

PART I
GENERAL PRINCIPLES CONCERN-
ING CEREMONIES

CHAPTER I

THE CHURCH AND ITS FURNITURE

IT is not necessary, in a book of ceremonies, to give a full account of rules for building and furnishing churches. Yet, to understand the ceremonies, one must have some idea of the dispositions of the building, and one must know the names of the vestments, vessels and ornaments used. We begin, then, with a summary account of these, as far as they concern the ceremonies.

Normally a Catholic church should be consecrated by a bishop, according to the form in the Pontifical. When a church is consecrated, at least one altar must be consecrated with it. The essential condition for consecration is that the building be a permanent church, both in construction and purpose; that is, it must be solidly built and must be intended to be used always as a church. To turn a consecrated church to another use is sacrilege. It follows that consecration is not allowed till the building is free of debt and mortgage.

In England many churches are not consecrated, but simply blessed. Canon law makes no provision for temporary churches. A building to be used as a church for a time only should receive the simple "Benedictio loci," as in the case of private oratories.¹ A church may be blessed at first, then consecrated later, when it is free of debt.

It makes no difference to any later ceremony whether the church be consecrated or simply blessed.

According to the old principle churches were ORIENTATED, that is, the High Altar was at the East end² and the main entrance at the West. In describing ceremonies we speak of the Gospel and Epistle sides of the church and altar. The GOSPEL SIDE is where the Gospel is read at Mass; it is the left side as you face the altar; the EPISTLE SIDE is the right. If the church is orientated properly, the Gospel side will be the North, the Epistle side the South.³

The plan of a church varies very considerably according to its size, the architect's design, and so on. There is much latitude in planning a church. A large church will probably have a number of side chapels or side altars, which may be placed anywhere, though in this case, too, the normal principle would be that each altar faces the East, so that the priest look that way when saying Mass. There may also be two or more aisles and a transept.

¹ S.R.C. 4025, ad VI. *Cod.*, c. 227.

² It is a very old Christian principle that people turn to the east at prayer; so the priest saying Mass should face the east.

³ In heraldic language the Gospel side is the *dexter* of the altar, the right of the crucifix as it faces down the church. The Epistle side is *sinister*.

2 General Principles concerning Ceremonies

For the purpose of ceremonies we distinguish five parts of the church. Every church, however small, will have these, at least as theoretic divisions. They are the nave, baptistery, porch, choir and sanctuary. The **NAVE** is that part of the church where the people attend the services. Generally it is arranged in two groups of seats, one on either side, with a passage down the middle. It is not now usual in Catholic churches to separate men from women.

The **BAPTISTERY** should be, if possible, a separate chapel, or at least railed off from the rest of the church.¹ It may contain an altar,² as well as a font. The font³ should stand in the middle of the baptistery. It is covered when not in use (see p. 394, n. 1).

Beyond the main entrance to the nave is the **NARTHEX**, or **PORCH** (sometimes called vestibulum). This has important liturgical uses, and should never be wanting. At the church doors are holy water stoups.

In front of the nave, generally raised by one or more steps, is the **CHOIR**. This is where the clergy or singers attend in cassock and surplice. It should have seats or stalls on either side, facing each other across the church. In cathedral and collegiate churches the Canons have their stalls arranged in this way.

If the Blessed Sacrament is reserved at the High Altar there is generally a **COMMUNION RAIL** between the nave and the choir. This should be of a convenient height, so that people can kneel at it to receive Holy Communion. Hanging from it, on the altar side, is the **COMMUNION CLOTH** of white linen, which people hold under the chin when they make their Communion.

Beyond the choir is the **SANCTUARY**. Often there is no mark in the building to show the line of separation between the choir and sanctuary. It is indeed better that there should not be a step here, since the ministers have to walk frequently from the choir to the sanctuary. Constantly to step up and down takes from the dignity of the ceremonies, and the step may be inconvenient to ministers in vestments. The sanctuary is merely the end (normally the East end) of the choir near the High Altar. It is counted as beginning about where the seats or stalls of the choir end on that side.

The chief object in the sanctuary is the **ALTAR**⁴ in the

¹ In the rite of baptism the first part takes place in the Narthex ("ad limen ecclesiae" in the English *Ordo administrandi*, rubric 52, p. 13). Then, after the child has entered the church, an exorcism is said "antequam accedat ad baptisterium" (*ib.*, p. 22, No. 12).

² The old liturgical books constantly suppose Mass said in the baptistery (for instance, the *Gelasian Sacramentary*, ed. H. A. Wilson, pp. 142-143). The great baptisteries in Italy all have altars.

³ The Roman Ritual (and our *Ordo administr.*) sometimes calls the font "baptisterium" (rubric 30).

⁴ Full information about the altar and its arrangement will be found in Van der Stappen, iii, pp. 17-114. *Cod.*, c. 1197-1202.

middle. Unless the church has separate chapels, each with its own choir and sanctuary, this will be the High Altar of the church. All others are counted as side altars.

There are two kinds of altar, the fixed (*altare fixum*) and portable altar (*altare portatile*).

A FIXED ALTAR must be of stone and built into the church, so that it cannot be moved. The relics are buried in it. The whole top (the "mensa") of the altar is of stone and joined by stone to the ground; it is all consecrated as one thing.

In the case of the PORTABLE ALTAR the only real altar is the ALTAR STONE. This is a stone in which relics are placed and sealed up. It is comparatively small, perhaps about one foot square or so, and an inch or two thick. Mass is said on this.¹ The altar stone may be placed on a table of any material. It is not fixed to the table. So in many churches there is what looks like a large wooden altar. Really this is only the framework or stand. In the middle (generally sunk into the wood) is the altar stone, which alone is consecrated. The framework may also be of stone. In this way an altar may be built of stone, used as a portable one, having on it the consecrated altar stone, till the whole can be consecrated as a fixed altar. There is no difference in the ceremonies between a fixed and a portable altar.²

There should be some kind of canopy over the altar. This may hang from the roof of the church or may stand on columns. It should cover not only the altar, but also the foot-pace, or at least the priest celebrating. The canopy standing on columns is the CIBORIUM.³ It is better that the altar do not stand immediately against the wall of the church; indeed, at the consecration of an altar the rubrics require that the bishop go round it.

The altar is raised above the floor of the sanctuary by steps. Every altar should be raised at least one step; the

¹ During Mass the chalice and bread stand on the altar stone.

² The older principle was that, as no church may be consecrated unless a fixed altar be consecrated with it, so, on the other hand, an altar may not be consecrated except in a consecrated church. Thus consecrated church and consecrated altar always went together. But the S.C.R. 3059, ad XV (12 September 1857) allows an altar to be consecrated in a merely blessed church. This must mean a church which, although only blessed now, will be consecrated later for certain. Otherwise the altar would have to be desecrated inevitably when the church were adapted to another purpose. A consecrated (= fixed) altar cannot be moved.

³ Not to be confused with "ciborium" in another sense, namely the little vessel that contains the consecrated Hosts in the tabernacle. The canopy over the altar, whether on columns or hanging, is "baldaquin" in French, "baldacchino" in Italian. There seems no reason for using these foreign words in English. The *Caerimoniale Episcoporum*, Lib. I, cap. xiv, § 1 requires a canopy over the High Altar. The S. Congregation of Rites (= S.C.R.) has frequently insisted on it for the altar where the Blessed Sacrament is reserved (27 April 1697, No. 1966; 23 May 1846, No. 2913; 23 November 1880, No. 3525). For the canopy at Benediction see p. 240.

