

HOLY THURSDAY CEREMONIES

An adapted version of the Solemn form without deacon or subdeacon

FOREWORD

The evening Mass and ceremonies of Holy Thursday commemorate the institution of the Sacrament of the Holy Eucharist as well as of the holy priesthood, both of which occurred during the Last Supper of Our Lord. Featured within these beautiful symbolic rites are two ceremonies that recall older Roman practices:

1. **Translation of the Blessed Sacrament (SSMM¹).** This is based on two things: a) the practice of reservation in a cathedral, and b) and thus how Communion was once distributed during a pontifical Mass (offered by a bishop). The removal of the SSMM from the high altar before Mass signifies the first consecration at the First Mass by Our Lord. This also copies the practice in a cathedral² where the SSMM is not reserved at the high altar, but on an altar in a special Eucharistic chapel.³ The Translation is also a shadow of when Communion was distributed to the clergy and faithful after a pontifical Mass. After the bishop had completed the Mass, a deacon would retrieve the Hosts from the SSMM chapel with full ceremony (incense and canopy) bringing the SSMM to the high altar where the Communion rite would be held; then the SSMM would be returned to the SSMM chapel. Today, this ancient practice is utilized to touchingly signify Our Lord's journey to the Garden of Gethsemane.
2. **Stripping of the Altars (Dividunt).** This is derived from when everything was removed from the altar (including the cloths) after the ceremonies. This was a particular practice in Rome, which continues to be practiced to some degree (the cross and candles are often left on the altar) in the basilicas. In the context of the Holy Thursday rites, the remnant of this ancient Roman practice is used to signify the stripping of Our Lord's garments. This is particularly seen as the altar is denuded of its rich and kingly vesture, namely the antependium and altar cloths. The connected removal of any unfixed items in the sanctuary, the extinguishing of all lights (candles) and emptying of the holy water fonts also help to convey the somber impression that Our Lord has gone to His Passion.

We must of course not forget mentioning the touching ceremony of the **Mandatum, or washing of the feet of twelve men** who represent the Apostles. This ritual copies Our Lord's act of profound charity and humility towards His disciples during the course of the Last Supper, and serves as a reminder of how the same virtues must be exercised by Christians to their neighbors. Formerly, this practice was a custom in cathedrals and some monastic communities and was held during the afternoon,⁴ but in the 1955 Holy Week Reform, this was made integral to the evening rites for edification in all places where the ceremonies are observed.

ABOUT THESE NOTES

The Solemn form of the Holy Week ceremonies is the ideal method, but this is not always practical in a typical parish situation that lacks the requisite number of ordained ministers for the various positions.⁵ This fact was recognized and dealt with during the Holy Week reform, thus several options exist for rendering the ceremonies as solemnly as possible according to the situation, either per the Solemn, Semi-Solemn or Small Churches form. These notes outline a High Mass adaptation⁶ of the Solemn form, which is suitable for churches capable of rendering the ceremonies of Holy Week in a more complete manner than the simpler Small Churches form. A number of options are provided

1 The abbreviated form of *Sanctissimum* (the Most Holy) which will be used throughout these sheets.

2 Per the prescriptions of the *Caeremoniale Episcoporum* (1886).

3 The majestic Blessed Sacrament Chapels in the Roman basilicas of St. Peter's or St. John Lateran's are good examples. In a non-cathedral church though, the SSMM is to be reserved in a tabernacle on the high altar.

4 This in fact is still an option as outlined by the cited rubricians.

5 E.g., the least being, tonsured cleric for Sd, diaconate for D, and diaconate for the three deacons of the Passion.

6 There are in fact several methods of High Mass (or *missa cantata*) with the most advanced being an adaptation of Solemn Mass, as explained in the High Mass notes offered by Romanitas Press (www.romanitaspress.com).

for rendering certain parts of the ceremonies, and these are also outlined within these notes.⁷

PERSONS NEEDED

- Celebrant (C).
- Masters of ceremonies (MC1⁸ and MC2⁹).
- Thurifers (Th and Th2¹⁰).
- Crossbearer (Cb).¹¹
- Acolytes (Ac1, Ac2).
- Torchbearers (Tb); 4 to 8.
- Boatbearer (Bb).¹²
- Men for *Mandatum*; 12.¹³
- Canopybearers for Translation.¹⁴
- Extra servers.¹⁵
- Bellringer for the church bell during the *Gloria*.
- Sacristan.¹⁶
- Lector (for Epistle).¹⁷
- Bannerbearer (if used; see footnote).¹⁸
- Men's confraternity (if used).¹⁹

PREPARATIONS

General principle of decoration

In particular reference to the high altar, the church should be "*adorned soberly*"²⁰ as "*for a feast*",²¹ but, the liturgical items used should be of the finest quality.

7 The main sources cited throughout these notes are: Rev. Adrian Fortescue, *The Ceremonies of the Roman Rite Described* (Burns & Oates, 1962; reprinted by St. Austin Press, 1996); Rev. J.B. O'Connell, *The Ceremonies of Holy Week: Simple and Solemn Rite* (Burns & Oates, 1963); and Very Rev. Walter J. Schmitz, *Holy Week Manual For Priests* (Bruce, 1962).

8 He must have a thorough knowledge of the ceremonies, particularly of C's duties, of who he has general charge, as well as overall the other ministers.

9 He must also have a thorough knowledge of the ceremonies. In general, MC2 leads all processions, has charge of the servers and assisting clerics, and coordinates the faithful as necessary.

10 His only function is during the Translation to the altar of repose.

11 This position is optional for Mass and is strictly required only for the Translation.

12 This position is optional.

13 These may be "...clerics or laymen..."; Fortescue, p 283. Schmitz adds on p 64 that "*altar boys*" could also be used in addition to laymen (e.g., belonging to a confraternity); he also suggests that if laymen or servers (not in cassock or surplice) are used, they should be uniformly dressed. The laymen are not required to sit in a specially appointed place during the Mass.

14 The canopy should be borne by "*laymen of distinction*" (Fortescue, p 326, ff 8: "*cf. C.E., II, xxxiii, 13, 21*"; in regards to the Corpus Christi procession). Fortescue (p 327, ff 3) gives the precedence to be observed in the positioning of these men: "*The person of highest rank holds the first pole on the right of and before the celebrant; the second in rank the first on the left; the third on the second pole on the right, and so on.*" If an ombrellino is used, this is carried by a server in cassock and surplice.

15 This is an option; it is a laudable custom to have the retinue of parish servers assisting as a group in cassock and surplice during the evening Mass. They serve to memorialize the institution of the holy priesthood and add solemnity to the Translation (they can also be employed during the stripping of the altars). During the Translation they may hold lighted candles.

16 For smaller churches, one should be sufficient.

17 As at any sung Mass, a tonsured cleric may chant the Epistle during which C sits at the sedilia; this is mentioned by all three cited rubricans.

18 Per O'Connell on p 90, a banner (of the Blessed Sacrament) may be carried by a man at the head of the Translation procession. It should be noted that this is the only type of banner that may be carried in Eucharistic processions (*cf.* Fortescue, p 327, ff 1 regarding Corpus Christi).

19 Per O'Connell on p 90, a men's confraternity (e.g., the Holy Name Society) or group of "*godly men*" may process as a group at the head of the procession (behind the SSMM banner, if use) during the Translation; he also states on p 89 that they may hold candles.

20 Fortescue, p 282.

21 O'Connell, pp 85.

Sacristy

- in vesting order for C, biretta, amice, alb, white²² cincture, maniple, stole and chasuble.
- white cope and humeral veil for the Translation.²³
- violet stole for C for the *Dividunt* (stripping of the altars).
- white stoles for any deacons or priests assisting during the Mass and Translation.²⁴
- violet stoles for any deacons or priests assisting during the *Dividunt*.²⁵
- processional cross veiled in violet.²⁶
- an extra thurible for the Translation.²⁷
- violet veil for the altar cross.²⁸

At the altar

- white antependium.²⁹
- tabernacle is empty³⁰ and unveiled (but with a corporal still inside³¹), but half-opened with the key at hand.
- altar cross veiled in white.³²
- ciborium with veil containing enough hosts for the Mass and Good Friday service.³³
- missal stand covered with a white veil; on it, a missal or OHS opened to the *Introit*.

