The Ceremonies of the Divine Worship

A Handbook for Sacred Ministers and Servers of Holy Martyrs of England and Wales Catholic Church Personal Ordinariate of the Chair of St. Peter

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Murrieta, California

by
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**Introduction**

This handbook was written to guide the actions of the sacred ministers and servers in carrying out the various ceremonial actions in the celebration of the Divine Worship at Holy Martyrs according to the kinds of Mass and styles used in the celebration. The kinds of Mass are Solemn, Sung and Said. The styles are those introduced to Holy Martyrs by its founding pastor, Fr. Andrew Bartus, drawing from his experience in Anglo-Catholic liturgical practices in the Anglican Church that have now been adopted into the Roman rite as legitimate expressions of “Anglican Eucharistic worship with respect to orientation, postures, gestures, and manual acts.”

The ceremonies described here, which include those ordered in the books that govern the Divine Worship, are based on the practices at Holy Martyrs and are shared with the Ordinariate community as a ceremonial and study guide.

There is, of course, a wide variety of liturgical traditions and experiences among parishes and communities of the Ordinariate, and ceremonial actions will vary from parish to parish. This handbook is not intended to cover all these traditions and experiences; handbooks for those other styles will have to be written by other people.

This handbook is also not intended to describe and explain in detail all the ceremonial actions of the celebrant at the altar in the celebration of the Divine Worship except when they are necessary to guide and inform the actions of the sacred ministers and servers. Those interested in studying the ritual actions of the celebrant at the altar as well as the ceremonies of the Roman rite in detail should read the works of authors who have competence in this field.

There are essentially two styles adopted at Holy Martyrs for eucharistic celebrations – the English Missal style, and the Book of Common Prayer style. These styles are not official designations in the Ordinariate or in the Divine Worship; rather, they are a set of liturgical preferences chosen from among the options allowed in the Divine Worship to describe a specific way of celebrating the Divine Worship according to the kind of Mass. The differences between the two styles are minimal and occur only during the opening parts of the Liturgy of the Word and at the conclusion of the Mass.

Throughout this handbook, often the common Latin names of various prayers found in the text of the Mass are used (e.g., *Confiteor*, *Gloria*, *Credo*, *Sanctus*, etc.). This is solely for convenience and accuracy; it does not necessarily mean that Latin is being used.

With all this in mind, we will now explain how the ceremonies at Holy Martyrs are carried out, beginning with general principles concerning the ceremonies. Throughout this handbook, footnotes are added to provide reference sources, explanatory comments and rubrical comparisons with other liturgical forms. The reader is encouraged to look up and read these references and source materials to better understand the ceremonies.

Richard Friend  
September 23, 2020

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1 RD 10.
Chapter I – General Principles

Authoritative Sources and References. The ceremonies will follow the directions given in the Divine Worship: The Missal (“DWM”), the Rubrical Directory (“RD”), the General Instruction of the Roman Missal (“GIRM”), and the A Manual for the Instituted Acolyte & the Exercise of the Subdiaconal Office (“Manual”) published by the rector and staff of the Cathedral of Our Lady of Walsingham in Houston where applicable. Where the DWM, RD, GIRM and Manual do not provide any directions for carrying out specific liturgical actions particular to Solemn Mass, the Ceremonies of the Roman Rite Described, 2009 edition (“CRRD” by Adrian Fortescue, O’Connell, Reid) and The Celebration of Mass, 1964 edition (“CM” by Rev. J.B. O’Connell) will guide the ceremonial actions to the extent possible without violating any explicit rubric to the contrary while adapting the liturgical actions at the appropriate places to accommodate the liturgy of the Divine Worship (“DW”).

The absence of detailed ceremonial rubrics for the celebration of the DW has invariably led to questions as to whether a specific ceremonial action is allowed or not, particularly when the DW are GIRM silent or when the GIRM seems to say otherwise. In most cases, these questions can easily be resolved by watching the ceremonial practices of Bishop Lopes when he celebrates the DW during a pastoral visit, and seeing what he tolerates and does not when he is merely assisting in choir. Many of his Masses are recorded and posted online and are easily accessible.

Liturgical Norm. In an article for the Catholic Encyclopedia in 1910, Adrian Fortescue wrote, “This high Mass is the norm; it is only in the complete rite with the deacon and subdeacon that the ceremonies can be understood. Thus, the rubrics of the Ordinary of the Mass always suppose that the Mass is high. Low Mass, said by a priest alone with one server, is a shortened and simplified form of the same thing. Its rituals can be explained only by reference to high Mass.” (Fortescue here uses the term “high Mass,” now no longer officially used, to refer to Solemn Mass.) This handbook will look to the ceremonies of Solemn Mass as reference to inform and guide the ceremonial actions of the sacred ministers and servers in carrying out their duties to the extent possible under the directives that govern the DW.

Ceremonial Kisses. The rule for Solemn Mass is that every time anyone hands anything to the celebrant one kisses first the object (biretta, thurible, spoon), then the celebrant’s hand. On taking things from the celebrant, first his hand, then the object is kissed. When the Blessed Sacrament is exposed, only kisses at the Epistle, Gospel, and for the chalice and paten and of the celebrant’s hand when presenting them remain. The thurible is then not kissed, nor the spoon. On Good Friday and at Masses for the dead and funerals, nothing is kissed (except the altar and the paten by the celebrant).2

2 The structure of the Divine Worship as it is celebrated at Holy Martyrs bears a high degree of resemblance to the Mass in the Extraordinary Form (and also to the transitional Mass of 1965) owing to its retention of many Anglo-Catholic liturgical practices that draws heavily from pre-Vatican II Roman rite ceremonies adopted by the “ritualists” of the post-Newman Oxford Movement and reintroduced into the Anglican Church by its proponents. It is only logical, therefore, to look to the teachings of experts on the ceremonies of the pre-conciliar Mass to guide the ceremonies of the Divine Worship where they coincide to the extent allowed by current liturgical laws that govern the celebration of the Divine Worship. Foremost among the experts of the pre-conciliar Roman rite are Rev. Adrian Fortescue, who wrote Ceremonies of the Roman Rite Described, and Rev. J.B. O’Connell, who wrote The Celebration of Mass and who also edited and updated Fortescue’s book after his untimely demise.

3 It was changed in 1960 to “sung Mass” of which there are two kinds: solemn Mass, celebrated with the assistance of sacred ministers; and sung Mass (cantata) if celebrated without sacred ministers. See General Rubrics of the Roman Rite, part 3, chapter 1, p. 64.

4 CRRD, p. 48.
When kissing the celebrant’s hand, the celebrant presents the back of his hand to be kissed. When kissing the thurible, the disk\(^5\) is kissed. For the spoon, the edge of the handle is kissed.

These kisses are an intrinsic part of the solemnity of Solemn Mass of the living and are not mere acts of liturgical politeness.\(^6\) However, since they are not mentioned in the RD nor in the GIRM, they are not mandatory for the DW. If the celebrant does not want his hand kissed, then only the object is kissed.

During Solemn Mass, the inferior ministers\(^7\) do not kiss anything as they do not hand anything or take back anything directly from the celebrant. For sung or said Masses where only inferior ministers are assisting, only the cruets are kissed by the acolytes. The hands of the priest and his biretta are not kissed.\(^8\)

**Bows.**\(^9\) There are three types of bows:

<table>
<thead>
<tr>
<th>Simple Bow</th>
<th>Moderate Bow</th>
<th>Profound Bow</th>
</tr>
</thead>
<tbody>
<tr>
<td>![Simple Bow Image]</td>
<td>![Moderate Bow Image]</td>
<td>![Profound Bow Image]</td>
</tr>
</tbody>
</table>

The simple bow is made by bowing the head only, the shoulders not bent. A simple bow is made when these words or phrases are said aloud: (a) to (k) below also apply to the sacred ministers)

(a) The Holy Name of Jesus.

(b) During the *Gloria Patri* (up to *sicut erat*). This occurs during the preparatory prayers, during the singing of the *Asperges me* (or *Vidi aquam*), and the Introit.

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\(^5\) The disk-shaped metal ring where the chains of the bowl end, and which has on its upper side a large fixed ring as a handle.

\(^6\) CRRD, footnote 8, p. 48.

\(^7\) Commonly referred to as servers, are those descending from the master of ceremonies to the torch-bearers. Other inferior ministers are the thurifer, acolytes, crucifer, boat-bearer and other positions held by lay men. See Louis J. Tofari, *The General Principles of Ceremonies of the Roman Rite* (“Tofari”), p. 11.

\(^8\) CM, p. 355. Many rubricians are against the practice of lay servers of kissing the celebrant’s hand, because as inferior ministers, they are not ordained as the deacon and subdeacon are for immediately ministering to the celebrant.

\(^9\) Tofari’s chapter on reverences made by inferior ministers, particularly on liturgical bows beginning on p. 33, collates the teachings of Fortescue, J. B. O’Connell, L. O’Connell and the Guild of St. Stephen in one place and so this section on bows draws heavily from his well-organized and detailed presentation on the subject, adapted, of course, for the DW.
(c) During the preparatory prayers, from *Wilt thou not turn*, etc. …up to *Let us pray*.

(d) During the *Gloria in excelsis Deo* at these words: *Deo, adoramus te, gratias agimus tibi, Jesu Christe, suscipe deprecationem nostram, Jesu Christe* (but not when the title, Christ, is mentioned in place of Jesus when the *Gloria* is sung in English in the DW form).

(e) Every time the celebrant says *Let us pray*.

(f) For the name of Mary (Mother of God) and the name of the saint of the day, but not the name of another Mary or saint of the same name, and also not if the name of the saint mentioned in the title of the Epistle or Gospel on their feast day.

(g) During the *Credo*, at these words: *Deum, Jesum Christum* (if kneeling, a moderate bow is made while the celebrant genuflects while saying *Et incarnatus est*, and *simul adoratur*).

(h) During the Preface, at *Let us give thanks to the Lord our God* (at *God* only).

(i) During the entire recitation of the *Agnus Dei*.

(j) At the name of the reigning Pontiff.

(k) For the name of the local ordinary on the anniversary of his election and consecration.

(l) During the season of Lent for the *Oratio super populum* (Prayer over the People): a simple head bow when the celebrant says *Let us pray*, then again when he (or the deacon) says *Bow your heads*, etc. and holding that position until the prayer is concluded by the celebrant: “*Through Christ our Lord*…”

A simple bow is *first* made and the *last* thing done when ministering to a sacred minister, that is, bows encompass the action:

- When presenting either the Epistolary or Book of Gospels.
- When presenting the cruets at the Offertory and ablutions.
- For any kind of Lavabo, even if done for practical reasons, e.g., after distributing ashes on Ash Wednesday.
- By a thurifer before and after he incenses an individual or a group.

A bow is not prescribed for:

- The master of ceremonies (“MC”) and the thurifer upon approaching the celebrant for the imposition of incense.
- Inferior ministers towards anyone or anything before sitting down.
• Any of the inferior ministers to the altar cross upon approaching or leaving the altar.\textsuperscript{10}

• An inferior minister when kneeling next to a kneeling sacred minister, not even for the \textit{Gloria Patri} or the Holy Name.

• To someone who is kneeling.

• To persons \textit{coram Sanctissimo} (when the Blessed Sacrament is exposed, except during the incensation of the celebrant).

A moderate bow is made by bowing the head and shoulders at about a 60 degree angle. The moderate bow is employed by inferior ministers only for these occasions:

• To an altar when crossing the middle where the Blessed Sacrament is not reserved \textit{ex actu functionis}, outside the act of a function. (This occurs when a temporary altar is set up with no tabernacle. But when Mass begins, the inferior ministers genuflect instead of bow because they are performing their roles \textit{in actu functionis}.)

• During each \textit{Misereatur} and \textit{Confiteor} said by the servers.

• When kneeling, for the words said aloud by the celebrant that require a genuflection (e.g., during the \textit{Credo} at \textit{Et incarnatus est}, etc.)

• For the four genuflections of the Consecration action. (The moderate bow starts when the celebrant bows to say the words of Consecration)

• During Benediction when kneeling under the conditions of \textit{coram Sanctissimo}:

  (1) Before rising to impose incense into the thurible.

  (2) Before and after incensing the Blessed Sacrament.

  (3) During the hymn \textit{Tantum ergo}, at the words \textit{veneremur cernui}.

The profound bow is made by bowing the head and shoulders at nearly a ninety degree angle. The inferior minister only employ the profound bow:

• Before and after incensing a celebrant.

• In conjunction with the celebrant (or deacon) before and after incensing the Book of Gospels.

A profound bow is never made by anyone who is kneeling…a moderate bow of the head and shoulders is equivalent to a deep (profound) bow of the body (while standing).\textsuperscript{11}

For the celebrant – a profound bow is made:

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\textsuperscript{10} For example, when picking up the missal to move it from Epistle side to the Gospel side and vice versa, the acolyte does not bow to the cross before descending \textit{in plano}. See Tofari, p. 36.

\textsuperscript{11} CM, p. 200.
• To the altar or cross on arrival at the altar where the Blessed Sacrament is not reserved.

• At the Confiteor up to the conclusion of the response May almighty God, etc.

• Whenever he passes the middle of the altar during the incensation of the altar where the Blessed Sacrament is not reserved.

• For the entire prayer The Lord be in my heart, etc.

• At the beginning of the Canon (Therefore most merciful Father, we humbly pray thee, through Jesus Christ thy son our Lord)

• At Humbly we beseech thee (up to that all we).

• To the altar (where the Blessed Sacrament is not reserved) before departing at the end of Mass.

A moderate bow is made by the celebrant at:

• Wilt thou not turn, etc. …up to Let us pray.

• In a humble spirit, etc.

• Receive, O Holy Trinity, etc.

• Sanctus (to Benedictus exclusively)

• Agnus Dei, etc.

• Domine, non sum dignus, etc.

• The peace of God, etc.

A simple bow is made by the celebrant:

• To the cross or image of the sacristy.

• To the cross of the altar before descending to begin Mass.

• At Gloria Patri.

• At certain words of the Gloria and Credo (see above).

• At Let us pray (when at the altar) and the words Jesus, Mary (see above).

• To the cross of the altar when passing it if the celebrant himself transfers the missal.

• At Let us give thanks unto the Lord our God at the Preface dialogue.

• At the Commemoration of the Living.
• At the conclusion of the Commemoration of the Dead.

• At Bow your heads (Lent).

The rubrics requiring bows made by the celebrant when at the Epistle corner of the altar to be made towards the cross or an image of Our Lady or a saint on his feast day have been suppressed in the 1962 Roman missal. All bows of the head are now supposed to be made to the missal. Nevertheless, it is still the widespread practice everywhere the Extraordinary Form is celebrated and even in the Ordinariate for the celebrant to bow to the cross instead of to the missal. We therefore retain this custom.

Genuflections. At the beginning and end of the Mass, the genuflection is made in plano (on the floor, not on a step). During Mass it is made on the lowest step of the altar by those in sacred vestments (parati). When the sacred ministers (deacon and subdeacon) are standing beside the celebrant at the altar they always genuflect together with him. In genuflecting, at the altar the celebrant alone is allowed to place his hands on it. Their hands must never be laid on the altar when they genuflect, or when kissing the altar (e.g., when the deacon kisses the altar before receiving the Pax). If the Blessed Sacrament is not reserved in the tabernacle, the celebrant does not genuflect but only bows to the cross when required to reverence the altar. However, the deacon, subdeacon and servers always genuflect once Mass begins, even if there is no Blessed Sacrament reserved in the tabernacle.

Deacon and Subdeacon. In general, the deacon and subdeacon are to conform to the celebrant, and act with him in reciting prayers, in bowing, and in genuflecting. This means that when the celebrant, while singing or reading aloud, makes the sign of the cross, or when he bows, as at the Holy Name or at the name of the saint of the day, or when he strikes his breast the deacon and subdeacon, if unoccupied, do the same.

During Mass they must avoid, as far as possible, turning their backs directly towards the altar or towards the celebrant, as is likely to happen when they are leaving the middle of the altar on the footpace to descend on either side or by the front steps. Whenever they pass the celebrant, they bow to him. When unoccupied the normal place of the deacon is behind the celebrant, on the top step. The subdeacon’s place is behind the deacon, in plano. When changing places they should not move backwards or sideways, but turn fully in the direction on which they are to move. They walk erect, with heads ups and hands joined before the breast.

Turning at the altar. When the celebrant stands at the altar, he is to turn towards the people (e.g., for liturgical greetings and invitations to prayers) always by his right, turning back to the altar by his left, thus

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12 Ibid., p. 203.
13 CRRD., p. 44.
14 CM, p. 402.
15 Ibid., p. 403.
16 This handbook assumes the subdeacon is in minor orders (i.e., instituted acolyte).
17 CM, pp. 403-404.
18 At Holy Martyrs, the “top step” is also the “lowest step” and those terms are used interchangeably throughout this handbook.
19 CM, p. 402.
leaving the circle uncompleted except at two places: the *Orate fratres*, when the celebrant makes a full turn, and after the Dismissal, when the celebrant goes directly to the Gospel side\(^{20}\) to recite the Last Gospel.\(^{21}\)

**Turns by the Servers.** When turning at the altar, the server will, as far as possible, avoid turning his back completely on the Blessed Sacrament or on the cross; thus, for example, after placing the book at the Epistle side of the altar, he turns away by *his right*, descends the steps, turns by *his left*, and goes to his place.\(^{22}\) When turning around in pairs, the servers always turn toward each other.

**Uniformity of action.** The inferior ministers are to eschew all extra actions (bows, genuflections, signs of the cross) not specifically required of them during Mass. They are to follow only the actions of the sacred ministers and are to ignore the actions (e.g. bows, gestures) assigned for the people to do except when the sacred ministers themselves follow the same actions. Thus, for instance, the server does not bow again at the *Glory be* of the Introit when the choir is singing that part and the people are bowing if he has already bowed earlier together with the sacred ministers when celebrant recited it in *submissa voce* (subdued voice) while the choir was singing; neither does he repeat the bows of the head at the *Gloria in Excelsis Deo* and *Credo* that he has already made together with the sacred ministers when they read those parts earlier *in submissa voce* at the altar when the people are singing those parts, unless the sacred ministers have finished reciting them, are listening and waiting at the altar or seated in the sedilia, and repeat those same actions.

This uniformity extends to postures. The servers follow the posture of the MC during a Solemn or Sung Mass. They kneel or remain standing when he does (with the exception of the thurifer, who remains standing holding the thurible during the Preparatory Prayers). They do not kneel but remain standing for the Collects (Opening and Post-communion) and Penitential Rite\(^{23}\). They do not kneel immediately after the *Sanctus* but only when MC does just before consecration, and rise immediately after the elevations. During Said Mass, the acolytes kneel except when engaged in a specific task.

**Lighting of Candles.** The candle on the Epistle side is to be lighted first, then that on the Gospel side. The server begins with the candle nearest the cross on the Epistle side, and proceeds outward; then he crosses to the Gospel side, begins with the candle nearest the cross and continues outward. In extinguishing candles

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\(^{20}\) The term “Gospel side” to refer the side of the altar to the left of the tabernacle, and “Epistle side” to refer the opposite side, are not used in the DWM or in the GIRM, but are of common use in the Ordinariate community as legitimate expressions of Anglican liturgical patrimony that share a commonality with the Extraordinary Form of the Roman rite.

\(^{21}\) CM, p. 183.

\(^{22}\) Ibid., p. 354.

\(^{23}\) Kneeling by the faithful for the Collects (Opening and Post-communion) and Penitential Rite is a feature of the DW. In the Ordinary Form, the faithful remain standing for the Collects at all times. In the Extraordinary Form, the faithful still kneel for the Collects, Post-communion prayers and *Oratio super populum* at the ferial Masses of Advent, Lent, Passiontide, the Ember days of September, vigils of II and III class outside Paschaltide, and in Requiem Masses. CF. CM, p. 451. While the DW gives the faithful the option to remain standing or kneel for the Collects according to custom (see RD 21), the custom at Holy Martyrs is for the faithful to kneel for the Collect, Penitential Rite, Post-Communion Thanksgiving and Post-Communion Collect at all times, without any distinction between a Requiem and a non-Requiem Mass, Ember Days, etc. The custom of kneeling for the Collects is not an Anglican innovation, but one dating back to the later middle ages when kneeling gradually replaced bowing of the head (which had become a sign of the congregation’s humility in the sight of God) for the orations. This was most likely the prevailing custom of the people in England at the time of its separation from Rome. See Joseph, Jungmann, *Mass of the Roman Rite*, vol. 1, p. 240ff, p. 370ff.
the contrary order is followed, i.e., the server begins with the candle farthest from the cross on the Gospels side, and ends with the candle nearest the cross on the Epistle side.\textsuperscript{24}

When moving at the foot of the altar to go from the middle to either the left or the right, the server always turns completely in the direction he is going before beginning to move forward, not stepping sideways while facing forward, even if the destination is just a step away.\textsuperscript{25}

**Spacing When Walking in Processions.** During the processional and recessional, servers should walk at a moderate pace maintaining a distance of about 6 feet (or about 4 strides) from those in front and either quicken or slow their pace to keep this distance. While standing in the center aisle waiting for the recessional, the servers should keep this distance.

**Lectors.** Lectors who are not choir members are vested in cassock and surplice and join the servers in the entrance procession, walking behind the torchbearers, or the acolytes if there are no torchbearers. After they have finished reading the Lesson or the Epistle, they may return to the sacristy to unvest if they have no further assigned task.

Lectors who are also choir members are vested in their choir dress.

**Choice of Offertory and Eucharistic Prayer.** Form I of the Offertory and the Roman Canon are the customary prayers for the Divine Worship celebration of the Mass, even for weekday Masses.

**Form for Distribution of Holy Communion.** The form, *The Body of our Lord Jesus Christ, which was given for you, preserve your body and soul unto everlasting life. Amen*, including the concluding *Amen*, is said by the minister over each communicant when distributing Holy Communion on the tongue.\textsuperscript{26}

**Distinction between Sung and Said Mass.** In a Said Mass, none of the propers or ordinaries are sung, but hymns may be sung by the people during the Entrance Procession, Offertory, Communion, and Recessional.

In a Sung Mass, all the propers and ordinaries are sung.

**Chapter II – Solemn Mass**

**§1. Preparations**

1.1 **Credence.** In addition to the items usually prepared for Mass (wine and water cruets, Lavabo bowl, towel, ablution cup, *Sanctus* bells, communion paten), the following are prepared on the credence: (a) chalice veiled and prepared for Mass, not covered in humeral veil; (b) the Book of Gospels with the ribbon set on the right page; (c) the epistolary or folder containing the readings for the subdeacon; (d) extra ciboriums filled with unconsecrated hosts if needed; (e) extra communion patens if needed; (f) lunette containing large host if Benediction is to follow; (g)

\textsuperscript{24} CM, p. 355.

\textsuperscript{25} Ibid., p. 183. The rule that applies to priest when moving at the altar – directing him to not walk backwards nor sideways, but face directly to the point to which he is going; thus, when moving from the center to the side of the altar, he should turn completely towards the Epistle or Gospel corner before beginning to move forward – also applies to servers.

\textsuperscript{26} It is deemed a fault in the celebration of Mass (in the Extraordinary Form) not to say the full form of Communion over each person. Cf. CM, p. 313. The rubrics of the DW say nothing about this, but it serves no noble purpose for Ordinariate priests to perpetuate what is considered a liturgical abuse in the classical Roman rite.
monstrance if the Blessed Sacrament will be exposed for Benediction; (h) humeral veil if there will be Benediction following the Mass. The humeral veil is not used by the subdeacon during Solemn Mass in the Divine Worship.  

1.2 **Altar.** At least six large candlesticks and altar cards – center card, Lavabo card, and Last Gospel card. If the Blessed Sacrament will be exposed during Mass, candelabras on the first gradine on both sides of the altar. The candelabras are lit together with the six large candlesticks for Mass.

1.3 **Foot of the Altar.** Cards containing the preparatory prayers (if needed); *aspersorium* and *aspergillum* (if there will be an *Asperges* rite; pew booklet missal with the Collect prayer post *Asperges*.

1.4 **Thurible.** The thurifer (“TH”) heats up the coals and brings the thurible and incense boat to the celebrant before the start of the procession.

1.5 **Sacristy.** The vestments for the celebrant (C), deacon (D) and subdeacon (SD) are all laid out in the proper vesting order on a table. The MC assists the ministers in vesting. Should the *Asperges* take place, the chasuble is placed on the sedilia and with it the maniples of all three ministers (but if the subdeacon is only an instituted acolyte, he does not wear a maniple).

**§2. Blessing of Incense**

Five minutes before the start of the procession, the thurifer approaches the MC and together they go in front of the sacred ministers.  

The MC takes the incense boat from the thurifer, opens it, and hands the boat to the deacon. The deacon takes the boat with his left hand, takes the spoon with his right hand and kisses it, kisses the back of the celebrant’s hand, then presents the spoon to the celebrant, saying *Benedicite, Pater reverende.*  

The thurifer opens the thurible and brings it closer to the celebrant. The celebrant takes the spoon and imposes incense three distinct times, saying *Ab illo benedicaris* (first spoonful), *in cuius honore* (second spoon full), *cremaberis. Amen* (third spoonful) while doing so.

After the imposition and while still holding the spoon, the celebrant presents the back of his hand to the deacon who kisses it. After he returns the spoon to the deacon with the usual kisses, the celebrant joins his hand momentarily, and then makes the sign of the cross over the thurible. The deacon replaces the spoon inside the boat and hands the boat back to the thurifer, who receives and holds the boat in his left hand.

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27 This is because the DWM rubrics explicitly direct the celebrant to place “the paten with bread upon the corporal,” not place it partially under the corporal it as is done in the Extraordinary Form. Cf. DWM, p. 570 and 573. Thus, since the paten is not given to the subdeacon to carry under a humeral veil it is not needed.

28 There is a common misunderstanding that because the putting in and blessing of incense is only mentioned in the *Caeremoniale Episcoporum* in relation to Pontifical Mass, it is therefore not permitted for Solemn Mass. This is wrong. “If it is the custom of the church that the thurifer precede the procession with incense, the celebrant will put incense in the thurible and blesses it in the usual way, the deacon assisting, in the sacristy before the procession goes out.” – Fortescue, CRRD, first edition, pp. 86-87. O’Connell explained that the practice of carrying a smoking censer in nonpontifical Solemn Mass at the head of a procession is one of those usages that have become custom with the force of law. See CM, pp. 31-32.

29 For a bishop or a regular prelate entitled to be addressed *reverendissime* the form is *Benedicite, Pater reverendissime*; for a cardinal *Benedicite, eminentissime et reverendissime Pater.* CM, footnote 49, p. 415. There are no official English renditions of these Latin words in the DW.

30 The DWM does not have this short blessing of incense and hence there is no official English translation. It can be translated as *Be thou blessed by Him in whose honor thou shalt be burned.*
(right hand is holding the thurible). Ordinarily, the thurifer carries the thurible in the right hand, whether incense has been put in or not.31

§3. Procession to the Altar

The servers and ministers line up in processional order in the hall from the sacristy.

Upon signal from the MC, everyone (except the AC1, AC2 and CB) turn towards the celebrant and genuflect as the celebrant imparts a blessing. After rising, the MC signals to the ministers to turn and make a simple bow to the crucifix or chief image of the sacristy. They then put on their birettas.

The processional party lines up in the following order:

- Thurifer
- Second Acolyte (“AC2”) – Crucifer (“CB”) – First Acolyte (“AC1”)
- Torchbearers (“TB”) in pairs (without torches)
- Singers in pairs
- Clergy in pairs
- Master of Ceremonies
- Subdeacon
- Deacon
- Celebrant

The crucifer, even if an instituted acolyte, typically vests in cassock and surplice, unless he is serving as subdeacon of the cross in a Pontifical Solemn Mass, in which case he wears a tunicle over an alb.32 33

The thurifer rings the bells and the procession begins as soon as the choir starts singing (not when the organ starts playing).

