



I/MMXI

CAEREMONIALE ROMANVM

BVLLETIN



Laudetur Iesus Christus!

This is the first issue of "Caeremoniale Romanum – Liturgia et mores Curiae Romanae" (caeremonialeromanum.com) bulletin, which is to gather all Papal liturgy information in one place.

The present issue is some kind of presentation, introducing the portal's goals, explaining the purpose and demonstrating the work begun.

Since the portal is meant to be universal, the bulletin is published in English.

We do hope that it will give our dear Readers insight into the liturgy and love for it.

Bartłomiej K. J. Krzych



Presentation

Books and study – books, publications, studies on the Papal liturgy and Papal chapel ceremonials. These are in various main language versions, incl. English, German, French, Italian or Latin.

FRANÇAIS

G. Moroni, *Fonctions papales a Saint - Pierre de Rome, pendant la Semaine Sainte*, Paris 1845

C. Moroni, *Histoire des Chapelles Papales*, Paris 1846

A. Mazzinelli, C. Moroni, *Manuel des cérémonies qui ont lieu pendant la semaine sainte et l'octave de pâques au Vatican*, Rome 1856

ITALIANO

[S. di S. A. S. A. C.], *Diario delle Funzioni Fatte dentro, e fuori del Conclave, avanti, e dopo la Creazione del Sommo Pontefice* Alessandro Settimo, Rome 1655

F. Cancellieri, *Descrizione delle Cappelle Pontificie et Cardinalie di tutto l'anno*, Roma 1790

F. Cancellieri, *Storia de solenni possessi de Sommi Pontefici*, Roma 1802

F. Cancellieri, *Descrizione delle funzioni della Settimana Santa nella Cappella Pontificia*, Roma 1818

Metodo che si pratica nella elezione del sommo pontefice - ossia, Ceremoniale del conclave, con la serie degli eminentissimi cardinali che lo compongono, Firenze 1823

G. Moroni, *Le cappelle pontificie cardinalizie e prelatizie*, Venezia 1841

Rinaldi Bucci, *Ceremoniale missæ quæ summo pontifice celebratur*, Ratisbon 1889

G. M. Menghini, *Le Solenni Ceremonie della Messa Pontificale celebrata dal Sommo Pontefice*, Rome 1904

Publications – articles, editorial works, publications issued or developed by portal authors (or co-authors), and presentations of the most recent and interesting contemporary works.

Publications

- **Ks. Guido Marini - *Sluga liturgii***
[Letter from Mons. Guido Marini]

- Ks. Jerzy Stefanski - *Tu es Petrus*
[Under patronage of [liturgia.pl](#)]

Articles

- Bartłomiej K. Krzyż - *Ceremonial papieski. Historia i znaczenie* (NEW!)

Editorial works

- Abp. Antoni J. Nowowiejski - *Solenna Msza papieska*

Officium de Liturgicis Celebrationibus Summi Pontificis

Publications (more INFO)

- *Magnum Iubilaeum. Trinitati Canticum*

- *Sede Apostolica Vacante. Eventi e Celebrazioni* ---> [MORE](#) [PDF]

- *Inizio del Ministero Petrinio del Vescovo di Roma Benedetto XVI* ---> [MORE](#) [PDF]

- *Sede Apostolica Vacante. Storia - Legislazione - Riti Luoghi e Ose*

- *Percorso di Teologia e Spiritualità della Cappella Redemptoris Mater*

Liturgical books and texts – ancient liturgical books (such as *Ordo Romanus*, *Liber Diurnus*), blessing formularies, exceptions of *Ordines* of the Office of Papal Liturgical Celebrations).

LITURGICAL TEXTS

Ordines Romani

- *Ordo Romanus primus* [LAT]

- *Ordo Romanus primus* [ENG]

- *Ceremoniale Romanum editum jussu Gregorii X* [Ordo Romanus XIII] - from: J. Mabillon, M. Germain, *Museum italicum*..., v. II, apud Montalant, 1724, p. 221 - 242

Office for the Liturgical Celebrations of the Supreme Pontiff

Ordo Exequiarum Romani Pontificis

- *Rescriptum ex Audientia Summi Pontificis*

Ordo Rituum Conclavis

- *Rescriptum ex Audientia Summi Pontificis*

- *De sollemni Nuntio Electi Romani Pontificis atque de eius Prima Benedictione « Urbi et Orbi »*

Ordo Rituum pro Ministerii Petri in initio Romae Episcopi

- *Rescriptum ex Audientia Summi Pontificis*

Others

- *Sollemni Benedictione Urbi et Orbi*



Documents – the portal displays predominantly excerpts of numerous publications in main European languages (as mentioned above), acts of the Holy See (directives of the Sacred Congregation of Ceremonies or studies of Office of Papal Liturgical Celebrations). Sometimes, these are exceptionally long excerpts of books published with the publishers' permission.