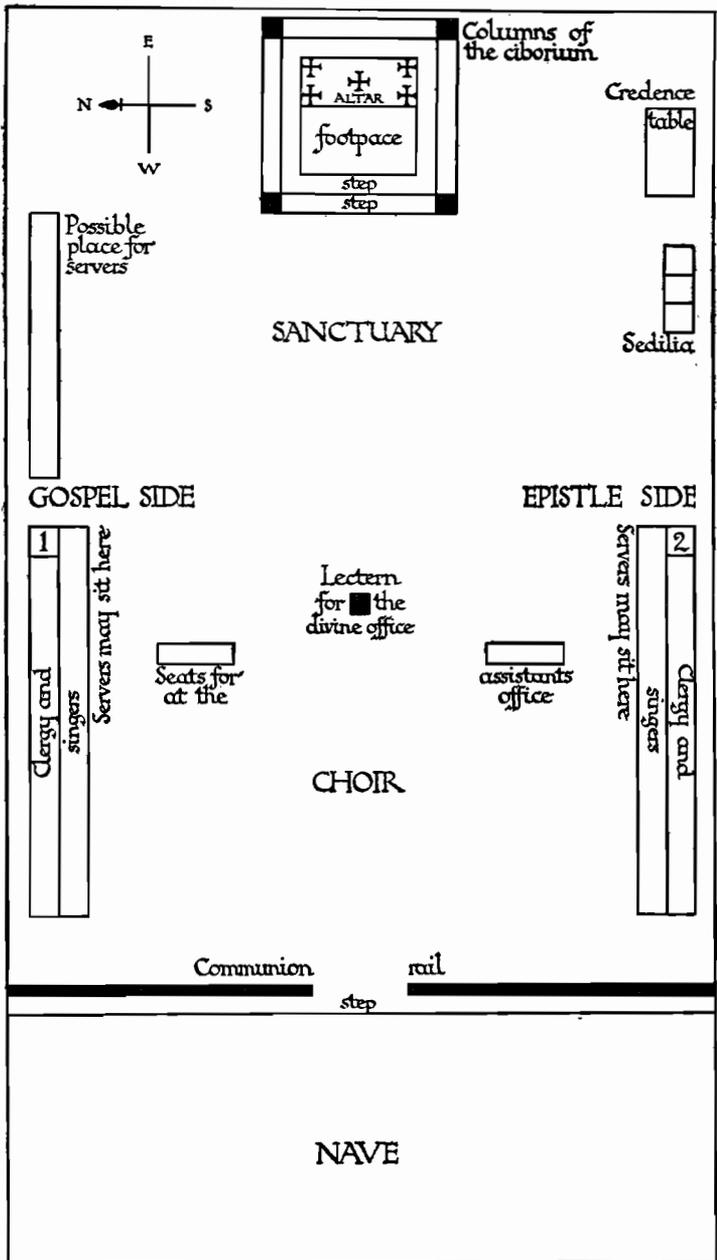


FIG. 1. PLAN OF A PARISH CHURCH: CHOIR AND SANCTUARY

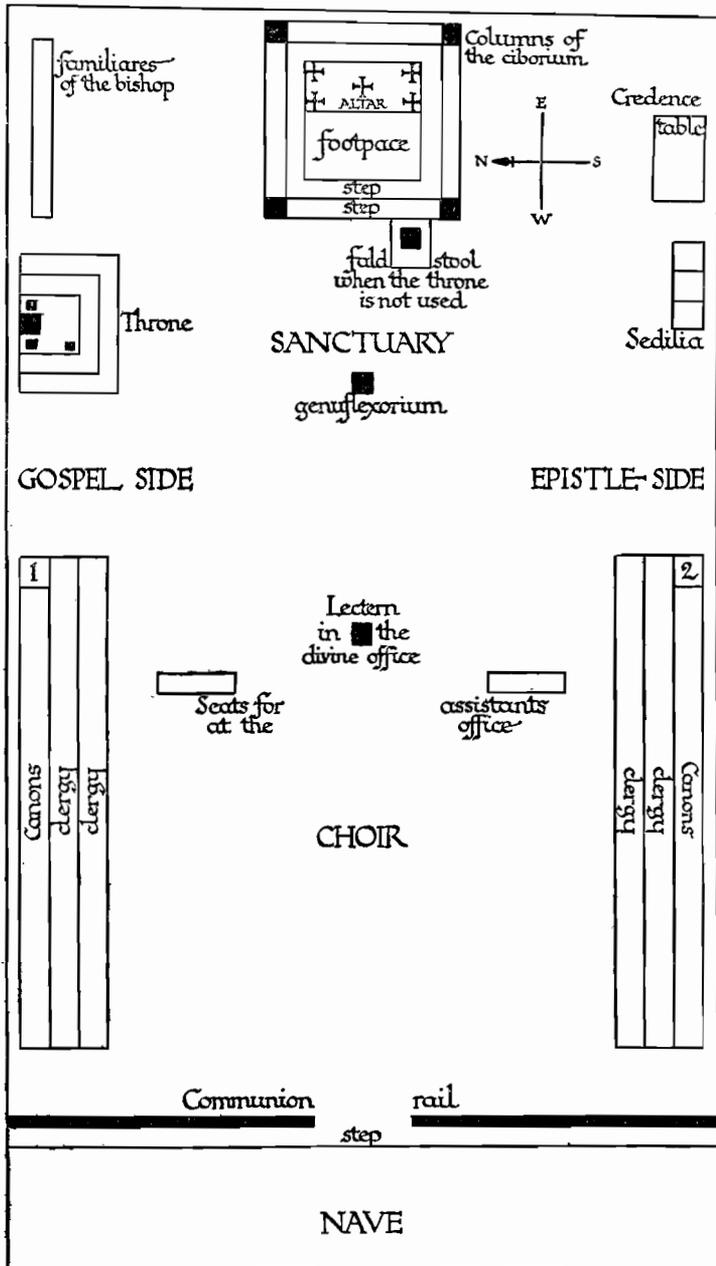


FIG. 2. PLAN OF A CATHEDRAL CHURCH: CHOIR AND SANCTUARY

6 General Principles concerning Ceremonies

High Altar will have three or more steps. There should be an uneven number.

The top step before the altar forms a platform on which the celebrant stands while he says Mass. This is the **FOOT-SPACE** or **SVPEDANEVM**.¹ It should be as long across as the width of the altar, and so wide in front that the celebrant may genuflect on it without having to put his foot outside it. The lower steps go round the foot-space, not only in front, but at the sides, so that one can go up to it from either side as from the front. The steps of a fixed altar should be of stone; but the foot-space ought to be of wood.²

On one altar in the church (in smaller churches generally on the High Altar) is the **TABERNACLE** in which the Blessed Sacrament is reserved.³ This is a box, with doors opening outwards, in the middle of the altar, leaving enough room in front of it for the vessels and other things used at any ceremony. It must be an iron safe fixed solidly to the altar and so to the ground, or to the wall of the church. Inside, the tabernacle is gold or gilt; it is lined with white linen or silk, and has a corporal on which the ciborium stands. Often at the back of the altar, on either side of the tabernacle, there is one or more raised steps, on which the candles or vases of flowers are placed. These are the **GRADINES**. Before the tabernacle in which the Sanctissimum is reserved, a lamp should always burn.⁴ This generally hangs from the roof. There may be several lamps, uneven in number.

The altar is covered with three cloths. Under these the Pontifical requires that there be a **CERE-CLOTH** (chrismale) of waxed linen, at least immediately after consecration. The cere-cloth is not counted as one of the three altar-cloths. It is allowed to fold one cloth in two, and so to use it for the two lower altar-cloths. The upper cloth should be as wide as the altar, and long enough to reach to the ground on either side.

In front of the altar hangs the **FRONTAL** (antependium) of the colour of the office, the same as the celebrant's vestments. The tabernacle must also have a **VEIL** of the same colour, or of cloth of gold or silver. But, where the Sanctissimum is reserved, the tabernacle veil may not be black. In this case, at Requiems it should be purple. The frontal may then be either black or purple (p. 133). If the altar is of some precious substance it may dispense with a frontal. There is no permission ever to dispense with the tabernacle veil where the Sanctissimum is reserved, though this abuse often occurs at Rome.

On the altar, in the middle, stands a **CROSS**, sufficiently

¹ Italian, "predella."

² S.C.R. 3576, ad I (15 iun 1883).

³ *Cod.*, c. 1268-1269.

⁴ *Cod.*, c. 1271. The glass of the lamp should be white. There is no justification for any other colour. The *Caer. Ep.* requires many lamps in the church, three before the High Altar and at least five before the Blessed Sacrament (Lib. I, cap. xii, § 17). In England we have long prescribed a lawful custom of burning one lamp only before the tabernacle.

large to be seen by the celebrant and people.¹ If there is a tabernacle the cross should not stand in front of it, lest it hinder the opening of the tabernacle doors. It will stand behind or on the tabernacle. The rubric of the missal speaks only of a cross;² but in another place it supposes that the cross bear a representation of our Lord crucified,³ and the *Caerimoniale episcoporum* orders this.⁴ On every altar on either side are at least two candlesticks with candles. The High Altar of a church will normally have six larger candlesticks with candles, and in front of these two or three smaller ones. Other candles for Benediction, Exposition, and so on, should be placed there for the occasion only and taken away afterwards.

The rules about candles on the altar are these. At Low Mass two candles burn all the time; according to the rubric of the missal a third should be lit from the consecration to the Communion (see p. 79, n. 2). At High Mass, solemn Vespers, and all such more solemn public functions six candles are lit, three on either side of the altar cross. At Pontifical High Mass by the Ordinary a seventh candle is lit behind the cross (p. 164). At a sung Mass without ministers there may be four or six candles. During Exposition or Benediction of the Blessed Sacrament at least twelve candles must burn on the altar. There may be more.⁵ When the Sanctissimum is exposed candles at other altars or before statues and pictures should be put out, at least those which can be seen from the altar.

For other rites celebrated at the altar, such as marriage, blessings, distribution of Holy Communion not in Mass, and for non-liturgical prayers and devotions, two or more candles are lit on the altar.

The proportion of beeswax in church candles is regulated by law. The Paschal candle, the two candles for Low Mass, six for High Mass, and the twelve necessary for Exposition and Benediction must have at least 65 per cent. of real beeswax. All other candles used on an altar must have at least 25 per cent. of beeswax.⁶ The firms which provide candles for Catholic churches stamp the percentage of beeswax on their candles.

Flowers on the altar are not necessary. They are not used in the great churches of Rome. But there is no law against them,⁷ and in England custom requires their use.

If immediately behind the altar there is a large representation of the crucifixion, this may count as the altar-cross.

¹ *Rubricae generales*, tit. xx.

² *Ritus celebrandi missam*, tit. ii, § 2.

³ *Caer. Ep.*, Lib. I, cap. xii, § 11.

⁴ *Ritus servandus*, p. 13, § 3.

⁵ So the bishops of England and Wales on 4 December 1906, following the S.C.R. 14 December 1904.

⁶ The *Caer. Ep.* expressly suggests "*vascula cum flosculis*" as an ornament on the altar (Lib. I, cap. xii, § 12), and Benedict XIII's *Memoriale Rituum* positively requires them throughout (see pp. 266, 281, n. 1, 298, 342).

8 General Principles concerning Ceremonies

When the altar is not in use the altar-cloths are covered with another cloth of some coloured material,¹ to keep off dust. This should be removed before every service at which the altar is used.

Near the altar, on the Epistle side, stands the CREDENCE TABLE (*credentia*, *abacus*). During Mass this should have a white linen cloth over it. The vessels, and sometimes vestments used at Mass, are placed on the credence table when they are not in use.

On the same side of the sanctuary are the SEATS (*sedilia*) for the celebrant and sacred ministers. There should be three seats, or a bench with room for three persons. In cathedrals the bishop's THRONE faces the *sedilia* on the Gospel side. The canopy over it, its covering and cushion are of the colour of the Mass or office, namely, white, red, green, or violet.² They should be of silk.³

Instead of the throne, a bishop who is not the Ordinary, and sometimes the Ordinary,⁴ uses a FALDSTOOL (*faldistorium*). This is a stool without a back. It consists of a frame of gilt metal or wood, shaped like the letter X, with a seat of leather or cloth stretched across its upper extremities. It can be folded flat. When used as a seat the faldstool has a covering and cushion of the liturgical colour, namely, white, red, green, or purple, as the throne. These are of silk for a cardinal, wool for a bishop.⁵

The bishop kneels, on various occasions, before the altar. According to the *Caerimoniale episcoporum* he kneels at a GENVFLEXORIVM (*kneeling-desk*, *prie-dieu*).⁶ This has a covering and two cushions, one on which he kneels, the other on which he rests the arms. This covering and the cushions (silk or wool, as before) are, for a cardinal red, or purple for mourning and times of penance, for a bishop green, or violet when the bishop wears black.⁷

For this *genulflexorium* the faldstool may be, and generally is, used.⁸ A carpet should be spread beneath; there are two cushions, one placed before the faldstool, on which the bishop kneels; the other lies on the seat, so that he rests the arms

¹ Martinucci calls this "tela stragula altaris" and says it should be green "or some other dark colour, never black" (*Tom. I, i, p. 103*). It is sometimes called "vesperal cloth," though it is not used at Vespers.

² Violet is used at the throne when the vestments are black.

³ *Caer. Ep.*, Lib. I, cap. xiii, § 3. As a matter of fact they are often of some less costly material.

⁴ In presence of a higher Prelate (*Caer. Ep.*, Lib. I, cap. xiii, § 4), at Confirmation, etc.

⁵ The cushion may be of silk, in any case (*Martinucci-Menghini*, II, i, p. 34, § 5).

⁶ *Caer. Ep.*, Lib. I, cap. ii, § 5, etc., *passim*.

⁷ For the colour worn by cardinals and bishops at times of penance and mourning, see p. 13.

⁸ *Martinucci*, II, i, pp. 34-35, § 6.

on it. It has no other covering. The cushions may be of silk in any case. In this case, they and the carpet should be of the colour of the office.

In cathedrals and churches which possess a faldstool, it is generally convenient to use it for a genuflexorium. When the bishop visits a small church which does not possess a faldstool a chair with a low back, as decent as possible, with a cushion, is prepared on which he will sit, and a kneeling-desk with two cushions. They should be covered with red, green, or purple, according to the rank of the bishop and the occasion (as above).