In the sanctuary³⁴

- the sanctuary lamp has been extinguished upon removal of the Blessed Sacrament.³⁵

Main credence

Prepared as usual for High Mass including:

- bells for the *Gloria*.
- wooden clapper.³⁶
- OHS (with the opening facing left); the ribbon should mark the *Pater Noster* that immediately follows the *Ubi caritas* of the *De Lotione Pedum (Mandatum)*.
- candles to be held by clergy, schola³⁷ or additional servers.
- Communion cloth.³⁸

22 Where white is mentioned, gold vestments may be substituted.

23 Of if impractical, these can be prepared in the sanctuary. If a second priest will transfer extra ciboria after the Translation, a second white stole and humeral veil (and set of candles for the acolytes) will be needed.

24 These are worn throughout the entire Mass; Fortescue, p 282, ff 8.

25 *Ibid*.

26 Fortescue, pp 282 and 287, O'Connell, pp 27 and 85, Schmitz, pp 61 and 94.

27 Fortescue (p 283, ff 1) recommends a second incense boat at the altar of repose; if there will be a Bb, then he can carry this.

28 This is to be put on during the *Dividunt* (Fortescue, p 290 and O'Connell, p 92). It may be more practical to have the violet veil already under the white veil (so long as the violet one does not show during the Mass).

29 The antependium is especially symbolic on this day, for during the *Dividunt* the removal of the frontal graphically shows Our Lord's body (which the altar mystically signifies) being stripped; cf. Geoffrey Webb's *The Liturgical Altar* (Newman Press, 1948—Romanitas Press 2010) for more details.

30 Per OHS rubric n. 1: "*omnino vacuum sit*"; cf. below for preparing Places for Reserving the Blessed Sacrament.

31 Fortescue, p 282, ff 3.

32 Per all three cited authors.

33 Per OHS rubric n. 1: "*...pro communicando vero clero et populo hodie et crastino die, ponatur super altare pyxis (vel pyxides) cum particulis in hac ipsa Missa consecrandis.*"

34 It is preferable that all unfixed items (e.g., moveable statuary) be removed from the sanctuary during the *Dividunt* so as to convey as much as possible the sense of loss of Our Lord. If certain moveable objects in the sanctuary would be impractical to remove during the *Dividunt*, it is suggested to relocate these before the ceremonies occur.

35 O'Connell, p 27.

36 *Crotalus* in Latin, or *rattle*.

37 O'Connell mentions they are not required to, but may hold candles during the Translation.

38 For any communicating clergy, per Fortescue, p 284 and O'Connell, p 88.

-[*Liber Usualis* for *Dividunt*³⁹].

For the *Mandatum*

-a secondary credence will be needed for the washing items:⁴⁰

- large ewer⁴¹ and basin set.⁴²
- linen cloth with ties for an apron.⁴³
- twelve white towels⁴⁴ on a large tray or basket.
- small ewer⁴⁵ and basin for C.
- small tray with a bar of soap.
- white towel for C.

-seating⁴⁶ for twelve will need to be arranged in the chancel or nave⁴⁷ for the men who will have their feet washed. This may be in the chancel either to one side,⁴⁸ or divided evenly to each side⁴⁹ but in each case facing across the sanctuary. If the sanctuary does not possess a chancel, the seating can be arranged in the nave either in front of the first pews, either all on the Gospel side, or divided evenly to each side (in both cases, facing the sanctuary). If the main aisle is wide enough, the seating could also be arranged in line on the Gospel side (facing the Epistle side).

Near by

-processional canopy for the Translation (and/or ombrellino⁵⁰).

-places for additional vested servers.⁵¹

-candles to be held by men's confraternity's (if one participates).⁵²

Places for reserving the Blessed Sacrament

Per OHS rubric n. I and the cited rubricans, the SSMM must be removed several hours beforehand from the tabernacle of the high altar before the Holy Thursday evening Mass, and divided amongst two different places of reservation:

- I. **Altar of repose (*locum repositionis*):** the Hosts required for Communion on Holy Thursday (if extra are required) and Good Friday. This is prepared for the public adoration of the SSMM on Holy Thursday

39 It should be noted that the OHS (and post-1955 *Missale Romanum* editions) has the neo-Psalter text for the stripping of the altars antiphon and psalm (*Dividunt*), while the *Liber Usualis* (1961 edition) has the Vulgate text (*Diviserunt*) in the Palm Sunday section (p 686; though there is a reference of p 44* for the neo-Psalter version of Psalm 21, but not the antiphon). If the schola uses the Vulgate version (as they usually do), a *Liber* could be used for C's intonation instead of the OHS.

40 This may be prepared near the main credence, nor near the place where the *Mandatum* will be held (as Schmitz describes on p 64); these notes presumes the former arrangement.

41 Filled with warm water.

42 Schmitz on p 63 mentions two ewers and basins.

43 An amice may be used for this function.

44 Schmitz on p 63 is specific about this number which is recommended for sanitary reasons. These towels should be absorbent; medium size cotton bathroom towels work well for this function.

45 Filled partially with warm water.

46 O'Connell on p 28 speaks of "*benches*" in reference to a flat bench without a back, which is the most appropriate form of seating for this purpose (as only a bishop should have a back to his seat, as this is a symbol of his teaching authority); he also states that these may be covered in green. However, often in a typical parish the only type of chair available for this function is the ubiquitous folding chair.

47 Per OHS rubric n. 16 ("*in medio presbyterii, vel in ipsa aula ecclesiae*") and all three cited rubricans It is assumed that this is where the washing of the feet will take place. However, if due to a lack of room this is not possible, then the chairs should be prepared as described in section II.

48 The Gospel side as depicted in Schmitz's diagram on p 91.

49 Which is more practical in most sanctuaries of small churches that possess a chancel.

50 A small umbrella-like canopy used indoors (and held by a server) or in place of a full-size processional canopy when room is not sufficient. Schmitz on p 66 describes a server carrying this over the SSMM from the foot of the high altar to the perimeter of the sanctuary where the SSMM is met with the processional canopy; this is also the typical practice for other Eucharistic processions.

51 These may be situated either in the sanctuary (if room allows) or in the first pews.

52 This must be a group of men belonging to a single confraternity (e.g., the Holy Name Society).

and then utilized for reserving the Hosts required for the Good Friday services.⁵³

- 2. Private reservation:** additional Hosts (not required for Holy Thursday or Good Friday), particularly those reserved for the sick or those in danger of death.⁵⁴ No adoration is to take place here.⁵⁵ If the repository at the altar of repose cannot accommodate the sufficient number of Hosts required for the Communion at the evening Holy Thursday Mass or the Good Friday services, They are reserved here. The use of place of reservation is discontinued after the Easter Sunday Vigil when all of the Host are transferred back to the high altar's tabernacle.

Altar of repose

This should be prepared in the church, but "*not too near the high altar, because of the ceremonial of Good Friday*",⁵⁶ either in a separate chapel⁵⁷ or even a side altar. In either case, if in public view (as a side altar always is), these should be screened off from the rest of the church after the period of adoration ceases at midnight.⁵⁸ If either is not practical, a suitable room in another building⁵⁹ could also be used for the altar of repose, as long as the area can be kept secure, and there is no danger of irreverence or disturbance. The area for the altar of repose should be "*soberly adorned with precious hangings and lights*"⁶⁰ with the following items at the altar:⁶¹

-repository⁶² with the key nearby.

-altar cloth covering the top and sides.⁶³

-white antependium.

-white conopaenum⁶⁴ for the repository (placed somewhere near).

-a canopy over the repository.⁶⁵

-sanctuary lamp⁶⁶ (to be lighted after the adoration ends at midnight⁶⁷).

-unfolded corporal on the mensa with a white burse nearby (on the mensa).

-at least four candles.⁶⁸

53 Per O'Connell, p 29, ff 5: "*Extra ciboria, if needed, should be kept at the [private] place of reservation.*"

54 O'Connell comments on p 29, that Hosts left over from the Good Friday services should be transferred here from the high altar's tabernacle, and not back to the altar of repose, which is no longer has a function. However, this might not be practical in some cases, where a suitable place for the private reservation is practical; in such cases, the altar of repose is used for both functions.

55 O'Connell on p 30 and ff 2 (citing the Instruction of the Congregation of the Sacraments, 1929, n. 9) and Fortescue, p 283.