• Ks. Bogusław Nadolski - Leksykon liturgiczny - liturgia i zwyczaje dworu papieskiego [cz. 2]

Do użytku prywatnego || [Zobacz w portalu](#)

Ks. Maciej Zachara MIC - Obrządek solennej Mszy papieskiej według Ordo Romanus I

Do użytku prywatnego || [Zobacz w portalu](#)

Archdale A. King - Uroczysta Msza papieska

Do użytku prywatnego || [Zobacz w portalu](#)

Johannes Brinktrine - Msza papieska według 'Ordo' archikantora Jana

Do użytku prywatnego || [Zobacz w portalu](#)

Johannes Brinktrine - Liturgia papieska - kilka szczegółów z historii

Do użytku prywatnego || [Zobacz w portalu](#)

Ks. A. Reiners - Święty Piotr, jako głowa Apostołów, sprawuje po raz pierwszy Ofiarę Eucharystyczną w Wieczerniku

Do użytku prywatnego || [Zobacz w portalu](#)

Ks. J. J. J. - O papieżstwie. Wybór i koronacja papieża

Do użytku prywatnego || [Zobacz w portalu](#)

O. H. Ettensperger - Msza papieska w czwartym i piątym wieku

Do użytku prywatnego || [Zobacz w portalu](#)

O. Ralph M. Wiltgen SVD - Liturgia papieska w czasie Soboru Watykańskiego II

Do użytku prywatnego || [Zobacz w portalu](#)

Gallery – photographs, pictures, drawings depicting papal liturgy *in genere* (e.g. solemn of low Papal Mass) and *in specie* (e.g. Papal liturgical vestments, such as faldra or mantum).





Videos – documentaries, presentations (mostly photographs of e.g. Papal everyday vestments or Papal ceremonial drawings), liturgy excerpts (ancient – such as Solemn Papal Mass – and modern, e.g. cardinal's vestments).





Papal liturgy today

An excerpt of interview with Monsignor Guido Marini, Papal Master of Ceremonies for Polish Catholic weekly "Niedziela" (No. 14/2011). Prelate Marini sums up the changes in the liturgy of the Roman Pontiff in recent years:

– **Włodzimierz Redzioch:** *We all can see the changes introduced to the liturgical celebrations by Benedict XVI. How can we synthesize these changes?*

– **Mmgr. Guido Marini:** *I think that these changes can be synthesized in the following way: first of all, these are changes made in accordance with the logic of development of continuity with the past. So we do not deal with breaking with the past and juxtaposing with the former pontificates. Secondly, the introduced changes serve to evoke the true spirit of liturgy like the Second Vatican Council wanted, 'The "subject" of the liturgy's intrinsic beauty is Christ himself, risen and glorified in the Holy Spirit, who includes the Church in his work.'*

– **Włodzimierz Redzioch:** *Celebrations directed towards the cross, Holy Communion received directly by mouth and while kneeling, longer moments of silence and meditation – these are the most visible liturgical changes introduced by Benedict XVI. Unfortunately, many people do not understand the theological and historical meanings of these changes and what is worse, they can see them as 'return to the past.' Can you briefly explain the meanings of these changes?*



