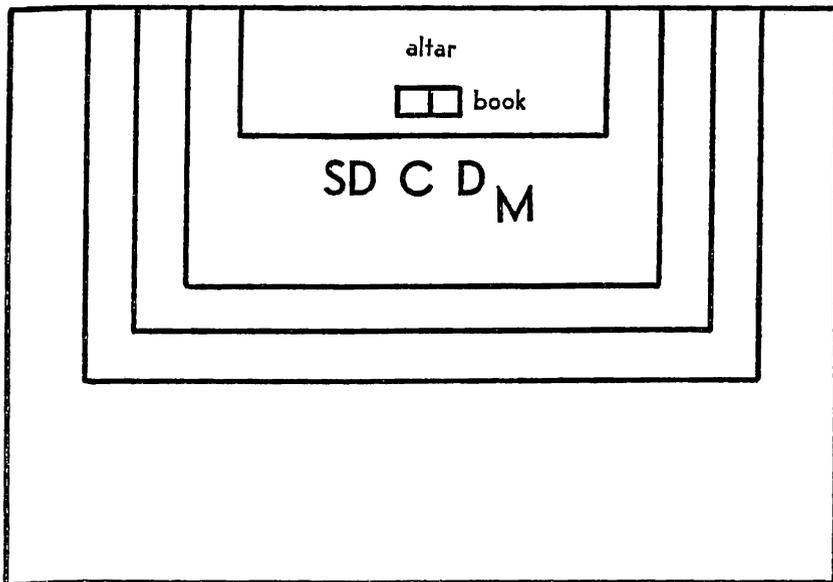
3. Second Passion Sunday — The Passion



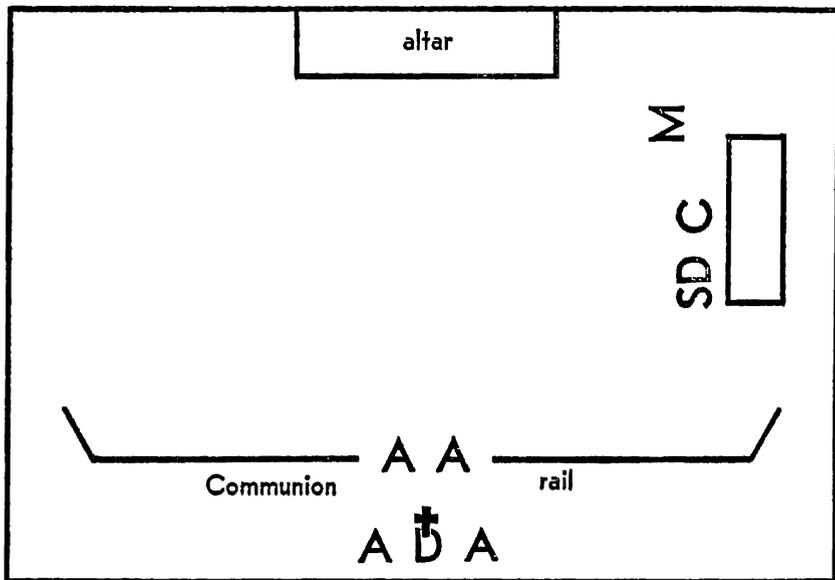
4. Holy Thursday — Order of Procession



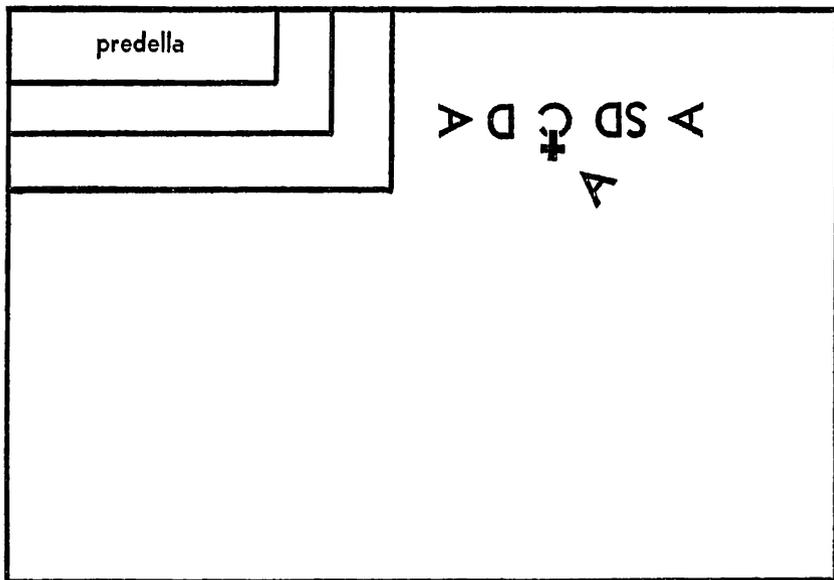
5. *Good Friday — The Passion*



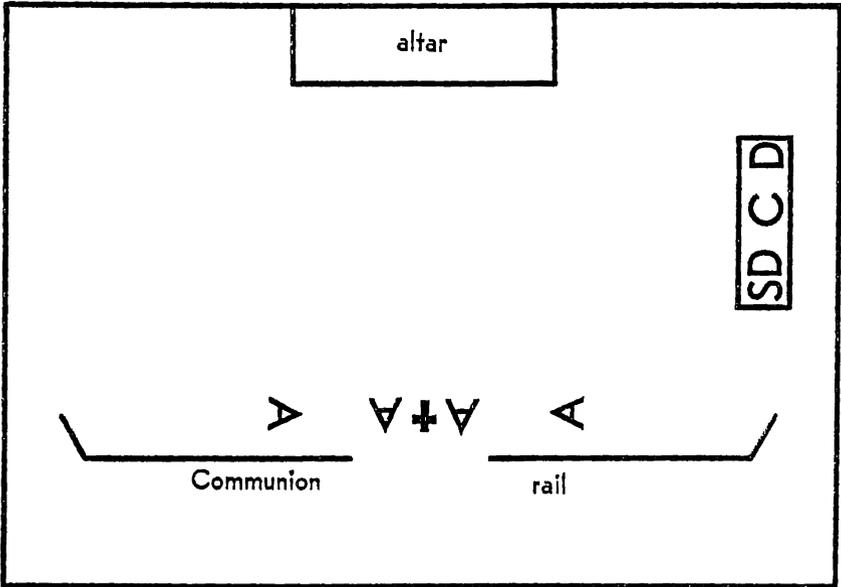
6. *Good Friday — Prayer of the Faithful*



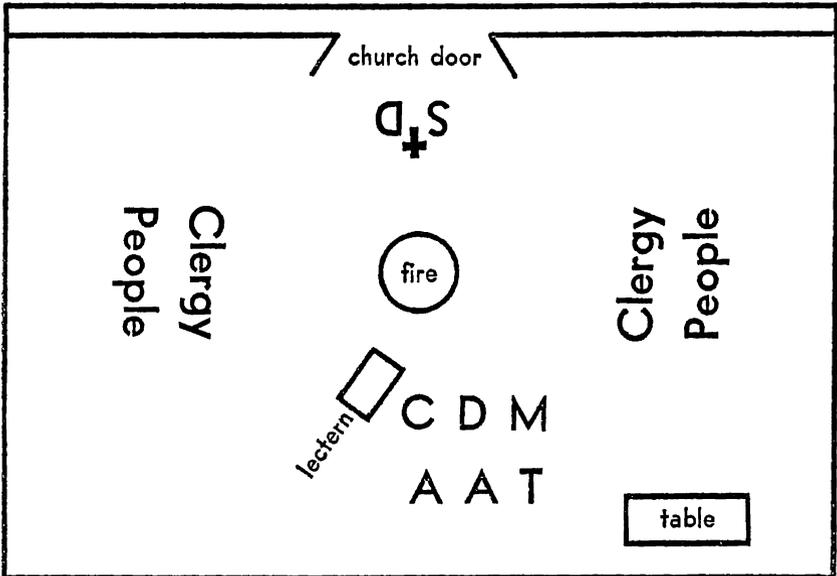
7. Good Friday — Entrance of the Cross



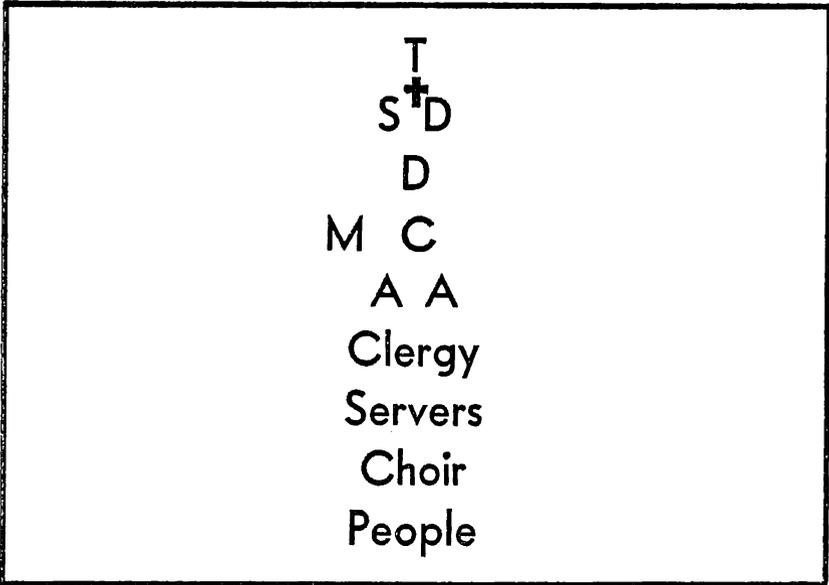
8. Good Friday — First Ecce lignum Crucis



