

The Holy Week Manual

Volume 4



Holy Saturday

Preparation

Outside the main door of the church a low table is set with the wood for the fire on it, and tongs to take two of the four charcoals from the fire, for the thurible, are nearby. A lectern holds the missal, open at the beginning of the blessing of the fire. Just inside the door of the church is another table covered with a white cloth which holds a white maniple, stole and dalmatic, and a candle for lighting the triple candle. The triple candle leans against the corner of the vestibule next to the table with the vestments.

The High Altar is prepared with six unlit candles of bleached wax and the missal at the Epistle corner. It has a purple antependium on top of a white one. The tabernacle doors are open. On the Gospel side of the sanctuary is the Paschal candle, to the left of it is a lectern covered with white for the Praeconium paschale, and to the left of that is the foot in which to place the triple candle. A pillow for the celebrant during the Litany of the Saints is by the Epistle angel.

On the credence table are the acolyte candles, unlit, the chalice and ciborium for mass, the cruets, and the bell. In the Epistle sacristy amice, alb, girdle, purple stole and cope are prepared, also a white maniple, stole, and chasuble. A purple maniple and chasuble are prepared on the sedilia. In the Gospel side sacristy are lace surplices for the servers. Five grains of incense on a plate are also prepared, along with the holy water for the blessing of the fire and of the incense grains.

In the baptistery, at the font, a table is prepared and covered with a white cloth; on it are several cloth towels and several paper ones, and a glass pitcher to take some of the water from the font. There is also another aspergillum and stoup for the new holy water, and the ewer and basin. The pitchers containing oil of catechumens and chrism, and a tray of cotton balls and alcohol wipes are on the baptismal font, on the far side by the hinge. A lectern stands on the side of the font nearest to the pews, and in front of it is the vessel with the water to be blessed.

If baptism is to be administered, a copy of the ritual will be required, further a white stole and cope, a towel to dry the child, and the candle given after baptism.

The new fire and Paschal candle

The celebrant vests in amice, alb, girdle, purple stole and cope in the sacristy, and all line up before the foot of the altar like for leaving after Mass. The procession goes to the new fire in this order: first the thurifer with an empty thurible but full boat, then the crossbearer with cross and the acolytes without candles, then the servers with the grains of incense and the holy water stoup, and the celebrant wearing the biretta with Mc 1 on his right and Mc 2 on his left holding the ends of the cope. When the thurifer arrives outside, the fire is lit with a flint.

The thurifer, the server with the holy water, and the server with the incense grains stand on the side of the fire. The crossbearer and acolytes go to the ground and let the priest and Mc's go past, and then they go back up the steps to the top one and stand facing the fire.

The celebrant, standing in front of the lectern with Mc 2 on his left, who holds a flashlight, and Mc 1 on his right, says *Dominus vobiscum*, and reads the three prayers for blessing the fire. The incense server brings the grains forward and the priest says the prayer for blessing them. When he makes the sign of the cross, Mc 1 raises the end of the cope. While he blesses the grains of incense, the thurifer takes two of the lit charcoals

from the fire with the tongs and puts them into the thurible. Four charcoal are placed in the fire, in case the heat of the fire causes a few of them to disintegrate when grasped by the tongs.

The celebrant puts incense on and blesses it as usual, Mc 1 assisting. The celebrant sprinkles the fire and grains of incense with holy water, then incenses the fire and grains with three double swings. The thurifer gets the thurible back and the priest and Mc's go into the vestibule where the celebrant changes into white vestments.

Mc 2 takes the purple vestments to the sacristy, and Mc 1 lights a small candle from the fire. Once the priest is vested like a deacon, the servers come in and incense is put in the thurible again, with the usual kisses and blessing. The servers line up, and when the priest takes up the triple candle the procession enters the church in this order: first the thurifer, then the acolytes and crossbearer, then the servers with the incense grains and holy water side by side, and lastly the celebrant with the reed, having Mc 1 with the candle at his right and Mc 2 with the biretta at his left.

