

II. FROM THE VESTING OF THE MINISTERS TO THE DISTRIBUTION OF THE CANDLES, 212 pdf

1: Catholic Church - Wikipedia

From the Vesting of the Ministers to the Distribution of the Candles, III. From the Distribution of the Candles to the Procession, II. From the Vesting of.

This high Mass is the norm; it is only in the complete rite with deacon and subdeacon that the ceremonies can be understood. Thus, the rubrics of the Ordinary of the Mass always suppose that the Mass is high. Low Mass, said by a priest alone with one server, is a shortened and simplified form of the same thing. Its ritual can be explained only by a reference to high Mass. For instance, the celebrant goes over to the north side of the altar to read the Gospel, because that is the side to which the deacon goes in procession at high Mass; he turns round always by the right, because at high Mass he should not turn his back to the deacon and so on. The term "High Mass" is sometimes encountered also, both in Anglican and certain Roman Catholic circles, to describe any Mass celebrated with greater solemnity.

Vestment In the sacristy , before vesting, all three sacred ministers priest celebrant, deacon, and subdeacon wash their hands. The sacred ministers recite certain prayers while they place on each vestment. First, the amice a rectangular cloth of linen with long strings for tying is kissed if it is embroidered with a cross and then placed on top of the head briefly while reciting one of the prayers during vesting. Then it is tied around the shoulders on top of the cassock or on top of the habit, if the sacred ministers belongs to a religious order with one. Next the alb a long linen tunic with sleeves is put on. The cincture in Latin , *cinctura* , a long cloth cord also called a girdle, is then tied around the waist. The subdeacon then completes his vesting by placing the maniple an embroidered piece of fabric, folded in half, with a cross in the middle on his left arm provided there is no Asperges or other liturgical ceremony before Mass begins , securing it either with pins or with the ribbons or elastic inside, and then the tunicle an embroidered tunic with short sleeves over all. The deacon places his stole a long narrow embroidered piece of cloth, similar to the maniple but of greater length over his left shoulder and binds it in place, at his right hip, with the cincture or girdle. He then puts on the maniple and his dalmatic similar to the tunicle. The priest celebrant does the same except that he crosses his stole in front of him at the waist, binding it with the girdle or cincture. After the maniple he puts on a cope a long, heavy embroidered cape if the Mass is preceded by the Asperges sprinkling the congregation with holy water. Following the Asperges, the celebrant, assisted by the acolytes, removes the cope and puts on the chasuble similar to the tunicle, but without sleeves and usually with an embroidered cross or image on the back. The servers of the Mass Master of Ceremonies, acolytes, thurifer , torch-bearers and the clergy sitting in the liturgical choir stalls are vested in cassock the ankle-length black robe with buttons, usually seen on priests and altar servers and surplice a flowing white tunic with sleeves or cotta a shorter version of the surplice , though in some places acolytes wore simple albs and cinctures instead. Anyone ordained to the subdiaconate or above also wears the biretta a four-cornered hat with perhaps a pom-pom on top in the center and three fins on top around the edges while sitting. Members of religious orders in habit have on a surplice over the habit. If it is part of their "choir dress", they also use the biretta. If not, then they use their hood in the same fashion as one uses a biretta.

Missa solemnis The typical music of Solemn Mass is Gregorian chant. However, a wide variety of musical settings of the Ordinary of the Mass have been composed over the centuries, and may be used instead. The polyphonic works of Giovanni Pierluigi da Palestrina and Giovanni Gabrieli are considered especially suitable. There are also several musical settings for the propers of Masses during seasons and on feast days and for certain votive Masses. Despite discouragement, more than a century ago, by Pope Pius X in *Tra le Sollecitudine* of the selection of post-Renaissance compositions often considered to be "sacred music", musical settings for the Ordinary of the Mass by composers such as Wolfgang Amadeus Mozart continue in use. Being based on texts in Latin , these settings, as well as the earlier ones, are less frequently met today. The music of the Mass is typically performed by a choir. The Ordinary is theoretically designated for the whole congregation, whereas the Propers are proper to the choir of clerics in attendance. In practice, even the Ordinary is often too complicated

II. FROM THE VESTING OF THE MINISTERS TO THE DISTRIBUTION OF THE CANDLES, 212 pdf

for the congregation, and the choir is often made up of specially trained lay men and women though in churches run by religious orders it is often made up of their members. The choir, at least if clerical, was traditionally placed close to the altar in stalls. However, with the appearance of elaborate musical settings of the Ordinary of the Mass it became necessary to employ lay singers, and with this innovation, the choir moved first from the front of the church up to galleries on the sides of the church and then finally to a loft in the back. This in turn allowed musical instruments, besides the organ, to be employed in the music. In Solemn Mass, by far the greater part is spoken by the celebrant inaudibly, but, apart from a very few parts such as the "Orate Fratres", all that he speaks aloud, such as "Dominus vobiscum" and the four opening words of the Gloria and of the Creed are sung by him. He says quietly for himself everything that the choir sings, except short responses such as "Et cum spiritu tuo" and "Amen". He reads for himself the words of the Epistle and the following chants while the subdeacon sings the Epistle, and he reads the Gospel for himself before the deacon sings the Gospel aloud. Structure and ceremonial[edit] The ceremonies begin when the Master of Ceremonies MC rings the bell. The porter opens the sacristy door and the servers and ministers leave the sacristy and enter the church in the following manner: The deacon and sub-deacon should be holding the ends of the cope. Asperges only on Sundays at the principal Mass of the day. The Asperges is only of obligation in cathedral and collegiate churches, but it was required by the bishops of England for all parish churches. This ceremony of sprinkling the congregation with lustral water is performed by the celebrant with the assistance of the other sacred ministers. After blessing the altar, himself, and the sacred ministers and servers, the celebrant then proceeds through the nave of the church to bless the congregation. All the while the choir, or a cantor , is singing the text from Psalm 50, verse 9 all Biblical references from here on are from the Douay-Rheims Bible "Thou shalt sprinkle me with hyssop, and I shall be cleansed: The sacred ministers then go to the sedilia the bench or seats where the sacred ministers sit during parts of the Mass to put on their maniples and to help the celebrant change from cope to chasuble. Prayers at the Foot of the Altar. These prayers are said by the sacred ministers standing on the floor at the bottom of the steps leading up to the High Altar. They are also said to each other, kneeling, by the acolytes and those servers sitting in the liturgical choir. If the acolytes are close enough, they may say them with the sacred ministers. These prayers consist primarily of Psalm 42 with the verses said alternately between the celebrant and the other sacred ministers. While these prayers are being said, the musical choir is singing the text of the Introit. After the prayers are finished, all rise. The sacred ministers ascend the steps to the altar to cense it. This text of the Mass varies daily. It usually consists of Scriptural or religious text, followed by a Psalm verse, followed by the Doxology. Then the Scriptural or religious text is repeated. This is usually being sung while the sacred ministers are saying the Prayers at the Foot of the Altar mentioned above and while they incense the altar. The celebrant places incense into the thurible, blesses it and then proceeds to cense the altar, accompanied by the other ministers. After he is finished, he hands the thurible to the deacon and the deacon censes him. The thurible is then given back to the thurifer, who departs to the sacristy until he is needed again. The sacred ministers then form a "semicircle" really a line on the altar stepsâ€”the celebrant on the top platform called a footpace , the deacon on a middle step, and the sub-deacon on the bottom step. The Master of Ceremonies then helps the celebrant find his place in the Missal. The priest makes the sign of the cross and recites in a low voice to himself the Introit that the choir has already sung. All bow with him when he recites the Doxology. Meanwhile, the choir, after completing the Introit, begins to sing the Kyrie Eleison. When the celebrant has finished reciting the Introit, he recites, again independently of the choir, the Kyrie Eleison alternately with the Master of Ceremonies the other sacred ministers may join in with the M. After this is finished the sacred ministers either form a straight line, remaining on their respective steps, until the Kyrie is nearly finished or they bow to the cross and descend the steps to sit at the sedilia if the musical setting for the Kyrie is particularly long. Toward the end of the Kyrie, the sacred ministers walk still staying in a line to the center of the altar. If they have been sitting, all rise, save the celebrant, who waits until his biretta has been collected by the deacon. The three sacred ministers genuflect at the foot of the altar steps, then ascend and form a line. The celebrant intones, i. When they are