There may be seats for the servers at Mass and other services, on either side of the sanctuary; or they may sit in front of the stalls in the choir.

The LECTERN and seats for cantors in the middle of the choir used for parts of the Divine Office are put in their place before each such service and taken away afterwards. A lectern may be used for the lessons at High Mass. It should be covered with silk of the colour of the office.¹

The SACRISTY is a large room on one side of the sanctuary, or behind it, separated by a door. There should be a stoup of holy water and a bell at this door. There may be two sacristies, an outer one for the choir and servers, an inner one for the sacred ministers. In the sacristy are cupboards and presses in which are kept the vessels, instruments, and vestments. There must be at least one large table on which the vestments are laid out. The celebrant and ministers vest at this table. It may form the top of presses for vestments. Over this table, or in the middle of the sacristy, a crucifix or sacred image should hang. All who enter or leave the sacristy in procession bow to this on arriving and before leaving. A card should be hung up in a conspicuous place, showing the names of the reigning Pope, Ordinary, and the "oratio imperata."

¹ *Caer. Ep.*, Lib. II, cap. viii, § 45.

CHAPTER II

THE VESTMENTS OF THE ROMAN RITE

THE common dress for servers and all who assist at any function in choir is a black CASSOCK (talare) with a white linen SURPLICE (superpelliceum).¹ The two chaplains or servers at pontifical functions who hold the mitre and crozier have scarves of thin white silk (VIMPA) rather like broad stoles, worn round the neck and tied in front. Through these they hold the mitre and crozier.² Certain prelates and dignitaries wear a purple cassock. Clerks in holy orders have, in choir, a BIRETTA (biretum), a square cap of black cloth with three ridges. Some dignitaries also wear a SKULL-CAP (pileolus).³ Canons in chapter⁴ have a cape over their surplice (MOZZETTA). Prelates sometimes wear a tunic called MANTELLETTUM,⁵ having slits at the side through which the sleeves of the rochet pass.

The celebrant at Mass, if he is a PRIEST, wears over his cassock,⁶ first the AMICE (amictus), an oblong piece of linen with strings to tie it. He lays this on the head, then passes it around the neck. Then he puts on the ALB (alba), a long shirt of linen reaching to the feet. This is tied round the waist by the GIRDLE (cingulum), which may be of the colour of the day, but is generally white. On the left arm he wears the MANIPLE (manipulus), a band of silk of the colour of the day. The STOLE (stola) is a longer band of coloured silk worn round the neck, crossed in front and secured by the ends of the girdle. The CHASUBLE (casula, planeta) is the last garment covering all the others. It has a hole through which the head is passed and (generally) strings on the inner side to tie around the body. The maniple, stole and chasuble are of silk and of the colour of the Mass to be celebrated.

A set of vestments for Low Mass also includes the burse and veil to be put on the chalice (p. 16).

At Mass the DEACON wears the amice, alb, girdle, maniple

¹ Italian, "cotta." The *Rochet* (rochetum) is a garment like the surplice, but shorter, fitting the body more closely, with narrow sleeves. It is worn by cardinals, bishops, prelates, sometimes (by indult) by canons. It is generally worn under other vestments.

² They and the manner of wearing them are described in the *Caer. Ep.*, Lib. I, cap. xi, § 6. But here provision is made only for the mitre-bearer's veil. The crozier-bearer is to hold the crozier with the right hand covered by part of his surplice and to hand it, with bare hand, to the bishop. Instead of this, a veil similar to that of the mitre-bearer is now usual.

³ Italian, "zuchetto."

⁴ Namely in their own cathedral or collegiate church.

⁵ This is the name in the *Caer. Ep.*; Italian, "mantelletta."

⁶ The rubrics of the Missal (*Rit. cel.*, i, 2) say that the priest should wear all the other vestments over a surplice, "if it can be done conveniently." This is now rare, at least in England.

and stole. But he wears the stole differently from the priest. He lays it across the breast so that the middle is on the left shoulder, and the two ends under the right arm. It is fixed in this position by the ends of the girdle. Then he puts on the DALMATIC (dalmatica). This is a kind of tunic with short sleeves, slit up the sides, with an opening through which the head is put. It is of silk of the colour of the Mass.

The SUBDEACON at Mass wears the amice, alb, girdle, maniple, no stole, but a TUNICLE (tunicella) made in much the same shape as the deacon's dalmatic.

During part of High Mass, namely from the offertory to the fraction, the subdeacon wears a HUMERAL VEIL (velum humerale) under which he holds the paten (pp. 110-111). This is an oblong of silk, of the colour of the vestments, with strings to tie it. It is worn like a cape over the shoulders. The object of the humeral veil is to cover the hands when something is held in them.

On certain days (for which see pp. 253-255) the deacon and subdeacon do not wear the dalmatic and tunicle. Instead of these, in greater churches, they wear FOLDED CHASUBLES.¹ The chasubles are now generally folded up in front about half way and so fixed. They are taken off during the principal parts of the Mass, as will be explained (p. 254). When the deacon takes off the folded chasuble in Mass, according to the rubrics of the Missal he should fold it again lengthwise and wear it, like the stole, over the left shoulder.² Instead of this, he generally puts on a garment made specially to represent this folded chasuble, namely a long piece of silk, purple, or black on Good Friday. This is popularly called the BROAD STOLE (Italian "stolone"). It is not really a stole at all.³ "Greater churches" are cathedrals, collegiate churches, the chief churches of Regulars, parish churches. They include therefore nearly all churches in England. In others the ministers wear simply the usual vestments without the dalmatic or tunicle.⁴ The celebrant wears the chasuble only at Mass. Nor does anyone wear the maniple except at Mass. The only exception to this is when, as on Palm Sunday, the ministers read lessons during the blessing of the Palms before Mass. Then, although the celebrant has the cope and no maniple, they wear the maniple while reading the lessons.

During the solemn blessings in the Missal (as on Candlemas, Ash Wednesday and Palm Sunday), in processions, at the Asperges ceremony before Mass, at funerals, at Benediction of the Blessed Sacrament, at vespers and lauds sung solemnly,

¹ *Rubr. gen.*, xix, 6.

² *Rubr. gen.*, *ib.*

³ The only reason for the so-called "broad stole" is that the modern chasuble is rarely so made that it can be folded into a long strip, as the rubrics say. The rubrics provide for the alternative use of the "broad stole" ("aliud genus stolae latioris, in modum planetae plicatae").

⁴ *Rubr. gen.*, xix, 7.

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at Matins from the ninth lesson, the celebrant wears a *COPE* (pluviale). This is a large semicircular garment reaching to the feet behind, with a clasp (called the morse¹) to join it in front.

Usually the cope is of the colour of the day. At Benediction of the Blessed Sacrament it is always white, at funerals always black. For most blessings the colour is purple.² Except in the Divine office the celebrant wears a stole of the same colour under the cope.

At the Divine office he wears either a surplice only, or surplice and cope. At processions and Benediction of the Blessed Sacrament he will generally wear a surplice, stole and cope. When he holds the monstrance or ciborium he has a white humeral veil. At blessings before Mass he has the amice, alb, girdle and stole. When he wears the girdle he crosses the stole before the breast. With a surplice it hangs straight down from the neck.

Other persons besides the celebrant wear the cope. The assistant priest at Mass (when there is one, see p. 144) does so. At Mass by a simple priest no one else may wear a cope. At the Divine office (vespers and lauds) the cantors may wear copes of the colour of the office. In the procession of the Blessed Sacrament at Corpus Christi the clergy may wear copes.

When preaching the preacher, if a secular priest, wears a surplice. He may wear a stole of the colour of the day, if this is the custom. Regulars who have a habit wear no surplice as a rule. In administering other Sacraments and when giving blessings the priest wears a surplice and stole.

The *DEACON* and *SUBDEACON* wear the dalmatic and tunicle at High Mass, at the Asperges,³ at Exposition and Benediction of the Blessed Sacrament; not in the Divine office.

The usual dress of a *BISHOP* is a cloth cassock, violet in colour, with a train, fixed up at the back so that it does not trail on the ground. The train is let down at functions. The cassock is edged and has buttons of a lighter colour, now almost red. The bishop wears a violet silk belt. Over the cassock he wears a white linen rochet (p. 10, n. 1). Over this a bishop in his own diocese wears the mozzetta. Auxiliaries and all bishops where they have no jurisdiction wear the mantelletum (p. 10) instead.⁴ Bishops have a pectoral cross,

¹ A morse of ornamented metal, with enamel or jewels, is called "formale" or "pectorale." This may be worn only by bishops (S.C.R., 15 September 1753, No. 2425, ad IX). Others wear a cope with a band of stuff to join it in front (*Caer. Ep.*, Lib. I, cap. vii, n. 1: "sine tamen formalio ad pectus").

² When the blessing contains an exorcism, the colour is purple, otherwise it is generally that of the day.

³ With the exception noted, p. 11.

⁴ The mozzetta over the rochet is always understood to signify jurisdiction. In the presence of superiors bishops wear the mantelletum, and over this the mozzetta; so at Rome always.

which should hang from the neck by a green silk cord. But often a gold chain is used. They have a purple skull cap¹ and a purple biretta.² On certain days of penance the cassock, mozzetta and mantelletum should be of black cloth, the cassock edged with violet. These days are all fast days and vigils, even if the fast is not observed.³ The exceptions are the eve of Pentecost and the Whitsun ember days, which fall in Paschal time. Vigils which occur in the octaves of certain great feasts are also excepted.⁴

At functions, instead of the mozzetta, the bishop may wear the "cappa magna." This is a great cloak with a long train, of violet cloth. It has a cape and hood, which in winter is of ermine, in summer of almost red silk. When the bishop wears the cappa magna he needs a train bearer. Regular bishops have the cappa, and its fur, of the colour of their order (if it has a habit).

Pius IX instituted a kind of undress for prelates, called after him "habitus pianus." It consists of a black cloth cassock with no train, reddish facings, a violet belt and ferraiolo, violet stock and stockings. This is now used constantly at non-liturgical occasions.

CARDINALS have the same dress as bishops, but always bright red instead of violet, and violet instead of black for mourning. Round their hat bishops have a green⁵ cord, archbishops green and gold, cardinals red and gold.

For Low Mass a bishop wears the same vestments as a priest, over the rochet.⁶ The only difference is that he wears the pectoral cross over the alb, under the stole. He wears the stole not crossed, but hanging straight down.⁷ He does not put on the maniple till after the prayer "Indulgentiam," except at Requiem Masses (p. 73).

At High Mass the bishop wears special stockings and shoes⁸ of the colour of the Mass. Over the rochet he wears the amice, alb, girdle, pectoral cross, stole, tunicle, dalmatic, chasuble, gloves, mitre. On certain occasions a Metropolitan will wear the pallium over the chasuble. The manner of putting these on will be described (pp. 168-170).