56 O'Connell, p 29.

57 E.g., one that can be easily screened off from public view, or even a lower chapel.

58 O'Connell, p 30 and Fortescue, p 283, ff 2: "*If a chapel of the church must be used, a curtain should be drawn across to cut it off from the public.*"

59 E.g., a parish hall or large classroom.

60 Fortescue, p 283; because this is for the reservation (exposition) of the SSMM, white should be the predominant color.

61 Per O'Connell on p 29, ff 3, even a table may be used for this function, as long as it is deep enough to hold the repository, and spread the corporal. Preferably the height of the table should be that of an altar, which is about 40 inches.

62 This is essentially a urn-shaped, portable tabernacle (*capsula*); an actual tabernacle or lockable box (e.g., a type of safe) may also be used for this function. The OHS rubrics use the term *capsa*, or casket. Cf. O'Connell, p 29, comments that the material of the *capsa* is not specified, but following legislature concerning the reservation of the SSMM (specifically SRC decrees of February 22, 1956 and 3660'), it must be strongly built with a lock and cannot be constructed of transparent material, nor in the shape of a tomb.

63 Only a single altar cloth is necessary as Mass will not be celebrated here; Schmitz, p 62.

64 This refers to the proper tabernacle veil which covers the entire tabernacle (top, front, back and sides) like mosquito bed netting (from whence the Greek term is derived); cf. *The Liturgical Altar* for details.

65 Per Schmitz, p 62; this of course follows the usual prescriptions for reserving the Blessed Sacrament; cf. *The Liturgical Altar* for details.

66 In all cases, a clear glass globe is preferred by the SRC and rubricians, but a red-colored glass is tolerated.

67 Fortescue, p 283.

68 Per Fortescue, p 283 and O'Connell, p 29; the latter comments that the Instruction (*Instructio de Ordine Hebdomadae Sanctae Instaurato Rite Peragendo*; printed in the OHS) does not prescribe how many candles should be present, but deems that at least four should be used in conjunction with the SSMM, citing the minimal required by the SRC (August, 18, 1949) for solemn exposition. Schmitz on the other hand states six candles on pp 62 and 95. It should also be noted that is the Roman and the English practice to employ candles more profusely than flowers. Cf. the previously cited *The Liturgical Altar and Candles in the Roman Rite* by Fr. Edwin Ryan (Gross Candle Co., 1937—Romanitas Press, 2009); the latter has some excellent pictorial examples.

-flowers are allowed.⁶⁹

-neither an altar cross, relics, images, nor statues should be present.⁷⁰

Private place of reservation

This may be prepared in any "suitable place outside the church but near it".⁷¹ This may be an external chapel, a sacristy,⁷² a connected room, or even the rectory, so long as this location is secured and free of all danger of irreverence. If it is required to use a side altar in the church for this function, the area should be screened from public view after the adoration ceases at midnight.⁷³ If an actual altar is not present, a table may be prepared as described above for the altar of repose. The only accoutrements required are:

-key for the tabernacle (kept in a secure place).

-white conopaeum.

-corporal spread.

-white burse nearby.

-two candles (for transferring the Hosts to the high altar either during Good Friday for extra communicants or after the Easter Vigil ceremonies).

-sanctuary lamp nearby burning while the Hosts are being reserved.

GENERAL CEREMONIAL NOTES

Ringling bells during the *Gloria*⁷⁴

-the church bell (or bells) in the belfry may be rung from the intonation of the *Gloria* by C until the choir has finished singing it.⁷⁵ Afterwards, it is silenced until the *Gloria* of the Easter Vigil, thus not rung for the remainder of the Mass or other following ceremonies.

-small bells in the sanctuary⁷⁶ may also be rung⁷⁷ by servers during the *Gloria*, however, only from the intonation by C until he has finished reciting it at the altar.⁷⁸ A good method of executing the use of three bells simultaneously is to have them rung out of sync⁷⁹ as such: when C has intoned the *Gloria*, server "a" starts ringing his bell slowly

69 As O'Connell comments on 29, their use is not mentioned in the Instruction. As rubricians remark concerning the usual preparations for festive occasions, flowers should be used around or on the altar with the greatest restraint (*cf.* the liturgical references cited above), which O'Connell specifically repeats ("*with great restraint*") on the page just cited. In this particular case, the principle of soberly decorating the high altar equally applies to the altar of repose. Also, the floral arrangements should not be placed in such a manner that they prohibit the servers from executing their duties at the altar of repose (e.g., on the predella, altar steps or around the foot). It should also be noted that the flowers must be removed from the vicinity after midnight, "*as the commemoration of the Passion has begun*"; Fortescue, p 286.

70 *Cf.* O'Connell, p 29 and Schmitz, p 62 (both use the word "*forbidden*" in fact). It should also be noted that none of the cited rubricians even make mention that a cross is required, nor would it be, because in this case, the place is not being used for the offering of Mass, and in this case, Our Lord Himself (SSMM), and not His representation, is the focus of attention. If the altar of repose is prepared in a chapel that has permanent statuary (e.g., on the reredos), these of course need to be veiled. It would also be appropriate to remove any unfixed statuary from the chapel, so complete attention can be given to the SSMM, as long violet veils could serve as a distraction in the midst of white decorations.

71 O'Connell, p 30; thus no one would reverence the SSMM at the screened off area as its reservation is intentionally hidden from view. He also states that in such a case and if avoidable, the altar of repose and place of private reservation should not be the same.

72 But as O'Connell states on p 30, ff 3: "*Unless this is a second working sacristy, this is not desirable owing to the preparations going on in the one sacristy for the Easter vigil function.*"

73 Recommendation given by O'Connell, p 30.

74 *Cf.* Fortescue, p 283, ff 4, regarding rules of complying with the church bells of one's cathedral..

75 O'Connell, p 87.

76 Fortescue, p 283 and O'Connell p 87; two or three is a good number, though even more may be used if practical.

77 Of course, as should always be done when ringing a bell at Mass, the bells should be rung lightly and in a raise-lower fashion as the rubrics and rubricians presume. *Cf.* for details the author's article, "The Altar Bell: Part I", published in the January 2010 (Winter) issue of *The Acolyte* magazine for the Archconfraternity of St. Stephen.

78 Fortescue, p 283 and O'Connell, 87.

79 If the bells are rung in sync, the sound will be deadening and not pleasing like a carillon bell sound.

up and down, then a few moments later,⁸⁰ server "b" begins out of sync with "a", then a few moments even later, server "c" begins. When C finishes reciting the *Gloria* (at the sign of the cross), the servers stop in opposite sequence, each with a few moments between them.

-after the *Gloria*, the bells are removed from the sanctuary, as from this point they are no longer used in any ceremony until the *Gloria* during the Easter Vigil.

The use of the clapper

The clapper will replace the usual bell for the *Sanctus*, Consecration, C's *Domine non sum dignus*. The clapper should be clacked twice every time (by strongly raising and lowering the knob with its lever) when a double ring (stroke) would be sounded with the bell. During the Translation, the double-clacks should be spaced about five seconds apart for a somber effect.

Progression of reverence during Holy Thursday evening ceremonies⁸¹

A confusing point during the Holy Thursday ceremonies is what type of reverence should the inferior ministers make during the various parts; here is a quick breakdown of the progression of reverences:

1. Altar (SSMM not reserved): genuflect as usual (as at High Mass); made to altar cross.
2. Post Consecration (SSMM on altar): genuflect as usual.
3. *Coram Sanctissimo* (ablutions inclusive to Translation): *coram Sanctissimo* rules (see below).
4. Stripping of altars: genuflect as usual; made to altar cross.⁸²
5. At altar of repose inclusive to Good Friday: *coram Sanctissimo* rules (special for this period).

General principles of *coram Sanctissimo*⁸³

During the evening ceremonies of Holy Thursday, the special condition of *coram Sanctissimo* (in the presence of the Most Holy) effectively exists from after the distribution of Communion to the Translation (after the Consecration, the servers act as they usually do at High Mass). Outlined briefly below are the rules that apply to the servers:

-all *solita oscula* to the celebrant are omitted (as all reverence is given to the SSMM).

-as much as possible, servers should avoid turning their back completely to the SSMM.