II. FROM THE VESTING OF THE MINISTERS TO THE DISTRIBUTION OF THE CANDLES, 212 pdf

finished they remain in this position until the singing is nearly done or, if it is a long musical setting, they may go down and sit first genuflecting, as mentioned above at the Kyrie. The Gloria is omitted from Masses of the season during Advent, Septuagesima, Lent, and Passiontide, as well as from ferias outside Christmastide, Epiphanytide, and Paschaltide. Collect sometimes called the Oration. Towards the end of the singing of the Gloria in excelsis or Kyrie if the Gloria be omitted the sacred ministers head to the center of the altar in a line. When the singing has finished, the Celebrant turns away from the altar and says, with hands extended to shoulder width only *Ritus servandus in celebratione Missae, V, 1*, "Dominus vobiscum" "The Lord be with you", to which is replied, "Et cum spiritu tuo" "And with thy spirit". The Celebrant then, with hands extended to no more than shoulder width and palms facing each other, reads the collect or prayer of the day. Any time the verb read is used, this should be interpreted as sing in monotone, often with note variations at certain punctuations, and a special tone for the ending. The entirety of the Mass, as heard by the congregation, is sung—except the blessing, which is sung only by a bishop—though the priest recites quietly for himself everything that the choir sings, apart from short responses such as "Et cum spiritu tuo". Towards the end of the collect or the last collect if there be more than one the Master of Ceremonies heads to the credence table to get the Epistolary or book of readings. He hands it to the Subdeacon, who bows to the crucifix at the end of the collect, if the Holy Name of Jesus is mentioned, reverences the altar and then the liturgical choir as opposed to the musical choir if there be one. He then stands on the floor aligned somewhat behind the Celebrant and chants the Epistle or other reading proper to the day. Meanwhile, the Priest too recites the Epistle in a low voice, and the Deacon, also in a low voice, responds "Deo gratias" "Thanks be to God" at the end. The Subdeacon next reverences the choir, and then the altar. Ascending the steps to where the Celebrant is, he kneels while the Priest blesses him, then kisses the hand of the Celebrant, who has placed it on the Epistolary. He then hands the Epistolary to the Master of Ceremonies, who puts it back on the credence table or in some other appropriate place. While the choir sings the Gradual and Alleluia or Tract the subdeacon carries the missal to the Gospel side of the altar where the priest will read the Gospel in a low voice. Meanwhile, the Master of Ceremonies takes the Gospel book off the credence table and gives it to the deacon who then places it on the altar. After the celebrant finishes reading the Gospel, the sacred ministers go to the center of the altar and the Celebrant places incense in the thurible in the usual manner. The two acolytes with candles, the Master of Ceremonies, the thurifer with the thurible, the subdeacon, and the deacon with the Gospel book assemble at the bottom of the altar steps, genuflect, and go in procession to the Gospel side of the sanctuary. The subdeacon holds the Gospel book while the deacon sings the Gospel. All genuflect at the Incarnatus "Et incarnatus est" to "et homo factus est. The deacon then goes to the credence table, picks up the burse containing the corporal, and then spreads the corporal on the altar. The Credo is only said on Sundays and on feasts of greater solemnity. While the choir sings the offertory the ministers prepare the altar. The subdeacon goes to the credence table and receives the humeral veil. Having set the chalice veil aside, the subdeacon then carries the chalice, paten, purificator, and pall to the altar.

II. FROM THE VESTING OF THE MINISTERS TO THE DISTRIBUTION OF THE CANDLES, 212 pdf

2: Mass (liturgy) - Wikipedia

Other considerations, than preference for distribution of Holy Communion by ordinary ministers, should determine whether distribution is under both kinds, requiring the use of extraordinary ministers.

Qolo Hymn Prayer of Incense Etro The first group a is dedicated to the glory and praise of God at the opening of every service. The second group b is a petition for forgiveness through the commemoration of a saving event remembered in the services of each day. In this second group, the sedro represents a more prominent feature: The prayer of forgiveness is accompanied by the burning of incense and the incensation. The **Meanings of Incense** The liturgy provides various meanings for the use of incense. The three most important are the following: Thus the celebrant incenses the community and the area around it, in order to purify them and prepare them to welcome the Lord, the God of glory; The giving of honor to God before whom the incense is offered and the honoring of the righteous and just who are the temples of the Holy Spirit. The rite of burning incense and the incensation itself is part of the ancient rites in our Maronite liturgy. It gives the Eastern rites, in general, a distinctive characteristic. This characteristic, indeed, generates within the liturgy a symbolic and touching movement, as well as a profound feeling of awe and reverence. This rite must be preserved. Each of the participants in this rite plays his own role: The ministers at the altar themselves have their own role: When the celebrant is alone for the Qurbono, he himself burns the incense, incenses, and recites the hoosoyo. He may delegate somebody to sing it with a good voice and pleasant melody; however, he should reserve for himself the conclusion of both the proemion and the sedro. **Qadeeshat Aloho** This is the hymn of the Trisagion which is common to all rites in the Qurbono and in other liturgical rites. The Latin Church, theologically speaking, considers this hymn as Trinitarian; however, from a liturgical point of view, that is, in the rite of adoration of the cross on Great Friday, it addresses this hymn to the Lord Jesus himself. A time honored tradition tells that Joseph of Arimathea was the first to recite this hymn at the feet of Christ when he removed him from the cross and buried him. However, on the great feasts and during the liturgical season that follows them, proper verses are added to this response, such as: Such praxis is at the core of our Syriac Maronite tradition. In spite of the opposition of those who deny the use as heretical, we still hold it today: We preferred to keep these various responses for the liturgical seasons, because they add wealth to the rite and depth to our faith. This hymn and its response must always be sung in Syriac in the Maronite churches throughout the whole world, as a sign of unity among all Maronites. **The Prayer After the Qadeeshat Aloho** This prayer is a traditional prayer proper to Maronites in all their rituals. We selected a text serving as a junction point between the conclusion of the Qadeeshat Aloho on the one hand and, on the other, the preparation for the hearing of the Word of God, through the coming Scripture readings. What preceded was but a preparation to this living Word: The Church gives it a great importance and surrounds it with hymns, instructions, and a procession in order to display its full meaning. The texts of the Scripture readings vary according to the celebrations and the liturgical seasons. We are preparing a complete and detailed book for the readings, including texts from the Old as well as from the New Testaments. However, for the time being, we limit the reading to two: In the near future, the choice will be wider and more comprehensive embracing all the books of Holy Scripture. **The Psalm of the Readings** The psalm is a hymn proper to the Maronites. Currently it is composed of three poetic strophes according to the Ephremic melody. The hymn assembles verses from the psalms with verses inspired by the saving event which marks the theme of the feast. This particular structure is an ancient part of the Antiochene tradition. In the other rites, its equivalent is the psalmic verses sung before the epistles or readings from the other books of Scripture, with the exception of the Gospel. As we mentioned above, in the future we will select readings from all the books of the Holy Scriptures. Each reading will be prefaced with a brief explanation for a better understanding of the Scripture passage. The selection of readings is a difficult and lengthy task. At this time, the Commission on Liturgy and a Commission of Scripture Scholars are joining their efforts for that purpose. They will assign the proper Scripture texts to all the days of

II. FROM THE VESTING OF THE MINISTERS TO THE DISTRIBUTION OF THE CANDLES, 212 pdf

the year according to the feasts and liturgical seasons. The Procession of the Gospel Before the proclamation of the Gospel, a procession takes place inside the sanctuary in honor of the Word of God. In earlier times, this procession used to be performed, according to Patriarch Duwaih, in the midst of the congregation. However, we limited it here to the sanctuary. It starts from and goes back to the place where the Book of Gospels is kept, preserving the rite of procession, on the one hand, and shortening the liturgical celebration, on the other. In addition, we have retained the burning of incense before the Gospel, in honor of the Word of God and also as an invitation for the congregation to stand well. The Announcement of the Gospel in the Church The reading of the Gospel is not a simple, hasty recitation; it is, rather, an eloquent announcement made in no hurry; in some churches and circumstances, it becomes a chanting of the text. Formerly, the Syriac text of the Gospel was chanted to a simple tune; then the recitation of the translated Arabic text would follow. The chanting of the Gospel during solemn celebrations has many benefits. We ought to return to it. There is no need to repeat that the evangelical reading focuses on the theme of the feast, that is to say, the saving event. This liturgical text ought to be simple and easy to understand. Our Maronite tradition chose the Syriac version called the Peshitta. It is an ancient text close to the Aramaic in which our Lord, and his Apostles after him, announced first the good news. It is recited after the homily with the participation of the congregation. Inspired by the theme of the feast, it is considered as a poetical and theological meditation on the celebration. The compilation of these proclamations is conserved in books proper to the deacon. They are now in the process of preparation, adding to the overall list of books for the Qurbono. This overall list includes books for the celebrants, their assistants, their readers, and the congregation. With the present proclamation, Part One of the Qurbono is concluded. The candidates for baptism or catechumens were allowed to take part in it. Once done, they were dismissed. Then Part Two, reserved to the faithful, would begin. It is the eucharistic part, preceded by the transfer of the offerings, their offering, and their being placed on the altar. This part is opened by the Creed and includes the processional transfer of the gifts, their offering at the altar, and the incensation of the altar, gifts, and people. It was introduced in the Service of the Qurbono during the fifth century. Formerly, it was considered as the testimony of the catechumens, made before they were admitted to the Mystery of Baptism; later on, it became the profession of faith of the baptized faithful before the eucharistic part, once the catechumens were dismissed from the church. The Access to the Altar The celebrant and his assisting ministers proceed to the altar, singing the hymn of access. This hymn is different from that of the entrance dialogue at the beginning of the Qurbono. However, the two hymns have the same meaning. In the use of this hymn, we did not differentiate between bishop celebrants and priest celebrants, though in recent times it was reserved only to bishops. The access is followed by kissing the center of the altar: Orientation of the Celebrant at the Altar According to the Maronite tradition and to the testimony of Patriarch Duwaih, the altar must be separated from the wall of the apse, in order to allow the celebrants to process around it. Traditional church architecture required that the altar face eastward. It was customary for the celebrant to face east and to have the congregation behind him facing in the same direction. However, for pastoral reasons and a better understanding of the Eucharist, as the banquet of the Last Supper, a new way of celebration emerged within the Church, that is, to have the celebrant face toward the congregation. Thanks to it, well-informed faithful have shown a greater participation in the Qurbono. On June 6, , the Maronite Patriarchal Synod of Bishops decreed the possibility of celebrating in either direction, that is , facing toward the congregation or, along with the congregation, facing toward the east. The final ruling on the matter is left to the local hierarch. Transfer of the Offerings The offerings are transferred from their place of preparation to the altar. They are carried in procession accompanied by candles, incense, and the singing of the well-known traditional hymn: The Presentation of the Offerings The celebrant receives the offerings, then raises them in a gesture of offering to God, saying one of the oldest Maronite prayers in this rite. The Placing of the Offerings on the Altar The placing of the offerings on the altar is a liturgical priestly action; it signifies the setting aside the offerings as an official presentation of the altar to God. The rite of consecration begins at this point. Following the placing on the altar, the celebrant makes some commemoration, mainly: Then he announces the general and particular