The tunicle and dalmatic worn by a bishop are made of very thin silk. They are of the colour of the Mass.

¹ Conceded by Pius IX, 17 June 1867.

² Conceded by Leo XIII, 3 February 1888.

³ Also at funerals, Requiem Masses, during all Advent, from Septuagesima to Easter.

⁴ They wear purple from Christmas to the Epiphany Octave, all Paschal time, and at Canonical visitations, whatever the day may be. Indeed, the use of black by bishops is almost obsolete.

⁵ Green, not violet, is the bishop's heraldic colour. ⁶ *Rit. serv.*, i, 2.

⁷ The reason of this is, apparently, the pectoral cross, lest the stole conceal it.

⁸ These look more like gaiters and slippers. In Latin they are "caligae et sandalia," in English generally "buskins and sandals."

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There are three kinds of MITRE (*mitra*). The "precious mitre" (*mitra pretiosa*) is generally of cloth of silver with embroidery and ornaments of gold and precious stones. Since this is supposed to be heavy and burdensome if worn all the time, its place is taken during parts of the services (pp. 166-219) by the "gold mitre" (*mitra aurifrigiata*) made of cloth of gold with no additional ornament. The "simple mitre" (*mitra simplex*) is of plain white linen, without ornament. This is worn at funerals and such occasions. The bishop also has a RING (*annulus*); in his own diocese the Ordinary carries a CROZIER (*baculus pastoralis*). He has a train to the *cappa magna*, which is borne by a train-bearer (*caudatarius*). While he is vesting and during parts of the Mass a silk VEIL (*gremiale*) of the colour of the day is laid over his knees while he sits.

On other occasions a bishop wears amice, alb, girdle, stole, cope and mitre.

Certain other prelates, abbots, and protonotaries may on occasions share some of the marks of a bishop's rank (see pp. 33-36).

Besides the vestments, the following cloths are used. The CORPORAL (*corporale*) is a square piece of linen spread on the altar during Mass. The chalice and paten stand on the corporal. When it is not used the corporal lies in the BURSE (*bursa*), a pocket of silk, of the same colour as the vestments, strengthened with cardboard. The PURIFICATOR (*purificatorium*) is a linen cloth folded in three lengthwise, used as a handkerchief by the celebrant during Mass. The PALL (*palla*) is a small square of linen, sometimes strengthened by a card, used to cover the chalice at Mass.

The TOWEL (*manutergium*) is also a small linen cloth, not unlike a purificator, used to dry the hands after the washing at Mass.

The colours of the silk vestments (that is, of the chasuble, stole, maniple, dalmatic, tunicle, humeral veil, cope, bishop's gremial, shoes and stockings) vary according to the feast or occasion on which they are used.

The colours of the Roman rite are white, red, green, purple, black, rosy colour.

WHITE (*albus*) is used for all feasts of our Lord, except the feast of the Precious Blood, for Trinity Sunday, for all feasts of the Blessed Virgin Mary and of all Saints who were not martyrs.

RED (*ruber*) is used on Whitsunday and during its octave, for the feast of the Precious Blood (now 1 July), the two feasts of Holy Rood (3 May and 14 September), and for martyrs. It is used on Holy Innocents' Day (28 December) if it fall on a Sunday, and on its octave day always.

GREEN (*viridis*) is the neutral colour. It is used on Sundays

and ferias from the end of the Epiphany octave to Septuagesima, and on Sundays and ferias in the Season after Pentecost.

PURPLE (violaceus) is the colour of penance. It is used on Sundays and ferias of Advent and Lent, except the third Sunday of Advent and the fourth of Lent, except also the last days of Holy Week, which have a special sequence of colour, to be noted below (pp. 289-342). Purple is also used on vigils, when the office is of the vigil, on ember days, except those in Whitsun week, on the feast of the holy Innocents, if it does not fall on a Sunday, for most blessings and many votive Masses. On Whitsun eve the lessons and collects before the Mass with the litany are said in purple vestments, the Mass itself in red.

BLACK (niger) is used on Good Friday, for Masses for the dead and at funerals.

ROSY COLOUR (color rosaceus) is used on two days of the year only, the third Sunday of Advent (called Gaudete Sunday) and the fourth of Lent (Laetare Sunday). If the church does not possess vestments of this colour purple may be used in its stead.¹

Cloth of gold may always take the place of white, red or green, not of purple or black.

When vespers are so divided that the second half, from the chapter, is of the following feast, then the frontal and copes are of the colour of the second half throughout vespers.

The colour for processions and Benediction of the Blessed Sacrament is white. But if Benediction follows immediately after Mass or vespers, the colour of the day may be kept. Only, in any case, the humeral veil must be white. The vestments worn by the celebrant and ministers at Mass must be blessed by a bishop or by a priest to whom this faculty has been given. It is not strictly necessary to bless the cope. The burse, chalice veil, humeral veil and surplices are not blessed.

¹ In the English *Ordo recitandi officii divini sacrique peragendi* the colour of the day is noted in the margin by a capital letter, the initial of its Latin name. Thus A = white, R = red, V = green, U = purple (this distinction is convenient), N = black. Rosy colour is noted by a rubric; but the two days are marked U. When there are two letters the first is for Mass, the second for Vespers.

CHAPTER III

LITURGICAL VESSELS, INSTRUMENTS AND BOOKS

§ 1. VESSELS

THE chief vessels used in the Liturgy are the CHALICE (calix) and PATEN (patena), the forms of which are well known. The chalice, if it is not of gold, must be at least gilt inside the cup; the paten, too, must be gilt on the upper side.

For Mass the chalice and paten are arranged thus. The chalice is empty; over it the purificator is hung, then the paten rests on the purificator holding the bread or breads to be consecrated. Over these is placed the pall. The chalice veil covers all to the foot of the chalice; on the veil the burse is placed, closed, with a folded corporal in it.

The CIBORIUM¹ is a vessel like a chalice with a cover, at least gilt inside. It is used to contain the consecrated particles in the tabernacle. When it contains the Blessed Sacrament it must be covered with a veil of white silk. At the consecration, if used, it stands open on the corporal in it.

In the tabernacle there is also generally a PYX (pyxis), a small box of silver or other metal, gilt inside, which contains the Host used for Benediction. This Host is usually held by a little instrument, shaped like a new moon, called the LUNA or LUNETTE (lunula). This, too, must be at least gilt. The general principle is that the Sanctissimum may rest only on gold or white linen. The MONSTRANCE (ostensorium) is a vessel for exposing the Blessed Sacrament. It is so made that the Host may be placed in it and can then be seen by the people. Often the place where the Host rests is surrounded by rays. The Sanctissimum may not touch glass.

There is also a small pyx or ciborium used when the Holy Communion is taken to the sick. This, too, must be at least gilt inside.

The chalice and paten are consecrated by a bishop. The pyx, ciborium and luna are blessed by a bishop or priest having the faculty. There is no law that the monstrance be blessed.

Other vessels, not counted as sacred and not blessed are:

For Mass the CRUETS (ampullae, hamulae). These are two little jugs to hold the wine and water. They should be of glass; but other material is tolerated. Sometimes their purpose is marked on them; the one having the letter V (for "vinum," wine), the other A ("aqua," water). Otherwise, since they should be always washed out and kept perfectly

¹ Not to be confused with the great ciborium (canopy) over the altar.

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clean, it does not matter which is used each time for the wine or water. The cruets often have stoppers or lids. With them is the DISH (pelvicula) on which they stand when not in use. This is not merely used as a stand for the cruets; when the celebrant washes his hands at Mass, the water is poured by the server over his fingers into this dish. The water is thrown away afterwards. With the cruets and dish a TOWEL (manutergium) is laid on the credence table. The celebrant dries the hands with this after washing them.

At High Mass a bishop uses a larger jug of water and a dish of silver or other metal (gold or gilt for a cardinal). His towel is generally larger too.

§ 2. INSTRUMENTS

IN several functions, while a bishop reads, a server holds a small HAND-CANDLE in a portable candlestick near the book. This is the "scotula" or "palmatorium."¹

For the sprinkling with holy water before Mass (the "Asperges" ceremony) and for blessing any object a portable HOLY-WATER STOUP (vas aquae benedictae) and SPRINKLER (aspersorium) are used. The stoup is of metal, the aspersorium has a brush at the end, or a hollow globe with holes in it.

The THURIBLE (thuribulum) is a vessel, round in shape, hanging by three long chains from a disk. Held by this disk it can be swung. It has a cover which hangs by a fourth chain from a ring passing through the disk. By pulling up this ring the thurible may be opened. Generally there is another ring round all the chains to keep them together. The INCENSE-BOAT (navicella, navicula, acerra) is a little vessel, shaped like a boat, in which the incense is kept. It has a SPOON (cochlear) with which the incense is put on the burning charcoal in the thurible. In the sacristy are kept the ACOLYTES' CANDLES in candlesticks. These are so made, with a foot, that they can stand without being held, for instance on the credence table. There are also TORCHES (funalia) held by the torch-bearers (caeroferrarii) at Mass and Benediction. In theory these should be long torches. It is now usual to make them in the form of a separate case (practically a candlestick) into which a candle is placed. But the idea of a torch is so far preserved that they have no foot, and cannot stand alone. When not in use they are kept in a rack in the sacristy.

The PROCESSIONAL CROSS is fixed to a long staff, also so made that it cannot stand alone. In Catholic churches it now always has a figure of our Lord crucified.

¹ Italian "bugia," French "bougeoir." Pius X has allowed its use, under certain conditions, also to protonotaries apostolic, and other prelates (*Motu proprio*, 21 February 1905. Cf. *Ephemerides liturgicae*, xix (1905), pp. 131 seq.).

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For processions of the Blessed Sacrament a portable CANOPY (baldachinum, umbraculum) is used (sometimes carried over a bishop). It has four or more poles.¹ For short processions in the church, as when the Sanctissimum is carried from one altar to another, a smaller canopy with one rod, like an umbrella (umbrella), is used. For the Blessed Sacrament either must be white or cloth of gold.²

The SANCTUS BELL (campanula, squilla) is a small hand bell (not a gong) rung during Mass at the moments appointed in the rubrics of the missal. It may be placed on the credence table before Mass and taken away afterwards. Generally, in England, it remains always on the lowest altar step, on the Epistle side at the corner. A STAND or cushion³ is needed, on which to rest the missal at Mass.

For the kiss of peace, instead of the more usual way of giving it (p. 27), sometimes a little disk is used. This is often called the PAX-BREDE (pax, instrumentum pacis, tabella pacis). It is generally a disk of silver, or gilt, with a handle behind to hold it. On the face it has some such symbol as the cross, the Agnus Dei, a Pelican in her piety. If this pax-brede is used it should have a cloth of linen⁴ to wipe it each time after it has been kissed.

