

EASTER VIGIL CEREMONIES

An adapted version of the Solemn form without deacon or subdeacon
with customs practiced by the Society of St. Pius X¹

FOREWORD

The Solemn form of the Holy Week ceremonies is the ideal method, but this is not always practical in a typical parish situation that lacks the requisite number of ordained ministers for the various positions.² This fact was recognized and dealt with during the Holy Week reform, thus several options exist for rendering the ceremonies as solemnly as possible according to the situation, either per the Solemn, Semi-Solemn or Small Churches form. These notes outline a High Mass adaptation³ of the Solemn form, which is suitable for churches capable of rendering the ceremonies of Holy Week in a more complete manner than the simpler Small Churches form. A number of options are provided for rendering certain parts of the Easter Vigil ceremonies, and these are also outlined within these notes.⁴

PERSONS NEEDED FOR CEREMONIES

- Celebrant (C).
- Masters of ceremonies (MC1⁵ and MC2⁶).
- Thurifer (Th).
- Crossbearer (Cb).⁷
- Acolytes (Ac1, Ac2).
- Torchbearers (Tb); 4 to 8.
- Boatbearer (Bb).⁸
- Lectors.⁹
- Sacristans (S₁, S₂, etc.).¹⁰

PREPARATIONS

Vesting (Priests') Sacristy

- in vesting order for Vigil service: amice, plain alb (without lace¹¹), cincture,¹² violet stole and cope and biretta.

¹ Per the decision of the General House, the Society of St. Pius X uses “*grosso modo*” (for the most part) the 1955 edition of the Holy Week Rites (as found in the 1956 edition of the *Ordo Hebdomadae Sanctae Instauratus*, or OHS for short). This practically occurred because the 1955 edition is generally the only edition that can be obtained. It should also be noted that through the behest of Archbishop Marcel Lefebvre and later the influence of the SSPX’s seminary in Econe, Switzerland, the General House has also directed the retention of a few pre-1955 practices (this latter case does not have application for the rites of Holy Saturday though). In either case, where these decisions differ from the 1962 (last) edition of the OHS, a footnote is given with the appropriate directional quote preceded by the abbreviation “SSPX.” The quotes are derived from a fax received by the author from the Econe seminary in 2000 seeking clarification on these points.

² E.g., the least being, tonsured cleric for Sd, diaconate for D, and diaconate for the three deacons of the Passion.

³ There are in fact several methods of High Mass, or *missa cantata*, with the most advanced being an adaptation of Solemn Mass, as explained in the High Mass notes offered by Romanitas Press.

⁴ The main sources cited throughout these notes are: Rev. Adrian Fortescue, *The Ceremonies of the Roman Rite Described* (Burns & Oates, 1962; reprinted by St. Austin Press, 1996); Rev. J.B. O’Connell, *The Ceremonies of Holy Week: Simple and Solemn Rite* (Burns & Oates, 1963); and Very Rev. Walter J. Schmitz, *Holy Week Manual For Priests* (Bruce, 1962).

⁵ He must have a thorough knowledge of the ceremonies, particularly of C’s duties, of who he has general charge, as well as overall the other ministers.

⁶ He must also have a thorough knowledge of the ceremonies; in general, MC2 leads all processions, has charge of the servers and assisting clerics, and coordinates the faithful as necessary.

⁷ This position is optional for Mass and is strictly required only for the Vigil service.

⁸ This position is optional.

⁹ If an ordained lector is not available, a layman (or altar server) in cassock and surplice may perform this function; cf. Fortescue, p 306, ff1, and O’Connell, pp 56, ff 2.

¹⁰ Depending on the size of the church, two to four sacristans may be required.

¹¹ It is preferable that lace, a symbol of joy, should not be used for the first part of the Vigil; cf. J.B. O’Connell, *The Celebration of Mass: A Study of the Rubrics of the Roman Missal* (Bruce, 1964; reprinted by Preserving Christian Publications, 2007), pp 170-171: “Lace is, too, a sign of festivity, and so an entirely plain alb should be worn on ordinary days and for penitential or mourning functions.”

¹² White may be used for the entire function.

- in vesting order for Mass: festive alb, cincture, maniple, stole and white¹³ chasuble.¹⁴
- processional cross (unveiled).
- thurible (empty) and boat (filled with incense).¹⁵
- aspersory (with holy water)¹⁶ and aspergil.¹⁷
- five nails (or incense grains¹⁸) on a tray.¹⁹
- assembled chalice²⁰ covered with white chalice veil and burse.
- ciborium with sufficient number of hosts with its veil.²¹
- tabernacle key (unless already in tabernacle).
- relics.²²
- flowers.²³
- altar carpet.²⁴
- white conopaeum.²⁵

Working (Servers') sacristy²⁶

- in vesting order on a cope stand, white cope and stole.
- kneeler (or stool) for C during Litanies.²⁷
- plain servers' surplices for the Vigil ceremonies.
- festive servers' surplices for Mass.²⁸
- [if necessary, pole for removing large veils.]

Sanctuary

- all cultus lights should be extinguished in the church; before the ceremony begins, all electric lights should be turned off.

¹³ For the Mass items, white can always be substituted with gold; however, white should be retained when called for during the Vigil service.

¹⁴ These may be prepared under the violet vestments.

¹⁵ Or these may be placed on the porch's table; cf. O'Connell, p 52, ff 5.

¹⁶ Some holy water should have been saved for this purpose after the stripping of the altar on Holy Thursday.

¹⁷ Another option is to have these on the table near the fire; cf. O'Connell, p 52, ff 5.

¹⁸ Large pieces (if necessary, several small grains can be fused together by warming them to make a large one) should be used to symbolize the nails. These can be adhered to the candle by carving a small indentation in the wax (or by pre-drilling a small and shallow hole), then warming the grain with a lighted taper before pressing it into the indentation. The large grains and wax indentations should be made before the ceremony.

¹⁹ *Ad supra*, these can also be prepared on the table near the fire; cf. O'Connell, p 52, ff 5.

²⁰ For this occasion it is especially appropriate to use festive linens; i.e., lace hems on the corporal, purificator, and pall (which may include decorative work on its top side).

²¹ The veil may be placed on the ciborium beforehand and when on the credence (to mark its special dignity as a sacred vessel), as denoted by some rubricians. This is also practical for saving space on the credence and when bringing it to the altar in preparation for Mass.

²² Per Fortescue, p 301, the relics, flowers and altar carpet should be kept "*Aside (out of sight)*" until the preparation of the sanctuary for Mass.

²³ *Supra*, ff 17. NB: only cut flowers should be placed on the altar. Potted flowers (such as lilies) are not allowed on the altar, as this is symbolic of the fact that Our Lord's body in the sepulcher was never covered with soil (i.e., it never decayed but was gloriously resurrected), hence, why the notion of putting soil on the altar (the most sacred object in the church after the Blessed Sacrament) is reprehensible. Potted flowers (such as lilies) may be tastefully placed *around the altar* or in the sanctuary, so long as they do not impede the positions of the various ministers or the ceremonial actions (which always take precedence for this is the very purpose of the sanctuary). It should also be noted that liturgists prefer these flowers to be placed *on the floor* and not on pedestals which can be not visually distracting from the altar itself and potentially dangerous (by being accidentally bumped into by a minister).

²⁴ *Supra*, ff 17 and O'Connell, p 65; it should not be on the altar steps during the Vigil ceremonies.

²⁵ If tabernacle curtains are used suspended by removable rods, these should be inserted before Mass.

²⁶ Presumably, there will be a doorway that leads directly from the servers' sacristy into the Epistle side of the sanctuary, otherwise these items will need to be prepared in another convenient location (or brought as needed by the sacristan).

²⁷ Or C may simply kneel on the altar step.

²⁸ O'Connell, p 53, ff 2: "*The rubric says they wear, for the vigil Mass, "vestes festivae"; this refers to surplices that have embroidered hems or have the hems or lower portion edged in lace (the upper majority of the surplice should be of solid linen though). NB: the "lace surplice" made from sheer voile lace (which is actually a curtain material), is not appropriate for use in the sacred liturgy. The servers can be changed into these festive surplices while the sanctuary preparations for Mass are being made.*

- altar is vested with linen cloths (as usual) with a violet antependium over a white one.
- altar cross and festive²⁹ altar candles (unlit) are prepared on the altar as usual.³⁰
- tabernacle is unveiled and partially opened; it is empty except for an unfolded corporal (and the usual white silk lining for the interior walls and ceiling).
- Paschal candle stand situated in center of chancel,³¹ suitably decorated with flowers.³²
- sedilia for celebrant.
- main credence³³ with its top, front and sides covered as usual:
 - a. missal³⁴ and its stand covered with a white veil.
 - b. center altar card.³⁵
 - c. [if needed, intonation card.]
 - d. cruets, Lavabo dish, and towel.
 - e. altar bell.³⁶
 - f. processional candles with usual bleached candles (unlit).³⁷
 - g. *Liber Usualis* set for Easter Vigil Lauds.³⁸
 - h. all items are covered with a violet veil³⁹ leaving room for the acolytes' candles (if used).
 - i. OHS on top of violet veil.⁴⁰

Chancel

- lectern covered with an ornamental white lectern veil⁴¹ on the Epistle side (near the outside perimeter), with its back facing the Gospel side⁴² (so it can be picked up quickly⁴³).
- credence (table) with its top covered in white:
 - a. near the table, large vessel⁴⁴ suitably decorated⁴⁵ and filled with water.

²⁹ Some rubricians mention a festive set of candles in addition to the usual ones, and even a set used for Requiem and penitential Masses.

³⁰ The cross and candles left on the altar on Good Friday (if different from the usual, or festive ones) have been removed.

³¹ Fortescue and O'Connell, both speak of a "temporary stand" (that is tall, but lightweight) that can be used in case the church has a large and heavy, or even a fixed Paschal candle stand. If the permanent Paschal candle stand can be moved rather easily, then this should be used.

³² O'Connell, p 53; Fortescue on p 301 states "*suitably adorned*".

³³ If the main credence is not large enough and the sanctuary layout allows, these items can be prepared on a secondary credence, covered by a violet veil. If the sanctuary layout does not allow for an additional credence, some of these items can be prepared nearby in the sacristy and brought to the altar during the second part of the litanies.

³⁴ If necessary due to missal layout, the special *Communicantes* and *Hanc igitur* should also be marked with a ribbon. The OHS is actually even more practical to use than the missal, because the peculiarities of the Easter Vigil Mass are already combined with the usual texts (though the Canon is in a different section).

³⁵ As the Last Gospel will be omitted, only the center card is required; hence the Last Gospel card should not be placed on the altar (these cards exist for only a practical purpose and not for decoration); cf. *Handbook for the New Rubrics*, Fr. Frederick McManus (Helicon, 1961), p 200. Consequently, neither is the Lavabo card prepared on the altar (as a single side card on the altar would not be ascetically balanced). If C requires the Lavabo card, this can be held by a server at the appointed time, or an unframed card with the texts can be placed flat on the altar.

