

MASS OF THE
BLESSED VIRGIN MARY

As observed weekly in the Choir
according to the Use of Salisbury

Priest's Book III
Ritual Directions

EDITED BY

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FROM EARLY ENGLISH CHURCH MUSIC VOLUME 60

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Typeset in Bembo with Hopyl chant font designed by Timothy Symons by
The Art of Music, Dunblane, with Bethania Books, Tremeirchion

INTRODUCTION

The ritual directions set out here offer a practical interpretation of the Latin rubrics of the printed Missal and earlier manuscript Customaries. The Latin rubrics selected for the Ordinary and Canon of the Mass (EECM 60, pp. 341–7) are supplemented by further rubrics relevant to deacon, subdeacon, servers and choir, taken from the Missal and Customaries (EECM 60, pp. 348–52). The directions follow the conventions of Mass on every simple feast when the choir is ruled. They are directly applicable, therefore, to the weekly Mass of the BVM in choir. However, some adaptation of the directions may be required according to the location, configuration of the space and resources available – as must also have been the case in the late Middle Ages.

In the Missal rubrics and in the descriptions of Mass in the Customaries, the directions for deacon, subdeacon, acolyte, thurifer and candlebearers are conflated with those of the priest. Here they are separated, so that each role is clear. Practical issues of space, furnishings, dress and ritual objects are outlined to provide context. A table (pp. 6–7) shows how the action around the altar and in choir interconnects; and the individual roles of each of the ministers and servers are set out in detail. Cross-reference is made throughout these descriptions to the priest's Ordinary and Canon of the Mass. The present tense is used consistently here, even when referring to historic practice, since this section serves to assist anyone seeking to enact Mass of the BVM, or envisage it in action.

Rubrics

Most of the rubrics for Mass are found in *Ordinarium Misse*, supplemented by those found in other parts of the Missal – notably Advent Sunday. Most relate to the priest, deacon and subdeacon. More details, especially for the four servers, can be found in the thirteenth- and fourteenth-century versions of the Customary.¹ Even when all the information is collated, there are still gaps; and in some instances, actions and movements have to be inferred or deduced.

From the mid fifteenth century, the rubrics were largely unchanging. They were interpolated between the recited texts of the Mass, as seemed fitting or practical.

However, some appear to come from different strands of practice, and either duplicate or conflict with others; two successive actions or movements may be described in different parts of the text; and some may be corrupted versions. Further confusion arises because of the attempt to meet all eventualities within one *Ordinarium Misse* which attempts to incorporate in a single narrative the differences between Sundays, feasts and workdays; seasonal variations; and exceptional provision when the bishop is present. Difficulties mostly arise where several actions occur at the same time, and especially in relation to the deacon, subdeacon and four servers. The period of the Mass from the Epistle to the end of the Offertory is especially problematic; and to a lesser extent, so is that in the latter part of the Mass, after the priest's communion. In the Middle Ages ritual was habitual: there were gestures and actions that were normative, routine, and so familiar that they required neither descriptions nor rubrics.²

The ministers: priest, deacon and subdeacon

The rubrics for the priest are generally comprehensive. This is particularly true in the Canon of the Mass, where they set out the obligatory gestures and actions required of the priest at every Mass. The rubrics for deacon and subdeacon are clearest when they relate directly to the priest.

The deacon is the priest's principal assisting minister, especially in relation to the preparation of the thurible and incensing of the altar and the priest, and the handling of the corporals and the chalice and paten. The deacon also recites the Gospel.

The subdeacon assists the priest by washing the priest's hands before the Canon of the Mass and after communion, in the cleansing of the sacred vessels after communion, and in holding the priest's chasuble when he raises his hands for 'Dominus vobiscum'. He brings in the Text, holds it during the Gospel, and after Credo takes it to the choir to be kissed by each person present. The subdeacon is also responsible for moving the Missal to the correct place on the altar. He recites the Epistle.

1 *GB-SBca* FG/1/2, *GB-Lb* Harley 1001, *GB-Occc* 44, *GB-SB* 175. Customary texts of these sources in Latin and English in *SCO*. The most detailed instructions are in the *Ordo Misse* section (which may be separate from the main text of the Customary). There are fewer instructions for the servers in the *Ordo Misse* of the fifteenth-century Ordinal and Customary, *GB-Lb* Harley 2911, whose contents are closer to the Missal rubrics.

2 For fuller discussion, see Sally Harper and John Harper, 'How Did They Do Liturgy? Preparing Late Medieval Text for Modern Enactment', in *Late Medieval Liturgies Enacted: The Experience of Late Medieval Worship*, ed. Sally Harper, P. S. Barnwell, and Magnus Williamson (Farnham, UK: Ashgate, 2016), pp. 107–23.

The servers: acolyte, thurifer and two candlebearers

The four servers are practical assistants at the Mass, fetching and carrying. Except for the acolyte, none of them ever approaches the altar or handles the sacred vessels; and none assists the priest directly. At Salisbury Cathedral they were boys. The Customary states that the acolyte and thurifer should be older boys.