Near the tabernacle where the Sanctissimum is reserved a little vessel should be kept, generally of glass, with water.⁵ The priest uses this to purify the fingers when he gives Holy Communion not at Mass; or sometimes when he cannot make the ablutions at Mass in the usual way, because he will say Mass again the same day. It has a small purificator by it.

§ 3. BOOKS

THERE are six liturgical books of the Roman rite.

The MISSAL (Missale romanum) contains all that is needed for Mass, and for certain other functions which take place immediately before Mass, such as the blessings at Candlemas, on Ash Wednesday, Palm Sunday, the morning services on the last three days of holy week, certain blessings (of holy water, etc.). It also has the preparation and thanksgiving of the celebrant before and after Mass.

¹ The *Caer. Ep.*, Lib. I, cap. xiv, n. 1, says it has six or eight poles, borne by "noble laymen."

² *Caer. Ep.*, *loc. cit.*, n. 1-4.

³ The *Caer. Ep.*, Lib. I, cap. xii, § 15, says it is a cushion of silk, of the liturgical colour, or a small silver or wooden stand (legile). A stand is far more convenient, and also looks better than a cushion.

⁴ A cloth of the colour of the day should be used to hold it (Martinucci, I, i, p. 102, no. 3) as well as the linen cloth to wipe it. The former is often omitted (Le Vavas seur, i, p. 36).

⁵ This water, and all water used for ablutions, must be put in the *sacrarium*, a channel leading to clean earth, generally behind the altar.

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The BREVIARY (*Breviarium romanum*) contains all the Divine office for the year.

The RITUAL (*Rituale romanum*) has the administration of other Sacraments, including distribution of Holy Communion out of Mass, many blessings, prayers for processions and such liturgical functions, as far as they are used by a priest. There is less uniformity in the Ritual than in any other liturgical book. Many provinces and dioceses still have their own Ritual book, based on the Roman one. Throughout England the official Ritual, approved by the English hierarchy, is the *ORDO ADMINISTRANDI* (see pp. 392-393).¹

The PONTIFICAL (*Pontificale romanum*) is the book for bishops. It contains the Sacraments and other functions performed only by a bishop, such as Confirmation and Ordination, the Consecration of a church, and so on.

The MARTYROLOGY is a Calendar, giving the names and a short statement about martyrs and all Saints, each on his day. It is read where the Divine Office is said in choir during Prime.

Lastly the CEREMONIAL (*Caerimoniale episcoporum*) is a directory of ceremonies for bishops and others who take part in public services.²

There are other books consisting of parts of these printed separately for convenience. There is no reason why any special service should not be printed in a separate book, so long as it conforms to the text in the book from which it is taken.

From the missal the BOOK OF LESSONS is taken. This contains the epistles and gospels for the year, to be used by the deacon and subdeacon at High Mass. There may be two such books, one of epistles and one of gospels. If the church does not possess this book, a missal may always be used in its stead. The GRADUAL (*Graduale romanum*) contains the parts of the missal needed by the choir, with music. The Masses for the dead are often printed in a separate book.

There are many excerpts from the Breviary. The DAY HOURS (*Horae diurnae*) contain all the office except matins. For use in the choir various extracts are made, with the music, such as the VESPERAL (*Vesperale romanum*) and *DIRECTORIUM CHORI*. A HOLY WEEK BOOK (*Officium hebdomadae maioris*) contains what is needed for the services of Holy Week, taken from the missal and breviary.

In England we have a book, *RITVS SERVANDVS*, approved

¹ *Ordo administrandi sacramenta et alia quaedam officia peragendi ex rituali romano extractus nonnullis adiectis ex antiquo rituali anglicano* (London, Burns and Oates, new edition, 1915).

² This book (*Caer. Ep.*), although intended in the first place for bishops, contains very full directions for all people at most functions; so that, in spite of its title and inconvenient arrangement, it is really a book of ceremonies in general.

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by the hierarchy, which contains directions and the prayers for Benediction of the Blessed Sacrament and other non-liturgical services.¹ The *MEMORIALE RITVVM* describes functions for five days, as performed in small churches (see pp. 261-264).

At Mass a missal is needed. It stands on a desk or cushion on the altar.

At High Mass there must be a Book of lessons, or another missal, at the credence table.

The *Caer. Ep.*² says that, at Pontifical functions, and (by implication) at other solemn functions too,³ all the liturgical books used (the missal, book of lessons, vespéral, canon episcopalis, etc.) are covered with silk of the liturgical colour. But in many places this custom is now obsolete. It is not very convenient, and is not necessarily an additional decoration. Most of our liturgical books are extremely badly bound. But if a book has a really fine binding of tooled leather, that binding will be a more handsome ornament at the function than the cheap silk of bad colour, with gold lace, put over books at Rome. Indeed the Roman custom of covering up everything on feasts is not an improvement, artistically, when the material underneath is fine.

The *ALTAR-CARDS* contain certain prayers from the missal, printed separately for the convenience of the celebrant. There are three altar-cards. The largest, containing the words of consecration and other prayers, stands in the middle of the altar, leaning against the cross or tabernacle during Mass. The altar-card which contains the prayer at the blessing of water ("Deus qui humanae substantiae") and the *Lavabo* psalm stands at the epistle end; the third, containing the last gospel, at the gospel end.⁴ The altar-cards are used only at Mass. They should be put in their places on the altar, as part of the preparation for Mass and taken away afterwards. Instead of altar-cards a bishop has a book, the *CANON EPISCOPALIS*, which is opened and placed in the middle of the altar.⁵

A card with the prayers ordered by Pope Leo XIII to be said after Low Mass is generally placed against the lowest altar step on the epistle side.

¹ *Ritus servandus in solemnibus expositione et benedictione sanctissimi sacramenti adiectis hymnis et litanis et orationibus quae in ipsa expositione et in aliis quibusdam sacris ritibus adhiberi solent* (Burns and Oates, new edition, 1915), see p. 240.

² *Lib. I, cap. xii, § 15.*

³ *Lib. I, cap. xii, § 22.*

⁴ This card should not be on the altar when there is a special last gospel.

⁵ The *Canon episcopalis* is a book containing the common of the Mass from the offertory to the end and other prayers and forms used by bishops. At pontifical High Mass it stands on the altar instead of altar-cards. See p. 164.

CHAPTER IV

COMMON CEREMONIAL ACTIONS

THERE are many actions, such as bowing, genuflecting, and so on, which occur constantly during all services. In order not to have to explain these each time, it will be convenient to say here, once for all, how they should be done.

On changing from sitting to kneeling first stand, then kneel. Never slide directly on to the knees.

To make a GENUFLECTION, first stand upright facing the object or person to whom it is to be made. Unless something is held, the hands are joined before the breast. Then, without bending the body, touch the ground with the right knee at exactly the place where the right foot was. Rise again at once.

A PROSTRATION is made by first genuflecting as above; then, before rising, touch the ground with the left knee where the left foot stood. Now, kneeling on both knees, bow the head and shoulders slightly.²

Everyone who passes the altar where the Sanctissimum is reserved, without forming part of a procession, genuflects to the Sanctissimum as he passes. Where it is reserved on the High Altar, on entering the church genuflect before it, either as soon as you enter or before going to your place. Genuflect again before going out. In ceremonial entrances everyone except the celebrant genuflects to the altar on entering and before leaving. But the celebrant genuflects only when the Sanctissimum is reserved at the altar; otherwise he bows.¹

If the Blessed Sacrament is exposed, that is, during the rite of Exposition and in Mass from the Consecration to the Communion, on entering or leaving the church make a prostration. During ceremonies everyone makes this prostration at entering and on leaving the church; during the service they only genuflect. When the Sanctissimum is reserved at the so-called altar of repose on Maundy Thursday and Good Friday morning it is treated as if it were exposed.

A genuflection is made to a relic of the true cross, if it is exposed, also to the cross exposed on Good Friday. It is also made to a bishop in his own diocese, a metropolitan in his province, a Papal Legate in the place of his legacy, an abbot in his own church, a cardinal out of Rome, when they are present in vestments or in choir dress. But the genuflection is not made to a bishop in the presence of his superior. Prelates, canons in their official dress, the celebrant at Mass or other service, do not genuflect to anyone. Instead they bow low.

¹ This rule applies also to canons in their own cathedral or collegiate church and prelates.

² Prostration in this sense must not be confused with the "prostratio" (lying prostrate) on Good Friday (p. 303) and Holy Saturday (p. 331).

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If the head is covered it is always uncovered before genuflecting.

If one is about to kneel immediately at the same place the right rule is that one does not first genuflect nor make a prostration. But if one is to kneel on a step, then the genuflection is first made on the ground. Rising from this one then kneels on the step.

At the beginning and end of Mass the genuflection is made on the ground (this is called "in plano"). During Mass it is made on the lowest step of the altar.

The cross-bearer, while holding the processional cross, never genuflects.¹ When the others do so, he stands. When an archbishop gives his blessing, then only does his cross-bearer kneel before him, holding the archiepiscopal cross turned towards him (p. 180). The question occurs, when the acolytes stand on either side of the cross-bearer, when others genuflect and he bows, which should they do? Either practice may be seen in various churches; but the overwhelming weight of authority is against their genuflecting. They should bow with the cross-bearer.² This also looks much more dignified.

The rubrics prescribe several kinds of INCLINATIONS (bows). Thus sometimes they say that the person is *profunde inclinatus*, sometimes that he is *aliquantulum inclinatus*, sometimes merely *inclinatus*; or they say *caput inclinat*. Generally three bows are distinguished. A LOW BOW (*profunda inclinatio*) is made by bending the head and body so that the hands might touch the knees if they hung down; though, as a matter of fact, they are kept joined before the breast. The MEDIUM BOW (*media inclinatio*) is made by bending the head and shoulders less low than before. The SIMPLE BOW is made by bending the head only.

The general rules for bowing are these:

In bowing always keep the hands joined before the breast, unless they hold something. The celebrant bows low to the cross at the beginning and end of services. When one does not genuflect to a prelate, then he receives a low bow. The deacon or M.C. bows low to the celebrant before and after incensing him. The medium bow is usually made to persons of

¹ The only exception is in the *Mem. Rit.* for Candlemas, where the cross-bearer is told to genuflect before the procession starts (Tit. I, cap. ii, § 3, no. 5). But this is probably a slip. Martinucci (I, ii, p. 340, no. 60) and Le Vavas seur (ii, p. 192, § 23) both correct it. On Holy Saturday the *Memoriale* expressly tells the cross-bearer not to genuflect at "Lumen Christi," though everyone else does (Tit. VI, cap. ii, § 1, no. 16).

