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BVLLETIN



Laudetur Iesus Christus!

This is the third issue of the “Caeremoniale Romanum – Liturgia et mores Curiae Romanae” bulletin, with a slightly different layout than the past two issues.

This time, touching upon an immensely comprehensive subject, the 20th century liturgical reform (which brought many significant changes and transformations, also in the liturgy offered by the Pope himself), we join in a dispute which may be summarised as: “Will the Pope Offer the Tridentine Mass?”. We also focus on one rite only (Major Elevation of the Body and Blood of Christ) formerly offered by the Vicars of Christ at Solemn Masses.

May the Jesus Christus bless you all, and Our Lady envelop you with Her maternal mantle of protection!

in Christo Rege
et in Maria semper Virgine

Bartłomiej K. J. Krzych



The Study

Solemn Papal Mass - The Rite of Major Elevation (by Bartłomiej K. Krzych):

It seems that almost everyone knows or associates (or at last has come across) a famous photograph depicting the Major Elevation of the Body of Christ (right after the Consecration) taken during a Solemn Papal Mass offered by blessed John XXIII for the inauguration of *Vaticanum Secundum* (11 October 1962).

The picture shows the Pope surrounded by the clergy and lay ministers performing their own functions and those prescribed by the ceremonial, often linked to many ages or at least years of tradition.

How did the solemn ceremony run? What dignitaries performed what duties in the Solemn Apostolic liturgy during the most solemn moment in the Most Holy Sacrifice – the Transubstantiation (Consecration)? Referring to some historical and liturgical testimonies, and also other studies, we shall attempt to briefly describe the magnificent and salutary dimension of the ceremony.

A historical note¹

The rite of showing of the Body and Blood of Christ (in response to a devotional desire to see and adore the Sacred Species) to the congregation right after the Consecration dates back to the 13th century. The Elevation of the Host was first mentioned in the first half of the 13th century² – which was supposed to be the rite proper to the Paris Church;

¹ N. M. Denis-Boulet, *Notions générales sur la messe*, [in:] A. G. Martimort (dir.), *L'Église en prière. Introduction à la liturgie*, Paris 1961, p. 302-303 [= Chapter III: *Les sources de la messe romaine, des sacramentaires au Missel et au Cérémonial*, § 3, 6 : *Les nouveaux rites du XIII^e siècle*].

² Cf. L. Kennedy, *The moment of consecration and the elevation of the host*, [in:] *Mediaeval studies* 6, 1944, p. 121-150; *The date of the Parisian decree on the elevation of the host*, *Ibid*, 8, 1946, p. 87-96; cf. N. M. Denis-Boulet, *Notions générales...*, p. 302.



the Elevation of the Chalice dates back to the end of that century³. Hence during the *Avignon captivity*, *Ordines Romani* of the then MCs took over the practice at the Papal Court. Others date the introduction of the rite to the 12th century⁴.

I. An ancient testimony

The first integral document describing the Solemn Papal Mass offered by the Vicar of Christ is the so-called *Ordo Romanus primus* ("First Roman Order")⁵ dating back to the turn of the 7th and 8th centuries. *Sensu stricto*, it demonstrates the order of the Mass offered by the Pope on Easter Sunday. Here is an excerpt on the Canon:

([singing] "Holy". When [the singers] have finished, the Pope alone raises and commences [literally: enters] the Canon. [Then] the bishops, deacons, subdeacons and priests present in the sanctuary kneel down⁶.

³ See Guillaume Durand de Mende, *Rational ou manuel des Divins Offices*, vol. II, l. IV, c. 41, n. 52, Paris 1854, p. 287.

⁴ A comprehensive lecture (especially historically) is to be found e.g. in: J. A. Jungmann, *Missarum Sollemnia. Explication génétique de la messe romaine*, vol. III, Paris 1959, p. 119-135 (= Chapter II: *La Consécration: rites et gestes*); P. Browe, *Die Verehrung der Eucharistie im Mittelalter*, Munich 1933, p. 26-69 (= Chapter II: *Die Elevation*).

