

# MEMORIALE RITUUM

A REMINDER OF THE RITES FOR CARRYING OUT IN SMALL  
PAROCHIAL CHURCHES SOME OF THE PRINCIPAL FUNCTIONS OF  
THE YEAR  
PUBLISHED BY ORDER OF POPE BENEDICT XIII

---

## PART VI - HOLY SATURDAY

### CHAPTER I - THE THINGS TO BE GOT READY FOR ALL THE FUNCTIONS TO BE GONE THROUGH ON THIS DAY

*Outside the Principal Door.*

1. A table covered with a white cloth, and on it -
2. A small stand and Missal.
3. A silver dish containing the five incense grains.
4. The thurible and the boat; with incense.
5. A vessel with holy water and the aspersion.
6. A white maniple, stole, and dalmatic.
7. A lantern and a candle.
8. A three-footed brazier with charcoal, to be lighted for the new fire.
9. A pair of iron tongs.
10. A decorated reed, with the triple candle at the top.

*At the High Altar.*

1. The cross on the Altar, and festal candlesticks.
2. A double antependium - purple over white.
3. A wooden or marble base on the Gospel side in which to place the reed.
4. A lectern for the Exultet.
5. The candle to be blessed, fitted in a large candlestick on the Gospel side. The wick should be arranged so as to be readily lighted, and five holes pierced in the form of the cross in the candle.
6. The lamps trimmed.

*On a Table at the High Altar.*

1. The table covered with a white cloth.
2. A Missal for the Exultet and for the Mass.
3. A chalice prepared in white.

4. A dish, with wine and water cruets, and a small towel.

*In the Sacristy.*

1. Four surplices for the servers; amice, alb, girdle, and purple stole and cope, and also purple maniple, stole, and chasuble.
2. White maniple, stole, and chasuble.
3. White humeral veil.
4. Candles for the removal of the ciborium.

*In the Baptistry, should there be one.*

1. A table covered in white, to serve as a credence.
2. Two towels.
3. A vessel for the holy water and an aspersion.
4. A vessel to take water from the font.
5. The oil stocks, with chrism and oil of catechumens.
6. A basin and a piece of bread for the washing of hands.
7. Cotton-wool to wipe the oil from the hands.

*For Baptism, if it is to be administered.*

1. The Roman Ritual.
2. A dish with salt.
3. The vessels with chrism and oil of catechumens; also some cotton-wool.
4. White stole and cope.
5. A linen cloth to wipe the head of the child.
6. A second linen cloth to be used for the white garment.
7. The candle to be lighted.

## **CHAPTER II - THE SACRED CEREMONIES TO BE GONE THROUGH ON HOLY SATURDAY**

### **§ 1. THE BEGINNING OF THE OFFICE UP TO THE BLESSING OF THE CANDLE**

1. Outside the Church new fire is obtained with a flint, and the charcoal in the brazier is lighted.
2. At an appointed time four servers put on their surplices in the Sacristy and arrange everything in its proper place.
3. At a given signal the Celebrant, having washed his hands, vests over his cotta in amice, alb, girdle, and purple stole and cope.
4. The procession to the principal door is arranged as follows:

The first server, having his hands joined.

The third server, with the processional cross.

The Celebrant, between the second and fourth servers.

5. Outside the door the server with the cross stands just at the entrance, his back to the door and the cross facing the Celebrant.

6. The Celebrant stands in front of the table, which is placed between him and the cross.

7. While standing there, and reading from the Missal on the stand, he blesses the fire with the three prayers: then he blesses the grains of incense with the one prayer.

8. While the Celebrant is blessing the incense the first server uses the tongs to put into the **thurible** some of the newly blessed fire.

9. The Celebrant, with the customary kisses and blessing, puts incense in the thurible; he then sprinkles the fire and the grains of incense, saying the Antiphon *Asperges me*, etc., and afterwards incenses them.

10. The thurifer, on again receiving the thurible, puts in it some of the newly-blessed fire.

11. The Celebrant takes off the purple cope and stole and puts on the maniple, the stole, which he wears as a deacon on the left shoulder, and the **dalmatic**, all of which are white.

12. In the meantime the second server lights the candle from the new fire and places it in the lantern. The fourth server carries the dish containing the grains of incense.