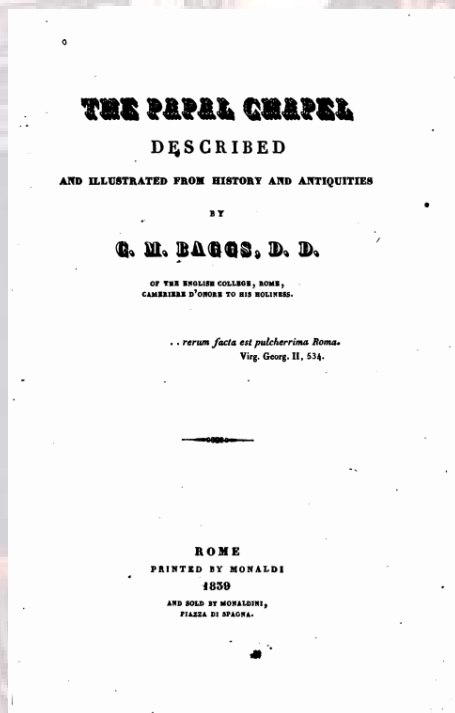
– **Msgr. Guido Marini:** *To tell you the truth our office has received many testimonies of the faithful who have favourably received the changes introduced by the Pope because they see them as the authentic renewal of the liturgy. As for the significance of some changes I will say a few synthetic reflections. Celebrating towards the cross stresses the correct direction of liturgical prayer, i.e. towards God; during prayers the faithful are not to look at themselves but should direct their eyes towards the Saviour. Giving hosts to people kneeling aims to giving value to the aspect of adoration both as the fundamental element of celebration and the necessary attitude while facing the mystery of God's real presence in the Eucharist. During the liturgical celebration prayer assumes various forms: words, songs, music, gestures and silence. Furthermore, moments of silence let us participate truly in the act of worship, and what's more, from the inside evoke every other form of prayer.*





Ancient splendour

From a booklet of C. M. Baggs (*The Papal chapel described*, Rome 1839, p. 23-24), about places of cardinals and prelates in the Papal chapel:



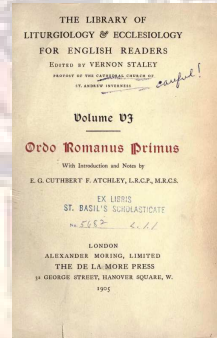
The cardinals of the order of bishops and priests are seated on the same side of the chapel as the Pope, on His right hand; and opposite to them are those of the order of deacons; generally speaking they take precedence according to seniority of nomination. The first two cardinal deacons constantly attend on the Pope in the papal chapel, one on His right and the other on His left hand: they hold up His cope, put on and take off His mitre, as occasion may require; in the

latter case it is held by the dean of the Rota; the first Cardinal priest also assists Him at some of the ceremonies, which we shall describe on a future occasion (p. 23-34).



Sources

Referring to Atchley and E. G. Cuthbert F. (*Ordo romanus primus [with introduction and notes]*, London 1905, p. 124-127) here is the wording of the famous *Ordo Romanus primus* describing the vesting of the Holy Father during Solemn Papal Mass at Easter in the 7th century:



5. Now when the pontiff enters the church, he does not go straight up to the altar, but first enters the sacristy, supported by the deacons who received him when he dismounted from his palfrey; and when he is gone therein he sits in his sedan-chair; and the deacons, after saluting the pontiff, go out of the sacristy and change their clothes before the doors: and he who is going to read the gospel makes ready gospel-book (the seal of which has been unlocked by order of the archdeacon), which a collet holds for him outside his planet. If it should be necessary, on account of the size and weight of the larger gospel-book, two collets hold it outside their planets while he makes it ready. Which done, the collet carries the gospel-book into the presbytery before the altar, the subdeacon-attendant leading the way, who, taking it, carries it outside his planet and places it honourably on the altar with his own hands. Meanwhile, after the deacons go out of the secretary, the chief counsellor, the district-notaries, and the subdeacon-attendant who bears the pontiff's pall with its pins on his left arm outside his planet.

5. Cum vero ecclesiam introierit pontifex, non adscendit continuo ad altare, sed prius intrat in secretarium, sustentatus a diaconibus qui eum susceperint de sellari descendentem. Ubi dum venerit, sedit in sella sua, et diacones salutato pontifice egrediuntur secretarium, et ante fores eiusdem mutant vestimenta sua, et parat evangelium qui lecturus est, reserato sigillo ex praecepto archidiaconi, super planetam acolythi; et si necesse fuerit propter maiora evangelia duobus acolythis super planetas tenentibus parat evangelium. Quo facto acolythus defert evangelium usque ante altare in presbyterium, praecedente eum subdiacono sequente, qui eum desuper planetam suscipiens manibus suis honorifice super altare ponat. Nam egredientibus diaconibus de secretario remanent cum pontifice primicerius, secundicerius, primicerius defensorum, notarii regionarii, et subdiaconus sequens qui tenet pallium pontificis in brachio suo super planetam sinistro cum acubus.