II. FROM THE VESTING OF THE MINISTERS TO THE DISTRIBUTION OF THE CANDLES, 212 pdf

intentions for which the offerings are presented. The offerings are placed at the center of the altar over consecrated piece of wood [or marble] called a tableet , or instead, over a consecrated piece of fabric. The Incensation For the first time, the celebrant incenses the altar, prepared for the sacrifice with the offerings now placed in it. As for the previous incensation, at the prayer of forgiveness Hoosoyo during the Service of the Word, it was performed outside the context of the altar and the offerings. It means here the compilation of eucharistic prayers and actions; it starts with the rite of peace, through the consecration and communion until the conclusion of the service. This second part of the Qurbono is known today by the name anaphora. According to our Syriac Maronite tradition, its prayers vary; they are attributed to the Twelve Apostles, or one of the apostles or evangelists, or one of the forefathers or patriarchs or a noted bishop. The number of anaphoras exceeds seventy in the overall Syriac tradition. The anaphora was then a mixture of the Western and Eastern models. In this new text of the Qurbono, we omitted such a duplication. We set the anaphora according to the Western Syriac model only, without the prayers of the Eastern Maronite Anaphora of Sharar. However, this does not mean that we have totally neglected the Anaphora of Sharar see below. A great number of the Western Syriac Anaphoras are used by the Maronites. We find some of them in the Maronite manuscripts, mainly in the compilation of anaphoras prepared by Patriarch Duwaihy.

II. FROM THE VESTING OF THE MINISTERS TO THE DISTRIBUTION OF THE CANDLES, 212 pdf

3: The Priest at Mass

In the absence of an instituted acolyte, lay ministers may be deputed to serve at the altar and assist the priest and the deacon; they may carry the cross, the candles, the thurible, the bread, the wine, and the water, and they may also be deputed to distribute Holy Communion as extraordinary ministers.

What Is to be prepared, 1 II. On Leaving the Sacristy, 6 IV. On Approaching the Altar, 8 V. From the Offertory to the Canon, 15 IX. From the Canon to the Consecration, 20 X. On Votive Masses, 34 II. Giving Communion during Mass, 43 II. Purification of the Ciborium, 51 III. On giving Communion at other times, 51 VII. General Remarks, 54 II. Things to be prepared, 60 II. When there is but one Chaplain, 65 IX. Things to be prepared, 67 X. Things to be prepared, 72 II. When Benediction follows, 78 XI. Things to be prepared, 79 II. When there is but one Priest, 80 III. Of what is to be prepared, 86 I. Ceremonies to be performed on Candlemas Day, 87 II. Things to be prepared, 92 II. What is to be prepared, 96 II. Of the Ceremonies to be performed, 97 IV. What is to be prepared, II. Of the Sacred Rites, V. Of what is to be prepared, II. Of the Sacred Rites, VI. The order of going to the Choir, II. The order to be observed in Choir, III. Internal dispositions, IV. The order to be observed in receiving Holy Communion, V. The order in going from the Choir, II. Things to be prepared, II. Instruction for the Censer-bearer, III. Instruction for the Acolytes, IV. Duty of the Master of Ceremonies, V. Instruction for Sub-deacon, VI. Instruction for the Deacon, VII. Instruction for the Celebrant, III. What is to be particularly observed, IV. General Rules to be observed, III. Instruction for the Censer-bearer, V. Instruction for the Master of Ceremonies, VI. Instruction for the Cope-bearers, VII. Instruction for the Celebrant, V. Necessary Preparations, II. The Procession, Art. Of the Mass, III. Of the Distribution of Palms, IV. Of the Procession, V. Of the Mass and Passion, V. Office Of the Tenebrse, Art. Of the Procession, IV. From the Exultet to the Prophecies, IV. Solemn Pontifical Vespers, Art. From the beginning to the end of Vespers, IV. Complins, when the Bishop officiates, IV. Matins, when the Bishop officiates, V. Lauds, when the Bishop officiates, VI. Solemn Pontifical Mass, Art. Vespers for the Dead, celebrated by the Bishop, X. Solemn Pontifical Mass for the Dead, Art. From the beginning to the end of Mass, III. Particular Instructions for the Officers who attend the Bishop, Art. Instruction for the assistant Priest, II. Instructions for the two assistant Deacons, III. Instruction for the officiating Deacon, IV. Instruction for the Sub deacon, V. Commemoration of all the Faithful departed, II. Sundays in Advent, III. Festivals between Christmas and Candlemas, V. Palm Sunday, IX.

II. FROM THE VESTING OF THE MINISTERS TO THE DISTRIBUTION OF THE CANDLES, 212 pdf

4: The Memory Doctor.

ministers of the Eucharist and the empty bread dishes from other server. Take the entire tray and give it to a designated Eucharistic minister to take to the sacristy (or Scott Eakins, if present).

Saale, the name of several German rivers, the most important of which rises in the Fichtelgebirge, near Zell, in Upper Bavaria; flows northward, a course of m. Sabadell 18 , a prosperous Spanish town, 14 m. Sabaoth, name given in the Bible, and particularly in the Epistle of James, to the Divine Being as the Lord of all hosts or kinds of creatures. Sabathai, Levi, a Jewish impostor, who gave himself out to be the Messiah and persuaded a number of Jews to forsake all and follow him; the sultan of Turkey forced him to confess the imposture, and he turned Mussulman to save his life Sabellianism, the doctrine of one Sabellius, who, in the third century, denied that there were three persons in the Godhead, and maintained that there was only one person in three functions, aspects, or manifestations, at least this was the form his doctrine assumed in course of time, which is now called by his name, and is accepted by many in the present day. Sabine, a river of Texas which, rising in the extreme N. Sabine, Sir Edward, a noted physicist, born in Dublin; served in artillery in , maintained his connection with it till his retirement in as general, but owes his celebrity to his important investigations into the nature of terrestrial magnetism; accompanied as a scientist Boss and Parry in their search for the North-West Passage ; was President both of the Royal Society from to and of the British Association in Sabines, an ancient Italian people of the Aryan stock, near neighbours of ancient Borne, a colony of whom is said to have settled on the Quirinal, and contributed to form the moral part of the Roman people. Numa, the second king of the city, was a Sabine. Sable Island, a low, sandy, barren island in the Atlantic, m. Sacerdotalism, a tendency to attach undue importance to the order and the ministry of priests, to the limitation of the operation of Divine grace. Sacheverel, Henry, an English Church clergyman, born at Maryborough, who became notorious in the reign of Queen Anne for his embittered attack contained in two sermons in on the Revolution Settlement and the Act of Toleration; public feeling was turning in favour of the Tories, and the impolitic impeachment of Sacheverel by the Whig Government fanned popular feeling to a great height in his favour; was suspended from preaching for three years, at the expiry of which time the Tories, then in power, received him with ostentatious marks of favour; was soon forgotten; was an Oxford graduate, and a friend of Addison; a man of no real ability Sachs, Julius, a German botanist and professor, born at Breslau; has written several works on botany, and experimented on the physiology of plants; b. Sacrament, a ceremonial observance in the Christian Church divinely instituted as either really or symbolically a means, and in any case a pledge, of grace. Sacramentarian, a High Churchman who attaches a special sacred virtue to the sacraments of the Church. Sacramento, largest river of California, rises in the NE. Sacramento 29 , capital of California, situated at the confluence of the Sacramento and American Rivers, 90 m. Sacrifice, anything of value given away to secure the possession of something of still higher value, and which is the greater and more meritorious the costlier the gift. Sacring-bell, or Sanctus-bell, the bell which rings when the Host is elevated at the celebration of High Mass. Sadda, the name given to a Persian epitome of the Zend-Avesta. Sadducees, a sect of the Jews of high priestly origin that first came into prominence by their opposition to the Pharisees, being the party in power when Pharisaism arose in protestation against their policy as tending to the secularisation of the Jewish faith, or the prostitution of it to mere secular ends. The antagonism which thus arose on political grounds gradually extended to religious matters. In regard to religion they were the old orthodox party, and acknowledged the obligation of only the written law, and refused to accept tradition at the hands of the Scribes. They denied the immortality of the soul, the separate existence of spirits, and this they did on strictly Old Testament grounds, but this not from any real respect for the authority of Scripture, only as in accord with the main article of their creed, which attached importance only to what bears upon this present life, and which in modern times goes under the name of secularism. They were at bottom a purely political party, and they went out of sight and disappeared from Jewish history with the fall of