The acolyte is responsible for bringing in and taking away the sacred vessels, and holding the paten during the Canon of the Mass. He never touches the sacred vessels, but uses a mantle wrapped around them. He assists the subdeacon in preparing them, and censes each person in the choir after Credo, before the subdeacon brings the Text to each to be kissed.

The thurifer carries the thurible and assists the deacon whenever it is charged with incense. He also takes the thurible in the procession to the place where the Gospel is recited.

The candlebearers (or taperers) have two functions: to lead the ministers or acolyte as they move to and from the presbytery at certain points in the Mass, and to bring in the necessary items for the Mass – the bread (in a pyx), wine and water (in cruets), hand-washing basin (lavabo) and towel.

When the thurifer and candlebearers are not required, the Customary indicates that they are to sit on the front bench in choir at the end nearest the altar.

Disposition of the presbytery

The presbytery (or sanctuary) is the area east of the choir, and extends from the presbytery step at the west to the altar at the east. Before the altar are three steps: the lowest for the subdeacon, the middle for the deacon, and the uppermost (on which the altar stands) for the priest. There may be a further step between the presbytery step and these three steps: the candlebearers are directed to set down their candles at the altar step.

To the right of the altar is at least one surface on which pyx, cruets, bowl, towel and books can be placed – generally either an inset stone shelf or shelves, or a wooden credence table. Additionally, there is usually a piscina – a small stone bowl fixed to the wall or inset within the wall, with a drain going to earth.

Also to the right of the altar, but further west, there are three seats (sedilia) for priest, deacon and subdeacon.

The pulpitum and the Gospel lectern

The rubrics assume that a pulpitum is available – an accessible gallery above the screen dividing the choir from the nave of a church. Not all churches had a pulpitum, and such a feature was less likely in a Lady Chapel. A free-standing pulpit may have been used, or else the lectern in the presbytery may have served.

There are two locations where the Gospel is read: in the presbytery and on the pulpitum. A presbytery lectern is used on days when the choir is not ruled. Such a lectern at Westminster Abbey is illustrated in the Mortuary Roll of Abbot John Islip (1532).³ It is shown on the lower of two altar steps, at the north end. The lectern on the pulpitum is used on days when the choir was ruled. At Salisbury Cathedral in the Middle Ages, it took the form of an eagle lectern facing north.

The location of the eagle lectern is distinct from the place in the middle of the pulpitum where the Epistle is recited and Gradual and Alleluya are sung by the soloists, in each case facing eastwards towards the altar. (When the choir is not ruled these items are recited and sung at the choir step, again facing east.)

The place of preparation

In the Use of Salisbury, the sacred vessels (chalice and paten) are not brought to the altar until the Offertory. Before then, they are prepared: a small quantity of wine and water are poured into the chalice, and the host is placed on the paten. These actions occur at a place of 'ministration' (*ad locum ministracionis*). This location is not defined, but may have been a side altar near or even in the presbytery.

Books, vessels and linen

Four books are required: Missal (placed on the altar for the priest to use); Text, a ritual book containing the Gospels, often highly decorated with jewels and metalwork; Gospel book, a working book placed on the Gospel lectern and used by the deacon; Epistle book, used by the subdeacon. In some churches or at some altars, fewer books – even a single Missal – may have had to suffice.

In the sacristy or vestry, certain vessels need to be prepared: chalice and paten (i.e. cup and plate) for the priest, made of precious or semi-precious metal; a cruet containing wine, a cruet containing water, and a pyx (i.e. box) containing the host (bread) for the Mass; a basin and a jug or cruet containing water, for hand-washing.

In addition, a thurible (with hot coals) is required, together with an incense boat (containing incense) with spoon, and two portable candlesticks.

A linen cloth covers the whole of the top of the altar. In the sacristy there are two linen corporals, folded and placed in a burse (i.e. purse); a veil (*offertorium*) to cover the sacred vessels, either of linen or coloured and embroidered to match the burse and vestments); and a towel for drying hands.

3 Matthew Payne, 'The Islip Roll Re-examined', *The Antiquaries Journal*, 97 (2017), pp. 231–60, including two versions of the illustration, pp. 237 and 243. See also EECM 59, p. lxvii.

Standard positions for the ministers

In the presbytery, there are two principal positions for the priest: standing on the right-hand side of the altar, and at the middle of the altar. During the Epistle, Gradual, Alleluia and Sequence, he sits. The priest always faces east at the altar, except when he turns to greet the people ('Dominus vobiscum') before the Collect, Offertory, Postcommunion and Blessing, and when he silently seeks their prayers ('Orate fratres') before the Secret.

Whether the priest is to the right of the altar or in the centre, the deacon and subdeacon stand directly behind the priest. The subdeacon stands on the lowest of the three altar steps, and the deacon on the one above it.

At the five points in the Mass when the priest turns briefly to face the people (for four 'Dominus vobiscum' and one 'Orate fratres'), the deacon moves to the right, also facing the people; the subdeacon moves to the left, still facing east and kneeling to hold up the chasuble in order to take its weight as the priest raises his arms.

All three clergy recite Introit, Kyrie, Gloria in excelsis, Credo, Offertory and Communion at the right-hand side of the altar. The deacon stands to the right of the priest, and the subdeacon to his left. Sanctus is recited at the middle of the altar, with the same arrangement. Agnus dei is also recited at the middle of the altar, but at this point the subdeacon stands to the right of the deacon (furthest from the consecrated bread and wine).