At the entrance to the church, the torchbearers and clergy may take holy water, the one nearer the stoup handing the water to his companion. The MC passes the holy water to the subdeacon and deacon, who uncover. The deacon, turning by his right, passes it to the celebrant who also uncover. All three make the

31 See CM, p. 412. Many rubricians give the rule that when the thurible is “ceremonially” carried (after incense has been put in) it is carried in the right hand; otherwise it is carried in the left. This begets the question of which hand should be holding the thurible for the initial incensation of the altar, given that just a few moments earlier incense was already put in and blessed before the entrance procession and the thurifer was holding the thurible in his right hand. It would seem odd and confusing for the thurifer to transfer the thurible to his left hand so soon for the incensation of the altar.

32 The rubrics (of Solemn Mass) do not mention a cross-bearer in this procession, but if it is customary to have one, the custom may be retained. Cf. CM, p. 462. It is, in fact, the widespread practice. Fortescue explains this discrepancy: “At Rome it is not the custom that a processional cross be borne before the procession to the altar when a priest sings High Mass; so the Roman books of ceremonies do not usually speak of it.” (CRRD, 1st edition, pp. 91-92)

33 A tuniced subdeacon of the cross is permitted during a Corpus Christi procession if there are other clergy in the procession wearing their Mass vestments (subdeacons in tunicles, deacons in dalmatics, priests in chasubles, dignitaries in cope. Cf. CRRD, p. 388.
sign of the cross and put on their birettas. If the Asperges is to take place, holy water is not taken by anyone.\textsuperscript{34}

If there will be an Asperges rite, the deacon and subdeacon will normally flank the celebrant on either side (SD-C-D) while holding the ends of his cope. But given the lack of ample space in the center aisle, the ministers may choose to process in single file instead.

The thurifer leads the procession holding the boat in his left hand and the thurible on his right. He genuflects upon reaching the foot of the altar and goes and stands by the credence.

If there is not enough space in the aisle for the crucifer and the two acolytes to walk three abreast, the crucifer walks one step ahead of the acolytes, who follow closely behind him. Upon the reaching the foot of the altar, the acolytes step up and align with the crucifer in one row. Without genuflecting or bowing their heads, they all turn right in unison and go to their places. The rest of the servers genuflect in pairs. The crucifer puts the processional cross on the stand and goes and stands with the other servers at their place.

*If the clergy come in procession* to the altar, they genuflect in pairs, bow (moderate) to each other, and go their places. The sacred ministers and the MC proceed to the foot of the altar without any bow to the clergy.

Upon arrival at the foot of the altar the ministers stand in a line *in plano* with the celebrant in the middle, the subdeacon to his left and the deacon to his right. The MC stands to the right of the deacon. *If clergy are already in choir* before the arrival of the procession, the sacred ministers remove their birettas, turn left and bow (moderate) to the clergy. The deacon takes the celebrant’s biretta, kissing both the hand and biretta, and hands the MC the birettas. The MC takes the birettas, passes behind the deacon and the celebrant and takes the subdeacon’s biretta. The MC puts the birettas of celebrant and deacon on the deacon’s sedilia, and subdeacon’s biretta on the subdeacon’s sedilia. The celebrant’s biretta is not placed on his sedilia. The MC returns to the foot of the altar and all genuflect at his signal.

**§4. The Asperges Rite**

The sacred ministers and the MC rise, and then all kneel on the lowest step. The MC hands the *aspersorium* with the sprinkler to the deacon. The celebrant takes the sprinkler from the deacon, sprinkles the front of the altar three times, i.e., in the middle, to his left, and to his right, meanwhile intoning the antiphon *Asperges me* (*Vidi aquam* in Eastertide). The choir continues with it.

He sprinkles himself by touching his forehead with the *aspergillum* (if he prefers, he may trace a small cross with it on his forehead). Then rising, he sprinkles the deacon and the subdeacon, who, still kneeling, bow (simple) and make the sign of the cross when sprinkled. The deacon, subdeacon, and all others at the altar rise; and if there are no clergy present, the celebrant sprinkles, with one sprinkling, the MC and the servers before going to sprinkle the people.

If there are clergy in choir, the ministers, preceded by the MC carrying the *aspersorium*, go to the Gospel side where the clergy are standing. Having arrived where the person with the highest rank is, the celebrant and those with him bow (moderate) to the cleric. He receives the *aspergillum* from the deacon with the usual kisses and sprinkles each cleric in turn from highest to lowest rank, saluting each with a simple bow before and after. If the clergy are numerous, they are sprinkled in a body. The celebrant may do this either

\textsuperscript{34} CM, p. 463.
by triple sprinkling, in the middle, to his left and to his right, or he may move from one end of the choir to
the other, sprinkling as he goes.

After sprinkling the clergy, the ministers genuflect towards the tabernacle as they enter into the middle aisle
to sprinkle the people.

The sacred ministers turn towards the nave. The deacon and subdeacon go in front of the celebrant and
switch places. The deacon is now to the right of the celebrant and the subdeacon to his left. The MC carries
the *aspersorium* on his left hand and goes in front of the deacon. The deacon and subdeacon hold the edges
of the celebrant’s cope and together they all process down the center aisle while the choir is singing. If there
is not enough space for the ministers to walk three abreast, the deacon and subdeacon walk half a step or a
step behind the celebrant while holding on to the edges of his cope.

Just before the *Gloria Patri*, the MC stops, and the ministers stop at once. The celebrant puts in the
*aspergillum* back into the *aspersorium*. The deacon and subdeacon drop the edges of the cope and together
with the celebrant and MC, turn towards the altar and make a simple bow. They straighten up after the choir
finishes singing *Sancto*. When turning to the altar, the deacon and subdeacon turn towards in the celebrant
while the celebrant turns towards the deacon. Afterwards, the ministers turn back around and continue
sprinkling the people.

Having finished sprinkling the people, the sacred ministers turn around, the deacon and subdeacon again
switching places with the MC in front. The deacon is to the right of the celebrant while the subdeacon to
the left facing the altar. They process back to the foot of the altar and genuflect upon arrival. The celebrant
stands in the middle flanked by the deacon and subdeacon. The MC puts down the *aspersorium*, picks up
the booklet missal and hands it to the deacon with the page open to the Collect of the *Asperges*. The deacon
holds the booklet missal in front of the celebrant on one end while the subdeacon holds it on the other.
At the end of the Collect, the deacon hands the booklet back to the MC. The ministers genuflect on the
lowest step upon signal from the MC (who genuflects *in plano*), turn right and head to the sedilia. There
the celebrant assisted by the MC takes off the cope and puts on the maniple and chasuble; while the deacon
and subdeacon put on their maniples assisted by the acolytes. If the deacon is an instituted acolyte without
a maniple, he may assist the celebrant put on his chasuble and maniple.

§5. Preparatory Prayers

After reverencing the altar, the sacred ministers begin the prayers at once standing while the MC kneels *in
plano*. The thurifer waits by the credence standing holding the boat and thurible. The rest of the servers
kneel when the MC kneels.

5.1 The deacon and subdeacon make the sign of the cross with the celebrant and answer the verses
of the psalm in the medium voice. They bow (simple) at *Glory be* and make the sign of the cross
together at *Our help*, etc. When the celebrant bows (profound) at his *Confiteor* (“I confess”) they
stand erect.

5.2 At the words *and to you, brethren* and *and you, my brethren* the celebrant – remaining deeply
bowed, turns a little first to the deacon and then to the subdeacon. He remains bowed while they
bow (moderate) towards him and say *May almighty God*, etc. After answering *Amen*, he stands
erect.

5.3 The deacon and subdeacon, bowed (profound), recite the Confiteor, turning to the celebrant at and to thee, Father and and thee, Father and striking their breasts three times at mea culpa. They remain bowed down while the celebrant says May almighty God, etc. during which he bows (moderate) first towards the deacon and then to the subdeacon. Having answered Amen the deacon and subdeacon straighten up and make the sign of the cross with the celebrant at The Almighty and Merciful Lord, etc. All three bow (moderate) for Wilt thou not turn, etc. up to and including Let us pray.

5.4 Having said Let us pray, the celebrant ascends the altar steps right foot first while saying the Collect for Purity in submissa voce, and kisses the altar. The deacon and subdeacon are at the celebrant’s side and ascend the steps together with him. The deacon does not kiss the altar. When the celebrant says Let us pray, the deacon and subdeacon may bow low and lift the lower part of the celebrant’s alb and cassock. If they do so they hold on to it and ascend the steps together with the celebrant letting go only once the celebrant reaches the footpace.

5.5 During the preparatory prayers, the servers, kneeling, also make the responses, bows and signs of the cross together with the deacon and subdeacon.

5.6 The MC and servers rise as soon as the celebrant says Let us pray.

§6. Incensation of the Altar

6.1 As the sacred ministers ascend the steps, the MC goes to the bottom of the Epistle side and gets the boat from the thurifer. They stand at the bottom of the Epistle side and wait there facing the altar, the thurifer standing to the right of the MC.

6.2 The celebrant kisses the altar and turns to his right. The deacon turns to his right together with him but steps back a little to make space for the MC and thurifer. The subdeacon also turns to the right and stands behind the celebrant and the deacon. (Fig. 1)

Fig. 1

<table>
<thead>
<tr>
<th>Altar</th>
</tr>
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<tbody>
<tr>
<td>SD</td>
</tr>
<tr>
<td>C</td>
</tr>
<tr>
<td>TH</td>
</tr>
<tr>
<td>D</td>
</tr>
<tr>
<td>MC</td>
</tr>
</tbody>
</table>

6.3 As soon as the celebrant turns to face them, the MC and thurifer ascend the steps and go to where the celebrant and deacon are standing in the middle.

6.4 The celebrant imposes incense as previously described in §2 with the usual kisses before and after.

6.5 When incense has been put in and blessed, the thurifer closes and fastens the thurible. He receives the boat back from the deacon in his left hand, and with his right, he hands the thurible to the deacon. He then descends the Epistle side, puts the boat on the credence, and stands by the credence with hands joined facing the Gospel side.

6.6 After the thurifer descends the steps, the MC picks up the altar missal, turns to his right and descends the Epistle steps. Turning to his left he waits at the bottom of the Epistle side facing the
altar. After the celebrant incenses the Epistle side and moves towards the middle, he ascends the Epistle steps and repositions the missal on the altar. He turns to his right, descends the steps, turns by his left to face the altar, and waits there for the deacon.

6.7 After the deacon hands him the thurible, the celebrant first genuflects (resting the three extended fingers of his left hand on the altar). As he does so the deacon and subdeacon genuflect together with him. The deacon and subdeacon assist the celebrant, the deacon supporting him with his left hand held under the celebrant’s right arm, and the subdeacon with his right hand under the celebrant’s left arm. If the celebrant’s chasuble extends to the wrists, the deacon may raise it a little on the right arm if it hinders the celebrant. The deacon and subdeacon genuflect each time the celebrant bows (profound) or genuflects.

6.8 The celebrant incenses the altar cross with three double swings, then genuflects again. If there are relics or images between the candlesticks he next incenses them, first those on the Gospel side nearest the cross, turning slight left and making one double swing each of the thurible for each relic in between the two candlesticks, without moving himself from the middle of the altar or bowing to them. He again genuflects to the cross, and if there are any relics on the Epistle side, he incenses them in the same way. Then, without bowing or genuflecting, he continues the incensing of the altar (Fig. 2).36

Fig. 2

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6.9 When incensing any relics in between the candlesticks, three double swings are used for incensing a relic of the Sacred Passion, two double swings for the relics of saints, an image of Our Lady or of a saint.37

6.10 When the celebrant genuflects in the middle after incensing the Gospel side, the subdeacon goes around the celebrant, descending the steps towards the foot of the Epistle side facing the altar, abreast with the MC standing there but leaving space between himself and the MC for the deacon to stand.

6.11 After the last swing of the thurible, the deacon steps down to the top step just below the footpace, turns towards the celebrant and receives the thurible with the usual kisses. He steps back down to the foot of the steps in the open space between the subdeacon and MC. The thurifer stands by the credence behind the MC (Fig. 3). The deacon, subdeacon and MC make a profound bow to the celebrant. The deacon incenses the celebrant with three double swings, and then bows again. He gives the thurible to the MC, who passes it on to the thurifer.

Fig. 3

§7. Introit

The deacon and subdeacon assume their Introit positions (Fig. 4), facing straight ahead and not in an angle toward the celebrant.

Fig. 4

The MC ascends to the footpace and stands by the missal. He points the introit in the missal to the celebrant, who begins by making the sign of the cross as he says the introit in submissa voce. He bows (simple) to the cross at the Gloria Patri and repeats the introit antiphon. The deacon and subdeacon make the sign of the

37 CM, pp. 418-419.
cross together with the celebrant and bow (simple) to the cross when he does. When he begins the Kyrie, the MC bows to the deacon (this simple bow is a signal to the deacon) and together with him and the subdeacon they alternate with the celebrant in saying the nine-fold Kyrie.

§8. Gloria in Excelsis Deo

8.1 Near the end of the singing of the Kyrie, the MC makes a bow to the celebrant to signal his move to the middle. The deacon and subdeacon turn left and move in unison with the celebrant and assume their unus post alium position in the middle. The MC, meanwhile, descends the steps and stands at the MC position (Fig. 5).

8.2 The celebrant intones the incipits and bows (simple) at the word Deo. The deacon and subdeacon bow with the celebrant at the word Deo, and, without any additional genuflection or bow, go up to the sides of the celebrant. The deacon waits until the subdeacon ascends to his side, and both arrive together beside the celebrant, the deacon at his right, and the subdeacon at his left. The celebrant awaits their arrival, and then all three together recite the hymn, beginning with et in terra, in the subdued voice. They bow (simple) at Adoramus te, Gratias agimus, at the Holy Name (Jesus), and at suscipe deprecationem nostram. At the concluding words they make the sign of the cross. If the celebrant does not sit, the deacon and subdeacon remain at the side of the celebrant until the chant of the Gloria is almost ended. Then without any genuflection or bow, they resume the positions unus per alium behind the celebrant for The Lord be with you.39

8.3 For reasons of poor health or disability, the celebrant may sit40 after the conclusion of the recitation of the Gloria. In this instance, the deacon and subdeacon genuflect together with the celebrant, and each turns towards him and accompanies him down the steps by the shortest way. The deacon remains for the time at the celebrant’s left, so as to be at his right at the sedilia. On arriving at the sedilia the celebrant, turning by his left, at once sits. The deacon receives the celebrant’s biretta from the MC and hands it over to the celebrant with the usual kiss. The celebrant covers at once. The deacon and subdeacon take their birettas from the sedilia, bow (moderate) to each other, and sit; when seated they put on their birettas. The MC stands in front and a little to the right of the seated deacon (Fig. 6).

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38 Latin term meaning “one after another,” this is the term used to describe the “I” formation where the sacred ministers are aligned in a straight line.
39 CM, p. 471. They could also sing the hymn together with the people, in which case the deacon and subdeacon will remain with the celebrant at the altar until the hymn is finished.
40 The norm at Holy Martyrs is for the sacred ministers not to sit out the remainder of the Gloria or Credo at the sedilia after they have finished reciting it but to remain standing at their places in the sanctuary.
8.4 When the MC signals to the sacred ministers to uncover, they take off their birettas together, place them on the right knee, and bow (simple) their heads. When the words are finished they put their birettas back on.

8.5 At *cum Sancto Spiritu* the MC bows to signal the sacred ministers to sign themselves and uncover. The sacred ministers rise. The deacon receives the celebrant’s biretta with the usual kiss and places the biretta on his (the deacon’s) sedilia. The subdeacon puts his biretta on his sedilia and then leads the sacred ministers to the foot of the altar. Upon arrival they genuflect upon signal from the MC, raise the alb and cassock of the celebrant as he ascends the first step, and then immediately assume the *unus post alium* position as in Fig. 6. The MC goes to the Epistle side, ascends the steps and waits for the celebrant by the missal.

![Fig. 6](image)

§9. Collect & Readings

9.1 The celebrant kisses the altar, turns to the people and chants *The Lord be with you*. Without any further bows to the cross, he turns right and goes directly to the missal to sing the Collect. The deacon and subdeacon turn right in unison and move to the Collect position (Fig. 7).

![Fig. 7](image)

9.2 When the celebrant sings *Let us pray*, he bows (simple) to the cross and the deacon and subdeacon bow with him. At the end of the Collect, the celebrant goes *per breviorem* to the sedilia, turning right and descending the Epistle side accompanied by the deacon, who hands the biretta to the celebrant with the usual kiss.

9.3 At *Let us pray*, the MC bows to the celebrant, turns right and descends the steps to pick up the epistolary. He holds it at his chest level, the left hand holding the bottom left and the right hand the top right of the book, the opening his right. He goes and stands to the right of subdeacon.
the mention of the Holy Name, he turns left to the face the subdeacon, and the subdeacon turns right to face him. They bow (simple) to each other. The MC hands the book to the subdeacon, who takes it by holding the middle of the book on both sides. They bow (simple) to each other again. The MC goes around the subdeacon and leads him to the middle of the foot of the altar where they genuflect. The subdeacon rises and goes to the Epistle side of the sanctuary and stands there facing the people, the MC by his right side, and chants the prophecy. Afterwards, the subdeacon and MC turn around and face the altar while the cantor is singing the Gradual.

9.4 The subdeacon and MC again turn to face the people for the chanting of the lesson. Near the end of the lesson, if there is no Sequence following the Gradual, the MC signals the celebrant and deacon to rise and return to their Collect positions (see Fig. 7) at the altar, returning per breviorem, i.e., through the Epistle side. At the conclusion of the lesson, the MC leads the subdeacon back to the foot of the altar where they genuflect. The subdeacon rises, turns right and goes around and ascends the Epistle steps and kneels at the footpace holding the book up to his face. The celebrant turns, blesses him and places his hand over the top of the book. The subdeacon kisses the celebrant’s hand, rises, descends the steps and hands the book to the MC, who puts the book away. The subdeacon ascends the Epistle side, picks up the missal, descends the front steps obliquely, genuflects at the foot of the altar, ascends the steps obliquely and places the missal on the Gospel side. The subdeacon assists in putting incense for the Gospel, standing behind the celebrant and deacon as in Fig. 1. He descends the front steps afterwards and stands at his spot for the Gospel procession at the foot of the altar. Meanwhile, the celebrant, after blessing the subdeacon, moves from the Epistle side to the middle and waits there.

9.5 If there is a sequence or a tract, the sacred ministers return to their seats per breviorem after the celebrant blesses the subdeacon. If the celebrant chooses to read the sequence or tract sotto voce after blessing the subdeacon, the MC and sacred ministers assume the Collect position until the celebrant finishes reading and then return to their sedilia. At the signal from the MC near the end of the singing of the sequence or tract, they return to the foot of the altar and genuflect. The celebrant ascends and waits in the middle of the altar. The subdeacon ascends obliquely after the celebrant to pick up the missal, descends obliquely, genuflects at the foot of the altar, ascends obliquely and puts the missal on the Gospel side of the altar. He assists in putting in incense for the Gospel, moves from the Epistle side to the middle and waits in plano, a little towards the left, for the Gospel procession.

§10. The Gospel

10.1 After putting away the epistolary, the MC picks up the Book of Gospels and goes to where the deacon is standing. The deacon steps down from the top step and turns to the MC when he arrives at his side. The deacon receives the book from the MC with the usual bows (simple) before and after. The deacon and the MC then turn to face the altar and genuflect together. The deacon ascends the steps and puts the book on the altar to the right of the middle. He then steps back a bit to make space for the MC and the thurifer. The thurifer, meanwhile, goes and stands by the credence.

10.2 After genuflecting at the foot of the altar with the deacon, the MC goes to the bottom of the Epistle corner. The thurifer hands the boat to the MC and stands to his left. When the celebrant and deacon turn towards them, without bowing they ascend to where the celebrant and deacon are standing. After the imposition of incense in the usual way, the MC and thurifer descend the Epistle side. The thurifer puts the boat down on the credence and follows the MC to their places
in the center aisle behind the subdeacon. AC1 and AC2 pick up their candles when the MC and thurifer ascend the Epistle side and go into their positions in the center aisle for the Gospel procession.

10.3 After the MC and thurifer depart, the celebrant turns and faces the altar. The deacon picks up the book, turns towards the celebrant and kneels and asks for his blessing while holding the book, saying *Bid, Father, a blessing.* The celebrant turns toward the deacon, makes the sign of the cross over him saying, *The Lord be in thy heart and on thy lips,* etc., and then places his hand over the book. The deacon kisses the hand, rises, descends the front steps and assumes his position at the foot of the altar. The celebrant faces the altar again and waits there for the signal from the MC. The positions for the Gospel procession are in Fig. 8.

Fig. 8

10.4 Upon signal from the MC, all genuflect, turn around and process down the center aisle to the place where the Gospel is to be proclaimed. The celebrant turns right and moves to the Epistle corner by the missal and turns to face the altar.

10.5 Upon reaching the designated place, the acolytes stop and half turn to face each other. The MC and thurifer also stop, leaving ample space for the celebrant to walk in and stand between the acolytes and them. They half turn facing each other, allowing the subdeacon to pass in between them to the open space between the two acolytes. When the subdeacon turns around, the two acolytes also turn in unison and all three face the deacon, who walks in between the MC and thurifer and stops before the subdeacon. After the deacon passes them, the MC and thurifer complete their turn and stand beside the deacon (Fig. 9A).

Fig. 9A

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<thead>
<tr>
<th>MC</th>
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<tr>
<td>AC1</td>
<td>SD</td>
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Fig. 9B

<table>
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<tr>
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<td>SD</td>
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<td>AC1</td>
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41 There is no *Munda cor meum* prayer of the deacon in the DWM. Therefore, he picks up the book and kneels for the celebrant’s blessing at once.
If space does not permit standing three abreast, the MC and thurifer may stand slightly behind the deacon, and the subdeacon may stand just in front and in between the two acolytes (Fig. 9B). The deacon opens the book and places it in the hands of the subdeacon, who holds it open with both hands. He holds it at the bottom in such a way as not to prevent the deacon from turning the page if necessary. The top is held before his face, at a height which will be convenient for the deacon, according to his stature. The subdeacon should not rest the book on his forehead, but, when feasible, it is well to hold it before his eyes, to prevent his staring at the deacon. While holding the book the subdeacon, with the acolytes at his side, does not bow or genuflect but stands immovable.

With joined hands the deacon sings The Lord be with you. The celebrant turns to his left to face the deacon. When the latter sings A reading from the Holy Gospel according to, etc., the celebrant makes the sign of the cross with his thumb on his forehead, lips and breast. If the Holy Name is sung, or the name of the Blessed Virgin Mary or of the saint of the feast, he makes a simple bow. If a genuflection is to be made, he faces the altar and rests his hands on it.

The MC makes the sign of the cross with his thumb on his forehead, lips and breast and then extends his left arm to get the thurible from the thurifer. He presents it to the deacon after he signs himself. The deacon bows (profound) before incensing the book with three double swings, bows afterwards and gives the thurible back to the MC. The MC and thurifer bow when the deacon bows. The MC passes the thurible behind the deacon to the thurifer.

At the end of the sung Gospel, the deacon points to the subdeacon the place where it begins. The deacon, MC and thurifer then step aside and make way for the subdeacon to pass holding the open book. He goes up the front steps to where the celebrant is standing on the Epistle corner. He shows where it begins and the celebrant, holding the book with both hands, kisses it at this place, saying By the words of the Gospel, etc. The subdeacon closes the book, descends the steps to where the MC is standing in plano and gives him the book with the usual bows before and after.

After the subdeacon departs holding the open book for the celebrant to kiss, the MC goes to the right, the thurifer to the left, and the deacon walks in between them or if space does not permit, a step ahead of them. The acolytes follow behind them. The deacon, MC and thurifer stop at the foot of the altar and genuflect. The acolytes behind them also genuflect at the same time, but they do not bow or genuflect in the same manner as the celebrant and the subdeacon. The deacon, MC and thurifer turn their heads to the people and say the Lord’s Prayer. The celebrant turns his head to the MC and says, “The Gospel of the Lord.” The deacon, MC and thurifer respond, “And the Lord shall give you mercy.” The celebrant turns to face the people and says, “Let us pray.” The deacon, MC and thurifer repeat this prayer. The celebrant says, “And let us pray.” The deacon, MC and thurifer again repeat this prayer. The celebrant says, “The Lord is risen from the dead.” The deacon, MC and thurifer repeat this prayer. The celebrant says, “Amen.” The deacon, MC and thurifer respond, “Amen.” The celebrant says, “The Gospel of the Lord.” The deacon, MC and thurifer respond, “And the Lord shall give you mercy.” The celebrant turns to face the people and says, “The Lord be with you.” The deacon, MC and thurifer repeat this prayer. The celebrant says, “And let us pray.” The deacon, MC and thurifer again repeat this prayer. The celebrant says, “The Lord is risen from the dead.” The deacon, MC and thurifer again repeat this prayer. The celebrant says, “Amen.” The deacon, MC and thurifer again respond, “Amen.”

The practice of singing the Gospel at a location outside the sanctuary and close to the people is not an Anglican innovation. In former times (and even today in some places), the Gospel was sung at an ambo placed near the people, away from the altar, often halfway down the church. Accordingly, there was a procession to this place before, and a procession back from it after the chanting of the Gospel. Cf. CM, p. 479. See also Joseph Jungmann, The Mass of the Roman Rite, Vol. 1, pp. 414-419.
remain just outside the sanctuary entrance (due to lack of space in the sanctuary – Fig. 10). After rising, the MC gets the book from the subdeacon with the usual bows (simple) and puts it away.

Fig. 10

10.11 After rising, the acolytes turn right, go around the communion rail and pass through the server’s bench and return to their candles to credence.

10.12 Meanwhile, the deacon gets the thurible from the thurifer. The celebrant faces the deacon, who incenses him with three double swings with the usual bows (profound) before and after. The thurifer bows whenever the deacon bows. The deacon returns the thurible to the thurifer, who immediately genuflects and departs, going out through sanctuary entrance to his place by the side exit. The celebrant descends the steps and he, the deacon, subdeacon and MC assume their positions at the foot of the altar. They all genuflect at a signal from the MC.

§11. Homily

If the celebrant is to deliver the homily, the subdeacon steps back to allow the celebrant and the MC to pass to the left. If the deacon is to deliver the homily, he and the MC step back to allow the celebrant and subdeacon to pass to the right while he goes to the left. The MC stands behind the homilist and leads him back to the foot of the altar at the conclusion of the homily.

If a priest or deacon assisting in choro is to give the homily, the MC goes and bows to him and leads him to the foot of the altar to genuflect, then to the ambo for the homily. The MC stands behind him. At the conclusion of the homily he leads him back to foot of the altar to genuflect. He then returns to the sacred ministers and signals for them to rise and return to the foot of the altar.

§12. Credo

12.1 At a signal from the MC, the sacred ministers genuflect at the foot of the altar. The celebrant ascends the steps and the deacon and subdeacon assume the unus post alium position. The MC stands at the MC position.

12.2 The celebrant intones the incipits and bows (simple) at the word Deum. The deacon and subdeacon make a simple bow with the celebrant at the word Deum, and, without any additional genuflection or bow, go up to the side of the celebrant. The deacon waits until the subdeacon ascends to his side, and both arrive together beside the celebrant, the deacon at his right, and the subdeacon at his left. The celebrant awaits their arrival, and then all three together recite the creed, beginning with Patrem omnipotentem, in the subdued voice. They make a simple bow at the
words Jesus Christum, a moderate bow at simul adoratur, and make a slow genuflection during the recitation of the words Et incarnatus est, etc. The deacon and subdeacon support the celebrant by placing the hand which is nearer him under his elbow. They make the sign of the cross together at the concluding words of the Creed.

12.3 Meanwhile, the MC and the servers all kneel at their places when the sacred ministers kneel and make simple and moderate bows of the head with the sacred ministers at the same time.

12.4 The deacon and subdeacon remain at the side of the celebrant at the altar when the recitation of the Creed is finished. At the words descendit de caelis, the deacon by his left, and all three go to the top step and kneel at the edge of the footpace. During the singing of Et incarnatus est, etc. they make a simple head bow. They then return to the altar, where the deacon genuflects and gets the burse containing the corporal from the MC. When he returns with it, he again genuflects, and while he spreads it, the celebrant and subdeacon move aside a little.46

12.4 For reasons of poor health or disability, the celebrant may sit after the conclusion of the recitation of the Credo. In this instance, they all genuflect and follow the MC per breviorem to the sedilia, where they sit. They uncover and bow at the appropriate places. If they are seated when the choir sings Et incarnatus est, they uncover and bow their heads. The MC who is standing kneels facing the altar at descendit de caelis and makes a moderate bow at Et incarnatus est, etc. At the signal of the MC they return per longiorem and assume the unus post alium position at the altar.