³⁶ If several will be used during the *Gloria*, the other bells can be kept in the sacristy and moved to the sanctuary (e.g., placed on the servers' stools) during the second part of the Litanies.

³⁷ These are only present (and used) if a procession to a baptistery (detached from the church, i.e., in its own separate, though perhaps adjoining structure) with the new baptism water is made.

³⁸ The *Missale Romanum* and OHS both have the neo-Psalter texts for Lauds, though the *Liber Usualis* (used by the schola) has the Vulgate (*ad libitum*, the neo-Psalter versions can be used, but rarely are, since the Vulgate texts are universally known). Hence, unless a card is available with the Vulgate texts, it is suggested to provide a *Liber* for C to follow at the altar.

³⁹ Rubricians usually direct the items on the credence to be covered with a humeral veil, but often a humeral veil is not large enough to cover all of the items. The large covering cloth can be made of cotton or other appropriate fabric.

⁴⁰ Its opening should be facing left (i.e., the altar).

⁴¹ So say both Fortescue (p 301) and O'Connell (p 50). A lectern veil is a long, but narrow rectangular veil that is draped over the pulpit and nearly touches the base (floor) on either side. In absence of a lectern veil, a humeral veil can be used, but due to its weight, might need to be pinned to prevent it from slipping off the lectern.

⁴² Per O'Connell, p 50.

⁴³ If the procession from the sacristy to the fire will not pass through the sanctuary, this lectern can be previously placed in its position inline with the Paschal candle, leaving room for C and MCI to pass around the Paschal candle while incensing it.

⁴⁴ This vessel should be watertight (e.g., a medium size plastic container) and portable (a caster-dollie works well).

⁴⁵ E.g., in white silk or other type of suitable ornamental textile.

- b. vessel for transporting baptismal water to baptistery.⁴⁶
- c. pitcher for transferring Easter water to the empty vessel.
- d. vials of chrism and oil of catechumens on a tray veiled in white.⁴⁷
- e. three absorbent, medium size towels.⁴⁸
- f. tray with two cut lemons⁴⁹ and several slices of bread.⁵⁰
- g. bowl with cotton balls.⁵¹
- h. empty bowl for receiving waste cottons.
- i. aspersory (empty).⁵²
- j. ewer and basin with a linen towel.
- a. if there any baptisms:⁵³
 - i. *Rituale Romanum* (marked at II, ii, 17 [*Credis in Deum*] for an infant, and II, iv, 38; [*Qui vocaris*] for an adult).⁵⁴
 - ii. bowl for receiving water from baptisms.
 - iii. shell (or ladle).
 - iv. linen towel.
 - v. white garments.⁵⁵
 - vi. candles.

Pulpit

- renewal of vows text.

Baptistery

- decorated with flowers, candles or “*textiles*.”⁵⁶
- font should be clean and ready to receive the baptismal water (e.g. the cover and entryway should both be opened).

At the front porch (outside)

- Paschal fire:⁵⁷
 - a. brazier.⁵⁸
 - b. flint.⁵⁹

⁴⁶ This can be either a bowl (it is befitting to use one with its interior gilded with a precious metal due to the dignity of the baptismal water) that will fit inside the baptism font, or if detachable, the actual baptismal font's bowl.

⁴⁷ Due to their sacred dignity; a chalice veil (or even a purificator) can be used for this.

⁴⁸ Ordinary white cotton towels can be used for this purpose.

⁴⁹ Cut in half across the axis to allow for thumb and index finger to be rubbed in.

⁵⁰ French or Italian bread cut into slices is preferable as their crusts prevent the slices from easily breaking apart.

⁵¹ Half a dozen for just the blessing of the baptismal water, and two more for each baptismal candidate.

⁵² If the church does not possess a second aspersory, the one used at the Paschal fire can be emptied and brought by the sacristan to the sanctuary after the ceremonies at the front porch.

⁵³ These are carried out at the chancel table, not the baptistery (per the OHS, nn 21 & 22; also cf. Fortescue and O'Connell). Per n. 14 of the Instruction (which accompanied the SRC's November 16, 1955 decree, *Maxima Redemptionis Nostrae Mysteria*) the preliminary rites of baptism (minor exorcisms, etc.) should be carried out in the morning.

⁵⁴ Or for the Latin-English texts, *The Roman Ritual: Sacraments and Processions* (Volume I), Fr. Philip Weller (Bruce, 1950—reprinted by Preserving Christian Publications); p 51 for an infant and p 113 for an adult.

⁵⁵ For adults, a long robe is appropriate which is worn throughout the remainder of the Vigil service and Mass; with consent of the pastor they may also wear it next Sunday (hence why Low Sunday is called *Dominican in Albis* in Latin).

⁵⁶ O'Connell, p 53. The textiles can hang on the walls or even festively cover the font (hues of white, gold and silver with highlights of red or deep blue are very appropriate). If flowers and candles (especially tall, floor candles) are used, these can be placed symmetrically around the font (or the perimeter of the baptistery) and in a manner that does not impeded the actions that take place in the baptistery. Unfortunately, the decoration of the baptistery (the font of all grace, as wonderfully demonstrated during the Vigil ceremonies) is often neglected.

⁵⁷ The fire need not be large; some civil codes actually forbid such a fire. The brazier should be prepared on a paved surface and several feet away from any incombustible objects.

⁵⁸ The brazier for the Paschal fire should be prepared in a place that allows the congregation to view the ceremony. This may also be placed either on the church's front porch, or even inside the church (e.g., the vestibule or rear of the nave), especially if in the case of inclement weather; cf. O'Connell, p 52.

⁵⁹ The rubrics call for the new fire to be lit from a new flame “*productus a silice*.” An ordinary cigarette lighter (which uses a flint for ignition) may be use for this purpose (cf. O'Connell, p 52, ff 2). The spark (light) emitting from the flint (stone) is symbolic of Our Lord's

- c. Kindling (e.g., straw).
- d. wood.⁶⁰
- e. pre-lit charcoals in fire.⁶¹
- f. lectern.⁶²
- Table, its top covered with a white cloth, placed near the fire on the church's right side:
 - a. [see SACRISTY above for those items placed on this table if not carried by servers.]
 - b. OHS.⁶³
 - c. Paschal candle.⁶⁴
 - d. follower for Paschal candle.
 - e. draft resistor for Paschal candle.⁶⁵
 - f. stylus.⁶⁶
 - g. white dalmatic and stole (in vesting order).
 - h. candle for C.⁶⁷
 - i. charcoal tongs.
 - j. two wooden or wax tapers.
 - k. tapers (with cardboard wax catchers⁶⁸) for servers.⁶⁹
 - l. tapers (with cardboard wax catchers) for the faithful.⁷⁰

SYNOPSIS OF CEREMONIES

1. PROCESSION FROM SACRISTY TO FIRE.
2. BLESSING OF PASCHAL FIRE:
 - Oration.
 - Sprinkling of fire.
 - Retrieval of blessed charcoals.
 - Imposition and blessing of incense.
 - Incensation of fire.
3. BLESSING OF PASCHAL CANDLE:
 - Engraving of cross, alpha and omega, and year's numerals.
 - Blessing of nails with holy water and incense.
 - Insertion of nails.
 - Lighting of candle from fire.
 - Oration.
- PROCESSION WITH PASCHAL CANDLE TO SANCTUARY WITH TRIPLE "LUMEN CHRISTI":
 - C changes into white stole and dalmatic.

Resurrection from the sepulcher (stone tomb), and as O'Connell puts it: "*Christ is the lapis angularis [cornerstone], Ephes. 2.20*".

⁶⁰ Fortescue and O'Connell presume that coal mixed with charcoal will be used, but it is more typical in the United States (at least for an outdoor fire) to use wood for this purpose.

⁶¹ Especially with the use of real charcoal (as opposed to the self-lighting type), these should lit beforehand in the sacristy and then placed within easy reach in the brazier to be blessed with the fire.

⁶² Or a server can hold the OHS; experience has shown that for such outdoor ceremonies it is better to have a server hold the book to prevent the wind from turning the pages. If a lectern is used, the OHS can be prepared on it rather than the table.

⁶³ Or this can be carried from the sacristy by a server.

⁶⁴ For an undecorated candle (i.e., one that is not painted with the various necessary symbols), before the ceremonies C (or someone with a steady hand) should etch the appropriate markings that will be lightly traced during the blessing of the candle. The same can be done with the indentations in the wax, if incense grains will be fused to the candle (instead of using the spiked wax nails usually provided by the candle company). To ensure that the candle will light easily, it is recommended to carve out about a quarter of an inch of wax around the wick and to soak (upside down) the top inch of the candle in kerosene for about an hour (but not more).

⁶⁵ This can be contrived from a clear, double-open ended container made of plastic or glass and fitted on the candle follower after the wick has been lit, and is removed once the candle is inside the church and away from any drafts.

⁶⁶ A pen knife or even a small pick can be used for this purpose.

⁶⁷ This should be appropriately decorated. A 7/8's candle with a follower works well for this purpose.

⁶⁸ These should already be fitted to the tapers in advance so the servers do not have to do this during the ceremony.

⁶⁹ But not for MCs, Cb, Th or Bb.

⁷⁰ These can also be placed on a table on the porch or in the vestibule, or in the case of small congregations, passed out by the ushers.

- Imposition and blessing of incense.
- Formation of procession.
- First “*Lumen Christi*” with lighting of C’s candle.
- Second “*Lumen Christi*” with lighting of acolytes’ tapers.
- Third “*Lumen Christi*” with lighting of faithful’s candles.
- Placing of candle in stand.
- Church lights are turned on.

1. EXSULTET:⁷¹

- Imposition and blessing of incense.
- C says preparatory prayers.
- Incensation of book.
- Circular incensation of Paschal candle.
- Chanting of *Exsultet*.

2. LESSONS / RESPONSORIES, ORATIONS WITH FLECTAMUS GENUA:

- C changes back into violet stole and cope.
- First Lesson (Genesis 1).
- Oration preceded by *Flectamus genua*.
- Second Lesson (Exodus 14).
- First Responsory (*Cantemus Domino*).
- Oration preceded by *Flectamus genua*.
- Third Lesson (Isaiah 4).
- Second Responsory (*Vinea facta*).
- Oration preceded by *Flectamus genua*.
- Fourth Lesson (Deuteronomy 32).
- Third Responsory (*Attenda, caelum*).
- Oration preceded by *Flectamus genua*.

3. LITANIES (FIRST PART).

4. BLESSING OF EASTER AND BAPTISMAL WATER:

- Oration.
- Preface, during which Easter water is blessed:
 - a. Division of water in shape of cross.
 - b. Touching of water.
 - c. Signs of cross over water (thrice).
 - d. Parting of water and thrown to four ends of world.
 - e. Sign of cross (single).
 - f. Breathing cross on water.
 - g. Plunging of Paschal candle in water at successive depths.
 - h. Breathing on water of the Greek *psi* symbol.
 - i. Removal of candle from water.
 - j. Transfer of some Easter water to smaller vessel.