⁵ The importance of the document (incl. successive *Ordines Romani*), and its impact on the development of the liturgy is described by e.g. F. Quoëx, *Du cérémonial papal au missel romain: rites eucharistiques*, [in:] C[entre] I[n]ternational [d'] E[études] L[iturgiques], *Vénération et administration de l'Eucharistie. Actes du second colloque d'études historiques, théologiques et canoniques sur le rite catholique romain. Notre-Dame-du-Laus – 9 au 11 octobre 1996*, Paris 1997, p. 211-239; B. Krzych, *Liturgia papieska wzorem do naśladowania?*, <http://www.caeremonialeromanum.com/2011/08/liturgia-papieska-wzorem-do.html>, [available online:] 11.10.2011 (See also a collection of recent important statements: B. Krzych, *Liturgia papieska wzorem do naśladowania?*, <http://www.nowyruchliturgiczny.pl/2011/08/liturgia-papieska-wzorem-do.html>, [available online:] 11.10.2011). In view of rather popular nature of this article and universality of this *Ordo*, this is the only ancient text we quote.

⁶ (...) *Sanctus: quem dum expleverint, surgit pontifex solus et intrat in canonem. Episcopi vero, diaconi, subdiaconi, et presbyteri in presbyterio permanent inclinati* (F. Atchley, *Ordo romanus primus [with introduction and notes]*, London 1905, p. 138 [= Appendix I: *Ordo Romanus primus*]). This is one of the most important editions and studies of the first Roman Ordo).



So it was as early as in the first centenary that during the Solemn Papal Mass the whole sanctuary (bishops, clergy, deacons, and probably also subdeacons and other servers and the faithful) of His Holiness *fell on their faces* before the Saviour even though in 325 the First Council of Nicea (Canon XX) forbid kneeling during Eastertide⁷ (please note that we are speaking about the most joyful season in the whole liturgical year, called the *Feast of Feasts*, a feast *par excellence*)⁸.

Obviously, in the seventh (or eighth) century the practice of showing the Sacred Species to the faithful to adore Our Lord and Saviour, was unknown.

II. A Medieval testimony

Undoubtedly, the historically most important work is *Caeremoniale Romanum* by A. P. Piccolomini and C. Marcello (Papal MCs) at the turn of the 15th and 16th centuries⁹.

Chapter XIV part 1 of book 2, a description of the rites of the Nativity of Our Lord, contains quite detailed a presentation of the Solemn Mass offered by the Pope¹⁰ (*De missa maiori Papa personaliter celebrante*).

⁷ *One should not pray kneeling on Sundays and Quinquagesima days since there are people that kneel on Sunday and Quinquagesima days, a holy council resolved that the Lord's Prayer is to be said standing, so as one and the same order is kept everywhere* (cf. A. Baron, H. Pietras S.J. (study), *Universal Council documents. First Council of Nicea (325)*, vol. I (325-787), http://www.opoka.org.pl/biblioteka/W/WE/sobory/dokumenty1soborow_02.html, [available online:] 11.10.2011).

⁸ We do not elaborate upon liturgical postures, since this is not the subject of this article. The key historical and theological remarks, See e.g. A. G. Martimort, *Attitudes liturgiques*, [in:] idem (study), *L'Église...*, p. 154-158; B. Nadolski, *Postawy w liturgii*, [in:] idem (study), *Leksykon liturgii*, Poznań 2006, p. 1211-1213 (the writers provide a further bibliography).

⁹ A full title reads *Rituum ecclesiasticorum sive sacrarum ceremoniarum p. p. Romanae Ecclesiae libri tres non ante impressi*. The work is all the more important that until today it has been in use and has helped papal MCs in the preparation of Papal liturgies throughout the liturgical year, which is confirmed by the modern *Caeremoniae episcoporum*, See: B. Krzych, *Papal Ceremonial - History and Meaning*, <http://www.caeremonialeromanum.com/2011/07/papal-ceremonial-history-and-meaning.html>, [available online:] 11.10.2011.

¹⁰ As mentioned above, the ceremonial was later developed and survived until the liturgical reform introduced after *Vaticanum Secundum*. About the Papal liturgy reform, See e.g. A. Bugnini, *The Reform of the Liturgy 1948 – 1975*, Collegetville 1990, p. 805 – 817 (= Chapter 52: *Papal Chapel*); B.



Here is an excerpt treating of the Transubstantiation and Major Elevation of the Sacred Species¹¹:

Having said the Secret, the Pope places his hands on the altar. Then, being there [at the altar], he sings "Per omnia saecula saeculorum" etc. At the "Sursum corda" [words] he gently raises his hands and holds them open and upward. At "Gratias agamus" he raises them even higher. Singing "Deo Nostro" he joins his hands at the height of his face and bows his head gently. Then he again opens the hands and holds them so until the end of the preface. Having finished, he joins them [again] at the height of his breast and says the "Sanctus" etc. During that time, eight assisting members of the clergy go and take [eight] torches, which are handed over to the apostolic acolytes by the MC, and in their absence, these [the torches] are handed over to the auditors of the Rota. Standing behind the bishops assisting the Pope [they] hold them [the torches] in an established order until the Papal Communion and Communion of those that receive it from his hands. During Major Elevation, the acolyte incenses [the Sacred Species] as was customary¹².