The procession stops three times on the way up the aisle at Mc 1's signal; the first when the priest enters the church, the second is when the priest is halfway up the aisle, and the third is when he enters the sanctuary. At each pause Mc 1 lights one wick of the triple candle from his candle; and then the celebrant, still holding the reed erect, genuflects while singing *Lumen Christi*. All genuflect with him, except the crossbearer and acolytes, and rise with him when the choir sings *Deo gratias*.

The thurifer is standing at the Gospel corner of the altar steps for the last *Lumen Christi*. The crossbearer comes to stand on his right, but the acolytes go to their spots. The server with incense goes to the Epistle corner, and the one with holy water takes the stoup into the Gospel sacristy, and then he comes back out and goes to his assigned place. The celebrant and Mc's come to the center, and all genuflect. Mc 2 takes the triple candle from the celebrant and then stands behind him to the right, Mc 1 takes the biretta from Mc 2 and puts it on the sedilia and brings the book with the *Exsultet* back with him.

The celebrant, with the book closed in his hands, kneels on the lowest altar step for a few seconds, but then he rises and genuflects, as do all the others, except the crossbearer and Mc 2. All swing like a gate and go to the lectern next to the Paschal candle and stand there in this order. The celebrant is in front of the lectern. At his right are Mc 1, the crossbearer holding the cross so it faces the celebrant, and then the thurifer; at his left are Mc 2 holding the triple candle and the server with the grains of incense.

The celebrant places the book on the lectern and incenses it, as the Gospel book is incensed at High Mass. After the incensation, the thurifer takes the thurible out and returns to his place by the crossbearer. All in church stand. The celebrant then sings the *Exsultet*. When he has sung *et curvat imperia*, he pauses and puts the five grains of incense into the Paschal candle, preheating the tips in the triple candle. Mc 1 assists by bracing the Paschal candle. A small stool may also be required.

The celebrant continues to sing. When he has sung *rutilans ignis accendit*, he pauses again and lights the Paschal candle from the triple candle with the lighter supplied by Mc 1. The celebrant continues. After the words *apis mater eduxit*, he pauses while Mc 1 lights a taper from the triple candle and goes to light the votive candles. When the Mc is finished the celebrant continues the *Exsultet* to the end.

When he has finished, the celebrant closes the book and Mc 2 places the triple candle in its base. All line up at the foot of the altar as before and genuflect. The

crossbearer puts away the cross, and the incense server the plate he carried. The servers then go to the spots assigned them for the prophecies.

The celebrant goes to sedilia where he takes off the white vestments and puts on a purple maniple, stole and chasuble.

The Prophecies

The celebrant comes back to the altar with Mc 1. He bows, Mc 1 genuflects. He goes up, kisses the altar in the middle and goes to the Epistle corner. The Mc joins him. Here, with his hands on the book, he reads aloud or chants the twelve prophecies and their tracts, genuflecting each time as he sings *Flectamus genua*, and rising when the choir answers *Levate*. During the tract which is sung by the choir after the fourth, eighth, and eleventh prophecies, the celebrant may sit.

The servers sit during the prophecies, but stand at the *Oremus*, genuflect at the *Flectamus genua*, rise at *Levate*, stand for the tract, and then sit for the next prophecy.

When the prophecies are finished, the last is about Nabuchodonosor, the celebrant goes to the sedilia, without genuflecting to the altar, takes off the purple chasuble and maniple, and puts on the purple cope. The acolytes light their candles, either from the Paschal candle or from one of the other candles lit from it. The thurifer takes the Paschal candle from its base and lines up with the crossbearer and acolytes. Mc 2 carries the book used for the *Exsultet*.

The blessing of the font and Baptism

The celebrant goes to the foot of the altar and all genuflect before going to the baptistery, led by the thurifer, and while the choir sings *Sicut cervus*. All stop outside the baptistery, and the acolytes and crossbearer turn to face the celebrant. Mc 2 holds the book open before the celebrant, Mc 1 takes the biretta, and the celebrant says *Dominus vobiscum* and the first prayer for the blessing with hands joined. The choir answers. Then the procession goes into the baptistery.