When they are in the presbytery, the acolyte and the thurifer normally stand to the right of the altar, ready to assist deacon or subdeacon. However, from the Preface to the Lord's Prayer (Pater noster), the acolyte stands directly behind the subdeacon. The two candlebearers place their candles at the entrance to the presbytery. When they have no ritual duties, they and the thurifer go to their place in the choir.

Other ritual conventions

All in the presbytery usually stand facing east (the altar), except when moving, or when seated to one side, as during Epistle, Gradual, Alleluia and Sequence.

The head is bowed whenever crossing in front of the altar or turning from it. It is also customary to bow whenever something is given or received. As in the choir, there are specific phrases in Gloria in excelsis and Credo when the head is bowed, as also when the priest says 'Oremus'.

The deacon kisses the priest's right hand whenever he hands something to him (e.g. thurible, paten, corporal).

Hands are held together, except when required to undertake an action. If only one hand is used, the other is placed on the chest.

The sign of the cross is made at the end of Gloria in excelsis, before the Gospel at 'Gloria tibi domine',

and during Sanctus at 'Benedictus qui venit', as is also directed for those in the choir.

Some of the ritual directions set out below are specific to Mass when the choir is ruled – as is the case at Mass of the BVM in choir. Since Mass in the Lady Chapel is required to be celebrated solemnly, these can be transferred, except where they prove impractical (e.g. if there is no pulpitem in the Lady Chapel).

Dress (Vestments)

Specific directions are given regarding ritual dress (see the rubrics, EECM 60, p. 348). In the Use of Salisbury, white vestments are worn at Mass of the BVM.

Priest

Cassock, alb, amice, girdle, white maniple, white stole, white chasuble.

Deacon

Cassock, alb, amice, girdle, white maniple, white stole. On certain days only, set out below, a white dalmatic is worn.

Subdeacon

Cassock, alb, amice, girdle, white maniple. On certain days only, a white tunicle is worn.

Acolyte, thurifer, two candlebearers

Cassock, alb, amice, girdle. The acolyte also requires a ritual silk mantle to wear when he handles the sacred vessels.

Wearing of dalmatic and tunicle by deacon and subdeacon

Weekly Mass of the BVM

At the weekly Mass of the BVM in choir, the deacon and subdeacon wear dalmatic and tunicle, since the day is classed as equivalent to a simple feast of a saint when the choir is ruled.

Daily Mass of the BVM

At the daily Mass in the Lady Chapel, the deacon and subdeacon wear dalmatic and tunicle on every Saturday and Sunday; on all double feasts; during the Octaves of Christmas, Easter and Pentecost; on all feasts when the Invitatory at Matins is sung by three. A detailed list is found in EECM 60, p. 300.

OUTLINE OF THE ORDER AND RITUAL OF THE MASS

This table sets out the order and ritual of Mass celebrated solemnly in the choir on days when the choir is ruled, including the weekly Mass of the BVM. The principles apply to the solemn celebration of the daily Mass in the Lady Chapel, but may require adaptation to spatial disposition and resources. It is no more than a highly condensed summary. The actions are described fully in the Priest's Order of the Mass (pp. 198–226), and the ritual directions for deacon, subdeacon, acolyte, thurifer and candlebearers in the pages which follow here.

Key

P priest	A acolyte	Texts sung audibly for all to hear
D deacon	T thurifer	<i>Texts recited inaudibly or silently</i>
SD subdeacon	C candlebearer (2C: two candlebearers)	Other significant tactile or visual actions

<i>Choir or Chancel</i>	<i>Presbytery or Sanctuary</i>	<i>Elsewhere</i>
Choir enter, bowing to dean or bishop and to altar		
Introit – antiphon, psalm verse, antiphon, Gloria Patri, antiphon	P, D, SD enter, led by T and 2C P, D, SD at altar step; 2C return to sacristy P, D, SD confession, absolution, kiss of peace P, D, SD approach altar	Sacristy: Clergy (P, D, SD) vest with prayers [A remains in sacristy] Sacristy: 2C take lavabo and towel to sanctuary and water, wine and bread to place of preparation
Kyrie eleison	D assisted by T prepares incense P censes altar & is censed by D SD fetches Gospel book P kisses Gospel book, lays it on altar P, D, SD recite <i>Introit</i> and <i>Kyrie</i>	
Gloria in excelsis	P intones opening of Gloria in excelsis	
Liturgical greeting	P gives liturgical greeting (choir respond)	
	P recites Collect (and Memorials)	Sacristy: Led by 2C, A takes chalice, paten, burse, corporals to place of preparation SD takes Epistle book to pulpitum
Choir sit until Sequence	P, D sit until preparation for Gospel A lays corporals on altar	SD recites Epistle from pulpitum
Gradual [Alleluia 1 in Eastertide]	P, D, SD recite Gradual, Alleluia and Sequence	1C and another boy prepare pulpitum eagle for Gospel
Alleluia [Alleluia 2 in Eastertide]	P blesses water in cruet (held by SD) D washes hands, then unfolds corporals on altar	SD washes hands, then goes to prepare chalice and paten, assisted by A
Sequence	D assisted by T censes altar and Gospel book P, now at altar, blesses D with Gospel book	D, SD, led by T and 2C go to pulpitum
Dialogue before Gospel		D: dialogue before Gospel (choir responds)
Gospel		D recites Gospel from eagle on pulpitum
Credo	P intones opening of Credo P kisses Gospel book, then D lays it on altar P, D, SD recite <i>Credo</i>	D, SD, led by T and 2C return