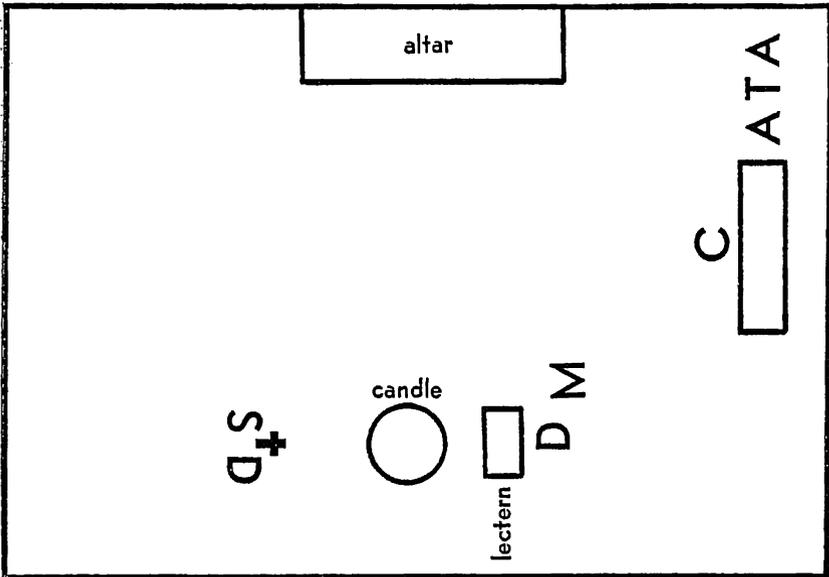
9. Good Friday — Adoration of Cross



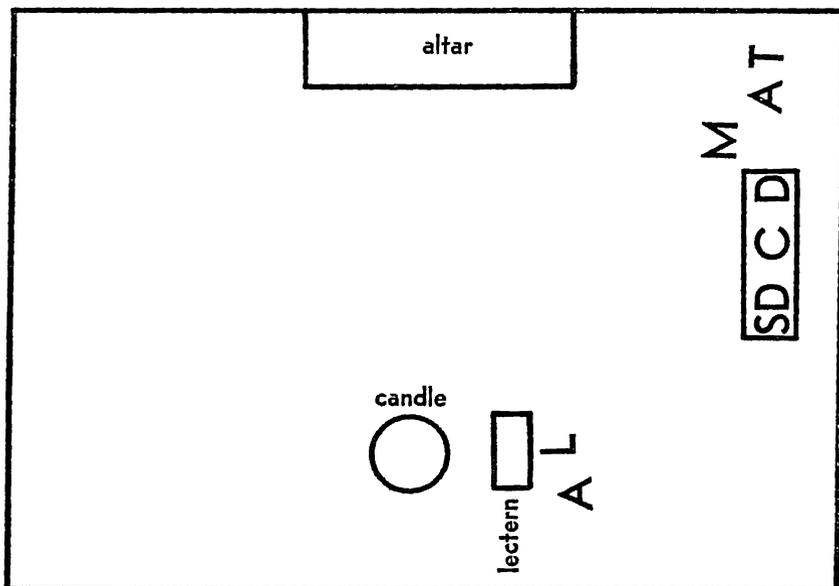
10. Easter Vigil — Blessing of Fire



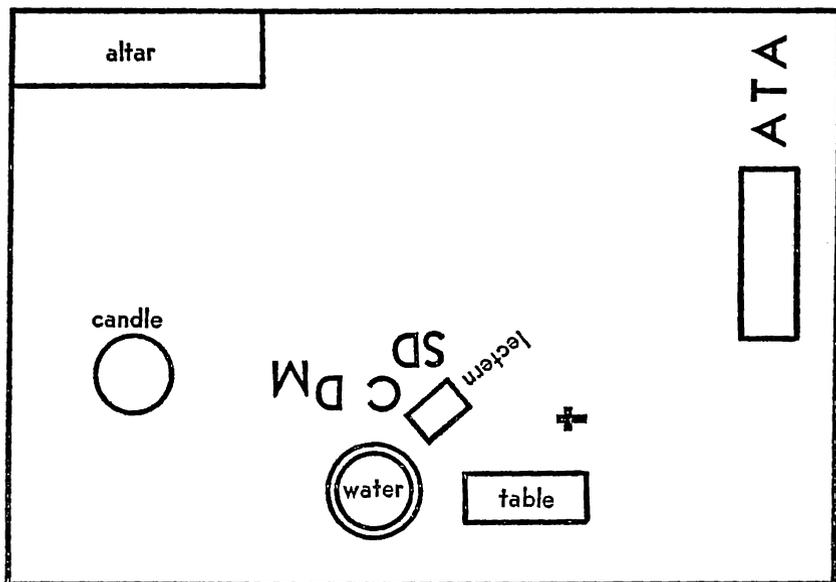
11. *Easter Vigil — Lumen Christi Procession*



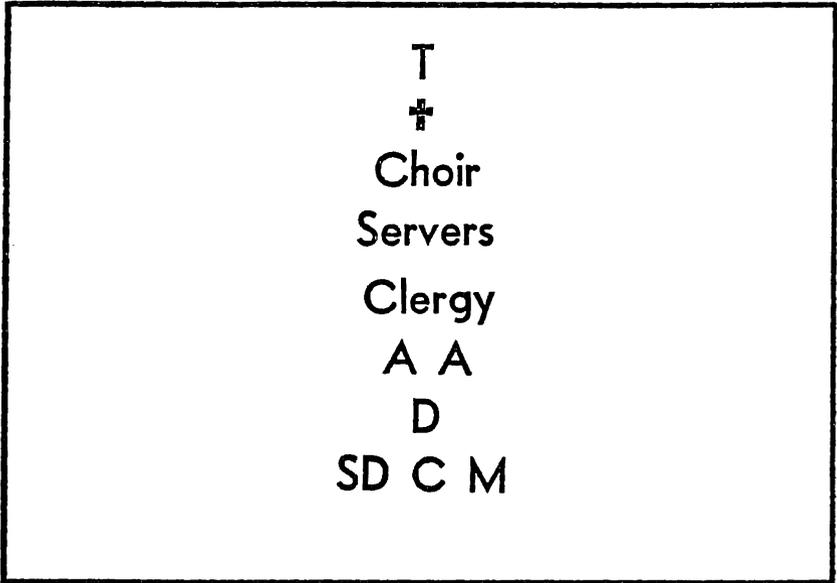
12. *Easter Vigil — Exsultet*



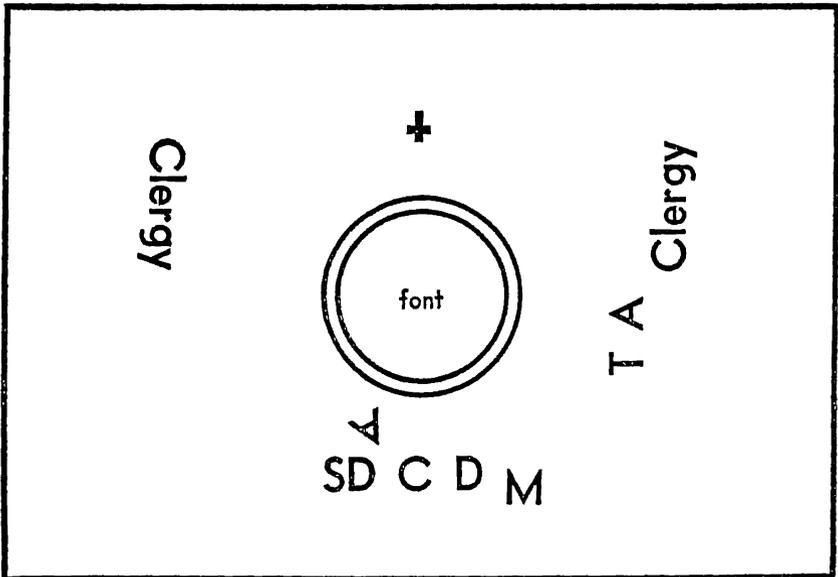
13. *Easter Vigil — Lessons*



14. *Easter Vigil — Blessing of Baptismal Water*



15. *Easter Vigil — Procession to the Font*



16. *Easter Vigil — In the Baptistry*

ORDER OF STANDING AND SITTING

SINCE the Holy Week rites are unfamiliar to laypeople, some direction is generally necessary if they are to stand and sit at the proper times. If a priest or other person leads the singing of the people or gives a brief commentary upon the rites, he should indicate to the faithful the various positions they are to take. It is also an opportunity to correct any local practices with regard to kneeling or standing which may have arisen through misunderstanding. In the absence of a leader to give such directions, the master of ceremonies directs the faithful.