Order and color of vestments to be worn during Easter Vigil service:

1. Violet cope and stole for blessing of Paschal fire and candle.
2. White dalmatic and stole for solemn entry of the Paschal candle inclusive to *Exsultet*.
3. Violet cope and stole for Litanies (first part) inclusive to blessing of the font.
4. White cope and stole for baptisms (per O’Connell, p 306, ff 6, if there are baptisms, C is not required to revert to violet vestments for the procession to the font).
5. White cope and stole for renewing baptismal promises to Litanies (second part)—recessional.

Occasions for the lighting of candles and tapers:

1. C’s candle is lit by MCI after the first “*Lumen Christi*” from the Paschal candle.
2. Acolytes light their own tapers after the second “*Lumen Christi*” from the Paschal candle.
3. Acolytes light the faithful’s tapers after the third “*Lumen Christi*” from their own tapers.
4. After the *Exsultet*, the acolytes face the nave and signal the faithful to extinguish their tapers by blowing their own tapers out.
5. Acolytes light their processional candles during the Litanies and bear them during the blessing of the baptismal water and the font, then are put back on the credence and extinguished.
6. While C vests for the renewal of baptismal promises, the acolytes light the faithful’s tapers *directly from the Paschal Candle* (signifying the first light of grace, or candle, they received at baptism) with their tapers.
7. During the Epistle, the acolytes light the faithful’s candles with their tapers from the Paschal candle in preparation for the Gospel; the faithful extinguish their tapers after the Gospel.
8. After being incensed at the Offertory, the acolytes light (from the Paschal candle) with their tapers the faithful’s candles in preparation for Canon; the faithful should extinguish their tapers before Communion.

⁷¹ This is a special Preface-style chant also called the “*Praeconium*.”

- Blessing of baptismal water in smaller vessel:
 - a. Pouring of oil of catechumens.
 - b. Pouring of chrism.
 - c. Pouring of both oils simultaneously.
- 5. ADMINISTRATION OF BAPTISM (IF ANY):
 - C changes into white stole and cope.
- 6. PROCESSION TO BAPTISTERY WITH BAPTISMAL WATER (*SICUT CERVUS*):⁷²
- 7. BLESSING OF FONT:
 - Placing of water in font.
 - Oration.
 - Imposition and blessing of incense.
 - Incensation of font.
- 8. RENEWAL OF BAPTISMAL VOWS:
 - C changes into white cope and stole.⁷³
 - Imposition and blessing of incense.
 - Circular incensation of candle.
 - Renewal of baptismal promises.
 - Sprinkling of faithful.
- 9. RECESSIONAL TO SACRISTY—LITANIES (SECOND PART).
- 10. MASS:
 - a. Procession with sung *Kyrie*.
 - b. Sung *Kyrie* sung by schola.
 - c. Omission of Preparatory Prayers.
 - d. First incensation of altar.
 - e. Omission of Introit; recitation of *Kyrie* by C.
 - f. *Gloria* with bells.
 - g. Triple “*Alleluia*.”
 - h. Lauds with incensation of altar and persons.
 - i. Omission of Last Gospel.

BASIC CEREMONIAL PRINCIPLES FOR EASTER VIGIL

Reverencing the cross

-following the rule enacted from the veneration of the cross on Good Friday, until the beginning of the Easter Vigil ceremonies, all reverence the cross with a genuflection.

-when the Vigil ceremonies begin (*in actu functiones*), all continue to reverence the cross with a genuflection except C (who bows moderately) and anyone accompanying an image of Christ (e.g., Cb with the processional cross).

Solita oscula

-the usual ceremonial kisses are observed during the Easter Vigil rites.

Holding back the cope

-as a principle for C’s convenience, the cope (*i.e.*, the ophrey or ornamented front panel) is always held back⁷⁴ when C uses his hands. MCI should be assiduously attentive to this detail, as well any other server that might flank C on his left (e.g., Th when C uses the thurible, or AcI when C uses the aspersion). The cope is also held by those flanking C when processing. In these notes, each occasion will not be listed as it is presumed MCI sufficiently understands this ceremonial detail.

EASTER VIGIL CEREMONIES

Preliminaries (about 5-10 minutes before commencement of the Vigil service)

-a sacristan lights the Paschal fire and the charcoals for the thurible are brought from the sacristy and placed

⁷² Per O’Connell, p 306, ff 6, if there are baptisms, C is not required to revert to violet vestments for the procession to the font.

⁷³ As above (ff 72).

⁷⁴ This should be done without unduly showing the cope’s inner lining, so the ophrey (the facing overlay) can be seen.

on the edges of the brazier. For safety reasons, the sacristan (or an usher) should remain at the fire until the procession arrives.

-if there are faithful in the church, MC2 announces to them that the ceremonies will begin in just a few moments and they should arrange themselves around the Paschal Fire.⁷⁵

-when the faithful have exited the church,⁷⁶ the lights are then turned off.

-meanwhile, the sacristans take their position at the table near the fire.

-C vests in amice, alb, violet cincture, cope and biretta (if used) assisted by MCI.

-the following servers take these items:

- Th with empty thurible (in his left hand; if no Bb, boat in his right).
- Bb with filled boat.
- Cb with processional cross.
- Ac1 with partially-filled aspersory.
- Ac2 with OHS (held against the chest with the opening facing his left).
- Tb1 with incense nails on a tray.

-the ministers and clergy⁷⁷ (if any) are then arranged into the following processional formation by MC2:⁷⁸

MC2
Bb Th
Cb
Tb1 Ac2 Ac1
Tb2
Tb Tb
Tb Tb
Clergy
C MC

-NB: if there is not a Bb, Th will process in the center of the acolytes (who do not flank Cb in this case).

Procession from the sacristy to the front porch

-Mc1 signals a bow to the processional cross with “*Procedamus in pace*” as usual, then all process spaced apart by the length of four pews.

-as the procession goes through the church to the front porch, when it passes the high altar, a genuflection is made by all (i.e., each pair will turn towards the altar, genuflect in unison, turn inwards and then continue) except Cb and C.

-upon reaching the fire, the following formation is arranged by MC2: Th and Bb go to the far right of the fire (between the table and acolytes), Cb stands in front of the fire⁷⁹ with his back to the church, Tbs in a pre-arranged position,⁸⁰ then the clergy on either side of the fire in two parallel facing lines in front of the amassed faithful. MC2 then stations himself by the table, while C and MCI stand in front of the fire.⁸¹

Blessing of Paschal fire

-immediately upon the arrival of C at the fire, Ac2 goes to C’s front left with the OHS, while Ac1 with the aspersory goes to MCI’s right. If C wears a biretta, MCI takes this with *solita oscula* and gives it to MC2 who puts it on the table.

⁷⁵ If the faithful are already outside, but not in position, MC2 may alert them with the clapper (and indicate where they should go).

⁷⁶ To prevent any injuries that might occur from falling or stumbling in the dark.

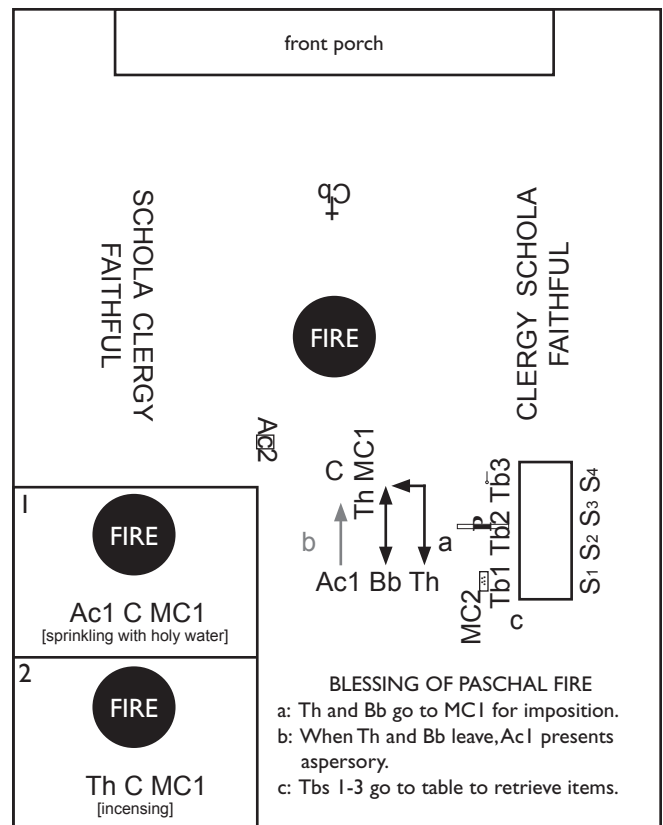
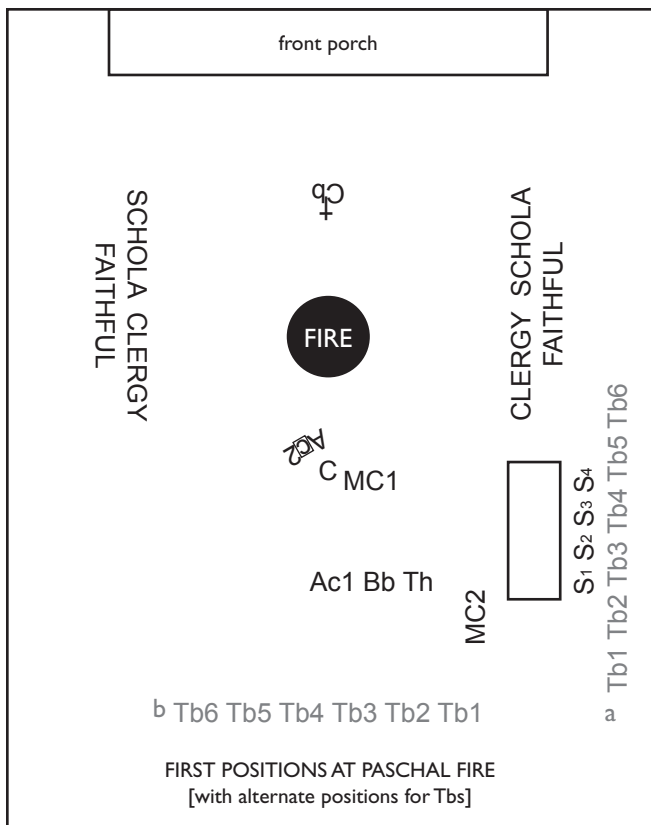
⁷⁷ This can include the schola and vested lector as well; both process in front of the clergy and after the Tbs.

⁷⁸ This processional formation is slightly altered from the one given by O’Connell, p 56-57 (ff 1) as it allows Ac2 to hold the OHS. O’Connell presumes in his arrangement that the OHS will be on a lectern unattended, but due to windy conditions, this is not usually practical.

⁷⁹ He should be about five to ten feet away from the fire to prevent sparks from striking his surplice. Once he has reached his position, Cb may rest the cross on the ground while ensuring he continues to hold it straight.