<i>Choir or Chancel</i>	<i>Presbytery or Sanctuary</i>	<i>Elsewhere</i>
Liturgical greeting	P gives liturgical greeting (choir respond)	
Offertory antiphon	P, D, SD recite <i>Offertory antiphon</i> A brings chalice and paten, passed from SD to D then to P and placed on altar P places chalice and host on corporal D assisted by T prepares incense P incenses chalice and host on altar D incenses celebrant	
A censes choir one by one in seniority order SD brings Gospel book for each one to kiss	A goes to cense choir SD takes Gospel book to P to kiss, then to choir D censes LH side of altar and relics SD assists P to wash hands D returns censer to T P turns to people to recite ‘Orate fratres’ silently P recites <i>Secret</i> (offertory prayers)	T takes censer to sacristy
Choir responds Amen to Secret	P sings conclusion , choir respond Amen	
Sursum Corda	P sings Sursum Corda dialogue, choir respond	Other actions in sanctuary A is given paten to hold until Pater noster
	P intones Preface	
Sanctus & Benedictus	P, D, SD recite <i>Sanctus</i> and <i>Benedictus</i> P recites first part of <i>Canon</i>	
	P elevates the host	
	P recites second part of <i>Canon</i>	D washes hands P gives folded corporal to D
Amen to Canon	P intones conclusion of Canon ; choir respond Amen	D holds up corporal then returns it to P
Pater noster – final phrase	P intones Pater noster , choir sing final phrase	D takes paten from A (via SD) and holds it up
	P: fraction of host	D returns paten to P for fraction
Choir responds to Pax dialogue	P intones Pax dialogue (choir respond)	
Agnus Dei	P, D, SD recite <i>Agnus Dei</i> P gives Pax to D, D to SD	D takes Pax to rulers at choir step
Rulers take Pax to senior on their side who each pass it on in turn, one by one	P recites <i>prayers before communion</i> P receives communion (with prayer)	
Communion antiphon	P washes paten and chalice (with prayers) D folds corporals and hands chalice, paten, corporals and burse to A P washes hands, assisted by SD P, D, SD recite <i>Communion antiphon</i>	A brings water and wine, and SD assists P Elsewhere A led by 2C takes chalice, paten, burse and corporals to sacristy – and remains there. 2C return to presbytery/sanctuary
Liturgical greeting	P gives liturgical greeting (choir respond)	
Amen to Post-communion prayer	P recites Postcommunion prayers (and Memorials), choir Amen	
Liturgical greeting	P gives liturgical greeting (choir respond)	
Ite missa est	D sings Ite missa est (choir respond)	
	P recites <i>Last Gospel</i> as P, D, SD led by T and 2C leave sanctuary and depart	
Choir leave as they entered		

RITUAL DIRECTIONS FOR THE ASSISTING MINISTERS:
DEACON AND SUBDEACON

In each of these directions, there is a page and line reference to the priest's Ordinary and Canon of the Mass. Directions in square brackets are editorial, but implicit in reading the rubrics.

Deacon

Introit 7.24

When the preparatory texts have been recited, follow the candlebearers, thurifer and subdeacon into the presbytery.

Confession 7.25

On entering the presbytery, stand at the altar step to the right of the priest to say the confession.

Approach to the altar 8.32

After the priest has shared the kiss of peace, go up to the altar with the priest. [Kiss the altar in the same way as the priest], then go to the deacon's step on right-hand side of the altar.

Preparation of incense 9.8

Take the incense boat from the thurifer, and sprinkle incense on the coals in the thurible. Return the boat to the thurifer; take the open thurible, turn to the priest, hold it up before him and seek the blessing, saying 'Benedicite'. After the blessing, hand the thurible to the priest, kissing his right hand as you do so. When the priest has finished censuring the altar, take the thurible; cense the priest; and then return the thurible to the thurifer.

Introit and Kyrie 9.22

Stand at the altar to the right of the priest to recite these texts.

Gloria in excelsis 10.1

Move to the middle, and stand behind the priest as he intones 'Gloria in excelsis deo'. Then move back to stand at the altar to the right of the priest to recite the remainder of the text of Gloria in excelsis. (If the singing of Gloria in excelsis is not complete, the priest may wish to sit for the remainder. Go with him and sit.)

Collect and memorial prayers 12.1

At the beginning, when the priest turns to greet the people ('Dominus vobiscum'), move to one side and face the people; turn back and stand behind the priest in the usual place while he recites these prayers.

Epistle 12.20

Sit to the left of the priest while the subdeacon recites the Epistle.

Gradual, Alleluya and Sequence 12.23

Remain seated, and recite these texts privately with the priest and subdeacon.