² Merati, whose authority is all but final, says the acolytes do not genuflect (Pars IV, tit. ix, § 41; vol. i, p. 291); so do Martinucci-Menghini (I, ii, p. 275, § 63); De Herdt (iii, p. 420). Only Le Vavas seur (i, p. 685, § 330; ii, p. 155, § 522) makes the acolytes genuflect at the side of the cross-bearer.

higher rank than one's own. The head alone is bowed to greet persons of equal or less dignity. It occurs also when certain words are said; for instance, at the holy Name, when the three Divine Persons are named *Pater et Filius et Spiritus sanctus*, at the name of the blessed Virgin Mary, of the saint of the feast,¹ at the name of the Pope, of the diocesan Ordinary, when a prayer for him is said aloud. It is also made during the *Gloria in excelsis*, and the creed at the verses so indicated in the missal. The person who says the word *Oremus* bows the head while saying it. When one bows at the name of God (including the holy Name) or at *Oremus* one should turn to the altar cross.² In other cases of a bow at a word recited or sung, it is done straight in front of one, without turning. People who are already bowing during any part of a service make no further motion on these occasions. Nor does anyone bow while he is making the sign of the cross. Everyone bows, before and after being incensed, to the person who incenses him; and he bows, before and after, to the person incensed (see p. 27).

While standing or kneeling, when the hands are unoccupied, they should be joined before the breast; that is, they are extended and joined palm to palm, the fingers pointing upward. When sitting they should be extended one on each knee, over the vestments. In genuflecting at the altar the celebrant alone lays the hands on it while doing so. The ministers and all others keep the hands joined. When something is held in one hand the other should be extended on the breast. But the celebrant at the altar lays the other hand on it. In bowing the head is always first uncovered. When one takes off the biretta it is held in the right hand by the raised edge on its right side. When standing hold the biretta against the breast in the right and let the other hand hang by the side. When sitting rest the biretta on the right knee, while the left hand rests extended on the left knee. If several names or texts, at each of which a bow should be made, follow one another immediately it is more seemly to bow once and to remain bowing till all have been said. It is better never to bow to the choir when they are kneeling. Those who wear a skull-cap³ in choir take it off whenever they genuflect or bow to the altar, when they receive the sprinkling of holy water, while they say the *Confiteor*, *Misereatur*, *Kyrie eleison*, *Gloria in excelsis*, creed, *Sanctus*, *Agnus Dei* at Mass, while the gospel is sung, while they are incensed, at the Elevation,

¹ Not the saint in whose honour a votive Mass or office is said (Martinucci-Menghini, I, i, p. 12, no. 10).

² But only when standing. When kneeling or sitting always bow straight in front. The choir uncover only, not bowing, to answer a bow.

³ Cardinals wear a red skull-cap (pileolus, Italian "zucchetto"), bishops and some abbots a violet one. Some other prelates (and priests for reasons of health) have leave to wear a black skull-cap.

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while they give and receive the Pax, while Holy Communion is given, at the blessing. Also whenever the Sanctissimum is exposed, during the gospel at matins, at the confession at prime and compline. No one wears the skull-cap when he intones the psalms in the middle of the choir, sings the Invitatorium, lessons, martyrology, nor while he assists in a cope.¹

In the Roman rite the SIGN OF THE CROSS is made thus: Place the left hand extended on the breast. Hold the right hand extended also. At the words *Patris* raise it and touch the forehead; at *Filii* touch the breast at a sufficient distance down; at *Spiritus sancti* touch the left shoulder; at *Amen* touch the right shoulder. Then again join the hands, if they are to be joined. When the sign is made without spoken words the same order is kept.

The ceremonial KISS (*osculum*), which occurs frequently, should be made by merely touching the object with the closed lips. The rule is that every time anyone hands anything to the celebrant one kisses first the object, then the celebrant's hand. On taking things from the celebrant, first his hand, then the thing is kissed. But blessed candles and palms are kissed first when they are taken. When the Sanctissimum is exposed, only the kiss at the epistle, gospel, and for the chalice and paten remain. The thurible is then not kissed, nor the incense spoon. If the Ordinary assists at his throne the thurible is not kissed when handed to the celebrant, nor the incense spoon, nor the celebrant's hand at the epistle and gospel. At Masses for the dead and at funerals nothing is ever kissed.

To handle a THURIBLE neatly is a thing that requires some knowledge. This knowledge is acquired most easily by seeing the actions done by someone who already knows. It is one of the things, not really difficult or complicated, that require many words to explain.

Except when the Sanctissimum is exposed, incense is always blessed by the celebrant before it is used.² When the Sanctissimum is exposed and will alone be incensed, incense is put in the thurible by the celebrant without blessing.

When the thurifer merely holds the thurible, while waiting for it to be used, he does so by the chains, just under the disk at top; if it contains no incense, he holds it in the left hand, otherwise in the right. The lid may then be raised slightly to allow more ventilation to the burning charcoal. To raise the lid the ring at the end of the middle chain joined to it should be pulled up.

In holding the thurible the thumb may be passed through

¹ Martinucci-Menghini, I, i, pp. 11-12.

² Except also the cases when it is blessed by a higher dignitary present, as will be noted in place.

the ring of the disk, the middle finger through the movable ring, or the thumb through this and the little finger through the disk ring. With the thumb the ring may be drawn up easily, so as to open the thurible below. Holding the thurible in this way the thurifer swings it gently, to keep the charcoal alight. The other hand, holding the boat,¹ should be laid on the breast. But when he is kneeling the chains are so long that, if he held the thurible this way, it would be on the ground. So, when kneeling, he holds the chains under the disk in one hand (right, if the thurible contains incense, otherwise left), takes the chains about half way down in the other and so swings the thurible.

When the thurifer brings the incense to be blessed he first hands the boat to the deacon or M.C. Then he takes the chains under the disk in the left. With the right hand he pulls the ring up, to open the thurible sufficiently, so that the celebrant may conveniently put in the incense. He takes the chains about half way down in the right, and so holds up the thurible in front of the celebrant at a convenient height. He should not stand too near the celebrant. The celebrant needs a certain amount of room to put out his hand and put in the incense.

Meanwhile the deacon (or, if there is no deacon, the M.C.) opens the incense-boat, takes the spoon and hands it to the celebrant, with the usual kiss of the spoon and the celebrant's hand. At the same time he says *Iube domne benedicere*. The celebrant takes the spoon; with it he takes a little incense from the boat and puts it on the live charcoal in the thurible. He repeats this a second and third time. Meanwhile the deacon or M.C. holds the boat open, so that he can do so conveniently. While putting on the incense the celebrant says *Ab illo benedicaris in cuius honore cremaberis*. Only on one occasion, at the offertory in Mass, is there another formula. *Per intercessionem beati Michaelis archangeli*, etc., as in the missal. Then he hands the spoon back to the deacon or M.C., who receives it with the usual kisses. The celebrant makes the sign of the cross over the thurible, saying nothing.² While he does so he lays the left hand either on the altar (if he is by it) or his breast.³

¹ In some churches it is usual to employ another server as "boat-bearer." There is no provision for such a server in any official book; nor do the authors of books on ceremonies say anything about him. If he is employed the boat-bearer will stand or kneel at the thurifer's left, and will always hand him the boat before he approaches the celebrant.

² There is a contradiction here in the rubrics. The *Rit. cel.*, iv, 4, says plainly that the celebrant is to say the words, hand back the spoon, then make the sign of the cross. So does the *Caer. Ep.*, Lib. I, cap. xxiii, n. 1-2. But the *Ordo Missae* marks the cross in the middle of the word "bene + dicaris." The S.R.C. has declared that the *Rit. cel.* and *Caer. Ep.* are to be followed (18 Dec. 1779, no. 2515, ad X).

³ Authors disagree whether, when the celebrant stands at the altar,

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On occasions when the incense is not blessed, namely, when the Sanctissimum is exposed, neither the deacon nor the celebrant say anything; nor does the celebrant make the sign of the cross.

The thurifer waits till the incense is put in and the sign of the cross made (if it is to be made). Then he lowers the thurible. He shuts down the cover; if there is a ring round the chains he puts this down over the cover to hold it firm. Then he hands the thurible to the deacon or M.C. To do this he holds the upper part of the chains under the disk in his left and the chains, about half way down, in the right. The deacon takes it in the same way and hands it to the celebrant, who proceeds to incense the altar, or whatever is to be incensed.

The particular directions for incensing the altar, persons or things will be given at their place in the ceremonies. Here we note only the manner of incensing any person or thing, in general.

To INCENSE anything or anyone take the top of the chains of the thurible in the left hand and place it against the breast. Take the chains about four inches above the shut cover in the right. It is important not to hold the chains far from the cover, or the thurible will swing out too far and will perhaps get entangled in the chains. The most convenient way of holding the chains in the right hand is to pass them all together between the first and second fingers. The second, third, and fourth fingers, lying together, are then under the chains. By moving the hand upwards the thurible is cast outwards towards the thing incensed.

The rubrics distinguish two kinds of incensing, with a SIMPLE swing (ductus simplex) and a DOUBLE swing (ductus duplex). The ductus simplex is made in this way. Lift the right hand to the level of the breast only, at the same time swing the thurible out towards the thing to be incensed and let it fall at once to about the knee. As it falls it should make an audible click against the chains.

There are two ways of making the ductus duplex. One is to lift the thurible to the level of the face. It will here click against the chains. That is one motion. Then swing it out and let it fall, so that it makes another click against the chains. There are then two motions and two clicks.

The other way is simply to repeat the ductus simplex twice, swinging out, letting the thurible fall back with a click, then swinging out again and lowering it.

but sideways, to bless incense, he should lay his left hand on the altar or on his own breast. *Rit. cel.*, iii, 5, says that when he is at the altar (cum est ad altare) and blesses anything, he is to lay the left hand on the altar. But does "ad altare" mean facing the altar? Since the authorities disagree, in practice either way may be adopted. See Merati, Pars II, tit. iv, § 21 (tom. i, p. 120); Martinucci-Menghini, I, i, p. 73, no. 2; Van der Stappen, iii, p. 424; Le Vavasseur, i, p. 423; de Herdt, i, p. 422.

In all incensing the person who incenses should bow to the person (or object) incensed before and after. The person incensed bows each time in return, but stands upright with folded hands, facing the incenser, while he is incensed.

The thurible is handed back to the deacon or other person who is to receive it. He, as usual, kisses first the hand, then the disk of the thurible when it is handed back by the celebrant; otherwise there is no kiss.

The KISS OF PEACE at Mass is given in this way. The two persons stand facing each other with hands joined. The one who is to receive the kiss bows. Then the one who gives it lays his hands on the shoulders of the other; the receiver puts his arms under those of him who gives it. Both bow the head over the left shoulder of the other. The one who gives the kiss says *Pax tecum*. The other answers *Et cum spiritu tuo*. Then they stand again with folded hands facing each other, and both bow.

CHAPTER V

THE CHOIR AND ASSISTANTS AT CEREMONIES

§ I. THE LITURGICAL CHOIR

WE must note first that the "choir" during a service does not necessarily mean those who sing. It was so originally. In theory, no doubt, it should be so still, namely, that the singers have their places right and left of the altar and sing there. But there are often practical difficulties against this. In singing part-music especially it is often difficult to produce a good artistic effect when the singers are arranged in two rows facing each other, perhaps at some distance, across the church. Often, therefore, the actual singers are placed elsewhere, in a space together at the side behind a grating, behind the altar, or in a gallery at the other end of the church. In such cases no notice is taken of them during the ceremonies.