II. FROM THE VESTING OF THE MINISTERS TO THE DISTRIBUTION OF THE CANDLES, 212 pdf

the Jewish State, only the Pharisaic party surviving in witness of what Judaism is. Sadoletto, Jacopo, cardinal, born in Modena; acted as secretary under Leo X. Safed 17 , a town of Palestine, 12 m. Sagas, a collection of epics in prose embodying the myths and legends of the ancient Scandinavians, originally transmitted from mouth to mouth, and that began to assume a literary form about the 12th century. Saghalién 12 , a long narrow island belonging to Russia, situated close to the E. Ceded by Japan to Russia in Saguenay, a large and picturesque river of Canada; carries off the surplus waters of Lake St. John, replenished by a number of large streams, and issuing a full-bodied stream, flows SE. Saguntum, a town of ancient Spain, was situated where now stands the town of Murviedro, 18 m. Sahara, the largest desert region in the world, stretches E. The surface is diversified by long sweeps of undulating sand-dunes, elevated plateaux, hill and mountain ranges ft. The most sterile tract is in the W. Rain falls over the greater part at intervals of from two to five years. There are a number of definite caravan routes connecting Timbuctoo and the Central Soudan with the Niger and coast-lands. The greater part is within the sphere of French influence. Saigon 16 , capital of French Cochinchina, on the river Saigon, one of the delta streams of the Mekhong, 60 m. Saint, a name applied to a holy or sacred person, especially one canonised; in the plural it is the name assumed by the Mormons. Aloysius, Italian marquis, who renounced his title, became a Jesuit, devoted himself to the care of the plague-stricken in Rome; died of it, and was canonised Andrews 7 , a famous city of Fife, occupies a bold site on St. Andrews Bay, 42 m. Asaph 2 , a pretty little city in Flintshire, 6 m. Bees 1 , a village on the Cumberland coast, 4 m. Law, bishop of Chester; designed for students of limited means; a ruined priory church of Henry I. Bernard, the name of two mountain passes in the Alps: Bernard, in the Pennine Alps, leading from Martigny to Aosta, is ft. Bernard, do noble service in rescuing perishing travellers from the snow; 2, Little St. Bernard, in the Graian Alps, crosses the mountains which separate the valleys of Aosta and Tarantaise in Savoy. Hannibal is supposed to have crossed the Alps by this pass. Briec 16 , capital of the dep. Kitts 30 , one of the Leeward Islands, in the West Indies archipelago, 45 m. Clair, which in turn pours its surplus waters by means of the Detroit River into Lake Erie. Cloud 5 , a town in the dep. Cyr 3 , a French village, 2 m. Davids 2 , an interesting old cathedral town in Pembrokeshire, on the streamlet Alan, and not 2 m. Brides Bay; its cathedral, rebuilt after in the Transition Norman style, was at one time a famous resort of pilgrims. Denis 48 , a town of France, on a canal of the same name, 4 m. Elias, Mount, an isolated, inaccessible volcanic mountain in the extreme NW. Gall , a NE. Gall 28 , the capital, is situated on the Steinach, 53 m. Gothard, a noted mountain in the Lepontine Alps, ft. Helena 4 , a precipitous cliff-bound island lying well out in the Atlantic, m. Jamestown 2 , the capital, is a second-class coaling station for the navy, and is fortified. Helens 71 , a thriving manufacturing town of Lancashire, on Sankey Brook, a feeder of the Mersey, 21 m. Helier 29 , capital of Jersey Island, on St. Aubin Bay, on the S. Ives, 1, a town in Cornwall, 8 m. It gives name to the British court. John, a river of North America, rises in the highlands of North Maine and crosses the continent in an easterly direction and falls into the Bay of Fundy after a course of m. John 39 , embracing the adjacent town of Portland, chief commercial city of New Brunswick, on the estuary of St. John River, m. Johns 26 , capital of Newfoundland, situated on a splendid harbour on the peninsula or Avalon, in the E. Joseph , a city of Missouri, on the Missouri River here spanned by a fine bridge , m. Lawrence, forming a broad estuary; is m. Louis, 1, One of the great commercial cities of the United States, capital of Missouri State; situated on the Mississippi here spanned by two fine bridges , 21 m. It was the birthplace of several distinguished French authors and sailors. Michel, Mont, a remarkable islet in St. Nazaire 26 , a flourishing seaport of France, on the Loire, 40 m. Neots 4 , an old market-town of Huntingdonshire, on the Ouse, 8 m. Nicholas, the patron saint of boys, who was fabled to bring presents to good children on Christmas eve; was bishop of Myra in the 4th century, and had taken a special interest in the young. Omer 20 , a fortified town of France, on the Aa, 26 m. There are a number of Oxford and Cambridge exhibitions. Petersburg 1, , capital of Russia, an imposing city, occupying a dreary, isolated site at the head of the Gulf of Finland, on the banks and delta islands of the Neva, founded in by Peter the Great; a large number of bridges span the main stream and its numerous divisions; massive stone quays hold back the waters, but a rise of 12 ft. Quentin 48 , a

II. FROM THE VESTING OF THE MINISTERS TO THE DISTRIBUTION OF THE CANDLES, 212 pdf

manufacturing town of France, on the Somme, 95 m. Thomas, 1, an unhealthy volcanic island 20 in the Gulf of Guinea, belonging to Portugal; produces coffee, cocoa, and some spices; chief town, St. Thomas 3 , a port on the NE. Thomas 12 , is now a coaling-station for steamers. Saint-Victor, Paul de, an ornate French writer, born in Paris; from was engaged in dramatic and other criticism, and established his reputation as a stylist of unusual brilliance. Vincent 41 , one of the Windward Islands, in the West Indies, m. Vincent, Cape, a lofty and rugged headland in the extreme SW. Vincent, John Jervis, Earl, a noted English admiral, born at Meaford Hill, Staffordshire; ran away to sea when a boy, and by gallantry at Quebec in and otherwise rose rapidly in the service; commanded the naval attack upon the French West Indies , and four years later, as admiral of the Mediterranean fleet, shared with Nelson the honours of a brilliant victory over the combined fleets of France and Spain off Cape St. Vincent; was created an earl in reward; during was a successful First Lord of the Admiralty Thomas, West Indies; occupied for many years the chair of Chemistry in the Sorbonne, Paris; his important contributions to chemical knowledge include a process for simplifying the extraction of aluminium and platinum Saintes 15 , an interesting old town in West France, dep. Saivas, in the Hindu religion the worshippers of Siva, one of the two great sections of the Hindus, the worshippers of Vishnu being the other. Saki, a beer of alcoholic quality made in Japan from rice by fermentation.

II. FROM THE VESTING OF THE MINISTERS TO THE DISTRIBUTION OF THE CANDLES, 212 pdf

5: Chapter IV: The Different Forms of Celebrating Mass

During the entrance procession, if incense is used, the censer bearer leads, followed by the cross bearer between two ministers with candles, then the readers, followed by the deacon who carries the Book of the Gospels slightly elevated, then any concelebrants and finally the priest celebrant (,).

The Different Forms of Celebrating Mass In the local Church, first place should certainly be given, because of its significance, to the Mass at which the Bishop presides, surrounded by his Presbyterate, Deacons, and lay ministers, [90] and in which the holy People of God participate fully and actively, for it is there that the principal manifestation of the Church is found. At a Mass celebrated by the Bishop or at which he presides without celebrating the Eucharist, the norms found in the *Caeremoniale Episcoporum* Ceremonial of Bishops should be observed. Great importance should also be given to a Mass celebrated with any community, but especially with the parish community, inasmuch as it represents the universal Church at a given time and place, and chiefly in the common Sunday celebration. Although such Masses do not involve any special form of celebration, it is nevertheless most fitting that they be celebrated with singing, especially with the full participation of all members of the community, whether of religious or of canons. Therefore, in these Masses all should exercise their function according to the Order or ministry they have received. Hence, it is desirable that all the Priests who are not obliged to celebrate individually for the pastoral benefit of the faithful concelebrate in so far as possible at the conventual or community Mass. In addition, all Priests belonging to the community who are obliged, as a matter of duty, to celebrate individually for the pastoral benefit of the faithful may also on the same day concelebrate at the conventual or community Mass. Otherwise, they wear their proper choir dress or a surplice over a cassock.

Mass with the People By Mass with the people is meant a Mass celebrated with the participation of the faithful. Moreover, it is appropriate, in so far as possible, and especially on Sundays and Holydays of Obligation, that the celebration take place with singing and with a suitable number of ministers. If at any celebration of Mass a Deacon is present, he should exercise his function. Furthermore, it is desirable that an acolyte, a reader, and a cantor should usually be there to assist the Priest Celebrant. Indeed, the rite described below foresees an even greater number of ministers.