§13. Prayers of the People and Penitential Rite

The Prayers of the People are carried out with the sacred ministers in the unus post alium position. At the beginning of the Penitential Rite, the deacon turns by his right to the people and says Ye that do truly repent, etc. He turns by his left to face the altar for the prayer.

At the Comfortable Words, the deacon again turns to face the people and says the Comfortable Words. He turns to face the altar again at the conclusion. If there are any announcements by the celebrant, they are made at this point. At the conclusion of the announcement, the deacon ascends and stands at the celebrant’s right side.

§14. Offertory

14.1 The subdeacon genuflects, goes to the credence, gets the veiled chalice and brings it to the altar. The MC follows the subdeacon to the altar bringing an extra ciborium or lunette containing a large host if needed. The subdeacon unveils the chalice and gives the veil to AC2 to fold and take back to the credence. AC1 takes the dish with the wine and water cruets and puts it on the edge of the Epistle side of the altar. The subdeacon hands the chalice to the deacon, who takes off the pall and places it aside. He hands over the ciborium if there are any to the deacon, who places it on the corporal and uncovers it. Taking the paten in both hands, the deacon kisses the edge of it. He presents it to the celebrant, and kisses the right hand as he does so. The celebrant offers the host, places it on the corporal, and puts the paten on the corporal. Meanwhile, the deacon (or a subdeacon if he is also a deacon) holds the chalice at the node with his left hand, and with his right he wipes it with a purificator. He does this without unduly raising his elbows. Immediately

46 CM, p. 486.
after the offering of the host, the deacon covers the ciborium and places it at the right side of the corporal towards the back of the altar. Then taking the chalice and purificator, the deacon holds the chalice with his left hand at the node, laying the folded purificator over his thumb in such a way that it falls down over the base of the chalice to catch any drops of wine or water that may accidentally fall. The subdeacon gives the wine cruet to the deacon, who pours wine into the chalice, under the eye of the celebrant, who may indicate when a sufficient amount has been poured in. He returns the wine cruet to the subdeacon, who hands him the water cruet. The deacon holds up the water, bows (simple) towards the celebrant, asks him to bless it saying, *Benedicite, Pater reverende*. The celebrant first joins his hands then places his left hand on the altar outside the corporal and with his right hand makes the sign of the cross over the water, saying *O God, who didst wondrously create*, etc. The deacon, still holding the chalice, pours a small quantity of water into it and then returns the cruet to the subdeacon, who replaces it in the dish and pushes the dish off to the back and edge of the altar. (If the subdeacon is also a deacon, he instead of the deacon would pour water into the chalice while the deacon is holding it.) AC1 comes up to retrieve the dish and return it to the credence. The subdeacon goes down *in plano*, genuflects on the lowest step in the middle, and goes to the left of the celebrant.

14.2 The deacon wipes away with the purificator any drops that may be on the sides of the chalice. He raises the chalice in both hands. His right hand is placed under the cup above the node, and his left under the foot of the chalice. He kisses the foot of the chalice and presents it to the celebrant, kissing his right hand as he does so. Then, he places his left hand under his breast, while he touches the foot of the chalice with his right or supports the right arm of the celebrant during the offering of the wine. With his eyes fixed on the cross, he recites with the celebrant the prayer *We offer unto thee*. When the celebrant has replaced the chalice on the altar, the deacon covers it with the pall. He lays the purificator, folded in two, over the exposed part of the purificator. The celebrant says the prayers *In a humble spirit and Come, O thou Sanctifier*, etc. He and the deacon then turn to the right for imposition of incense. The subdeacon ascends to the footpace and stands behind and in between the celebrant and the deacon.

§15. Incensation

15.1 After AC1 retrieves the dish with the wine and water cruets, the MC and thurifer go and stand at the foot of the Epistle side. The thurifer hands the boat to the MC. When the celebrant turns to them, they ascend the steps without bowing. Incense is imposed in the usual way, but the celebrant uses the longer form *By the intercession of blessed Michael the Archangel, who standeth at the right hand of the Altar of incense, and of all His Elect, may the Lord deign to bless this incense, and to accept its fragrant sweetness. Through Christ our Lord. Amen.* The MC and thurifer depart. The Thurifer stands by the credence while the MC goes to the Gospel side to remove the missal for the incensation. Afterwards, the MC stands by the missal at the altar.

15.2 The celebrant receives the thurible from the deacon with usual kisses, and without any genuflection or bow to the cross he incenses the *oblata*. In doing this he makes the sign of the cross jointly over the bread and chalice three times clockwise with the thurible (Fig. 11); he then forms two circles round them counterclockwise, and one circle clockwise (Fig. 12).47 The celebrant may say the prayers given in the illustrations when incensing the *oblata*.

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15.3 The incensation of the \textit{oblata} finished, the incensation of the altar thereafter proceeds in the usual way (see Fig. 2), with the celebrant genuflecting to the cross to begin the incensation of the altar, assisted by the deacon and subdeacon. After the deacon incenses the celebrant with the usual bows (profound), the subdeacon leads him and the thurifer to the middle of the foot of the altar, where they genuflect. The subdeacon turns and faces the deacon to his right and bows (simple) to him. Likewise, the deacon turns to his left and bows (simple) to the subdeacon. The thurifer standing to his right bows together with him. The deacon incenses the subdeacon with two double swings. They bow (simple) to each other afterwards. The subdeacon turns and faces the altar. The deacon hands the thurible to the thurifer and ascends to the top step and turns to the right angled towards the thurifer. The thurifer incenses him with two double swings with simple bows before and after. The deacon turns to face the altar and he and the subdeacon now are in the \textit{unus post alium} position facing the altar.

15.4 The thurifer goes behind the subdeacon and to his left, genuflects, and then bows (simple) to the MC standing at the altar. The MC returns the bow and is incensed with one double swing. The thurifer genuflects in the middle, and goes to the Epistle side. He waits there for the acolytes to return to their place. Meanwhile, during the incensation of the altar, AC1 and AC2 get the towel and finger bowl and stand by the credence.

15.5 After the deacon incenses the celebrant and departs to incense the subdeacon, the acolytes, move to the bottom of the Epistle steps, bow (simple) to the celebrant and ascend to the top step. AC2 holds the bowl under the celebrant’s hands and pours water over his fingers until the celebrant signals him to stop. After the celebrant takes the towel, AC1 joins his hands. The celebrant folds the towel after wiping his fingers, hanging the folded towel over the AC1’s joined hands and under his thumbs. The acolytes bow (simple) and return the towel, bowl and cruet to the credence. AC1 gets the bell and returns to his position together with AC2.

15.6 Once the acolytes are in position, the thurifer bows (simple) to them, and incenses the servers with one swing each in the middle, to his left and to his right, bowing (simple) before and after.\footnote{Fortescue, J.B. O’Connell and L. O’Connell all say that the acolytes are incensed with one double swing each. Due to time constraints and given the fact that the servers at Holy Martyrs are all standing together behind the celebrant’s sedilia, it is impractical to single out each acolyte for individual incensation when the servers are all facing the thurifer.}

The thurifer returns to the middle, genuflects, turns by his right to the people, motions for them
to rise, and incenses them with one swing each in the middle, to his left and to his right, bowing
(simple) before and after. He turns around by his left, genuflects and returns to his place.

15.7 If there are clergy in choir, he incenses them after incensing the MC. After incensing the MC, the
thurifer genuflects in the middle and goes to where the clergy are seated. Having arrived where
the person with the highest rank is, the thurifer bows (simple) and incenses him with two double
swings. He then goes to the next clergy in rank and incenses him with two double swings, bowing
(simple) before and after. If the clergy are numerous, they are incensed in a body. The thurifer
may do this either incensing in the middle, to his left and to his right, or he may move from one
end of the choir to the other, incensing as he goes.

§16. Prayer Over the Offerings to Sanctus

16.1 The celebrant turns by his right to face the people for the *Orate fratres*, making the full turn to
face the altar as the people begin their response. The MC turns the page to the Mass of the day
and points to the Prayer Over the Offerings. Afterwards, he turns the page over to the Preface of
the Mass.

16.2 The celebrant sings the Preface dialogue facing the altar, the MC pointing on the missal where it
is. When the celebrant sings *Therefore with Angels and Archangels, etc.*, the MC bows (simple)
to the deacon, turns by his left, departs and stands at his MC spot by the front step. Without first
genuflecting, deacon and subdeacon ascend the steps and arrive at the celebrant’s side together.
Bowling (moderate), they say the *Sanctus* with the celebrant, and make the sign of the cross at the
word *Benedictus*. As soon as the celebrant says the word *Sanctus*, AC1 rings the bell three
consecutive times.

16.3 At beginning of the Preface dialogue, the torchbearers light their torches and line up behind the
thurifer, who arrives near the credence holding the thurible and boat. When AC1 rings the bell at
Sanctus, the thurifer leads the torchbearers to the foot of the altar. The thurifer stops in the middle
and the torchbearers go his left and right in equal numbers. After genuflecting together, the
torchbearers go and kneel at their places in the sanctuary *in plano*. The thurifer stands to the right
of the MC, leaving space in between them for the subdeacon to come later.

§17. Canon

17.1 When the recitation of the *Sanctus* is finished, the subdeacon returns to his position at the foot of
the altar. The deacon goes to the left of the celebrant, genuflecting at the top step as he passes in
the middle.

17.2 During the canon, the deacon stands at the celebrant’s left, by the missal, pointing out the places
and turning the pages. When the celebrant pauses for the Commemoration of the Living, the
deacon steps back and bows (simple). When the celebrant resumes, he steps forward and assists
at the missal.

49 CRRD, p. 132 and p. 140.
50 Ibid., p. 140. If they sing together with the people, the deacon and subdeacon will return to their positions after the
singing is finished.
17.3 At *We beseech thee then* the subdeacon goes without genuflecting to the Epistle corner and stands between the MC and the thurifer. He puts incense into the thurible assisted by the MC.

17.4 At *Vouchsafe, O God* the deacon goes to the right side of the celebrant, genuflecting in the middle. If there is a ciborium on the corporal he opens it. He kneels (when the celebrant bows down to say the words of consecration) on the edge of the footpace, bowed, during the consecration, and lifts the end of the chasuble at the elevation of the Sacred Host. He rises at once, as the celebrant rises after his genuflection at the end of the elevation, covers the ciborium, and uncovers the chalice. Then he kneels, bowed as before, and again lifts the chasuble as the Chalice is raised. Immediately after the elevation of the Chalice he rises again and covers it with the pall. Then he genuflects with the celebrant. He goes around to the left of the celebrant, genuflecting not in the middle but in the place at which he arrives. Here he stays indicating the places and turning the leaves. He does not strike his breast at *nobil quoque*.51

17.5 When the celebrant extends his hands over the offerings at *Vouchsafe, O God* AC1 rings the bell.52 When the deacon kneels on the edge of the footpace, the subdeacon kneels on the lowest step. The MC kneels with him on the lowest step. He incenses the Blessed Sacrament with three double swings at each Elevation, bowing before and after together with the deacon and the MC. After the Elevations, the subdeacon returns to the middle *in plano*, genuflects on the lowest step and stands *in plano*.53

17.6 When the Celebrant bows low to say the words of Consecration, the deacon, subdeacon, and the inferior ministers all make a moderate bow. They straighten up as the celebrant rises after each genuflection, then make a moderate bow again when he genuflects after each elevation.

17.7 After the Elevations, the MC and servers, except the torchbearers, all rise. The thurifer makes a simple genuflection in the center and departs. He puts away the thurible, unless it is needed for a liturgical action after the Mass. The subdeacons returns to his position in the middle.

17.8 At the Commemoration of the Dead, the deacon steps back and bows (simple). When the celebrant resumes, he steps forward and assists at the missal again.

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51 Ibid., p. 141.

52 Consistent also with the rubrics of the Extraordinary Form, some Ordinariate communities prefer to ring the bell at *We beseech thee then* (*Hanc igitur*), when the celebrant extends his hands over the offerings. The 1921 Anglican missal says *manus super oblata* at its *Hanc igitur*, which begins their canon and immediately precedes *Hear us, O merciful Father*, their rendition of *Quam oblationem* (See *Anglican Missal*, Society of Ss. Peter and Paul, 1921, p. c47). But the DW says that the celebrant extends his hands at *Vouchsafe, O God* (DW’s rendition of *Quam oblationem* – see DWM, p. 640), consistent with the rubrics of the Ordinary Form. While there is nothing in the DW requiring a signal bell to be rung before consecration, Bishop Lopes has instructed the bell to be rung here, at *Quam oblationem*. While this may seem like a novelty copied from the Ordinary Form (GIRM 150 says a small bell may be rung “as a signal to the faithful” a little before consecration without specifying exactly when) Fortescue, writing in 1917 cites J. Van der Stappen, who wrote in *Sacra Liturgia* that ringing the bell at *Quam Oblationem* was the usual practice in England – Cf. CRRD, 1st edition, footnote 2, p. 80. Since the canon of the Latin Mass is said *sotto voce*, the server has to pay close attention to the rubrical actions of the celebrant, ringing the bell only after the priest rejoins his extended hands at the conclusion of *Hanc igitur*. By instructing that the bell be rung at *Quam oblationem*, Bishop Lopes is reviving a liturgical custom particular to England going back hundreds of years, whether he was aware of it or not.

53 The subdeacon does not hold the paten under a humeral veil in a Requiem Mass in the Extraordinary Form, and so he takes over from the thurifer in incensing during the elevations. Cf. CM, p. 539. We have adopted those same actions for the subdeacon here because of the similarities in his situation.
17.9 At the words *To us sinners also*, the MC goes behind the subdeacon, genuflects in the middle, and goes to the bottom of the Gospel side and waits there *in plano*. When the deacon genuflects at *Through Jesus Christ our Lord* he also genuflects where he stands and then ascends the steps and stands at the celebrant’s left. He assists at the missal and genuflects with the celebrant and deacon.

17.10 At the words *Through Jesus Christ our Lord* the deacon genuflects and goes to the right of the celebrant again, not genuflecting in the middle. When the celebrant says *bestow them upon us*, he uncovers the Chalice. He covers it again after the little elevation when the celebrant has cleansed his fingers over the Chalice and genuflects with the celebrant.  

17.11 AC1 rings the bell once when the celebrant raises the Sacred Host and the Chalice at the end of the canon (the minor elevation), when he says *all honour and glory throughout all ages.*

§18. The Communion Rite

18.1 When the celebrant begins the *Pater Noster* – and not sooner – the deacon genuflects, turns left and descends to the top step, and without genuflecting again stands there behind the celebrant.

18.2 At *And forgive us*, the MC bows to the deacon, genuflects, descends and goes to his position at the bottom of the front steps. The deacon alone genuflects on the step and goes up to the celebrant’s right. (The deacon does not wipe the paten, nor kiss and present it to the celebrant at *Deliver us, O Lord* because the Host is on the paten.)

18.3 The celebrant sings *The Peace*. He and the deacon kiss the altar at the same time. The celebrant then turns to the deacon and gives him the kiss of peace, saying *Peace be with you*. He turns back to the altar and waits for the deacon to return to his side before initiating the Fraction. The deacon bows (moderate) to the celebrant, embraces him while replying *And with your spirit*, bows (moderate) again, descends *in plano*, turns to the subdeacon, and without any previous genuflection or bow, gives him the kiss of peace. Then having bowed (moderate) to the

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54 CRRD, p. 141.
55 There is some variance on how this minor elevation is done in practice in the Ordinariate. In the Extraordinary Form, the minor elevation occurs only during the last four words of the concluding *Per ipsum*, when the celebrant holds the Sacred Host over the Chalice and elevates the Chalice 3-4 inches off the altar, saying *omnis honor, et gloria*. Following the rubrics in the DWM (*He takes the Host and Chalice, and raising both, he says…*) and also the common practice in the Ordinary Form, some priests tend to elevate the Sacred Host and Chalice at a higher level, almost like a major elevation, right from the beginning of *Per ipsum*, and seeing this the server rings the bell even though it is just at the beginning of *Per ipsum*. But when other Ordinariate priests follow the way it is done in the Extraordinary Form, the server may not see the small elevation at the end and forget to ring the bell, thinking that the priest has forgotten it. To avoid confusion, the server is directed to ring only when the celebrant says the concluding words, not when he elevates the Sacred Host and Chalice. It is worth recalling that the practice of ringing the bell during the minor elevation was encouraged by Pope John XXIII in order to alert the people of the end of the canon since the canon is inaudible to the people in the Extraordinary Form. It would thus seem dissonant with this intention to begin ringing the bell well before the concluding words of the canon, particularly when the canon is now audible in the DW.

56 Unlike in the Extraordinary Form, the DWM does not direct the deacon to kiss the altar at this point. He does so here by custom.

57 CM, p. 505.
subdeacon, he genuflects with him at the lowest step, and goes up to stand to the right\textsuperscript{58} of the celebrant. The deacon uncovers the Chalice for the Fraction,\textsuperscript{59} and covers the Chalice again when the Particle has been put into it and the genuflects with the celebrant. The celebrant and deacon wait for the subdeacon before reciting the *Agnus Dei*.

18.4 The subdeacon receives the kiss of peace from the deacon, bowing (moderate) to him before and after. Standing at the deacon’s left and facing the Epistle side of the sanctuary, he genuflects with the deacon, on the lowest step. With the MC at his left, goes to give the kiss of peace to the clergy in choir, to the first person of the highest rank. He returns to the foot of the altar, genuflects, and goes up the steps to the celebrant’s left, not genuflecting on arrival. If there are no clergy in choir, the subdeacon goes up the steps and stands at the celebrant’s left. The sacred ministers then recite the *Agnus Dei* together.

18.5 The celebrant, deacon and subdeacon, bowed (moderate), recite the *Agnus Dei* together, in a subdued voice. At *miserere nobis* and *dona nobis pacem*, they strike their breasts. When doing so the celebrant lays his left hand on the corporal, the deacon and subdeacon place their left hand on their breast.\textsuperscript{60} The MC and servers strike their breasts when the sacred ministers do.

18.6 The celebrant, deacon and subdeacon bow low at the *Prayer of Humble Access*. All the inferior ministers do the same. The servers kneel at their places for the *Ecce Agnus Dei*; the MC kneels at the lowest step.

18.7 The deacon uncovers the Chalice. The celebrant takes the Sacred Host and Chalice, turns around facing the people holding the Sacred Host raised over the Chalice (or paten) and says *Lord I am not worthy*, etc., three times. AC1 rings the bell each time they say *Lord I am not worthy*, etc. The deacon and subdeacon turn around with him and stand beside the celebrant facing the people. The sacred ministers turn back towards the altar for the celebrant’s communion. The deacon and subdeacon bow low at the celebrant’s communion. Meanwhile, the servers come up to the foot of the altar for their communion, standing from left to right in the following order:

\textbf{TH – AC1 – AC2 – CB – MC}

The thurifer holds the communion paten. Upon signal from the MC they kneel at the lowest step and wait there.

18.8 After the celebrant’s communion, the deacon moves the center card aside, opens the tabernacle and genuflects (the celebrant and subdeacon genuflect as well). He gets the ciborium, uncovers it and places it on the altar.

18.9 If the deacon and subdeacon are to receive communion, the deacon gets the paten from the altar, and he and subdeacon then kneel at the edge of the footpace. The deacon passes the paten to the subdeacon after he receives communion. They rise and switch places beside the celebrant, with the deacon on the celebrant’s right and the subdeacon on his left. (If they do not communicate,

\textsuperscript{58} The deacon would normally go to the celebrant’s left after giving the kiss of peace to the subdeacon. But since the Fraction occurs immediately, and the subdeacon here is only an instituted acolyte, the task of uncovering the Chalice falls to the deacon, not the subdeacon. Therefore, he goes to the celebrant’s right and not to his left.

\textsuperscript{59} Unlike in the Extraordinary Form, there is no direction in the DWM for the celebrant to genuflect immediately after the Chalice is uncovered. The genuflection is directed only after the Particle has been placed into the Chalice.

\textsuperscript{60} CM, p. 505. See also CRRD, p. 141. They may also sing the *Agnus Dei* together with the people.
the deacon gets the paten on the altar, assists the celebrant give communion to the servers, then passes the paten to the subdeacon behind the celebrant.) The servers rise and kneel at the edge of the footpace. They receive communion from the celebrant with the subdeacon holding the paten under their chins. Meanwhile, the deacon gets the other ciborium and as soon as the thurifer receives communion, he gives communion to the torchbearers kneeling on the Gospel side. The torchbearers kneeling on the Epistle side receive communion from the celebrant assisted by the subdeacon.

18.10 After receiving communion, the thurifer with the communion paten rises and accompanies the deacon, who gives communion on the Gospel side. The MC stands and walks to the left of the celebrant, who gives communion on the Epistle side, the subdeacon on his right holding the paten under the chin of the communicants as he does so. The other servers go to their places. If there are additional ciboriums and other clergy present to distribute communion, the acolytes go to the credence and get the extra communion patens and accompany the clergy in distributing communion.

§19. Post-Communion

19.1 When the sacred ministers return to the altar, the deacon stands to the celebrant’s right, the subdeacon to his left (if there are unconsumed Sacred Hosts to be put into the tabernacle; otherwise the deacon will stand to the celebrant’s left, the subdeacon to his right). The servers put the communion patens on the Epistle side of the altar, genuflect and go to their places and kneel while the tabernacle door remains open.

19.2 The deacon puts any unconsumed Sacred Hosts back in the tabernacle, genuflects (the celebrant and subdeacon genuflect as well), closes the door and replaces the center card. The deacon and subdeacon change places, genuflecting on the step when they pass the in middle.

If there is to be an exposition of the Blessed Sacrament, the MC brings the monstrance to the altar before the ablutions. The deacon places the Blessed Sacrament in the monstrance in the monstrance and stands it on the corporal. The sacred ministers make a single genuflection. The deacon and subdeacon change places and Mass continues with the rules for the when the Blessed Sacrament is exposed.

19.3 When the tabernacle door is closed, the MC and servers rise. AC1 takes the dish with the cruets to the altar.

19.4 The subdeacon ministers the cruets but does not kiss them. With his right hand he pours the wine and water for the ablutions. Afterwards he replaces the cruets on the dish and pushes it to the back of the altar on the Epistle side. AC1 comes up to the footpace, retrieves the dish and puts it on the credence. Meanwhile, after AC1 brings the cruets to the altar, AC2, with the folded chalice veil across laid across his outstretched hands, goes and stands to the right of the MC.

19.5 After he puts the dish with the cruets away, the subdeacon takes the pall in his right hand, holding it upright using his thumb and index finger, his left hand on his breast. At the same time, the deacon picks up the missal, and together with the subdeacon holding the pall descend the front steps obliquely. They genuflect together at the foot of the altar. The deacon ascends first and puts the missal on the Epistle side. The subdeacon ascends to the Gospel side and places the pall on the altar. Meanwhile, the celebrant purifies the communion patens, drinks the ablutions, wipes the chalice and any extra ciborium, and places them on the Gospel side. The MC and acolytes
take away the communion patens and any extra ciboria to the credence. Meanwhile, AC2, who
has been holding the chalice veil, passes the MC from behind and genuflects behind the deacon
and subdeacon when they meet middle. He goes around and ascends the Gospel side and stands
to the left of the subdeacon. He unfolds and places the veil on the altar and assists the subdeacon
arrange the altar. He hands the chalice veil and then the burse. If there is a ciborium, he picks it
up and descends the Gospel side steps when the subdeacon turns carrying the veiled chalice and
descends by the front steps. AC2 genuflects behind the subdeacon and together they go to the
credence to put away the chalice and ciborium.

19.6 After the deacon has placed the missal on the altar, he goes to the top step and stands in his
Collect position. The celebrant goes to the missal and says the Post-Communion Thanksgiving
prayer. He moves with the celebrant when the goes to the middle for The Lord be with you, and
returns with him to his Collect position on the top step when the celebrant moves back to the
missal. He bows to the cross with the celebrant at Let us pray. The subdeacon joins them and
assumes his position as soon as he has put the chalice on the credence.

19.7 At the end of the Post-Communion Collect, the MC closes the missal with the opening facing the
middle. He then goes to his MC position at the bottom of the front steps and stands there. He
kneels on the lowest step for the final blessing. The other servers kneel in plano at their places
for the final blessing.

§20. Blessing and Dismissal

When the celebrant moves to the middle after the Post-Communion Collect, the deacon and subdeacon
move with him and assume the unus post alium position. When the celebrant begins saying The peace of
God, etc., the deacon turns right and moves a step before turning towards the altar again. The subdeacon
moves up and stands beside the deacon. When the celebrant turns to give his blessing, the deacon and
subdeacon kneel at the edge of the footpace, bow and make the sign of the cross. They rise at once and
assume the unus post alium position. The deacon turns towards the people and chants Depart in peace.

§21. Exposition of the Blessed Sacrament

If the Blessed Sacrament is exposed in the monstrance, the Mass ends after the celebrant says the Post-
Communion Collect. The Blessing, Dismissal, and Last Gospel are omitted. The sacred ministers descend
to the foot of the altar, and at a signal from the MC make a double genuflection. The sacred ministers rise
and go the sedilia where they remove their maniples; the celebrant also takes off the chasuble and puts on
the white (or gold) cope. They are assisted by the MC and acolytes. They return to the foot of the altar for
the Benediction ceremonies.

§22. Last Gospel

The celebrant turns to his right and goes to the Gospel corner. The subdeacon ascends the steps, goes to the
Gospel side and picks up the Last Gospel card and holds it for the celebrant in an angle. The deacon steps
a little towards the Epistle side facing the altar, and then turns to face the Gospel side at an angle.  

61 The double genuflection is made only on first arriving at the altar, and before departing at the end of Mass; all other
genuflections in the course of Mass are simple genuflections. (CM, p. 337). Servers also do not make a double
genuflection when they cross the middle in actu functionis, i.e., in the act of a function.
62 CRRD, p. 142.
At the conclusion of the Last Gospel the celebrant begins the Prayer to St. Michael the Archangel, and then everyone joins.

If the Angelus, Regina Caeli or Salve Regina is to be sung, the MC gives a signal, and all turn slight left to face the statue of Our Lady of Walsingham. The MC genuflects and goes and gets the pew booklet missal with the page open to the Collect and gives it to the deacon. The deacon holds the booklet missal in front of the celebrant on one end while the subdeacon holds it on the other end. At the end of the Collect, the deacon hands the booklet back to the MC.

At a signal from the MC, all genuflect, the sacred ministers put on their birettas, turn around and begin the recessional.

§23. Arrival in the Sacristy

Upon arrival at the sacristy, the MC signals to the sacred minsters to uncover and bow to the crucifix or chief image of the sacristy. Afterwards, with the exception of the crucifer holding the processional cross and the acolytes holding the candles, all genuflect as the celebrant gives his blessing. The MC and acolytes assist the sacred ministers unvest.

Chapter II – Sung Mass

There are two ways of celebrating a Sung Mass (Missa Cantata) with incense at Holy Martyrs – (A) the Sung Mass with a lay MC; and (B) the Sung Mass with a clerical MC. The rules for any clergy assisting in choir are the same as those for Solemn Mass in any case.

(A) Sung Mass with a Lay MC

§1. Preparations

1.1 Credence. In addition to the items usually prepared for Mass (wine and water cruets, Lavabo bowl, towel, ablution cup, Sanctus bells, communion paten), the following are prepared on the credence: (a) extra ciboriums filled with unconsecrated hosts if needed; (b) extra communion patens if needed; (c) lunette containing large host if Benediction is to follow; (d) monstrance if the Blessed Sacrament will be exposed for Benediction; (e) humeral veil if there will be Benediction following the Mass.
1.2 **Altar.** At least six large candlesticks. If the Blessed Sacrament will be exposed during Mass, candelabras on the first gradine on both sides of the altar. The candelabras are lit together with the six large candlesticks for Mass.