After reciting Sequence (while the choir continues with the chants) 13.10

Wash hands (assisted by the acolyte), then go to the altar and lay out the corporals.

Take the thurible from the thurifer and cense the middle of the altar [symbolically purifying the corporals and the Text]. [If the thurible needs more incense, follow the same pattern of sprinkling and seeking blessing as before.]

During the singing of the Sequence 13.20

Take the Text from the altar, go to the priest, who is still seated, and ask his blessing, saying 'Iube domne benedicere'.

Follow the candlebearers, thurifer and subdeacon through the choir to the pulpitem, carrying the Text in the left hand. (If there is no pulpitem, or if the choir is not ruled, go to the Gospel lectern on the north side of the presbytery.)

Hand the Text to the subdeacon. The Gospel is read from a separate Gospel book placed on the lectern.

Before the Gospel 14.5

When the Sequence is ended, turn to the east, singing the greeting 'Dominus vobiscum'; then turn back and announce the Gospel.

During the announcement, make the sign of the cross three times: on the Gospel book, on the face, and on the chest.

Turn east as the choir sings 'Gloria tibi domine'.

Turn back and, facing north, recite the Gospel.

After the Gospel 15.1

Kiss the Text (brought to you by the subdeacon, standing on your right side), and then take it from him; then, bearing it again in the left hand, return to the presbytery. Hold the Text to the priest's lips for him to kiss it. Place the Text on the altar.

Credo (on days when it is said) 15.6

Go to the right end of the altar, and stand to the right of the priest to recite Credo.

When Credo has been sung by the choir, or (on days when it is not sung having placed Text on the altar), go to usual place behind the priest. When the priest turns to greet the people ('Dominus vobiscum') move to the right and turn to the people; then turn back.

- Offertory 16.6
Stand on the right of the priest at the altar to recite the Offertory quietly.
- The priest then moves to the middle of the altar.
Go to stand behind him on the deacon's step.
Receive the veiled paten and then the chalice from subdeacon, and pass each to the priest – going up to the altar, standing on the right of the priest, and kissing the priest's hand as each is handed over.
- Censing 16.29
Then move to the right end of the altar and receive the thurible from the thurifer. [If the thurible needs more incense, follow the same pattern of sprinkling and seeking blessing as before.]
Pass the thurible to the priest, kissing his right hand; he then censes the sacred vessels.
When the priest has finished, take the thurible and cense him as before.
- On days when Credo is said, pass the thurible to the acolyte, who will cense the choir.
After the censing of the choir is complete, take the thurible from the acolyte.)
[On days when Credo is not said, go to the next instruction immediately after censing the priest.]
- Go to the left side of the altar and cense the altar and the relics.
When this is complete, hand the thurible to the thurifer, who takes it to the vestry or sacristy.
- 'Orate fratres' 17.30
When the priest turns to ask the people to pray for him (which he does silently), stand to one side, also facing the people. Then turn back as the priest himself turns.
- Secret and memorial prayers 18.8
At the end of the final prayer, when the priest sings 'Per omnia secula' go to the altar, cover the paten with the veil, and pass it to the subdeacon.
- Sursum corda and Preface 18.20
Stand behind the priest during Sursum corda and Preface.
- At the end of the Preface 22.6
Move to stand on the right of the priest to recite Sanctus. Then return to stand behind the priest for the Canon of the Mass.
- Canon of the Mass 23.1
[Kneel at the elevation of host and chalice, lifting the priest's chasuble to take the weight of heavy vestments as host and chalice are elevated.]
- Before end of the Canon 26.4
As the priest prays for the dead, go to wash hands with basin, water jug and towel, assisted by the thurifer or a candlebearer. Stand on the right of the priest, and receive the folded corporal (covering the chalice) from him. After the concluding 'Per omnia secula' hand the folded corporal to the priest, and go back to stand behind the priest.
- Pater noster 27.5
As the priest sings the introduction to *Pater noster*, receive the covered paten from the subdeacon; go to stand on the right of the priest; uncover the paten. Hold the paten up high in the right hand while the priest sings *Pater noster* and recites the prayer which follows.
- After *Pater noster* 28.5
Hand the paten to the priest, kissing his right hand and replacing the veil on the altar; return to stand behind the priest.
- Agnus dei 29.1
As soon as the priest has sung 'Pax domini', go to stand on the right of the priest, with the subdeacon to your right. Recite Agnus dei privately with the priest.
- Sharing of the peace 29.23
Receive the kiss of peace from the priest, who says 'Pax tibi, et ecclesie dei', inviting the response 'Et cum spiritu tuo'.
Pass the kiss of peace first to the subdeacon in the same manner, and then to the two rulers at the choir step. (If there are no rulers, then to the two nearest persons at the end of the second form.)
Return to stand behind the priest.
- After priest's communion 31.1
After the priest has received communion, washed the vessels (with the assistance of the subdeacon), and gone to wash his hands at the right side, go to the centre of the altar, fold corporals to the right of the altar. Hold the chalice to the priest's lips, to ensure that all is consumed.
Place the paten on top of the chalice, cover them with the veil; replace the corporals in the burse, and place the burse on top of the veiled chalice and paten. Hand the vessels and burse to the acolyte, who takes them to the vestry.
- Communion antiphon 31.23
Go to stand on the right of the priest, at the right side of the altar, and recite Communion antiphon quietly.