-genuflections are always made by inferior ministers *in plano* (unless accompanying C).⁸⁴

-a single-knee genuflection is made:

- a. When crossing the center of the altar (as usual).
- b. *In plano* before ascending to and descending from the predella (but not merely an altar step).⁸⁵

-a double-knee genuflection⁸⁶ is made:⁸⁷

- a. When leaving view of the altar (e.g., outside the sanctuary or the Communion rail⁸⁸).
- b. When C leaves or returns to the ambit of the altar (e.g., to change his vesture at the sedilia).
- c. When leaving the repository to return to the high altar for the *Dividunt*.

⁸⁰ A count to five is a good indication.

⁸¹ Cf. the expository table of "Progression of Reverences for Inferior Ministers during Sacred Triduum" on p 62 in *The General Principles of Ceremonies of the Roman Rite (For Inferior Ministers)*, by the author (Romanitas Press, 2011-revised).

⁸² They must still genuflect as the condition of *in actu functionis* still exists and the cross is on the altar. As of Good Friday morning (when the cross has been removed), the servers will reverence the bare altar with a moderate bow only.

⁸³ *Ibid*; in the chapter that deals with this special condition for a thorough account.

⁸⁴ Cf. the citations of rubricians (L. O'Connell, Callewaert and J.B. O'Connell) on this point in *General Principles*, p 47, ff 127; in a word, inferior ministers do not enjoy the privilege of genuflecting on the predella except in cases of *ratione accommodationis*.

⁸⁵ E.g. if MC I must stand on the predella to assist at the missal, then he must genuflect *in plano* towards the altar first before ascending, and after he descends *in plano*.

⁸⁶ Made by going down to the right knee, then the left, and making a moderate bow of the head (*i.e.*, about 60° only); note that a profound bow is never made when kneeling.

⁸⁷ One exception would be if the place of genuflection will be the same as place of kneeling, the server simply kneels in place without a moderate bow.

⁸⁸ Note, that neither the credence, sedilia or chancel are considered outside the view of the altar.

Announcements for the faithful

It is recommended that the faithful be instructed beforehand on some ceremonial points. These announcements can be made from the pulpit by a priest or by one of the MCs.

1. If the faithful join the procession for the Translation, they kneel in their pew as the SSMM is carried past them, then immediately stand and follow behind without any further reverence to the altar.
2. Upon reaching the altar of repose, they immediately kneel in place (either in the pews or in open space).
3. After the SSMM has been reserved (and a moment of silent adoration has followed), the faithful stand with the ministers and make a double-knee genuflection where they are at, then follow behind C and return to the church.
4. Upon returning to the church, they genuflect after entering their pew.

SYNOPSIS OF THE CEREMONIES

1. PROCESSIONAL AS USUAL FOR A HIGH MASS, except:

Introit sung as processional hymn.

2. HIGH MASS AS USUAL with these exceptions:

- A. Preparatory Prayers as during Passiontide (*Judica me* is omitted).
- B. C reverences altar cross with moderate bow; servers genuflect as usual.
- C. Bells rung during *Gloria*.

3. MANDATUM

- A. Twelve men are led to their places.
- B. C removes Mass vestments and dons apron at sedilia.
- C. Washing of feet of twelve men.
- D. Washing of C's hands *in plano* near secondary credence.
- E. *Pater noster*, versicles and oration said at center of altar facing faithful.
- F. Men return to their usual seats.

4. CONTINUATION OF MASS (Offertory)

- A. C says *Orates fratres* said with clear voice.
- A. During Canon: proper *Communicantes*, *Hanc igitur* and *Qui pridie*.
- B. *Agnus Dei*: third reply "*miserere nobis*."
- C. First *Domine Jesu* prayer omitted.
- D. *Confiteor* and absolution before Communion of faithful omitted.
- E. Ablutions actions *coram Sanctissimo*.
- F. Communion and Postcommunion by C *coram Sanctissimo*.
- G. *Benedicamus Domino* replaces *Ite, missa est*.
- H. Last Blessing and Last Gospel both omitted.

5. SSMM TRANSLATION

- A. C makes double-knee genuflection at foot, goes to sedilia.
- A. C changes into cope at sedilia.
- B. Reverence of SSMM at foot.
- C. Imposition of incense and incensation of SSMM at the foot.
- D. Translation of SSMM to altar of repose.
- E. Reverence of SSMM at altar of repose.
- F. Imposition and incensation of SSMM at altar of repose.
- G. Procession to sacristy via high altar.
- H. [Transferring extra ciboria.]

6. DIVIDUNT (STRIPPING OF THE ALTARS)

- A. C changes vestry in sacristy.
- B. Procession to high altar.

- C. *Dividunt* antiphon and first line of Psalm 21 by C.
- D. Stripping of altars beginning with high altar.
- E. Removal of all unfixed items from sanctuary.
- F. Recitation of *Dividunt* antiphon by C.
- G. Return to sacristy.

7. COMPLINE

8. POST-CEREMONIAL DUTIES

9. POST-MIDNIGHT DUTIES AT ALTAR OF REPOSE

PROCESSIONAL

-the Introit is sung for the processional in place of a hymn.⁸⁹ Upon reaching the altar, C reverences the cross with a moderate bow only, while the servers genuflect as usual.⁹⁰

HIGH MASS

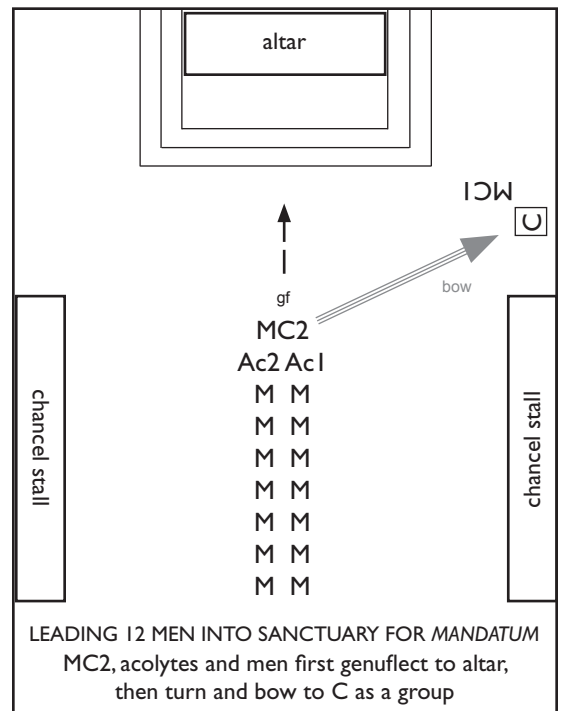
The propers are of *Feria V in Cena Domini*, and the ceremonies are of High Mass (with MC2) as usual with these exceptions:

- Preparatory Prayers are for Passiontide with omission of *Judica me* (Psalm 42), etc. (as done for a Requiem).
- during the incensation of the altar, when crossing the center, C bows, while MCI and Th genuflect supporting C's elbows as usual.
- during the remainder of the ceremonies, when a genuflection is required for crossing the center, leaving the center or the view of the altar, C will only make a moderate bow (until the Consecration). However, the servers genuflect as usual.
- during the *Gloria* the bells may be rung as previously above.
- the Mass is interrupted with the *Mandatum* (washing of the feet rite) after the sermon (if given).
- after the sermon, MCI leads C to the sedilia; there C sits (and may put on his biretta) and waits for the men to reverence the altar and him.⁹¹

THE MANDATUM

Twelve men are led to their places

-MC2 and the acolytes⁹² then go to the foot, genuflect and go to the nave,⁹³ where they conduct the twelve men in pairs⁹⁴ to the place where they will have their feet washed. Before sitting, while still arranged in pairs, MC2 signals them to genuflect to the altar, then to turn and bow (with their heads only) to C.⁹⁵ The men then sit and ready themselves by removing their right shoes and socks.



89 Per OHS rubric 5; this is a restoration of the ancient practice when the *Introit*, from the Latin word *Introitus*, meaning *entrance*, was the entrance, or processional, hymn.

90 Per all three cited rubricians. This follows the principle of when only the altar cross is present, and from here on, the word genuflect will be used, regardless if C only bows.

91 This is the order given by Fortescue, p 283, O'Connell, p 88 and Schmitz, p 64.

92 OHS rubric n. 17 prescribes for the Solemn form that D and Sd lead the men into the sanctuary. Fortescue on p 284 includes the MC2 to assist the sacred ministers, because it is general duty to accompany them as well as lead processions, which this is.

