

SOLEMN AFTERNOON LITURGY OF GOOD FRIDAY

An adapted version of the Solemn form without deacon or subdeacon

With customs practiced by the Society of St. Pius X¹

FOREWORD

The Solemn Liturgy of Good Friday adheres in many ways to the ancient form of the Roman Mass and hence many contrasts to older practices are witnessed throughout. The rite's order imitates an Ember Day Mass, but without an Offertory, Canon or Consecration (a remnant of the former Mass of the Pre-Sanctified Gifts). There is also:

- the *veneration of the cross* (derived from a similar ceremony practiced with the True Cross in Jerusalem),
- the *gradual preparation* (addition of the altar cloth—once performed during Mass, placement of the candles and cross—once carried by the crossbearer and acolytes in procession and then placed near or upon the altar),
- the *denuding (denudatur)* of the altar (once performed after every Mass; also seen on Holy Thursday),
- and *double translation* of the Blessed Sacrament (recalling an older method of distributing Communion after Mass, and in cathedrals, of retrieving the Hosts from a special chapel of reservation; also seen on Holy Thursday).

The order of this unique rite will be recognizable for those familiar with the Eastern Rites' Divine Liturgies. The ceremonies are also characteristically Roman, particularly in the starkness of the decorations employed, which are kept to a bare minimum.

ABOUT THESE NOTES

The Solemn form of the Holy Week ceremonies is the ideal method, but this is not always practical in a typical parish situation that lacks the requisite number of ordained ministers for the various positions.² This fact was recognized and dealt with during the Holy Week reform, thus several options exist for rendering the ceremonies as solemn 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 Good Friday's ceremonies, and these are also outlined within these notes.⁴

PERSONS REQUIRED FOR THE CEREMONY

- Celebrant (C).
- Master of ceremonies (MC¹).
- Acolytes (Ac 1, Ac 2, Ac 3, Ac 4).

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 was generally the only edition that could 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 Ecône, Switzerland, the General House has directed the retention of a few pre-1955 practices from the *Memoriale Rituum* (1920 edition); this specifically applies here to the procession with palms. 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 Ecône 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 In the simple rite, only acolytes are mentioned, but not an MC. It is very practical though to have one server versed in everyone's position, which allows for better coordination and C to concentrate on his liturgical role. Hence in these notes, the MC's position has been adapted from the solemn and simple rites as a type of hybrid "High Mass" form, actually a fairly common practice.

- Lectors.⁶
- Sacristan.

OPTIONS FOR THE PASSION READING⁷

Several methods exist for enacting the Passion,⁸ based upon whether it is sung or read, who are the ministers and which parts they will render. There are three parts for the Passion reading, the *Christus* (Christ), *Chronista* (Narrator), and *Synagoga* (the Synagogue). It is presumed that the Passion will be sung by three clerics who are at least ordained deacons,⁹ but this is not usually possible in a parish, hence outlined here are a variety of options:

1. The celebrant may sing (or read) either all or some of the Passion parts; in either case, if C is involved, he must at least take the part of *Christus* from a lectern on the Gospel side of the sanctuary.
2. A deacon may sing (or read) all three parts, in which case, C merely listens from the sedilia.¹⁰
3. A schola may sing (but not read) the *crowd* (*Turba*) parts of the *Synagoga*.¹¹ In this case, the individual *Synagoga* parts (e.g., Pontius Pilate) are sung by the *Chronista*.¹²

To summarize the options:

If sung:

- a. C sings all three parts.
- b. C sings the *Christus* and D the *Chronista* and *Synagoga*.
- c. C sings the *Christus*, D the *Chronista* and *Synagoga*'s individual parts, and the schola the *Synagoga*'s *crowd* parts.
- d. C sings the *Christus*, *Chronista* and *individual* parts of the *Synagoga*, and the schola the *Synagoga*'s *crowd* parts.

If read:

- a. C reads all three parts.
- b. C reads the *Christus* and D the *Chronista* and *Synagoga*.

PREPARATIONS

General principles of decoration

No extra embellishments should be employed; items used should be the plainest on hand.¹³

⁶ 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, p 56, ff 2. NB: in the Solemn form, the first Lesson is presumed to be read by a lector, while the second Lesson (which takes the place of Epistle) must be read by Sd (cf. Fortescue, pp 291 and 297).

⁷ As indicated by O'Connell on p 42, ff 1, the same options for Palm Sunday are applicable to Good Friday; the difference here is that all of the ministers chant the Passion from a lectern on the Gospel side (the Palm Sunday option of C reading from the altar is not possible on Good Friday as the altar is not prepared until just before the Solemn Prayers).

⁸ Though mentioned in the treatment of Small Churches form by Fortescue and O'Connell, the option of using two or three deacons to sing the Passion have been omitted here, since neither one is usually available in a typical parish. See the Solemn and Semi-Solemn form notes for these options, as well as the ones specific with these forms.

⁹ Fortescue, p 271 and O'Connell, p 12.

¹⁰ An option envisioned by Schmitz on p 26, ff 12.

¹¹ Fortescue, p 275, ff 1: "*The crowd parts may be sung by the choir*", O'Connell, p 12, and Schmitz, p 42 and in ff 26 citing SRC 4044². This implies an *all-male choir* and *not a mixed choir*, since this is a liturgical function (e.g., Schmitz on p 42, ff 25, cites SRC 2169 and O'Connell on p 12, ff 4, SRC 2740² and 3804^{3,4}, which specifically forbid nuns singing the crowd parts). It likewise follows that a schola member would be prohibited from singing the Passion *solo* (because this is a diaconate prerogative). Preferably, the schola members would be vested in cassock and surplice and situated within the sanctuary (but not at a lectern as for a deacon), or close by to facilitate the proper coordination.

¹² Fortescue, p 275, ff 1, and O'Connell, p 12.

¹³ Lace, a symbol of joy, should not be used on this day. 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.*" No mention of this is made in regards to the altar and credence cloths, as it is presumed that these do not have lace hanging over the front (which O'Connell states on p 153 is "*not desirable*" as the frontal should be covering the altar like a vestment, with a linen covering only the top and sides); nevertheless, the same principle applies.

Sacristy

- alb (without lace), amice, black cincture, stole and biretta.¹⁴
- on a cope stand¹⁵ in vesting order: black cope over a violet cincture, stole and chasuble.¹⁶
- large crucifix¹⁷ veiled in violet¹⁸ with a base (if needed).¹⁹
- two plain candlesticks with unbleached candles²⁰ (to be carried with the crucifix).
- tray to hold the removed pins with a finger towel on it (used to wipe off the cross during its veneration).
- two candles (or torches) for the re-translation of the SSMM to the altar of repose at the end of the service.
- if necessary, a long pole to remove veils from crosses in high places.
- if a deacon will chant part of the Passion: *Cantius Passionis* book, plain alb, violet cincture and stole, and biretta.

At the altar

- the altar is completely bare without any cloths, antependium, crucifix or candlesticks.
- the tabernacle is unveiled and empty, except for a corporal inside; its door is partially opened.
- a violet cushion is placed on the second altar step in the center of the foot.

Credence

The credence is placed in its normal position on the Epistle side, but only the top is covered with a linen cloth; prepared on it:²¹

- single altar cloth.²²
- unveiled missal stand with the OHS²³ (the opening facing the altar as usual).
- book for the Lessons (if there is a lector).²⁴
- violet burse with corporal.
- on a small tray: ablution cup and finger towel.
- Communion plate.
- tabernacle key.
- violet conopaeum.²⁵

14 C wears the biretta only during the first entry procession, while seated for the Lessons, Responsories and the Veneration of the Cross (Fortescue, p 299), and for the final recessional.

15 After C vests, if a sacristy doorway is readily accessible from the Epistle side of the sanctuary, it is practical to position the cope stand near the doorway to enable the acolytes to easily retrieve or return the vestments. Or the sacristan can bring or remove the vestments as required.

16 If the sacristy is not readily accessible from the sanctuary, these items may be placed on a secondary credence.

17 O'Connell comments on p 40, ff 2: "The crucifix must be a tall one—yet it must not be unduly heavy, it has to be carried for some time by the celebrant—with the figure high on the cross, so that when it is held resting on the ground, it may be easy for one who is standing to kiss the feet of the Crucified. The cross should be so made as to be easily fitted into a base, after its veneration, and placed on the altar (behind the tabernacle, if there is one) so that it may be seen by the people; or it may be hung behind the altar, if this can be conveniently arranged for."

18 O'Connell states on p 40, ff 2: "The veil should be so arranged as to be easily removable." The veil should be pinned on the cross three times so it may be uncovered in this order: 1) the top of the cross (but not the face; O'Connell, p 45); 2) the head and right arm; 3) the entire cross.