Things to Be Prepared The altar is to be covered with at least one white cloth. In addition, on or next to the altar are to be placed candlesticks with lighted candles: Likewise, on the altar or close to it, there is to be a cross adorned with a figure of Christ crucified. The candles and the cross with the figure of Christ crucified may also be carried in the procession at the Entrance. On the altar itself may be placed a Book of the Gospels distinct from the book of other readings, unless it is carried in the Entrance Procession. Likewise these should be prepared: It is a praiseworthy practice for the chalice to be covered with a veil, which may be either of the color of the day or white. In the sacristy, according to the various forms of celebration, there should be prepared the sacred vestments cf. When the Entrance takes place with a procession, the following are also to be prepared: When the people are gathered, the Priest and ministers, wearing the sacred vestments, go in procession to the altar in this order: If incense is being used, before the procession begins, the Priest puts some into the thurible and blesses it with the Sign of the Cross without saying anything. During the procession to the altar, the Entrance Chant takes place cf. When they reach the altar, the Priest and ministers make a profound bow. The cross adorned with a figure of Christ crucified, and carried in procession, may be placed next to the altar to serve as the altar cross, in which case it must be the only cross used; otherwise it is put away in a dignified place. As for the candlesticks, these are placed on the altar or near it. It is a praiseworthy practice for the Book of the Gospels to be placed on the altar. The Priest goes up to the altar and venerates it with a kiss. Then, if appropriate, he incenses the cross and the altar, walking around the latter. Once all this has been done, the Priest goes to the chair. When the Entrance Chant is concluded, with everybody standing, the Priest and faithful sign themselves with the Sign of the Cross. In the name of the Father, and of the Son, and of the Holy Spirit. The people reply, Amen. Then, facing the people and extending his hands, the Priest greets the people,

II. FROM THE VESTING OF THE MINISTERS TO THE DISTRIBUTION OF THE CANDLES, 212 pdf

using one of the formulas indicated. The Priest himself or some other minister may also very briefly introduce the faithful to the Mass of the day. The Penitential Act follows. After this, the Kyrie is sung or said, in accordance with the rubrics cf. For celebrations where it is prescribed, the Gloria in excelsis Glory to God in the highest is either sung or said cf. The Priest then calls upon the people to pray, saying, with hands joined, Let us pray. All pray silently with the Priest for a brief time. Then the Priest, with hands extended, says the Collect, at the end of which the people acclaim, Amen. The Liturgy of the Word After the Collect, all sit. The Priest may, very briefly, introduce the faithful to the Liturgy of the Word. Then the reader goes to the ambo and, from the Lectionary already placed there before Mass, proclaims the First Reading, to which all listen. At the end, the reader pronounces the acclamation The word of the Lord, and all reply, Thanks be to God. Then a few moments of silence may be observed, if appropriate, so that all may meditate on what they have heard. Then the psalmist or the reader proclaims the verses of the Psalm and the people make the response as usual. If there is to be a Second Reading before the Gospel, the reader proclaims it from the ambo. All listen and at the end reply to the acclamation, as noted above no. Then, if appropriate, a few moments of silence may be observed. After this, all rise, and the Alleluia or other chant is sung as the liturgical time requires cf. During the singing of the Alleluia or other chant, if incense is being used, the Priest puts some into the thurible and blesses it. Then, with hands joined, he bows profoundly before the altar and quietly says the prayer *Munda cor meum* Cleanse my heart. If the Book of the Gospels is on the altar, the Priest then takes it and approaches the ambo, carrying the Book of the Gospels slightly elevated. He is preceded by the lay ministers, who may carry the thurible and the candles. Those present turn towards the ambo as a sign of special reverence for the Gospel of Christ. At the ambo, the Priest opens the book and, with hands joined, says, The Lord be with you, to which the people reply, And with your spirit. Then he says, A reading from the holy Gospel, making the Sign of the Cross with his thumb on the book and on his forehead, mouth, and breast, which everyone else does as well. The people acclaim, Glory to you, O Lord. The Priest incenses the book, if incense is being used cf. The Priest kisses the book, saying quietly the formula *Per evangelica dicta* Through the words of the Gospel. If no reader is present, the Priest himself proclaims all the readings and the Psalm, standing at the ambo. If incense is being used, he puts some incense into the thurible at the ambo, blesses it, and, bowing profoundly, says the prayer *Munda cor meum* Cleanse my heart. The Priest, standing at the chair or at the ambo itself or, if appropriate, in another worthy place, gives the Homily. When the Homily is over, a period of silence may be observed. The Symbol or Creed is sung or recited by the Priest together with the people cf. At the words *et incarnatus est*, etc. After the recitation of the Symbol or Creed, the Priest, standing at the chair with his hands joined, by means of a brief address calls upon the faithful to participate in the Universal Prayer. Then the cantor, the reader, or another person announces the intentions from the ambo or from some other suitable place while facing the people. The latter take their part by replying in supplication. At the very end, the Priest, with hands extended, concludes the petitions with a prayer. The Liturgy of the Eucharist When the Universal Prayer is over, all sit, and the Offertory Chant begins cf. An acolyte or other lay minister places the corporal, the purificator, the chalice, the pall, and the Missal on the altar. It is desirable that the participation of the faithful be expressed by an offering, whether of bread and wine for the celebration of the Eucharist or of other gifts to relieve the needs of the Church and of the poor. The offerings of the faithful are received by the Priest, assisted by the acolyte or other minister. The bread and wine for the Eucharist are carried to the Celebrant, who places them on the altar, while other gifts are put in another suitable place cf. The Priest accepts the paten with the bread at the altar, holds it slightly raised above the altar with both hands and says quietly, *Benedictus es, Domine* Blessed are you, Lord God. Then he places the paten with the bread on the corporal. After this, as the minister presents the cruets, the Priest stands at the side of the altar and pours wine and a little water into the chalice, saying quietly, *Per huius aquae* By the mystery of this water. He returns to the middle of the altar and with both hands raises the chalice a little, and says quietly, *Benedictus es, Domine* Blessed are you, Lord God. Then he places the chalice on the corporal and, if appropriate, covers it with a pall. If, however, there is no Offertory Chant and the organ is not played, in the presentation of the bread and wine the Priest may say

II. FROM THE VESTING OF THE MINISTERS TO THE DISTRIBUTION OF THE CANDLES, 212 pdf

the formulas of blessing aloud and the people acclaim, Blessed be God for ever. After placing the chalice on the altar, the Priest bows profoundly and says quietly, *In spiritu humilitatis* With humble spirit. If incense is being used, the Priest then puts some in the thurible, blesses it without saying anything, and incenses the offerings, the cross, and the altar. While standing at the side of the altar, a minister incenses the Priest and then the people. After the prayer *In spiritu humilitatis* With humble spirit or after the incensation, the Priest washes his hands standing at the side of the altar and, as the minister pours the water, says quietly, *Lava me, Domine* Wash me, O Lord. Returning to the middle of the altar, and standing facing the people, the Priest extends and then joins his hands, and calls upon the people to pray, saying, *Orate, fratres* Pray, brethren. The people rise and make the response *May the Lord accept the sacrifice*, etc. Then the Priest, with hands extended, says the Prayer over the Offerings. At the end the people acclaim, Amen. Then the Priest begins the Eucharistic Prayer. In accordance with the rubrics cf.

II. FROM THE VESTING OF THE MINISTERS TO THE DISTRIBUTION OF THE CANDLES, 212 pdf

6: Ceremonial according to the Roman rite (edition) | Open Library

Ministers carrying the processional cross or candles bow their heads instead of genuflecting. A bow signifies reverence and honor shown to the persons themselves or to the signs that represent them.

William Saletan Will Saletan writes about politics, science, technology, and other stuff for Slate. In , George Orwell told the story of Winston Smith, an employee in the propaganda office of a totalitarian regime. But came and went, along with Soviet communism. In the age of the Internet, nobody could tamper with the past that way. In fact, last week, Slate did. We took the Ministry of Truth as our model. As soon as all the corrections which happened to be necessary in any particular number of The Times had been assembled and collated, that number would be reprinted, the original copy destroyed, and the corrected copy placed on the files in its stead. This process of continuous alteration was applied not only to newspapers, but to books, periodicals, pamphlets, posters, leaflets, films, sound-tracks, cartoons, photographsâ€™to every kind of literature or documentation which might conceivably hold any political or ideological significance. Day by day and almost minute by minute the past was brought up to date. In this way every prediction made by the Party could be shown by documentary evidence to have been correct, nor was any item of news, or any expression of opinion, which conflicted with the needs of the moment, ever allowed to remain on record. All history was a palimpsest, scraped clean and reinscribed exactly as often as was necessary. In no case would it have been possible, once the deed was done, to prove that any falsification had taken place. But with digital technology, we can doctor photographs more effectively than ever. We altered four images from recent political history, took a fifth out of context, and mixed them with three unadulterated scenes. Elizabeth Loftus , an experimental psychologist, has been tampering with memories in her laboratory for nearly 40 years. Photo doctoring is just one of many techniques she has tested. We wanted to see whether similar tampering could work in the United States. We altered or fabricated five events: Joe Lieberman voting to convict President Clinton at his impeachment trial Lieberman actually voted for acquittal ; Vice President Cheney rebuking Sen. We mixed these fake incidents with three real ones: Each reader who participated in the experiment was shown the three true incidents and one randomly selected fake incident. He was told that all four incidents were true and was asked, picture by picture, whether he remembered each one. At the end, he was informed that one of the four incidents was fake and was instructed to guess which one. All subjects were eventually shown the truth about the fake photos. So, how did our subjects do? In the first three days the experiment was posted, 5, subjects participated. All of the true incidents outscored the false ones. But the fake images were effective. Through random distribution, each fabricated scene was viewed by a subsample of more than 1, people. Fifteen percent of the Bush subsample those who were shown the composite photo of Bush with Clemens said they remembered seeing that incident at the time. Fifteen percent of the Lieberman subsample those who were shown the altered screen shot of his impeachment vote said they had seen it. For Obama meeting Ahmadinejad, the number who remembered seeing it was 26 percent. For the Hillary Clinton ad, the number was 36 percent. For Bush, the percentage who remembered the false event was For Lieberman, it was For Obama, it was For Cheney, it was For Hillary Clinton, it was These figures match previous findings. In memory-implanting experiments, the average rate of false memories is about 30 percent. But when visual images are used to substantiate the bogus memory, the number can increase. Several years ago, researchers using doctored photos persuaded 10 of 20 college students that they had gone up in hot-air balloons as children. Some of our subjects apparently meant that they remembered the general episodeâ€™the impeachment trial, the Katrina fiasco, the Wright adâ€™not the precise fiction we depicted. But others reported clear memories. Ideology influenced recollections, but not consistently. Thirty-four percent of progressives who were shown the Bush-Clemens photo out of remembered that incident, while only 14 percent of conservatives who saw the same photo 7 out of 49 remembered it. Progressives were slightly more likely than conservatives to remember that the handshake happened: As expected, however, conservatives were more