93 An effective way in which to form the solemn procession is to have the men collect in the rear of the nave. Their MC2 can arrange them in pairs for the procession to the washing place. At the close of the sermon, the priest could notify the men to take their places at this pre-arranged location, which will help the ceremonies continue smoothly.

94 OHS rubric, n 17: "*binos et binos*".

95 OHS rubric, n 17: "*facta reverentia altari ac Celebranti*" and again n 20: "...*facta reverentia altari et Celebranti, reducuntur ad loca sua*..." Also repeated by Fortescue, pp 283 & 284, O'Connell, p 88, and Schmitz, pp 64 & 65.

- MC2 takes the used towel.
- All rise and go to the next man, repeating the same procedure.

-if the men are divided on two sides, when finished with those on the Epistle side, MCI leads all to the center, where the ministers arrange themselves either in a single line (or two); he signals a genuflection, then all go to the man nearest the altar on the Gospel side, where the procedure is repeated again.

-when the Gospel side is completed, MC2 puts the used towels on the tray held by Th, then all resume their box formation positions.

-while MC2¹⁰³ remains with the men, Th leads the group back to the foot, where they resume their former formation and MCI signals all to genuflect; then all turn inwards and proceed near the credence for the washing of C's hands.

Washing of C's hands *in plano* near secondary credence

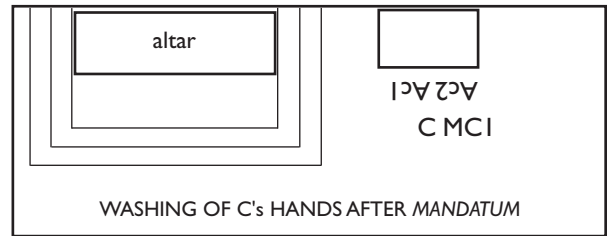
-upon reaching the secondary credence, Th deposits the towels and tray at the secondary credence.

-meanwhile MCI conducts C to stand nearby while the acolytes after depositing their items retrieve:

- Ac1: tray with soap and finger towel (holding the towel between the tray and his palms).
- Ac2: ewer and basin.

-the acolytes then go to C and wash his hands as they usually would, bowing before and after; during the washing, MCI stands to C's right and may assist with the towel.

-meanwhile, MC2 ensures the men have put back on their socks and shoes, and then signals them to stand and face the altar as a group.



Pater noster, versicles and oration are said

-either at the credence or sedilia, C removes his apron, which MCI gives to Ac2 who returns it to the secondary credence; C then resumes his maniple and chasuble assisted by MCI.

-Th and the acolytes return their items to the credence; there Ac1 retrieves the OHS and with Ac2 (empty-handed), both proceed shoulder to shoulder to position themselves near the sedilia.

-meanwhile, Th goes to the sacristy to ready his thurible for the Offertory.

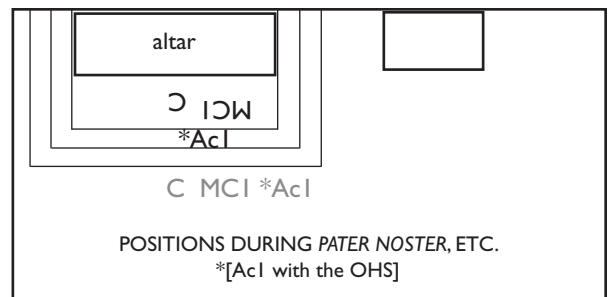
-at the sedilia, Ac2 takes the apron and returns it to the secondary credence, then returns to his normal position.

-when C and Ac1 are ready, MCI conducts both to the foot (C in the center, MCI on his right and Ac1 to the far right) where he signals a genuflection for all. C then ascends with MCI (on his right) to the center of the predella (MCI assisting with the alb as usual) and turns to face the twelve men and faithful.¹⁰⁴

-Ac1 ascends to the second altar step, slightly off to the Epistle side, where he holds the book against his forehead, then MCI opens the OHS and points out the *Pater noster* to C, who also chants the versicle and accompanying oration in the second ferial tone.

-when the prayers have been completed, MCI closes the book, which Ac1 lowers to his chest, descends *in plano* and without any genuflection, returns the OHS to the credence, then resumes his usual position.

-meanwhile, C and MCI at the predella and facing the nave, await the men to make their respective reverences.



¹⁰³ To guide the men for the following actions.

¹⁰⁴ Per all three cited rubricians.

Men return to their usual seats

- after the prayer, MC2 arranges the men in pairs as before, then at the head of the formation (nearest the sanctuary so the men can see and follow his lead) signals them to genuflect to the altar, then bow to C. MC2 then goes through the pairs and conducts them out of the sanctuary (or from the front of the pews).¹⁰⁵
- after being reverence, C turns to face the altar and with MC1 on his right, begins the Offertory as usual.

THE CONTINUATION OF MASS (Offertory)

Mass continues as usual except:

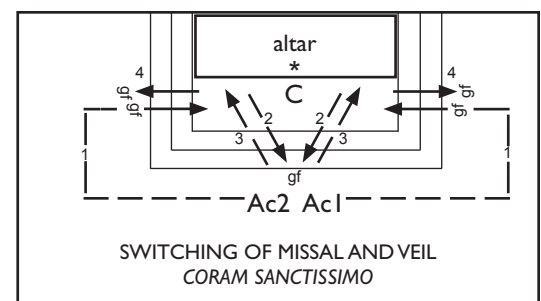
- C says the *Orate fratres* in a clear voice, to which MC1 responds in the same tone.¹⁰⁶
- during the Canon there is a proper *Communicantes, Hanc igitur* and *Qui pridie*.¹⁰⁷
- during the *Agnus Dei* the third reply is: "*Miserere nobis*."¹⁰⁸
- the first *Domine Jesu* prayer (for peace in the Church) after the *Agnus Dei* is omitted.
- the *Confiteor* and absolution before the faithful's Communion are omitted.
- during Communion, MC2 should coordinate the following preparations¹⁰⁹ for the Translation:
 1. Any necessary doors are unlocked and opened (or will be opened at an appropriate time by a sacristan or usher).
 2. The processional canopy is ready to be manned (the ombrellino too, if required).
 3. Candles have been distributed as necessary (these may be lit at this time).
 4. At the altar of repose (if near enough where he can inspect it):
 - The candles have been lit by the sacristan or server.
 - The corporal is unfolded on the mensa.
 - The burse and key are near at hand.
 - The conopaeum is ready to be placed on the repository.
 5. In the sacristy:
 - C's biretta has been placed in the sacristy near the violet stole.¹¹⁰
 - Both Tbs are preparing their thuribles with a supply of well-lit charcoals.
 - Bb has filled his boat.

-after Communion, MC2 does not lead the Tbs out of the sanctuary; they remain where they are for the Translation.

-also after Communion, the special circumstance of *coram Sanctissimo* exists, requiring the special genuflections as explained above, but briefly per position:

Acolytes:

- they perform the ablutions almost as usual. Both genuflect *in plano* then both ascend completely to the center of the predella (where C will perform both ablutions). Both bow to C before and after performing the ablutions, then turn inwards and descend slightly facing each other, turn to face the altar, genuflect *in plano* and return to the credence to deposit their cruets.
- then they proceed to switch the missal and the chalice veil, meeting in the center of foot and genuflecting as usual. Each go to their



¹⁰⁵ Again, MC2 may lead them back to the same collection point in the nave from where they can disperse and return to their pews as individuals.

¹⁰⁶ OHS rubric (*Ex ordine missae*), n. 20 ("*celebrans clara et elevata voce dicit; responsum vero dabunt ministri sacri, vel ministrantes, seu circumstantes*") and mentioned by all three cited rubricians.

¹⁰⁷ Note that in the *Missale Romanum* (and OHS) these Canon texts (in fact, from the *Te igitur* to the *Haec quotiescumque feceritis*) are printed within the propers for Holy Thursday, not in conjunction with the preface as usually seen for a special *Communicantes*, etc.

¹⁰⁸ Again, this special recitation is printed in the propers section.

¹⁰⁹ MC2 should plan before the ceremonies who will assist with what to ensure these tasks are completed efficiently.