Altar cards – center card, Lavabo card, and Last Gospel card. If the Mass is to be said in the style of the Book of Common Prayer, the Last Gospel is omitted and so the Last Gospel card is not needed. However, for the sake of maintaining symmetry, it is better to place the Last Gospel on the Gospel side card if the celebrant needs the Lavabo card.

The chalice veiled and prepared for Mass and set on the corporal in the middle and in front of the center card. If there is an extra ciborium with hosts to be consecrated, it is placed beside the veiled chalice on the corporal. The burse is placed against the back on wall of the altar on the Gospel side.

1.3 **Foot of the Altar.** Cards containing the preparatory prayers (if needed); *aspersorium* and *aspergillum* (if there will be an *Asperges* rite; pew booklet missal with the Collect prayer post *Asperges*).

1.4 **Thurible.** The thurifer (“TH”) heats up the coals in preparation for the incensation of the altar.

1.5 **Sacristy.** The vestments for the celebrant all laid out in the proper vesting order on a table. The Master of Ceremonies (“MC”) assists the celebrant in vesting. Should the *Asperges* take place, the chasuble is placed on the sedilia and with it the celebrant’s maniple.

§2. **Procession to the Altar**

At a signal from the MC, everyone (except AC1, AC2, and CB) genuflects and the celebrant imparts a blessing. After rising, the celebrant turns and bows to the crucifix or chief image of the sacristy. He then puts on his biretta. The thurifer rings the bells and the procession begins as soon as the choir starts singing.

If there is no *Asperges*, the processional party lines up in the following order:

- Boat-bearer (“BB”)
- Thurifer
- AC2 – Crucifer – AC1
- Torchbearers (“TB”) in pairs (without torches)
- Singers in pairs
- Clergy in pairs
- Master of Ceremonies
- Celebrant

At the entrance to the church, the servers may take holy water, the one nearer the stoup handing the water to his companion. The MC passes the holy water to the celebrant, who uncovers. If the *Asperges* is to take place, holy water is not taken by anyone.

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64 The boat-bearer stands on the thurifer’s left. See CRRD, footnote 10, p. 48.
After genuflecting, the thurifer and boat-bearer go to the bottom of the Epistle steps, the thurifer holding the thurible on his left hand and the boat-bearer standing to his right holding the boat in his right hand. The acolytes put their candles on the credence. AC1 stands in front of the sedilia to the right of the celebrant’s sedilia, AC2 on the left side of the celebrant’s sedilia. The crucifer puts the processional cross on the stand and the torchbearers go their bench. They wait at their places and follow the lead of the MC.

§3. Asperges Rite

If there is to be an Asperges, the thurifer carries the boat of incense and the boat-bearer assumes the position of the subdeacon in Solemn Mass standing to the left of the celebrant holding the edge of his cope. The MC, on the other hand, stands on the celebrant’s right holding the edge of his cope (see below).

Thurifer
AC2 – Crucifer – AC1
TB in pairs (without torches)
Singers in pairs
Clergy in pairs
BB – Celebrant – MC

Upon arrival at the foot of the Altar, the celebrant hands his biretta to the MC, and they all genuflect, rise, and then kneel on the lowest step. The MC puts the celebrant’s biretta on the step. The MC gets the aspersorium, and brings it close to the celebrant. The celebrant takes the aspergillum and intones the Asperges. He sprinkles the altar, sprinkles himself, rises, then sprinkles the MC and boat-bearer in the usual way. The MC and boat-bearer both rise, the MC holding the aspersorium. They turn around. The MC and boat-bearer switch places. The MC is now standing on the celebrant’s right facing the people, with boat-bearer on the other side. The celebrant proceeds to sprinkle the clergy and people in the usual way with the MC and boat-bearer assisting in the same manner the deacon and subdeacon would in a Solemn Mass. Afterwards, the MC assists the celebrant change into a chasuble at the sedilia.

The MC leads the celebrant back to the foot of the altar. Upon arriving, the MC steps back, allows the celebrant to pass in front of him, then steps forward to the celebrant’s right. They genuflect and rise.

§4. Preparatory Prayers

After reverencing the altar, the celebrant begins the prayers at once standing while the MC kneels in plano.

The actions of the celebrant and MC are the same as those in Solemn Mass, except that the celebrant does not bow to the MC at the words and to you, brethren and and you, my brethren during his Confiteor.

At the conclusion of the Preparatory Prayers when the celebrant says Let us pray, the MC lifts the lower part of the celebrant’s alb and cassock as the celebrant ascends the steps right foot first.

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65 Done only at the principal Mass on Sundays. Having a sprinkling rite precede the Mass does not eliminate the option of also doing the preparatory prayers subsequently. Both can be done at the same Mass. See RD 16 and RD 17, p. 124.
66 The boat-bearer must be disciplined and mature enough to carry out his part beside the celebrant.
67 CM, p. 577.
The MC and servers all rise. The crucifer goes and stands by the credence, behind the thurifer and boat-bearer, and waits there.

In a Sung Mass without incense in the style of the Book of Common Prayer, the Preparatory Prayers are omitted. After arriving at the foot of the foot of the altar, the celebrant hands his biretta to the MC, and genuflects. He ascends the altar, kisses it, and then goes to the missal. He makes the sign of the cross and begins with the Collect for Purity. The MC, after putting the celebrant’s biretta on the sedilia, immediately goes to top step on the Gospel side and assists at the missal.

After the Collect, the celebrant goes to the sedilia per breviorem accompanied by the MC. The rest of the Mass is the same except that the Last Gospel is omitted.

§5. Incensation of the Altar

The incensation of the altar proceeds in the same manner described in Chapter 1, §6, with the MC taking the place of the deacon and the thurifer the subdeacon, but without the ceremonial kisses. Their movements mirror those of the sacred ministers.

5.1 The MC goes to the bottom of the Epistle side and stands to the left of the boat-bearer. After the celebrant kisses the altar, the MC, thurifer and boat-bearer bow low, ascend to the footpace and go to where the celebrant is standing in the middle. The celebrant imposes and blesses incense in the usual manner, and then faces the altar with his hands joined.

5.2 The thurifer closes and fastens the thurible. The MC returns the boat to the boat-bearer, who descends and puts the boat back on the credence.

5.3 The thurifer hands the thurible to the MC and immediately goes around the celebrant and stands on his left. The MC presents the thurible to the celebrant, who incenses the altar in the usual way, with the thurifer and MC assisting him.

5.4 After the MC and thurifer ascend the Epistle steps for the imposition and blessing of incense, the crucifer ascends the steps behind them, picks up the missal, turns to his right, descends the steps, turns by his left to face the altar and waits there holding the missal until the celebrant has finished incensing the Epistle side and has moved back to the middle. The crucifer ascends the steps and replaces the missal on the altar. He then descends and returns to his place.68

5.5 When the celebrant genuflects in middle after incensing the Gospel side, the thurifer goes around the celebrant, descending the steps towards the bottom of the Epistle side facing the altar and stands there.

5.6 The celebrant hands the thurible to the MC after incensing the altar. The MC receives the thurible standing on the lowest step, descends in plano and stands to the left of the thurifer. He incenses the celebrant in the usual way, with low bows before and after. The thurifer bows together with him. The MC hands the thurible back to the thurifer, who goes back to his place by the exit door.

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68 There is no bow to the celebrant when moving the missal.
§6. Introit

The MC ascends the steps and stands facing the missal to the celebrant’s right (Fig. 13). He points the introit in the missal to the celebrant, who begins by making the sign of the cross as he says the introit in *submissa voce*. He bows to the cross at the *Gloria Patri* and repeats the introit antiphon. The MC makes the sign of the cross together with the celebrant and bows to the cross when he does. He alternates with the celebrate in saying the nine-fold *Kyrie*.

![Fig. 13](image)

§7. *Gloria in Excelsis Deo*

7.1 Near the end of the singing of the *Kyrie*, the MC bows to the celebrant to signal his move to the middle. The MC descends the steps and stands at the MC position at the bottom of the front steps (Fig. 14).

![Fig. 14](image)

7.2 The celebrant intones the incipits and bows at the word *Deo*. The choir sings the rest. The MC bows when the celebrant bows and makes the sign of the cross when he does. After he completes reciting the *Gloria in submissa voce* while the choir is still singing, the celebrant remains at the altar and waits for the choir and people to finish singing.

7.3 For reasons of poor health or disability, the celebrant may sit after the conclusion of the recitation of the *Gloria*. In this instance, he goes to the sedilia *per breviorem*. The MC escorts him to his sedilia. AC1 picks up the celebrant’s biretta, and hands it to the celebrant when he seats. After the celebrant seats, the acolytes and the servers sit. AC1 sits on the sedilia to the right of the celebrant, AC2 on the sedilia to the left of the celebrant. The MC stands in front and a little to the right of AC1.
7.4 The MC signals to the celebrant to uncover and bow when required. When the words are finished the celebrant puts his biretta back on.

7.5 At *cum Sancto Spiritu* the MC signals the celebrant to make the sign of the cross and uncover. The servers all rise. AC1 receives the celebrant’s biretta and places it on his sedilia after he rises. The MC leads the celebrant *per longiorem* to the foot of the altar. Upon arrival they genuflect. The MC raises the alb and cassock of the celebrant as he ascends the first step, and then goes to bottom of the Epistle steps.

§8. Collect & Readings

8.1 The celebrant kisses the altar, turns to the people and chants *The Lord be with you*. Without any further bows to the cross, he turns left and goes directly to the missal to sing the Collect. The MC ascends the steps and stands by the missal as in Fig. 13.

8.2 When the celebrant sings *Let us pray*, he bows to the cross and the MC bows with him. The MC points to the Collect in the missal. At the end of the Collect, the celebrant goes *per breviorem* to the sedilia, turning right and descending the Epistle side accompanied by the MC. AC1 picks up the biretta and hands it to the celebrant.

8.4 The MC leads the lectors who will chant the readings to the ambo, genuflecting in the middle of the aisle just outside the sanctuary entrance as they pass. He stops just outside the sanctuary on the Gospel side. The MC and lectors do not bow to the altar. The lectors enter the sanctuary and go to the ambo in the order of their readings. At the end of their readings, he leads them back to the middle, and after genuflecting, enters the sanctuary and stands at his spot at the sedilia.

8.5 While the lectors are reading, the thurifer readies the thurible, making sure the coals are hot, replacing and adding new coals if necessary. He waits at his place until the servers rise at the *Alleluia*, when he moves to the bottom of the Epistle steps after the MC picks up the Book of Gospels and moves away. He stands there with the boat-bearer on his left holding the boat.

§9. The Gospel

9.1 At the *Alleluia*, the MC bows to the celebrant. The celebrant and the servers rise. The MC picks up the Book of Gospel. He holds it at the chest level, the left hand holding the bottom left and the right hand the top right of the book, the opening to the right. He hands it to the celebrant with usual bows before and after, and then leads him to the foot of the altar. After genuflecting, the celebrant ascends and places the book on the altar. The MC ascends the front steps and motions to the thurifer and boat bearer to ascend. The celebrant imposes and blesses incense in the usual way. Afterwards the thurifer and boat-bearer descend by the Epistle steps. The thurifer proceeds to his position in the Gospel procession and waits there.

If there is a long sequence and the subsequent *Alleluia* is short, the MC will have to signal the start of the movements for the Gospel procession at an appropriate time near the end of the sequence. If a tract follows instead of a sequence, there is no *Alleluia* so the MC will have to determine beforehand at what point during the tract he will signal the start of the movements.

9.2 Meanwhile, when the thurifer and boat-bearer ascend the steps for the imposition and blessing of incense, the crucifer ascends the Epistle steps and picks up the missal and transfers it to the
Gospel side in the usual way, putting in an angle just outside the left edge of the corporal. He descends by the Gospel steps and assumes his position for the Gospel procession.

9.3 After the crucifer ascends the Epistle steps to transfer the missal, the acolytes get their candles and move out to the center aisle to assume their positions for the Gospel procession, not genuflecting in the middle as they move into position. The MC descends the front steps and assumes his Gospel procession position behind the crucifer. Meanwhile, the celebrant bows at the altar, says *The Lord be in my heart and on my lips*, etc., picks up and holds the book in both hands in front of him, descends the front steps and assumes his position at the foot of the altar to the right of the crucifer facing the altar as in Fig. 15.

![Fig. 15](image)

9.4 The MC gives a signal, all genuflect, turn around and process down the center aisle. Upon reaching the designated place, the acolytes stop and half turn to face each other. The MC and thurifer stop before the acolytes, leaving ample space for the celebrant to walk in and stand between the acolytes and them. They half turn facing each other, allowing the crucifer to pass in between them to the open space between the two acolytes. When the crucifer turns around, the two acolytes also turn in unison and all three face the celebrant, who walks in between the MC and thurifer and stops before the crucifer. After the celebrant passes them, the MC and thurifer turn back to face the acolytes and stand beside the celebrant (Fig. 16A). If space does not permit standing three abreast, the MC and thurifer may stand slightly behind the celebrant, and the crucifer may stand just in front and in between the two acolytes (Fig. 16B). The positions are similar to those at Solemn Mass, with the crucifer taking over the position of the subdeacon and the celebrant occupying the deacon’s position.

![Fig. 16A](image) ![Fig. 16B](image)

9.5 With joined hands the celebrant sings *The Lord be with you*. When he sings *A reading from the Holy Gospel according to*, etc., the celebrant makes the sign of the cross with his thumb on his forehead, lips and breast.

9.6 The MC makes the sign of the cross with his thumb on his forehead, lips and breast and then extends his left arm to get the thurible from the thurifer. He presents it to the celebrant after he
signs himself. The celebrant bows before incensing the book with three double swings, bows afterwards and gives the thurible back to the MC. The MC and thurifer bow when the celebrant bows. The MC passes the thurible behind the celebrant to the thurifer.

9.7 At the conclusion of the Gospel, the celebrant kisses the book and closes it. He does not carry the book but lets the crucifer carry it back. He turns around and walks back to the foot of the altar with the MC to his left, the thurifer to his right, and the two acolytes flanking the crucifer holding the book behind him (Fig 17A). If space does not permit walking three abreast, the celebrant walks slightly ahead of the MC and thurifer, and the crucifer also walks slightly of the two acolytes (Fig. 17B). When the celebrant arrives at the foot of the altar he waits for the MC and thurifer to arrive beside him, whereupon they all genuflect together. The acolytes and crucifer behind them also stop when they stop and genuflect together, even if they are outside the sanctuary.

If the celebrant is to preach the homily, the MC leads him to the ambo; otherwise, after rising he turns right and heads to the sedilia. The acolytes and crucifer enter the sanctuary, turn right at the foot of the altar and put away the book and the candles.

Fig. 17A

\[
\begin{array}{ccc}
MC & C & TH \\
AC2 & CB & AC1 \\
\end{array}
\]

Fig. 17B

\[
\begin{array}{ccc}
C & MC & TH \\
CB & \ & AC2 \\
AC1 & \ & \end{array}
\]

9.8 For reasons of poor health or disability, the celebrant may impose and bless incense at the sedilia instead of at the altar.

(a) All rise at a signal from the MC. The celebrant may remain seated if appropriate.

(b) The thurifer and boat-bearer approach the MC and together they go in front of the celebrant, who puts in incense and blesses it in the usual way. The thurifer then goes and assumes his position in the center aisle.

(c) Meanwhile, the crucifer moves the missal from the Epistle side to the Gospel side and goes to the middle to assume his position while the acolytes get their candles and go to their positions in the center aisle.

(d) The MC gets the book, gives it to the celebrant with the usual bows before and after. He leads the celebrant to the middle. At a signal from the MC, they genuflect together, turn and process down the center aisle and continue as in 9.4 to 9.7 above.

§10. Homily

The MC stands behind the homilist and leads him back to the foot of the altar at the conclusion of the homily.

If another priest or deacon assisting in choro is to give the homily, the MC goes to where he is, bows to him and leads him to the foot of the altar to genuflect, then lead to the ambo for the homily. The MC stands
behind him. At the conclusion of the homily he leads him back to the foot of altar to genuflect. The MC returns to the sedilia and signals for the celebrant to rise and return to the foot of the altar.

§11. Credo

11.1 Upon signal from the MC, the celebrant genuflects at the foot of the altar and ascends the steps. The MC stands at the MC position.

11.2 The celebrant intones the incipits and bows at the word Deum. The choir sings the rest beginning with Patrem omnipotentem. The MC and servers bow with the celebrant when he does, and when he genuflects at Et incarnatus est, etc., when he reaches that part in his recitation even if the choir singing the Credo has not yet reached that part.

11.3 The celebrant remains at the altar when his recitation of the Creed is finished. If the choir still has not reached descendit de caelis when he finishes, at those words the celebrant turns by his right and goes to the top step and kneels at the edge of the footpace. During the singing of Et incarnatus est, etc. he also bows his head. He rises and returns to the altar. The MC kneels at the lowest step when the celebrant kneels. The servers kneel at their places. They all rise when the celebrant does.

11.4 For reasons of poor health or disability, the celebrant may sit after the conclusion of his recitation of the Credo. In this instance, after reciting the Creed, he reverences the altar and descends the steps per breviorem to the sedilia, where he sits. He uncovers and bows when the MC signals. If he is seated when the choir sings Et incarnatus est, etc., he uncovers and bows his head. The MC who is standing faces the altar. The servers who are seated bow. Towards the end, at a signal of the MC, the servers rise. The celebrant hands his biretta to AC1, rises, and returns to the foot of the altar per longiorrem led by the MC. He genuflects and ascends the altar. The MC goes to his position at the bottom of the front steps (see Fig. 14).

§12. Prayers of the People and Penitential Rite

The Prayers of the People and the Penitential Rite are said in the usual way. If needed, the MC will hold the booklet missal for the celebrant if he chooses to face the people. The MC and servers remain standing at their places during the Penitential Rite and Comfortable Words, but bow when the celebrant does, except the MC if he is holding the booklet.

§13. Offertory

13.1 At the conclusion of The Comfortable Words, AC2 goes to the bottom of the Epistle steps while AC1 goes to the credence and removes the stoppers from the cruets. AC1 picks up both cruets and stands behind AC2. When the celebrant lifts the chalice veil, AC2 ascends at once, gets the chalice veil from the celebrant, folds it and places it on the Epistle side. He descends the steps and gets the wine cruet from AC1 and they stand and wait at the bottom of the Epistle steps, AC1 standing on the right holding the wine cruet on the palm of his right hand and with the handle facing outwards, AC2 standing on his left holding the water cruet in a similar way. When the celebrant turns to the right or starts to move from the middle towards them, they bow and ascend to the top step, and then kiss the cruets. AC1 presents the wine cruet to the celebrant and then joins his hands while the celebrant pours wine into the chalice. He receives it back on his right hand. AC2 presents the water cruet to the celebrant, who blesses it first before taking it.
AC2 kisses the cruet after he receives it back. The acolytes bow to the celebrant, turn towards each other, descend the steps and put the cruets back on the credence. AC1 picks up and unfolds the towel, holding it by his fingers spread out in front of him. AC2 picks up the bowl with his left hand, holds the water cruet by the handle on his right, and together with AC1, waits by the credence table until after the incensation of the altar.

13.2 The thurifer takes the thurible and stands near the credence together with the boat-bearer. After the acolytes put the cruets back on the credence, they move to the bottom of the Epistle steps, the boat-bearer standing on the thurifer’s left. The MC joins them there and stands to the left of the boat bearer.

§14. Incensation

14.1 The MC, thurifer and boat-bearer bow to the celebrant and ascend the steps to where the celebrant is standing. The celebrant imposes and blesses incense in the usual way, using the longer form (By the intercession of blessed Michael the Archangel, who standeth at the right hand of the Altar of incense, and of all His Elect, may the Lord deign to bless this incense, and to accept its fragrant sweetness. Through Christ our Lord. Amen.) The MC gives the boat back to the boat-bearer, who immediately departs. He gets the thurible from the thurifer, who then goes around the celebrant and stands on his left.

14.2 After the MC and thurifer ascend the Epistle steps for the imposition and blessing of incense, the crucifer goes around to the Gospel side, reverencing in the middle as he passes, ascends the Gospel steps, picks up the missal, descends the steps, and waits at the bottom of the Gospel steps holding the missal until the celebrant has finished incensing the Gospel side and has moved back to the middle. The crucifer ascends the steps and replaces the missal on the altar. He then descends and returns to his place.

14.3 The celebrant receives the thurible from the MC, and without any genuflection or bow to the cross he incenses the oblata as described in Chapter I, §15.2. He then genuflects assisted by the MC and thurifer and incenses the cross, genuflects again, incenses the altar and relics as described in Chapter I, §15.3.

14.4 When the celebrant genuflects in middle after incensing the Gospel side, the thurifer goes around the celebrant, descends the steps towards the bottom of the Epistle side, faces the altar and waits there for the MC, who will short arrive and stand to his left.

14.5 The incensation of the oblata and altar finished, the celebrant hands the thurible back to the MC standing at the top step on the Epistle side. The MC steps down in plano, bows low to the celebrant and incenses him with three double swings. The thurifer to his right bows with him. The MC hands the thurible back to the thurifer, and they both go to the foot of the altar and genuflect. The MC ascends to the footpace by the missal and turns to the thurifer, who incenses him with one double swing. They bow to each other before and after.

14.6 The thurifer genuflects in the middle and goes to where the acolytes and servers are standing. He waits for the acolytes to return in front of their sedilia. He then incenses them with one swing each in the middle, to his left and to his right, bowing before and after. If there are clergy in choir, after incensing the MC, the thurifer genuflects in the middle and goes to where the clergy are seated and incenses them before the servers.
14.7 After incensing the servers, the thurifer returns to the middle, genuflects, turns by his right to the people, motions for them to rise, and incenses them with one swing each in the middle, to his left and to his right, bowing before and after. He turns around by his left, genuflects and returns to his place.

14.8 Meanwhile, after the MC and thurifer depart, the acolytes bow to the celebrant and ascend to the top step. AC2 holds the bowl under the celebrant’s hands and pours water over his fingers until the celebrant signals him to stop. After the celebrant takes the towel, AC1 joins his hands. The celebrant folds the towel after wiping his fingers, hanging the towel over the AC1’s joined hands. The acolytes bow and return the towel, bowl and cruets to the credence. They then return to their places by the sedilia to await incensation of the servers.

§15. Prayer Over the Offerings to Sanctus

15.1 The celebrant turns by his right to face the people for the Orationes fratres, making the full turn to face the altar as the people begin their response. The MC turns the page to the Mass of the day and points to the Prayer Over the Offerings. Afterwards, he turns the page over to the Preface of the Mass.

15.2 The celebrant sings the Preface dialogue facing the altar, the MC pointing on the missal where it is. He makes the sign of the cross with the celebrant at Benedictus and turns the page to the start of the canon. As soon as the celebrant says the word Sanctus, AC1 rings the bell three consecutive times.

15.3 At beginning of the Preface dialogue, the torchbearers light their torches and line up behind the thurifer, who arrives holding the thurible and boat near the credence. When AC1 rings the bell at Sanctus, the thurifer leads the torchbearers to the foot of the altar. The thurifer stops in the middle and the torchbearers go his left and right in equal numbers. After genuflecting together, the torchbearers go and kneel at their places in the sanctuary in plano. They remain kneeling until after the tabernacle door is closed after Holy Communion. The thurifer stands to the right of the MC. Other than the torchbearers, the servers remain standing.

§16. Canon

16.1 The MC turns the pages of the missal using his left hand so as not to hinder the vision of the celebrant. At the Commemoration of the Living, the MC steps back and bows his head as the celebrant pauses and bows. He steps forward and assists at the missal when the celebrant resumes.

16.2 At We beseech thee then, etc., the boat-bearer brings the incense to the thurifer and puts incense into the thurible. Afterwards, he returns the boat on the credence.

16.3 At Vouchsafe, O God, etc., AC1 rings the bell. When the celebrant says Who the day before he died the MC kneels on the edge of the footpace, the thurifer kneels on the lowest step, and all other servers kneel in plano at their places.

16.4 When the celebrant bows low when he says Take this, all of you, etc., the MC and servers all make a moderate and remain bowed until the celebrant rises from his genuflection. AC1 rings the bell once each time the celebrant genuflects, and then rings the bell three consecutive times.
at each elevation. The thurifer incenses the Blessed Sacrament with three double swings at each Elevation. The MC and servers make a moderate bow again when the celebrant genuflects after each elevation.

16.5 After the Elevations, the MC and servers all rise. The MC stands to the left of the celebrant and resumes assisting at the missal. The thurifer genuflects in the middle and then returns to his place by the exit door and puts the thurible away.

16.6 At the Commemoration of the Dead, the MC steps back and bows his head. When the celebrant resumes, he steps forward and assists at the missal.

16.7 The MC does not strike his breast at To us sinners also. He turns the page to the Lord’s Prayer as the celebrant is singing the conclusion of the canon. When the celebrant elevates the Sacred Host over the Chalice at the minor elevation, AC1 rings the bell once. The MC and genuflects together with the celebrant after the minor elevation, supporting him at the elbow.

§17. The Communion Rite

17.1 The MC genuflects with the celebrant after the Fraction. He strikes his breast thrice as the celebrant does at Agnus Dei. He bows with the celebrant at the Prayer for Humble Access. The servers remain standing and strike their breasts and bow at their places.

17.2 The MC kneels at the footpace facing the celebrant as he turns around facing the people holding the Sacred Host raised over the Chalice (or paten) and says Lord I am not worthy, etc., three times. AC1 rings the bell each time they say Lord I am not worthy, etc. The MC and servers strike their breast thrice. The celebrant turns back to the altar by his left for his communion. After the celebrant consumes the Sacred Host the servers rise and come up to the foot of the altar for their communion, standing from left to right in the following order:

BB – AC2 – AC1 – TH – CB

The crucifer takes the communion paten from the credence. They genuflect and kneel at the edge of the footpace. The MC kneels to the left of the boat-bearer.

17.3 The celebrant gives Holy Communion from the left to the right. Afterwards, the MC takes the communion paten from the boat-bearer and accompanies the celebrant in distributing Holy Communion to the torchbearers (if there are any) and to the faithful at the communion rail. If another priest or deacon is assisting in the distribution of Holy Communion, they come up to the altar after the celebrant and servers depart. The acolytes get the extra communion patens from the credence and accompany the ordinary ministers in the distribution of Holy Communion.

§18. Post-Communion

18.1 If the celebrant returns to the altar after the distribution of Holy Communion without getting the paten from the MC, the MC goes to the altar and puts the paten on the Epistle side of the altar. He genuflects before descending and kneeling on the lowest step at his position. He and the servers remain kneeling at their places until the tabernacle is closed. Then they all rise.
18.2 The torchbearers rise and go to the foot of the altar. The thurifer meets them there, standing in the middle. At his signal they genuflect and return to their places.

18.3 If there is to be an exposition of the Blessed Sacrament, the MC brings the monstrance to the altar before the ablutions. The celebrant places the Blessed Sacrament in the monstrance and stands it on the corporal. He makes a single genuflection, rises and continues with the ablutions.

18.4 AC1 takes the wine cruet from the credence and stands at the bottom of the Epistle side, AC2 standing behind him holding the water cruet. When the celebrant finishes purifying the last communion paten and tips the chalice to the right, AC1 bows at once, ascends to the footpace and goes all the way to the middle where the celebrant is standing. He pours wine into the chalice until the celebrant signals him to stop. AC1 turns right and goes to the top step on the Epistle side. AC2 moves forward to the bottom when AC1 ascends and waits there. After AC1 arrives at the top step, AC2 ascends to the top step and stands to the left of AC1 facing the celebrant. After the celebrant drinks the first ablation, he brings the chalice to edge of the Epistle side of the altar. AC1 pours a little wine over the celebrant’s fingers, and then AC2 pours a larger quantity of water into the chalice until the celebrant signals him to stop. When the celebrant bows to them, the acolytes bow in return and depart. If there are any communion patens or purified ciboriums on the altar the MC or the acolytes take them back to the credence.

18.5 The acolytes put the cruets back on the credence, put the stoppers back on, and with AC2 leading they go the foot of the altar and genuflect. AC1 turns left and goes around to the Gospel side and ascends the steps to pick up the missal. AC2 steps back to let AC1 pass, turns right and ascends the Epistle steps to pick up the chalice veil. They descend the front steps obliquely and genuflect together. AC2 steps back to allow AC1 to ascend first toward the Epistle side, and then he ascends to the Gospel side.