⁸⁰ E.g., taking the place of the clergy, arranged in two parallel facing lines on either side of the fire, or by the table *recta linea*, or behind the acolytes *recta linea*. In the absence of sacristans, the Tbs can be used to bring or hold various items during the blessing of the Paschal candle.

⁸¹ Depending on the size of the fire, at least five feet away to prevent the vestments from being struck by sparks.



-MC1 opens the OHS and indicates the first oration to C.⁸² During the oration, all bow to the processional cross for the usual words.

-after the oration, Ac2 (with OHS still open) steps back slightly, while MC1 takes the aspersory from Ac1 and presents the aspergil with *solita oscula* to C, while Ac1 goes to C's left; both MC1 and Ac1 hold the cope while C sprinkles the fire middle, left and right saying nothing. Ac1 then returns to MC1's right, while MC1 takes back the aspergil with *solita oscula* and then returns the aspersory to Ac1 who returns to his position with Th and Bb.

-meanwhile, MC2 takes the tongs and accompanies Th to the fire, where MC2 transfers the blessed charcoals to the thurible which Th holds open.

-meanwhile, Bb goes to MC1's right and presents the boat to him.

-after the charcoals have been transferred, MC2 returns the tongs to the table, while Th joins MC1 (who is now facing C as for imposing incense at High Mass) on his right side; then incense is imposed⁸³ and blessed as usual.⁸⁴

-the boat is returned to Bb who steps back to his former position, then Th gives the thurible to MC1, goes to C's left and holds the cope with MC1. C then incenses the fire middle, left and right, saying nothing and without bowing.

-Th then returns to MC1's right, receives the thurible and returns to his former position.

-meanwhile, MC2 directs Tb2 (or a sacristan⁸⁵) to retrieve the Paschal candle while Tb3 retrieves the stylus, who then line up at the table with Tb1 who still has the tray of nails.

Blessing of Paschal candle

-when Th has returned to his place, the Tbs carrying the Paschal candle, stylus and nails step forward with Tb2 going directly in front of C, while Tb2 and Tb3 stand nearly facing C. MC1 retrieves the stylus and gives it to C.

-meanwhile, Ac2 has crossed over to C's right front side to allow C to read the book while tracing the candle.

-C then proceeds to trace the cross, alpha and omega, and the year's numerals while saying the various texts

⁸² It is sung in the ferial tone; cf. *Ritus Servandus*, IV, ii, II.

⁸³ As O'Connell states, a "good quantity" as the thurible will be used later for blessing the nails.

⁸⁴ I.e., with *solita oscula* for the spoon and MC1 asking "*Benedicite, pater reverende.*" This is done as at High Mass on every occasion during the Vigil service when incense is imposed and blessed by C.

⁸⁵ If the Tbs are young servers, it is better to entrust the Paschal candle to an older server (or sacristan), especially due to its weight.

assigned to each.⁸⁶ During this time, Tb2 should firmly hold the candle with the right hand at the top and the left hand at the bottom, while resting his right elbow against his side.

-when C has finished signing the candle, MCI retrieves the stylus from C which he gives to Tb3, who returns it on the credence.

-while Tb3 returns to the table, Ac1 steps forward and presents the aspersory to MCI, and the same actions for sprinkling the fire (but facing the nails) are repeated by C, MCI and Ac1.

-Ac1 returns the aspersory to the credence (where he remains), and Th and Tb1 (with nails) together come towards C, with Tb1 stepping directly in front of C and Th going to MCI's right.

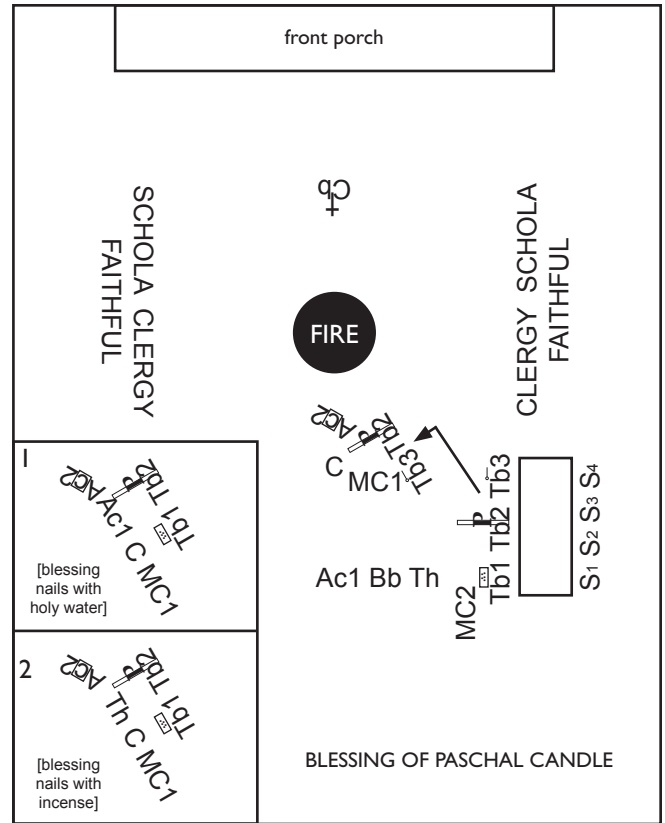
-MCI takes the thurible⁸⁷ and the same actions for incensing the fire (but facing the nails) are repeated by C, MCI and Th; then Th returns with the thurible to his position next to Bb.

-then C inserts the nails saying the accompanying texts.⁸⁸
 -meanwhile, MC2 ensures that the remaining Tbs or sacristans have the follower, wax or wooden taper, draft resistor and C's candle ready.

-when C has inserted the last nail, Tb1 returns the tray to the credence, then the servers with the follower, taper and draft resistor go to MCI who takes the follower and places it on the candle. Then MCI takes the taper,⁸⁹ lights it from the fire, and gives the lighted taper to C, who then lights the candle while saying its accompanying prayer.⁹⁰ Tb2 (or a designated sacristan) now holds the Paschal candle vertical.

-after lighting the candle, C concludes the blessing with an oration,⁹¹ for which all bow at the usual times to the processional cross.

-then MCI closes the OHS, which Ac2 takes directly to the credence.



Procession with Paschal candle

-while the candle is being lit, MC2 ensures that at the table, a sacristan puts the white stole and dalmatic (the stole atop the dalmatic) neatly over another sacristan's outstretched arms,⁹² then both (the other empty-handed) immediately approach MCI.

-simultaneously, Tb1 takes C's candle, and Ac1, Ac2 and Tbs (including Tb1⁹³) retrieve their tapers, and hold them in their outside hand. While C vests and imposes incense, MC2 arranges the aforementioned servers in

⁸⁶ MCI can assist C to keep his place in the OHS (who is looking from the book to the candle and so forth) by indicating with his index finger which combined action-text comes next. MCI should familiarize himself with the OHS to thoroughly know the order of all the combined action-texts for the stylus and nails, as well as their layout on the page.

⁸⁷ If the thurible is still smoking well from the previous imposition, incense does not need to be imposed and blessed again; *supra*, ff 80.

⁸⁸ Cf. ff 83.

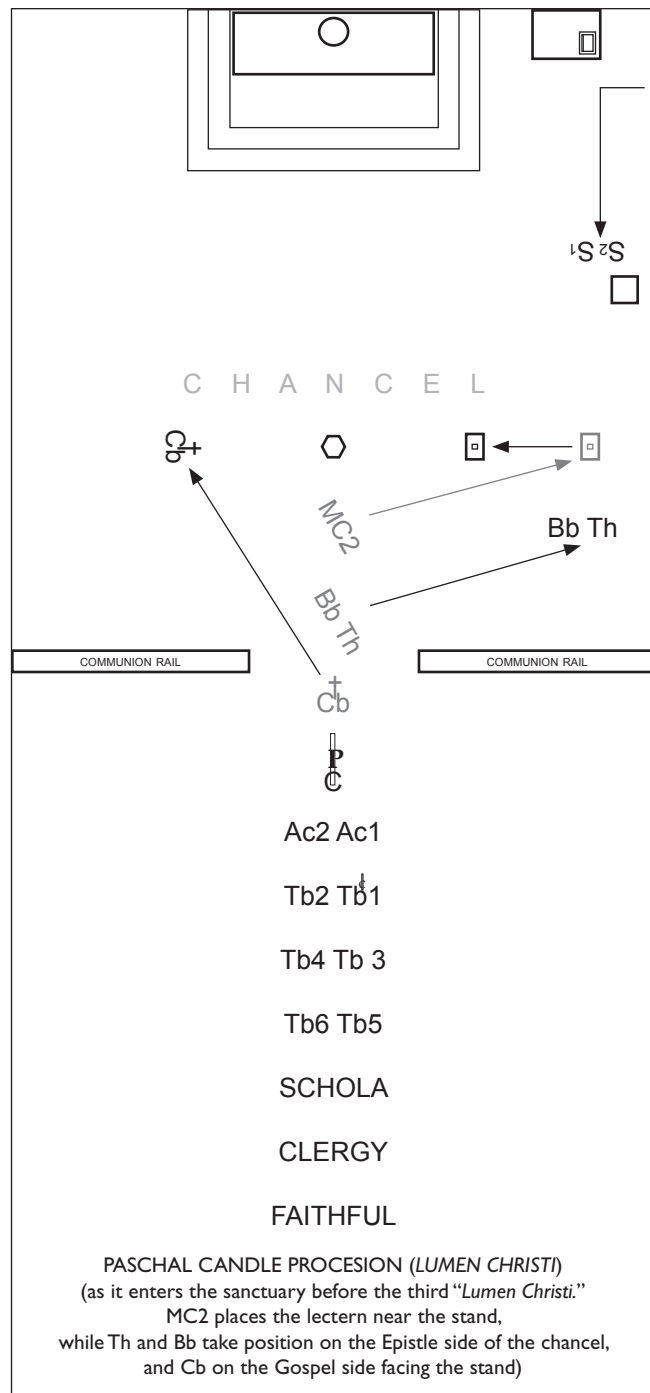
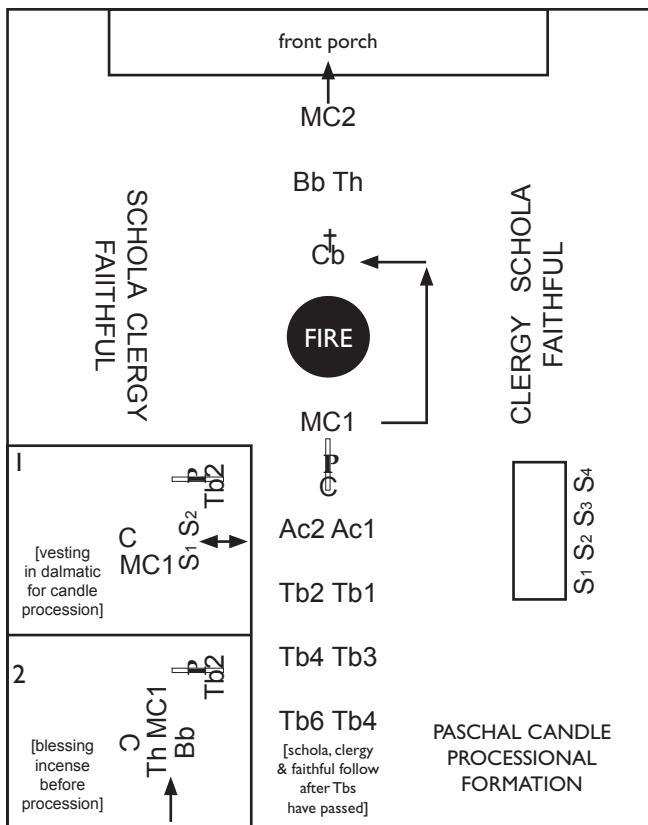
⁸⁹ Per O'Connell, p 57; in the solemn form, it is the deacon who does this.