Postcommunion and memorial prayers 32.1
Stand behind the priest. At the beginning of the prayers, when the priest turns to greet the people ('Dominus vobiscum'), move aside and turn to the people; then turn back.

Conclusion 32.10
After the prayers, move aside and turn to the people for 'Dominus vobiscum'.
On days when Gloria in excelsis is omitted, sing 'Benedicamus domino' (p. 36), facing east.
On days when Gloria in excelsis is sung, remain facing the people, and sing 'Ite missa est' (p. 36). Then turn back to face the altar.
When the priest moves to the middle of the altar, stand behind him while he recites the final prayers.
Bow to the altar, and follow the subdeacon back to the vestry.

Subdeacon

Introit 7.24
When the preparatory prayers have been said, holding the Text, follow the candlebearers and thurifer to the presbytery.

Confession 7.28
On entering the presbytery, stand at the altar step to the left of the priest to say the confession.

Approach to the altar 8.32
After the priest has shared the kiss of peace, go up to the altar with the priest. [Kiss the altar], then go to the subdeacon's step on the right-hand side of the altar.

Censing of the altar 9.15
When the priest has censed the altar and the deacon has censed the priest, take the Text to the priest (on his right) for him to kiss it. Then set down the Text [on the altar]. [Ensure that the Missal is at the right-hand end of the altar.]

Introit and Kyrie 9.24
Stand at the altar to the left of the priest to recite these texts.

Gloria in excelsis 10.1
Move to the middle, and stand behind the priest and deacon as the priest intones 'Gloria in excelsis deo'. Then move back to stand at the altar to the left of the priest to recite the remainder of the text of Gloria in excelsis.

Collect and memorial prayers 12.1
Stand behind the priest and deacon in the usual place, moving to the left when the priest turns to greet the people (and kneeling to hold the chasuble), then move back behind the priest while he recites these prayers. During the last prayer, take up the Epistle book, and go through the choir and up to the pulpitum. (If there is no pulpitum or the choir is not ruled, go to the choir step, and face towards the altar.)

Epistle 12.20
Recite the reading from the centre of the pulpitum (or of the choir step), facing the altar.

Gradual, Alleluia and Sequence 12.22
Return to the presbytery and set down the Epistle book. Sit on the left of the deacon, and recite these texts privately with the priest and deacon.

After reciting Sequence (while the choir continues with the chants) 13.10

Wash hands (assisted by acolyte).

Bring a cruet with water to the priest, and ask him to bless it, saying 'Benedicite'; then go with the acolyte to the place of preparation. Assisted by the acolyte, place the host on the paten, and pour the wine and water into the chalice; place the paten on top of the chalice, and cover them with the veil. Return to the presbytery and sit until the choir begin to sing the Sequence.

During the singing of Sequence 13.20
Go before the deacon, following the candlebearers and thurifer and through the choir to the pulpitum. (If there is no pulpitum, or if the choir is not ruled, go to the lectern on the north side of the presbytery.) Receive the ceremonial Text from the deacon, and stand on the north side of the lectern.

Before the Gospel 14.5
When the Sequence is ended, turn to face east during the greeting ('Dominus vobiscum') and the Gospel announcement.

After 'Gloria tibi domine', turn to face the deacon, holding the Text in front of you.

After the Gospel 15.1
Go to the right of the deacon and hold the Text for him to kiss; then hand the Text to the deacon, and follow the candlebearers and thurifer back to the presbytery.

Credo (on days when it is said) 15.6
Go to the right end of the altar, and stand to the left of the priest to recite Credo.