6. Now the pontiff changes his vestments, with the assistance of the district-subdeacons, in the following manner. The clerical chamberlain brings them, all folded up, after having received them from the door-warden. Near the head of the bench the district-subdeacons take the vestments to put on the pontiff according to their order, one the linen, another the girdle, a third the amice, a fourth the linen dalmatic, a fifth the larger dalmatic, and another the planet: and thus they vest the pontiff in order. The chancellor and the secretary arrange his vestments so that they may hang well. Then, last of all, one of the deacons whom the lord pontiff may choose, or one of the subdeacons whom he may command, takes the pall from the hand of the subdeacon-attendant, and sets it about the pontiff's shoulders, fastening it to the planet behind, in front, and on his left shoulder by means of the pins. Then he salutes the lord pontiff, saying, Bid a blessing, my lord. He answers, May the Lord save us: and the deacon (or subdeacon) replies, Amen.

6. Pontifex autem per manus subdiaconorum regionariorum mutat vestimenta sua hoc ordine. Defert ea plicata cubicularius tonsoratus, accepta de manibus ostiarii. Iuxta caput scamni subdiaconi regionarii secundum ordinem suum accipiunt ad induendum pontificem ipsa vestimenta, alius lineum, alius cingulum, alius anagolaium (id est, amictum), alius lineam dalmaticam, et alius maiorem dalmaticam, et alius planetam: et sic per ordinem induunt pontificem. Primicerius autem et secundicerius componunt vestimenta eius ut bene sedeant. Novissime autem, quem voluerit domnus pontifex de diaconibus, vel subdiaconibus cui ipse iusserit, sumit de manu subdiaconi sequentis pallium et induit super pontificem, et configit eum cum acubus in planeta retro et ante et in humero sinistro, et salutat domnum et dicit: *Iube, domne, benedicere.* Respondet: *Salvet nos Dominus.* Respondet: *Amen.*



7. Then a district-subdeacon, holding the pontiff's napkin on his left arm over his unrolled planet, goes out to the gate of the sacristy, and says, The choir. They answer, I am present. Then he asks, Who is going to sing the psalm? and the answer, So-and-so, and so-and-so. Then the subdeacon returns to the pontiff, offers him the napkin, bowing himself to the pope's knees, and says, My lord's servants, so-and-so the district-subdeacon will read the epistle, and so-and-so of the choir will sing. And after this no change may be made in either reader or singer: but if this should be done, the ruler of the choir (i. e. the fourth of the choir who always informs the pontiff on matters that relate to the singers) shall be excommunicated by the pontiff. When this has been announced, the subdeacon-attendant stands before the pontiff until such time as the latter shall sign to him that they may sing the psalm. As soon as the signal is given, he immediately goes out before the doors of the sacristy, and says, Light up! And as soon as they have lit their candles the subdeacon-attendant takes the golden censer and puts incense in it in front of the sacristy doors, so that he may walk before the pontiff. And the ruler of the choir passes through the presbytery to the precentor or the succentor or vice-succentor, and bowing his head to him says, Sir, command!

7. Deinde subdiaconus regionarius, tenens mappulam pontificis in sinistro brachio super planetam revolutam, exiens ad regiam secretarii dicit: *Schola*. Respondet: *Adsum*. Et ille: *Quis psallet?* Respondet: *Ille, et ille*. Et rediens ad pontificem subdiaconus, porrigit ei mappulam, inclinans se ad genua illius et dicens: *Servi domini mei, talis subdiaconus regionarius leget apostolum, et talis de schola cantabit*. Et postea non licet alterum mutare in loco lectoris vel cantatoris. Quod si factum fuerit, archiparaphonista (id est, quartus scholae) excommunicabitur, qui semper pontifici nunciat de cantoribus. Quod cum nunciatum fuerit, statim sequitur subdiaconus adstans ante faciem pontificis usque dum ei adnuat pontifex ut psallant: cui dum adnuerit, statim egreditur ante fores secretarii et dicit: *Accendite*. Qui dum accenderint, statim subdiaconus sequens tenens thymiamaterium aureum, pro foribus ponit incensum ut pergat ante pontificem. Et ille quartus scholae pervenit in presbyterio ad priorem scholae vel secundum sive tertium, inclinato capite, dicit: *Domne iubete*.



Table of contents

Introduction	2
Presentation	3
Papal liturgy today	6
Ancient splendour	8
Sources.....	9
Table of contents.....	12



BYLLETIN I/MMXI



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