⁹⁰ A good method for effectively lighting the candle is thus: the draft resistor is held in the left hand and the taper in the right. The right hand is inserted via the draft resistor's top lip, thus the taper is held *inside the draft resistor*. The end of the taper is exposed beyond the bottom of the resistor; lit and then pulled through the inside. MCI then gives both the taper and draft resistor to C, who holding both items in the same protected manner, then (assisted by MCI if necessary) places the resistor firmly on the candle (which is held low by Tb2) and lights the candlewick. The resistor remains on the candle until safely inside the church and away from drafts.

⁹¹ Sung in the second ferial tone; cf. O'Connell, p 58, ff 1.

⁹² I.e., just as the cope is carried away after the *Asperges*.

⁹³ He will need a taper once he gives C's candle away.



the following processional formation: Ac1 and Ac2 in front behind C, then the Tbs from highest to lowest (i.e., Tb1 in front). MC2⁹⁴ positions himself at the head of the formation, but faces MC1.

-meanwhile with MC1 assisting, C removes his violet cope and stole which MC1 gives to the empty-handed sacristan, he then takes the white vestments from the other sacristan and gives them to C; then the sacristans return to the table.

-Th and Bb approach MC1 and incense is imposed and blessed by C as usual, then Th (with the thurible in his right hand and the cover opened) and Bb take position between MC2 and Cb in the processional formation.

-meanwhile, Tb2 (or sacristan) gives the Paschal candle to C and then takes his position on Tb1's left.

-when all are ready, MC1 signals MC2 and Cb (who is still facing the fire) to turn and face the church, then the procession begins with MC2 leading, followed each by a length of four pews, Th (swinging the thurible) and Bb, Cb, C with the Paschal candle, the acolytes, and Tbs; behind the servers, the schola, clergy and faithful follow carrying their tapers (in the outside hand).

-upon C entering the nave,⁹⁵ C chants in a low tone, "Lumen Christi," to which all (except Cb) face the cross and upon MC1's signal, genuflect (except Th⁹⁶), and reply "Deo gratias" in the same tone;⁹⁷ then Tb1 comes forward and lights C's candle from the Paschal candle (which C lowers) and continues to hold C's candle.⁹⁸

⁹⁴ If necessary, while C vests, he should also direct the schola, clergy and faithful in what order to follow C.

⁹⁵ MC1 should notify C at each place when he may chant the "Lumen Christi."

⁹⁶ He faces the cross, but does not genuflect per Fortescue, pp 204 and 311, and O'Connell, pp 58 and 105; hence, neither does Bb per *ratione accommodationis*.

⁹⁷ Here at this first pause in the procession, MC1 removes draft resistor from the Paschal candle and gives it to Tb2 to hold.

⁹⁸ He may now stand between Ac1 and Ac2 if room suffices, otherwise, he can stand just in front of them. Regarding C's candle in the simple rite (and also in this High Mass form), as O'Connell put it succinctly, "So the rubric, but C. never uses this candle." In the solemn form, C is able to hold the candle while D chants the *Exsultet*, but this impractical when he sings it himself.

- meanwhile by a side route, the sacristans bring the violet cope, stole, and biretta to the sedilia, and if necessary, the OHS⁹⁹ and aspersory (emptying the holy water in the sacristy's sacrarium first) to the chancel credence.
- upon C reaching the center of the nave, the "*Lumen Christi*" action is repeated; after genuflecting, the acolytes step forward and light their tapers from the Paschal candle, then return to their positions in the formation and light the candles of the servers, schola and clergy (*i.e.*, only those vested in cassock and surplice) that follow.
- as the formation enters the sanctuary, no one makes a reverence to the altar cross,¹⁰⁰ and MC2 goes to the lectern and places it inline facing the Paschal candle while leaving room for three persons¹⁰¹ to pass between; then he immediately goes to the credence to retrieve the OHS.¹⁰²
- simultaneously, Th and Bb go to the Epistle side of the chancel and Cb takes his position on the Gospel side facing the Paschal candle, leaving room for three persons to pass between him and the candle.¹⁰³
- when C reaches the middle of the chancel, the "*Lumen Christi*" action is repeated a final time, and after genuflecting, the acolytes allow¹⁰⁴ the remaining servers,¹⁰⁵ clergy, and schola¹⁰⁶ to pass into the sanctuary,¹⁰⁷ then they light the candles of a few faithful in the first pew (instructing them to light the candles of those behind them); then the acolytes go immediately to the credence (without making a reverence along the way).
- while the candles of the faithful are being lit, a sacristan turns on the church lights.

Exsultet

- MCI remains on C's right as he places the Paschal candle in the stand and then accompanies C directly to the sedilia without any reverence.
- MC2 immediately goes to the credence and retrieves the OHS.
- meanwhile Th and Bb approach the sedilia where incense is imposed and blessed, after which Bb returns to his usual High Mass position.
- MC2 presents the book to C, bowing before and after, then MC2 assumes his usual sedilia position, but facing across the sanctuary.
- C¹⁰⁸ goes to the Epistle side of the foot,¹⁰⁹ kneels on the first step and says only "*Jube, Domine*" and "*Dominus sit in corde me.*" Then C stands and led by MCI and Th goes directly (without any reverence) to the lectern (MCI going to the right side and Th to the left) upon which C puts the OHS and opens to the *Exsultet*.
- Th passes the thurible behind C to MCI, who then presents it to C with *solita oscula*, then without bowing,¹¹⁰ incenses the book middle, left and right, then still flanked by MCI and Th (holding the cope), proceeds to the back side of the Paschal candle (between the candle and altar) and incenses it with singles all the while walking around it until C reaches the starting point; no reverence is made upon termination.
- there, MCI retrieves the thurible from C with *solita oscula*, gives the thurible to Th who returns to the sacristy, while MCI leads C back to the lectern where he chants the *Exsultet*; MCI turns the pages as needed.¹¹¹

⁹⁹ If the church possess another copy of the OHS (e.g., the one on the main credence), this copy can be left on the table.

¹⁰⁰ Cf. Fortescue, pp 305 and 311 by inference and O'Connell, pp 58-59 and 105 also by inference. This is because the last reverence given to the Paschal candle is at the point of their processional termination inside the sanctuary. Likewise, the faithful should go directly to their pews without genuflecting (as their last genuflection to the candle is in the nave).

¹⁰¹ Or at least two if the sanctuary is small.

¹⁰² If after lighting the faithful's the acolytes can arrive to the credence in time, AcI can present the OHS to C, allowing MC2 to direct the remaining servers, schola and clergy to their places.

¹⁰³ Again, he rests the cross' staff against the floor, while ensuring it is held straight. While Cb should have a solemn bearing, he should also do this in a natural manner, and not present an overly rigid aspect (e.g., militaristic).

¹⁰⁴ E.g., by stepping back to their respective sides of the nave (or aisle) and facing each other until all have passed by.

¹⁰⁵ TbI may place C's candle aside as it will not be used again, or a sacristan may take it from him and put it in the sacristy.

¹⁰⁶ If they are positioned in the chancel.

¹⁰⁷ Without making any reverence, even if they cross the center.

¹⁰⁸ Unless C requires a reminder of how to enact this preparation (which is often confusing for some priests who are accustomed to the usual practice), MCI with Th can simply stand nearby; otherwise, MCI can stand at C's right.

¹⁰⁹ Not at the center as no reverence is made before going to the lectern; cf. Fortescue, p 312 and O'Connell, p 105 (and by inference, D's actions in the solemn form).

¹¹⁰ Fortescue, pp 305 and 312, and O'Connell, pp 59 and 106.

¹¹¹ He should endeavor to do this in a way that C will not be interrupted during the page turning, thus breaking up the chanting.

-after the *Exsultet*, C closes the OHS, which MCI takes,¹¹² then both go directly to the sedilia without any reverence on the way, where MCI gives the OHS (without bows) to Ac2 (who has approached the sedilia), who returns it to the credence.

-simultaneously, MC2 goes to the lectern and removes the white veil, bringing it to the sedilia, while Cb takes the cross to its stand and assumes his normal High Mass position.

-meanwhile, two sacristans come to the sedilia, one with the violet stole over the cope, and the other empty-handed. There C removes the white dalmatic and stole which MCI gives to the empty-handed sacristan (who returns these items to the sacristy); MCI then assists C to put on the violet stole and cope. Simultaneously, the new empty-handed sacristan receives the white lectern veil from MC2 and returns it to the sacristy.

-while C vests, Ac1 goes to the Epistle side of the sanctuary and facing the nave, conspicuously blows out his taper to signal all to extinguish their tapers; then he returns to his position. The servers should keep their tapers ready,¹¹³ as they will hold them lit again during the renewal of their baptismal promises and for the Gospel.

Lessons

If a lector chants the Lessons

-MC2 then goes to the center of the chancel and with a bow signals the first lector (with his text in hand) to meet MC2 at the center; there MC2 goes to the lector's left, signals a genuflection to the altar, a simple bow to C,¹¹⁴ then both turn inwards and go to the lectern, MC2 all the time remaining on the lector's left.