- When Credo has been sung by the choir, or (on days when it is not sung) go to your usual place on the third step, moving to the left when the priest turns to greet the people (and kneel to hold the chasuble).
- Offertory 16.6
Stand on the left of the priest to recite the Offertory quietly.
- [After reciting the Offertory, ensure the Missal is moved to the middle of the altar, to the left of the corporals.]
- The priest then moves to the middle of the altar.
Go to stand behind him and the deacon.
Receive the veiled chalice and paten from the acolyte, and pass to the deacon (the paten first).
- On days when Credo is said 17.1
When the priest is censed by the deacon, take the Text. Offer it to the priest for him to kiss it. Then follow the acolyte, who censes those in choir one by one. After each has been censed, offer the Text to that person so that each can kiss it one by one. Then replace the Text on the altar.
- Washing of hands 17.12
Take the basin with water jug and towel [perhaps assisted by the thurifer or acolyte]. At the right end of the altar, assist the priest to wash his hands. Replace bowl and towel. Then go to place at centre of altar, behind priest.
- ‘Orate fratres’ 17.30
When the priest turns to ask the people to pray for him (which he does silently), stand to one side.
- Secret and memorial prayers 18.8
At the end of the final prayer, when the priest sings ‘Per omnia secula’, receive the paten covered with the veil, and pass it to the acolyte to hold.
- Sursum corda and Preface 18.20
Stand behind the priest and deacon during Sursum corda and Preface.
- At the end of the Preface 22.6
Move to stand on the left of the priest to recite Sanctus. Then return to stand behind the priest and deacon for the Canon of the Mass.
- Canon of the Mass 23.1
[Kneel at the elevation of host and chalice, lifting the priest’s chasuble as each is raised (to take the weight of heavy vestments).]
- Pater noster 27.5
At the end of the Canon, as the priest sings the introduction to *Pater noster*, receive the covered paten from the acolyte; pass it to the deacon.
- Agnus dei 29.1
As soon as the priest has sung ‘Pax domini’, go to stand on the right of the deacon, furthest from the priest. Recite Agnus dei privately with the priest and deacon.
- Sharing of the Peace 29.23
Receive the kiss of peace from the deacon, who says ‘Pax tibi, et ecclesie dei’, inviting the response ‘Et cum spiritu tuo’.
- After priest’s communion 31.1
Take the wine and water cruets [perhaps assisted by the acolyte]. Go to the right end of altar, and assist the priest to cleanse the vessels.
As the priest holds his joined first fingers and thumbs over the chalice, pour wine over them to remove any crumbs. When the priest has drunk the wine, pour water into the chalice for the priest to drink. Replace the cruets [or return them to the acolyte].
Take the basin with water jug and towel to the right end of the altar, and assist the priest to wash his hands.
Move the Missal to the right end of altar.
- Communion antiphon 31.23
Go to stand on the left of the priest, at the right side of altar, and recite the Communion antiphon quietly.
- Postcommunion and memorial prayers 32.1
Stand behind the priest and deacon, moving aside as usual (and kneeling to hold the chasuble) when he turns to the people to say ‘Dominus vobiscum’.
- Conclusion 32.10
After the prayers, move aside again (and kneel) for ‘Dominus vobiscum’.
- After Benedicamus or Ite missa est 32.21
When the priest moves to the middle of the altar, stand behind him and the deacon while the priest recites the final prayers.
[Take the Text from the altar.]
Bow to the altar, and follow the candle-bearers back to the vestry, carrying the Text.

RITUAL DIRECTIONS FOR THE SERVERS:
ACOLYTE, THURIFER AND CANDLEBEARERS

In setting down the duties of the acolyte, thurifer and candlebearers, the rubrics are often limited to the essential. Often it is necessary to deduce what is to be done. The four servers have distinct responsibilities: the acolyte to the sacred vessels, the thurifer to the thurible, and the candlebearers to the candlesticks. But when they are not engaged with these artefacts, they undertake other duties around the altar – notably assisting with the washing of hands (by pouring water over the hands into the basin, and offering a towel to dry them). Thurifer and candlebearers go to their seats in the choir when they have no duties in the presbytery.

In each of these directions, there is a page and line reference to the priest's Ordinary and Canon of the Mass.

Acolyte

The acolyte remains in the vestry or sacristy until Gloria in excelsis.

Gloria in excelsis 10.1

Put on the silk mantle (worn whenever handling the sacred vessels). Pick up the chalice and paten covered with the veil over them, and the corporals placed on top in a burse. [Use the mantle to cover the vessels so that you do not touch them.]

Led by the candlebearers, take the vessels to the place of preparation, and set them down there. Remove the mantle and set it down. Remain there.

Epistle 12.20

During the reading, take the corporals in the burse, and set them down on the altar. Kiss the altar as you step back, and go to stand to the right of the altar, near the vessels.

Gradual, Alleluia and Sequence 12.22

When the priest and ministers have finished reciting these texts, take the basin with water jug and towel, and assist the deacon and subdeacon to wash their hands.

Lead the subdeacon to the place of preparation, and assist him in preparing the paten and chalice. When he returns, remain at the place of preparation.

After Credo (when it is said) or after the Gospel procession has returned (on other days): 15.6

Put on the mantle. Take up the vessels, still covered with the veil. Go to stand behind the subdeacon in the centre of the presbytery. Pass the vessels to the subdeacon.

[On days when Credo is not said, assist the deacon to wash the priest's hands; then return to stand behind the subdeacon.]

On days when Credo is said: after Offertory 17.1

Move to the right side of the presbytery and remove the mantle; at the right side of altar, take the censer from the deacon. Go to the choir (followed by the subdeacon with the Text). Cense the rulers individually, then cense each person present in choir on the dean's side, beginning with the dean or (in his absence) the stall nearest to him; then the same on the precentor's side, beginning with the precentor or (in his absence) the stall nearest to him. Then return to the presbytery, and give the censer back to the deacon. Put on the mantle, and go back to stand behind the subdeacon.

Secret and memorial prayers 18.1

At the end of the prayers, receive the paten covered by the veil from the subdeacon, and hold it until the end of the Canon of the Mass. [Use the mantle to hold the veiled paten.]

Canon of the Mass 21.32

Just before the end of the Canon, hand the veiled paten to the subdeacon. Then go to the right side of the presbytery until the priest has received communion. Remove the mantle.

After the priest's communion 31.1

Assist the subdeacon, who in turn assists the priest to cleanse the vessels. When this is done, put on the mantle. When the deacon has folded the corporals and put them in the burse on top of the veiled chalice and paten, take them from the deacon, and return to the vestry or sacristy with them solemnly, led by the two candlebearers as far as the choir (or presbytery) door.