¹¹⁰ As he will wear it into the sanctuary for the *Dividunt*; O'Connell, p 92 and Schmitz, pp 99 & 102.

respective sides of the altar, genuflect *in plano* (facing each other across the altar steps structure), then ascend to the predella. While descending to the foot *per breviorum* with the missal and the veil, the acolytes remain turned slightly towards each other, then genuflect at the foot as usual. They reascend *per breviorum* to the predella, deposit their items, then both descend *in plano* to the sides of the altar as usual, but turn to face each other (across the altar structure), genuflect *in plano*, then return to the foot. If there is a Communion cloth to turn over, the acolytes make a double-knee genuflection before and after doing this.¹¹¹

-the acolytes then go to the sacristy where Ac1 retrieves the cope and Ac2 the humeral veil. Both make a double-knee genuflection upon returning to the sanctuary and place both of these items at the sedilia, the cope over the humeral veil.

-both then return to their normal positions.

Cb:

-if the Communion gate must be opened in preparation for the Translation, Cb will make a double-knee genuflection before and after at the foot just like the acolytes above.

MCI:

-after C has reassembled and veiled the chalice (or any other empty ciboria), MCI genuflects *in plano* ascends to the predella, takes the necessary vessels,¹¹² then genuflects *in plano* upon descending, and puts them on the credence.

Extra ciboria with Hosts on altar

It is presumed that a single ciborium will be transferred during the Translation; if there are extra ciboria, these may be placed in tabernacle temporarily and transferred to altar of repose just before the stripping of altars.¹¹³

Communion and Postcommunion performed by C with special genuflecting rules.

When at the center of the altar, the genuflection is the first thing done, and the last thing done before any action is made by C, whether it is kissing the altar, or turning towards the people, which is enacted by turning slightly to the Epistle side and off center.

Benedicamus Domino instead of *Ite, missa est.*

-C says "*Benedicamus Domino*" instead of "*Ite missa est.*"

-the *Placeat tibi* is said as usual and during it, MC2 ensures the following actions are carried out properly:

- Cb and the acolytes have obtained their processional items (cross and candles) and taken position near the head of the Translation formation (leaving room for MC2 who heads the procession) near the sanctuary's perimeter. Even though the SSMM is exposed, because Cb is carrying an image of Christ, neither he nor the accompanying acolytes make any type of reverence.¹¹⁴
- Th, Th2 and Bb position themselves near the foot's Epistle side (leaving room for MCI and MC2 to pass to the foot).
- Tbs line up as they would for the Last Gospel, holding their torches in their outside hands.
- Any extra servers, clergy or schola members are lined up appropriately.

111 As the Communion cloth is considered outside the view of the altar, even in a small sanctuary (and necessarily, the acolytes must turn their backs to the SSMM to perform this action).

112 He is not required to wear gloves as he may touch these vessels *per accidens*; this is certainly the case for the ciboria; cf. Rev. J.B. O'Connell in *The Celebration of Mass: A Study of the Rubrics of the Roman Rite* (Bruce, 1964—Preserving Christian Publications, 2007), p 223; c, and *Matters Liturgical*, Wuest, Mullaney, Barry (Pustet, 1956): Sacred Things, 102. Care of a Ciborium: "b) A lay person is not forbidden to touch a blessed ciborium and purified ciborium".

113 O'Connell, p 37 & 89.

114 Even though the SSMM is exposed, because they are accompanying an image of Christ, they do not make any type of reverence. Cf. Fortescue, p 286 and *General Principles*, p 55.

- The canopy bearers with the readied canopy are stationed near the Communion rail.
- MC2 then goes to the sedilia to await C's arrival.

Last Blessing and Last Gospel are both omitted.

-as neither the Last Blessing or Last Gospel are said, after the *Placeat tibi*, C descends *in plano*, where MCI joins him, then he signals a double-knee genuflection, both rise, turns inwards and go to the sedilia.

TRANSLATION OF THE SSMM

This part basically consists of incensing the SSMM as at Benediction, followed by a procession of the SSMM as on Corpus Christi (except with the use of a clapper instead of bells), completed with another incensation as at Benediction. No prayers are said though before reserving the SSMM in the repository, nor is there any blessing.

-at the sedilia, without turning his back towards the SSMM¹¹⁵ C removes his maniple and chasuble and puts on the cope with MCI assisting. Then MCI and MC2 lead C to the foot, where MCI signals a double-knee genuflection, and all kneel for a moment of brief prayer.¹¹⁶

-when C is ready, MCI signals all three to stand, then Th, Th2 and Bb approach via *the right-hand side of C* (so no one turns their back to the SSMM) and without *solita oscula* or blessing, C imposes incense first in Th2's thurible, then in Th's.¹¹⁷ Th2 and Bb retreat slightly away from the foot, while Th stays at MCI's right side.

-MCI takes Th's thurible and gives it to C without *solita oscula*, who then incenses the SSMM with three doubles as usual, but in silence. All at the foot assisting C, MCI, MC2 and Th bow moderately to the SSMM with C before and after the incensation, during which, MCI and MC2 hold back the cope.

-MCI receives the thurible back from C without *solita oscula*, stands with Th and returns it to him. MCI then retrieves the humeral veil from the sedilia and places it over C's shoulders, who then ascends to the predella to retrieve the SSMM in the veiled ciborium, while MCI remains at the foot.

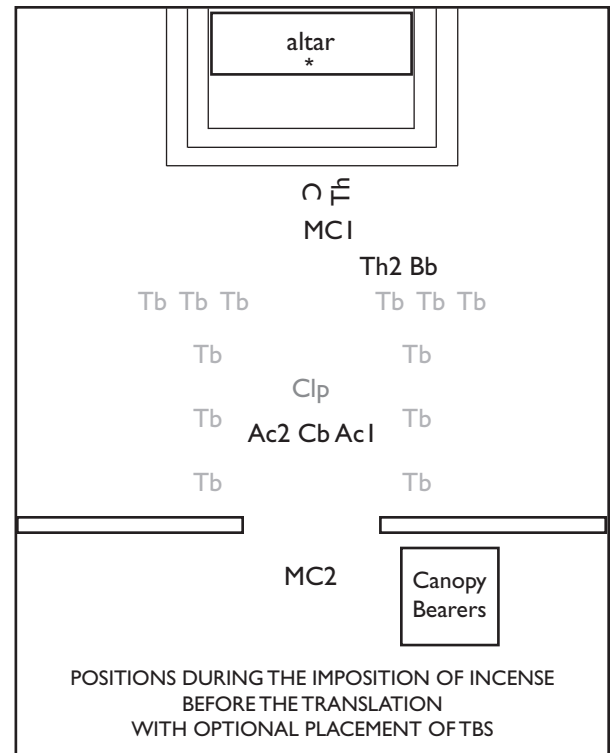
-meanwhile, MC2 makes a double-knee genuflection and takes his position at the head of the formation.¹¹⁸

-Th and Th2 position themselves at the foot to be directly in front of C with the SSMM; Th is on the right and Th2 is on the left.

-Bb should be ahead of the Ths.

-when all is ready the Translation begins, during which:

- the clapper is sounded in intervals.
- MCI switches *behind* at the foot and walks to C's right holding back the cope.
- the Ths walk just ahead of C turned slightly towards the SSMM,¹¹⁹ holding their thuribles in their inside



¹¹⁵ All three cited rubricians are explicit on this point.

¹¹⁶ Again, per all three cited rubricians.

¹¹⁷ This is the order described by both O'Connell (p 36) and Schmitz (p 71).

¹¹⁸ If another server is not available to strike the clapper, then MC2 should perform this function, having retrieved it from the credence prior to going to the foot for the incensation. The striking of the clapper should take place from the moment when C begins to walk with the veiled ciborium with Hosts until it has been set down on the altar of repose. If there is another server to perform this duty (marked Clp on the diagram), then he should be positioned after the acolytes and Cb (*i.e.*, at the head of the Tb's).