18.6 AC1 puts the missal on the altar at the Epistle side parallel to the edge and then turns slight left to face the middle. AC2 spreads out the veil on the altar on the Gospel side and picks up the burse with the opening toward the celebrant. After the celebrant inserts the folded corporal into the burse, AC2 puts it down on the altar and picks up the veil with both hands and hands it to the celebrant at an angle, with the right side nearest the celebrant lower than the side left side. He picks up the burse and hands it to the celebrant, the closed side towards the celebrant. The acolytes turn and descend the side steps, genuflect in the middle, and then return to their places.

18.7 The MC ascends the Epistle steps to stand by the missal as in Fig. 13. He turns the page to the Post-Communion Thanksgiving Prayer. After the celebrant finishes veiling the chalice he goes to the missal on the Epistle side. The MC points to the prayer. The celebrant then says *Let us pray* and continues with the Post-Communion Collect.

§19. Blessing and Dismissal

At the end of the Post-Communion Collect, the MC closes the missal with the opening facing the middle. He then goes to his position at the foot of the altar and stands there. He kneels on the lowest step for the final blessing. The other servers kneel in plano at their places for the final blessing.
§20. Exposition of the Blessed Sacrament

If the Blessed Sacrament is exposed in the monstrance, the Mass ends after the celebrant says the Post-Communion Collect. The Blessing, Dismissal, and Last Gospel are omitted. The celebrant descends to the foot of the altar, and at a signal from the MC, standing to his right, makes a double genuflection. The celebrant rises and goes the sedilia where he takes off the maniple and chasuble and puts on the white (or gold) cope assisted by the MC and acolytes. He returns to the foot of the altar for the Benediction ceremonies.

§21. Last Gospel

21.1 The MC rises at once after the blessing, ascends the Gospel steps, picks up the Last Gospel card and holds it at an oblique angle towards the celebrant. He does not genuflect at *And the Word was made flesh*. He replaces the Last Gospel card, descends the Gospel steps and stands to the left of the celebrant at the foot of the altar.

21.2 While the celebrant is saying the Last Gospel, the acolytes get their candles and the crucifer gets the cross. The thurifer (without the thurible) lead the servers out to the center aisle in the order they entered and stop at the designated place facing the exit. A designated server at the tail of the procession gives a signal and all turn to face the altar. The clergy in choir assume their positions between the servers and the sacred ministers.

21.3 At the conclusion of the Last Gospel the celebrant begins the *Prayer to St. Michael the Archangel*, and then everyone joins.

21.4 If the *Angelus, Regina Caeli* or *Salve Regina* is to be sung, the MC gives a signal, and all turn slight left to face the statue of *Our Lady of Walsingham*. The MC genuflects, goes and gets the biretta and booklet missal (with the page open to the Collect), and gives it to the celebrant. At the end of the Collect, the celebrant hands the booklet back to the MC. The MC gives the biretta to the celebrant.

21.5 At a signal from the MC, all genuflect, turn around and begin the recessional.

If the Sung Mass is according to the style of the Book of Common Prayer, the Last Gospel is omitted. After the Dismissal, the celebrant descends to the foot of the altar. The MC goes to the sedilia to get his biretta (and booklet missal if needed). The servers, meanwhile, move out to the center aisle for the recessional. They turn and face the altar for the *Angelus* or *Regina Caeli*, and Prayer to St. Michael the Archangel. When the MC signals, they all genuflect (except the acolytes and crucifer), turn around and recess to the sacristy in the usual order.

§22. Arrival in the Sacristy

Upon arrival in the sacristy, the MC signals to the celebrant to uncover and bow to the crucifix or chief image of the sacristy. Afterwards, with the exception of the crucifer holding the processional cross and the acolytes holding the candles, all genuflect as the celebrant gives his blessing. The MC and acolytes assist the celebrant unvest.
(B) Sung Mass with a Clerical MC

This is a Mass where the MC is a deacon. In this Mass, the clerical MC combines the role of the deacon in Solemn Mass and that of the MC in a Sung Mass but within the setting of a Sung Mass. For convenience, he is referred to in this section as MC. He wears a deacon’s stole over a cassock and surplice. The rules for the ceremonial kiss apply. The MC will kiss the celebrant’s hand and object each time he hands it or receives it back—biretta, aspergillum, incense spoon, thurible disk, paten, and chalice. If the celebrant does not wish his hand to be kissed, the MC may kiss just the object he hands to and receives back from the celebrant.

The movements of the MC (and servers) are the same as for those in a Sung Mass without a deacon except at the places enumerated below. If no mention is made, it means the movements and actions of the MC and servers are unchanged from those in a Sung Mass without a deacon.

§1. Preparations

The chalice is veiled and prepared for Mass at the credence, not in the middle of the altar.

§2. Gloria in Excelsis Deo

When the celebrant moves to the middle to intone the Gloria, the MC remains on the top step on the Epistle corner facing the middle. He does not descend and go to his position at the bottom of the front steps as in Fig. 13. Rather, after the celebrant intones the Gloria, the MC moves to the middle and stands to the right of the celebrant. He recites the Gloria in submissa voce together with the celebrant, who waits for his arrival at his side before reciting the rest of the Gloria. The MC bows when the celebrant bows, and makes the sign of the cross at the concluding words.

§3. Collect

At the conclusion of the hymn, the MC returns to the top step on the Epistle side as in Fig. 13. He points the Collect prayer on the missal to the celebrant. At the end of the Collect he leads the celebrant per breviorem to his sedilia.

§4. Gospel

4.1 The imposition and blessing of incense is done at the sedilia, not at the altar. When the MC gives the signal, the celebrant and acolytes rise. The thurifer and boat-bearer approach the MC, and they bow to the celebrant standing at his sedilia. The MC gets the boat, opens it, and hands the spoon to the celebrant with the usual kiss before and after. The celebrant blesses the incenses using the long form. The thurible blessed, the thurifer closes the thurible and goes to the foot of the altar. The boat-bearer returns the boat to the credence and goes to his place.

69 The dalmatic is worn by the deacon only when ministering to the priest at Mass, at blessings done at the altar, and at processions. (Cf. CM, footnote 206, p. 172.) It is regarded as symbolical of the sufferings of Christ and Rabanus Marcus said that the vestment admonished the servant at the altar to offer himself as an acceptable sacrifice to God. (Cf. Catholic Encyclopedia). Thus, a deacon vested in dalmatic is able to support the celebrant’s arm when he offers the wine during the Offertory, but not a deacon who is acting as a clerical MC and wearing only a stole over cassock and surplice (Cf. CM, p. 58).
4.2 Meanwhile, the crucifer ascends the Epistle steps and transfers the missal to the Gospel side. He then descends down the Gospel steps and assumes his position at the foot of the altar. After the crucifer ascends the Epistle steps, the acolytes get their candles and go their positions in the center aisle.

4.3 The MC gets the Book of Gospels from the credence, holding it with both hands in the middle of both sides with the opening to his left. He kneels before the celebrant and says *Bid, Father, a blessing*. The celebrant makes the sign of the cross over him saying, *The Lord be in thy heart and on thy lips, etc.*, and then places his hand over the book. The deacon kisses the hand, rises, and assumes his position at the foot of the altar as in Fig. 18. The celebrant remains standing at his sedilia.

Fig. 18

4.4 Since the MC is holding the book and cannot give a signal, the crucifer gives a signal, everyone genuflects and processes down the center aisle to the place for the chanting of the Gospel. At the conclusion of the Gospel, the MC kisses the book, closes it, and lets the crucifer carry it back. They turn around and the MC and thurifer go back to the foot of altar, with the acolytes and crucifer following them. The MC and thurifer enter the sanctuary and stop at the foot of the altar; the acolytes and crucifer stop just outside the sanctuary entrance. They genuflect together. If the MC is to preach the homily, the thurifer steps back and lets the MC pass in front of him.

§5. Credo

The homily finished, the celebrant genuflects at the foot of the altar and ascends the steps for the *Credo*. The MC ascends with him and stands at his left. After the celebrant intones the *Credo*, the MC recites the rest of the *Credo* with him, bowing at *Deo, Jesum Christum*, and *simul adoratur*. They genuflect at the altar together at *Et incarnatus est*, etc. However, if the celebrant chooses to recite or sing the *Credo* together with the people, at the words *descendit de caelis* and at a signal from the MC, the celebrant turns by his left, the MC by his right, and both descend to the top step and kneel at the edge of the footpace. During the singing of *Et incarnatus est*, they also bow their heads. The celebrant rises and returns to the altar. The MC rises and goes to the credence per breviorem to take the burse containing the corporal. He returns with it per longiorem, genuflects in the middle, and ascends to the altar. While he spreads it, the celebrant moves aside a little. The MC moves to the left of the celebrant and assists at the missal.

§6. Penitential Rite

6.1 The MC remains by the missal turning the pages and does not say the parts of the deacon in the Penitential Rite and the Comfortable Words.
At the conclusion of the Comfortable Words, the MC descends in plano, genuflects, and goes to the credence to get the veiled chalice. He ascends the Epistle steps with the veiled chalice. He removes the veil and hands it to AC2, who folds it and carries it back to the credence. The MC removes the pall and places it aside. He takes the paten and presents it to the celebrant, kissing first the edge of the paten and then the back of the celebrant’s right hand.

§7. Offertory

7.1 AC2 ascends the steps, takes the veil from the MC, folds it and brings it back to the credence. Meanwhile, AC1 removes the stoppers from the cruets on the dish. After AC2 puts the veil on the credence, AC1 immediately ascends to the top step on the Epistle side and puts the dish with the cruets on the altar.

7.2 While the celebrant offers the host, the MC wipes the chalice, which he holds with his left hand. He places the folded purificator at the node so that it falls over the base, and then takes the wine cruets with his right hand. When the celebrant has finished the offering of the host and has put the paten and bread on the corporal, the MC pours in wine until the celebrant gives him a sign to stop. He then presents the water cruets to the celebrant, and, bowed, asks him to bless the water saying Benedicite, Pater Reverende. The celebrant joins his hand and places the left on the table of the altar, but not on the corporal, while he makes the sign of the cross over the water with his right, saying O God, who didst wondrously create, etc. Meanwhile, the MC pours a small quantity of water into it, returns the cruets to the dish, and wipes away any loose drops that may be on the sides of the chalice. The AC1 gets the dish and returns it to the credence.

7.3 The MC presents the chalice to the celebrant, kissing first its base and then the celebrant’s hand. He does not, however, support the celebrant’s arm while he offers the wine, nor does he recite with him the prayer We offer unto thee, as the deacon does during Solemn Mass. While the celebrant offers the wine the MC places the purificator, folded in two, beside the corporal.

§8. Incensation

Incensation of the Oblata and altar are done in the usual manner, but with the usual ritual kisses. The missal is removed from the altar and replaced on it by the crucifer in the usual manner, and the MC, servers and people are incensed in the usual way. If there are clergy assisting in choir, they are incensed after the MC as previously described. The Lavabo is done in the usual way.

§9. Orotate, fratres

After Orotate, fratres, the MC turns the page to the offertory proper and the preface. He does not take part in the Preface dialogue; the choir and the people do this.

§10. Sanctus

At the Sanctus, the MC recites the prayer with the celebrant. He steps back and bows for the Commemoration of the Living, and then steps forward and resumes assisting at the missal.

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70 Cf. CM, p. 582.
71 See Chapter I, §14.2.
§11. Canon

11.1 At Vouchsafe, O God, the MC leaves the missal, genuflects at the middle of the altar, and stands on the top step, behind the celebrant, a little to his right. At Who the day before he suffered, the MC kneels on the edge of the footpace and bows when the celebrant bows low.

11.2 After the elevation of the Sacred Host, the MC rises as the celebrant rises and uncovers the chalice. He returns to kneel on the edge of the footpace, bowed as the celebrant says the words of Consecration. He rises after the elevation of the Chalice and covers it. The MC returns to missal, genuflecting on arriving at the celebrant’s left.

11.3 The MC does not bow with the celebrant at We humbly beseech thee, etc.

11.4 At the words Through Jesus Christ our Lord the MC genuflects and goes to the right of the celebrant again, not genuflecting in the middle. When the celebrant says bestow them upon us, he uncovers the Chalice. He covers it again after the little elevation when the celebrant has cleansed his fingers over the Chalice and genuflects with the celebrant.

§12. Communion

12.1 When the celebrant begins to recite the embolism, the MC does not wipe the paten, nor kiss and present it to the celebrant at Deliver us, O Lord because the Host is on the paten.73

12.2 The celebrant sings The Peace. The Pax is not given by embrace in a Sung Mass.74 The MC uncovers the Chalice for the Fraction, and covers the Chalice again when the Particle has been put into it and the genuflects with the celebrant. The MC then transfers to the celebrant’s left to assist at the missal, genuflecting upon arriving at the celebrant’s left.

12.3 The celebrant and the MC, bowed, recite the Agnus Dei together, in a subdued voice. At miserere nobis and dona nobis pacem, they strike their breasts. The MC bows low with the celebrant at the Prayer of Humble Access.

12.4 The MC rises after Ecce Agnus Dei and goes to the right of the celebrant as the servers are coming up to kneel and receive Holy Communion. After the celebrant drinks from the Chalice, he moves the center card away and places it on the Epistle side, opens the tabernacle door, genuflects (the celebrant genuflects too), brings out the ciborium and uncovers it. He takes the communion paten from the crucifer and kneels facing the celebrant to receive Holy Communion. He rises and then assists the celebrant give Holy Communion to the servers and then to the people at the rail.

§13. Post-Communion

13.1 When the celebrant returns to the altar, the MC accompanies him and stands to his right. He puts any unconsumed Sacred Hosts back in the tabernacle, genuflects (the celebrant genuflects too), closes the door and replaces the center card. He then purifies his fingers

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73 The rubrics of the DW assume the Host is on the paten, not on the corporal.
74 CM, p. 429 and 585.
If there is to be an exposition of the Blessed Sacrament, the MC brings the monstrance to the altar before the ablutions. He places the Blessed Sacrament in the monstrance and stands it on the corporal. The celebrant and MC make a single genuflection. Mass continues with the rules for the when the Blessed Sacrament is exposed.

13.2 AC1 brings the dish with the cruets to the altar. The MC ministers the cruets as a subdeacon does at Solemn Mass. After he replaces the cruets on the dish, he moves to the left of the celebrant, genuflecting at the top step. When the celebrant has drunk the second ablution, he lays the purificator on the chalice and hands it to the MC. He then goes to the missal and continues the Mass. AC1 takes the dish back to the credence.

13.3 Meanwhile, AC2 takes the veil from the credence, holding it folded across his hands, and stands at the MC spot at the bottom front steps when AC1 takes the dish with the cruets to the altar. When the MC moves to genuflect on the top step, AC2 moves behind him and genuflects together with the crucifer on his left at the same time. He goes up the Gospel steps with the veil, unfolds and places it on the altar, and assists the MC in rearranging the chalice.

13.4 When AC1 takes the dish with the cruets to the altar, the crucifer goes to the Gospel side of the altar, genuflecting in the middle when he passes and waits by the missal. After the MC pushes the dish away, he picks up the missal and goes down the front altar steps obliquely, genuflects in plano, ascends the steps obliquely and puts the missal on the Epistle side parallel to the edge. The MC moves as the deacon does and genuflects on the top step as the crucifer genuflects in plano, and then goes to the left of the celebrant.

13.5 The MC wipes, rearranges, and reveals the chalice. He folds and puts the corporal in the burse, then gets the chalice veil and then the burse from AC2. He takes the chalice, goes down the front steps to the foot of the altar, genuflects in plano, ascends the steps obliquely and takes the chalice to the credence. Afterwards, he returns to the top step of the Epistle side as in Fig. 13 and assists at the missal. He closes the book at the conclusion of the Post-Communion Collect with the opening facing the middle. Meanwhile, AC1 gets any ciborium remaining on the altar, descends the Gospel steps, goes to the left of the MC at the foot of the altar, and genuflect together with him. He puts the ciborium on the credence and returns to his place.

The rest of the Mass continues as in a Sung Mass without a deacon.

Chapter III – Said Mass

Ordinarily, there will only be one server at the Low Mass of any priest, whatever his rank, who is not a bishop.\(^\text{75}\) The serving of (Said) Mass is only dealt with incidentally throughout the Ritus of the Missal. The details are not fixed and are determined by applying general principles of ceremonial, by analogy between the duties of the deacon and subdeacon at Solemn Mass and those of the server at Low Mass, by some decisions of the Sacred Congregation of Rites, and by local usage.\(^\text{76}\)

The high degree of similarity between the DWM and the Extraordinary Form in the way Mass is celebrated allows us to use the ceremonies of serving the Low Mass of the Extraordinary Form as model, dispensing with the need to reinvent the wheel.

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\(^\text{75}\) CM, p. 353. The DWM uses the term “Said Mass” instead.

\(^\text{76}\) Ibid., footnote 1, p. 353.
If Said Mass is done according to the style of the English Missal, the preparatory prayers and Last Gospel are said. These prayers are omitted if the Mass is done according to the style of the Book of Common Prayer.

The people are encouraged to join the celebrant and server in saying the responses and the Confiteor during the Preparatory Prayers, if they are said.77

(A) Said Mass with One Server

§1. General Rules

1.1 Throughout Low Mass, except at the Gospels, the server, when not engaged in any special duty, kneels.78

1.2 The normal place for the server is, kneeling, on the lowest altar step at the side opposite to that where the missal is.79

1.3 The server must be most particular about responses, answering accurately, distinctly, in a moderate voice, and at a moderate pace.80

1.4 In making genuflections, bows, and signs of the cross (large and small) the server is to follow the rules laid down for the priest.81

1.5 If the Blessed Sacrament is not reserved in the tabernacle, the server only bows to the cross when passing in the middle, e.g., while he is preparing the altar or arranging things in the sanctuary before Mass. However, once Mass begins he genuflects to the cross every time he passes the middle.82

§2. Preparations

2.1 Credence. Wine and water cruets, Lavabo bowl, towel, ablution cup, Sanctus bells, communion paten.

2.2 Altar. Two Low Mass candles. The six large candlesticks are unlit.

Altar cards – center card, Lavabo card, and Last Gospel card. If Mass is to be said in the style of the Book of Common Prayer, the Last Gospel is omitted and so the Last Gospel card is not needed. However, for the sake of maintaining symmetry, it is better to place the Last Gospel on the Gospel side card if the celebrant needs the Lavabo card.

2.3 Ambo. The lectionary, with the ribbon set to the readings.

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77 See RD 16, p. 124. This makes it similar to a Dialogue Mass in the Extraordinary Form.
78 CM, p. 354.
79 CRRD, p. 98.
80 CM, p. 354. This is particularly important during the Preparatory Prayers. There is a tendency to hurry and mumble the responses if the server is not mindful.
81 Ibid., p. 354.
82 Ibid., footnote 19, p. 355.
2.4 **Foot of the Altar.** Cards containing the preparatory prayers (if needed). If Mass is to be in the style of the Book of Common Prayer, the preparatory prayers are omitted and hence the cards are not needed.

2.5 **Sacristy.** The vestments for the celebrant all laid out in the proper vesting order on a table. The server assists the celebrant in vesting.

The chalice veiled and prepared for Mass, with burse containing the corporal on top.

§2. **Procession to the Altar**

When the time for Mass has arrived and the celebrant is ready, the server genuflects, and the celebrant imparts a blessing. The celebrant bows to the crucifix in the sacristy and puts on his biretta.

The server walks ahead of the celebrant with his hands joined. At the entrance to the church, he rings the bell. He takes holy water with his right hand and passes it to the celebrant, who uncovers and makes the sign of the cross.

§4. **Preparatory Prayers**

4.1 If the celebrant is wearing a biretta, the server stands to the right of the celebrant upon arriving at the foot of the altar. A few steps before reaching the foot of the altar, the server will turn slightly to the right while walking so that he stops just to the right of the middle, to make way for the celebrant who stops right in the middle. The celebrant hands his biretta to the server, and they both genuflect in plano. As the celebrant rises and ascends right foot first, the server lifts the bottom of his alb and cassock. Then he rises and puts the celebrant’s biretta on his sedilia.

4.2 If the Mass is to be said in the style of the English Missal, the server returns to the foot of the altar, genuflects in the middle, and goes a little to the left of the middle. If the celebrant is not wearing a biretta, the server will arrive immediately to the left of the middle.

4.3 The celebrant descends to the foot of the altar after arranging the chalice on the altar and opening the missal to the Mass of the day. The celebrant genuflects on the lowest step while the server kneels. The celebrant rises and makes the sign of the cross as he begins the preparatory prayers.

4.4 The server – bows at *Glory be to the Father, and to the Son, and to the Holy Ghost*; makes the sign of the cross at *Our help is in the name of the Lord*; does not bow or strike his breast while the celebrant says the *Confiteor*; bows slightly towards the celebrant while he saying *May almighty God*, etc.; bows moderately towards the altar while he says his *Confiteor*; partly turns towards the celebrant and bows at the words *and to you, brethren* and *and you, my brethren* in the *Confiteor*; strikes his breast three times at *by my fault, by my own fault, by my own most grievous fault*, and remains so while the celebrant says *May almighty God*, etc.; makes the sign of the cross at *The almighty and merciful Lord*, etc.; bows again slightly at *Wilt thou not turn*, etc., and remains bowing until the celebrant has said *Let us pray*.

4.5 When the celebrant says *Let us pray*, the server lifts the lower part of the celebrant’s alb and cassock as the celebrant ascends the steps right foot first. The server rises, turns left, takes a step, turns to face the altar and kneels on the lowest step on the Gospel side (Fig. 19).
4.6 If the Preparatory Prayers are omitted, as they are when Mass is said according to the style of the Book of Common Prayer, the server immediately goes to kneel at his position on the front steps of the Gospel side as in Fig. 19, or after he has placed the celebrant’s biretta on the sedilia.

§5. Introit and Kyrie

The server makes the sign of the cross together with the celebrant, and says the responses at the Kyrie.

§6. Gloria in Excelsis Deo

If there is a Gloria, the server remains kneeling. He bows and makes the sign of the cross when the celebrant does. He remains kneeling until the end of the Collect.

§7. Collect and Epistle

At the end of the Collect, the celebrant goes to his sedilia per breviorem. The server rises, genuflects in the middle, and then goes to the ambo to read the Epistle.83

§8. Gospel and Homily

8.1 After the readings, the server genuflects in the middle and goes to the bottom of the Epistle steps. The celebrant waits until the server has moved away from the middle before he starts his move to the foot of the altar, where he bows, says The Lord be in my heart and on my lips, etc., genuflects, then goes to the ambo.84

8.2 After the celebrant has departed from the middle, the server ascends the Epistle steps and transfers the missal to the Gospel side in the usual manner, placing the missal on the altar just outside the corporal angled towards the celebrant. He turns by his left and descends the Gospel steps, turns right and returns to his sedilia on the celebrant’s right, genuflecting in the middle when he passes. He stands there for the Gospel and sits for the homily afterwards.

If there is no homily, which may occur during a weekday Mass, the celebrant and server return at once to the foot of the altar, arriving at the same time.

83 At Holy Martyrs, the server is also the lector in Said Masses.
84 Having the Celebrant wait at his sedilia for the server to return after the readings before moving to the foot of the altar is consistent with Solemn Mass ceremonies, where the celebrant waits for the subdeacon to return before moving to the middle of the altar.
8.3 If the celebrant chooses to read the Epistle and Gospel at the altar, as in the case of a Mass *sine populo* (without a congregation):

(a) The lectionary is placed either under the missal or in the open space on the altar before the missal beforehand so that the celebrant can read it at the Epistle at the altar.

(b) After the Alleluia, Sequence or Tract, the celebrant closes the lectionary and brings it with him to the middle of the altar, where he bows and says *The Lord be in my heart and on my lips*, etc. and waits for the server to complete the transfer of the missal. Meanwhile, the server rises at the conclusion of the last reading, genuflects in the middle, and immediately goes to the bottom of the Epistle steps.

(c) As soon as the celebrant moves to the middle, the server ascends at once and transfers the missal to the Gospel side in the usual way, placing it angled towards the middle next to the leftmost edge of the corporal. He then goes to the edge of the Gospel side of the altar and stands on the same spot where he will usually stand to hold the Last Gospel card for the celebrant.

(d) The celebrant goes to the Gospel side, stops at the edge and opens the lectionary to the Gospel of the day and places it on the server’s hands. The server holds it on the palm of both hands in such a way as not to prevent the celebrant from turning the page if necessary. After the celebrant finishes reading the Gospel, he kisses the book, closes it, hands it to the server and returns to the middle for the Offertory.

(e) The server departs with the lectionary and places it on the credence. If there is no *Credo*, he gets the wine and water cruets.\(^{85}\) If there is a *Credo*, he kneels at his position on the front steps (Fig. 20). The rest of the Mass continues as usual.

![Fig. 20](image)

**§9. Credo**

The celebrant and server genuflect together. The celebrant ascends to the altar while the server turns right, takes a step towards the Epistle side, and the kneels on the lowest step facing the altar as in Fig. 20.

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\(^{85}\) Or the chalice veil first, if he has time to get it from the celebrant.
§10. Offertory

10.1 After the Comfortable Words, the server rises, and without genuflecting goes at once to the bottom of the Epistle steps. As soon as the celebrant unveils the chalice, he ascends and takes the veil from the celebrant. He folds it and puts it on the Epistle side of the altar. He descends and goes to the credence.

10.2 After removing the stoppers from the cruets, with his left hand he places the wine cruet on the palm of his right hand with the handle facing out, and takes the water cruet on his left, holding it by the handle. He goes to the bottom of the Epistle steps.

10.3 When the celebrant turns and walks towards the Epistle side, he bows, and ascends to the top step and kisses the wine cruet before presenting it. After the celebrant takes the wine cruet from him, he transfers the water cruet to his right, placing it on palm of his right hand with the handle facing towards the celebrant, and kisses it. He places his left hand on his breast. He receives the wine cruet back on the palm of his left hand, and then presents the water cruet. The celebrant blesses it first then takes it. The server takes the wine cruet by the handle with his right hand, kisses it, then places his left hand on his breasts again while holding the wine cruet. He receives the water cruet back from the celebrant on the palm of his left hand and kisses it. The server bows and goes back to the credence. He puts the cruets down.

10.4 The server picks up the towel and hangs it over the left forearm. He picks up the bowl with his left hand and the water cruet by the handle with his right hand. He returns to the bottom of the Epistle steps. As soon as the celebrant turns and walks towards the Epistle side, he bows and ascends to the top step. He pours water over the fingers of the celebrant until he gives a signal to stop. The server turns a little to the right to make it easier for the celebrant to grab the towel from his arm and put it back. The Lavabo over, the server bows and returns the bowl, cruet and towel to the credence. He takes the Sanctus bell on his right hand and kneels on the lowest step on the Epistle side as shown in Fig. 20.

§11. Sanctus

When the celebrant says the word Holy, the server rings the bell three consecutive times.

§12 Canon

12.1 The server bows his head when the celebrant pauses and bows at the Commemoration of the Living (and also at the Commemoration of the Dead).

12.2 When the celebrant extends his hands over the offering at Vouchsafe, O God, etc., the server rings the bell once. He rises, goes to the middle, and without genuflecting ascends to the top step and kneels at the edge of the footpace, a little to the right of the celebrant. He makes a moderate bow when the celebrant does at Take this, all of you, etc. He rings the bells once when the celebrant genuflects. He straightens up as the celebrant rises, lifts the bottom of the celebrant’s chasuble with his left hand, and rings the bell three consecutive times. He lowers and drops the chasuble slowly as the celebrant slowly lowers and places the Sacred Host on the altar. He makes a moderate bow and rings the bells again when the celebrant genuflects. He repeats this for the elevation of the Chalice.
12.3 The elevations over, the server rises, steps back, genuflects *in plano* and returns to his kneeling position in Fig. 20. He rings the bell once when the celebrant raises the Sacred Host and the Chalice at the end of the canon, when he says *all honour and glory throughout all ages*.