The rules which follow apply equally to the clergy, servers, and faithful. The general order for assistance at solemn Mass is prefixed, as applicable to all the services.

SOLEMN MASS

Stand for the entrance procession.

Kneel for the prayers at the foot of the altar steps.¹

Stand when the celebrant goes up the altar steps for the incensation.

Sit when the celebrant sits during the Gloria (if any).

Stand when the celebrant rises after the Gloria, and remain standing during the collect.

Sit during the Epistle and the chants which follow.

Stand during the chanting of the Gospel (or the Passion).

Sit when the celebrant sits during the Creed (if any).

Bow at *Et incarnatus est . . .* (only those who are standing kneel at these words).

Stand when the celebrant rises after the Creed.

1. Those who are chanting remain standing. These prayers (the confession, etc.) are omitted at the solemn Masses of the Second Passion Sunday and the Easter Vigil; all remain standing on these two occasions.

Sit during the Offertory, after *Dominus vobiscum* and *Oremus*.

Stand for the incensation of the clergy and for the Preface.

Kneel after the Sanctus.

Stand after the Consecration, and remain standing until after the celebrant's Communion.²

Kneel during the distribution of Holy Communion (after the celebrant has consumed the Precious Blood).

Stand during the Postcommunion (that is, before *Dominus vobiscum*) and during *Ite, missa est* or *Benedicamus Domino*.

Kneel for the blessing.

Stand after the blessing, and remain standing during the procession to the sacristy.³

SECOND PASSION SUNDAY (PALM SUNDAY)

Solemn Procession of Palms

Stand for entrance procession and remain standing during blessing of branches.⁴

Sit for the distribution of the branches.

Walk in procession, carrying branches and singing.

Stand for concluding prayer.

Holy Mass

Sit during vesting of celebrant and sacred ministers for Mass.

Stand when the celebrant comes to the altar to begin Mass.

Stand for the chanting of the Passion,⁵ and kneel after the words *emisit spiritum*.

2. In the Roman rite the clergy and people should always stand and bow during the celebrant's Communion at a solemn or chanted Mass.

3. On Monday, Tuesday, and Wednesday of Holy Week certain variations in the order are necessary, according to the general rule for the ferial Masses of Lent. (1) All kneel during the collect, Postcommunion, and prayer over the people. (2) All kneel following the Consecration until after *Pax Domini sit semper vobiscum* and its response.

4. If the faithful have brought the branches with them to the church or if they receive the unblessed branches as they enter, they hold them in their hands during the blessing.

5. The clergy and faithful do not hold the palms in their hands during the Passion.

MONDAY, TUESDAY, AND WEDNESDAY

The rules for solemn Mass are followed, with the variations for the ferial days of Lent, as noted above. All stand for the Passion, and kneel after the account of our Lord's death.

On Wednesday of Holy Week all stand for the prayer which is chanted after the Kyrie, in this fashion: Stand at *Oremus*; kneel at *Flectamus genua* for a brief prayer in silence; then stand at *Levate* and remain standing during the prayer text chanted by the celebrant.

HOLY THURSDAY***Washing of Feet***

Sit during the washing of feet.

Stand after celebrant has put on his vestments afterward, and remain standing during the versicles and prayer.

Solemn Transfer and Reposition of the Holy Eucharist and Stripping of Altars

Sit while the celebrant and ministers vest (or all may stand out of reverence to the Holy Eucharist).

Stand when the celebrant comes from the bench to the altar steps.

Kneel during the incensation of the Holy Eucharist.

Stand for the procession; make a genuflection on both knees, and then walk in the procession, carrying lighted candles.

Kneel at the place of reposition.

Stand and make a genuflection on both knees before returning to the church.

Stand when the celebrant and ministers come to the high altar.

Sit after the celebrant begins the psalm for the stripping of altars.

Stand at the conclusion of the stripping of altars while the celebrant goes to the sacristy.

GOOD FRIDAY

A. *First Part — Lessons*

Stand during the entrance procession.

Kneel when the celebrant and ministers prostrate, and bow during the prostration.

Kneel erect while the celebrant chants the prayer.

Stand after the prayer while the celebrant goes to the bench.

Sit during the first lesson and responsory.

Stand for the prayer — that is, stand at *Oremus*; kneel at *Flectamus genua* for a brief prayer in silence; then stand at *Levate* and remain standing during the prayer chanted by the celebrant.

Sit for the second lesson and responsory.

Stand for the Passion, and kneel after the words *tradidit spiritum*.

B. *Second Part — Solemn Prayers*

Sit while the celebrant and ministers vest.

Stand when the celebrant comes to the altar.

At each of the nine Prayers of the Faithful: stand during the preface or invitation to prayer; kneel at *Flectamus genua* for a brief prayer in silence; stand at *Levate* and remain standing during the prayer chanted by the celebrant.

C. *Third Part — Solemn Adoration of the Holy Cross*

Sit while the celebrant removes the cope.

Stand when the Cross is carried from the sacristy.

After chanting *Venite, adoremus*, kneel for a moment of silent adoration, then stand; repeat this for the second and third *Venite, adoremus*.

During the veneration of the Cross, those who are waiting their turn or who have completed the veneration may sit in their places.

Clergy and servers: Go one by one to adore the Cross, genuflecting on one knee three times, then kissing the feet of the Crucified.⁶

6. The celebrant, ministers, clergy, and servers remove their shoes before going to adore the Cross, if this can be done conveniently. The laity do not remove their shoes.

Laity: Go one by one to adore the Cross, men first. Walk past the Cross in procession, genuflecting on one knee (once) and then kissing the feet of the Crucified.

D. *Fourth Part — The Communion*

Sit while the celebrant and ministers vest in violet, and remain seated while the deacon goes to the place of reposition.

Kneel while the deacon brings the Holy Eucharist to the high altar.

Remain kneeling while reciting the Pater Noster and during the distribution of Holy Communion, except when going to receive Communion.

Stand after Communion for the three prayers of thanksgiving and for the procession of the celebrant and ministers to the sacristy.

HOLY SATURDAY

Easter Vigil

Stand for the entrance procession, and remain standing (at the church door) during the blessing of the fire and the paschal candle.

Walk in the solemn procession, carrying candles (which are lighted after the second *Lumen Christi* — in the case of the clergy; or after the third *Lumen Christi* — in the case of the laity).

Genuflect toward the paschal candle at each *Lumen Christi*, chanting the response *Deo gratias*.

Stand during the Easter Praeconium, holding lighted candles. Sit and listen attentively to the lessons and canticles.

Stand for each prayer — that is, stand at *Oremus*; kneel at *Flectamus genua* for a brief prayer in silence; then stand at *Levate* and remain standing during the prayer chanted by the celebrant.

Kneel during the first part of the litanies, making the responses.

Stand during the blessing of the baptismal water, and during the administration of holy Baptism.

Sit after the procession to the font has left the church, and stand when it returns.

Sit during the vesting of the celebrant and during the reading of the allocution, holding lighted candles.

Stand during the renewal of baptismal promises.

Kneel during the second part of the litanies, making the responses.

Solemn Mass of the Easter Vigil

Stand after the Epistle for the solemn chanting of the Alleluia, making the response three times.

Sit after the distribution of Holy Communion for the psalm of Lauds.

Stand for the intonation of the Benedictus antiphon and for the Benedictus itself.

Stand during the Postcommunion and *Ite, missa est*.

Kneel for the blessing (after chanting *Deo gratias, alleluia, alleluia*).

Stand after the blessing and remain standing during the procession to the sacristy.

A COMMENTARY FOR HOLY WEEK

THE value of translations of the Holy Week texts for the faithful should be apparent. If the people are to take an intelligent and devout part in the sacred mysteries, the booklets containing the Holy Week rites should be in their hands. In addition, some kind of commentary during the services may be helpful, encouraging interest, directing participation, and indicating the high points of the holy rites.