II. FROM THE VESTING OF THE MINISTERS TO THE DISTRIBUTION OF THE CANDLES, 212 pdf

likely than progressives to remember actually seeing the handshake 36 percent to 26 percent and less likely to remember seeing Bush with Clemens during Katrina 10 percent to 16 percent. At the end of the experiment, we gave our subjects a second chance to distinguish the true events from the false ones. We told them that one of the four incidents was fake and asked them to guess which one. Among subjects who had previously remembered seeing the fake incident, 58 percent selected one of the true incidents as the false one. When we pooled subjects who thought they had seen the fake incident with those who merely remembered it, we still found that among this broader group—50 percent of our sample—most, when prompted to guess which incident was fake, picked the wrong one. Four of the fake incidents were tainted by essential truths. Lieberman did rebuke President Clinton during the Lewinsky scandal. Cheney did rebuke Sen. Bush was in Crawford during Hurricane Katrina. And Republicans did distribute a Jeremiah Wright ad. These truths may have confused some of our subjects. But what about the Obama-Ahmadinejad handshake? The two men have never been physically close enough to be photographed together. We searched for them in Google Images and gave up after scanning results. And this incident is supposed to have taken place barely a year ago. Yet 47 percent of subjects who were shown the Obama photo remembered the handshake, and 26 percent remembered seeing it. When the 47 percent who remembered the handshake were asked to guess which incident was fake, most chose one of the true incidents instead. In fact, 35 percent of all subjects who saw the handshake photo guessed that the handshake was real and that one of the authentic episodes—the Schiavo legislation, the Powell presentation, or the Florida recount—was the fake one. Their recollections of the handshake were often quite clear. Advertisement The comments, like the data, illustrate the power of doctored images. In a sample of a highly educated and informed subjects—Slate readers—half came to remember bogus political stories as true. A modern-day Ministry of Truth could alter memories on a mass scale. The scary part is that your memories have already been altered. Much of what you recall about your life never happened, or it happened in a very different way. Sometimes our false memories have done terrible things. They have sent innocent people to jail. They have ruined families with accusations of sexual abuse. These are the tragedies that drive the work of Dr. Loftus, whose research inspired our experiment. To understand our minds and how they can be manipulated, she plants memories. Removable Truths Loftus as a baby with her mother, who died 14 years later Advertisement In the fall of , Elizabeth Loftus sat in her office at the University of Washington, listening to a tape-recorded story. The storyteller, a year-old boy named Chris Coan, was describing a visit to the University City shopping mall in Spokane, Wash. I was really scared, you know. And then this old man, I think he was wearing a blue flannel, came up to me. It was a vivid story, told with sincerity and emotion. But the events Chris described had never happened. He had proved what Loftus suspected: If you were carefully coached to remember something, and if you tried hard enough, you could do it. And this was just the beginning. In the years to come, Loftus and her colleagues would plant false memories of all kinds—chokings, near-drownings, animal attacks, demonic possessions—in thousands of people. Their parade of brainwashing experiments continues to this day. Advertisement Forty years ago, when Loftus came out of graduate school, most people thought of memory as a recording device. It stored imprints of what you had experienced, and you could retrieve these imprints when prompted by questions or images. In fact, they could create memories that were completely unreal. But in court, it mattered. Men were going to jail based on contaminated eyewitness testimony. Families were being ruined by charges of incestuous abuse drawn from memories concocted in therapy. Loftus set out to prove that such memories could have been planted. To do so, she had to replicate the process. She had to make people remember, as sincerely and convincingly as any sworn witness, things that had never happened. Thanks to her ingenuity and persistence, the witch hunts of the recovered-memory era subsided. Loftus and her collaborators had become experts at planting memories.

II. FROM THE VESTING OF THE MINISTERS TO THE DISTRIBUTION OF THE CANDLES, 212 pdf

7: Ferguson unrest - Wikipedia

II. Of the Vesting of the Priest, 55 From the Vesting of the Ministers to the Distribution of the Candles, III. From the Distribution of the Candles to the.

This unity is expressed particularly in common posture 42 , in communal singing 47 , reverential silence 45, 56 , and in sharing together of the one bread and one cup 83, The assumption is that every Sunday and feast day, the Eucharistic liturgy will be celebrated with song 40, , with a cantor , with one or two readers , and with other assisting ministers It is also assumed that all communicants present at Mass, priest celebrant, deacon, ministers and all in the assembly, will receive the sacrament from bread and wine consecrated at that Mass 85, , just as the priest celebrant must do 85, The liturgical books, particularly those used by the priest celebrant, the deacon and the assisting ministers should be beautiful and appropriate to the celebration rather than being disposable pages or booklets. The foundational principles explaining the purpose of the parts of the Mass are found primarily in Chapter II , and this chapter provides the basis for the more detailed norms found in Chapter IV Chapters V and VI also give general principles regarding the arrangement of the church and the requisites for Mass. The tabernacle may be located in the sanctuary a or in a chapel suitable for private adoration and prayer, connected to the church and readily noticeable by the faithful b. If the tabernacle is located in the sanctuary, all the ministers genuflect to it only when they first approach the altar and when they leave the sanctuary but not during the celebration of Mass itself , the only exception being if any of the consecrated hosts remain after the distribution of Holy Communion and are reposed in the tabernacle. Mass with a Congregation Preparations Before the entrance procession, the altar is covered with a white cloth , ; lit candles are placed near or on the altar , ; the Lectionary is at the ambo b ; the Roman Missal is near the presidential chair a ; and the chalice, corporal, purificator, water and bowl for washing hands, additional communion chalices and ciboria are on the side table c. The chalice may be covered with a veil if desired c. Elsewhere in the church, bread and wine to be carried in procession at the presentation of the gifts are placed. The Book of the Gospels may be placed on the altar before the celebration or carried in the entrance procession by the deacon when he is present or, in his absence, by the reader. If the blessing and sprinkling of water occurs, the vessel containing the water and sprinkler should also be available in the sanctuary c. Introductory Rites During the entrance procession, if incense is used, the censer bearer leads, followed by the cross bearer between two ministers with candles, then the readers, followed by the deacon who carries the Book of the Gospels slightly elevated, then any concelebrants and finally the priest celebrant , One of the readers may carry the Book of the Gospels if there is no deacon. The assembly joins in singing during this procession, 3 an activity meant to unite those gathered When the procession arrives at the sanctuary, everyone bows before the altar, and the priests and deacon kiss the altar. Afterward, the priest celebrant goes to the chair where he leads the rest of the Introductory Rites 50, There he makes the sign of the cross, greets the people, briefly introduces the liturgy of the day, and leads them in the Penitential Act 50, 51, Occasionally on Sundays, especially in Easter Time, in place of the Penitential Act, it is appropriate to bless water and sprinkle the faithful with it as a reminder of their baptism When prescribed, the Gloria is sung or said, begun by the priest celebrant, cantor, or choir 53, The Collect concludes the Introductory Rites 54, Whenever he invites the people to pray "Let us pray" , the priest celebrant does so with his hands joined; but while pronouncing the words of the prayer to God, he holds his hands outstretched After the Gloria and Collect, all sit. Liturgy of the Word The readings are always proclaimed at the ambo 58, , each reading from the Lectionary for Mass proclaimed by a different reader 59, The psalmist also sings the responsorial psalm at the ambo 61, If a deacon or another priest is present, he, rather than the priest celebrant, should proclaim the Gospel Before the Gospel, all stand to sing the Alleluia [or Lenten acclamation] 62, during which incense is prepared, if used. During the Gospel acclamation, a deacon asks for a blessing from the priest celebrant. In the absence of a deacon, a concelebrating priest only asks for a blessing if a bishop is presiding , Otherwise the priest or a