19 This base should be placed *behind* the tabernacle (Fortescue, pp 291 and 296, and O'Connell, p 39, ff 4); and based upon the rules for the altar cross *neither on the tabernacle* (cf. p 207 and ff 10, *Church Building and Furnishing: The Church's Way*, J.B. O'Connell [University of Notre Dame Press, 1955] and p 55 in *The Liturgical Altar*, Geoffrey Webb [Newman Press, 1949—Romanitas Press, 2010]) or *in an exposition throne* (cf. the latter authors citing SRC 3576³ and 4136²; O'Connell further states in ff 12: "It must not even seem, from a distance, to stand in it").

20 Fortescue, pp 291 and 297.

21 These items should be arranged in the order they will be used (e.g., the altar cloth on top of the burse, then the tabernacle veil).

22 This cloth should cover the entire mensa, and, in principle, should not hang over the front or sides. It is recommended to fold it inwards (from sides to the center) into sections (halves) like the vesperale cover; this allows the acolytes to quickly prepare the cloth by centering it on the mensa and unfolding it into place.

23 It should be noted that three editions exist; the 1955 (whose 1956 printing is the most obtainable), 1957 and finally 1962 (encompassed in the 1962 *Missale Romanum*).

24 This may be the actual lectionary, a *Liber Usualis*, second OHS, missal, binder, or other book with the text.

25 If the tabernacle veil is actually curtains suspended by removable rods, these should previously be inserted.

For the Passion reading²⁶

-on the Gospel side of the chancel prepare as many unveiled lecterns *recta linea* facing the Gospel side wall²⁷ as will be required.

-*Cantus Passionis* books as required (if the Passion is merely read, an OHS or missal can be used for this purpose), with their ribbons marked and exposed for the proper Passion reading; if placed on the credence, the opening facing left.

Epistle side of the sanctuary

-unveiled sedilia.²⁸

-stools for the four acolytes.²⁹

-if a lector³⁰ will chant the Lessons, unveiled lectern on the Epistle side of the chancel (if C is chanting the Lessons instead, place this lectern near the sedilia³¹).

Altar of repose³²

-corporal unfolded in front of the repository.³³

-repository key (on the right side of the mensa).³⁴

-four plain candlesticks with bleached candles³⁵ on the altar (two for the temporary exposition of the SSMM³⁶ and two to be carried while accompanying the SSMM's transfer³⁷).

-wooden clapper on the Gospel side.³⁸

-white humeral veil near the MC's position.

-ombrellino³⁹ on the Epistle side.

SYNOPSIS OF THE CEREMONY

1. PROCESSION
2. SOLEMN PROSTRATION
3. FIRST ORATION
4. FIRST LESSON / FIRST RESPONSORY / ORATION / SECOND LESSON / SECOND RESPONSORY

26 The SSPX uses the text and rubrics for the Passion as found in the 1955 OHS, but with the addition of the solemn ending of the *Chronista* found in the 1953 edition of the *Cantus Passionis* printed by Desclee (SSPX: "*The conclusion of the Passion previous to Pius XII (with the solemn tone) has been kept, even for Low Mass: from 'Erat autem Marie Magdelene' to 'signantes lapidem cum custodibus.'*"). The Passion reading for Good Friday is *Passio Domini nostri Jesu Christi secundum Joannem*, and the text is identical to that found in the 1953 *Cantus Passionis* with exception to the preparation for the *Chronista's* conclusion (that was treated as the Gospel; now the entire Passion is treated as the Gospel by the ministers) which is now omitted.

27 I.e., the north side (even if only symbolic).

28 This may be merely a stool in this case.

29 The MC may also choose to sit near the sedilia, but not in line with it.

30 Fortescue on p 296 states: "*he may be one of the servers,*" which following the same rule for the Lessons on Holy Saturday, includes a layman. When all three sacred ministers are present, the subdeacon must chant the second Lesson (following the ancient Roman Mass when this was the Epistle). Otherwise, in the subdeacon's absence an ordained lector (or layman in cassock and surplice) may do this; cf. OHS, *Feria VI in Passione et Morte Domini*, n. 9: "*Oratione expleta, sequitur altera lectio, a subdiacono dicenda ad legile...*" and n. 9a: "*Lectionem legat lector ad legile...*", Fortescue, pp 291-292 and 297, and O'Connell, pp 43 and 94-95.

31 This is only required if C will chant the Lessons; otherwise, Ac I can hold the OHS during the single Oration that C says from the sedilia.

32 It is presumed that any flowers or extra candles were removed from the altar of repose as of midnight on Holy Thursday when the Passion begins; cf. Fortescue, p 286 and O'Connell, p 38. If not though, these need to be removed at this time.

33 A portable urn-shaped locking vessel; often an actual tabernacle is used for this purpose.

34 Per Canon Law, this should have been secured overnight and not left at the altar.

35 *Ibid.*

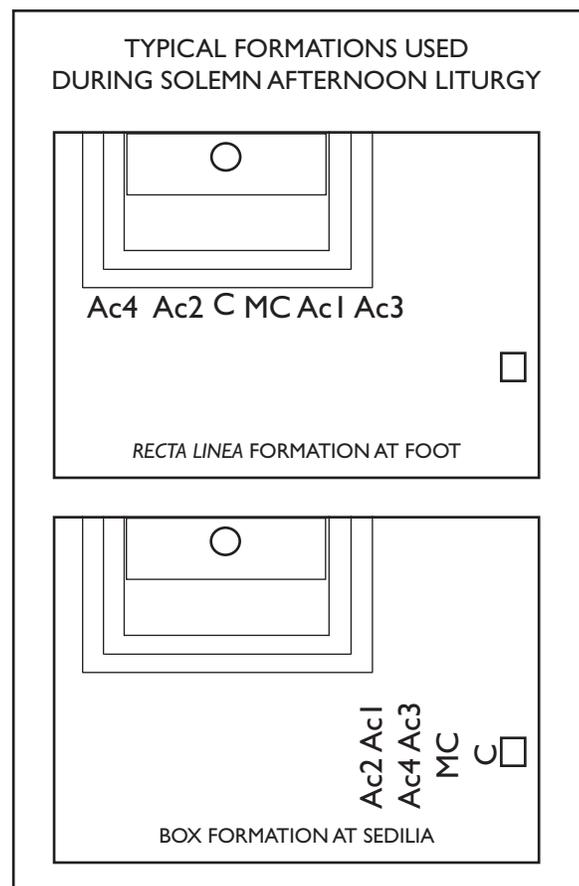
36 These should be on the altar.

37 These can be on the altar or on the opposite ends of the predella where they can be easily retrieved by the acolytes. It is also desirable that these two candlesticks match the candlesticks used for accompanying the cross.

38 If a second clapper is not available, this can be prepared in the sacristy to be retrieved later by Ac 4, or moved by the sacristan to the altar of repose.

39 The Italian term for the liturgical umbrella used to accompany the SSMM in places where a processional canopy is not practical; it is an ancient symbol of respect for royal dignity, in this case of Christ's.

5. PASSION *secundum Joannem*
6. SOLEMN PRAYERS with *flectamus genua*
7. SOLEMN VENERATION OF THE CROSS
 - A. Recess to the sacristy.
 - B. Procession with the cross to the foot.
 - C. Unveiling of the cross.
 - D. Veneration of the cross:
 - By the celebrant.
 - By the clergy.
 - By the servers.
 - By the laity.
 - E. Placement of cross at altar and unveiling of crosses in the church.
8. COMMUNION RITE
 - A. Preparation of the altar.
 - B. Recess to the altar of repose.
 - C. Retrieval of the SSMM.
 - D. Translation of SSMM to the altar.
 - E. *Pater noster, Libera nos, Perceptio Corporis.*
 - F. Celebrant's *Domine non sum dignus* and Communion.
 - G. *Confiteor* and distribution of Communion.
 - H. Placing of ciborium in the tabernacle temporarily.
 - I. Ablution of C's fingers.
9. THREE ORATIONS.
10. RECESSIONAL IN PAIRS.
11. RETURN OF SSMM TO ALTAR OF REPOSE.
12. COMPLINE.
13. POST-CEREMONIAL DUTIES



GENERAL RULES⁴⁰

When the cross is not on the altar

All reverences to the altar are moderate bows. These bows are made when one would normally perform a genuflection, namely when:

- Crossing the center of the altar.
- Entering or leaving the sanctuary.
- Leaving the center of the altar *per breviorum* in conjunction with C (following the principle of *ratione accommodationis*).

When the cross is on the altar

Once the cross is exposed in the sanctuary, genuflections are made towards it for the usual reasons for reverencing the altar.⁴¹

When the SSMM is in the sanctuary

When the SSMM is in the sanctuary, genuflections are made according to the rules of *coram Sanctissimo*.

⁴⁰ Cf. *The General Principles of Ceremonies of the Roman Rite (For Inferior Ministers)*, Louis J. Tofari (Romanitas Press, 2010-revised), for a comprehensive treatment of the general principles, particularly of the expository table of "Progression of Reverences for Inferior Ministers during Sacred Triduum" on p 63.