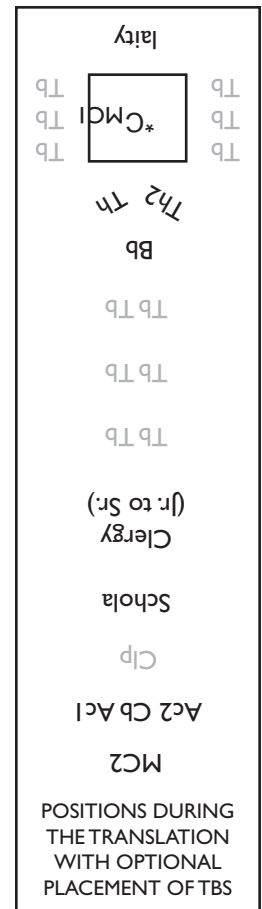
¹¹⁹ Schmitz, p 66 and Fortescue, p 286, but not walking backwards, rather the Ths are simply turn slightly inwards towards each other.

hands¹²⁰ and "gently swinging" them back and forth "at their sides continuously".¹²¹

- the Tbs process with their torches in their outside hands either on each side of the canopy, or if there is not sufficient room for this arrangement, just in front of the Ths.
- if vested, the schola processes just behind Cb and the acolytes in pairs.
- additional servers come next, also in pairs, shortest to the tallest.¹²²
- the clergy process after the additional servers, the juniors in front and seniors in back.
- if there is a SSMM banner, this is carried in front of Cb and the acolytes followed directly by with any male confraternities as earlier described.
- the canopy bearers meet C with the SSMM at the sanctuary perimeter; while walking with the canopy, they should hold their poles with both hands,¹²³ keeping the canopy taut.

The faithful during the Translation

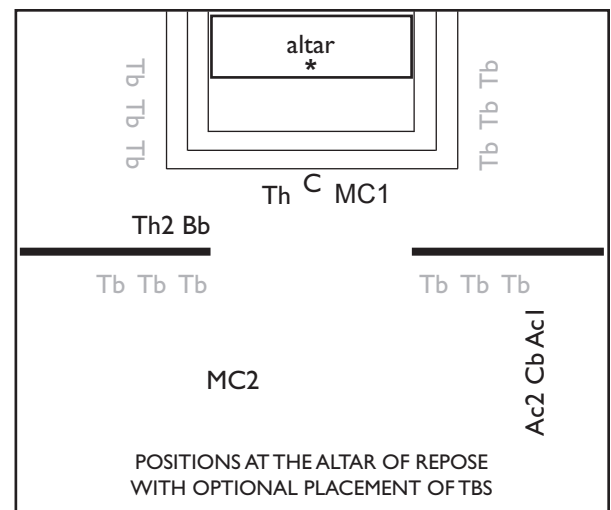
O'Connell comments that the OHS "says nothing about layfolk taking part in the procession" presuming that the Translation will be of short duration and inside the church. Though if the procession for the Translation is rather long and will go to a building outside the church (and if practical), the faithful can follow behind the canopy. In this case, after kneeling in their pew as the SSMM is carried past them, they immediately stand and follow behind without any further reverence. Upon reaching the altar of repose, they immediately kneel in place (either in the pews or in open space). After reserving the SSMM and making the short prayer of silent adoration, the faithful stand with the ministers and make a double-knee genuflection where they are at, then follow behind C and return to the church. Upon returning to the church, they genuflect upon re-entering their pew.



At the altar of repose

Upon arriving at the altar of repose, one makes any type of reverence upon entering the sanctuary as are all accompanying the SSMM:

- MC2 ensures that all the servers go to their proper places, then takes his place where convenient for organizing the return to the high altar after the Translation.
- Cb and the acolytes step off to the Epistle side, just in front of the chapel's sanctuary perimeter; there they remain standing abreast and facing across the chapel during the entire repository ceremony.
- the Tbs divide up to their respective sides and line up *recta linea* or facing each other in two parallel lines as convenient, either outside the sanctuary perimeter (e.g., the Communion rail) or within the sanctuary.



¹²⁰ Schmitz, pp 66, 87 & 89.

¹²¹ Schmitz as noted above and Fortescue, p 286. The Ths should not walk backwards while incensing the SSMM with alternating sets of three doubles; no rubrician describes such a method for any Eucharistic procession and this method is actually quite dangerous. The Roman method (which is also the official English and American practices) in any procession is to swing the thurible back and forth; not side to side (i.e., in front of the person).

¹²² Or in the case of the Archconfraternity of St. Stephen, by rank: Postulants in front, then Junior Acolytes, then Senior Acolytes and finally Masters of Ceremonies.

¹²³ They should not be wearing white gloves unless this is part of an official uniform (e.g., that of a papal knight).

- any clergy enter the sanctuary, and may kneel collectively on either side of the altar (the senior nearer the altar), or as a group on one side.
- any additional servers should kneel outside the sanctuary's perimeter, either evenly divided up per side, or as a group on the Gospel side.¹²⁴
- the men carrying the canopy stop at the sanctuary's perimeter and then deposit it off to the side; their office is now over.
- if a SSMM banner was carried during the Translation, this is placed aside and the banner bearer (along with any men belonging to a confraternity) takes his place amongst the faithful (if they have followed).
- The Ths and Bb position themselves near the Gospel side of the foot.

-when C reaches the foot of the altar of repose, MCI assists with C's alb, but remains *in plano*. C ascends to the predella, places the veiled ciborium on the corporal, genuflects, and then descends *in plano* and kneels on the first altar step, where MCI removes the humeral veil from C's shoulders, placing it neatly to the side.¹²⁵

-when C is ready, the schola begins the *Tantum ergo*, and all bow their heads at "*veneremur cernui*"; at "*Genitori, Genitoque*", C, MCI, Th and Bb bow moderately, then stand to have incense imposed as would usually be done at Benediction; Th facing the altar in front of C (who is facing the Epistle side), with Bb on Th's right (to give the boat to MCI).

-after the imposition, Bb returns to Th2's side; during the incensation neither Th2 or Bb bow.¹²⁶

-The gives the thurible to MCI, kneels in unison with C and Th, and presents the thurible to C who incenses the SSMM with three doubles, moderately bowing before and after as usual; MCI and Th hold the cope back and bow with C.

-MCI retrieves the thurible from C, then stands in unison with Th and returns the thurible to Th behind C, then both kneel again.

-a few moments of silent prayer are then spent by all.

-then MCI signals all to stand and C ascends to the predella, genuflects, then places the SSMM in the repository, genuflecting again before closing its door. C then locks up the repository, folds the corporal and places it in the burse; he takes the key with him to put in a secure location in the sacristy.¹²⁷

-meanwhile, MC2 signals the acolytes to extinguish their candles, as well as the Tbs their torches and any clergy, servers or others carrying candles.

-MC2 then arranges the ministers for returning to the sanctuary, which is practically identical to the usual recessional formation:

- both Ths carry their thuribles in their left hands and go to the head of the formation (the rear-most position), Th on the left and Th2 on the right (so after turning, they are now on the correct side); during the recessional, they do not swing their thuribles.¹²⁸
- Cb and the acolytes (carrying their unlit candles) take their place in front of the Ths.
- the schola comes next in pairs, followed by the Tbs (carrying their unlit torches) or any additional servers, then the clergy as usual.

-C descends *in plano* and once all are arranged (and MC2 has taken the foremost lead position at the rear), MCI signals all (except Cb and the acolytes) to make a double-knee genuflection, then all return to the high altar.

Recessional to the high altar, then sacristy

-upon arriving at the high altar, the servers (except Cb and the acolytes) make a genuflection¹²⁹ and return to the

¹²⁴ Since Cb and the acolytes are already on the Epistle side.

¹²⁵ Schmitz on p 85 mentions having a small table arranged nearby for this purpose; it could also be draped over the Communion rail, but this should be at the far end.

¹²⁶ As they are not part of the group at the foot.

¹²⁷ Fortescue, p 289, ff 4: "*unless there are other ciboriums to be removed now to this tabernacle, for want of another suitable place.*" Following the liturgical laws that govern the tabernacle key, this should not be merely left at the altar of repose.

¹²⁸ This office is now ended.

¹²⁹ Unless the SSMM is still present, reserved in the tabernacle; they a double-knee genuflection is made to It; cf. Schmitz, pp 72, 77 & 81.

sacristy.¹³⁰ The schola and clergy, after reverencing the altar, go directly to the chancel stalls and sit.
 -when MCI and C arrive at the foot, MCI retrieves C's biretta¹³¹ and gives it to him *solita oscula*,¹³² then they genuflect and go to the sacristy.
 -when the servers and C have lined up in the sacristy as they usually would after the recessional, MCI signals all to bow to the processional cross.¹³³ MC2 has the servers put their items away, then all line up in their usual processional positions,¹³⁴ but without carrying their usual items.
 -meanwhile MCI assists C to remove his cope and white stole, which he replaces with a violet stole (still crossed)¹³⁵ and presents the biretta.