There remains, however, the possibility that a liturgical "choir" may assist at the service; even if they sing only part, or none, of the chants.

Thus canons in cathedral and collegiate churches, regulars in the churches of their order, clergy of any kind, may assist in the seats or stalls on either side, before the altar. These then form the choir from the point of view of ceremonies.

They are dressed in cassock and surplice with biretta. Dignitaries may wear a cape or mantelletum (p. 10). Regulars generally wear the habit of their order.¹

On entering the choir its members may come in procession (with or without a processional cross), the celebrant wearing full vestments.² In this case the younger or inferior members walk in front of the elder or superior ones. But when they enter, not in solemn procession, that is, without either a cross or celebrant vested, the more dignified walk before the others.

They walk two and two, at equal distances from each other, with head covered till they come into the church. At the door of the sacristy they uncover and take holy water, the one nearer the stoup giving it to his companion by dipping his own fingers and holding them towards the other, who touches them. Both then make the sign of the cross.

Before the altar each pair genuflects in turn, taking care to do so exactly together. So they go to their places.

In their places they either stand or kneel or sit, as will be said in the case of each function. The general rule is that when they sit they cover the head, except when the Blessed

¹ Namely if their order has a recognized habit.

² To wear vestments (chasuble, cope, dalmatic or tunicle) is what liturgical books mean by being "paratus."

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Sacrament is exposed. They never stand or kneel with covered head. Before standing they take off the biretta; they put it on again after they have sat down. Those who wear a skull-cap wear this while standing. They take it off on the occasions noted at pp. 23-24.

While members of the choir assist at a service at the High Altar they should take no notice of anything that happens in any other part of the church, for instance, Low Mass said at a side altar.

If anyone has to leave the choir or come to it alone, he must take care not to do so while any text is being said or sung, at which the others have to perform a ceremonial act, such as bowing. Thus, no one should leave the choir or enter while the verse *Gloria Patri* at the end of a psalm is sung, nor while they are sprinkled with holy water, nor while they say the *Confiteor*, *Kyrie*, *Gloria in excelsis*, creed, *Sanctus*, *Agnus Dei* at Mass, nor while the collects, gospel, post-communion are sung, nor while his side of the choir receives the Pax or is being incensed, nor during any short verse at which they bow or genuflect.¹

When anyone has to leave the choir alone he uncovers and rises; holding his biretta in the right hand he goes to the middle, genuflects to the cross, bows first to the celebrant, if he is sitting at the sedilia, then to each side of the choir, beginning with the side of greater dignity, and goes out. As a general rule, the gospel side is considered that of greater dignity. This side will then generally be incensed before the other, will receive the kiss of peace first, and so on. The exception is that, if a person of higher rank be present, the side on which he sits is considered the one of greater dignity. Such a person would be a prelate, the hebdomadarius, and so on.

At many functions, such as, for instance, High Mass following terce, the choir will already be in their places when the procession for Mass enters. In this case the clergy and servers in the procession bow to the choir, first to the side of greater dignity, after genuflecting to the altar on entering, as will be noted (p. 106).

In standing and kneeling the members of the choir face each other across the church. They do not turn to the altar, except on the special occasions when they are told to do so.

We shall note in each case the particular rules for the choir as to standing, kneeling, bowing, and so on. Here occur only certain occasions in general when the choir always bow. They are the *Gloria Patri* verse after the psalms (not the verse

¹ If a person has to enter the choir alone it is usual to kneel first in the middle, say a short prayer, then rise, genuflect, bow to the celebrant if he is at the sedilia, bow to either side of the choir, beginning with the side of greater dignity (as above) and go to his place.

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Sicut erat in principio) and whenever the holy Name occurs. In this case they bow during the words *Jesus Christus*, not merely during the first of these. Also when the word *Trinitas*, or the names of the three Divine Persons in order occur (*Pater et Filius et Spiritus sanctus*), at the name *Maria* (of the blessed Virgin), at the name of the Saint of the day (not at a votive office), of the reigning Pope, of the Ordinary. They bow in return whenever anyone bows to them.

It is important that when there is any common action to be performed by all, such as rising, kneeling, bowing, they should do so uniformly together.

All text books of ceremonial insist on certain obvious points of deportment in choir. Evidently the members of the choir should know what they have to do beforehand, so as to be ready to act at once when the time comes. Although their part of the ceremony is comparatively slight, nevertheless they have a part in it. They must know this part, as the servers know theirs. They should kneel, stand and sit straight, behaving always with such reverence as to give edifying example to the people in church. They should not spend the time in choir reading irrelevant books, even pious ones. They should not, for instance, say their office during Mass nor anticipate their own Matins during Vespers.

They should attend to the public service at which they assist, making this their prayer. When they recite or sing any text of the service they should mean what they say; *Orabo spiritu, orabo et mente: psallam spiritu, psallam et mente* (1 Cor. xiv, 15). Otherwise their attendance would not be really an act of religion at all, and they would deserve the words: *This people honours me with its lips; but its heart is far from me* (Is. xxix, 13).

§ 2. MINISTERS AND SERVERS

IN the case of each service or function the exact number of servers required will be stated. Here a note as to the number generally needed in the average Catholic church in England may be useful.

For Low Mass one server only attends. For High Mass, solemn vespers, solemn Benediction, processions carried out with some pomp, and the more solemn offices generally, besides the priest who celebrates, there are the sacred ministers, that is deacon and subdeacon.¹ At vespers on the greater feasts there may be four or six assistants in copes. For High Mass, solemn vespers and such functions the servers required

¹ In the great majority of cases in England the deacon and subdeacon, as a matter of fact, are also ordained priests. At vespers the assistants, who wear copes, need not be in holy orders (see p. 119).

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are: A Master of Ceremonies (M.C.), thurifer, two acolytes. At High Mass two, four or six torch-bearers are needed, though there may be two only, who are the acolytes (see p. 98). At Benediction a thurifer, two, four or six torch-bearers, and at least one other server (here called M.C., see p. 241) attend. For processions a cross-bearer is needed, except in the cases where the subdeacon carries the cross. A sung Mass (*Missa cantata*) can be celebrated with two servers only; or there may be as many as at High Mass (p. 137).

Pontifical functions require many more assistants and servers. Generally there are two Masters of Ceremonies. An Assistant Priest (A.P.) is required; in the case of the Ordinary using his throne there are two assistant deacons there, besides the ministers of Mass. Three or four servers (called chaplains) hold the hand-candle, book, mitre and (for the Ordinary) crozier. If the bishop wears the cappa he has a train-bearer. Six servers are needed to vest the bishop, though this can be managed with a less number. Altogether twenty persons attend the Ordinary, when he sings Mass using the throne (p. 165). Not quite so many are required by a bishop who uses the faldstool (p. 184).

At solemn processions (as for *Corpus Christi*) canopy bearers, clergy in vestments, the choir and clergy in surplices may increase the number indefinitely.

As a general rule, except in the case of processions and funerals (when an indefinite number of clergy, supposed to be the choir, stand around the hearse holding lighted candles), not more servers should attend than those really needed, who have some office to perform. It does not add to the dignity of a rite that a crowd of useless boys stand about the sanctuary doing nothing. Nor is it in accordance with the tradition of the Roman rite to add useless ornamental attendance.¹ The servers needed for the ceremonies are sufficient to make the procession coming in and going out. "*Entia non sunt multiplicanda sine necessitate.*"

A remark by Martinucci about the behaviour of servers in church may be noted with advantage here: "They should avoid too much precision or affectation, or such a bearing as befits soldiers on parade rather than churchmen. They must certainly do all gravely and regularly; but if they behave with too punctilious a uniformity the sacred functions look theatrical."²

Yet perhaps in England the danger is in the other direction, lest servers (generally young boys) behave carelessly and irreverently. Considerable tact and good taste are

¹ It is remarkable how few people they use in Rome itself for functions, never more than are strictly necessary. There seems a strong tendency to keep down the number as much as possible.

² Martinucci-Menghini, II, ii, pp. 550-551, § 21.

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needed in the priest or M.C. who trains the boys, to find the right mean between slovenliness and affectation.

§ 3. ECCLESIASTICAL RANK

CEREMONIES are sometimes modified according to the rank of the person who performs them or assists at them. It is therefore important to understand such rank, as far as it affects our subject.

Most cases are so obvious as to require no special notice. The celebrant at Mass, vespers, compline, Benediction, and all such functions must be ordained priest. The deacon and subdeacon must have received those orders. The one exception to this is that a clerk, at least tonsured, may, in case of necessity, perform part of the office of subdeacon at High Mass and other functions. For this it is required that there be a grave reason, and that he omit certain duties performed only by a subdeacon (see p. 113). No one may act as deacon unless he has received that order.

The rubrics suppose that the servers and even the members of the choir be clerks. The acolytes and thurifer should be ordained acolyte, the others should be in minor orders, or at least be tonsured. According to the *Caerimoniale episcoporum*, the Master of Ceremonies should be a priest, or at least in holy orders.¹ But this rule is rarely observed. It is now recognized that laymen may serve at Mass or at any function, and may form the choir.

Above the rank of the simple priest are CANONS in chapter. This means, when they are present, in a body, in the church of which they are canons; or at another church at which, for some reason, the whole chapter assists. A canon may now wear his robes and special insignia throughout the diocese to which his chapter belongs, even when the chapter is not present, but not elsewhere.²

A PRELATE (*praelatus*) is, in the first case, a bishop. But not all bishops receive the same honours at every ceremony they may attend. There is, for instance, considerable difference between a bishop where he has jurisdiction (as the Ordinary in his own diocese), and an auxiliary or a foreign bishop visiting a place.

The liturgical books frequently speak of GREATER PRELATES (*maiores praelati, maiores praesules*). Under this term the following persons are understood: Cardinals³ everywhere out of Rome, and in their titular churches at Rome, Patriarchs and Archbishops throughout their Patriarchate or Province,

¹ *Caer. Ep.*, Lib. I, cap. v, §§ 1, 3.

² *Cod.*, c. 409. ³ For privileges of Cardinals see *Cod.*, c. 239.

Ordinary bishops in their own diocese, Papal Legates in the territory of their legacy.

Below these in rank come bishops who have no jurisdiction in the place where the function occurs.

Below bishops are the so-called *INFERIOR PRELATES* (*praelati inferiores*). The first case of these is that of *ABBOTS*.¹

A decree of the S. Congregation of Rites, in 1659, lays down rules as to the use of pontifical vestments, and other distinctions, by inferior prelates.²

Many of these rules are now abrogated by the later legislation of Pius X, in regard to prelates of the Roman court (see below, p. 34); but the rules of 1659 still obtain in the case of abbots. The chief are these.