⁴¹ This principle is denoted explicitly throughout Fortescue and O'Connell in the treatment of the Solemn Afternoon Liturgy. Previously when the Solemn Afternoon Liturgy was considered a Mass of the Presanctified Gifts, genuflections were made as usual (a point Schmitz did not alter in his revised editions from 1955 to 1963).

Acolytes, MC and C

Ac1 and Ac2 are the lead pair, Ac3 and Ac4 the middle pair, followed in single file by MC and C. Ac1 and Ac3 are usually to the right-hand side, while Ac2 and Ac4 are usually to the left-hand side.

Responding to prayers

The servers (in conjunction with the faithful) make all of the appropriate responses and according to whether the text has been sung or said (e.g., the servers do not say a reply to a sung text).⁴²

Omission of bows to persons

All bows to persons are omitted completely during the Solemn Afternoon Liturgy.⁴³

Omission of *solita oscula*

On Good Friday, all *solita oscula* are omitted, because these signify joy.⁴⁴

ANNOUNCEMENTS FOR THE FAITHFUL

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

During the veneration of the Cross:

1. The faithful genuflect to it after "*Venite adoremus*" has been sung;⁴⁵ that is, after the MC has signalled this.⁴⁶
2. The faithful approach to kiss the Cross genuflecting only once (just in front of the Communion rail) and the standing⁴⁷ kiss the feet of the Crucified. Without any further genuflection, the faithful then return to their places where they sit.⁴⁸

RITE OF THE SOLEMN AFTERNOON LITURGY

Procession

-in the sacristy, the acolytes line up shoulder to shoulder in the following pairs: Ac1 and Ac2 (who will lead), and Ac3 and Ac4.

-meanwhile C vests with MC assisting.

-when finished, MC signals all to bow to the veiled sacristy cross.⁴⁹

42 As denoted throughout the rite by Fortescue and O'Connell. This rule differs from the usual one at sung Masses, where the ministers (both sacred and inferior) strictly-speaking should not make sung responses (as this office belongs to the schola), but only answer to said responses.

43 Fortescue, p 290 and O'Connell, p 6 are specific on this point regarding to those in choir, and along with Schmitz, imply it throughout their notes for Good Friday.

44 Cf. Msgr. Camilius Callewaert, *Cæremoniale in Missa: Privata et Solemni* (Bayaert, 1941—reprinted by Romanitas Press, 2009), p 38; hence why the non-essential ones are also omitted during a Requiem Mass.

45 Fortescue, p 292: "All then sing *Venite adoremus*. When this is finished all, except the celebrant and the acolytes holding candles, kneel in worship."

46 NB: The *Sacred Triduum Missal* published by Neri Publications has this action phrased in such a way as to mislead the reader to genuflect while singing the phrase. Hence it is a good idea to notify the faithful of this before the start of the ceremonies.

47 Per Fortescue, p 294 and O'Connell, p 46; if the feet on the corpus are too low to facilitate standing, then the faithful may kneel (O'Connell, p 46).

48 Fortescue, p 294 and O'Connell, p 46.

49 Saying "*Procedamus in pace*" as usual if this is customary.

-AcI strikes the clapper⁵⁰ to announce the beginning of the ceremonies,⁵¹ and then all process out of the sacristy, with the pairs of acolytes leading, followed by MC and then C (all at a distance of about four pews apart):

Ac2 AcI
Ac4 Ac3
MC
C

-it is befitting that the procession follows the same route as for High Mass (i.e., through the nave).

-upon reaching the foot, each acolyte pairs off to his respective side, with AcI and Ac2 being nearest the center, leaving room for MC (on the right of C) and C (at the center of the foot):

Ac4 Ac2 C MC AcI Ac3

This is the *recta linea* position of the acolytes at the foot.⁵²

SOLEMN PROSTRATION

-when C arrives at the foot, MC receives the biretta (giving it to AcI) and then signals all to make a moderate bow to the altar.

-AcI takes the biretta to the sedilia, then goes to the credence to retrieve the OHS, returning to his former *recta linea* position.

-then MC signals all to kneel and make a moderate bow while C fully prostrates himself with his head and hands resting on the pillow (on the altar step); after “some time in prayer” MC signals all to rise.⁵³

FIRST ORATION

-when the moment of silence has ended, MC signals a rise, but only C, MC and AcI stand.

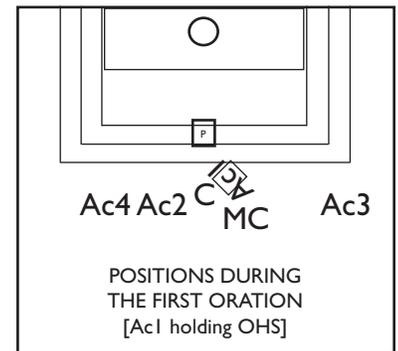
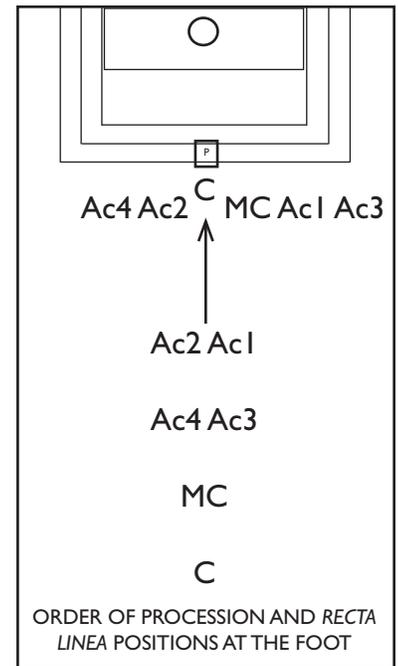
-AcI holds the OHS against his chest, MC opens the book and steps back to allow AcI to stand⁵⁴ aside in front of C (who should be standing slightly away from the foot). Then MC indicates the text and kneels for the prayer.

-C reads the first prayer, *Deus, qui peccati veteris*, in the second ferial tone.

-at the conclusion of the oration (i.e., after all have sung “Amen”), MC signals all to stand, closes the OHS, and allows AcI to return to his *recta linea* position.

-meanwhile, Ac2 has retrieved the pillow from the altar step.

-when both acolytes are ready, MC signals all to bow, all turn inward,⁵⁵ and with the pairs of acolytes leading (AcI and Ac2 first), and MC leading C *unus post alium*,⁵⁶ all return to their seats; except AcI and Ac2 who go directly to the



50 If the church does not possess a second clapper and if the sacristy doorway is conveniently located on the Gospel side of the sanctuary, this clapper can remain near the doorway so Ac4 can retrieve it just before recessing to the altar of repose. Or the sacristan can discretely move the clapper to the altar of repose for Ac4.

51 The sacristy warning bell should not be used for this occasion. After the *Gloria* on Holy Thursday, all bells are silenced to denote the period of mourning for Our Lord’s Passion. No bells should be sounded again until the *Gloria* of the Easter Vigil Mass.

52 Cf. O’Connell on p 94 (Small Churches form); on p 42 (Solemn form), he has the acolytes in their normal places during the prostration because there is not sufficient room at the foot for both the sacred and inferior ministers.

53 Both Fortescue (pp 291 for Solemn form) and O’Connell (p 43 for Solemn form) are explicit on these points. Both also (Fortescue additionally on p 297 for Small Churches) instruct the MC (and C) to indicate all to rise after the length of the *Miserere* (Psalm 50), based on the defunct prescription in the *Memoriale Rituum* (“after about the time required for a *Miserere*”); this prayer takes less than a minute to say.

54 Neither Fortescue, nor O’Connell state that the acolyte kneels while holding the book. It is reasonable that he would stand because he is acting as a lectern and it is impractical for C standing to read a book held by a kneeling server (which should also be noted is a pontifical privilege).

55 Being in the center of the formation, C will always turn by his right; cf. *General Principles*, p 19.

56 NB: This hierarchical order is followed every time a group of ministers goes from the foot to the sedilia.

credence where they deposit their items. While there, AcI picks up the book for the Lessons (if this is to be used).

FIRST LESSON / FIRST RESPONSORY / ORATION / SECOND LESSON / SECOND RESPONSORY

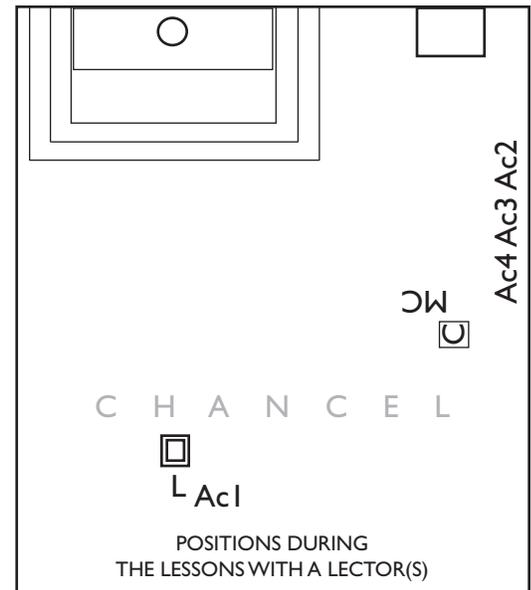
During the Lessons, Responsories and Oration

-during the Lessons, C (if not reading) and the acolytes sit.