§13. Communion

13.1 When the celebrant turns around at *Ecce Agnus Dei*, the server rings the bell at each *Lord I am not worthy*.

13.2 After the celebrant has consumed the Host, the server rises, and without genuflecting in the middle, goes at once to the credence with the bell and places it there. He gets the communion paten, goes to the foot of the altar, genuflects in the middle, ascends to the top step and kneels at the edge of the footpace holding the paten. After receiving Holy Communion he rises and accompanies the celebrant at the rails, holding the communion paten under the chin of each communicant.

13.3 If the server will not receive Holy Communion, he stands and waits *in plano* at the Epistle side after getting the communion paten and waits for the celebrant.

§14. Post-Communion

14.1 After the distribution of Holy Communion, if the celebrant does not get the communion paten from the server, the server brings it to the altar and places it on the Epistle side. He does not genuflect in the middle when he passes while holding paten. After he places the paten on the altar, he genuflects on the footpace and then descends the Epistle steps and kneels on the lowest step facing the altar (Fig. 21). He remains kneeling until the celebrant closes the tabernacle door.

14.2 If the celebrant gets the communion paten, the server goes and kneels at the lowest step on the Epistle side, genuflecting in the middle if he passes it.

Fig. 21

§15. Ablutions

15.1 When the tabernacle door is closed, the server rises, gets the wine and water cruets, this time holding them by their handles, and waits at the bottom of the Epistle steps. If the communion paten has already been purified and placed on the edge of the altar by the celebrant when the tabernacle door is closed, the server can grab the paten first when he rises and take it back to the credence before he gets the cruets.
15.2 When the celebrant tips the chalice to the right, or extends it to his right, the server bows and
goes all the way to middle of the altar and pours wine into the chalice until the celebrant signals
him to stop. He turns descends to the top step and waits there. When the celebrant approaches,
he bows. He pours a little wine over the celebrant’s fingers, then water, stopping when the
celebrant signals. He bows and returns the cruets to the credence. He returns to the altar to pick
up the communion paten if he has not done so yet.

§16. Transfer of Missal and Chalice Veil

16.1 The server ascends the Gospel side, genuflecting in the middle when he passes, picks up the
missal, not bowing to the celebrant, descends the front steps obliquely, genuflects in plano in the
middle, ascends the front steps to the Epistle side and places the missal parallel to the edge. He
picks up the chalice veil, holding it folded across his outstretched hands, and transfers it to the
Gospel side in the same manner.

16.2 He spreads the chalice veil on the altar at the Gospel side, picks up the burse with the opening
towards the celebrant. After the celebrant inserts the folded corporal into the burse, the server
puts it on the altar, picks up the chalice veil with both hands, holding it with both hands, and
hands it over to the celebrant in an angle, the left hand higher than the right. He picks up the burse
and gives it to the celebrant with the closed end towards him. He descends the Gospel steps and
returns to his kneeling position on the Gospel side front steps (see Fig. 19).

§17. Blessing, Dismissal, Last Gospel and Leonine Prayers

17.1 The server remains kneeling until the celebrant says Depart in peace and the people respond
Thanks be to God.

17.2 The server rises, genuflects in the middle, and ascends the Gospel steps. He picks up and holds
the Last Gospel card at an angle towards the celebrant. He does not genuflect when the celebrant
does. At the conclusion, he replaces the card on the altar and returns to the foot of the altar,
genuflects in the middle either to the left or the right of the celebrant, if the celebrant
86 gets the Leonine prayer card, and returns to the middle to the right of the celebrant. They kneel together on the lowest
step for the Leonine prayers.

17.3 At the conclusion of the Last Gospel or if the Last Gospel is omitted, the celebrant goes directly
to the foot of altar without getting the chalice.

§18. Recessional

At the conclusion of the Leonine Prayers, the celebrant gets the chalice from the altar and returns to the
foot of the altar. The server rises, gets the celebrant’s biretta and returns to the foot of the altar to the right
of the celebrant. The celebrant genuflects together with the server, puts on his biretta, and recesses to the
sacristy.

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86 If the celebrant is already there before the server arrives, the server would stand to the celebrant’s left; otherwise,
he would stand on the right of the celebrant.
(B) Said Mass with Two Servers

Ceremonially, a Said Mass with two servers is identical to a Sung Mass with two servers, except that while in a Sung Mass the servers do not say the responses that the choir sings, in a Said Mass they say all the responses together with the faithful.\(^{87}\)

The acolytes do not carry their candles for the entrance procession and recessional. Neither are they lit and placed on the credence during Mass.

When transferring the missal and the chalice veil, AC1 transfers the missal while AC2 transfers the veil.\(^{88}\)

§1. Liturgy of the Word

1.1 The acolytes walk together ahead of the celebrant, AC1 on the right and AC2 on the left.

1.2 Just before arriving at the foot of the altar, AC1 goes a little to the right, AC2 a little to the left. The celebrant walks into the space between (Fig. 22).

1.3 If the celebrant is wearing a biretta, he hands it to AC1, and then all genuflect _in plano_ and rise. AC1 puts the biretta on the celebrant’s sedilia.

1.4 AC1 returns to where he first stopped at the foot of the altar in Fig. 22. When the celebrant returns to the foot of altar after arranging the chalice in the middle of the altar and opening the missal, the celebrant genuflects on the lowest step while the acolytes kneel _in plano_. They say the preparatory prayers together as previously explained in Chapter III, 4.3 to 4.5. At the conclusion of the prayers, they rise, AC1 turns right and takes a step to the right, AC2 turns left and takes a

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\(^{87}\) While a Sung Mass with only two servers is not the practice at Holy Martyrs, it can be done using the same ceremonial movements in this section.

\(^{88}\) In a Mass with two servers, there are many well-known authors who teach just the opposite – that AC1 transfers the missal while AC2 transfers the veil (Cf. _How to Serve Low Mass & Benediction_ – Rev. William O’Brien; _Handbook for Altar Servers_, Mary Immaculate Queen Center; _Ceremonial for the Missa Cantata_, Rev. Scott A. Haynes, S.J.C.; _The Book of Ceremonies_, Rev. Laurence O’Connell & Rev. Walter Schmitz). But following the principle explained by Fortescue that “high Mass is the norm and… the rituals can only be explained only by reference to high Mass,” we disagree with these authors. While neither acolyte transfers the missal at Solemn Mass, it is AC1 who brings the dish with the cruets to the altar, and it is AC2 who brings the chalice veil from the credence to the altar post ablutions. Both Fortescue and (J.B.) O’Connell agree on this assignment of tasks. Therefore, it is only being consistent with the rituals of high Mass to assign the task of handling the veil to AC2, while giving AC1 the task of moving the missal.
step to the left. They both turn to face the altar and kneel on the lowest step (Fig. 23). This is where they will kneel until the Collect.

Fig. 23

1.5 If the preparatory prayers are omitted, upon rising from the genuflection AC2 turns left and takes a step, faces the alar and waits there in plano before the lowest step where he would kneel. AC1 goes to the sedilia, puts the biretta there and goes in plano before the lowest step (Fig 24). When AC1 arrives at his position, both acolytes kneel, as in Fig. 23.

1.6 After the celebrant finishes the Collect, he descends and goes to his sedilia per breviorem. The acolytes rise, meet in the middle and genuflect together.

1.7 If AC1 is to do the readings, after genuflecting in the middle, AC2 steps back and allows AC1 to pass to the left towards the ambo. AC2 goes to the sedilia and sits to the left of the celebrant. At the conclusion of the readings, AC1 genuflects in the middle and goes to the bottom of the Epistle steps. He waits until the celebrant has genuflected and left the middle, and then ascends the steps and moves the missal to the Gospel side in the usual way, genuflecting in the middle on his way back to the sedilia.

Fig. 24

1.8 If AC2 is to do the readings, after genuflecting he turns left and goes to the ambo while AC1 goes and sits to the right of the celebrant. At the conclusion of the readings he returns straight to his sedilia. Meanwhile, as soon as the celebrant moves away from his sedilia, AC1 moves to the bottom of the Epistle steps and waits there. When the celebrant moves away from the middle, he ascends and moves the missal in the usual way, and returns to his sedilia afterwards.

89 Some authors (by analogy with Solemn Mass) direct them to stand when not engaged in any special duty or at Mass in which the congregation takes an active part. CM, footnote 8, p. 570. The faithful at Holy Martyrs generally know when to kneel or stand and do not look to the servers to lead them in postures, so this point is moot.
1.9 The acolyte who is sitting by the celebrant stands when the celebrant stands. The acolytes remain standing for the Gospel and sit for the homily. If there is no homily, the acolytes go to the foot of the altar, AC2 leading the way. Near the middle he walks a little to the left and around the celebrant, arriving on his left, while AC1 arrives on the celebrant’s right. They all genuflect together and rise. The acolytes kneel on the lowest step (see Fig. 23).

1.10 They remain kneeling for the *Credo* (if there is one), the Prayers of the People, and Penitential Rite (if there is one), up to the Comfortable Words. Afterwards they rise, meet in the middle and go to the credence.

1.11 Should the celebrant choose to stay by the missal on the Epistle side of the altar for the readings, after the acolytes rise and genuflect in the middle, the acolyte who is not the lector goes and waits at the bottom of the Epistle steps. As soon as the celebrant moves to the middle, he ascends at once and transfers the missal to the Gospel side in the usual way. He descends the Gospel steps and returns to his place afterwards.

§2. Liturgy of the Eucharist

2.1 AC2 goes to the bottom of the Epistle steps while AC1 goes to the credence and removes the stoppers from the cruets. He picks up both cruets and stands behind AC2. When the celebrant lifts the chalice veil, AC2 ascends at once and gets the chalice veil from the celebrant, folds it and places it on the Epistle side. He descends the steps and gets the wine cruets from AC1 and they stand and wait at the bottom of the Epistle steps, AC1 standing on the right holding the wine cruets on the palm of his right hand and with the handle facing outwards, AC2 standing on his left holding the water cruets in a similar way. When the celebrant turns to the right or starts to move from the middle towards them, they bow, ascend to the top step and kiss the cruets. AC1 presents the wine cruets to the celebrant and then joins his hands while the celebrant pours wine into the chalice. He receives it back on his right hand and kisses it. AC2 presents the water cruets to the celebrant, who blesses it first before taking it. After AC2 receives it back, he kisses it first and then the acolyte bow to the celebrant. The acolytes descend the steps and put the cruets back on the credence.

2.2 AC1 picks up and unfolds the towel, holding it by his fingers spread out in front of him. AC2 picks up the bowl on his left hand and together with AC2, move to the bottom of the Epistle steps. They bow to the celebrant and ascend to the top step when the celebrant turns towards them. AC2 holds the bowl under the celebrant’s hands and pours water over his fingers until the celebrant signals him to stop. After the celebrant takes the towel, AC1 joins his hands. The celebrant folds the towel after wiping his fingers, hanging the towel over the AC1’s joined hands. The acolytes bow and return the towel, bowl and cruets to the credence. After AC1 gets the bell from the credence, the acolytes return to kneel at the lowest step (Fig. 23).

2.3 *At the Sanctus*, AC1 rings the bell three consecutive times.

2.4 When the celebrant extends his hand over the offerings at *Vouchsafe, O God*, AC1 rings the bell once. Both acolytes rise, meet in the middle, and without genuflecting ascend to the top step and kneel at the edge of the footpace.

2.5 When the celebrant bows at *Take this, all of you, etc.*, the acolytes make a moderate bow. AC1 rings the bell when the celebrant genuflects. The acolytes straighten up as the celebrant rises.
AC1 holds the lower edge of the celebrant’s chasuble with his left, and AC2 does the same with his right. As the celebrant elevates the Host, the acolytes slowly raise the bottom of the chasuble, making sure that they lift it at the same height, no higher than parallel to the floor. They slowly bring the chasuble down as the celebrant lowers the Host, releasing the chasuble when the Host is placed on the altar. The acolytes make a moderate bow and AC1 rings the bell again when the celebrant genuflects. They repeat this for the elevation of the Chalice.

2.6 The acolytes rise, step back in plano, genuflect, and return to kneeling positions on the lowest step.

2.7 When the celebrant raises the Host and Chalice and says *all honour and glory* at the end of the canon, AC1 rings the bell once.

2.8 *At Ecce Agnus Dei*, AC1 rings the bell at each *Lord I am not worthy*.

2.9 After the celebrant consumes the Host, AC1 rises, and without genuflecting goes to the credence. He puts the bell there and gets the communion paten.

2.10 When AC1 approaches with the communion paten, AC2 rises, meets AC1 in the middle. They genuflect, ascend to the top step, and kneel at the edge of the footpace.

2.11 After receiving Holy Communion, AC1 passes the paten to AC2, who puts it under his chin and receives Holy Communion. They rise and step down in plano. AC1 turns right and kneels at the lowest step on the Epistle side (Fig. 21). Meanwhile, AC2 accompanies the celebrant distribute Holy Communion at the rail.

2.12 After the distribution of communion, if the celebrant does not get the communion paten, AC2 takes it all the way to the altar, not genuflecting even if he passes in the middle, and places it on the Epistle side of the altar. He genuflects there, rises, turns right and kneels to the left of AC1. If the celebrant gets he communion paten from him, AC2 goes at once to kneel to the left of AC1, genuflecting in the middle if he passes.

2.13 When the tabernacle door is closed, the acolytes rise and go to the credence. AC1 takes the wine cruets from the credence and stands at the bottom of the Epistle side, AC2 standing behind him holding the water cruets. When the celebrant finishes purifying the communion paten and tips the chalice to the right, AC1 bows at once, ascends and goes all the way to the middle where the celebrant is standing. He pours wine into the chalice until the celebrant signals him to stop. AC1 turns right and goes to the top step on the Epistle side. AC2 moves forward to the bottom when AC1 ascends and waits there. After AC1 arrives at the top step, AC2 ascends to the top step and stands to the left of AC1 facing the celebrant. After the celebrant drinks the first ablution, he brings the chalice to the acolytes. AC1 pours a little wine over the celebrant’s fingers, and then AC2 pours a larger quantity of water into the chalice until the celebrant signals him to stop. When the celebrant bows to them, the acolytes bow, take the communion paten if they have not done so yet, and return to the credence.

2.14 The acolytes put the paten and cruets back on the credence, put the stoppers back on, and with AC2 leading they go the foot of the altar and genuflect. AC1 turns left and goes around to the Gospel side and ascends the steps to pick up the missal. AC2 steps back to let AC1 pass, turns right and goes up by the Epistle steps to pick up the chalice veil, holding it folded across his
hands. They descend the front steps obliquely and genuflect together. AC2 steps back to allow AC1 to ascend first toward the Epistle side, and then he ascends to the Gospel side.

2.15 AC1 puts the missal on the altar at the Epistle side parallel to the edge and then turns slight left to face the middle. AC2 spreads out the veil on the altar on the Gospel side and picks up the burse with the opening toward the celebrant. After the celebrant inserts the folded corporal into the burse, AC2 puts it down and picks up the veil with both hands and hands it to the celebrant at an angle, with the right side nearest the celebrant lower than the left side. He picks up the burse and hands it to the celebrant, the closed side towards the celebrant. The acolytes turn and descend the side steps, and kneel at the lowest step (Fig. 23).

2.16 The acolytes rise after the celebrant says Depart in peace.

2.17 If the Last Gospel is to be said, AC2 goes up the Gospel steps and holds the Last Gospel card. He holds it angled towards the celebrant. He does not genuflect while holding the card. Meanwhile, AC1 gets the booklet missal and the celebrant’s biretta and returns to his position. He turns slight left to face the Gospel side while the celebrant reads the Last Gospel.

2.18 After the Last Gospel, AC2 replaces the card on the altar and returns to the middle to the left of the celebrant, who descends to the foot of the altar without getting the chalice. AC1 turns left and takes a step closer to the celebrant and then turns towards the altar as in Fig. 22. They all kneel on the lowest step for the Leonine prayers. AC1 hands the booklet to the celebrant.

2.19 If the Last Gospel is omitted, after the dismissal, the acolytes rise. AC2 turns right and takes a step towards the celebrant, who arrives in the middle without the chalice. AC1 gets the booklet missal and the celebrant’s biretta and returns to the middle, to the left of the celebrant. They kneel on the lowest step for the Leonine prayers.

2.20 Following the prayers, the celebrant hands the booklet back to AC1. They all rise. The celebrant gets the chalice and returns to the foot of the altar, where he genuflect together with the servers. AC1 hands the biretta to the celebrant. They genuflect together, turn around (the celebrant and AC2 turn right, AC1 turns left, and they all recess back to the sacristy, AC1 on the left and AC2 on the right.

Chapter IV – Exposition and Benediction

Exposition of the Blessed Sacrament during Mass at Holy Martyrs typically occurs during the Solemnity of Corpus Christi, and on designated days of the week. The Blessed Sacrament is exposed for adoration after the distribution of Holy Communion, and following a period of quiet adoration at the end of Mass, Benediction takes place.

§1. Rule on Genuflections

During Mass when the Blessed Sacrament is exposed, the double genuflection is made only on first arriving at the altar, and before departing at the end of Mass; all other genuflections by the sacred ministers and servers in actu functionis are simple genuflections. Thus, when the Blessed Sacrament is exposed in the monstrance after the distribution of Holy Communion, the sacred ministers make only a simple genuflection.

\[\text{See footnote 61.}\]
§2. Preparations

1.1 On the credence – lighter, monstrance and Benediction prayer cards.

1.2 On the altar – two candelabras, one on each side of the altar, placed on the lowest gradine. If needed, two large hosts are put on the paten on the chalice.

If a Solemn Mass, all the High Mass candles and the candelabras are lit before Mass. If a Said Mass, only the two Low Mass candles are lit before Mass.

1.3 Thurible with sufficient coals, incense boat filled with incense, and lighter.

If there is to be a procession of the Blessed Sacrament following the Mass of Corpus Christi, two thurifers with two thuribles will be needed.

1.4 On the server’s bench – the celebrant’s cope and humeral veil (white or gold) if there is to be procession immediately after Mass. If there is no space on the bench, the cope and humeral veil are brought out to the bench during the distribution of Holy Communion.

§3. Said Mass with Two Servers

3.1 After Holy Communion, AC1 goes to the credence, gets the monstrance and lighter, returns to the altar by the Epistle steps, places the monstrance on the altar parallel to the right of the edge of the corporal, the door facing the middle. He genuflects, descends the Epistle steps and goes right away to the thurible stand. AC1 lights the coals and stays there until the end of Mass, tending to the coals to make sure they are sufficiently hot.91

3.2 After the distribution of Holy Communion, AC2 puts the paten on the altar, genuflects, and goes to the credence for the wine and water cruets. He carries out the server duties for the ablutions alone, and also transfers both missal and veil by himself as AC1 is tending to the thurible (see Chapter III (A), §15 and 16). However, since the monstrance with the Blessed Sacrament is on the corporal, when he arrives to the left of the celebrant carrying the chalice veil, he does not lay it on the altar and get the burse, but holds the veil and hands it to the celebrant when he is ready. He waits there and receives the veiled chalice from the celebrant. He genuflects, descends by the Gospel side steps, and goes to the credence, genuflecting in the middle as he passes. He puts the chalice on the credence and returns to kneel on the lowest step (see Fig. 23).

3.3 After the Post-Communion Collect, the celebrant descends to the middle. AC2 rises and moves closer to the left of the celebrant when he arrives in the middle of the foot of the altar. Meanwhile AC1 takes the incense boat and thurible and stands by the credence when the celebrant begins the Post-Communion Thanksgiving prayer.

91 AC1 may light all the High Mass candles and candelabras if there is sufficient time. But unless there is a large number communicants, there is typically insufficient time for AC1 to light all the candles and then heat the coals and get them ready for the incensation at the end of the Post-Communion Collect.
3.4 When the celebrant finishes the Collect, he closes the missal and descends to the foot of the altar. With AC2 to his left, they make a double genuflection on the lowest step, then rise. As they rise, AC1 moves from the credence to the foot of the altar to the right of the celebrant.

3.5 AC2 goes around the celebrant, and takes the boat from AC1. AC2 opens the boat and the celebrant imposes incense, omitting the blessing. AC2 returns the boat to AC1. They all face the altar and kneel on the lowest step. AC1 puts the boat on the step.

3.6 The celebrant intones O salutaris hostia. While the people are singing, he takes the thurible from AC1. They all bow low. The celebrant incenses the Blessed Sacrament with three double swings. He returns the thurible to AC1. They rise, genuflect and depart, AC1 taking the boat with him.

3.7 The acolytes return and light all the High Mass candles and candelabras. They take the candelabras from the gradine and reposition them on the altar, to the left and to the right the monstrance. They remove the missal and altar cards (if there are any). The burse is left on the altar. AC2 gets the bell and places it on the step where he is to kneel. They place the Benediction card for the celebrant on the step. They genuflect in plano in the middle and depart.

3.8 AC2 gets the humeral veil and puts it on the celebrant’s sedilia. AC1 tends to the coals and keeps them hot. If needed, he adds or replaces the coals with fresh ones and lights them.

3.9 When the celebrant has vested in cope and is ready to begin Benediction, the acolytes lead him back to the foot of the altar, AC1 holding the thurible on the right and the boat on the left, AC2 on his left. Just before arriving at the foot of the altar, AC1 goes a little to the right, AC2 a little to the left. The celebrant walks into the space between. They kneel on the lowest step (Fig. 25).

Fig. 25

3.10 The hymn Tantum ergo is sung. At veneremur cernui (this great Sacrament revere) the celebrant and acolytes bow, then rise. AC2 goes around the celebrant, gets the boat from AC1 and opens it. The celebrant puts incense into the thurible, not blessing it. After the imposition of incense, AC2 returns the boat to AC1. They all kneel on the lowest step again. AC1 hands the thurible to the celebrant.

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92 AC1 is holding the thurible and boat and does not genuflect.

93 Since veneremur cernui occurs in the second line of the hymn, which corresponds to this great Sacrament revere in the second line of the English translation used, although this is not the exact translation.
3.11 At *Genitori, genitoque* (Glory let us give, blessing), the celebrant bows, then incenses the Blessed Sacrament with three double swings. He returns the thurible to AC1 afterwards. The acolytes bow with the celebrant.

3.12 At the conclusion of *Tantum ergo* the celebrant chants *Thou givest them bread from heaven (Alleluia)*. The people respond *Containing in itself all sweetness (Alleluia)*.

3.13 The celebrant rises. AC2 hands him the Benediction card. The celebrant reads the Collect.

3.14 AC2 rises, goes to the sedilia and gets the humeral veil. He unfolds it and goes behind the celebrant and waits there holding the humeral veil. When the celebrant finishes the Collect, he kneels on the lowest step. AC2 puts the humeral veil on the shoulders of the celebrant and then returns to kneel on the lowest step.

3.15 When the celebrant ascends to the footpace, AC1 rises and kneels on the lowest step where the celebrant had been kneeling.

3.16 When the celebrant turns around and raises the monstrance, AC2 rings the bell. When the celebrant turns with the monstrance to the left, AC2 rings the bell again, and again when the celebrant turns to the right. Meanwhile, AC1 incenses the Blessed Sacrament with three double swings: the first, as the celebrant brings the monstrance down; the second, as he brings it to his left; the third, as he brings it to his right. After the Benediction, AC1 rises and puts the thurible away. He returns and kneels at his place to the right of the celebrant.

3.17 After replacing the monstrance on the altar, celebrant descends to the middle and kneels. AC2 rises, goes behind the celebrant and takes the humeral veil and folds it on the celebrant’s sedilia. He returns to the middle and kneels on the lowest step to the left of the celebrant. Both acolytes now hold open the celebrant’s cope with both of their hands as the celebrant continues with the Divine Praises.

3.18 At the conclusion, the acolytes let go of the cope as the celebrant rises and ascends the steps. The celebrant replaces the Blessed Sacrament inside the tabernacle and closes the door. As soon as the door closes, AC2 rings the bell once and both acolytes rise.

3.19 The acolytes remain standing beside the celebrant at *Laudate Dominum*, bowing at *Glory be*.

3.20 The Benediction over, they genuflect, turn around and recess back into the sacristy.

§ 4. *Solemn Mass of Corpus Christi*

4.1 Solemn Mass begins as usual. After Holy Communion and before the ablutions, the MC brings the monstrance to the Epistle side of the altar. The deacon puts the unconsumed Hosts back in the tabernacle, closes the door, replaces the center card, places the Blessed Sacrament into the monstrance and stands it on the corporal. The celebrant and the sacred ministers genuflect (single). The ablutions and the rest of the Mass until the Post-Communion Collect continues in the usual way.

4.2 During the distribution of Holy Communion, TH2 puts coals into the second thurible and heats them up in preparation for the procession.

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4.3 After the Post-Communion Collect, the celebrant and sacred ministers come down the steps, make a double genuflection in the middle together with the MC, and go to the sedilia. Here, not turning their backs on the Blessed Sacrament, they take off their maniple; the celebrant also takes off the chasuble and puts on a cope. They are assisted by the MC and acolytes. They come back to the foot of the altar, kneel on the lowest step for a short time in prayer. Meanwhile, the servers remove the altar cards and missal from the altar while the celebrant is changing into a cope.

4.4 The celebrant and sacred ministers bow and rise. The thurifers approach. The celebrant puts incense into the thuribles (not blessing them) assisted by the deacon and MC. The deacon omits the ritual kisses.

4.5 The deacon takes the thurible from the TH1. The celebrant and sacred ministers kneel at the lowest step. The MC and thurifer kneel on the lowest step on the Epistle side.

4.6 The celebrant receives the thurible from the deacon, bows low, and incenses the Blessed Sacrament with three double swings. The celebrant gives the thurible back to the deacon. They all rise. The deacon hands the thurible to the MC, who hands it back to the thurifer.

4.7 The torchbearers, the two thurifers, the acolytes and crucifer line up in processional order in the center aisle facing the altar. Clergy assisting in choir line up behind the processional cross.

4.8 The MC gets the humeral veil and gives it to the deacon. The celebrant receives the humeral veil. He and the sacred ministers ascend to the footpace. The celebrant and subdeacon kneel there while the deacon goes to the altar, takes the monstrance, and hands it to the celebrant, who receives it kneeling and bowing. The deacon then genuflects. The celebrant, deacon and subdeacon all rise. The ministers change places behind him, and then hold the edges of the celebrant’s cope as they stand and walk beside him. The celebrant intones the hymn *Pange lingua*. The procession begins.

4.9 On the return to the altar, the first thurifer kneels at his spot to the right of the MC on the lowest step. The second thurifer puts the thurible away and kneels with the other servers. The acolytes and crucifer put their candles and processional cross away. AC1 gets the bell. They go to their places and kneel. The torchbearers go directly to their kneeling positions on the lowest step on Epistle and Gospel side.

4.10 When the sacred ministers return to the foot of the altar, the celebrant, standing, gives the monstrance to the deacon – who first genuflects and then receives it standing – and then genuflects to the Blessed Sacrament; then the deacon sets the monstrance on the altar. The *Tantum ergo* is sung with the versicle, response and prayer. The Blessed Sacrament is incensed, and Benediction is given as usual. At the end of the Benediction, the deacon goes to the altar and replaces the Blessed Sacrament in the tabernacle. The *Laudate Dominum* is sung, with bows at the *Glory be*. Meanwhile, the torchbearers rise, meet in the middle behind the sacred ministers (if there is no space they meet in the center aisle just outside the sanctuary), genuflect and put away their torches.

4.11 The Benediction over, the celebrant leads the prayer to St. Michael the Angel joined by the people. The servers move out to the center aisle as the choir sings the recessional. The MC gets the

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94 The thurifers hold the thurible in their inner hands and walk forward, not backward, swinging the thurible as they walk. The MC carries the incense boat and adds incense from time to time, as necessary.
birettas from the sedilia and gives them to the sacred ministers. At a signal from the MC, all genuflect and recess back to the sacristy.

Chapter V – Pontifical Said Mass

Strictly speaking, there is no such things as a “Pontifical Said Mass” in the modern Roman rite. The Ceremonial of Bishops (1984) assumes the Pontifical Mass is sung, not said, with the assistance of sacred ministers.95 The Caeremoniale Episcoporum (1886), however, which the Ceremonial of Bishops also cites, does provide specific rubrics for Low Mass said by a bishop. We look, therefore, to these ceremonies as laid out for us by Fortescue and O’Connell to guide our Pontifical Said Mass, applying the provisions of the Ceremonial of Bishops where possible, adapted for the DW.