Such a commentary is provided in the present chapter, to be used as a model or simply to be read aloud by a priest or even by a layman. A similar commentary may be found in Father Clifford Howell's *Preparing for Easter*.¹ Whatever form is used, the remarks of the commentator or leader should be extremely brief, preferably given at interruptions in the service (e. g., between parts of the Good Friday rite, or while the celebrant is changing vestments). It is most important that the commentary should not intrude upon the liturgical service itself, delay or prolong it, or be used during a text which should be recited or chanted aloud. And the commentator should never distract the attention of the faithful from the altar and the celebrant; rather he should direct them to an ever closer unity with the celebrant, the ministers, and the other members of the faithful.

Any commentary will have to be adapted to local circumstances and conditions. These will determine where the commentator is to stand, and so on. From time to time it will be useful to mention the place (and page number) in the booklet translations being used by the people. Likewise the leader or commentator should give indications to the people concerning standing and sitting, joining in processions, coming to the altar, and the like. An important office of the commentator is to urge the faithful to make all the

1. Collegetown, Minnesota: Liturgical Press, 1950; Supplement, 1956.

responses to the prayers of the celebrant. Ideally, there should be directions in the booklets used by the people, indicating what they are to sing, but the encouragement of a priest or lay commentator will increase the likelihood of a common response and true active participation, both interior and exterior.

SECOND PASSION SUNDAY (PALM SUNDAY)

Before the celebrant's entrance

Today, the Second Sunday of Passiontide, the Church begins the observance of Holy Week. We celebrate the principal mysteries of our Redemption — the Passion, Death, and Resurrection of our Lord Jesus Christ. But the mysteries that we recall are not merely historical events long past. Their celebration, their renewal, has a special sacramental power and effect now, in the present. The sacred services of these days will nourish in us the Christian life, that is, God's life won for us by Jesus Christ and shared by the members of His holy Church.

This morning we begin with a joyous procession, to welcome Christ the triumphant Conqueror into the Holy City of Jerusalem. He is the Messiah, the Anointed One of God. He is the King, Lord and Ruler of His people. To Him we pay a glad tribute of loyalty and honor and faith. But Christ entered Jerusalem that He might overcome death and sin. "Did not the Christ have to suffer these things before entering into His glory?" And so at Mass the violet vestments of penance will replace the red vestments of our triumphant procession, and we will hear the solemn recital of the history of our Lord's Passion.

In a moment the celebrant will enter, and we shall greet him with the words, "Hosanna to the Son of David!" For he takes Christ's place in our midst; he is Christ's deputy, Christ's minister. Then the celebrant will bless these branches which we hold in our hands and which we shall carry in procession as a sign of homage and victory.

While the celebrant sprinkles and incenses the branches

Palm branches stand for victory — in this case, the carrying of branches anticipates Christ's victory over the prince of death. Olive

branches stand for anointing and richness — the richness of Christ's mercy, the sacred anointing which gives to Jesus His title of "Christ." As the branches, now made holy by blessed water and incense, are given to the clergy and the servers, the church echoes with the cry we shall repeat so often: "Hosanna to the Son of David! Blessed is He Who comes in the name of the Lord!"

While the celebrant washes his hands and blesses the deacon

Next, we stand to hear the deacon proclaim the holy account of Christ's royal entry into Jerusalem, which we are about to re-enact. The crowds that welcomed Jesus spread their garments in His path, they cut branches to cover the road. We must be ready to renew not only the external festivity of that procession but also the inward devotion, love, and gratitude to Christ the King.

While the celebrant kisses the Gospel book

The celebrant kisses the book from which the holy words have been read; he puts incense in the thurible for the procession. At the deacon's command we go forward in the name of Christ, to honor and worship Him. Our procession is a public and a common act of faith, a festive tribute to our conquering King, Jesus Christ our Lord. "Hail, our King, Son of David, Redeemer of the world!" Together we chant our hymn of praise: "All glory, praise, and honor to Thee, Christ, King and Redeemer!"

After the prayer which completes the procession

Our tribute to Christ, now welcomed into His Holy City, into His Church, is concluded with the celebrant's prayer and our *Amen*. Next we join in the Holy Mass of Christ's Passion. With the lesson of His suffering before us, may we earn a share in the glory of His Resurrection.²

2. No commentary is provided for the Mass on this or the other days of Holy Week. The assistance of a leader to direct and encourage the chanted responses of the people, however, is equally valuable during Mass. It is even more necessary if the faithful chant, as they should, the ordinary parts of Mass.

HOLY THURSDAY

Before the Mass

This is the Mass of the Lord's Supper, a solemn commemoration of the institution of the Most Holy Eucharist, sacrifice and sacrament. First we join with the priest at the altar and with Jesus Christ Himself in offering His sacrifice to God the Father. Then we share in God's holy Gift to us, the Flesh and Blood of Jesus in the Holy Eucharist. On this day we celebrate, too, the institution of Holy Orders by which men are given a special share in Christ's priesthood. And so, on Holy Thursday morning, at each cathedral the Bishop offers the Mass of the Holy Chrism. Surrounded by his priests, the high priest, the Bishop of the diocese, blesses and consecrates the holy oils to be used for the year to come — to be used at Baptisms and anointings, at Confirmations and Ordinations.

The Holy Eucharist is the sacrament which unifies the Church. It joins the members of the Church to each other and to Christ by bonds of grace and love. This evening priests and people come together to the Lord's table, to receive from the hands of the celebrant the sacrament which is the sign of Christian unity and charity. "A new commandment I give you," says the Lord, "that you love one another: that as I have loved you, you also love one another." That love, that fraternal charity, is sealed by our common reception of the Holy Eucharist. Let it be expressed in all our works of Christian charity, today and every day.

After the Homily³

Today we imitate the charity of Christ. The priest, who stands in Christ's place, washes the feet of twelve men, as Jesus washed the feet of the Apostles. "Do you know," He asked, "what I have done to you? I have given you an example, that as I have done to you, so you also should do." This is the command of Christ, that we should love one another. "Where charity and love are, there is God."

3. The restored *Ordo* lists these subjects to be treated in the Homily after the Gospel of Holy Thursday evening; the institution of the Holy Eucharist and of the priestly Order, and the commandment of our Lord concerning fraternal charity.

After the celebrant leaves the altar at the end of Mass

Mass today ends without the usual blessing. Now we join in the solemn transfer of the Holy Eucharist to the chapel of reposition. To celebrate the institution of the Holy Sacrament, this night is spent in public adoration of the Holy Eucharist reserved for tomorrow's Communion service. As the Blessed Sacrament is carried to the place of repose, we sing the praises of the mystery of Christ's glorious Body and His precious Blood, shed as the price of the world's salvation. We adore the Holy Eucharist and look forward to Good Friday — when, recalling the Passion and Death of Jesus, we shall receive Holy Communion on the very day when the Body of Christ was given up for all of us.

GOOD FRIDAY*Before the liturgical service*

Today our thoughts and reflections should be centered on the Passion and Death of Jesus Christ. Today no Mass is offered, but we receive Holy Communion consecrated at the Mass of the Lord's Supper — and so share in the fruits of the sacrifice of our Redemption, accomplished on this day.

The liturgical action of Good Friday has four simple parts: lessons, the Prayer of the Faithful, the adoration of the Holy Cross, and the reception of Holy Communion. From the lessons we learn of the holy mysteries of Christ's Passion and Death; in the prayers we seek God's favor upon the Church, which is the Body of His Son, and upon all mankind; venerating the Cross of our salvation, we rejoice in the triumphant victory of our Champion, Jesus Christ; and finally, we are united to Him and to each other in the Sacrament of the altar, the foretaste of the resurrection and the beginning of eternal life won through the Cross of Christ.

When the celebrant comes to the altar we shall all kneel and bow our heads in silent prayer and meditation. We do not mourn for Christ as if He were a defeated hero or a vanquished king. We grieve for the pain and sorrow our sins caused Him, we grieve for the price He paid for our salvation — but we rejoice in His victory over death and sin, we have the sure hope of resurrection. Then we kneel erect and answer *Amen* to the celebrant's prayer, and

the service of lessons begins. Follow these readings attentively — the Old Testament foreshadowings of Christ's sacrifice, and the New Testament history of our Lord's Passion.

After the Passion

Next comes the Prayer of the Faithful, which makes up the second part of the Good Friday service. As Christ upon the cross prayed for the needs of the Church and for all mankind, so we now pray in a most solemn manner. First the celebrant announces the special intention of each prayer — and let us remember that it is the common intention of Christ and His Church. Then, at the deacon's command, we all kneel and pray silently until the deacon says *Levate* ("Arise"). And when the celebrant has summed up our common prayer and petition, we reply: *Amen* — it is indeed our prayer, as this series of prayers has been called for centuries the "prayer of the faithful."