-during the Responsories, all sit.⁵⁷

-at the end of the first Responsoy, MC signals all to stand, indicates the text to C, then:

1. All bow towards the altar for “Oremus,”
2. Genuflect facing across the sanctuary for “*Flectamus genua*”⁵⁸
3. Until C says “*Levate*,” all stand,
4. And during the conclusion, all bow towards the altar for the Holy Name.



If a lector will read the Lessons⁵⁹

-leaving the credence, Ac2 immediately goes to the chancel and places the lectern⁶⁰ in the center, then returns to his stool.

-meanwhile near the credence,⁶¹ AcI presents the book to the lector without any bows. Once C is seated, both go to the foot and bow moderately only to the altar.⁶² They proceed to the lectern where AcI stands on the right. The lector does not announce the title when chanting the Lesson.⁶³

-after the Lesson, “*Deo gratias*” is not said.

-the lector⁶⁴ closes and picks up the book, then both the lector and AcI return to the foot, bow to the altar and return to the Epistle side where the OHS is given back to AcI before the lector exits the sanctuary.⁶⁵

-AcI goes to his stool with the book for the first Responsoy until its conclusion.

-at the end of the first Responsoy, MC signals all to rise.

-AcI goes to stand in front of C (holding the book against his chest), then MC opens the book and indicates the Oration to C.

-when the Oration is done, MC closes the book, as it will not be used by C again.

-AcI then goes to the lector for the second Lesson⁶⁶ and repeats the same actions as for the first. Afterwards, AcI returns the book to the credence and goes to his stool.

-meanwhile, during the second Responsoy, Ac2 removes the lectern from the chancel.⁶⁷

⁵⁷ It is presumed here that the MC will remain standing, but he may also sit when he has no duties to exercise.

⁵⁸ Per OHS rubric n 8 (“*per aliquod temporis spatium in silentio orant*”) and 8a (“*et brevi interposita precatione...*”); 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 an immediate response), hence this genuflection is not the typical up-down act of reverence, but consists of a slight pause on the right knee.

⁵⁹ The lectors do not form part of the processional, so they should either be previously situated in an Epistle side chancel stall, or come into the sanctuary after the first prayer. If possible, they should enter *inconspicuously*, for example, through a side sacristy doorway.

⁶⁰ If necessary, one prepared for the Passion reading can be used temporarily for the Lessons; otherwise, it is practical to prepare the lectern on the Epistle side.

⁶¹ If the lector is in the chancel, AcI will present the book there in front of the stalls without any bows, then take him to the center of the sanctuary (between the lectern and foot), reverence the altar, then C and MC go to the lectern; these actions in reverse are done after each Lesson.

⁶² As noted previously, all bows to ministers are omitted during the Solemn Afternoon Liturgy; this is implied specifically for this action by all three cited rubricians.

⁶³ The first, *Haec dicit Dominus*, is rendered in *tono prophetiae*; cf. Fortescue, p 297.

⁶⁴ If the same lector will read the second Lesson, he may remain with AcI at the lectern during the subsequent Responsoy and prayer; O’Connell, p 95.

⁶⁵ Or goes back to his seat in the chancel.

⁶⁶ This Lesson, *In diebus illis*, is rendered in *tono lectionis*; cf. Fortescue, p 297

⁶⁷ Or if necessary, replaces it on the Gospel side facing north for use during the Passion reading.

If C chants the Lessons⁶⁸

- Ac2 places a lectern in front of the sedilia leaving sufficient room for C to genuflect.
- then Ac1 brings the OHS from the credence and gives it to MC who opens the book and indicates the first Lesson to C.
- during the Responsories and Lessons the servers sit.⁶⁹
- at the end of the first Lesson, C sits for the Responsory.
- at the end of the first Responsory, MC signals all to rise and indicates the proper oration to C.
- C then chants the second Lesson.
- during the second Responsory, Ac2 removes the lectern from the sanctuary as it is no longer needed.⁷⁰

PASSION SECUNDUM JOANNEM⁷¹

If C chants (or reads) the Passion alone

- towards the end of the second Responsory, MC signals all to stand.⁷²
- Ac1 and Ac2 go to the sedilia and make a processional formation with MC following, then C.⁷³ All go to the foot,⁷⁴ where all line up *recta linea*:

Ac2 C MC Ac1

All bow on MC's signal and wait while C standing and bowed profoundly recites only "*Dominus sit in corde meo...*" in a clear voice.⁷⁵

-when C has finished, all bow on MC's signal, turn inwards, and with Ac1 and Ac2 leading shoulder to shoulder, go to the unveiled lectern on the Gospel side of the chancel.

-upon arriving at the lectern, Ac1 and Ac2 go to their respective *sides of the lectern*⁷⁶ and face across the sanctuary.

-during the Passion, the sign of the cross is not made and bows are made towards the Passion book as required. All kneel (including the acolytes⁷⁷) upon MC's signal at the words "*...tradidit spiritum...*"

-at the end of the Passion nothing is said, and all return to the sedilia as they came, lining up *recta linea* and bowing on MC's signal.

If a deacon will chant the Passion⁷⁸

-having vested in the sacristy, the deacon (carrying his Passion book⁷⁹) will enter the sanctuary unaccompanied⁸⁰ going directly to the foot where he bows to the altar.

a. If C does not chant a part during the Passion, the deacon goes to the sedilia and while standing,

68 OHS rubric n 9a directs C to chant the Lessons from a lectern at the sedilia. Nevertheless, both O'Connell (p 97) and Schmitz (pp 140-141) outline an option within the Small Churches form where if C chants the Lessons, he may do so from the center of the foot after the oration (thus never going to the sedilia). In this case, Ac1 would bring a lectern to the center for this purpose, and C would sit at the sedilia during the responsories, but would return to the lectern for the orations and other lesson, etc.

69 The MC may stand as usual.

70 Unless needed for the Passion reading, then it is placed on the Gospel side facing north.

71 SSPX: "...the solemn ending of the Passion from before John XXIII..." is retained (from "*Post haec autem rogavit Pilatum...*" as denoted in 1953 Desclée edition of the *Cantus Passionis*, p 20* for the *Chronista*, n 10; 1).

72 The first word of the tenth line, "*Caput*," is a good cue.

73 Even for the Passion he wears the stole crossed; cf. O'Connell, p 95.

74 Fortescue (p 297) directs them to go to the chancel's center for the preparation, but in most churches, this action will occur at the foot.

75 OHS rubric n 10a: "*vel cantat Celebrans, clara et distincta voce: Dominus sit in corde...*"

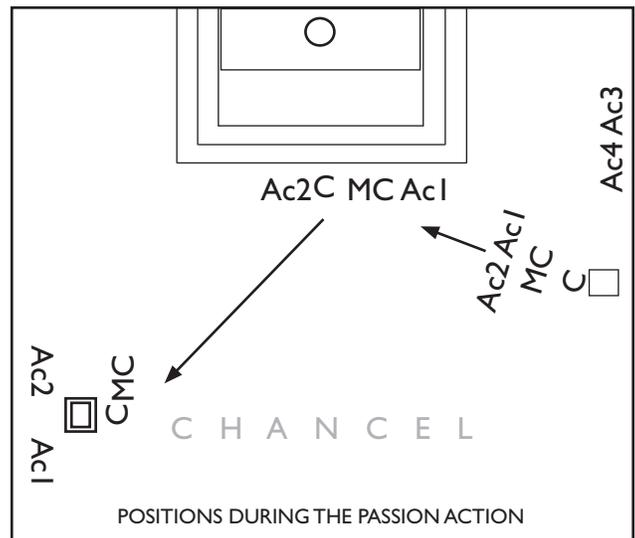
76 The acolytes should not face C (or other chanters of the Passion) directly; cf. diagram in O'Connell, p 70.

77 Because they are not carrying processional candles.

78 Cf. the Palm Sunday High Mass notes for details and pertinent footnotes.

79 Per the rubricians for Palm Sunday, presumably wearing his biretta as he is a *parati*; he places this on the altar step upon arriving and retrieves it while departing the sanctuary.