Transferring extra ciboria¹³⁶

If there are extra ciboria to transfer from the tabernacle at the high altar to the place of private reservation, C may do this now (still vested in white) accompanied by the acolytes with their lighted candles. Otherwise while C vests, another priest vested in surplice, white stole and humeral veil, also accompanied by the acolytes with lighted candles.¹³⁷

ANTIPHON, DIVIDUNT AND THE STRIPPING OF THE ALTARS

-when all are ready, MCI signals all to bow to the sacristy cross, then all process into the sanctuary in pairs led by MC2 and with MCI just ahead of C who is at the rear;¹³⁸ the acolytes carry candle extinguishers with them:

MC2
 Th2 Th
 Bb Cb
 Ac2 Ac1
 Tbs
 C MCI

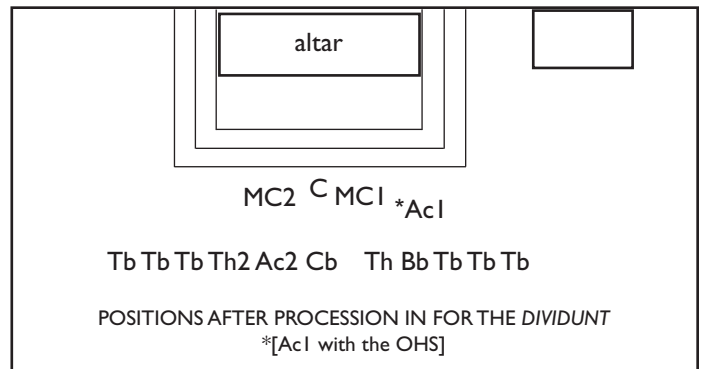
-upon arriving at the foot, Each set of paired servers should split off to their respective sides after genuflecting at the foot and line up *recta linea* some distance from the foot.

-after genuflecting, the acolytes immediately extinguish the high altar candles (each starting closest to the altar cross),¹³⁹ then put their extinguishers in a convenient place (to be removed during the stripping of the altars).

-then Ac1 goes to the credence retrieves the OHS and goes to the Epistle side of the foot.

-when C and MCI arrive at the foot, MCI takes C's biretta with the *solita oscula*, genuflects (while C bows moderately) simultaneously placing the biretta on the first altar step.

-when Ac1 approaches MCI, he opens the OHS and positions Ac1 just in front of C on his right-hand side. There



130 Fortescue on p 286 mentions returning directly to the sacristy, which may be more practical in some churches.

131 Schmitz, p 72.

132 But not if the SSMM is reserved in the tabernacle, as the rules of *coram Sanctissimo* still apply here as at the repository.

133 Schmitz, p 72.

134 Fortescue, p 286; if there is no Bb as shown on the diagram, Cb can be positioned between the acolytes.

135 Fortescue, p 286, ff 1: "The celebrant, being in an alb, wears the stole crossed."

136 Cf. Schmitz, pp 66-67.

137 Schmitz (p 83) refers to the acolytes using an additional set of candles which will be left at the place of reservation.

138 Because he is vested; Fortescue, p 286.

139 Fortescue, p 286; Schmitz (p 68) states that the candles are not extinguished until after Compline ("without ceremony") if its publicly recitation follows immediately after the stripping of the altars.

facing the altar, C says in a clear voice the antiphon, *Dividunt*, and the first verse of Psalm 21,¹⁴⁰ which the schola or clergy continue during the entire stripping of the altars.

-MCI closes the OHS and taking it from AcI, places it on the first altar step as it will be needed at the end.

-C then ascends to the predella to begin with the stripping of the high altar; there he removes all of the items from the altar (starting with the antependium or altar cloths as practical), except the altar cross and candles.¹⁴¹ C¹⁴² gives each item to MCI, who then gives it to a server to take the sacristy.

-all items that can be removed from the sanctuary are taken to the sacristy;¹⁴³ during the stripping of the altars:

- MC2 should ensure that the servers perform these actions reverently, quietly and without haste. It would be better if MC2 not carry any items himself to the sacristy so he may supervise the servers.
- a sacristan should ensure that the removed items are carefully and neatly put in proper storage areas.
- the servers line up in single file on the Epistle side and receive the various items from MCI (or directly from C), unless MC2 instructs them to remove some other moveable item (e.g., the credence).
- while entering or leaving the sanctuary, or when crossing the center of the altar, the servers must genuflect as usual.
- when the stripping has been completed, the servers line up *recta linea* as before.

-if there are side altars to be stripped, the following rules are observed:

- MCI gives the biretta to C with *solita oscula* before conducting him to the next altar.¹⁴⁴ C will wear the biretta each time he proceeds to another altar, and upon returning to the high altar.
- following the rule of precedence, the first side altar to be stripped is the one closest to high altar on the Gospel side.¹⁴⁵
- if the altar of repose (or place of reservation) is passed while processing to a side altar, all must make a double-knee genuflection to the reserved SSMM.
- in each instance, the cross and candles are left on the side altars.
- the altar where the SSMM is reposed or reserved is not stripped.

-when the stripping of the sanctuary is completed, C and MCI come back to the foot where MCI (and any servers accompanying him) genuflects (while C moderately bows).

-meanwhile, AcI has retrieved the OHS and approached MCI who opens the book and indicates the antiphon, *Dividunt*, which C says in a clear voice.

-when C is finished, MCI closes the OHS and gives it to AcI; then MCI retrieves C's biretta and after signalling all to genuflect (except C who moderately bows), he presents it to C with *solita oscula*.

-all recess out in the order they had processed in, AcI carrying the OHS against his chest.

COMPLINE AND POST-CEREMONIAL DUTIES

-Compline immediately takes place per the special rubrics of the day.¹⁴⁶

-when Compline is completed the following items are done by the servers (or sacristan) under the direction of the MCs:

- if not previously done, the altar candles are extinguished without ceremony.¹⁴⁷
- the white veil on the altar cross is replaced with a violet one.¹⁴⁸

¹⁴⁰ OHS rubric n. 7 and all three cited rubricians.

¹⁴¹ Both Fortescue (p 300, ff 2) and O'Connell (p 38, ff 1 and p 92) state that these may be removed if the publicly-recited Divine Offices (Compline and Tenebrae) do not follow. Otherwise, the cross and candles are removed on Good Friday morning after Tenebrae.

¹⁴² Per Schmitz on p 72 (Solemn form), C may simply touch the item then a sacred minister could remove it from the altar. Per OHS rubric n. 7 ("*ministris sacris, vel ministrantibus*"); it seems the same could be done in this case as well, with MCI giving the item to the server, or the server taking the item himself as practical.

¹⁴³ If removing altar carpet is impractical, this can be done after the ceremonies. O'Connell, p 92.

¹⁴⁴ Schmitz, pp 72, 86, & 99.

¹⁴⁵ O'Connell, p 92.

¹⁴⁶ This takes about ten minutes, hence the servers should either join the recitation of the Divine Office (even in the chancel stalls as they are still vested), or wait until it is completed to perform the various tasks.

¹⁴⁷ Schmitz, p 68.

¹⁴⁸ Fortescue, p 290 and O'Connell, p 92.

- the sanctuary lamp is extinguished
- the holy water fonts in the church should be emptied (a small amount of holy water must be retained in the sacristy for the blessing of the Paschal fire on Saturday).¹⁴⁹
- votive lights throughout the church should be extinguished.¹⁵⁰
- a clapper should be placed near the sacristy bell.¹⁵¹

POST-MIDNIGHT ALTAR OF REPOSE DUTIES

Public adoration of the SSMM is continued until midnight. At that time, extra candles are to be extinguished and all flowers are to be removed, for as O'Connell states on p 38: "...the commemoration of the Passion has begun."¹⁵² However, one votive lamp remains lit in honor of the SSMM. After this, the better practice is to admit no one to the altar of repose to adore, as Our Lord is now symbolically absent.

¹⁴⁹ Per all three cited rubricians.

¹⁵⁰ Even removed if possible to prevent their lighting. These actually should have been extinguished as of Passion Sunday, since candles should not be burned in front of veiled statues or even relics.

¹⁵¹ It is recommended to remove the bell cord to prevent accidental rings.

¹⁵² Fortescue states the same on p 286.