The crossbearer and acolytes stand on the bottom step of the communion rail, facing the font. The celebrant stands in front of the font with Mc 1 on his right and Mc 2 on his left. The thurifer stands on the right end of the first pew, facing towards the St. Joseph statue.

The celebrant says the prayers appointed; reciting all with hands joined, or while doing the actions appointed, Mc 1 holding the cope. The Mc's provide towels to dry the priest's hand whenever needed. After *cujus Spiritus super te ferebatur*, he throws a little water to the four points of the compass, beginning at the East, then going to the West, then to the North, and lastly to the South. The servers stand aside, so that no water shall fall on them.

The celebrant continues to read. After *purificandis mentibus efficaces*, he takes the candle from the thurifer and plunges its lower end a little into the water saying *Descendat in hanc plenitudinem fontis virtus Spiritus sancti*. He draws out the candle, plunges it in again, deeper, repeating the same words in a higher tone; draws it out and plunges it to the bottom, repeating the words still higher. Then, still holding the candle in the water, he breathes thrice over the water in the form of the Greek letter Ψ, continues the prayer and takes out the candle. Mc 1 dries the base of it with a towel, and it is returned to the thurifer.

Mc 1 now fills the empty holy water stoup with the newly blessed water. He hands the aspergillum to the celebrant with the usual kisses. The celebrant dips the aspergillum into the stoup, makes the sign of the cross with the water on his own forehead, and then sprinkles the servers.

With Mc 1 at his right, holding the stoup, and Mc 2 at his left, the celebrant goes round the church, sprinkling the people. When they return the celebrant takes some holy water from the vessel and pours it into the font, using the glass pitcher. He then takes the oil of catechumens and pours a little into the font, in the form of a cross. He then takes the chrism and pours some of that into the water, also in the form of a cross. Then he takes both jars in his right hand and pours them out in the form of a cross. He mixes the water and oils with his right hand. Then he wipes his hands on the paper towels supplied by Mc 1, using the alcohol wipes if needed.

If there is a baptism, it is now finished, starting from the point where the color of the stole is changed. This is presuming that the first part of the baptism rite has been performed after the celebrant has said the first prayer, at the entrance of the baptistery. At the end of the baptism the celebrant changes again to purple stole and cope.

Before leaving the baptistery, the celebrant washes his hands with the ewer and basin, held by Mc 2. The procession goes back to the altar in same order as it came. The thurifer puts the Paschal candle back in its candlestick, and the acolytes and crossbearer go to their places. The celebrant bows before the altar, the Mc's genuflect. The celebrant takes off his biretta and kneels, and then takes off the purple cope which is taken away by Mc 1. Mc 2 provides the cushion.

The Litany

The priest prostrates at the foot of the altar while the choir sings the Litany of the Saints. Mc 1 is kneeling on his right, and Mc 2 is kneeling on his left. All the other servers kneel in their places.

When the choir sings the petition *Peccatores, te rogamus audi nos*, Mc 1 gives a signal and all rise. The celebrant then goes to the sacristy and vests for mass while the servers add flowers to the altar, light the candles, take off the purple antependium and the other purple cloths on the altar, lay down the carpets, and change to lace surplices. The chalice and ciborium are now placed on the altar as well. The thurifer lights more charcoal, and all should be prepared by the time the choir finishes the Litany of the Saints. The thurifer goes to stand by the angel, and the priest comes out of the sacristy with the Mc's.

The first Easter Mass and Vespers

Mass is a regular High Mass with the following exceptions. At the Gloria the bells of the church are rung and the statues unveiled. For the Gospel movement, the Acolytes do not hold their candles. There is no Credo, so the thurifer must hurry to light more charcoal for the Offertory. Several Alleluias are sung at different places, and because vespers are said in place of the communion verse, the thurifer must light more charcoal during communion.

He comes out with the thurible lit and stands by the angel until he is wanted to impose incense. After it is put in, the altar is incensed and then everyone is incensed just like during Mass. He then puts the thurible away and is done. Since the thurifer is busy

after communion Mc 2 has to take the torchbearers out and bring them back in. Mass finishes like usual, and all leave the sanctuary.

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