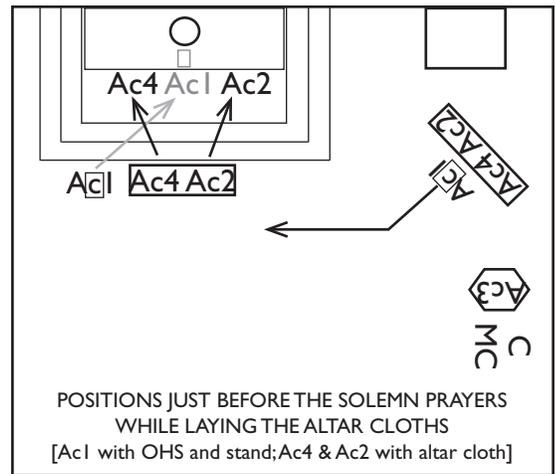
80 This is implied by all three cited rubricians.



bows low to him while saying nothing. C then says "Dominus sit, etc.", then the deacon standing erect says "Amen" and goes to sing the Passion at the lectern at the Gospel side accompanied by the acolytes (but the MC remains with C). The same rules are followed as on Palm Sunday.

- b. If C chants a part during the Passion, C meets the deacon at the foot (with the MC and AcI and Ac2), where both bow low to the altar, and without saying anything, go to the lecterns on the Gospel side (accompanied by the MC and acolytes as previously described). The same rules are followed as on Palm Sunday.

-after the Passion, the deacon returns to the foot, bows to the altar and returns to the sacristy.



THE SOLEMN PRAYERS⁸¹

-when the Passion has been finished (i.e., as the ministers are returning to the sedilia), Ac3 retrieves the black cope and brings it to the sedilia. Ac3 returns to his stool after he has given the cope to MC, who assists C to vest; then both wait while the altar is prepared.

-upon returning from the Passion, AcI and Ac2 immediately meet Ac4 at the credence, where:

- AcI retrieves the OHS on the missal stand and stands in front of Ac2 and Ac4.
- Ac2⁸² and Ac4 together pick up the altar cloth.

-then with AcI leading, all three acolytes go to the foot, with AcI going to the far left of the *recta linea* position, there all bow, and while AcI remains at the foot, Ac2 and Ac4 ascend to the predella and unfold the altar cloth outwards towards their respective outside edges of the mensa (Ac2 on the Epistle and Ac4 on the Gospel),⁸³ ensuring that it is laid neatly.

-once the altar cloth has been secured, AcI ascends to the predella and places the OHS and stand (in its raised reading position) in the center of the mensa.

-then AcI (remaining on the Gospel side as before) descends in unison with Ac2 and Ac4 to the foot, where all bow, but just Ac2 and Ac4 return shoulder to shoulder to their stools.

-then MC leads C to the foot, signals a bow for AcI, MC and C, who all ascend to the predella; there C kisses the altar.

-MC opens the OHS to the appropriate page and indicates the first oration. During the orations, both the MC and AcI hold the cope back and bow for "Oremus," genuflect in unison with C for "Flectamus genua" and bow for the Holy Name at the conclusion.

-the acolytes at the stools also in unison with C bow towards the altar for "Oremus," genuflect facing across the sanctuary, and bow towards the altar during the conclusion for the Holy Name.

-at the conclusion of the last oration, MC closes the OHS and AcI picks up the OHS and stand. Then MC signals a bow for AcI, MC and C, all three turn inwards and MC and C proceed *per breviorum*⁸⁴ to the sedilia while AcI goes *per breviorum* to the credence to return the OHS and stand.

SOLEMN VENERATION OF THE CROSS

A. Recess to the Sacristy

-at the sedilia, MC removes the cope from C and gives it to Ac3, who returns it to the sacristy (or some other convenient place).

81 SSPX: "The prayer Pro Conversione Judaeorum is said according to the text of Pius XII with the Flectamus genua and Oremus et perfides pro judais... Deus qui etiam judaica perfidiam a tua misericordia." NB: The altered text was published by Pope John XXIII in July 1959, so is present only in the 1962 edition of the OHS (and in the 1962 editions of the *Missale Romanum*). SSPX: "The Flectamus genua's are performed with a simple genuflection."

82 At the credence, as at Mass, Ac2 should be on the left side so when he turns with Ac4, he will automatically be on the right side.

83 As is done when removing the vesperale cloth.

84 O'Connell, pp 44 and 96, and Fortescue, pp 292 and 298.

-then the acolytes make a box formation according to their pairs in front of the sedilia, with MC in front of C.

-when ready, all process to the foot and take their *recta linea* positions, then MC signals a bow, all turn inward, and recess to the sacristy in the same formation as for the procession.

B. Procession with the Cross

-upon arriving in the sacristy:

- Ac1 and Ac2 light the unbleached candles and taking them into hand, flank C holding the veiled cross as they would the Cb at High Mass.
- Ac3 holds nothing (he will be retrieving the OHS from the credence).
- Ac4 takes the pin/finger towel tray.
- C takes the veiled cross.

-when all are ready, the procession with the cross is made in this order: Ac3 and Ac4 first, the MC in front of C flanked by Ac1 and Ac2 with lighted candles.

-upon entering the sanctuary, none of the ministers make a reverence (because all are accompanying an image of Christ), and they immediately form *in plano* on the Epistle corner of the sanctuary:

- Ac3 and Ac4 both go to the Epistle side, where Ac3 immediately retrieves the OHS from the credence; both position themselves so as to allow Ac1, Ac2 and C to turn into position.
- MC steps off to the right.
- Ac1 and Ac2 and C line up with the predella and then all three *turn abreast simultaneously as a group* to face the nave;⁸⁵ then Ac1 and Ac2 turn to *face the cross*.⁸⁶

-when all are in formation, Ac3 steps forward, the MC opens the OHS for the *Antiphona ad detegendam S. Crucem*, then Ac3 goes *aside* of C (near enough so he can read the book while not standing in front of him).

-meanwhile, both MC and Ac4 (remaining near so he can receive the pins and finally the veil) face the cross.

C. Unveiling of the Cross

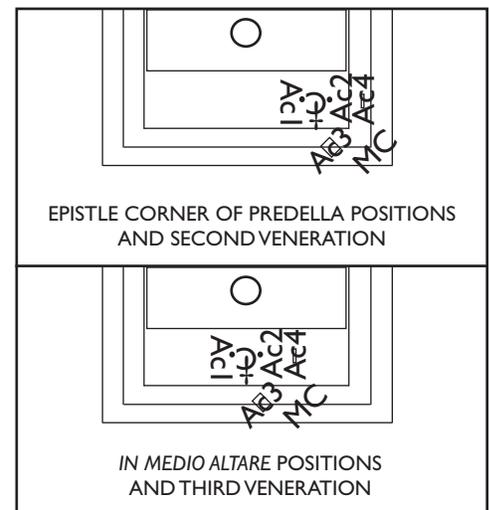
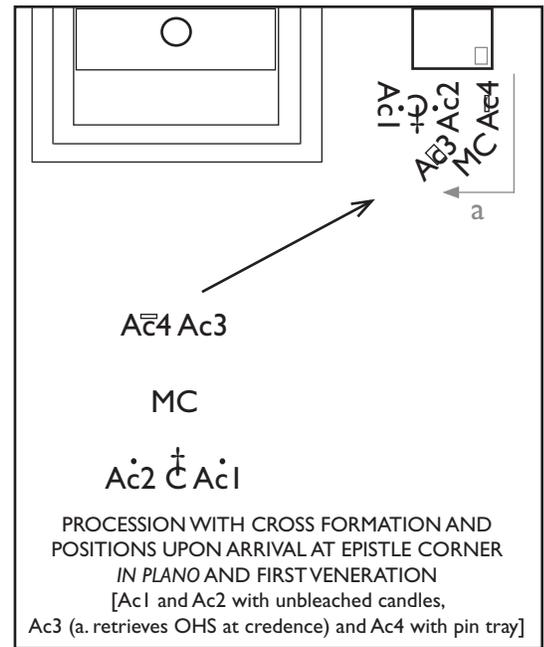
-the order of unveiling the cross is:

1. *In plano*, C uncovers the top of the cross.
2. At the Epistle corner of the predella, C uncovers the right arm while raising the cross and his pitch a little higher.
3. *In medio altare*, C removes the veil completely and again raises the cross and pitch higher.

-when proceeding to the next area, the entire formation of ministers turn and move as a group.

-as C unveils each portion of the cross, MC steps forward and receives the pin, placing each on the tray held by Ac4, then returns to his position slightly away from the formation (*i.e.*, so he does not block its view from the faithful).

