

# The Holy Week Manual

## Volume 1



Palm Sunday

## **Preparation**

At the credence table the cruets are prepared for Mass, and also the ewer, basin, and towel to wash the priest's hands after the distribution of palms. A purple maniple and chasuble are laid out at the sedilia.

The altar is vested in purple, as is the chalice which rests in the middle of it. The missal is covered with a purple cloth, and palms instead of flowers stand between the candles.

At the Epistle side is a table covered with white, on which are the palms to be blessed. Covering the palms on the table is a purple cloth. The processional cross, veiled in purple with a purple ribbon with which to tie a blessed palm to it, the acolyte candles, and the holy water stoup are prepared in the vestibule. An amice, alb, girdle, purple stole and cope are prepared in either the sacristy or in the choir loft for the celebrant.

## **The blessing of palms**

The thurifer comes first to the altar, holding the holy water vessel and sprinkler. He is followed by the crossbearer and acolytes, any torchbearers, the Mc's, and the celebrant. The *Asperges* is performed as usual; Mc 2 stays on the Gospel side by the angel. Back at the foot of the altar, the thurifer takes the aspergillum from Mc 1 and places it on the credence table by the angel, he then takes the purple covering off the palms, and then returns and stands by the Epistle angel.

After putting on the maniple brought by Mc 1, the celebrant goes up to the altar, kisses it in the middle, goes to the Epistle side, and here, standing with Mc 1 on his right, he says the first antiphon, *Hosanna filio David*. He then says *Dominus vobiscum* without turning to the people. He reads the collect, lesson, *Munda cor meum* and Gospel all at the same place. He kisses the book after the Gospel and takes off the maniple. The celebrant continues, saying the Preface and the Sanctus. The bells are rung, and the five prayers in the missal follow in order. At the beginning of the third prayer the thurifer goes out and lights charcoal, and then he brings in the thurible once it is lit.

After the priest says the fifth prayer he imposes incense, and then Mc 2, who has come to the Epistle side, brings the holy water forward so the celebrant can sprinkle the palms. The palms are incensed after they have been sprinkled with holy water. The celebrant adds the sixth prayer, and the incense is taken to the sacristy.

Mc 1 then takes a palm and puts it on the altar. Kneeling before the altar the celebrant takes it, kisses it, and then puts it back onto the altar. Mc 1 brings more palms from the table, and the celebrant gives them to the servers, first to the acolytes, and then to the others. Everyone receives the palm kneeling, and kisses first the palm, then the celebrant's hand.

After he has received his palm, Mc 2 helps bring more palms from the table to the priest. After the servers receive them, palms are given to the people at the Communion rail, beginning at the Epistle side.

The thurifer lights more charcoal, and the crossbearer and acolytes tie a palm branch to the processional cross. When the palms have been distributed, the acolytes wash the celebrant's hands at the Epistle corner of the carpet. The celebrant then goes to the missal after genuflecting at the center of the altar and says the last prayer before the

procession. The thurifer comes out, incense is put in, and the thurifer goes to start the line-up.

### **The procession**

The servers line up, first the thurifer with thurible, then the crossbearer and acolytes, who are holding candles, then any torchbearers, and lastly the Mc's, who stand at the foot of the altar. The celebrant, standing in the middle with his back to the altar and holding his palm, sings *Procedamus in pace*; the choir answers, *In nomine Christi. Amen.*

The priest comes down the steps and receives his biretta from Mc1. The Mc's go on either side of the celebrant during the procession. The procession leaves the sanctuary and goes around the church, either inside or outside according to the weather, always making left turns.

The procession comes to a stop outside the center doors, which are shut. The crossbearer and acolytes stand facing the doors with the thurifer on the far right, the Mc's, torchbearers, and celebrant stand behind them. The celebrant removes his biretta for the *Gloria laus* but then puts it on again for the procession back to the main altar.

The cantors inside the church start the hymn *Gloria laus*, and the celebrant and the choir answer with the first verse each time. When this is finished the crossbearer knocks at the doors with the foot of the cross. They are opened by the thurifer and Mc 1, and then the procession returns to the sanctuary and the servers go to their standard places.

### **The Mass**

The servers put away their respective objects, except the thurifer, and stand in their places while the celebrant goes to the sedilia and vests for Mass, assisted by the Mc's. Mass follows as usual until the Epistle. When the priest reads the Epistle, all genuflect at the words *ut in nomine Jesu* and rise at the word *infernorum*.

After the Epistle, incense is not put in, the priest does not say *Munda cor meum*, and Mc 1 changes the book to the Gospel side by himself. Once the priest begins to read the Passion, all the servers pick up their palms and hold them for the duration. The thurifer puts away the thurible and comes back to the angel, where he stands with his palm.

At the words *Et venérunt in locu, qui dicitur Golgotha, quod est Calváriæ locus* in the Passion, Mc 1 makes a sign to the thurifer, who goes to the sacristy and lights another charcoal. He then comes out and stands by the angel. At the words *emisit spiritum*, all in the church kneel for a short time. When he is finished reading, the priest comes to the center of the altar, incense is put on, and the Gospel movement follows as usual except that the Mc does not carry the book and the acolytes hold their palms instead of candles. The priest sings the last part of the Passion from the book for the *Christus* deacon, and then all disperse like usual.

The thurifer lights more charcoal during the Credo, and Mass finishes like usual. For the procession out, everyone holds their palms except the crossbearer.

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