When a bishop celebrates low Mass, with or without solemnity, he is entitled to the use of his ring, his pectoral cross, and skull cap; but he does not use his miter or crozier.96 The Ceremonial of Bishops says the bishop will be in choir dress of his rank – purple silk sash, with silk fringes at both ends (but without tassels), rochet of linen or some other material; purple mozzetta (without hood); over the mozzetta the pectoral cross with cord of green interwoven with the gold strands; purple skull cap; purple biretta with tassel. Purple stocking are also worn.97 The bishop wears the dress just described whenever he goes publicly to and from church.98

There should be two assistants (also called chaplains), one of whom should be in major orders. They wear a cassock and surplice only, not stole. The altar cards are not put on the altar. The vestments (except the maniple) should be laid out on the altar.99

The ceremonies described below assume a Mass with two chaplains, CH1 and CH2, at least one of whom (CH1) is a deacon, on an altar with the Blessed Sacrament reserved. CH2 reads the Epistle whole CH1 reads the Gospel. Any cleric present assisting in choir may also read the Gospel.

Needless to say, these ceremonies, as well as the those described in the next chapter (Chapter VI – Pontifical Sung Mass), require the cooperation of the bishop in order to be properly carried out.

The nature of the Said Mass does not foresee another priest present concelebrating with the bishop.

According to custom, the visitation is announced to the people beforehand, generally on the Sunday before it takes place, if not earlier. Notice is given that the faithful will have an opportunity of seeing the bishop privately in the sacristy or other convenient place. The hymn Veni Creator is sung or recited, with the versicle Emitte Spiritum tuum, its response and the prayer Deus qui corda fidelium, after the chief Mass on the Sunday before the visitation.100

95 CB 120 provides that the form of the stational Mass should also be retained during pastoral visitations. CB 121 provides that the stational Mass should be a sung Mass.
96 CF. CM, p. 346. If the bishop chooses to use the miter and crozier, a miter-bearer and crozier bearer are needed. Their movements are described in the next chapter.
98 CB 1202.
99 CF. CRRD, p. 94
100 Ibid., p. 404f.
§1. Preparations

1.1 Credence. The chalice, prepared for Mass; dish with the wine and water cruets; basin and ewer which are used for pontifical functions; finger towels; extra ciborium containing unconsecrated hosts; communion patens; Sanctus bell; a small salver to hold bishop’s pectoral cross and ring.

1.2 Altar. Two candles are sufficient, but on greater feasts four are lit; altar missal open to the Mass of the day. A hand-candle, if available, is lit near the missal.

The bishop’s maniple is placed on the lowest step of the altar where CH2 kneels for the preparatory prayers.

On the center of the altar – amice, alb, cincture, stole, chasuble, in laid out in vesting order.

1.3 Before the altar. A faldstool or kneeling desk.

1.4 Ambo. The lectionary with the ribbons set for the readings of the day.

1.5 Bishop’s throne. The bishop’s throne is set up to the left of the altar, flanked by seats for his two chaplains.

The Book of Gospels with the ribbon set to the Gospel reading is placed next to where CH1 is to sit.

1.6 Servers needed. In addition to the two chaplains, four servers are needed.

§2. The Arrival of the Bishop

2.1 Before the bishop arrives, the two chaplains and servers are vested and waiting by the entrance to the church.

2.2 When the bishop arrives, the first chaplain greets him at the door of the church and hands him the aspergillum with which the bishop first touches his forehead and then sprinkles those around him. This sprinkling ceremony is omitted if the bishop is not in his choir dress.

2.3 The first chaplain escorts the bishop to the kneeling desk before the altar for a brief visit to the Blessed Sacrament. The bishop kneels for a short prayer. One of the chaplains removes his skull cap when he kneels, and puts it back on him when he rises.

2.4 If the bishop does not come in choir dress, the vesting ceremonies are moved to the vesting room, and the vestments are all laid out on a vesting table, except the maniple, which is on the altar step. A kneeling desk may be set up before the altar so that the bishop can visit the Blessed Sacrament for a brief prayer upon arrival, and the bishop vests in the vesting room assisted by

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101 CF. CB 79.
102 This sprinkling ceremony is an integral part of the ceremonies carried out when the ordinary visits a church under his jurisdiction to celebrate Mass. It makes no sense, therefore, to still carry out the sprinkling ceremony if the bishop is only in his black clerical suit.
103 CF. CB 79.
the chaplains. The kneeling desk, if used, is removed after the bishop finishes praying and goes to the vesting room. After the bishop has vested, the servers and chaplains lead the procession into the church, and the bishop immediately begins the preparatory prayers upon arrival at the foot of the altar with the two chaplains kneeling beside him (see 3.9 to 3.39 below). At the end of the Mass, the bishop does not unvest before the altar but returns to the vesting room to unvest assisted by the chaplains and servers.

§3. The Ceremonies of the Mass

3.1 The servers walk in pairs ahead, followed by the bishop with the two chaplains by his side, CH1 on his right, CH2 on his left. If there are any clergy assisting in choro, they walk between the servers and the bishop and his assistants.

3.2 On arrival at the foot of the altar, the servers genuflect and go to their places.

3.3 Upon arrival at the faldstool or kneeling desk, the bishop and chaplains genuflect. The bishop kneels to say his prayers in preparation for Mass while the chaplains kneel beside him, holding the prayer card before him if necessary.

3.4 While the bishop is in prayer, the S1 gets the salver, S3 places the towel on his right arm and gets the basin and ewer. Together with S2, who is empty-handed, they approach CH2 to his right in that order once they rise.

3.5 The bishop and chaplains rise. The chaplains remove the bishop’s pectoral cross and put it on the salver held by S1, who goes to the left of CH2 and waits there. Next they remove his mozzetta, fold it and give it to S2 to put on the credence. The bishop removes his ring, which CH2 places on the salver held by S1. S3 steps forward and kneels before the bishop (but if one of the chaplains pours the water, the chaplain remains standing). He pours water over the bishop’s hands;104 CH1 gets the towel and hands it to the bishop. The towel is returned to S3, who rises and he goes back to the credence. S1 goes before the bishop and presents the ring on the salver. The bishop resumes his ring. S1 returns to the left of CH2 and waits there holding the salver with the pectoral cross.

3.6 While the bishop is washing his hands, the other servers go to the altar. S4 gets up the amice, S2 gets the alb, S3 the cincture and line up to the right of CH1. S4 returns to the altar to get the maniple, S2 the chasuble.

3.7 The bishop next puts on his vestments in the proper order saying the vesting prayers if he has not already said them, assisted by the chaplains. He does not yet put on the maniple. Before the stole CH2 gets the pectoral cross from the salver and puts it on the bishop, so that it will be under the chasuble. S1 returns the salver to the credence. After putting on the chasuble the bishop says the prayer that is said for putting on the maniple, if he has not already said it at the end of the prayers of preparation.

3.8 After the bishop puts on the pectoral cross, the other servers who are unoccupied remove the faldstool and put it away.

104 This First Lavabo is stipulated in CB 126.
3.9 The faldstool removed, the bishop and the two chaplains walk straight to the foot of the altar. The bishop and chaplains genuflect. The chaplains then kneel and they begin the preparatory prayers.

3.10 After the bishop has said The Almighty and Merciful Lord...sins, he stops. CH2 gets the bishop’s maniple, rises, kisses the maniple at its side (not at the cross) and presents it to the bishop. The bishop kisses the cross on the maniple, and puts it on his left arm assisted by the chaplain. CH2 kneels again, and the bishop continues with the preparatory prayers as usual.

3.11 During Mass, the chaplains stand one on either side of the bishop when he is on the altar. Throughout Mass the chaplain nearest the missal turns over its pages and moves it when the bishop moves at the altar. The other chaplain moves the hand-candle and places it right next to the missal.

3.12 They ascend the steps to the alar together with the bishop after the preparatory prayers. They stand by his sides as he kisses the altar, and then move together with him, flanking him on both sides, to the Epistle side for the Introit and Kyrie. The chaplains turn the missal pages over to the right page. The bishop goes to the middle of the altar for the Gloria, and then returns to the Epistle side for the Collect. As there are no altar cards, if the bishop needs to read the Gloria, CH1 will bring the missal (including its stand) to the center for the bishop to read, and then bring it back to the Epistle side afterwards.

3.13 After the Collect, the bishop, accompanied by the chaplains, goes to the middle of the foot of the altar, genuflects, and then goes to sit at his throne. CH1 remains standing while CH2 makes a profound bow before the bishop. CH1 sits when CH2 goes to the ambo to read the Epistle. CH2 returns to his sedilia and remains standing for the Alleluia and Gospel.

3.14 At the Alleluia, the bishop and CH1 rise. CH1 gets the book from the table, kneels before the bishop, receives his blessing, and goes to the ambo to read the Gospel. At the end of the Gospel, CH1 brings the open Book of Gospels to the Bishop, who kisses it. CH1 returns the Book to the table.

3.15 At the Alleluia, S1 goes directly to the Epistle side and ascends the Epistle steps and moves the missal from the Epistle side to the Gospel side. He returns to his place afterwards.

3.16 After the homily, the chaplains rise and accompany the bishop back to the altar, reverencing in the middle.

3.17 They stand one on either side for the Prayers of the People and Penitential Rite (if said). CH1 moves the hand-candle from the Epistle side to the Gospel side.

3.18 After the Comfortable Words, the chaplain to the right goes to the credence and gets the chalice. If a ciborium is needed, S1 brings it to the altar.

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105 “In the United States a custom prevails of making a profound bow, instead of a genuflection, to the Ordinary officiating at Mass, Vespers, or other functions.” Aurelius Stehle, Manual of Episcopal Ceremonies (MEC), 5th edition, Volume 1, Chapter IV, no. 3, p. 15.

106 Saying, “Bid, Father, a blessing.” (DWM, p. 563)

107 Should the Bishop choose the read the Gospel himself, he stands and bows at his sedilia facing the altar, silently says The Lord be in my heart and on my lips, etc., and then go to the ambo. Cf. Inter oecuminici 52a-f.
3.19 The bishop steps back a bit and allows the chaplain to his right to arrange the corporal and set the chalice on it.

3.20 S2 ascends the steps, takes the veil from the CH1, folds it and brings it back to the credence. Meanwhile, S1 removes the stoppers from the cruets on the dish. After S2 puts the veil on the credence, AC1 immediately ascends to the top step on the Epistle side and puts the dish with the cruets on the altar.

3.21 While the bishop offers the host, CH1 wipes the chalice, which he holds with his left hand. He places the folded purificator at the node so that it falls over the base, and then takes the wine cruet with his right hand. When the bishop has finished the offering of the host and has put the paten and bread on the corporal, CH1 pours in wine until the bishop gives him a sign to stop. He then presents the water cruet to the bishop, and, bowed, asks him to bless the water saying *Benedicite, Pater reverendissime*. The joins his hand and places the left on the table of the altar, but not on the corporal, while he makes the sign of the cross over the water with his right, saying *O God, who didst wondrously create*, etc. Meanwhile, CH1 pours a small quantity of water into it, returns the cruet to the dish, and wipes away any loose drops that may be on the sides of the chalice. The S1 gets the dish and returns it to the credence. He gets the *Sanctus* bell and goes to his place.

3.22 CH1 presents the chalice to the bishop, kissing first its base. He does not, however, support the bishop’s arm while he offers the wine, nor does he recite with him the prayer *We offer unto thee*. While the bishop offers the wine CH1 places the purificator, folded in two, beside the corporal. Meanwhile, CH2 assists at the missal, turning the pages and pointing to the prayers in the missal with his left hand.

3.23 At the beginning of the Preface dialogue, CH2 removes the bishop’s skull cap. If there is a concelebrant and there is space at the altar, he comes to the Epistle side (where the MC would usually stand).

3.24 S3 and S4 light two torches and act as torchbearers. At the Sanctus, they come to the foot of the altar holding their torches, genuflect in the middle, and kneel *in plano* one on the Epistle side and the other on the Gospel side facing the altar. They remain kneeling until the ciborium with the unconsumed Hosts is brought back to the tabernacle.

3.25 The bell is rung at usual at *Sanctus, Quam oblationem*, during the Elevations, at the minor elevation at the end of the canon, and at *Domine non sum dignus*.

3.26 At the Commemoration for the Living, the chaplains step away and bow. They step forward after the bishop resumes reading.

3.27 At *Who the day before he died*, CH1 uncovers the ciborium. The chaplains then go behind the bishop and kneel. They bow when the bishop does at *Take this*, etc., They straighten up when he rises and lift the back of his chasuble at the elevations.

3.28 After the bishop rises from his genuflection after the first elevation, CH1 immediately rises and lifts the pall off the chalice. He then kneels again.

3.29 After the elevations, the chaplains rise. CH1 immediately puts the pall on the Chalice.
3.30 S1 rings the bell as usual at the elevations.

3.31 At the Commemoration for the Dead, the chaplains step away and bow. They step forward after the bishop resumes reading. They assist in covering and uncovering the Chalice and supporting the bishop’s arms whenever he genuflects.

3.32 After the Prayer of Humble Access, they kneel for Ecce Agnus Dei. They rise afterwards. If they are to receive communion, they receive first, kneeling before the bishop. The servers line up at the foot of the altar and kneel. The lead server gets the paten.

3.33 CH1 gets the paten from the altar and puts it under the chin of each communicant as the bishop distributes Holy Communion. CH2 gets the communion paten from the last server and assists in giving communion if there is another cleric.

3.34 The chaplains assist in the ablutions as is done at Solemn Mass. S1 brings the dish with the cruets to the altar while S2 takes the veil from the chalice and brings it over to the Gospel side as he does in Solemn Mass.

3.35 CH1 replaces the skull cap on the bishop’s head. The bishop purifies his fingers and drinks the ablutions in the usual way, not delegating it to CH1, who merely assists. The chaplains transfer the missal and hand-candle to the Epistle side, and purify and reveal the chalice on the Gospel side as is done at Solemn Mass. The chalice and ciborium are returned to the credence.

3.36 After returning the cruets to the credence after the ablutions, S1 gets that large hand towel while S3 gets the basin and ewer. They stand at the bottom of the Epistle steps. When the bishop moves to the Epistle side, without bowing they ascend the steps and kneel on the footpace. S3 pours water over the bishop’s hands, and S1 offers the hand towel. Afterwards, they rise, step back, turn to each other and return to the credence where they put the towel, bowl and ewer away.

3.37 Mass continues with the chaplains by the bishop’s side. At the final blessing, the chaplains kneel for the bishop’s blessing.

3.38 CH1 moves the missal to the Gospel side for the Last Gospel. CH2 holds the missal open to the Last Gospel page. CH1 stands to the right of the bishop. CH2 does not genuflect when the bishop does, but CH1 genuflects together with the bishop.

3.39 At the conclusion of the Last Gospel, they go to the foot of the altar. After the Prayer to St Michael, the bishop bows while the chaplain genuflects. Mass is over

3.40 At the foot of the altar, the chaplains help unvest the bishop in the proper order, assisted by the servers.

Chapter VI – Pontifical Sung Mass

A “Pontifical Sung Mass” was not envisioned by Fortescue, O’Connell or any of the experts on the pre-conciliar Roman rite. It was created by the decree Inter Oeconomuci, issued by the Sacred Congregation of Rites on September 6, 1964, becoming effective on March 7, 1965. The decree states that “it is lawful, when necessary, for bishops to celebrate sung Mass following the form used by priests.” (IO 481).
Since Holy Martyrs does not have room in its sanctuary to accommodate the complex ceremonies of a Pontifical Solemn Mass at the Throne described in Fortescue’s CRRD (even if it should have the requisite number of sacred ministers to carry out the various functions, which it does not), we look to the ceremonies laid out by the *Ceremonial of Bishops* and the principles of *Inter Oecuminici*, adapted, of course, for the DW and supplemented further by the experience of those who used the Pontifical Sung Mass form for many years until Pontifical Commission *Ecclesia Dei* finally clarified that it was illicit to do so using the 1962 Roman missal. In this case, the Pontifical Sung Mass is celebrated like a Sung Mass as described in Chapter II with the additions outlined in the sections below.

The bishop is assisted by an MC, who may be clerical or lay. The ceremonies described here do not foresee concelebration, although they do not hinder one either.

The ceremonies require prior coordination with the chancery and cooperation from the bishop in order to be carried out properly.

**§1. Preparations**

1.1 **Credence.** The chalice, prepared for Mass; dish with the wine and water cruets; Lavabo bow and finger towel; extra ciborium containing unconsecrated hosts; communion patens; Sanctus bell.

1.2 **Vesting room.** A temporary altar, vested in the color of the Mass, with seven lighted candles (or at least two) and the usual altar cross. If a temporary altar is not available, a vesting table is prepared. The vestments for Mass – amice, alb, cincture, stole, chasuble – laid out in vesting order.

   The bishop’s maniple is placed on the lowest step on the altar where MC2 kneels for the preparatory prayers.

   A silver tray for the bishop’s zucchetto is placed to the right of the vestments.

   On a table – an ewer and basin half-filled with warm water, two hand towels on a tray.

1.3 **Altar.** The usual six large candles, and a seventh candle, placed on the lower gradine on the Gospel side near the cross. The bishop’s maniple is placed on the lowest step of the altar where MC2 kneels for the preparatory prayers.

   The ablution cup and finger towel are placed on the Epistle side.

   The altar missal and altar cards are not placed on the altar.

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108 The 1962 Roman missal does not envision a Pontifical Sung Mass and it is illicit in that form according to the Pontifical Commission *Ecclesia Dei* (Prot. N. 39/2011L – ED, June 14, 2017). *Summorum Pontificum* and *Universae Ecclesiae* stipulated that the liturgical books in effect in 1962 govern the celebration of the 1962 missal, and since *Inter Oecuminici* was issued in 1964, it does not apply to the 1962 missal.

109 CB 125c. The 1886 CE requires only six candles in the *secretarium* (chapel where the bishop vests, or vesting room), but CB says from 2-7 candles.

110 CRRD, p. 198.

111 GIRM 117.

112 The ceremonies state that the seventh candle is placed on the altar in line with all six candles (CRRD, p. 199), but there is no room for this alignment on Holy Martyr’s small altar.
1.4 **Before the altar.** A faldstool or kneeling desk, covered with green cloth, and on it two cushions, one for the bishop’s arms, the other for his knees.

1.5 **Ambo.** The lectionary with the ribbons set for the readings of the day.

1.6 **Bishop’s throne.** The throne is set up on the Gospel side of the sanctuary, with stools for miter-bearer (MB) and crozier-bearer (CZ), a table for the miter and the Book of Gospels and altar missal. Fig. 26 shows the bishop’s throne flanked by MB and CZ, and also shows the positions of the MCs while assisting at the throne.

Fig. 26

1.7 **Servers needed.** Two MCs (MC1 and MC2), a thurifer, two acolytes, crucifer, and up to four torch-bearers, miter-bearer, crozier-bearer and boat-bearer.

MC1 regulates the whole ceremony and ministers to the bishop at the throne and at the altar while MC2 assists MC1 at the bishop’s throne and also directs and guides the servers during Mass.

§2. **General Notes**

2.1 The kissing of the bishop’s episcopal ring is omitted entirely. Kisses of objects handed to and received from the bishop are retained.

2.2 The *Asperges* rite is omitted even if Mass falls on a Sunday.

2.3 The preparatory prayers are said at the foot of the altar as usual.

2.4 The Last Gospel is omitted, but the Last Gospel card is still placed on the Gospel side of the altar.

2.5 The bishop’s miter and crozier will only be used during the Entrance Procession, Homily, Final Blessing, and Recessional.

2.6 The miter is always the first object that the bishop receives, and the last that he gives away. When not in use, MB holds the miter with the vimpae with the lappets toward himself; but when he places it on the table the lappets are to be turned outwards. The miter is taken and given by MC1.

2.7 The crozier is always the last object that the bishop receives, and it is the first that the bishop gives away. When not in use, the CZ holds it with the vimpae and with the crook pointing inwards. The crozier is given to and received by the crozier-bearer genuflecting directly in front of the bishop. CZ kisses the crozier while receiving it.
2.8 When not holding their objects, MB and CZ ought to ensure that the outside fabric of their vimpae is showing and not the inside lining. When not holding their objects, they simply fold their hands and allow the sides of the vimpae to hang straight down in front.

2.9 When serving the bishop, MB’s position is behind the bishop on his right, while CZ is behind the bishop on his left.

2.10 One reverences the bishop in the same manner as a priest celebrating a Sung Mass with two exceptions:
   - Imposition of incense: MC1 and TH kneel while incense is being imposed.
   - Lavabos: Acolytes kneel on the footpace when performing each Lavabo – before the bishop vests, and at the usual Lavabo.

2.11 Ministers and priests in choir (except canons) when passing before the Ordinary, genuflect (in U.S. they bow); when saluted by other ministers, they remove the biretta and bow slightly.\[113\]

2.12 When any of the bishop’s assistants rises to perform any part of his office, the other assistants and ministers seated near him also rise and stand while he stands. When the bishop rises, all the assistants and minister rise.\[114\]

§3. The Arrival of the Bishop

At the entrance of the church the parish priest (pastor), vested in cope, meets the bishop,\[115\] offers him the crucifix to be kissed, and presents the sprinkler, with which the bishop sprinkles himself and those present. After a brief, silent prayer before the Blessed Sacrament, the bishop goes to the sanctuary; there, the parish priest (pastor), standing before the altar, invites the faithful to join in prayer for the bishop and, after a brief pause for silent prayer, says the prayer God, the eternal shepherd, or God, our Father, our shepherd and guide, provided in the Roman missal (Sacramentary). The bishop then greets the people and announces his agenda for the visitation. He then says the Collect for the titular church of the church or the patron of the place, and, in the usual way, blesses the people. Then the parish priest (pastor) dismisses them.\[116\]

After the bishop has departed for the vesting room, two servers remove the faldstool or kneeling desk from the sanctuary.

§4. Vesting of the Bishop

The vesting ceremonies are the same as those described in the previous chapter, with the roles of the chaplains taken over by MC1 and MC2, assisted by AC1 (S1), AC2 (S2), and the torchbearers (S3 and S4) in presenting the vestments one after another.

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\[113\] MEC, no. 11, p. 17
\[114\] Ibid., no. 14, p. 17.
\[115\] The ceremonies for the arrival of the bishop assume he is properly vested in the choir dress of his rank (See CB 1199 and 1202).
\[116\] CB 1180.
Before the bishop begins vesting, AC1 and AC2 come forward for the first Lavabo.\textsuperscript{117} AC1 holds the large hand towel and AC2 hold the basin and ewer. Both kneel in front of the bishop, and without bowing, perform the Lavabo as usual.

\section*{§5. Entrance Procession to Preparatory Prayers}

5.1 When the bishop has vested, MC1 gets the boat from BB and together TH and they approach and kneel before the bishop. MC1 opens the boat, gets and kisses the spoon and presents it to the bishop, using the episcopal formula \textit{Benedicite, Pater reverendissime}. Meanwhile, MB and CZ position themselves directly in front of the bishop.

5.2 After the bishop imposes incense, MC1 gets the spoon back, kisses it, puts it back in the boat, and gives the boat to back to BB. They all rise.

5.3 MC1 takes the miter from the sides (holding the lappets in place with his fingers), pushes the sides slightly together and carefully places the miter on the bishop’s head, without displacing the zucchetto.\textsuperscript{118} Then MC1 releases the lappets ensuring that they are hanging straight down, and then moves out of the way. CZ then immediately comes forward, kneels and presents the crozier to the bishop, kissing it as he does so. MB and CZ then take their processional positions behind the bishop, MB to the right and CZ to the left.

5.4 MC2 forms up the processional party in the order below. If there are Fourth Order Knights of Columbus, they walk in pairs between MC2 and TH.

\begin{itemize}
  \item MC2
  \item BB – TH
  \item AC2 – CB – AC1
  \item TB
  \item Singers in pairs
  \item Clergy in pairs
  \item MC1
  \item Bishop
  \item CZ – MB
\end{itemize}

5.5 Upon entering the sanctuary and before reaching the foot of the altar, MC2 veers to the left, and stands there facing the center as the processional party walks past him and into the sanctuary and

\textsuperscript{117} CB 126.

\textsuperscript{118} Although this handbook assumes the bishop will allow the miter to be removed and put on his head by the MC, if the bishop prefers to put the miter on himself, the MC will simply hand him the miter instead each time the ceremonies call for the bishop to put his miter on.
genuflect in the middle. He waits there until the bishop enters the sanctuary whereupon he goes to his left and approach the foot of the altar together.\textsuperscript{119}

5.6 The MC1 stops at the entrance to the sanctuary and turns to the bishop. The bishop stops alongside MC1 (Fig. 27). He gives the crozier to CZ on his left. MC1 takes the miter from the bishop and gives it to MB. MB and CZ genuflect, turn left without entering the sanctuary and go to their places by the bishop’s throne.

Fig. 27

5.7 The bishop enters the sanctuary, genuflects, rises, and immediately begins the preparatory prayers with the MCs first genuflecting and then kneeling beside him. After the bishop has said The Almighty and Merciful Lord…sins, he stops. MC2 gets the bishop’s maniple, rises, kisses the maniple at its side (not at the cross) and presents it to the bishop. The bishop kisses the cross on the maniple, and puts it on his left arm assisted by MC2. MC2 kneels again, and the bishop continues with the preparatory prayers as usual.

§6. Incensation

6.1 After Let us pray, the bishop ascends the steps to the altar, saying the Collect for Purity sotto voce. The MCs rise. MC1 ascends following the bishop and stands to his right. MC2 rises and goes to stand by the MC’s position at the throne. MC1 signals to TH and BB to ascend to the top step. MC1 gets the boat from BB and all they kneel on the footpace before the bishop for the imposition and blessing of incense as described in the previous section.

6.2 After the incense is blessed, MC1 hands the boat to BB and all rise. MC gets the thurible from TH, kisses the disk and hands the thurible to the bishop. BB descends and puts the boat back on the credence, while TH goes around the bishop and stands on his left.

\textsuperscript{119} It makes more sense to have MC2 stop and wait opposite where MC1 will stop in the aisle, so that the bishop stops in between them. But doing so would only encourage the bishop to hand the crozier over to MC2 instead of handing it directly to the crozier-bearer.
6.3 The bishop incenses the altar following the order he is accustomed to doing.\textsuperscript{120} After the bishop finishes incensing in the middle,\textsuperscript{121} TH descends to the bottom of the Epistle side and goes to the right of MC1. MC1 receives the thurible from the bishop, descends the Epistle steps and stands facing the altar with TH on his right. He incenses the bishop with profound bows before and after. Afterwards, he gives the thurible to TH and goes to the foot of the altar.

6.4 The bishop descends to the foot of the altar, genuflects together with MC1, and goes to stand by his throne.

§7. Gloria to Collect

7.1 The choir having already sung the Introit and the \textit{Kyrie}, the bishop intones the \textit{Gloria}. The choir and people sing the rest. If necessary, MC1 will have an intonation card with the musical notes of the incipits for the bishop. Otherwise, MC1 opens the missal to the \textit{Gloria}, and gives it to MC2 to hold before the bishop.

7.2 At the end of the \textit{Gloria}, MC1 turns the page to the Mass of the day. MC1 points the Collect to the bishop and then closes the book at the conclusion and puts it on the table. The bishop sits after the Collect.\textsuperscript{122} MC1 sits after MC2 departs to get the lectors.

7.3 When the MC2 and lectors pass in front of the bishop on the way to the ambo, they make a profound bow to him. Having already genuflected in the middle when they crossed, they do not make any bows to the altar before going to the ambo.

§8. Gospel to Homily

8.1 After the readings, MC2 leads the lectors back to the middle, bowing to the bishop as the pass before him. They genuflect in the middle. The lectors return to their places while MC2 enters the sanctuary.

8.2 At the \textit{Alleluia}, the inferior ministers and the clerics in choir all rise. The bishop remains seated. TH and BB go before the bishop, genuflecting in the middle as they pass, and kneel before the bishop. MC1 kneels with them, gets the boat from BB, opens it, kisses the spoon and presents it to the bishop, saying \textit{Benedicite, Pater reverendissime}. After the bishop imposes and blesses incenses, they all rise. TH goes to his Gospel position while BB returns the boat to the credence.