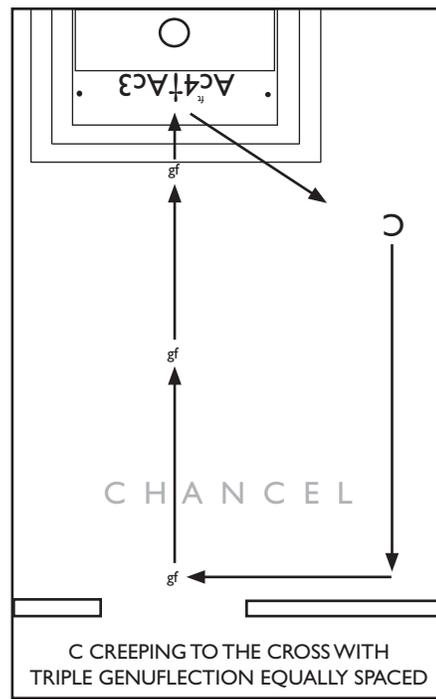
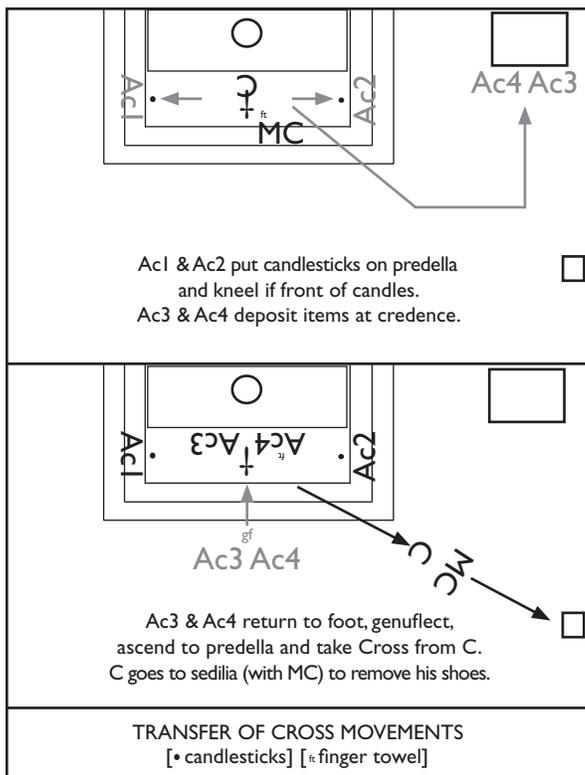
-during the unveiling of the cross, when C says, “*Ecce lignum crucis...*” and the choir has finished responding, “*Venite adoremus,*”⁸⁷ MC signals loudly



⁸⁵ This is a circular turn, not the usual inward turn, which allows Ac1 and Ac2 to remain on the correct sides of the Cross while not switching sides.

⁸⁶ Per all three cited rubricians.

⁸⁷ Fortescue, p 292: “*All then sing Venite adoremus. When this is finished, all except the celebrant and the acolytes holding candles, kneel in worship.*” See above the section, Announcements for the Faithful.



for all to kneel (though C, Ac1 and Ac2 remain standing⁸⁸) and venerate the cross for an appropriate amount of time⁸⁹ and then signals all to rise.

-when C removes the veil completely, MC receives the veil from C, placing it on the tray.

-upon rising after the third veneration, MC closes the OHS.

-immediately after the third veneration, Ac1 and Ac2 go to their respective sides of the second altar step, turn towards the cross to face each other and in unison place their

candles down on the outside edges of the predella (keeping these inline with each other) and kneel facing the cross.

-meanwhile Ac3 and Ac4 (who gives the finger towel to the MC) go immediately *per brevior* and deposit their items on the credence, proceed *per longior* to the foot, genuflect to the Cross, and ascend to their respective sides of the Cross (Ac3 on the right or Gospel side, and Ac4 on the left, or Epistle side) taking it from C; each hold it under the traverse arm and rest the foot on the predella.

-MC gives the finger towel to Ac4 (because he is closest), and then without any reverence,⁹⁰ MC conducts C *per brevior* to the sedilia where he removes his shoes.

D. Veneration of the Cross

NB: From this point genuflections are made by all to the Cross as they would to the reserved SSMM.

-C removes his shoes at the sedilia⁹¹ then without making any prior reverence, C "...goes some distance away from the altar"⁹² making three genuflections at equal intervals.

-when C arrives at the cross, he kneels (on the second altar step if necessary), kisses the feet of the Crucified, "...and without any further genuflection, returns [*per brevior*] to the sedilia" where he sits, put his shoes back on and dons his biretta. During the remainder of the veneration, he sits covered at the sedilia and listens to the *Impropria*.⁹³

88 Nor do they bow, following the general principle of carrying or accompanying an image of Christ; cf. *General Principles*, pp 55-56, Fortescue, pp 292 and 298 (he also includes the server holding the book, in this case Ac1), O'Connell, pp 45 and 97 (he adds on p 45, ff 1, that if the bookbearer kneels, he should close the book first).

89 Fortescue on p 298 says that this veneration should last "*for a little while*"; the recitation of the first part of the *Ave* should be sufficient.

90 Cf. Fortescue and O'Connell; neither C nor MC genuflect to the cross before going to the sedilia as their first genuflection is made while "*creeping to the cross*."

91 O'Connell notes on p 45, ff 5: "*In the old rite, the rubrics directed only C. to remove his shoes. In practice it will, probably, be convenient for only S.M. [sacred ministers] to do so. (Cf. S.R.C. 2769^{10/5}).*" These notes include the inferior ministers in removing their shoes, but repeating O'Connell's admonition, this should only be done if practical.

92 Fortescue, p 293. This usually implies the extremities of the chancel in larger churches and if necessary due to a lack of space in front of the foot, somewhere outside of the Communion rail for smaller churches, perhaps even so far as the end of the nave.

93 Per all three cited rubricians. This applies to any other clergy as well, once they have returned to their places.

-if there are any clergy,⁹⁴ they imitate C's actions⁹⁵ in venerating the cross approaching in single file.⁹⁶

-Ac1 and Ac2 rise and without crossing the center of the altar each follow the MC to the perimeter of the sanctuary, where they imitate C's actions in venerating the cross in single file.⁹⁷

-the MC returns to his normal position by C, while Ac1 and Ac2 replace Ac3 and Ac4 (who gives the finger towel to Ac2) holding the cross.

-Ac3 and Ac4 descend *in plano* via the sides of the altar steps, go directly to the perimeter of the sanctuary and venerate the cross like C in single file.

-if necessary for resting the foot of the Cross,⁹⁸ MC closes the Communion gate, genuflecting to the Cross (*aside from the foot's center so not to impede the ongoing veneration*) before leaving and upon returning.⁹⁹

-Ac3 and Ac4 ascend to the predella and receive the cross back from Ac1 and Ac2; Ac2 also gives the finger towel back to Ac4.

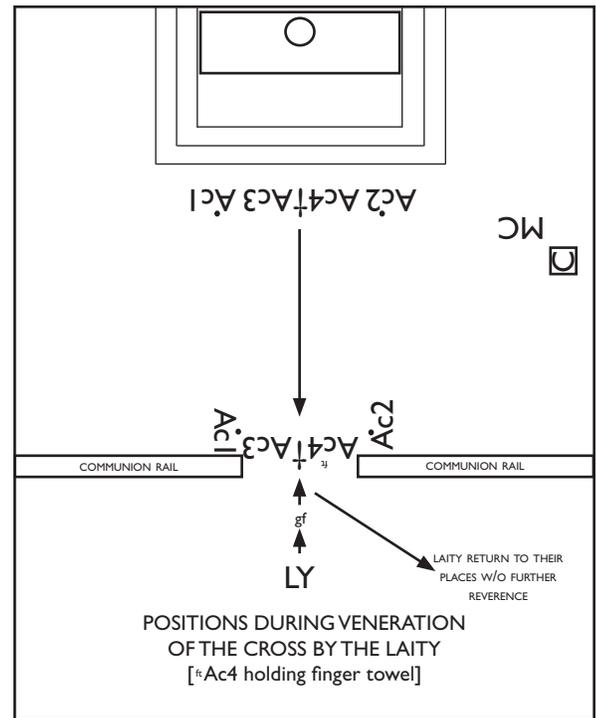
-Ac1 and Ac2 then return to the second altar step, and facing each other across the predella retrieve in unison their candles; then they re-ascend to the predella and facing the nave, flank Ac3 and Ac4.

-when the acolytes are ready, *recta linea* (as a group in a line) they take the Cross to the Communion rail; there:

- Ac3 and Ac4 set the foot of the Cross atop the Communion rail.
- Ac1 and Ac2 turn to face the Cross,¹⁰⁰ place their candles on the floor in unison and remain standing facing the Cross.¹⁰¹

-the faithful now approach the Cross to venerate it;¹⁰² during the veneration:

- each time one kisses the feet of the Crucified, Ac3 wipes them with the finger towel, which for sanitary reasons, he should frequently change the area of the towel used.¹⁰³
- if the crowd is great, two servers may each hold small crosses either in front of side chapels or at each end of the Communion rail; the servers will also have a small towel to wipe the feet after each person



94 SSPX: "All the clergy remove their shoes for the adoration of the Cross on Good Friday but no barefeet!" Neither cited rubrician mentions the schola venerating the cross, probably because they are presently occupied chanting the *Improperia*. If the schola members venerate the cross (presuming they are in cassock and surplice), they do so after the servers, approaching in single file as the clergy did. The schola members should leave their shoes on.