13. The Celebrant again puts incense in the **thurible**, with the usual kisses and blessing. He then takes the reed.

14. The procession for the Blessing of the Candle is arranged as follows:

The server with the incense grains walks at the right, and the thurifer at the left side.

The third server with the cross.

The Celebrant with the reed, and on his left the second server with the lantern.

15. The servers with the incense grains, thurible, and cross enter the Church, and stop as soon as the Celebrant has just got inside the Church door.

16. The Celebrant, having entered, the Church, inclines the reed, and the second server lights from his lantern one of the three candles. The Celebrant and all others, except the cross-bearer, genuflect.

17. The Celebrant, says in a clear voice, *Lumen Christi*. Then he and the others rise, and the servers answer, *Deo Gratias*.

18. They all go as far as the middle of the Church where what has been described above is gone through a second time, and the second candle is lighted, and the voice is modulated to a higher tone.

19. Finally, they go to the entrance to the Sanctuary, and, the third candle being lighted, the same ceremony is gone through, the words being said in a still higher tone.

## § 2. THE BLESSING OF THE CANDLE

1. After the response, *Deo gratias*, in answer to the third *Lumen Christi*, all rise and form a straight line before the Altar, the Celebrant standing in the middle.
2. The second server, going to the credence, leaves there his lantern, and takes the Missal to the Celebrant for the *Exultet*. The Celebrant gives the reed to the server.
3. The Celebrant, holding the Missal in his hands, genuflects on the lowest step of the Altar, and, omitting *Munda cor meum*, says only, *Jube domine benedicere. Dominus sit in corde meo et in labiis meis ut digne, et competenter annuntiem suum paschale praeconium.*
4. Then, rising and genuflecting to the Altar, the servers doing in like manner, the Celebrant and the servers go in the following order to the lectern prepared for the *Exultet* on the Gospel side:  
The thurifer, having on his right the server with the grains of incense.  
The third server with the cross, having on his left the second server with the reed.  
The Celebrant with the Missal.
5. When they have reached the lectern the servers stand in a straight line facing the same way as the Celebrant.  
The Celebrant places the Missal on the lectern.  
The server with the cross stands at the right of the Celebrant.  
The thurifer stands at the right of the server with the cross.  
The server with the reed stands at the left of the Celebrant.  
The server with the incense grains stands on the left of the server with the reed.
6. The thurifer goes to the Celebrant, who incenses the Missal open upon the lectern. Then the Celebrant, in a loud and joyous voice, begins the *Exultet*.
7. At the words *Curvat imperia* he fixes the grains of incense in the candle in the following order:

1  
4 2 5  
3

8. The fourth server places on the credence the vessel which had contained the incense grains. He then takes a rod with taper, and returns to his former place at the left of the server with the reed.
9. At the words *Rutilans ignis accendit* the Celebrant lights the candle from the reed.
10. At the words *Apis mater eduxit* the Celebrant waits while the fourth server, after having lighted his taper from the candle, lights the lamp or lamps.
10. The *Exultet* being finished, the Celebrant closes the Missal; the second server secures the reed in the pedestal provided on the Gospel side; the third server puts the cross on the Epistle side.
11. Then, having made a genuflection to the Altar, all return to the Sacristy, the thurifer having on his left the server who carried the incense grains, and they are followed by the second and third servers.

12. Here, laying aside the white vestments, the Celebrant puts on the purple maniple, stole, and chasuble.

### § 3. THE PROPHECIES

1. The Celebrant, having vested as above, and preceded by the servers, goes to the Altar.
2. Making a reverence to the cross, he goes up to the Altar, and, kissing it in the middle, passes to the Epistle side.
3. He then reads aloud the twelve prophecies, prayers, and tracts, genuflecting with all the others before the prayers, (except the last), when he says, *Flectamus genua*, and the server, rising, answers, *Levate*.
4. The last prayer being finished, the Celebrant, standing in the same place, makes a reverence to the cross, and goes down to the Minister's bench *in plano* on the Epistle side; he then takes off the chasuble and maniple.
5. If the Church has a baptismal font the Celebrant puts on the **purple cope** and sits down. If there is no font the Celebrant goes to the Altar for the Litanies, as below, § 6.
6. *In order that this reminder may be in no way incomplete, we now give the ceremonies for the blessing of the font.*