Abbots may use pontifical ceremonies and vestments in the churches of their order (where they have jurisdiction) only, and only on greater feasts. These feasts are days of obligation, the day of the local patron Saint, of the founder of their order, of the title and dedication of the church.³ On these days they may celebrate according to the rite of a bishop, with the following exceptions:

They may not have a seventh candle on the altar. They may not have a fixed throne at the side. They must use a chair, to be removed afterwards. Over this chair they may have a canopy, not of cloth of gold or other precious material, but of simpler stuff than the altar frontal. The chair may be covered with silk of the colour of the day; it may be raised two steps only above the floor of the sanctuary. They may not be accompanied by the body of monks or canons, as a bishop is, on coming to the church or on going away. At High Mass they are assisted by the deacon and subdeacon of the Mass, by two other deacons in dalmatics, by an assistant priest in a cope. Six other monks or canons may attend, two in copes, two in chasubles, two in tunics; but these may not sit in the choir stalls; they must have seats, benches without a back, covered with green cloth, which are taken away afterwards. Abbots may not wear the precious mitre, without a special indult of the Holy See.⁴ Under their mitre they wear a black skull-cap. They carry their crozier only in their own church, not in public processions. As regulars, they wear no rochet, unless it is part of the habit of their order. They may

¹ An abbot is the head of a monastery of monks or of a congregation of regular canons. The following religious orders have abbots: Canons of the Lateran (Augustinian Canons), Premonstratensian Canons, Canons of the Immaculate Conception, Benedictines of all congregations, Cistercians. All monks of Eastern rites have Archimandrites or Hegumenoi, who are equivalent to Western abbots. An abbot "nullius (scil. dioeceseos)" is one who is in no bishop's diocese, having himself quasi-episcopal jurisdiction. Rules for abbots and other lesser prelates are given in the *Codex*, c. 319-327.

² No. 1131, 27 September 1659.

³ No inferior prelates may pontificate at funerals.

⁴ They use the simple mitre and the one of cloth of gold.

take the vestments from the altar only when they are about to celebrate pontifically. They may bless the people in the pontifical form, making the sign of the cross three times, only when they celebrate Mass, vespers or matins pontifically. In the presence of a bishop they are not to give blessings without special indult. If a bishop¹ is present he is to have his seat on the gospel side; it is to be raised by one step higher than that of the abbot on the epistle side. Canons of the cathedral sit around the bishop, monks or canons of the abbot's chapter around his seat. The bishop puts incense into the thurible and blesses it; he kisses the gospel book after the gospel; he blesses the people at the end of Mass. The abbot may not bless the preachers before the sermon.

When an abbot says Low Mass he is to do exactly as does any other priest of his order. He will vest in the sacristy, will not wear a pectoral cross, will not use a silver vessel and basin to wash his hands. He will have one server only; two candles will be lit on the altar.

But further rights, for instance, the use of a purple skull-cap, are granted by the Holy See to the abbots of greater exempt monasteries.² Besides abbots there are other "inferior prelates," namely, real or titular officials of the Papal court. These are the priests commonly called "Monsignori."³ A decree, "motu proprio," of Pope Pius X⁴ defines exactly who these are and establishes their rights.

I. First among these are PROTONOTARIES APOSTOLIC (protonotarii apostolici). These are divided into four classes: I. There are seven Protonotaries "de numero participantium," who form a college, still representing the old Notaries of the Apostolic See.⁵ Now they have duties chiefly in connection with the cause of canonization and beatification of Saints. Their ceremonial privileges are that they may celebrate pontifically⁶ out of Rome, but only having asked and obtained the

¹ Any bishop, according to the words of the decree: "si episcopus aderit" (*loc. cit.*, § 15).

² For the rights of Abbots see Le Vavas seur, *Fonctions Pontificales*, ii, pp. 320-326.

³ The title "Monsignore" is not given as such. Certain offices of the Papal court, often granted as honorary offices to priests living away from Rome, involve that their holder be called "Monsignor." This general title is used for dignitaries of various ranks, as will be seen from the description above. Like the stars, one Monsignore differeth, and very considerably, from another Monsignore in glory. *Cod.*, c. 328.

⁴ *Inter multiplices*, 21 February 1905. *Cod.*, c. 106, 7^o.

⁵ Originally they were the Pope's legal advisers, who drew up documents, settled questions of Canon Law according to the "usus forensis," and so on.

⁶ This means always the "usus pontificalium," namely with the same ceremonies and vestments as a bishop, save where an exception is made. These Protonotaries use all a bishop's vestments, the shoes, ring, pectoral cross, gloves, tunic, dalmatic, mitre. They do not cross the stole; but they have no crozier.

permission of the Ordinary. They may not, however, use crozier, throne or cappa magna; nor may they have a seventh candle on the altar, nor an assistance of several deacons. They do not say *Pax vobis*, as a bishop does, instead of *Dominus vobiscum*; nor may they sing the verses *Sit nomen Domini* and *Adiutorium nostrum* before blessing. They do not bless with the triple sign of the cross. Wearing the mitre, they bless, singing the usual form for priests, *Benedicat vos*, unless the Ordinary or greater prelate be present. In this case, according to the general rule (p. 159), he gives the blessing at the end of Mass. Coming to the church to celebrate they wear the mantelletum, and over it a pectoral cross (which otherwise they may not wear). They are not to be received at the door of the church as a bishop is. Their pectoral cross (worn only when they have the mantelletum) is to be of gold with one gem; it hangs from a cord of ruddy violet (color rubinus) mixed with gold thread. They use a cloth of gold mitre and the simple mitre. Under this they may have a black skull-cap. They use the scotula (p. 17), Canon episcopalis, and silver vessel and dish to wash the hands. At an ordinary Low Mass they have no special privilege, except the use of the scotula. They have precedence over abbots. All who attend Mass said by one of them, even in private oratories, satisfy the obligation of hearing Mass on Sundays and feasts.

The choir dress of these Protonotaries is the "habitus prelatitius," namely a violet cassock with a train, which is let down only when they celebrate pontificaly, a violet silk belt, rochet and violet mantelletum, a black biretta with a ruddy tassel. They may wear the "habitus pianus" (p. 13), like a bishop, but without pectoral cross and with a ruddy cord round the hat.

II. PROTONOTARII APOSTOLICI SVPRANVMERARIJ are the canons of the three Patriarchal basilicas at Rome, the Lateran, Vatican, and Liberian (St. Mary Major), also canons of certain other cathedrals to which this indult is granted.¹ Honorary canons are excluded.

These prelates have various privileges, according to three cases: when they are present together in chapter in their own cathedral, or alone but in their diocese, or in another diocese. The two former cannot occur in England. In the third case they have the same rights as the next class.

III. PROTONOTARII APOSTOLICI AD INSTAR PARTICIPANTIVM consist of the canons of certain cathedrals² and a

¹ At present (1915) the canons of Concordia Iulia (prov. of Venice), Florence, Görz, Padua, Treviso, Udine, Venice (*Annuario pontificio*, 1915, p. 396).

² Canons of Cagliari, Malta, Strigonia (Eszergom, Gran, see of the Primate of Hungary); *Annuario pont.*, *ib.*

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great number of other priests, to whom the Pope has conferred this dignity.¹

These share the rights of the first class (the "Participantes") somewhat diminished. They may wear prelate's dress and the "habitus pianus." Out of Rome, with the consent of the Ordinary, they may celebrate pontifically. In this case they use neither a faldstool nor the gremiale (p. 14); they sit at the sedilia with the ministers. They wear a white silk mitre, having no further ornament than ruddy fringes at the end of the infulae. If the church is not a cathedral, and if no greater Prelate be present, they may be assisted by a priest in a cope. They wear a pectoral cross of plain gold, without jewels, hanging by a violet cord. They say all the Mass at the altar, and wash their hands only at the Lavabo. They have a ring. They may celebrate pontifically the vespers of the feast of which they celebrate pontifical Mass, or, by leave of the Ordinary, other vespers. In this case they wear the mitre, pectoral cross, and ring. At Low Mass they may use the scotula.

IV. PROTONOTARII APOSTOLICI TITVLARES are appointed by the Pope or by the college of the "Participantes." Every Vicar General or Vicar Capitular, during his time of office, is a Protonotary of this class. Outside Rome they may use prelate's dress, but all black; that is, a black cassock with a train (that may never be let down), a black silk belt, rochet and black mantelletum, a black biretta. They take precedence of other clergy, of canons not in chapter, but not of canons in chapter nor of Vicars general and capitular, nor of Superiors of religious orders, nor of prelates of the Roman curia. In celebrating their only distinction is the use of the scotula.

Other prelates of the Roman court are the Antistites urbani, generally called DOMESTIC PRELATES. These may wear prelate's dress of violet, with a rochet and mantelletum. They may never let down the train. They have violet edges and tassels to their biretta. In ceremonies their only privilege is the use of the scotula.

There are CHAMBERLAINS (cubicularii)² of the Papal court in various orders, "Cubicularii intimi (camerieri segreti)," who may be active or "supranumerarii," and "Cubicularii honoris"; also "Capellani segreti" and "Capellani segreti honoris." These titles are given to many priests as a compliment.

Papal Chamberlains are not prelates. They wear violet cassocks, not the rochet nor the mantelletum. Instead of

¹ The list, as it is for this year, will be found, *Annuario pont.*, pp. 396-411.

² Italian "camerieri." There are also lay "camerieri di spada e cappa," who have no special rights at ceremonies.

this they have a long violet cloak of the same kind as the mantelletum, but reaching to the feet. It has slits at the sides for the arms and false sleeves which hang down behind.¹ They have no liturgical privileges. As private dress (*habitus pianus*) they wear a black cassock with a violet belt and stock.

None of these persons, neither prelates, canons, nor Papal chamberlains genuflect, but bow only to a bishop, even when he gives his blessing. A Vicar General, as such, has no liturgical privilege; but, according to the law of Pius X, all Vicars general are now Protonotaries (p. 36); they have precedence over all the clergy of the diocese (*Cod.*, c. 370). In choir, whereas normally the gospel side is the side of greater dignity, receives incense and the kiss of peace first, if a prelate or canon be present, the side at which he has his place becomes of greater dignity.² No civil distinction affects any ceremony in church, except that the Pontifical and Caerimoniale episcoporum grant certain privileges to "princes."³ This case can hardly occur in England.

¹ Called in Italian "mantellone." On duty at the Vatican they have a great red cloth cloak with a cape.

² For the rights of prelates see Le Vasseur, *Fonct. Pont.*, ii, pp. 327-334.

³ A "maximus princeps" may have a place in the sanctuary. He is given a book of the gospels to kiss (not the one used) after the gospel. He is incensed after a bishop (but Kings and the Emperor—the Roman Emperor—before); he is given the kiss of peace. "Magistrates, barons, and nobles" receive this after all the clergy. A "mulier insignis" is incensed (*Caer. Ep.*, Lib. I, cap. iv, § 6; cap. xxiii, §§ 30-31; cap. xxiv, § 94).