95 Per Fortescue, p 293.

96 Per Fortescue on p 293, "*unus post alium*".

97 If the servers remove their shoes for this action, they should do this on their respective sides of the altar *in plano*, replacing them there as well. As they will do this without sitting (though they could sit on the first altar step), if they cannot remove their shoes standing, they should face across the sanctuary (*i.e.*, not turn their backs to the faithful and bend over which would not look respectable) and go to their knees to unlace their shoes. It goes without saying that these actions should be done in a solemn manner, and not hastily.

98 Fortescue (p 293) mentions the use of a platform for setting the Cross' foot on; this is to facilitate the veneration of the cross by the faithful standing (as seen on Fortescue, p 294 and O'Connell, p 46).

99 The Communion gate is considered to be outside the view of the altar, hence the genuflections; *cf. General Principles*, pp 53-54.

100 Fortescue, p 294.

101 Fortescue, p 294.

102 It is assumed that the men will approach the cross first, followed by the women and starting at the back of the nave so that the laity may also creep to the cross but with only a *single* genuflection (pp 294 and 299). However, Fortescue also mentions on p 294, 1 and 2, that "*this may not be possible where the sexes are not separated in the church.*" The SSPX General Directions also note this: "*The order for the adoration of the cross by the faithful: Primum viri, deinde mulieres (rubr. of the day n. 18) is not usually respected [observed].*" In this case, the laity may simply come up mixed but by order of pew (front to back as for Communion), one at a time, with each one making a single genuflection before approaching the cross to kiss it while standing. In imitation of the clergy, "[T]hey do not genuflect again but return at once to their places in the church," Fortescue, p 294.

103 For a large crowd of faithful (over two hundred), it is recommended to have two towels.

kisses the corpus.¹⁰⁴

- if a base is needed for the Cross, the sacristan places this behind the tabernacle.
- the sacristan unveils all of the crosses in the church; if necessary a layman in cassock may assist.¹⁰⁵

-when the last person has venerated the cross, Ac1 and Ac2 pick up their candles, stand and flank Ac3 and Ac4 carrying the cross. The acolytes turn inwards and return to the altar *recta linea* as before.

-at the altar, Ac3 and Ac4 put the cross in its place¹⁰⁶ while Ac1 and Ac2 place their candles on either side of the cross, either on the mensa or gradine.¹⁰⁷ Then the acolytes turn inwards, in unison descend *in plano* with Ac1 and Ac2, genuflect, turn inwards, and go in pairs to the credence with Ac1 and Ac2 leading.

RITE OF COMMUNION

A. Preparation of the Altar

-meanwhile, the acolytes arrive at the credence, where:

- Ac1 retrieves the violet stole and chasuble from the cope stand.
- Ac2 retrieves the OHS and stand.
- Ac3 retrieves the tray of ablution items.
- Ac4 (returning the finger towel to the pin tray) retrieves the violet burse with corporal.

-Ac1 immediately takes the vestments to the sedilia, presenting them to MC who assists C to vest. Ac1 receives the black vestments from MC and returns them to the cope stand.

-then Ac2, Ac3 and Ac4 turn inwards and Ac4 steps forward immediately to the sedilia and presents the burse with corporal to C (without bowing) before and after.

-meanwhile the other acolytes, including Ac1 (now empty-handed) line up in a box formation in front of the sedilia, leaving room for Ac4 on Ac3's left side.

-when the group is ready, it proceeds to the foot, with MC and C following in single file to form *recta linea* as usual: Ac4 Ac2 C MC Ac1 Ac3

-there all genuflect on MC's signal, and while C ascends to the predella, MC crosses behind him to the Gospel side; simultaneously, Ac2 ascends directly¹⁰⁸ to the Gospel side with the book and stand, Ac3 directly to the Epistle side with the ablution items, while Ac2 and Ac4¹⁰⁹ remain at the foot.

-while C unfolds the corporal,¹¹⁰ Ac2 puts the OHS and stand in the Canon position (leaving the book closed) and Ac3 puts the tray of ablution items near the corporal on the Epistle side.

-while these preparations are taking place, the sacristan lights the four candles at the altar of repose in preparation

104 Cf. Schmitz, p 114; in this case, he actually has the main Cross remain at the predella with the four acolytes and their candles. He also describes the use of two servers for holding each of the smaller crosses as described for the main one, but without any candles.

105 Fortescue, p 294, ff 3.

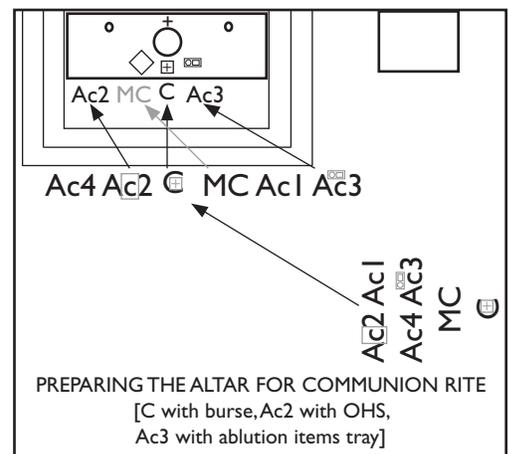
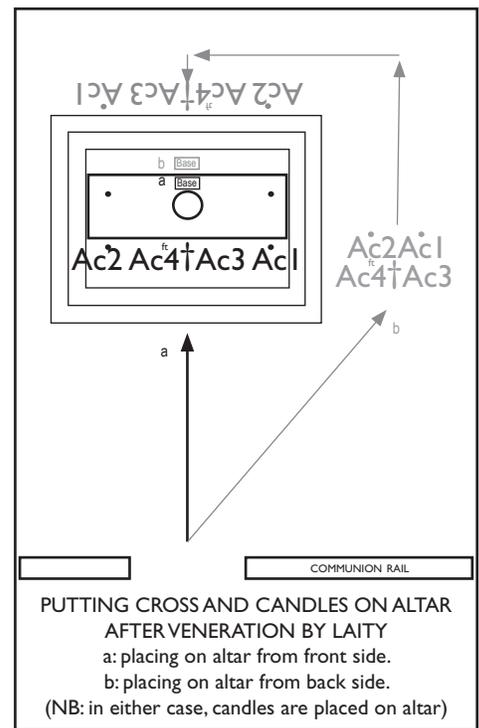
106 If Ac3 and Ac4 are required to go behind the altar to place the cross, they should via the Epistle side with Ac1 and Ac2 following directly behind them, then splitting off to their respective sides of the altar to place their candles from the backside. If the altar cross permanently hangs from a ivory canopy or the reredos (which has just been unveiled by the sacristan), the cross used for the veneration may be put aside in the sacristy instead of being erected at the altar.

107 Wherever the altar candles are normally situated. It is befitting that the unbleached candles for the cross should be set some distance away on either side of the cross to allow room for the bleached candles used to accompany the SSMM, so these may be directly flank it.

108 I.e., *per breviorum*, but without the typical diagonal path.

109 Cf. ff 32 above about retrieving the clapper.

110 Fortescue, p 299. Only a tonsured cleric may unfold a corporal *in actu functionis*; cf. O'Connell in *The Celebration of Mass*, pp 565 & 567.



for the transfer of the SSMM.

-without making a reverence,¹¹¹ all at the altar turn inwards and descend *in plano* back to their original *recta linea* positions.

B. Recess to the altar of repose

-when C descends to foot, MC signals a genuflection, then all process out in same order of the procession to retrieve the SSMM at the altar of repose.

C. Procession with the SSMM to the altar

NB: special genuflecting rules of *coram Sanctissimo* are now followed

-upon reaching the altar of repose, all line up *recta linea* at the foot, make a double knee genuflection on MC's signal, and kneel for a short moment of prayer.

-afterwards, MC signals all to stand, and Ac3 immediately retrieves the humeral veil and puts it on C, who then ascends to the predella, opens the repository, removes the SSMM (in the veiled ciborium), and covers it with the humeral veil. Meanwhile, Ac3 retrieves the ombrellino standing aside until C descends to the foot.

-while C ascends to the predella, Ac1 and Ac2 go *per longiorem* to retrieve the lighted bleached candlesticks; if from the altar,¹¹² the ones furthest from the repository. Then before ascending to the predella, they both genuflect to the SSMM and ascend to the predella to flank C.

-then upon MC's signal, just MC, Ac3 and Ac4 make a double knee genuflection, stand, and make this formation for the SSMM procession: Ac4 leading, solemnly striking the clapper,¹¹³ MC behind, C carrying the SSMM with Ac1 and Ac2 flanking with candles, and finally Ac3 behind C carrying the ombrellino over the SSMM.

-upon reaching the foot of the high altar, MC and Ac4 immediately go to their *recta linea* positions (without genuflecting¹¹⁴) and kneel immediately *in plano*.