Thurifer

- Before Mass** 6.1
Prepare the hot coals in the thurible, and carry it with the incense boat (and spoon).
- Introit** 7.24
When the priest and ministers are ready, follow the candlebearers to the presbytery. Go to the right side of the presbytery.
- Incensing of the altar** 9.8
Assist the deacon as he sprinkles incense on the coals in the thurible, handing the thurible to the deacon when this is done. When the censuring of the altar and the priest are complete, take the thurible back from the deacon. [If necessary go to the vestry or sacristy to add more coals, and return after the Epistle has been read.]
- Gradual, Alleluya and Sequence** 13.10
When the priest and ministers have recited these texts, and the deacon has laid the corporals on the altar, hand the thurible to the deacon. [If necessary, assist the deacon to add more incense as before.]
After the deacon has censured the corporals on the altar, take the thurible back from him.
- Sequence** 13.32
When the choir begins the Sequence, follow the candlebearers through the choir and up to the pulpitum (or to another designated place for the Gospel).
- Gospel** 13.35
At the Gospel lectern, stand behind deacon; face east during Gospel announcement, then turn north to face the deacon's back during the Gospel.
- After the Gospel** 15.1
Follow the candlebearers back to the presbytery. [If necessary go to the vestry or sacristy to add more coals.]
- Offertory** 15.29
After the vessels have been laid on the altar, go to the right side of the altar, and hand the thurible to the deacon. [If necessary, assist the deacon to add more incense as before.] Remain near the altar.
- On days when Credo is said** 17.1
The acolyte will take the thurible from the deacon, and then cense those in choir before they kiss the Text. [While this is done, assist the deacon to wash the priest's hands.] The acolyte will hand the thurible back to the deacon to cense the altar and the relics.
- After the final censuring of the altar** 17.16
When the deacon has finished censuring the altar and the relics, take the thurible back from him and return it to the vestry or sacristy. Thereafter go to your place in choir (on the front bench at the end nearest to the altar), and follow the directions for the choir.
- Canon of the Mass** 25.14
After the elevation of the host and the chalice, either the thurifer or one of the candlebearers goes to assist the deacon to wash his hands. He then returns to his place in choir.
- After 'Benedicamus' or 'Ite missa est'** 32.31
There is no rubric to indicate that the thurifer should leave his place in choir in order to accompany the candlebearers and ministers back to the sacristy. Since he has to remove his alb and return to normal choir dress, he will have needed to leave at some stage.

Candlebearers

During the Introit 7.24

When the priest and ministers are ready, take up the candlesticks. Followed by the thurifer and the clergy, lead the way from the vestry to the altar step in the presbytery. Stop, one on either side, while the thurifer and clergy pass between you. Remain, holding the candlesticks and facing the altar.

After the Confession 8.32

When the clergy move to the altar, set down the candlesticks on the altar step. Return to the vestry or sacristy. One candlebearer brings pyx (containing the host) and cruets (containing water and wine) to the place of preparation; the other brings basin, water and towel and sets them down at the piscina or shelf to the right of the altar in the presbytery. When this is done, leave the presbytery, and go to sit in your places in the choir (on the front bench, at the end nearest the altar). Follow the ritual directions of the choir.

Epistle 12.20

When the deacon goes to read the Epistle, return to the presbytery; pick up the candlesticks and go to the presbytery door (or choir door) to meet the acolyte. Lead him to the place of preparation. When he has set down the veiled chalice and paten, take the candlesticks back to the altar step; set them down and return to sit in choir.

Gradual 12.22

During the singing of the Gradual, one candlebearer with another boy [this could be the other candlebearer] goes to the pulpitum to prepare the Gospel lectern [by placing a hanging over it, and perhaps placing the 'working' Gospel book upon it]. Then return to your seat in choir.

Sequence 13.6

When the Sequence begins, both candlebearers go to the altar step, pick up the candlesticks, and lead the thurifer, subdeacon and deacon through the choir and up to the pulpitum (or to another designated place for the Gospel). Stand on either side of the Gospel lectern, facing the altar for the Gospel announcement.

Gospel 14.15

When the deacon has announced the Gospel, the candlebearer nearest the altar turns around, so that both are facing the lectern on either side of the deacon.

After the Gospel 15.1

Lead the thurifer, subdeacon and deacon back from the pulpitum to the presbytery. Set down the candlesticks on the altar step, as before; return to your place in choir, and follow the ritual directions in the choir.

Canon of the Mass 25.14

After the elevation of the host and the chalice, either the thurifer or one of the candlebearers goes to assist the deacon to wash his hands. He then returns to his place in choir.

Postcommunion and memorial prayers 32.12

After 'Dominus vobiscum', go back to the altar step, and stand by your candlestick. At the end of the last prayer, pick up the candlestick, and lead the acolyte carrying the veiled chalice and paten back to the presbytery (or choir) door. Then return to the altar step; set down the candlesticks, and remain there.

After 'Benedicamus' or 'Ite missa est' 32.31

When the priest has finished the last prayer, and all three clergy have bowed to the altar, take up the candlesticks and lead the priest and ministers back to the vestry.