II. FROM THE VESTING OF THE MINISTERS TO THE DISTRIBUTION OF THE CANDLES, 212 pdf

concelebrant prepares himself to proclaim the Gospel by offering a prayer quietly , After each of the readings and the homily, a period of silence is appropriate 45, After the Gospel proclamation, the priest celebrant preaches the Homily He may do this standing at the chair, at the ambo, or at some other suitable place After a period of silence, all stand for the Profession of Faith , , begun by the priest or, if sung, by the cantor or choir. Then, at the chair, the priest celebrant introduces the Universal Prayer or Prayer of the Faithful by inviting the people to pray 71, After the concluding prayer to the Prayer of the Faithful all sit Liturgy of the Eucharist It is appropriate that a collection be taken up at this time so that the money may be brought to the sanctuary as part of the procession with the gifts The Liturgy of the Eucharist is patterned on the biblical narratives of the Last Supper 72 that describe the Lord as taking bread and the cup, giving thanks, breaking the bread, and giving the bread and cup to his disciples. Thus, during the preparation, bread and wine, the elements Jesus took into his hands, are brought to the altar 72a. Thanks are given to God in the Eucharistic Prayer 72b. Then the bread is broken and the consecrated elements are given to the faithful in Communion 72c. The preparation begins with the ministers placing the corporal, purificator, chalice unless it is prepared at the side table , and Roman Missal on the altar 73, These are received by the priest celebrant or deacon at an appropriate place 73, , The priest celebrant says the prescribed prayer while holding the vessel with Eucharistic bread slightly above the altar and only then places it on the altar. Meanwhile the deacon pours wine and water into the chalice and hands the chalice to the priest celebrant. He then says the appropriate prayer while holding the chalice slightly above the altar and only then places it on the altar. The priest celebrant bows to say the next prayer quietly. He then prepares the incense, if used, incensing the gifts with three swings of the censer or a simple sign of the cross 75, , followed by incensing the cross and altar, and the people Afterward, the priest celebrant washes his hands at the side of the altar 76, The prayers of the priest celebrant and deacon during the preparation of the gifts are to be said quietly When there is no singing, it is permitted but not required for the priest celebrant to say aloud the prayer "Blessed are you, Lord God" At the center of the altar, the priest celebrant then greets the people, inviting all to pray. After the people stand and respond, the priest celebrant says the Prayer over the Offerings 77, The priest celebrant then begins the Eucharistic Prayer, the "center and high point of the entire celebration" 78, It is appropriate for the priest celebrant to sing parts of the prayer ; the people should also sing the various acclamations that are part of the prayer. Incense may be used during the consecration when the host and the chalice are shown to the assembly , , e. During the final doxology, the priest celebrant elevates the paten with the host on it and the deacon elevates the chalice [in the absence of a deacon, the priest celebrant elevates both elements by himself] , After the prayer for peace 82, , the deacon invites all to exchange a sign of peace which everyone immediately shares with those nearby 82, So as not to disturb the celebration, the priest celebrant normally remains in the sanctuary However, for pastoral reasons the priest celebrant may extend a sign of peace to some members of the liturgical assembly near the sanctuary, for example, in the case of a funeral or wedding or when civic leaders are present The Agnus Dei begins, during which the priest celebrant breaks the host 83, The host used by the priest celebrant should be large enough so that at least some particles from it can be distributed to some of the people The priest celebrant may be assisted by some of the concelebrants and the deacon as he distributes the consecrated hosts into other vessels. Other empty ciboria or patens are then brought to the altar if this is necessary. Then, he prepares himself for Communion by reciting quietly one of the preparation prayers found in the Roman Missal The priest celebrant genuflects and then shows the faithful the host held above the chalice or above the paten and invites them to communion 84, , , After all recite, "Lord, I am not worthy" the priest celebrant receives communion upon which the singing of the communion song begins immediately 86, Then he gives the Extraordinary Ministers of Holy Communion the appropriate vessels containing the consecrated species After the faithful receive Communion, 7 the extra Precious Blood is consumed immediately , The excess consecrated hosts are either consumed or brought to the place of reservation The sacred vessels can be cleansed at this time or be brought to the side table and cleansed immediately after Mass , They may be cleansed by a priest, deacon, an instituted acolyte The priest celebrant then returns to the chair and, with the assembly, observes a period of

II. FROM THE VESTING OF THE MINISTERS TO THE DISTRIBUTION OF THE CANDLES, 212 pdf

silence 45, 88, If desired, a hymn of praise may be sung by all 88, To conclude the Communion Rite, all stand to pray. The priest celebrant invites the assembly to join him in prayer and then prays the Prayer after Communion 89, Concluding Rites Brief announcements may then be made 90a, , No announcements should be made prior to this time, e. The priest celebrant next greets the people. The priest celebrant then recites the formula of blessing after which the deacon dismisses the people 90b-c, , The priest celebrant and deacon kiss the altar, and they, along with all the other ministers make a profound bow to the altar 8 90d, , and leave in the manner prescribed for the entrance procession , Notes All subsequent references are from the General Instruction of the Roman Missal, unless otherwise noted. A reader, who may carry the Book of the Gospels though not the Lectionary , which should be slightly elevated; Ibid. The purpose of the Entrance Chant is to open the celebration, foster the unity of those who have been gathered, introduce their thoughts to the mystery of the liturgical time or festivity, and accompany the procession of the Priest and ministers. If, however, the tabernacle with the Most Blessed Sacrament is situated in the sanctuary, the Priest, the Deacon, and the other ministers genuflect when they approach the altar and when they depart from it, but not during the celebration of Mass itself. The first address is an invitation to the assembly to pray. The concluding prayer should be addressed to God. For only what is required for the celebration of the Mass may be placed on the altar table:

II. FROM THE VESTING OF THE MINISTERS TO THE DISTRIBUTION OF THE CANDLES, 212 pdf

8: Re-Reading Sacrosanctum Concilium: Article 28 – PrayTellBlog

o Chalice (located in the Vesting Sacristy, top center cabinet) and purificator o Pyxes and small tray prepared for taking communion to the sick o Additional pyxes are located in the Vesting Sacristy, bottom left drawer next to restroom.

Historically, however, there have been other explanations of the noun *missa*, i. The Hebrew derivation is learned speculation from 16th-century philology; medieval authorities did derive the noun *missa* from the verb *mittere*, but not in connection with the formula *ite, missa est*. Eucharist in the Catholic Church The Catholic Church sees the Mass or Eucharist as "the source and summit of the Christian life", to which the other sacraments are oriented. The ordered celebrant main priest or bishop is told to be in *persona Christi*, as he imitates the words and gestures of Jesus Christ at the Last Supper. By virtue of the mediation of the Holy Spirit, which is said to be present in the apostolic church, and through the words proffered by the celebrant, which is similar to the Word of God the Son, there takes place a transubstantiation of: Hence, Roman Catholic and Orthodox believe that the Holy Trinity One God is really in the host, celebrated during the Saint Mass and in the previous context of the Christian consecrations celebrant, altar, objects. The Saint Mass renews, makes alive at any time the innocent sacrifice of Jesus Christ God, as He is "the Saint of God" [15], and thus the unique door of salvation for the human sins. Although similar in outward appearance to the Anglican Mass or Lutheran Mass, [16] [17] the Catholic Church distinguishes between its own Mass and theirs on the basis of what it views as the validity of the orders of their clergy, and as a result, does not ordinarily permit intercommunion between members of these Churches. For more information regarding the structure and history of the approved Extraordinary Form of the Mass in the Roman Rite, see *Mass in the Catholic Church*. After making the sign of the cross and greeting the people liturgically, he begins the Act of Penitence. Liturgy of the Word[edit] On Sundays and solemnities, three Scripture readings are given. On other days there are only two. If there are three readings, the first is from the Old Testament a term wider than "Hebrew Scriptures", since it includes the Deuterocanonical Books, or the Acts of the Apostles during Eastertide. The first reading is followed by a psalm, either sung responsorially or recited. The second reading is from the New Testament, typically from one of the Pauline epistles. A Gospel Acclamation is then sung as the Book of the Gospels is processed, sometimes with incense and candles, to the ambo. The final reading and high point of the Liturgy of the Word is the proclamation of the Gospel by the deacon or priest. At least on Sundays and Holy Days of Obligation, a homily, a sermon that draws upon some aspect of the readings or the liturgy of the day, is then given. This takes place immediately after the Consecration in both the Tridentine and the Ordinary-Form Mass. The Liturgy of the Eucharist begins with the preparation of the altar and gifts, [27] after which the congregation stands, as the priest gives the exhortation to pray, "Pray, brethren, that my sacrifice and yours may be acceptable to God, the almighty Father. The Anaphora, also commonly called "the Eucharistic Prayer", "the centre and high point of the entire celebration", [28] then begins with a dialogue between priest and people. The oldest of the anaphoras of the Roman Rite is called the Roman Canon. The priest continues with one of many Eucharistic Prayer thanksgiving prefaces, which lead to the reciting of the Sanctus acclamation. The Eucharistic Prayer includes the epiclesis, a prayer that the gifts offered may by the power of the Holy Spirit become the body and blood of Christ. The priest introduces it with a short phrase and follows it up with a prayer called the embolism and the people respond with the doxology. The sign of peace is exchanged and then the "Lamb of God" "Agnus Dei" in Latin litany is sung or recited, while the priest breaks the host and places a piece in the main chalice; this is known as the rite of fraction and commingling. Blessed are those called to the supper of the Lamb. A Prayer After Communion is then proclaimed by the priest while all stand. Concluding rite[edit] The priest imparts a simple blessing or a solemn blessing to those present. The deacon or, in his absence, the priest himself then dismisses the people, choosing one of four formulas, of which the first is "Ite, missa est" in Latin or its equivalent in other languages. Most parishes use the "Divine Liturgy of St. Gregory" which is derived from the Tridentine form of the Roman Catholic Mass.