8.3 After TH and BB genuflect at for the foot of the altar on their way to the bishop, the acolytes get their candles and with the crucifer in between them go their Gospel places in the nave.

\textsuperscript{120} Bishop Lopes does not incense the altar in the precise order described Chapter II, §6. CB 93b provides: “If the altar is not freestanding, the bishop incenses it while walking first to the right, then to the left. If there is a cross on or beside the altar, he incenses it before he incenses the altar…The gifts of bread and wine are incensed before the incensation of the altar and the cross.”

\textsuperscript{121} After he finishes incensing the Gospel side, Bishop Lopes stops in the middle and does not incense the bottom of the Epistle side, so the MC will have to get the thurible from him where he stands and then descend to the bottom of the Epistle side.

\textsuperscript{122} It is not the practice of Bishop Lopes to put his miter on while seated, although the Ceremonial of Bishops states that as a rule the bishop wears the miter when he is seated (See CB 60 & 136). Nevertheless, MC1 should still ask the bishop if he wants his miter as soon as he is seated.
8.4 Meanwhile, MC2 gets the Book of Gospels from the credence. Once TH is out of the way and assumes his Gospel position, he hands the Book of Gospels to the pastor with the usual bows before and after and leads him to the middle where they genuflect, and then to the bishop where they kneel before him. MC1 remains standing. After the pastor asks and receives the bishop’s blessing, they rise return to the middle and assume their positions (Fig. 28). MC2 gives a signal and they turn to process into the nave for the Gospel reading.

Fig. 28

8.5 The bishop rises after the pastor departs. MC1 gets the miter and puts it on the bishop (or he hands it to him to put on). CZ kneels before the bishop and hands him the crozier. The bishop then goes to the middle and faces the Book of Gospels.

8.6 After the pastor finishes chanting the Gospel, he does not kiss it. MC2 takes the open Book of Gospels with both hands and gives it to the pastor to hold open. The pastor holds it open and brings it to the bishop, who kisses it (Fig. 29). The pastor closes the Book of Gospels and gives it to MC2, and together they genuflect in the middle. The pastor returns to his place while MC2 puts the Book of Gospels on the credence. The servers genuflect together with the pastor and MC2. The acolytes and CB enter the sanctuary and return to their places, but TH does not enter the sanctuary but goes directly to his place.

Fig. 29

8.7 After kissing the Book of Gospels, CZ approaches the bishop and takes the crozier. The bishop goes to the ambo to deliver his homily with his miter on, with MC1 standing behind him. MC2 and CZ return to their places by the throne.
§9. *Credo to Comfortable Words*

9.1 The bishop returns to his throne and removes his miter with the assistance of MC1. The bishop intones the *Credo*, and the choir and people sing the rest. (If there is to be no *Credo*, MC1 turns the pages over to the Prayers of the People). If necessary, MC1 will have an intonation card with the musical notes of the incipits for the bishop. Otherwise, MC1 takes the missal, opens it to the *Credo*, and gives it to MC2 to hold before the bishop. At the end of the *Credo*, MC1 turns the pages over to the Prayers of the People, and then to the Penitential Rite.

9.2 At the end of the Comfortable Words, the bishop sits while the pastor goes to the ambo for announcements. MC1 turns the page over to the Offertory page, and MC2 brings the missal and its stand to the altar. He makes sure the missal is open to the Offertory page. He then goes to the regular MC position on the Epistle side by the priest’s sedilia.

§10. *Offertory to Incensation*

10.1 After the announcements, the pastor goes to the middle, genuflects, and goes to the credence, gets the chalice and brings it to the altar. A pastor essentially does what a deacon does at Solemn Mass during this part of the Mass (See Chapter II, §14). MC2 follows him bringing the ciborium to the altar. The pastor unveils the chalice, which AC2 takes and folds on the altar. When the acolytes bring the cruets to the top step, MC1 signals to the bishop with a bow and he accompanies him to the middle to genuflect.

10.2 The bishop goes to the altar, receives the paten and bread from the pastor, and holding the paten in both hands a little above the altar, says the appropriate formulary inaudibly. Then he places the paten with bread on the corporal.

10.3 After pouring wine into the chalice, the pastor holds up the water, bows (simple) towards the celebrant, asks him to bless it saying, *Benedicite, Pater reverendissime*. After blessing it, the pastor, still holding the chalice, pours a small quantity of water into it and then returns the cruets to the ciborium.

10.4 The pastor presents the chalice to the bishop. When the bishop has replaced the chalice on the altar, the pastor covers it with the pall, genuflects and then returns to his sedilia.

10.5 After bringing the ciborium to the altar, MC2 returns to his position by the priest’s sedilia. Meanwhile, MC1 stands and waits at the MC position at the foot of the altar.

10.6 After the acolytes descend from the top step, MC1, TH and BB meet at the bottom of the Epistle side. When the bishop turns to them, they ascend and kneel before him for the imposition and blessing of incense as previously described, with the bishop blessing the incense using the longer form. Meanwhile, MC2 goes to the Gospel side to remove the missal for the incensation.

10.7 Incensation is done in the usual way, with TH assisting on the bishop’s right while MC1 is on the bishop’s left. MC2 returns the missal to the altar and goes to stand by the bishop’s throne.

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*123 The ceremonies described here are just a summary.*
10.8 After the bishop and MC1 incensed in the usual way, TH goes in front of the pastor and incenses him first with two double swings, then the servers on the Epistle side in one group, then MC2, MB and CZ in one group on the Gospel side, followed by the people.

§11. Payer over the Offerings to Communion Rite

11.1 At the beginning of the Preface dialogue, MC1 removes the zucchetto and places it on the Gospel side of the altar. Mass continues like in regular Sung Mass until the Communion rite.

11.2 If MC1 is a clerical MC, he acts in that manner following the movements for clerical MC described in Chapter II B, §11-12.

§12. Post-Communion

12.1 After the bishop return to the altar, MC1 replaces the zucchetto on the bishop. The bishop purifies his fingers and then returns to his throne, accompanied by MC1.

12.2 The pastor does the ablutions assisted by the acolytes in the usual way. The acolytes return the purified patens and ciborium to the credence. MC2 picks up the missal, transfers it to the Epistle side, and then goes to stand by the throne.

12.3 The pastor purifies the vessels, reveals the chalice, brings it back to the credence, and returns to his sedilia.

12.4 After the pastor departs from the altar bringing the chalice, MC1 bows to the bishop and leads him to the foot of the altar. The bishop ascends to the altar and goes to the Epistle side to say the Post-Communion Thanksgiving and the Post-communion Collect. MC1 turns the pages and closes it at the end of the Collect.

§13. Blessing and Dismissal

13.1 When the bishop goes back to the altar for the Post-Communion, MC2 leads MB and CZ to Epistle side of the foot of the altar (Fig. 30).

Fig. 30

124 If there is a concelebrant, he goes up to the Epistle side at this point.
13.2 When the bishop moves to the middle, MC1 gets the miter from MB and puts it on the bishop (or gives it to him).

13.3 After greeting the people with The Lord be with you, the bishop gives his Pontifical Blessing using the formula for the blessing. After he says Our help is in the name of the Lord, CZ ascends to the top step, kneels, kisses the staff and presents it to the bishop, who takes it and then imparts the blessing by making the Sign of the Cross three times over the people.

§14. Recessional

14.1 After rising, MC2 forms up the recessional line in the nave in the same order in which they arrived. After the recessional party is in the nave, MC2 gives a signal and the servers turn towards the altar. MC2 then goes to the front of the line (towards the exit).

14.2 The bishop descends to the foot of the altar with MC1 at his right. MB and CZ stand to the right of MC1.

14.3 At a signal from the MC1, all genuflect, turn and recess to the vesting room. MB and CZ walk behind the bishop.

§15. Arrival in the Vesting Room

When the bishop arrives in the vesting room, the servers genuflect (except the acolytes and crucifer) for the bishop’s blessing. After rising following the blessing, CZ immediately approaches the bishop to get his crozier. The MCs and servers assist the bishop unvest.

Chapter VII – Requiem Mass

§1. General Rules

1.1 When vesting, the sacred ministers kiss the cross on the amice, maniple, and stole as usual but during the Mass all kisses on objects handed to or received from the celebrant are omitted. Nor is his hand kissed. Salutations to the choir are made as usual.125

1.2 The altar alone is incensed only during the Offertory, and after its incensation the celebrant alone is incensed.126

1.3 The Book of Gospel is not incensed during the chanting of the Gospel, and the acolytes do not carry their candles.

1.4 The celebrant sings the prayers, Preface, and the Pater Noster to the ferial tone.127

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125 CM, p. 536.
126 Ibid., p. 536. Since the altar is not incensed at the beginning, nor is the Book of Gospel incensed before the chanting of the Gospel, thurifer is not needed until the offertory incensation.
127 This is not obligatory in the DW, but if done, this means singing the entire prayer on one note, prolonging and softening the syllables in the body of the prayer and in the conclusion where an inflection is made when singing the prayer to the solemn tone. Cf. CM, footnote 18, p. 536.
1.4 The organ is not played unless it is necessary to sustain the singing. If played, it must stop when the singing stops.

§2. Preparations

The preparations for the Solemn Mass for the Dead are the same as those for Solemn Mass except in the following particulars:

2.1 On the altar there should be no relics, no images of saints and no flowers. Candles are of unbleached wax.

2.2 The altar steps and the sanctuary are uncovered.

2.3 Black vestments are made ready in the sacristy and albs and surplices without laces and ornaments should be used.

2.4 Acolytes use unbleached candles.

2.5 The thurible and incense boat are ready on the thurible stand.

2.6 The processional cross is not carried in the entrance procession.

2.7 If absolution at the bier is to follow – (1) a black cope is prepared near the sedilia and the aspersory is placed on the credence; (2) around the bier, six large candles of unbleached wax are placed around the coffin and lit after the Requiem Mass and during Absolution; (3) the coffin is covered in black pall, with the deceased’s feet nearer the altar than the head.

§3. Solemn Mass

Solemn Mass proceeds as usual except in the following:

3.1 The thurifer leads the entrance procession without the thurible.

3.2 If the Absolution is to follow Mass, the processional cross is not carried but placed in its stand near the credence.

3.3 The psalm *Judica me* is omitted. After the preparatory prayers, the deacon and subdeacon go up the altar with the celebrant. They stand beside him while he kisses it. They follow him to the missal and assume the Introit position, as in Fig. 3. The celebrant does not sign himself at the opening words, but with his right hand he makes the sign of the cross on the missal. Neither deacon nor subdeacon make the sign of the cross.

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128 See Chapter I.
129 Ideally, the coffin is placed in the middle of the church, in the middle of the center aisle right outside the entrance to the sanctuary. But since there is no space at Holy Martyrs, the coffin is placed in the open area in front of the confessional and Our Lady of Walsingham.
130 If the deceased is a priest, the head is nearer the statue of Our Lady of Walsingham and the celebrant stands at the foot of the coffin, between it and the entrance to the church.
131 Cf. CM, p. 535. Since the processional cross is not carried for the processional, a crucifer is not needed.
3.4 The *Gloria* is omitted.

3.5 The servers kneel at the Collect.

3.6 After the subdeacon chants the Epistle he does not go and receive the celebrant’s blessing but returns to his Collect position (see Fig. 7).

3.7 The celebrant reads the entire Sequence *in submissa voce* while the choir is singing. When finished, he may go with the deacon and subdeacon to the sedilia *per breviorem*. At the Holy Name they uncover and bow.

3.8 At a signal from the MC, given about the strophe *Qui Mariam absolvisti*, the sacred ministers return to the altar *per longiorem* and genuflect in the middle.

3.9 The celebrant ascends and waits in the middle of the altar.

3.10 The subdeacon ascends obliquely after the celebrant to pick up the missal and transfer it to the Gospel side in the usual way. Afterwards, he descends *in plano* and assumes his Gospel position in the middle.

3.11 The MC picks up the Book of Gospels and goes to where the deacon is standing. The deacon turns to the MC when he arrives at his side. The deacon receives the book from the MC with the usual bows before and after. The deacon does not ascend the altar to ask for the celebrant’s blessing but assumes his position to the right of the subdeacon in the middle.

3.12 The two acolytes, without their candles, go to the middle and assume their positions, AC1 to the right of the deacon, AC2 to the left of the subdeacon. The MC is standing to the right of AC1 (Fig. 31). At a signal by the MC, all genuflect and turn around and process down the center aisle. The celebrant turns right and goes to the Epistle side of the altar and stands there facing the altar.

Fig. 31

3.13 The deacon leads, followed by the subdeacon. The two acolytes follow behind the subdeacon. The MC brings up the rear behind the acolytes.

3.14 Once the deacon stops, the subdeacons goes around him on his right and turns and faces him. The deacon opens the book and gives it to the subdeacon to hold. Meanwhile the acolytes walk past the deacon, stop by the side of the subdeacon, and turn to face the altar. If there is no space to stand abreast with the subdeacon the acolytes may stand a step behind him. The MC goes to the right of and a little behind the deacon.
3.15 At the end of the Gospel, the subdeacon does not carry the book to the celebrant to be kissed. He closes it and gives it to the MC. All return to the foot of the altar in the order in which they had come. The deacon goes to the top step behind the celebrant, who has moved to the middle from the Epistle side. The subdeacon stands behind the deacon in plano. The MC, flanked by the two acolytes stand behind them just outside the sanctuary (Fig. 32). At a signal from the MC, all genuflect. The acolytes return to their places while the MC stands at his position as in Fig. 5.

Fig. 32

3.16 The Credo is omitted. The Prayers of the People and Penitential Rite (if not omitted) follow as usual, with the deacon saying his parts.

3.17 The Offertory is done as usual, and incense is put in and blessed, with the formula Per intercessionem, but all kisses of the celebrant’s hands, of the boat, and of the thurible are omitted by the deacon. The celebrant does not bless the water. The oblata, cross and altar are incensed as usual, but only the celebrant is incensed at the end. The Glory be is omitted at the end of the psalm Lavabo. The Mass continues as usual.

3.18 The deacon and subdeacon recite with the celebrant the Agnus Dei with its special response grant them (everlasting) rest, but they do not strike their breasts.

3.19 The servers kneel at the Post-Communion Collect.

3.20 At the Dismissal, the deacon chants May they rest in peace.133

§4. Sung Mass

Sung Mass with MC and incense proceeds in the usual way except in the following:

4.1 The thurifer leads the entrance procession without the thurible.

4.2 If the Absolution is to follow Mass, the processional cross is not carried but placed in its stand near the credence. The crucifer is not needed until the Absolution but he will nevertheless join the servers in the entrance procession.

4.3 The psalm Judica me is omitted.

132 DWM, p. 570.
133 Always sung in the plural, even if the Mass has been celebrated but for one dead person. CM, p. 539.
4.4 The *Gloria* is omitted.

4.5 The servers kneel at the Collect and rise afterwards.

4.6 At a signal from the MC, given about the strophe *Qui Mariam absolvisti*, the celebrant and servers rise. The crucifer ascends the Epistle steps and transfer the missal in the usual way. He descends by the Gospel side steps and goes to his position between the acolytes. The acolytes, without their candles, go to their positions in the center aisle outside the sanctuary. The MC gets the book and presents it to the celebrant with the usual bows before and after. He leads the celebrant to the foot of the altar where the celebrant bows, says *The Lord be in my heart and on my lips*, etc. Their positions are shown in Fig. 28. At a signal from the MC all genuflect, turn around and proceed to the place where the Gospel is to be chanted.

4.7 The crucifer holds the book for the celebrant, flanked by the acolytes. After chanting the Gospel the celebrant does not kiss the book. He closes it and lets the crucifer carry it back to the credence. They return to the foot of the altar and genuflect. The servers return to their places while the celebrant goes to the ambo for the homily if there is to be one; otherwise, he ascends to the altar.

4.8 The *Credo* is omitted. The Prayers of the People and Penitential Rite (if not omitted) follow as usual.

4.9 The Offertory is done as usual, and incense is put in and blessed, with the formula, but all kisses of the cruets by the acolytes are omitted. The celebrant does not bless the water. The oblation, cross and altar are incensed as usual, but only the celebrant is incensed at the end. The *Glory be* is omitted at the end of the psalm *Lavabo*. The Mass continues as usual.

4.10 The celebrant recites the *Agnus Dei* with its special response *grant them (everlasting) rest*, but he does not strike his breasts. Neither do the servers.

4.11 The servers kneel at the Post-Communion Collect and rise afterwards.

4.12 At the Dismissal, the celebrant chants *May they rest in peace* (Fig. 33).

**Fig. 33**

![Diagram of church layout](image)
§5. Absolution at the Bier

The ceremonies for Absolution at the Bier in *DWM: Occasional Services* assume a body is present (because of the Collect *Enter not into judgment*) and thus are not appropriate for All Souls Day and Remembrance Sunday when there is no body present. There is no option given in the book for absolution without a body, although it would seem logical to just omit the opening Collect *Non intres* as is done in the Extraordinary Form, and choosing an appropriate closing Collect from the list of prayers given in the book. But the long versicles and responses given in the book for the priest and people to say alternatingly present additional challenges.

On the other hand, the ceremony of the Extraordinary Form is straightforward, the differences between the two (body is present vs. absent) are only in the omission of *Non intres* when the body is absent, and the closing collect. The versicles and responses are shorter, and the choir can sing the *Libera me* and the *Kyrie*. This seems to us to be the more practical choice, given that for the majority of the faithful, a Requiem Mass with Absolution at the Bier (without a body present) on these two days of the year are going to be their regular experience of a Requiem Mass.

The ceremonies\(^{134}\) presented here follow the format of the Extraordinary Form, but the text of the prayers are taken mainly from *DWM: Occasional Services*.

(A) Solemn Mass

1. At the end of Mass, the rites of Dismissal are omitted and the celebrant and sacred ministers genuflect in the middle and proceed to the sedilia.

2. The celebrant and sacred ministers remove their maniples. The celebrant also removes the chasuble and puts on a cope assisted by the sacred ministers. The acolytes light the candles around the bier. The subdeacon gets the processional cross.

3. When everything is ready, the MC gives a signal and the two acolytes with their candles, the thurifer with the thurible and boat, and the subdeacon holding the processional cross all take up their positions in the central aisle outside the sanctuary. The celebrant, deacon and MC go to the middle (Fig. 34). The MC signals and all genuflect except the acolytes and subdeacon.

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\(^{134}\) See Appendix I for absolution without a body and Appendix II for absolution with a body.
4. The thurifer leads the procession to the bier, but goes right to stand to the right of OLW while the two acolytes and subdeacon go stand at the opposite end of the bier. The celebrant, deacon and MC follow the thurifer and stand to the left of OLW, as in Fig. 35.

Fig. 35

5. If there is a body present, the deacon holds the book containing the prayers in front of the celebrant. After the celebrant says or sings the *Non intres*. If there is no body present, the cantor or choir immediately sings *Libera me*. When the cantor repeats *Libera me*, the celebrant puts in incense in the usual way assisted by the ministers. The choir continues on to sing the *Kyrie*.

6. At the conclusion of the last *Kyrie eleison*, the MC hands the *aspersorium* to the deacon, who hands it to the celebrant. The celebrant says the first two words of the *Pater Noster*, then assisted by the sacred ministers goes around the bier sprinkling it with holy water while continuing to say the *Pater Noster* silently. When they pass before the cross, the celebrant bows low while the deacon and MC genuflect. They celebrant continues sprinkling the other side of the bier.

7. On the return, the deacon gets the thurible from the thurifer, and hands it to the celebrant without the ritual kisses. Then the celebrant proceeds to incense the coffin assisted by the deacon and MC. When they reach the processional cross they stop, the celebrant makes a profound bow to the cross while the deacon and MC genuflect. The celebrant continues sprinkling the other side of the bier.

8. The deacon receives the book from the MC, and holds it for the celebrant to sing the versicle *Et ne nos inducas in tentationem*. The celebrant faces the cross held by the subdeacon and continues with the versicles and responses, concluding with the Collect.

9. They process back into the center aisle (Fig. 36), and without entering the sanctuary, they genuflect and return to the sacristy.

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135 He does not, however, distribute the words according to his actions. All who are in choir also recite the prayer silently, up to the words *sicut et nos dimittimus debitoribus nostris* (inclusively). Cf. CM, p. 545.

136 Since the position of the bier is well off to the left of the sanctuary, genuflections to the Blessed Sacrament in the altar before the sprinkling and incensing, otherwise required, are omitted. Cf. CM, footnote 108, p. 546.
(B) Sung Mass

The ceremonies are the same as those of Solemn Mass except at the following places:

1. A crucifer takes over from the subdeacon and carries the processional cross.

2. The MC takes over the tasks of the deacon in ministering to the celebrant.

3. After the celebrant is handed the thurible, the thurifer holds the left side edge of the celebrant’s cope while the MC holds the other end as the celebrant goes around incensing the bier.

4. At the conclusion of the Post-Communion Collect, they process back into the center aisle and genuflect (Fig. 37) before returning to the sacristy.

§6. Vigil for the Deceased with Reception at the Church

At the front patio before the front doors of the building, the celebrant, vested in cope and accompanied by the MC with the book and aspersorium, two acolytes with candles, the crucifer with the processional cross stand facing the coffin of the deceased, the foot towards the celebrant (Fig. 38).
The MC hands the aspergillum to the celebrant, who sprinkles the coffin with holy water, saying *With this water we call to mind*, etc. The celebrant says one or more of the sentences given in the book.

At signal by the MC, the acolytes and crucifer turn around and lead the procession into the church, with the MC and celebrant following behind them in that order. If there is a cantor, he walks between the acolytes and the MC.

The acolytes put their candles on the credence and the crucifer stands the cross on its stand. The acolytes stand beside the celebrant.

After reverencing the altar, the celebrant goes and stands by his sedilia, facing the middle. The MC takes the black pall over to the family members, who cover the coffin with it.\(^{137}\)

The MC goes to the sedilia and holds the book in front of the celebrant for the Greeting and Collect. After the Collect, the celebrant and acolytes sit. The MC goes to the lectors and accompanies them to the ambo. Following the reading, all sit while the cantor sings *Quomodo miseretur*. The MC stands by the sedilia.

At the conclusion of *Quomodo*, the MC leads the celebrant to the ambo, genuflecting in the middle. A homily may be preached afterwards. If family or friends speak in remembrance of the deceased, the celebrant goes to his sedilia.

At the end of the homily, the celebrant returns to his sedilia. The MC holds the book in front of him and after the *Kyrie eleison* and the Lord’s Prayer, the Celebrant concludes with the Collect.

The acolytes and crucifer get their candles and processional cross and go to their positions in the center aisle. The MC leads the celebrant to the middle (as in Fig. 37). At a signal from the MC, the celebrant and MC genuflect and all turn and recess to the sacristy.

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\(^{137}\) There are no candles surrounding the coffin in this ceremony.
Appendix I

Absolution at the Bier After Requiem Mass on All Souls Day

Choir:

Libera me, Dômine, de morte ætérna, in die illa treménda: Quando cæli movéndi sunt et terra:
Dum vénérís judicáre sæculum per ignem.

Deliver me, O Lord, from eternal death in that fearful day: when the heavens and the earth shall be shaken; when thou shalt come again to judge the world by fire.

Tremens factus sum ego, et tímeo, dum discússio vénerit, atque ventúra ira: Quando cæli movéndi sunt et terra.

Trembling and dread take hold upon me, when I think on the trial of men's deeds, and the wrath that is to come: when the heavens and the earth shall be shaken.

Dies illa, dies iræ, calamitátis et misériae, dies magna et amára valde: Dum vénérís judicáre sæculum per ignem.

On that day, that day of wrath, of calamity, and misery, a great and exceeding bitter day: when thou shalt come again to judge the world by fire.

Réquiem ætérnam dona eis, Dômine: Et lux perpétua lúceat eis.

Rest eternal grant unto them, O Lord: and let perpetual light shine upon them.

Libera me, Dômine, de morte ætérna, in die illa treménda: Quando cæli movéndi sunt et terra:
Dum vénérís judicáre sæculum per ignem.

Deliver me, O Lord, from eternal death in that fearful day: when the heavens and the earth shall be shaken; when thou shalt come again to judge the world by fire.


Priest: Our Father… (sotto voce)

After the priest finishes sprinkling and incensing, he concludes by saying in a loud voice:

Priest: And lead us not into temptation.

People: But deliver us from evil.

Priest: From the gates of hell.
People: Deliver their souls, O Lord.

Priest: May they rest in peace.

People: Amen.

Priest: O Lord, hear our prayer.

People: And let our cry come unto thee.

Priest: The Lord be with you.

People: And with thy spirit.

Priest: Let us pray.

O God, Creator and Redeemer of all them that believe: grant unto the souls of thy servants and handmaids the remission of all their sins; that as they have ever desired thy merciful pardon, so by the supplications of their brethren they may receive the same; who livest and reignest with the Father in the unity of the Holy Spirit, ever one God, world without end.

People: Amen.

Or:

Almighty God, our heavenly Father, in whose hands are the living and the dead: We give thanks for all thy servants who have laid down their lives in the service of our country. Grant them thy mercy and the light of thy presence; and give us such a lively sense of thy righteous will, that the work which thou hast begun in them may be perfected; though Jesus Christ thy Son our Lord.

People: Amen.

Recessional
Appendix II

Absolution at the Bier After Requiem Mass

Priest: Enter not into judgment with thy servant, O Lord, for in thy sight shall no man living be justified, except thou grant unto us remission of all our sins. Therefore, we beseech thee, let not the sentence of thy judgment fall upon him/her, whom the faithful prayer of Christian people commendeth unto thee: but by the succour of thy grace let him/her, who, while he/she lived, was sealed with the sign of the Holy Trinity, be found worthy to escape avenging judgment. Through Christ our Lord.

Choir:

Libera me, Dómine, de morte ætérna, in die illa
treménda: Quando cæli movéndi sunt et terra: Dum
véneris judicáre sæculum per ignem.

Deliver me, O Lord, from eternal death in that fearful day: when the heavens and the earth shall be shaken; when thou shalt come again to judge the world by fire.

Tremens factus sum ego, et tíméo, dum discússio
vénerit, atque ventúra ira: Quando cæli movéndi
sunt et terra.

Trembling and dread take hold upon me, when I think on the trial of men’s deeds, and the wrath that is to come: when the heavens and the earth shall be shaken.

Dies illa, dies iræ, calamitátis et misériæ, dies
magna et amára valde: Dum véneris judicáre
sæculum per ignem.

On that day, that day of wrath, of calamity, and misery, a great and exceeding bitter day: when thou shalt come again to judge the world by fire.

Réquiem ætérnam dona eis, Dómine: Et lux
perpétua lúceat eis.

Rest eternal grant unto then, O Lord: and let perpetual light shine upon them.

Libera me, Dómine, de morte ætérna, in die illa
treménda: Quando cæli movéndi sunt et terra: Dum
véneris judicáre sæculum per ignem.

Deliver me, O Lord, from eternal death in that fearful day: when the heavens and the earth shall be shaken; when thou shalt come again to judge the world by fire.


Priest: OUR FATHER… (sotto voce)

After the priest finishes sprinkling and incensing, he concludes by saying in a loud voice:

Priest: And lead us not into temptation.
People: But deliver us from evil.

Priest: From the gates of hell.

People: Deliver his (her) soul, O Lord.

Priest: May he (she) rest in peace.

People: Amen.

Priest: O Lord, hear our prayer.

People: And let our cry come unto thee.

Priest: The Lord be with you.

People: And with thy spirit.

Priest: Let us pray.

Incline thine ear, O Lord, to our prayers, as we entreat thy mercy, that the soul of thy servant, N., which thou hast commanded to depart from this world, may be brought unto the country of peace and light, and made a partaker in the company of thy saints; through Jesus Christ our Lord.

People: Amen.

While the body is carried out of the church, the following is sung:

Choir:

In Paradísum dedúcant te Angeli: in tuo advéntu suscípiant te Martyres, et perdúcant te in civitátem sanctam Jerúsalem.

Chorus Angelórum te suscípiat, et cum Lázaro quondam páupere æternam hábeas requiem.

Into Paradise may Angels lead thee: At thy coming may the Martyrs receive thee, and lead thee to the holy city of Jerusalem.

May the choir of Angels receive thee, and with Lazarus, once a beggar, mayest thou have eternal rest.
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