### § 4. THE BLESSING OF THE FONT

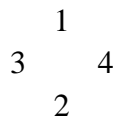
1. When the Celebrant is seated (as above), the first server takes the lighted candle from the candlestick and comes before the Altar.
2. The third server takes the cross and comes likewise before the Altar.
3. The other two servers go to the Celebrant.
4. The Celebrant stands up and in a loud voice commences the tract, *Sicut Cervus*, etc. as below, and with the servers he slowly continues it.
5. When the tract has been commenced all make a reverence to the Altar, and the procession to the font is formed in this order:
  - The server with the candle.
  - The server with the cross.
  - The Celebrant, wearing his biretta, and walking between the other two servers, meanwhile reading the tract.

V. *Sicut Cervus desiderat ad fonts aquarum: ita desiderat anima mea ad te Deus.*

V. *Sitivit anima mea ad Deum vivum: quando veniam, et apparebo ante faciem Dei?*

V. *Fuerunt mihi lacrymae meae panes die, ac nocte, dum dicitur mihi per singulos dies: ubi est Deus tuus?*

6. On arriving at the entrance to the Baptistry, all stop, and, when the tract is finished, the Celebrant, facing the cross, says, *Dominus vobiscum* and the prayer, *Omnipotens sempterne Deus*, etc, the fourth server holding the book.
7. If there is room, the server with the candle and the cross-bearer go inside the Baptistry. They always stand facing the Celebrant.
8. The Celebrant goes near to the font, and, with hands joined, says the second prayer and the preface as contained in the Missal.
9. During the preface, in proper order, according to the rubrics, he acts as follows:
  - (a) After the words, *Gratiam de Spiritu Sancto*, with his right hand he divides the water in the form of a cross and then wipes his hand.
  - (b) After the words, *Non inficiendo corrumpat*, he touches the water, and afterwards wipes his hand.
  - (c) After the words *Indulgentiam consequantur*, he makes three crosses over the font with his right hand.
  - (d) After the words *Super te ferebatur*, he divides the water with his right hand, and throws it in the direction of the four quarters of the earth - to the east, the west, the north, and the south - in this manner:



- (e) After the words *In nomine Patris*, etc., he changes his voice to an ordinary reading tone.
- (f) After the words *Tu benignus adspira*, he breathes on the water three times in the form of the cross.
- (g) After the words *Purificandis mentibus efficaces*, he immerses the **candle** in the water, saying as the same time, *Descendat in hanc plenitudinem*, etc., and then withdraws it. The second time he immerses it a little deeper, and in a slightly higher tone says, *Descendat in hanc*, etc., and again withdraws it. The third time he immerses the candle as far as the bottom of the font, and in a still higher tone says, *Descendat*, etc., but does not withdraw the candle.
- (h) He breathes three times on the water in the form of a trident, according to the figure in the Missal; he then continues, *Totamque hujus aquae*, etc.
- (i) After the words *Foecundet effectu*, the Celebrant withdraws the candle, which is dried with a cloth.
10. The preface is continued, and the Celebrant concludes it in a lower tone when saying, *Per Dominum nostrum*, etc. The servers answer, *Amen*.
11. The second server takes some **blessed water** from the font and puts it in the vessel prepared for that purpose.
12. Dipping the aspersion in the Water from the font, the Celebrant signs himself and those standing near; then, accompanied by the two servers, he sprinkles with the same water all those in the Church, and returns to the font.
13. Sufficient water is taken from the font to fill the holy-water stoops and to serve

- for the blessing of the houses, the food, and for the Asperges on the following day.
14. The Celebrant goes to the font and pours into the water the **oil** of catechumens in the form of a cross, saying, *Sanctificetur*, etc.
  15. Then, in like manner, the chrism, saying, *Infusio chrismatis*, etc.
  16. Finally, he pours in both together in the form of a cross, saying, *Commixtio chrismatis*, etc.
  17. With his hand he mixes the oil with the water, and distributes the oil throughout the whole of the font.
  18. He wipes his hand with cotton-wool and washes them, using a piece of bread.