II. FROM THE VESTING OF THE MINISTERS TO THE DISTRIBUTION OF THE CANDLES, 212 pdf

These rubrics have been revised to reflect the doctrine and dogmas of the Orthodox Church. Therefore, the filioque clause has been removed, an epiclesis has been added, and use of leavened bread has been introduced. Gregory[edit] The Preparation for Mass.

II. FROM THE VESTING OF THE MINISTERS TO THE DISTRIBUTION OF THE CANDLES, 212 pdf

9: General Instruction of the Roman Missal

Vesting: A deacon leader should vest as he would normally for Mass. distribution of Holy Communion, candles are lighted at the altar Sunday Celebrations in.

They should always be a model of participation in the Liturgy. Therefore it is important to appreciate the important position the acolyte has in the Church. Acolyte is one of the two offices received before ordination to the diaconate. He is a minister appointed to assist the deacon and to minister to the Presider priest. It is his duty therefore to attend to the service of the altar, to assist the deacon and the Presider priest in liturgical celebrations, especially in the celebration of the Liturgy mass. Lumen Gentium Lay persons who possess the age and qualifications determined by decree of the conference of bishops can be installed on a stable basis in the ministries Altar serving is a ministry therefore you must be called by God to this position. Through a desire to serve God by assisting in the manner of an acolyte and b. You must have received your first communion in the Catholic Church and actively enrolled and attending CCE classes at Our Mother of Mercy or a Catholic parochial school. You must be presently in the fourth grade or above. You must have a basic understanding of the liturgy and know the names and functions of the furniture, vessels and vestments used. You must be willing and able to meet the expectations that follow. Must comply with the regular scheduled meetings and assigned masses. Must respect the place of worship on or of the altar, sacred object, observance of silence, and prayer. Must be able to actively participation at mass by praying, singing, and serving. Their duties are as follow: Make sure all servers are present. If those scheduled have not arrived by ten minutes before Liturgy mass , appoint a server who is present but not on the schedule. Make sure all vessels are in place and all candles are lit. Oversee the decision of who will do each job. Make sure all servers are neat in appearance and properly dressed. Help new servers by attending some training sessions when requested to do so and guiding them through their first experiences as servers. Must be in at least the eighth grade with four years of altar server experience. Notify the priest that you are present and sign your initials beside your name on the schedule in the vesting room. Place all items on the serving table beside the altar: The four candles behind the altar should be lit with candle lighter. Make sure bells are in place. Vest in an alb, cincture, and cross. Make sure that the alb comes down to your ankles after you put on the cincture. Take a minute to look in the mirror to see if you look neat. Check your hair and hands to see if they are neat and clean. The last few minutes before Mass begins should be spent in quiet prayer, asking the Holy Spirit to help you serve well. Join Father and the other minister in the Chapel for prayer before Liturgy. If those scheduled have not arrived by ten minutes before Mass, appoint a server who is present but not on the schedule. Please do not use the end holes because the holder will tip. If there is only one candlebearer then do NOT get the candles. The crossbearer should obtain the cross in the Chapel and remain holding the cross as prayer before mass is being said. If the cross is not in the holder you should be holding it. At the signal from the Presider, the procession should begin. The crossbearer proceeds at a slow but steady pace holding the cross high and steady. The Candlebearer proceed about three paces behind the crossbearer. The MC will reverence the altar at the right side of the presider priest , allows the priest to pass in front of him, and then proceeds to his seat. The Presider Priest will then kiss the altar and proceed to his chair. The Liturgy Mass proceeds as follows: The Greeting will be followed by the Penitential Rite the Gloria. If there is no MC, the server will then hold the book so the priest can open and position the book as he prefers. When Page 3 the priest is finished, he will close the book and the server will return to his seat. Servers remain seated during the first reading, respon- sorial psalm, and second reading. During the gospel the candlebearers hold the candles on either side of the Ambo. They will walk together to the processional candles when the Alleluia is begun by the Cantor. If the Deacon is the reader, he will be blessed by Father first. The servers should proceed slowly and together down the stairs to meet him and stand facing the altar on either side of him. The first server should stop on the altar side of the Ambo, the second server on the far side of the Ambo. Stand back from the front of the Ambo about one foot,

II. FROM THE VESTING OF THE MINISTERS TO THE DISTRIBUTION OF THE CANDLES, 212 pdf

face the people assembly , holding the candle comfortably and straight. Maximilian or the Easter Candle between the Ambo and the Altar platform, stand in the front of the Ambo platform a little to the corner of the platform. The other server should match this position so that it looks balanced. You will be in the same order as you were before. Proceed with him to the front of the Altar. After he reverences the Altar or signals you, proceed at the same pace as your partner up the stairs and place your candles on the candle stand and walk slowly and together back to your seats to listen to the homily. If there is a visiting priest you should check with him before Mass to see if he will be giving the homily from the Ambo or from the front of the Altar. You should Page 4 inform him of this procedure if he is not familiar to you. The ushers will come forward for the collection and the cantor will begin the hymn. At this time the cross-bearer will get the cross and go back to the Worship Space using the side aisle. He waits until the collection is complete and the giftbearers are in line. Meanwhile, after the crossbearer leaves with cross to the back of the Worship Space, the candlebearers will dress the Altar. One server brings the Sacramentary and places it to the left of the corporal on the Altar. The other server gets the chalice and purificator from the serving table and places them on the right of the corporal on the Altar. They will then leave together to go back to their seats. After the crossbearer returns, the candlebearers will get the pitcher and bowl and towel. They should stand together at the bottom of the steps and when the priest turns and walks towards them they should then step up. Replace these things neatly and quietly. The bells will be rung three times during the consecration. Pick up the bells and hold them still. Watch as Father begins the Eucharist Page 5 prayer, he will have his hands extended up and to his sides. Ring the bells in this way at the elevation of the Host and then at the elevation of the cup. Return to your place as you sing the Memorial Acclamation. At the Our Father join hands and at the Sign of Peace, offer peace to those around you. The Eucharistic Ministers will come forth to prepare the vessels. When they are through and standing in the semicircle, the Altar servers should stand with them to the right of the Altar on the top step. You should hold the host in your right hand until after the priest consumes his Host and then consume your Host as do all the other ministers do. After being offered the cup, you will leave the altar together at the same time the Eucharistic Ministers leave. If you do not wish to receive of the cup, cross your hands over your chest. One server takes the Sacramentary and places it on the seat next to the crossbearer. After the blessing and dismissal, the crossbearer will get the cross and stand facing the Altar beside the fourth chair down the aisle. The candlebearers get the candles and stand facing the Altar beside the second chair down the aisle. The MC will stand to the right of the priest. When the priest reverences the Altar, all will do so except those carrying the cross and candles. All will turn and the crossbearer will lead the procession out in the same order as the entrance processional. Bring the pitcher, bowl, cruet and towel to the sacristy. Empty the pitcher, bowl and cruet, and place the towel in the basket with other laundry. Page 6 9 B. Use the snuffer on the back of the candle lighter to snuff the candles. Hang up your alb on the same hanger, matching the size of the alb with the number on the hanger. Snap it close so it does not fall off and position it properly so that it will not wrinkle. The bells are rung to announce to the assembly that the most solemn and sacred part of the celebration is about to take place. Our Catholic teaching and belief is that our Lord is now present under the appearances of the Bread and Wine. You should be the model of attendance at the Liturgy. Your eyes should focus always on the action of the ministers priest, deacon, readers, etc.. It is symbolic of our baptismal robe.

II. FROM THE VESTING OF THE MINISTERS TO THE DISTRIBUTION OF THE CANDLES, 212 pdf

Departments of Commerce, Justice, and State, the Judiciary, and related agencies appropriations for 2000
Domestic violence and the lawyer as good samaritan Debra Moss Curtis Welcome to the 1960s What goes
into a salad? 9 Dramaturgos Hisanoamericanos Tomo 2 CD-ROM contents: Exercises to accompany the book
The apostles sufferers for Christ Cumulative Index to the Riba Catalogue Dysphoric moments : a case study.
BEST PRACTICES 217 E-mail : pragupt@rediffmail.com Equality and authority Digital photography tips
Think Hard! Puzzles for Critical Thinking Book 1 Memoirs of the life of Mrs. Sarah Osborn Indonesian labour
legislation on the employment of foreigners Once five years pass and other dramatic works Essential
dictionary of orchestration The Timeless Young Mette Maries homestead journal Bradley (Images of America:
Illinois) May pang loving john Breaking new ground (spring 2001) Successful discipling On the starry
heavens Addison Words of Fire, Spirit of Grace Stained Glass Menagerie Beginning to Advanced Designs
Faithful Women and Their Extraordinary God Jesus for beginners Improving student writing : challenges and
expectations Soren kierkegaard either or Pocket guide to the animals of Ireland Elder, A. T. Western
panorama: settings and themes in Robert J. C. Stead. Richard scarry busy town busy people 1976 Fast Bytes
Wireless Networks Residential fuelwood consumption and production in Nebraska, 1994 Fodors Puerto Rico
Student centered innovative models William Preston and the Allegheny patriots Milne, A. A. The arrival of
Blackmans warbler.