Before each one of the prayers

1. For Holy Church
2. For the Supreme Pontiff
3. For all Orders and Ranks of the Faithful
4. For Civil Rulers
5. For Converts under Instruction
6. For the Needs of the Faithful
7. For the Unity of the Church
8. For the Conversion of the Jews
9. For the Conversion of Infidels

After the solemn Prayer of the Faithful

Now the image of the Holy Cross of our salvation will be carried to the sanctuary with all honor and respect. This is not a cross of shame or disgrace, but a Cross of glory and triumph. It is the tree of redemption on which Christ saved the world. As the Holy Cross is uncovered, we sing three times *Venite, adoremus* ("Come, let us adore!") — in response to the celebrant's proclamation, "Look upon the wood of the Cross." Each time we kneel for a moment's adoration. Then we shall come, one by one, celebrant, clergy,

servers, and all the people, to adore the Crucified Lord. We genuflect and kiss the feet of Christ. To Him we say: "Holy God, Holy and Strong, Holy Immortal One, have mercy upon us!"

After the Holy Cross has been placed upon the altar

Preparations are now made for Holy Communion. In a few moments the deacon will carry the Holy Eucharist from the place of reposition. "Savior of the world, save us. By Your Cross and by Your Blood You have redeemed us. Come to help us, we ask You, our God."

When the Holy Eucharist has been placed upon the altar we shall recite with the celebrant our Lord's own prayer, the Our Father — which is the best of all prayers before Holy Communion. And when we go to receive the Body of Christ, we should beg for the graces of the Redemption, achieved upon this day, for all the members of the family of Christ. The Eucharist is the Easter mystery, combining the sign of Christ's Death with the fruits of His Resurrection — the pledge of glory won for us upon the Holy Cross.

THE EASTER VIGIL

Before the celebrant's entrance

The Easter Vigil is the climax of Holy Week, the celebration of Christ's Resurrection from the dead. We have spent the day at the tomb of Christ, meditating upon His Passion and Death. The altar has been left bare, the Holy Sacrifice has not been celebrated. Now, in this night of Resurrection, we renew the mystery of light coming forth from darkness, of life coming forth from death. This is a night of watching and waiting, a time of expectation — with ever-increasing joy until we reach the high point of the Easter mystery, in the celebration of the first Mass of Easter.

During the Vigil service we must take part with mind and heart and will in all the words and phrases and actions of this night. We must respond from full hearts to the celebrant's prayer, to the solemn litanies, to the baptismal questions. This is the principal mystery of the Church's calendar, the greatest moment of the Church's year. It is a time of grace and holiness and renewal. As

we have died with Christ to sin, so now we rise with Christ to new life and to the promise of life without end.

While the celebrant comes to the church entrance

The Easter Vigil begins with a service of light. And the light is the light of Christ, to illumine the darkness. A fire has been lighted from a spark struck from flint — as the light of Christ came forth from His stone tomb. Now the fire is blessed, with a prayer that we may be set afire with a longing for the brightness of heaven.

After the first prayer (blessing of the fire)

The Easter candle is a symbol of the risen Christ. When it has been lighted and blessed, it will be carried in solemn procession through the church as the sign of Christ risen in glory, at the head of His people.

First the celebrant marks the candle with the Cross of our salvation, with the first and last letters of the Greek alphabet — for Christ is the beginning and the end of all things — and with the numerals of this year, now consecrated in a special way to our triumphant King.

After the marking of the candle

Next the celebrant inserts five grains of incense in the candle and lights it from the flame of the Easter fire. The incense grains are signs of the wounds in Christ's Body, now the glorious signs of Christ's triumph over death — and the source of our salvation.

After the prayer of blessing by the celebrant

The deacon puts on white vestments, for he is the herald of our joy. As we go through the church, the deacon will proclaim the glad news of Christ's Resurrection, lifting up the candle which is the light of Christ. Each time he sings *Lumen Christi*, we genuflect and reply: *Deo gratias* ("Thanks be to God"). And the light of Christ is shared by His members as the light from the Easter candle goes from one to another of Christ's faithful people.

After the third Deo gratias

The light of Christ now illumines all present, and as light scatters darkness so Christ masters the power of evil through His sacred Resurrection. Next the deacon prepares to chant the Easter song, the Exsultet. This is the gladdest hymn of all the Church's year, as we are invited to join the deacon in praise of Christ, risen from the dead, the light of the world. This is the holiest night of all human history, prefigured in all the centuries before Christ. This is the truly blessed night when Christ rose from the dead, when heaven is wedded to earth, and God to man.

After the Exsultet

We have rejoiced in the Resurrection and in the brilliance of that light which stands for the risen Savior. Now we direct our thoughts to holy Baptism — in which we are buried with Christ and rise with Him, in which we are made dead to sin that we may live unto glory. Life and grace come forth from the power of Christ's death and rising up. This is the mystery of Baptism, that God should give us new life, His life, through water and the Holy Spirit.

First we listen to the Old Testament lessons — images and foreshadowings of Christian Baptism. The lessons begin with the account of creation — as Baptism is a new creation, rebirth, and renovation.

Before the second lesson

As the Jews were led through the waters of the Red Sea, so we are led through the baptismal waters to freedom from sin, newness of life, and promise of eternal glory.

Before the third lesson

In the next lesson the prophet Isaias describes the Church, cleansed and purified by holy Baptism — which we must keep without stain of sin.

Before the fourth lesson

Lastly we hear the warning of Moses, that we should obey God's laws. This is our baptismal pledge, to serve God according to His will.

After the fourth prayer

We kneel now and beg the help of God's saints — our prayer should be that all the baptized may remain strong in the Faith. Our responses should be loud and clear as we call upon God for mercy and upon His saints for their prayers in our behalf.

After the first part of the litanies

The waters of Baptism must be blessed and made holy by the Church's prayer. Again and again the celebrant will call down God's favor upon the water, that many Christians may be born again from this blessed element. Finally the Easter candle itself, the symbol of Christ risen from the grave, will be plunged into the water three times, to show the power of God's grace that will be granted to all those washed with this water.

At the end of the Preface

The water which will be used to sprinkle the people after we have renewed our baptismal promises is now withdrawn from the large vessel of baptismal water. The celebrant will next pour into the water the holy oils consecrated for all our diocese by our Bishop on Holy Thursday morning — a sign of our unity with the local shepherd of Christ's flock.

After the pouring in of the holy oils

[If Baptism is administered: Many Christians will be born again in the year to come from these holy waters of Baptism. Let us pray for those who are the first-fruits of this blessed water. In them the mystery of Christ's Resurrection is now accomplished. With Christ they die to sin and evil, with Christ they rise to a new birth and to new life.]

Now the baptismal water, made holy by solemn prayers, by the candle of the risen Christ, and by the sacred oils, is carried in procession to the baptismal font — to the sacred place where new Christians will be made in this coming year. From the font will rise up new Catholics, new with the life of Christ born of God's grace,

through the waters of Baptism which have been blessed before our eyes.

While the procession returns from the font

Once again our candles are lighted from the flame of the great Easter candle. Next we listen to the celebrant's instruction and then renew our promises of Baptism. With the light of Christ in our hands, we pledge again to be faithful to the graces given to us and promised to us at Baptism. We say the Lord's own prayer as the common prayer of all Christian people.

After the renewal of baptismal promises

We end our watch and begin Holy Mass by concluding the litanies. Let our petitions to God be for all of the family of Christ, for all who are united to us by the Sacrament of Baptism and by the reception of the Holy Eucharist.

DIVINE OFFICE

IN THE restored Holy Week there are comparatively few changes affecting the chanting or recitation of the divine office. All the variations introduced into the office beginning on the first of January, 1956, must of course be observed during Holy Week.¹ Those bound to recite the office must also take into account the rubrics of the restored *Ordo Hebdomadae Sanctae*, which are of obligation for all who follow the Roman Rite.

No commemorations are made during Holy Week. From Sunday to Wednesday the divine office is recited according to the text of the Roman Breviary. During the remainder of the week — beginning with Matins and Lauds of Holy Thursday — certain textual changes must be made, principally omissions, and the time for the celebration of the hours follows the new Order of Holy Week.

Summary

For convenience and as a reminder, the provisions for the divine office of Holy Week (beginning with HOLY THURSDAY) may be summarized briefly as follows:

1. Omit Psalm 50, *Miserere*, at the conclusion of all hours.
2. *If present* at the services which take the place of the following hours, omit: Vespers of Holy Thursday and Good Friday, Compline of Holy Saturday, and Matins and Lauds of Easter Sunday.
3. See below for the textual changes on Holy Saturday (new prayer, vesper antiphons, etc.)
4. Matins and Lauds (*Tenebrae*) may not be anticipated *publicly* — except in cathedrals and then on Wednesday only.