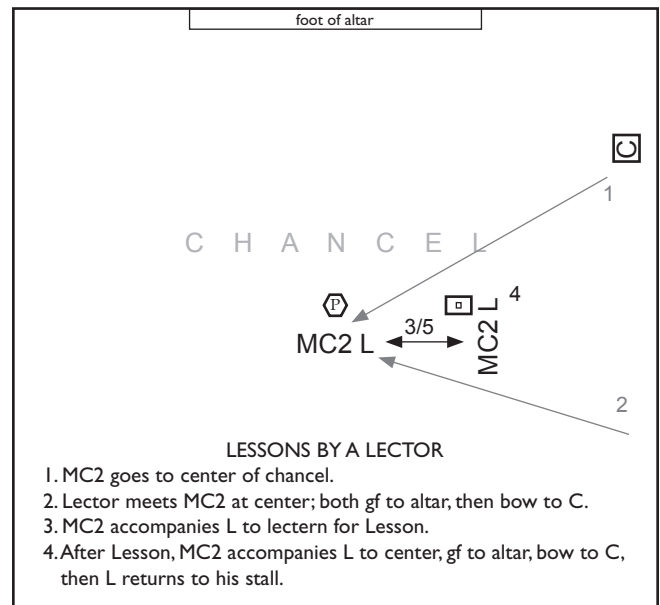
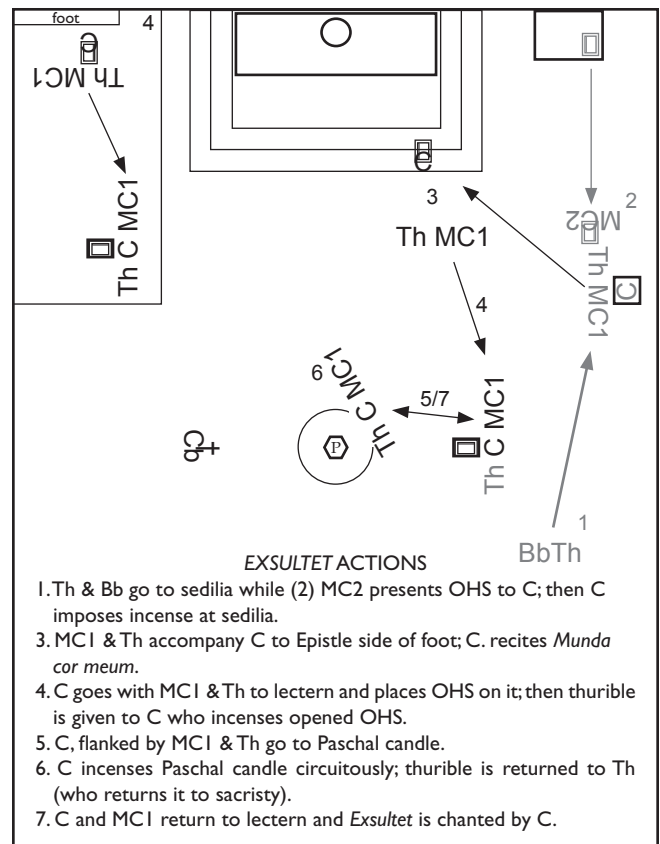
-facing north (the Paschal candle), the lector chants the lesson *in tono lectionis* without announcing the title.

-when completed, "*Deo gratias*" is not said. MC2 leads the lector back to the center of the chancel, where a bow is made to C first and then a genuflection to the altar, and the lector (alone) returns to his place.

-an oration follows the first Lesson immediately, so MC2 may remain in the center of the chancel (but a little off to the right) during this, making the various required reverences. After the oration's conclusion, MC2 repeats the actions as put forth above.

-a Responsory follows the second Lesson, so MC2 may return to the sedilia after the concluding reverences with the lector. After the oration, MC2 will return to the center of the chancel, and again repeat the sequence of actions as noted above with the third and then finally the fourth lector.

-after the fourth lector, MC2 returns to the sedilia.



¹¹² If C will chant the Lessons, the OHS is left on the lectern.

¹¹³ Except Ac1 and Ac2, unless they do not use their processional candles during the blessing of the baptismal water due to the church's lack of a baptistery.

¹¹⁴ As implied by O'Connell, p 60, these reverences are made regardless if the lector comes from the Epistle side.

If C chants the Lessons¹¹⁵

-though the veil was removed, the OHS (unless another book will be used) is left on the chancel lectern.

-when C has changed back into the violet cope and stole, MCI leads C directly to the chancel lectern (without any reverence) where he chants the Lessons in the same manner as a Lector would; the servers and faithful sit as usual.

-C may say the orations at the chancel lectern, but sits at the sedilia for the Responsories.¹¹⁶

Orations / Responsories

-after the first Lesson, all stand.

-AcI retrieves the OHS from the credence and stands in front of the sedilia, leaving enough room for C to genuflect. MCI (on C's right) opens the OHS and indicates the first oration, then:

1. all bow towards the altar for "Oremus,"
2. genuflect (except AcI who is acting as the lectern) facing across the sanctuary for "Flectamus genua,"¹¹⁷
3. until C says "Levate," all stand,
4. and during the conclusion, all bow towards the altar for the Holy Name.

Litanies (first part)

-after the last oration, MCI places a stool or kneeler¹¹⁸ for C in front of the sedilia.¹¹⁹ At the same time, two cantors come to the center of the chancel, genuflect, bow to C, then kneel; when C has knelt, they begin singing the first part of the Litany of the Saints, to which all reply.

-during the litanies, MCI, MC2 and acolytes make the following arrangements in the chancel to prepare for the blessing of the baptismal water:

- MCI retrieves the OHS from the main credence and places it on the chancel lectern (ensuring the proper place is marked), which is moved next to the chancel credence (with the baptismal water items).
- MC2: places the large, portable vessel of water near the table.¹²⁰
- [acolytes: if the table is not already in position, they place it on the Epistle side.]
- acolytes: light their processional candles at the credence.¹²¹

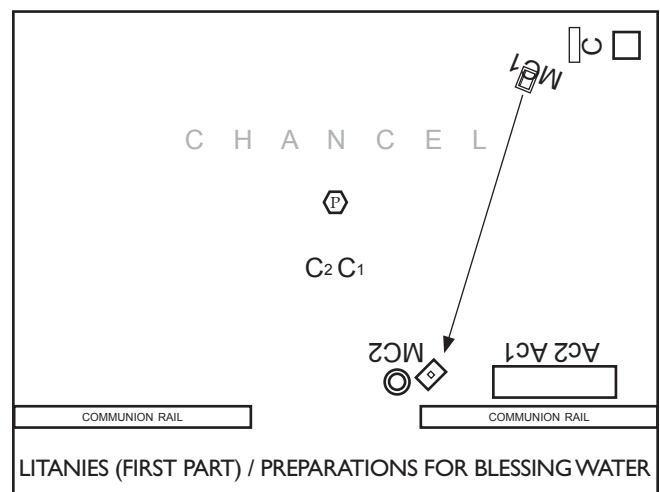
-the litanies are sung up to "Omnes sancti..." then the cantors stand, bow to C, genuflect and return to their places.

Blessing of Easter water

-MC2 organizes Th (empty-handed) and the acolytes (who pick up their candles) and Cb (who carries the cross) at the credence, with MC2 at the front and the acolytes flanking Cb.

-simultaneously, MCI gives the kneeler to a sacristan who removes it from the sanctuary.

-then MC2 leads the acolytes and Cb to the foot with MCI and C following immediately behind them, there the formation is arranged as follows:



¹¹⁵ Per Fortescue (p 312) and O'Connell (p 107), C chants the lessons at the chancel lectern facing the Paschal candle, not at the sedilia.

¹¹⁶ Per O'Connell, p 106.

¹¹⁷ All rubricians stipulate that the "Flectamus genua" should be done by kneeling for a few moments in prayer before "Levate" is chanted (as opposed to the rapid response so commonly practiced), hence this genuflection is not the typical up-down movement, but rather should consist of a slight pause on the right knee.

¹¹⁸ Brought from the sacristy by a sacristan.

¹¹⁹ Cf. Fortescue, p 306 and O'Connell, pp 106-107.

¹²⁰ "...moved well forward so that the congregation can see the ceremonies", O'Connell, p 61.

¹²¹ This is done only if a procession with the baptismal water is made to a baptistery. These candles need not be lit from the Paschal candle.

C MCI
Ac2 Cb Ac1
Th MC2

-MCI signals a genuflection, then all turn inwards and process to the chancel credence, where they are arranged thus:

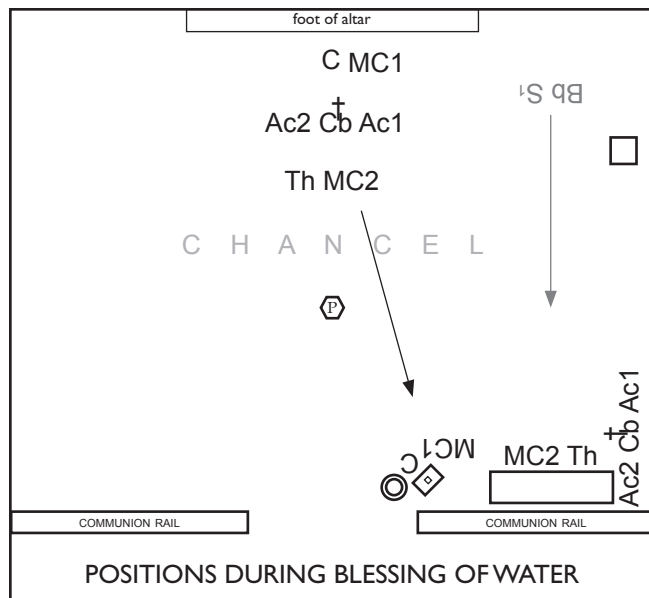
- MC2 and Th go to the table.
- acolytes and Cb go to the far Epistle side of the table, turn and face the table at a right angle (i.e., north, or the Gospel side).
- MCI accompanies C to the lectern, but goes to his left side.

-facing the faithful, C begins the blessing with “*Dominus vobiscum*”¹²² and all make the response, then C sings the oration ending it in the same tone as for introducing a Preface, and continuing the Preface in the ferial tone, performs these actions (during which MCI¹²³ assists at the OHS and with cope as usual):

1. After saying “*de Spiritu Sancto*,” C divides the water with his right hand¹²⁴ with the sign of the cross, after which MC2 presents a towel to C for wiping his hand which is given back to MC2, who then remains near the vessel of water.
2. After the word “*corrumpat*,” C touches the water by laying the palm of his right hand on it, after which he dries his hand.
3. Then while saying “*per Deum + vivum, per Deum + verum, per Deum + sanctum*,”¹²⁵ C signs the water with three crosses (again with his little finger), but does not touch the water.
4. After “*ferebatur*,” C scatters with his right hand a small amount of water to the four ends of the earth: 1) towards the faithful; 2) towards himself; 3) to his left; 4) to his right. Afterwards, he dries his hand.
5. C sings the words “*Haec nobis ...aspira*” in *tono lectionis*.
6. Then C breathes the sign of the cross three times over the water (from front to back and left to right) while saying “*Tu has...*” in *tono lectionis*.
7. [MC2 retrieves the lighted Paschal candle and presents it to C.¹²⁶] C then successively plunges the lighted candle into the vessel of water three times, each time submerging the candle a little lower in the water and singing in a slightly higher tone “*Descendat...*”
8. Then holding the candle in the vessel, C leans over the vessel and breaths three times the Greek psi (Ψ) symbol over the water between the candle and the vessel’s edge.
9. Standing erect, C chants “*Totamque... effectu*” while holding the candle in the water, after which he removes the candle and gives it to MC2, who holds it while Th dries the candle. Afterwards, MC2 returns the still lit candle to the stand.
10. C continues the Preface and concluding all answer “*Amen*.”

-Th then transfers with the pitcher some of the newly-made Easter water to 1) the aspensory, and 2) the vessel for making the baptismal water (which he then places near C), while MC2 places the tray with the bread and lemon slices, the tray with the cotton balls, and the bowl for the waste near C.