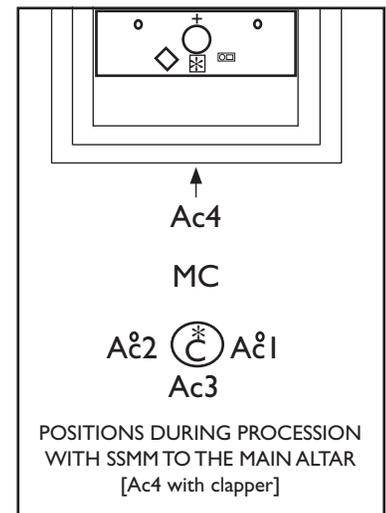
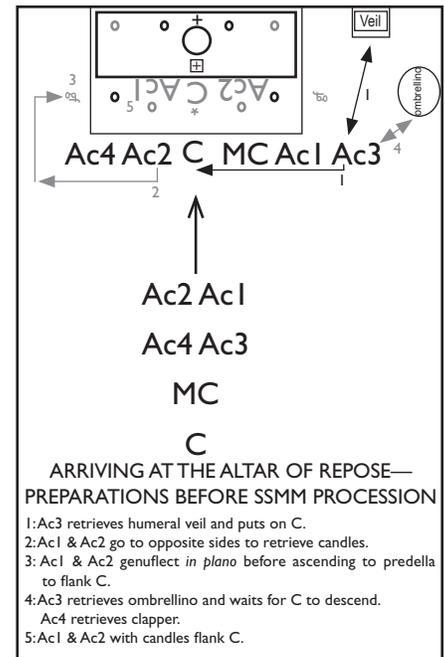
-once the SSMM has reached the foot, Ac3 puts the ombrellino in a convenient place on the Epistle side and goes to the second altar step (near the center but staying on the Epistle side), where he retrieves the humeral veil, placing this on the sedilia; then he goes to his *recta linea* position.

-Ac1 and Ac2 accompany C with the SSMM to the predella and place their candlesticks on either side of the altar closest to the tabernacle. Then both descend (without turning their backs completely to the SSMM) to their respective sides *in plano*, turn towards the altar (to face each other), genuflect and go to their *recta linea* positions.

-once the ciborium is on the altar, MC signals all to stand, then he genuflects *in plano* and directly ascends to his Canon position on the predella where he assists at the missal as usual.

D. Pater noster, Libera nos, Perceptio Corporis

-MC opens the OHS and indicates the first prayer of the Communion rite, the *Praeceptis*¹¹⁵ (the introduction to the *Pater noster*) which C recites aloud as usual.



111 A bow is not prescribed by the rubrics or rubricians, hence it should be omitted by C.

112 If the acolytes are required to ascend to the predella (and not an altar step) to retrieve their candles, they must genuflect *in plano* first. After this, they do not genuflect again before flanking C with the SSMM (as they are already on the predella).

113 A good method for striking the clapper is to have the percussions imitate the ringing of the bell, that is, a triple set of taps (either single or double) should be struck evenly apart, while spacing *each triple* set apart by about five seconds (this has the dramatic effect of heightening the somber atmosphere at this moment).

114 Because they have been accompanying the SSMM during the entire procession.

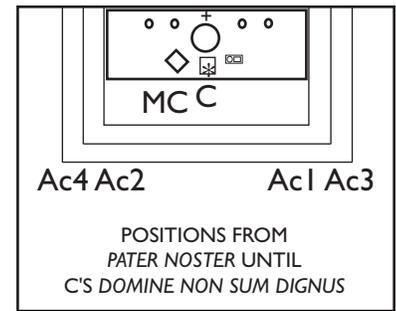
115 If necessary, MC should indicate to the faithful to stand just before C begins the introduction.

-C recites the *Pater noster* with the congregation who also conclude with “Amen.”¹¹⁶

-C also recites aloud the *Libera me* which again at its conclusion all answer “Amen.”¹¹⁷

-after “Amen,” Ac1 retrieves the Communion plate from the credence, and joined by Ac2 both proceed shoulder to shoulder to the foot, where behind the *recta linea* formation there, genuflect, then proceed to the rail to turn over the Communion cloth as usual, genuflecting again upon their return.

-after C silently prays the *Perceptio*, MC descends *in plano* as at High Mass, genuflects, then joins the other servers in his normal Communion position at the foot (the far left side of the *recta linea* formation).



E. C's *Domine non sum dignus* and Communion

-MC signals the acolytes to kneel and all bow for C's Communion as usual.

F. Second Confiteor, distribution of Communion

-MC and acolytes recite the *Confiteor*¹¹⁸ and the remainder of the Communion rite is as usual with distribution first to the clergy (if any), then servers (and vested sacristan), then (vested) schola and finally the laity.

-MC holds the plate during the distribution of Communion.

-during the distribution of Communion, the acolytes kneel in their *recta linea* position on the first altar step, leaving a gap in the center to enable C to pass through upon his return.

-during the distribution of Communion to the faithful, Ac1 puts the veil on the tabernacle. If a ciborium with consecrated Hosts is on the altar, Ac1 must genuflect *in plano* before and after ascending to the predella; otherwise, no genuflection is made because the tabernacle is empty).

G. Placing of ciborium in the tabernacle

-after Communion, C temporarily reserves the veiled ciborium in the tabernacle.

-when the tabernacle is closed, MC signals all to stand.

NB: reverences are now made to the reserved Blessed Sacrament as usual.

H. Ablution of C's fingers

-C cleanses his hands in the ablution cup, folds the corporal and places it back in the burse.¹¹⁹

-meanwhile, Ac3 and Ac4 go *per longiorem* to their respective sides of the altar, ascend to the predella, where Ac3 carefully removes the tray with ablution items (including the purificator) and plate, Ac4 the burse with corporal, then both descend *per breviorum* to the foot where they genuflect, turn inwards and return their items to the credence. Then both return to the foot, genuflect and return to their *recta linea* positions.

-Ac1 and Ac2 turn over the Communion cloth, genuflecting before leaving the foot and upon returning as usual, and then return to their *recta linea* positions.

I. Concluding three orations

-MC moves the missal to the center of the mensa and assists at C's left for the three orations, after which MC closes the missal (with the opening facing left).

-if the biretta was worn, after the last oration Ac1 retrieves it from the sedilia.

-meanwhile the MC descends with C to the foot, where MC takes the biretta from Ac1.

¹¹⁶ OHS rubric n. 26.

¹¹⁷ OHS rubric n. 27.

¹¹⁸ In describing the Small Churches form Fortescue (p 300) and O'Connell (p 100), both state that the faithful who will communicate should also recite the *Confiteor*,* each “Amen” and the *Domine non sum dignus* in unison with the servers or C.*[Not during the solemn form though, as the deacon recites this on everyone's behalf.]

¹¹⁹The corporal must be folded and returned to the burse, even though it will be used again momentarily after the service; cf. Fortescue and O'Connell.

-when all are in their *recta linea* positions, MC signals a genuflection, presents the biretta to C, and then all recess to the sacristy in their processional formation.

Return of SSMM to altar of repose

-shortly after the recessional, the SSMM should be returned to the altar of repose in the same manner as it was brought to the high altar, with bleached candles¹²⁰ (using a set different from those on the high altar or the altar of repose), clapper and ombrellino.

REMOVAL OF EXTRA ITEMS FROM THE ALTAR AND SANCTUARY

NB: the remainder of Good Friday is treated as if *in actu functionis*.

-all (including prelates) are required to genuflect to the unveiled cross.¹²¹

-all items for the service are removed without ceremony, except the cross and candlesticks.

-when completed, Compline may begin.

¹²⁰ Torches can be used for this purpose.

¹²¹ Cf. *General Principles*, pp 49, 52 and 62 (following the rule given by L. O'Connell, p 39, and SRC 3049⁵). On this day, the condition *in actu functionis* exists from the Veneration of the Cross until the Easter Vigil service, thus the unveiled cross is accorded the same distinction as given to a relic of the True Cross. Previously in the pre-1955 rite, when the Easter Vigil service was held in the morning, the Divine Office of None on Holy Saturday was fixed as the termination for this period of *in actu functionis*. Because of the new time structure for the Vigil service (now held in the late evening), this genuflection rule has been extended *inclusive to the blessing of the Paschal Fire* (i.e., the start of the Vigil services). This is implied by Fortescue and O'Connell (who say nothing to the contrary) as well as an SSPX decision mentioned twice: 1) [in a grammatically-incorrect sentence, hence simply paraphrased here] A reiteration regarding SRC 3049⁵ (which simply states that even prelates must make a genuflection to the cross from its veneration to None of Holy Saturday.); and 2) "d) *Rules for Reverences: the Blessed Sacrament having been withdrawn...; the reverences to be made towards the main altar are thus modified:—Before the Unveiled Cross (from the Adoration of the Cross to the Paschal Vigil) In surplice: genuflection; Without surplice: genuflection.*"