1. S. R. C., *De rubricis ad simpliciores formam redigendis*, March 23, 1955.

Private Recitation

Those who recite the divine office privately must make the textual changes, just as must be done in the public recitation.² The various hours of the office are to be said at appropriate times. *Privately*, Matins and Lauds may be anticipated on the preceding days according to the usual rules.

An important provision is the following. Those who are not present at the evening Mass of the Lord's Supper on Holy Thursday must recite Vespers of that day (otherwise omitted). Similarly, those who do not assist at the solemn liturgical *actio* of Good Friday afternoon must recite Vespers of that day (otherwise omitted). In both cases the only change from the text of the Breviary for these hours is the omission of Psalm 50, *Miserere*.

On Holy Saturday, the same rule prevails with regard to Compline, and also with regard to Matins and Lauds of Easter Sunday. Those who assist at the solemn Easter Vigil do not have to recite these hours in addition.³ If, however, one bound to the office does not assist at the Vigil, he must say Compline of Holy Saturday, as well as Matins and Lauds of Easter.

Since Compline of Holy Saturday is not chanted publicly, a special form is provided for private recitation: *Confiteor* and Absolution (*Misereatur* and *Indulgentiam*), the psalms of Sunday Compline, the canticle *Nunc dimittis*, *Pater noster*, and the prayer *Visita, quaesumus*. Everything else is omitted.

Public Recitation

As indicated before, there are no changes in the office from Sunday to Wednesday of Holy Week, other than those of the newly simplified rubrics. Wherever the office is celebrated *in choir or in common* during the sacred triduum (Holy Thursday, Good Friday, and Holy Saturday), new regulations affecting the time of the hours have been established:

2. See below for the details of these changes.

3. Lőw, "The New Holy Week, A Pastoral Opportunity," *Worship*, XXX (1956), 101.

1. MATINS AND LAUDS may not be anticipated in the evening of the preceding day, but are to be chanted in the morning of the proper day, at a suitable time. Thus the evening service of Tenebrae, in which the Matins and Lauds of Thursday, Friday, and Saturday were chanted on the preceding evenings, is suppressed. This applies not only to the celebration of Tenebrae in communities bound to the office, but also to the common chanting of Matins and Lauds, since the decree refers to recitation "in choir or in common."⁴

One exception is made to the suppression of the service of Tenebrae. In those churches where the Mass of the Chrism will be celebrated on Holy Thursday morning, Matins and Lauds of that Thursday may be anticipated on the preceding Wednesday evening.⁵

2. The LITTLE HOURS are recited at a suitable time. These hours are not *chanted* during the sacred triduum.

3. VESPERS are omitted on Holy Thursday and Good Friday, since the principal liturgical functions of these days take the place of Vespers. On Holy Saturday, however, Vespers are recited, without chant, at the usual hour in the afternoon.

4. COMPLINE is recited, without chant, on Holy Thursday and Good Friday after the evening liturgical functions. It is omitted on Holy Saturday.

Changes in the Text

For both public and private recitation of the divine office during the sacred triduum, the following changes must be made:

Holy Thursday and Good Friday

1. At LAUDS and the LITTLE HOURS: After the antiphon *Christus factus est*, the *Pater noster* is said silently. Then the prayer *Respice, quaesumus, Domine* is said immediately, with the conclusion *Qui tecum* in silence. In other words, Psalm 50, *Miserere*, is omitted

4. In cathedral, collegiate, and conventual churches Matins and Lauds now become the morning service of the sacred triduum. In parish and other churches where there is no obligation of choir, the singing of Matins and Lauds on these mornings is praiseworthy. There is no prohibition of the various versions or adaptations of Tenebrae which are sometimes used as popular devotions, so long as they do not detract from the liturgical celebrations.

5. That is, in cathedrals and in churches which take their place, such as the principal church of a Vicariate Apostolic.

from the text of Lauds and the Little Hours as given in the Roman Breviary for these days.⁶

2. At COMPLINE: After the canticle *Nunc dimittis*, the antiphon *Christus factus est* is said, followed by the *Pater noster* in silence. Then the prayer *Visita, quaesumus, Domine* is said immediately, with the conclusion *Per Dominum* in silence. In other words, Psalm 50, *Miserere*, is omitted from the text of Compline as given in the Roman Breviary for these days.

Holy Saturday

1. At LAUDS and the LITTLE HOURS: After the antiphon *Christus factus est*, the *Pater noster* is said silently. Psalm 50, *Miserere*, is omitted, as on the preceding two days, and the prayer is said immediately. On Holy Saturday, in place of the prayer *Respice* the following is said at Lauds and the Little Hours:

Concede, quaesumus, omnipotens Deus: ut, qui Filii tui resurrectionem devota expectatione praevenimus; eiusdem resurrectionis gloriam consequamur. (The conclusion is said silently:) *Per eundem Dominum.*

2. At VESPERS of Holy Saturday: The text given in the Roman Breviary for Vespers of Holy Thursday is followed, with these exceptions:

First antiphon. *Hodie afflictus sum valde, sed cras solvam vincula mea.*

Magnificat antiphon. *Principes sacerdotum et pharisaei muniérunt sepulcrum, signantes lapidem, cum custodibus.*

After the repetition of the Magnificat antiphon, the prayer is said immediately:

Concede, quaesumus, omnipotens Deus: ut, qui Filii tui resurrectionem devota expectatione praevenimus; eiusdem resurrectionis gloriam consequamur. (The conclusion is said silently:) *Per eundem Dominum.*

6. The same rule holds for Vespers on Holy Thursday and Good Friday, if they are recited (privately) on these days.

Vespers conclude with this prayer. The antiphon *Christus factus est*, the *Pater noster*, and Psalm 50, *Miserere*, are all omitted.⁷

All these textual changes for the Holy Saturday office are contained in the *Ordo Hebdomadae Sanctae Instauratus*. In brief, they may be summarized in this way:

1. Holy Saturday LAUDS and LITTLE HOURS: Omit Psalm 50, *Miserere*, and substitute the new prayer (*Concede*) for Respice.

2. Holy Saturday VESPERS: Follow Holy Thursday Vespers with new antiphon for the psalms (*Hodie*) and new antiphon for the Magnificat (*Principes*). After repeating the Magnificat antiphon, say the new prayer (*Concede*), omitting everything else.

7. If Compline is to be recited (privately) on Holy Saturday, the form already mentioned is used: *Confiteor* and Absolution, psalms of Sunday Compline, *Nunc dimittis*, *Pater noster*, and the prayer *Visita, quaesumus*.

APPENDIX

Sacred Congregation of Rites

GENERAL DECREE

To Restore the Liturgical Order of Holy Week

From Apostolic times Holy Mother Church has been zealous to celebrate annually the greatest mysteries of our Redemption, namely, the Passion, Death, and Resurrection of our Lord Jesus Christ, with a completely unique commemoration. First of all the highest moments of these mysteries were recalled in a special triduum, the mysteries, that is, of "Christ crucified, buried, risen" (Saint Augustine, Ep. 55, 14); next the solemn commemoration of the institution of the Most Holy Eucharist was added; later, on the Sunday immediately preceding the Passion, there was established the liturgical celebration of the triumphant entrance of our Lord, King and Messiah, into the Holy City; after that a special liturgical week took its rise which, because of the excellence of the mysteries celebrated, was called "Holy" and was enriched by very splendid and sacred rites.

In the beginning these rites were celebrated on the same days of the week and at the same hours of the day at which the sacred mysteries took place. Thus the institution of the Most Holy Eucharist was recalled on Thursday, in the evening, at the solemn Mass of the Lord's Supper. On Friday a special liturgical service of the Lord's Passion and Death was celebrated in the afternoon hours. Finally, on the evening of Holy Saturday the solemn vigil was begun, to be concluded the following morning in the joy of the Resurrection.

But in the middle ages, for various concomitant reasons, the time for observing the liturgy of these days began to be anticipated to such a degree that — toward the end of the middle ages — all these liturgical solemnities were pushed back to the morning hours; certainly with detriment to the liturgy's meaning and with confusion between the Gospel accounts and the liturgical representations referring to them. The solemn liturgy of the Easter Vigil especially, having been torn from its own place in the night hours, lost its innate clarity and the sense of its words and symbols. Furthermore, the day of Holy Saturday, invaded by a premature Easter joy, lost its proper sorrowful character as the commemoration of the Lord's burial.

In more recent times, moreover, another change took place and this most serious from a pastoral point of view. For many centuries the Thursday, Friday, and Saturday of Holy Week were numbered among the festive days, with the manifest purpose that the whole Christian people, freed from servile works, might be present at the sacred cere-

monies of these days. But in the course of the seventeenth century the Roman Pontiffs themselves were compelled — on account of the completely changed conditions of society — to reduce the number of festive days. Urban VIII, therefore, in the Apostolic Constitution, "*Universa per orbem*," of September 24, 1642, was constrained to list the sacred triduum of Holy Week also among the ferial days, and no longer among the festive days.