-simultaneously, MCI removes the veil covering the holy oils and positions the tray near the baptismal water vessel.



¹²² In the first ferial tone; O’Connell, p 61.

¹²³ As for the *Exsultet*, in fact *a fortiori*, MCI should be thoroughly versed in the coordinating actions made with the text for the blessing of the baptismal water

¹²⁴ O’Connell on p 61 states “*holding his right hand extended, divides the water, tracing on it a cross with his little finger.*”

¹²⁵ SSPX: “*At the time of the blessing of the baptismal water, the celebrant: 1) blesses three time (1955) the water with per Deum + vivum, per Deum + verum, per Deum + sanctum instead of one single time (1962).*” Coincidentally, though printed in 1963, O’Connell retained the 1955 version.

¹²⁶ Without *solita oscula*.

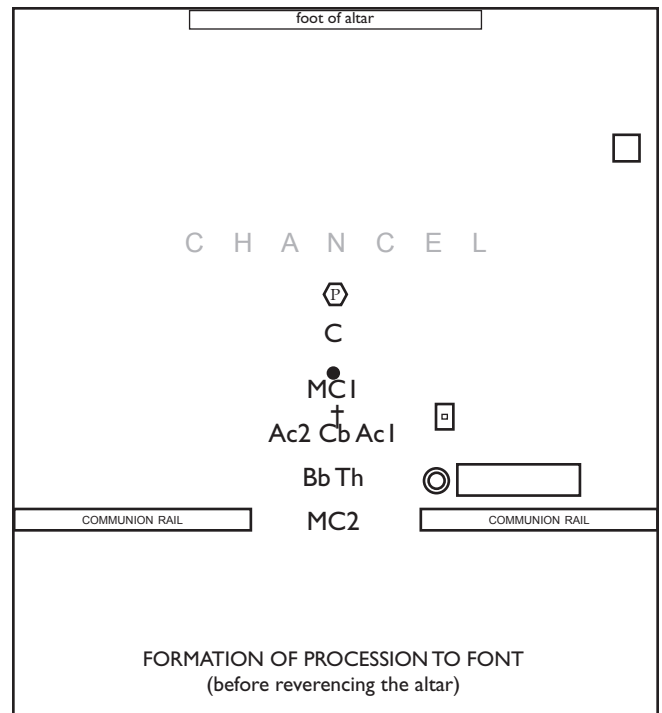
- meanwhile, a sacristan prepares the thurible with fresh charcoals for the procession to the baptismal font.
- having unstopped the vials of holy oils, C then proceeds to bless the baptismal water:
 1. While saying “*Sanctificetur*” aloud, C pours in the shape of a cross (front to back, left to right) some oil of catechumens into the water, to which all answer “*Amen*” at the conclusion.
 2. C repeats the action with the chrism while saying “*Infusio*,” again, all replying “*Amen*” at the end.
 3. Then while saying the prayer “*Commixtio*,” with both vials C pours cross-wise into the water three times saying “*Pa+tris, et Fi+lii, et Spiritui + Sancti*,”¹²⁷ again all replying “*Amen*.”
- C then wipes the vials with the cotton, replaces their lids and then sets the vials back on the tray, which MCI then recovers with the white veil.
- meanwhile, MC2 picks up the bread and lemon slices and Th picks up the ewer, basin and towel.
- with MCI holding back the cope, C mixes the oil and water with his right hand, then wipes his hand with some cotton. MC2 and Th come forward bow to C who washes his hands with the lemons and bread. When finished, they bow to C and replace the items on the table.
- [if there are no baptisms] at this point, a sacristan accompanied by Bb brings the thurible near the table and gives it to Th; Th then returns with Bb to the table for the imposition of incense.

Administration of baptism

- if anyone is to be baptized, they come forward to the table with their godparents.
- MCI arranges the baptizing bowl at the far left of the table (i.e., closest to the gate), while MC2 retrieves the white stole and cope; Th takes the violet stole and cope from MCI who assists C to vest as usual.
- the baptisms then take place per the *Rituale Romanum*, with MCI, MC2 and Th assisting C as needed.

Procession to font with baptismal water

- having received the thurible from a sacristan, Th and Bb go to C and MCI, incense is imposed and blessed as usual.
- while incense is imposed, MC2 moves the lectern out the way (and vessel of Easter water too if necessary) and directs the servers to take the following positions in the processional formation: Cb and the acolytes just inside the gate (allowing space for servers to pass by), Tbs in front of them.¹²⁸ He also arranges the schola so that they can precede the clergy (formed in a manner that allows them to process to the font *juniors priores*¹²⁹). When accomplished, MC2 retrieves the OHS from the table and takes his position at the head of the processional formation.
- after the incense has been blessed, Th and Bb take their position between MC2 and Cb.
- after the imposition of incense, MCI retrieves the biretta (if used) and gives it to C, then directs C to take his place behind the clergy (e.g., nearest the Paschal candle). Then MCI picks up the vessel of baptismal water¹³⁰ and take his position between C and the clergy (or Cb, if none).
- upon MC2’s signal, all (except Cb and acolytes) genuflect, turn and process to the font. On arriving at the baptistery, MC2 and Th and Bb go to the right side of the font, Cb and the acolytes go (passing by the right) to the back side of the font and face it.



¹²⁷ SSPX: “At the time of the blessing of the baptismal water, the celebrant: 2) pours three times (1955) the mixture of chrismal oil and the oil of catechumens in the form of the cross with in nomine Pa+tris, et Fi+lii, et Spiritui + Sancti, instead of one single time (1962).” As above in ff

¹²² O’Connell retained the 1955 version.

¹²⁸ If necessary due to a lack of space, arranged on their respective sides of the sanctuary *recta linea*.

¹²⁹ I.e., juniors first, seniors last; O’Connell, p 62. Hence, if in parallel lines, the junior clergy should be closest to the rail, while the more senior are closer to the altar, so when all have genuflected and turned towards the nave, all are in correct order of precedence.

¹³⁰ Per Fortescue, p 312 and O’Connell, p 63; in the solemn form, either D or a server carries the vessel.

-if the baptistery is large enough, MC2 directs the clergy and schola¹³¹ to form two parallel facing lines on either side of the font,¹³² the senior clergy closer to the font than the juniors.¹³³ MCI comes with the vessel, placing it in the font,¹³⁴ then C who stands in front of the font. When done MCI he takes C's biretta and places it aside. MC2 then steps forward to C with the OHS (standing slightly to the right of the font), which MCI opens and indicates the oration.

-C faces the font and sings the oration, all bowing to the processional cross as required, and then reply "Amen" at the conclusion.

-then Th steps forward¹³⁵ and gives the thurible to MCI and goes to C's left to hold the cope, while MCI presents the thurible to C with *solita oscula*, and holds the cope while C incenses the font middle, left and right without any bows.

-the thurible is returned to Th, MCI gives C his biretta, and then in the same formation, all return to the sanctuary, reverencing the altar cross with a genuflection (except C who bows, and Cb and acolytes who do nothing).

-meanwhile, the sacristans move the lectern, table (leaving the aspersion in a convenient place on the Epistle side) and vessel of Easter water from the sanctuary (or merely aside).

Renewal of baptismal promises

-MC2 returns to the sedilia, genuflecting to the altar along the way.

-Th and Bb genuflect upon entering the sanctuary (e.g., in front of the Paschal candle) and go to the Epistle side of the candle, leaving room for the other ministers to pass.

-Cb and the acolytes go to the credence where Cb puts the cross in its stand and the acolytes put their candles down. The acolytes immediately retrieve their tapers, go to the foot, genuflect, light their tapers from the Paschal candle and go to their respective sides of the sanctuary to light the tapers of the servers, schola and clergy.¹³⁶ Meeting in the center, they genuflect again to the altar, go to their respective sides of the pews and light the tapers of the first few faithful. Then they return to their stools with their lit tapers, genuflecting at the foot along the way.

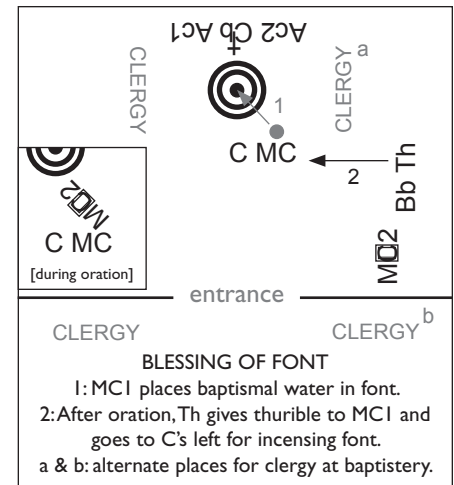
-meanwhile, having genuflected in the sanctuary,¹³⁷ MCI leads C to the sedilia¹³⁸ where two sacristans come forward, one with a white stole atop a white cope and the other empty-handed who takes the violet cope and stole from MCI; then MCI helps C vest in white.¹³⁹

-Th and Bb come to the sedilia, and assisted by MCI as usual, C imposes and blesses incense. MCI takes the thurible from Th and gives it to C; then flanked by MCI and Th, C goes to the foot where MCI signals a reverence to the altar, then C goes to the Paschal candle and incenses it circuitously as before the *Exsultet*. The thurible is returned to Th, who takes it to the sacristy (and begins to prepare fresh charcoals for Mass), while MCI accompanies C to the pulpit, both reverencing the altar when they cross the center.

-meanwhile, MC2 retrieves the aspersion and remains holding it at the Epistle side during the renewal of the baptismal promises.

-the baptismal promises are renewed with all answering C.

-afterwards, C leaves the pulpit and is led by MCI to the center of the sanctuary, where MC2 meets them and gives MCI the aspersion; then he goes to C's left to assist with the cope. MCI signals a reverence to the altar,



¹³¹ If the church is small, the schola remain at their places in the chancel during the blessing of the font; O'Connell, p 63.

¹³² Or they may surround it in a semi-circle.

¹³³ Otherwise they are arranged outside the baptistery in the same manner.

¹³⁴ Or if the baptismal water is stored in the font, pours it directly into the font.

¹³⁵ Per O'Connell, p 63, if the thurible is still smoking sufficiently, incense need not be imposed again.

¹³⁶ As with the faithful, they simply light a few of the nearest held tapers.

¹³⁷ Either in front of the Paschal candle or at the foot, which ever is more convenient.

¹³⁸ There he takes C's biretta and places it on the sedilia.

¹³⁹ If there were baptisms and C continued to wear white for the procession to the font, this step is omitted and upon entering the sanctuary, MCI and C go immediately to the Paschal candle to impose incense.

and gives the aspergil to C with *solita oscula* who first sprinkles the ministers, clergy¹⁴⁰ and schola, then reverences the altar, and sprinkles the faithful as for the *Asperges*.¹⁴¹

Litanies (second part)

-upon returning to the foot, MCI, MC2 and C reverence the altar and remain there.

-AcI then signals the faithful to extinguish their candles as he did before.

-meanwhile, the cantors come to the center of the chancel,¹⁴² kneel in place, and continue the Litany of the Saints.