## § 5. THE BAPTISM OF INFANTS

It has been a most ancient rite of the Church (these words are from the Roman Ritual) to consider two holy days as most fitting for the solemn administration of this Sacrament - namely, the Holy Saturday of the Paschal-time and the Saturday Pentecost, on which days the water of the baptismal font is consecrated with full ceremonial; hence the Celebrant, having completed the Blessing of the Font, proceeds to solemnly baptize their infants in the order given below.

1. At the conclusion of the blessing of the font the infants and their godparents are arranged in order outside the door of the Church.
2. Having washed his hands, the Celebrant, preceded by the server with the cross and accompanied by two other servers, goes to the Church door; the server with the candle remains at the font.
3. The Celebrant then proceeds with the questionings, etc., as directed by the Ritual, as far as the entry into the Church.
4. The Celebrant puts the end of the left-hand portion of the stole on the infant and brings it into the Church, saying, *N. Ingredere in templum Dei*, etc.
5. Then, having said the *Credo* and *Pater noster*, his back towards the entrance to the Baptistery, the Celebrant pronounces the exorcism; he touches the ears and nostrils of the infant with his saliva, and anoints the infant on the breast and between the shoulders with the oil of catechumens.
6. Still standing outside the Baptistery, the Celebrant lays aside the purple cope and stole and puts on the white cope and stole.
7. Preceded by the cross, he enters then Baptistery; the godparents enter also with the infant.
8. Standing before the font, the Celebrant asks: *N. Credis*, etc.; *N. Vis baptizari?*
9. The answer *Volo* being given by the godparents, the Celebrant proceeds to baptize either by immersion, if in the Baptistery there is an undivided font, and that contains the blessed water; or by infusion, if there is a double font, one receptacle containing the blessed water and the other empty, with a pipe to the sacrarium, into which the water may flow after it has been poured over the head of the infant.
10. *If he should baptize by immersion*, the Celebrant alone holds the infant, and he

- then carefully immerses the head three times and says, once only: *N. Ego te baptizo*, etc.; then, having finished the form, he hands the infant to the godparents.
11. *But should he baptize by infusion*, the godfather or godmother, or both together, hold the infant over the empty portion of the font. The Celebrant, using a small vessel, takes the water from the font and pours the water from it three times on the head of the infant in the form of the cross; while he says, once only but distinctly and with attention, *N. Ego te baptizo*, etc.
12. When the head of the infant has been dried, the Celebrant says *Deus omnipotens*, etc., and anoints the top of the infant's head with chrism.
13. Then, having given the white garment and the lighted candle, and having said, *N. Vade in pace*, etc., the Celebrant administers the admonitions to the godparents: and the parents of the infant, as contained in the Ritual.
14. The Celebrant washes his hands, and, laying aside the white cope and stole he again puts on the purple cope and stole.

## § 6. THE LITANIES AND THE MASS WITH VESPERS

1. Preceded by the server with the candle, and the crossbearer, the Celebrant, with his servers, returns to the Altar.
2. The candle is put into its candlestick, and the cross is placed at the Epistle side.
3. The Celebrant, standing before the Altar, takes off the cope only.
4. Kneeling in the same place, the others kneeling also, he recites the Litanies (see [Litanies](#)) from the Missal, which is placed on a stool before him.
5. The servers answer, repeating the invocations as they are said by the Celebrant.
6. At the word *Peccatores*, the **purple antependium** is removed from the Altar, the candles are lighted, and vases of flowers placed between the candlesticks.
7. The Celebrant continues the Litanies up to and including the *Christe exaudi nos*.
8. The Celebrant rises and, preceded by the servers, goes to the Sacristy, where, laying aside the purple stole, he puts on the white maniple, stole and chasuble.
9. The Celebrant, accompanied by the servers, as above, returns to the foot of the Altar, and there says the Confession, as usual, including the Psalm *Judica*, etc., and *Gloria Patri*.
10. He ascends the Altar, and, having finished the prayer *Aufer a Nobis*, etc., in the middle of the Altar, the Celebrant at once, since there is no Introit read, says the *Kyrie eleison*, as at other times.
11. At the *Gloria in excelsis* the **bells are rung**, they having been silent up to this time.
12. After the Epistle the Celebrant says *Alleluia* three times, gradually raising his voice, and the servers repeat it after the Celebrant, each time raising their voices in like manner; the Celebrant then reads the verse and tract.
13. The *Credo* is not said, and no offertory is read after *Dominus vobiscum*; the *Agnus Dei* is omitted, and on this day the Pax is not given.
14. In place of the *Communion* Antiphon, Vespers are said, as in the Missal,



namely:

15. The Celebrant, at the Epistle side, says the Antiphon *Alleluia*, etc., and with the servers, continues the Psalm *Laudate*, etc.; at the end the *Alleluia* is repeated.

