

(MESFC: These rubrics are abbreviated.)

Missa Cantata

The Long Form when Sung by a Priest or Bishop

A Missa Cantata or Sung Eucharist is the same in its ritual actions as a Low Celebration, but it differs from the latter in that certain portions are sung or chanted instead of being said. Those portions of the service which are indicated as being said by the celebrant may be intoned by him/her as described elsewhere, with the exceptions there noted. (i.e. :At a Sung Celebration, whether Missa Cantata or High, the celebrant may either say or intone those parts of the service which are not set to music. Where the service is so intoned, it is optional to say reverently, or to intone, the Words of Consecration. Certain parts however are never intoned, namely: The Absolution (except by a bishop), Orate fratres, Salutation of Peace when given to an individual, the Invitation and Words of Administration at Communion, the Benediction, the sentences announcing the Epistle and Gospel, and the Invocation and Ascription at the Sermon.)

Three hymns, if hymns are sung, are usually required; introcessional, offertory and recessional.

If, as is usually the case, the number of servers available is small, the work should be distributed as follows.

If there is only one server s/he will carry the thurible. If two are available, the second may carry the processional cross, or a member of the clergy in choir may carry it. If there are three, the third may carry a candle; if four, two candles and the cross will be carried, and if five, one will carry the incense boat. If a bishop celebrates with more than one server, one will be his/her crozier bearer and the others perform functions as enumerated above.

The celebrant should vest exactly as for a Low Celebration except that instead of the chasuble and maniple s/he may wear a cope, preferably of the colour of the Day, especially if the procession passes around the church.

The priest in procession does not make the sign of the cross over the people, this action being reserved to the bishop alone.

During the singing of the Gloria the thurifer may stand on the sanctuary floor in the middle, facing the altar, swinging his/her thurible to and fro with long swings.

During the Sanctus at each Holy, a server rings the sacring bell (or chimes) thrice and the thurifer (who will normally be kneeling in the middle on the sanctuary floor) swings the thurible with three short swings towards the altar cross. The thurifer continues to kneel and swing the thurible to and fro during the rest of the Sanctus and Benedictus qui venit. If desired there may be candle bearers in the sanctuary.

The Communion is sung by all standing. Usually at this time any candle bearers come in from the vestry bearing their lighted candles and arrange themselves on either side of the sanctuary, the two who are to accompany the cross bearer being nearest the centre. The next pair should be those who come next in procession, and so on. When this is done, each pair of candle bearers joins the procession without confusion as it leaves the sanctuary.

At the end of the final Benediction the celebrant turns back to the altar. Custom varies as to whether the celebrant wears the cope for the outgoing procession or not. In large churches, where there is a choice between long and short ways of entering and going out, the longer way will be taken at festival times. The cope is then usually worn, if used on entering.

After the final Amen has been sung (and the cope assumed, if it is worn) the celebrant stands in the middle before the lowest altar step facing the altar. While the organist is playing over the tune of the recessional hymn, the thurifer goes to the sanctuary gates followed by the cross bearer carrying the processional cross. Upon reaching the gates they turn to face the altar. The clergy rise and prepare to join the procession. The signal for the procession to start is usually given by the genuflection of the celebrant, all except the cross bearer (and his/her attendant candle bearers) genuflecting with him/her.

After genuflecting, all turn by the right to face the sanctuary gates, which will have been opened by the thurifer, and pass out in procession. The members of the choir join the procession at the sanctuary gates.