From that time the attendance of the faithful at these sacred rites necessarily decreased, especially because their celebration had long since been put back into the morning hours when, on weekdays, schools, businesses, and public affairs of all kinds were and are conducted everywhere. In fact, common and almost universal experience teaches that these liturgical services of the sacred triduum are often performed by the clergy with the body of the church nearly deserted.

This is certainly much to be regretted. For the liturgical rites of the Sacred Week possess not only a singular dignity but also a particular sacramental power and efficacy for nourishing the Christian life; nor can these rites be sufficiently compensated for by those exercises of devotion which are usually called extraliturgical and which are performed during the sacred triduum in the hours after noon.

For these reasons, outstanding experts in liturgical matters, priests who have the care of souls, and principally the Most Excellent Bishops themselves have presented strong petitions to the Holy See in more recent years, asking that the liturgical services of the sacred triduum be returned to the hours after noon, as was once the custom, to the end that all the faithful might more easily assist at these rites.

The matter having been maturely considered, the Supreme Pontiff Pius XII, in the year 1951, restored the liturgy of the sacred Easter Vigil, to be celebrated temporarily according to the desire of Ordinaries and as an experiment.

Now, since this experiment had the greatest success everywhere, as very many Ordinaries have reported to the Holy See; and since the same Ordinaries did not fail to renew their petitions, asking that, just as for the Easter Vigil, a similar liturgical restoration be made for the other days of Holy Week as well, with the sacred functions restored to the evening hours; and finally with the knowledge that evening Masses — provided by the Apostolic Constitution, "*Christus Dominus*," of January 6, 1953 — are being celebrated everywhere in the presence of increasing numbers of the people, our Most Holy Lord, Pope Pius XII, with all these considerations before him, commanded that the Commission for the restoration of the liturgy, established by His Holiness should examine this question of restoring the Order of Holy Week and propose its conclusions. When these had been received, His Holiness decreed that, in view of the gravity of the matter, the entire question

should be submitted to the particular examination of the Most Eminent Fathers of the Sacred Congregation of Rites.

The Most Eminent Fathers, assembled in extraordinary congregation at the Vatican Palace on July 19, 1955, after mature deliberation, recommended by unanimous vote that the restored Order of Holy Week should be approved and prescribed, if it should please His Holiness.

When all these matters had been individually reported to the Holy Father by the undersigned Cardinal Prefect, His Holiness deigned to approve the recommendations of the Most Eminent Cardinals.

Wherefore, by special mandate of our Most Holy Lord, Pius XII, by divine Providence Pope, the Sacred Congregation of Rites has decreed the following:

I. The restored Order of Holy Week is prescribed

1. Those who follow the Roman rite are bound to observe in the future the restored Order of Holy Week, as described in the typical Vatican edition. Those who follow other Latin rites are bound to observe only the time set in the new Order for the liturgical functions.

2. This new Order must be observed from March 25, 1956, the Second Passion Sunday, or Palm Sunday.

3. No commemoration is allowed during the entire Holy Week, and collects commanded under any title are prohibited at Mass.

II. The proper hour for the celebration of the sacred Liturgy in Holy Week

DIVINE OFFICE

4. On the Second Passion Sunday, or Palm Sunday, and on Monday, Tuesday, and Wednesday of Holy Week, the Divine Office takes place at the usual hours.

5. During the sacred triduum, that is, Thursday of the Lord's Supper, Friday of the Passion and Death of the Lord, and Holy Saturday, if the Office is performed *in choir*, or *in common*, the following things are to be observed:

Matins and Lauds are not anticipated in the evening, but are said in the morning, at the proper hour. In cathedral churches, however, since the Mass of the Christ is celebrated in the morning of Thursday of the Lord's Supper, Matins and Lauds of the same Thursday can be anticipated in the evening.

The lesser hours are said at the proper hour.

Vespers of Thursday and Friday are omitted, since the principal liturgical functions of these days take their place. But on Holy Saturday Vespers are said after noon, at the usual hour.

Compline of Thursday and Friday is said after the evening liturgical functions; it is omitted on Holy Saturday.

In the private recitation, all the canonical hours must be said, according to the rubrics, on these three days.

MASS OR THE PRINCIPAL LITURGICAL SERVICE

6. On the Second Passion Sunday, the solemn blessing and procession of palms are held in the morning, at the usual hour; in choir, after Terce:

7. On Holy Thursday, the Mass of the Chrism is celebrated after Terce, but the Mass of the Lord's Supper must be celebrated in the evening, at the most suitable hour; not, however, before 5 nor after 8 p. m.

8. On Good Friday, the solemn liturgical service is celebrated in the afternoon, and indeed about 3 p. m.; but if a pastoral reason urges this, a later hour may be chosen — not, however, beyond 6 p. m.

9. The solemn Easter Vigil is to be celebrated at the proper hour, namely, a time which will permit that the solemn Mass of the Vigil begin at about the midnight which falls between Holy Saturday and Easter Sunday.

Nevertheless, where in the judgment of the local Ordinary, the conditions of the faithful and of the place having been considered, it is advantageous to anticipate the hour for the celebration of the Vigil, this may be done, but the Vigil may not begin before twilight, or certainly not before sunset.

III. Lenten abstinence and fast extended to midnight of Holy Saturday

10. The abstinence and fast prescribed for Lent, which hitherto has ceased on Holy Saturday after noon, according to canon 1252, § 4, will cease in the future at midnight of the same Holy Saturday.

All things to the contrary notwithstanding.

November 16, 1955.

G. CARD. CICOGNANI,
Prefect of S. R. C.

L. † S.

† A. CARINCI, Archbishop of Seleucia,
Secretary of S. R. C.

INSTRUCTION

For the Proper Celebration of the Restored Order of Holy Week

Since the purpose of the restored Order of Holy Week is this, that the venerable liturgy of these days, restored to hours that are suitable and at the same time convenient, may be attended by the faithful more easily, more devoutly, and more fruitfully, it is of the greatest importance that this salutary purpose should be brought to the desired conclusion.

Therefore it has seemed advisable to this Sacred Congregation of Rites to add an Instruction to the general decree on the restored Order of Holy Week, by which the transition to the new order may be made easier and the faithful led more safely to the richer fruits that may be received from a living participation in the sacred ceremonies.

The knowledge and observance of this Instruction is therefore imposed upon all concerned.

I. Pastoral and ritual preparation

1. Local Ordinaries are to provide carefully that priests, especially those who have the care of souls, are well instructed, not only concerning the ritual celebration of the restored Order of Holy Week, but also concerning its liturgical meaning and pastoral purpose.

Let them, therefore, see to it that the faithful also are more suitably instructed during Lent in the proper understanding of the restored Order of Holy Week, so that they may take part in this celebration with intelligence and devotion.

2. The principal headings for the instruction to be given to the Christian people are these:

a) For the Second Passion Sunday, Called Palm Sunday

The faithful are to be invited to come together in greater numbers for the solemn procession of palms, to render a public testimony of love and gratitude to Christ the King.

Next, the faithful are to be warned that they should come to the Sacrament of Penance at a suitable time in the course of Holy Week. This warning must be urged particularly wherever there exists the custom that the faithful come to the sacred tribunal in throngs on the evening of Holy Saturday and the morning of Easter Sunday. Those who have the care of souls, therefore, should see that throughout Holy Week, but especially during the sacred triduum, every occasion is offered to the faithful of going to the Sacrament of Penance.

b) *For Holy Thursday, the Lord's Supper*

The faithful are to be instructed concerning the love with which Christ the Lord "on the day before He suffered" instituted the sacred Eucharist, Sacrifice and Sacrament, the perpetual memorial of His Passion, to be celebrated at the hands of priests year after year.

The faithful are also to be invited to pay due adoration to the most august Sacrament after the Mass of the Lord's Supper.

Finally, wherever the washing of feet is performed in church according to the rubrics of the restored Order, to manifest the Lord's commandment of brotherly love, the faithful are to be taught the profound significance of this sacred rite and the opportunity to be generous in the works of Christian charity on this day.

c) *For Good Friday, the Lord's Passion and Death*

The faithful are to be disposed for a correct understanding of the unique liturgical service of this day, in which, after sacred lessons and prayers, the Passion of our Lord is solemnly chanted; prayers are offered for the needs of the whole Church and of the human race; then the Holy Cross, trophy of our redemption, is most devoutly adored by the family of Christ, clergy and people; and lastly, according to the rubrics of the restored Order, as was the custom for many centuries, all who desire and who are properly prepared, may also come to Holy Communion, with this intention above all: that, devoutly receiving the Body of the Lord, delivered up for all on this day, they may obtain more abundantly the fruits of Redemption.