16. Then he adds the Antiphon *Vespere autem*, etc., with the Canticle *Magnificat*.

Ana. Alleluia, alleluia, alleluia.

Psalmus.

Laudate Dominum omnes gentes: laudate eum omnes populi.

Quoniam confirmata est super nos misericordia ejus: et veritas Domini manet in aeternum.

Gloria Patri, et Filio: et Spiritui Sancto.

Sicut erat in principio, et nunc et semper: et in saecula saeculorum. Amen.

Ana. Alleluia, alleluia, alleluia.

Ana. Vespere autem sabbati, quae lucescit in prima sabbati, venit Maria Magdalene, et altera Maria, videre sepulchrum, alleluia.

Magnificat: anima mea Dominum.

Et exsultavit spiritus meus: in Deo, salutari meo.

Quia respexit humilitatem ancillae suae: ecce enim ex hoc beatam me dicent omnes generationes.

Quia fecit mihi magna, qui potens est: et sanctum nomen ejus.

Et misericordia ejus, a progenie in progenies: timentibus eum.

Fecit potentiam in brachio suo: dispersit superbos mente cordis sui.

Deposuit potentes de sede: et exaltavit humiles.

Esurientes implevit bonis: et divites dimisit inanes.

Suscepit Israel puerum suum: recordatus misericordiae suae.

Sicut locutus est ad patres nostros: Abraham, et semini ejus in saecula.

Gloria Patri, et Filio, et Spiritui Sancto.

Sicut erat in principio, et nunc, et semper, et in saecula saeculorum. Amen.

Ana. Vespere autem sabbati, quae lucescit in prima sabbati, venit Maria Magdalene, et altera Maria, videre sepulchrum, alleluia.

17. The Antiphon *Vespere*, etc., being repeated, the Celebrant goes to the middle of the Altar and kisses it; he then turns to the people and says, *Dominus vobiscum*, afterwards adding the prayer at the Epistle side.

18. After the *Ite Missa est*, *Alleluia, Alleluia* is added

19. When the last Gospel of St. John has been said, all return to the Sacristy, and the Celebrant takes off the sacrificial vestments.

## § 7. THE REPLACING OF THE CIBORIUM

1. The Celebrant puts on a white stole over his cotta, and, preceded by two servers with candles and another with burse and corporal and humeral veil, he goes to the place where the ciborium has been kept
2. There, making the usual genuflections, he takes the ciborium in his veiled hands and carries it to the usual Tabernacle.
3. He returns to the Sacristy, and, taking off the sacred garments, the Celebrant reads the Antiphon *Trium Puerorum*, etc., with *Alleluia*, and the Canticle and Psalm and Prayers as an act of thanksgiving.
4. Meanwhile the servers extinguish the Altar candles.
5. The triple candle is also extinguished, and is not lighted again; the reed is taken away.
6. The Paschal candle is also extinguished but it is left in its candlestick, and is lighted during Mass on all Sundays and Feasts of Our Lord, and also on Feasts of the Saints which are Feasts of Precept; it is also lighted on Ascension Day up to the end of the Gospel, when it is extinguished and taken away at the end of Mass, and kept, to be lighted again on the vigil of Pentecost for the Blessing of the Font.

This Saturday being sanctified so far with these sacred rites and the Paschal mysteries thereby begun, in the fulfilling our Divine worship we hasten on to the day of the Resurrection of the Lord - that day called by St. Gregory *Nobilitas anni, Mensium lux, Alma dierum, Horarum splendor*; that day which the Lord hath made.

Let us, then, be glad and rejoice therein, supported and sustained by the merits and intercession of the most excellent Mary, Mother of God, and whom, in the words of St. Methodius, may we find to be our *Gaudium nostrum ineffabile*.