-MC2 directs the servers to queue up for the recessional as they would at High Mass:

C MC
Tb Tb
Tb Tb
Ac2 Cb AcI
Bb Th
MC2

-though Cb and the acolytes carry the cross and processional candles,¹⁴³ Th does not carry the thurible; however, Bb carries the boat as usual.

-meanwhile, MCI retrieves the biretta from the sedilia, presents it to C, signals a genuflection, then all of the servers recess to the sacristy, while the clergy and schola remain in the chancel.

-while the Litanies continue, various tasks are carried out by the servers and sacristans in preparation for High Mass. The following list has been organized in view of ensuring that the preparation of the sanctuary is time-efficient, thereby allowing Mass to start within a few minutes. These duties should be performed calmly and without haste, while making the required genuflections to the altar with a solemn and deliberate bearing.

- C: prepares the chalice on the altar¹⁴⁴ and ciborium¹⁴⁵ on the altar, and inserts the tabernacle key¹⁴⁶ (if not already in).
- MCI: puts the missal on the altar opened to the Introit. If an intonation card is needed, he puts this on the Epistle side of the altar. Then he assists C to vest for Mass.
- MC2: moves the Paschal candle to its Gospel side position and then coordinates the servers in the sacristy.
- Th and Bb: prepare the thurible and boat for Mass.
- Cb: removes the violet veil from the main credence.
- AcI: lights the six candles (lighting the flame from the Paschal candle).
- Ac2: places the center altar card against the tabernacle and positions any relics on altar.¹⁴⁷
- Tbs: these may assist a server or sacristan with a duty as needed.
- Sacristans: remove the violet antependium from the altar (revealing the white one underneath), spread the altar carpet, place the flowers on the altar, and remove from the sanctuary any additional tables, lectern or other items not needed for the Mass.

¹⁴⁰ As for the *Asperges*, those on the Gospel side first, then the Epistle, and bowing before and after to each side respectively.

¹⁴¹ MCI and MC2 act in the same manner as MC and Th at High Mass, with exception to bowing for the doxology.

¹⁴² If the recessional passes through the sanctuary, the cantors should kneel on either side of the gate to allow the ministers to pass through.

¹⁴³ On p 65 (and ff 1), O'Connell directs the acolytes to leave their processional candles on the credence during the recession to the sacristy to vest for Mass, causing them during the Mass processional to follow Th with their hands folded. Fortescue on the other hand (on p 308) has the acolytes carry their candles during the Mass processional. Hence (*a fortiori*), if a Cb is used for the Mass (as is customary in the United States), the acolytes should flank the cross with their candles as usual for the recessional and Mass processional.

¹⁴⁴ C will need to do this (preferably in cassock only) unless one of the sacristans or MCs has been giving charge of the sacred vessels and knows how to properly prepare the corporal.

¹⁴⁵ NB: anyone may touch a purified ciborium; *cf. Matters Liturgical*, Matters Liturgical, Wuest, Mullaney, Barry (Pustet, 1956), n. 102 (Care of a Ciborium): "b) A lay person is not forbidden to touch a blessed ciborium and purified ciborium. But where there is danger of scandal or wonderment, this should not be allowed without a just and reasonable cause."

¹⁴⁶ Anyone may insert the key as well.

¹⁴⁷ These should be correctly arranged, as explained here with four reliquaries: 1) the first ranking saint (e.g., the church's titular saint) closest to the tabernacle on the Gospel side; 2) next on the Gospel side, the second ranking saint; 3) the third ranking saint closest to the tabernacle on the Epistle side; 4) next on the Epistle side, the fourth ranking saint.

-the servers who have sanctuary preparations should not don their festive surplices until they are completely finished with their duties.¹⁴⁸

-meanwhile, once the cantors have sung “*Christe, exaudi nos*,” they return to their places in the chancel and the *Kyrie* is immediately begun by the schola.¹⁴⁹

High Mass with MC2 (is as usual with these exceptions)

-when all are ready, incense is imposed and blessed. The processional is formed as usual and MC1 signals all to bow to the processional cross while saying “*Procedamus in pace*.” Then MC2 strikes the clapper and all process into the sanctuary as usual; meanwhile, the schola sings the *Kyrie*.

-the Preparatory Prayers are omitted inclusive to the *Oramus*; after bowing moderately to the altar, C immediately ascends to the predella and kisses the altar. Then the first incensation of the altar takes place as usual.

-C alternates the *Kyrie* with the servers from the Epistle corner, then goes to the center of the altar to intone the *Gloria*. While the *Kyrie* is being alternated between C and the servers (or those appointed to ring the small bells) make ready, careful not to accidentally ring their bells.

-after C intones the *Gloria*, the bells in the belfry are rung until C signs himself for the conclusion; then the ringing of the bells is ceased; small bells in the sanctuary may also be rung during the *Gloria*.¹⁵⁰

-during the *Gloria*, the sacristans unveil the various statues and images and throughout the Mass of the Catechumens, may continue to adorn the church with flowers, candles, etc. until all of the Easter decorations have been arranged.

-after the Epistle, MC1 signals all to stand, and then C chants the triple “*Alleluia*” which all repeat each time.¹⁵¹

-*Confitemini* is sung by the schola during which C may sit. While the *Laudate* is sung, at the word “*Quoniam*,” MC1 signals C to rise, who returns to the predella *per longiorem* (via the foot where C only bows before ascending).

-meanwhile, lighting their tapers from the Paschal candle, the acolytes light the tapers of those in the chancel, then in the nave, genuflecting before leaving the sanctuary and upon re-entering. Upon returning to the credence they extinguish their tapers.

-the Gospel action is performed as usual, but the acolytes do not carry their processional candles. After the Gospel, the faithful should be signaled to extinguish their tapers.

-there is no *Credo* nor Offertory antiphon.

-during the presentation of the cruets at the Offertory and during the *Lavabo*, if needed, a server¹⁵² holds the *Lavabo* altar card for C to read from.

-after being incensed at the Offertory, the acolytes light their tapers from the Paschal candle and light the candles in the chancel and nave.

-for C the following changes to the Ordinary are made:

- the entire *Orate, fratres* is said in a clear voice facing the faithful (MC1 still responds in a subdued voice though).
- the Easter Preface is used with the special clause of “*in hac potissimum nocte*”.
- during the Canon, there is both a proper *Communicantes*,¹⁵³ and *Hanc igitur*.¹⁵⁴
- the *Agnus Dei* is omitted, as well as *Domine Jesu Christe, qui dixisti*.

¹⁴⁸ In this way, the first time the faithful see the festive vesture of C and the servers, it is during the Mass processional, thereby heightening the solemn impact of the change from a penitential to a festive mode.

¹⁴⁹ Or if the sanctuary preparations are still proceeding and the processional route to the sanctuary from the sacristy is rather long, the singing of the *Kyrie* may be delayed until the clapper is sounded.

¹⁵⁰ A recommended method for ringing the bells in a dignified manner (which resembles a carillon, rather than just mere shrill ringing) is to have only three bells (with comparatively complimenting tones) rung, respectively by Ac1, Ac2 and Cb. Ac1 sets the rhythm for the other two, solemnly ringing his bell in a curved up-down (i.e., a double ring) fashion; after counting five seconds, Ac2 then starts to ring his bell in the same manner, but out of sync with Ac1 (this is the key to ensuring the ringing sounds pleasing); after another five seconds, Cb then begins to ring his bell in the same way, but of sync with the other two. When C has signed himself, Cb counts to five and ceases to ring, Ac2 does likewise and finally Ac1, thereby gradually ceasing the rings.

¹⁵¹ This is the first time “*Alleluia*” has been said since Septuagesima Sunday, hence the superabundant and joyful arrangement of intoning it a pitch higher each time.

¹⁵² E.g., Cb, if on the Epistle side of the sanctuary.

¹⁵³ Marked *In Vigilia Paschali* with the special clause, “*noctem sacratissimam*”.

¹⁵⁴ Marked *In Vigilia Paschali*; it is usually printed between the text of the usual *Hanc igitur* text.

- during Communion, AcI places the conopaeum on the tabernacle; if the Blessed Sacrament is on the altar,¹⁵⁵ then AcI must genuflect *in plano* before ascending and upon descending to the predella.
- if accessible, at this time the sanctuary lamp should be lighted by a sacristan (or a temporary one may be placed on the Gospel side of the sanctuary).
- also during Communion, Th prepares his thurible with charcoals for Lauds, which comes immediately after the ablutions.

Lauds

- after the ablutions, when C goes to the missal, the schola sings the triple *Alleluia* antiphon and psalm which C says in a subdued voice.¹⁵⁶
- meanwhile, Th and Bb approach Epistle side of the foot in preparation for the imposition of incense.
- when the triple *Alleluia* antiphon has been repeated, C intones the *Et valde mane* antiphon for the *Benedictus*, and then goes to the center of the predella. MCI descends to the foot, takes the boat from Bb, then MCI and Th approach C and incense is imposed and blessed.
- the altar is incensed as usual with MCI and Th assisting (and MC2 removing the missal); after C is incensed, Th incenses everyone as during the Offertory (MCI is incensed near the credence though and not at the predella).¹⁵⁷

Conclusion of Mass

- after the *Et valde mane* antiphon, High Mass is continued as usual with the Postcommunion (preceded by kissing the altar and “*Dominus vobiscum*”).
- then C sings “*Ite, missa est*” with the double “*Alleluia*” for Paschaltide.
- the Last Blessing is given, but the Last Gospel is omitted.
- then the recessional takes place as usual, with the imposition of incense,¹⁵⁸ etc.

Transfer of SSMM

- after Mass, when C transfers the remaining Blessed Sacrament from the altar of repose, he is accompanied by acolytes carrying candles, a server who rings the bell, and another carrying the ombellino. At both the high altar and altar of repose, the candles are lit, and a corporal is spread in front of the tabernacle.

Lighting and extinguishing of Paschal candle¹⁵⁹

- following the order of precedence, the Paschal candle is lit first and extinguished last.
- the Paschal candle is lighted for all Masses, except those of Requiem and of a penitential character (e.g., Rogation Days and the Vigil of Pentecost).
- the Paschal candle is lit for Vespers.
- the Paschal candle is not lit for Benediction, unless the ceremony is held immediately after Mass.
- the Paschal candle is used until the main Mass of Ascension Thursday, then extinguished after the Gospel. After the main Mass, the candle and its stand are removed from the sanctuary and placed in storage.

¹⁵⁵ That is, in a ciborium that was consecrated (at this point, rubricians consider that morally-speaking, the chalice is empty).

¹⁵⁶ Fortescue, p 308.

¹⁵⁷ As with Vespers, the schola does not sing the doxology until Th has finished incensing everyone.

¹⁵⁸ If incense was used for the processional, it is also used for the recessional. If not used for the processional, then it is not used for the recessional.

¹⁵⁹ For citations, cf. p 64 of *The General Principles of Ceremonies of the Roman Rite (For Inferior Ministers)*, Louis J. Tofari (Romanitas Press, 2010-revised).