Let priests urge, moreover, that the faithful on this most sacred day observe a pious recollection of mind, and not forget the law of abstinence and fast.

d) *For Holy Saturday and the Easter Vigil*

First of all it is necessary that the faithful be diligently instructed concerning the special liturgical nature of Holy Saturday. It is a day of the greatest sorrow when the Church lingers at the Lord's tomb, meditating upon His Passion and Death and abstaining from the Sacrifice of the Mass, with the sacred table left bare; until, after the solemn Vigil or nocturnal expectation of the Resurrection, it gives way to paschal joys whose abundance flows over into the following days.

But the purpose and end of this Vigil consists in this, that by a liturgical act there is shown forth and recalled how our life and grace have proceeded from the Lord's Death. And so under the symbol of the Easter candle the Lord Himself, "the light of the world" (John 8, 12), is brought forward, He who overcame the darkness of our sins by the grace of His light; the Easter hymn is sung, in which the splendor of the holy night of Resurrection is chanted; the great deeds accomplished by God in the Old Covenant are commemorated, pale images of the wonders of the New Testament; the

baptismal water is blessed, in which "buried with Christ" unto the death of sin, we rise again with the same Christ, that "we may walk in newness of life" (Romans 6, 4); then we promise, in the presence of all, to bear witness by life and deeds to the grace which Christ merited for us and conferred on us in Baptism, through the renewal of the promises of that Baptism; last of all, after we have called for the intervention of the Church Triumphant, the sacred Vigil is concluded with the solemn Mass of the Resurrection.

3. No less necessary is the ritual preparation of the sacred ceremonies of Holy Week.

Therefore all those things which are needed for the devout and fitting liturgical celebration of this most holy week are to be prepared and arranged carefully; besides this, the sacred ministers and the other servers, whether clerics or lay persons, and especially if they are young boys, are to be diligently instructed in their duties.

II. Annotations to certain rubrics of the Ordo of Holy Week

a) For all of Holy Week

4. Where there are enough sacred ministers, the sacred functions of Holy Week are to be celebrated with all the splendor of holy rites. But where sacred ministers are lacking, the simple rite is to be used, by observing the particular rubrics, as noted in the proper places.

5. Whenever the restored Order of Holy Week says, "as in the Roman Breviary," everything is to be taken from that liturgical book, but according to the norms established by the general decree of the S. Congregation of Rites, "*De rubricis ad simpliciore formam redigendis*," of March 23, 1955.

6. Throughout Holy Week, that is, from the Second Passion Sunday, or Palm Sunday, to the Mass of the Easter Vigil, inclusive, when Mass (and, on Friday, the solemn liturgical service) is celebrated solemnly, namely, with sacred ministers, the celebrant omits all those things which the deacon, subdeacon, or lector chant or read by reason of their own office.

b) For the Second Passion Sunday or Palm Sunday

7. In the blessing and procession, branches of palms or olive or other trees are to be used. These branches, according to the various customs of different places, are either prepared by the faithful themselves and brought to church, or distributed to the faithful after the blessing has been completed.

c) For Thursday, the Lord's Supper

8. For the solemn reposition of the Blessed Sacrament a suitable place is to be prepared in another chapel or altar of the church, as prescribed in the Roman Missal, and as far as possible this is to be decently adorned with hangings and lights.

9. The decrees of the Sacred Congregation of Rites having been observed concerning the abuses to be avoided or removed in the preparation of this place, a severity which is proper to the liturgy of these days is clearly recommended.

10. Pastors and rectors of churches are to remind the faithful in due season of the public adoration of the Most Holy Eucharist, to be begun at the completion of the Mass of the Lord's Supper, and to be continued at least until midnight, the time when the memorial of the Passion and Death of the Lord succeeds to the liturgical remembrance of the institution of the Most Holy Eucharist.

d) *For the Easter Vigil*

11. Nothing prevents the preparation beforehand, in colors or in another way, of the signs which are to be cut in the Easter candle by the celebrant with a stylus.

12. It is proper that the candles which the clergy and people carry, should remain lighted while the Easter hymn is chanted, and while the renewal of the baptismal promises is made.

13. It is proper that the vessel containing the water to be blessed should be suitably ornamented.

14. If there are persons to be baptized, and especially if there are many, it is permissible to anticipate, at a suitable time on the same morning, the ceremonies of the Roman Ritual which precede the conferral of Baptism itself; that is, in the Baptism of infants as far as the word *Credis?* (*Rituale romanum*, tit. II, cap. II, n. 17), and in the Baptism of adults as far as the words *Quis vocaris?* (*Rituale romanum*, tit. II, cap. IV, n. 38).

15. If it happens that sacred Ordinations are conferred in this solemn Vigil, the bishop is to make the final admonition (with the imposition of the so-called "penance"), which according to the Roman Pontifical takes place after the pontifical blessing and before the last Gospel, *before* that pontifical blessing on this night.

16. On the vigil of Pentecost, the lessons or prophecies, blessing of baptismal water, and litanies are omitted. Mass, even if conventual, solemn, or chanted, begins in the customary manner with the Introit *Cum sanctificatus fuero*, as noted in the Roman Missal at the same place for private Masses, the confession having been made at the altar steps.

III. Mass, Holy Communion, and the Eucharistic fast in the sacred triduum

17. On the Thursday of the Lord's Supper, the most ancient tradition of the Roman Church is to be observed, by which, the celebration of private Masses having been forbidden, all the priests and all the clergy assist at the Mass *in Cena Domini* and approach the holy table (cf. canon 862).

Where a pastoral reason requires it, however, the local Ordinary may permit one or two low Masses in individual churches or public oratories; but only one low Mass in semi-public oratories; and this for the reason that all the faithful may assist at the Sacrifice of the Mass and receive the Body of Christ upon this sacred day. These Masses are permitted between the same hours of the day which are assigned for the solemn Mass of the Lord's Supper (Decree, n. II, 7).

18. On the same Thursday of the Lord's Supper, Holy Communion may be distributed to the faithful only during the evening Masses or immediately after and continuously with the Masses; on Holy Saturday likewise, Holy Communion may be given only during Mass or immediately after and continuously with the Mass, except in the case of the sick who are in danger of death.

19. On Friday of the Lord's Passion and Death, Holy Communion may be distributed only during the solemn liturgical service of the afternoon, likewise with the exception applying to the sick who are in danger of death.

20. Priests who celebrate the solemn Mass of the Easter Vigil at the proper hour, that is, after the midnight which falls between Saturday and Sunday, may celebrate the festive Mass on the Sunday of the Resurrection itself — may even celebrate two or three times, if an indult is had.

21. Local Ordinaries who celebrate the Mass of the Chrism on the morning of Holy Thursday may offer the solemn Mass of the Lord's Supper in the evening; on Holy Saturday, if they wish to celebrate the solemn Easter Vigil, they may, but they are not bound to, offer the solemn Mass on the Sunday of the Resurrection itself.

22. With regard to the Eucharistic fast, the norms of the Apostolic Constitution *Christus Dominus* and the annexed Instruction of the Supreme Sacred Congregation of the Holy Office, issued January 6, 1953, are to be observed.

IV. Solutions to certain difficulties

23. Since by reason of the diversity of places and peoples there are many popular customs connected with the celebration of Holy Week, local Ordinaries and priests having the care of souls are to see to it that customs of this kind which appear to foster solid piety, are prudently accommodated to the restored Order of Holy Week. Moreover, the faithful are to be instructed on the supreme value of the sacred liturgy, which always, and especially on these days, far surpasses by its very nature other kinds of devotion and customs, even the very best.

24. Where the custom has existed hitherto of blessing homes on Holy Saturday, local Ordinaries are to issue suitable regulations that this blessing may be performed at a more opportune time, either before or after Easter,

by pastors or by other priests having the care of souls and delegated by them. They are to take this occasion to make a paternal visit to the faithful committed to them and to inform themselves concerning the spiritual welfare of these faithful (canon 462, n. 6).

25. The ringing of bells, prescribed at the Mass of the Vigil on Holy Saturday at the beginning of the hymn *Gloria in excelsis Deo*, is to be done in this way:

a) In places where there is only one church, the bells are to be rung at the time when the chanting of the above hymn begins.

b) But in places where there are several churches, whether the sacred ceremonies are celebrated in all of them at the same time or at different times, the bells of all the churches are to be rung together with the bells of the cathedral church, or the mother or principal church. In doubt as to which church in a place is the mother or principal church, the local Ordinary is to be consulted.

November 16, 1955.

L. † S.

G. CARD. CICOGNANI,
Prefect of S. R. C.

† A CARINCI, Archbishop of Seleucia,
Secretary of S. R. C.