The Ceremonial incorporates all previous apostolic MCs notes and other books and liturgical "documents" and is a testimony of 15

Krzych, *Sobór Watykański II – Założenia reformy liturgii papieskiej*, <http://www.caeremonialeromanum.com/2011/08/sobor-watykanski-ii-zaozenia-reformy.html>, [available online:] 11.10.2011.

¹¹ To avoid repetitions, the presented translation is not literary.

¹² *Finitis orationibus secretis, Pontifex positus ambabus manibu. hinc inde super altare incipit cantando. Per omnia secula saeculorum, etc. Et cum dicit. Sursum corda, eleuet aliquantulum manus, et disiunctas tenet, cum dicit, Gratias agamus, altius eleuat, et cum dicit deinde: Deo Nostro, iungit ambas manus ante faciem, et caput deuote inclinat, deinde iterum disiugit manus, et disiunctas tenes usque ad finem praefationis, qua finita iungens iteru manus ante pectus dicit. Sanctus etc. Clerici vero capellae in tempore accedunt octo intorticia, quae per Cerimoniarium dantur Acoluthis Apostolicis, et ipsis deficientibus Auditoriibus, quae ipsi post Eposcopos asistentes per ordinem stantes accensa tenent usque post communionem Pontificis, et omnium aliorum a Pontifice se communicantium. Cum eleuatur Sacramentum posito per aliquem incenso acoluthus incesat more conf[us]ucto (...) (Rituum..., Cologne 1572, p. 197-198) – the original has the whole Latin sentence describing also further ceremonies.*



centuries of Tradition of the Roman, Papal liturgy¹³. Later centuries will see applicable annotations and additions supervised by successive MCs; some of the elements such as the hierarchical order will be changing slightly (*nota bene*: the first edition of *Caeremoniale romanum* of 1516 already has an extensive hierarchy of assistants, ministers of solemn Papal liturgies. In the quoted text, we mention the auditors of the Rota and [apostolic] acolytes)¹⁴. The description will be used by later commentators of the so-called Papal chapels – some of them quoted below.

III. Commentaries

We are in the possession of works of various volume and weight explaining Papal ceremonies. We shall confine ourselves to the key ones, which may be considered as reasonably recent (the reign of blessed John XXIII).

We shall begin by quoting one of the most outstanding experts and commentators of the Papal Court ceremonies, F. Cancellieri. In one of his greatest works (*Descrizione de Tre Pontificali che si celebrano nella Basilica Vaticana per le Feste di Natale di Pasqua e di S. Pietro*, Rome 1788), where he describes the course of Solemn Papal Masses for the Nativity of Our Lord, Easter and St Peter's feast, he details the rites of Consecration and Major Elevation of the Sacred Species¹⁵:

The Pope kisses the altar, joins his hands and makes the three signs of the cross over the Host and Chalice. Afterwards, he continues the prayers with his hands raised, in memento of the living. Then, he extends them [his hands] over the Oblata and continues the prayers [the Canon], making three sings of the cross over them [the Oblata], one over the Host, one over the Chalice. After the singing of

¹³ See F. Quoëx, *Du cérémonial papal...*, p. 215 – the writer, quoting several earlier *Ordines romani*, writes that "Patrizi's works is a work of synthesis" [*L'oeuvre de Patrizi est une oeuvre de synthèse*].

¹⁴ See N. M. Denis-Boulet, *Des Ordines au Pontifical et au Cérémonial*, [in:] A. G. Martimort (study), *L'Église...*, p. 300-301.

¹⁵ In a free translation.



Hosanna in excelsis the choir silences. The Pope takes the Host of Peace and lifts up his eyes toward heaven, blesses it with the sign of the cross and holding it in both hands between two thumbs and two index fingers, says the words of the Consecration, and genuflects in adoration, raising the Host shows it to the congregation, to the right and left of him, to place it on the corporal again and genuflect once more. After that, he takes the Chalice uncovered by Cardinal Deacon in two hands, supports it with his left hand while making the sign of the cross with the right [hand] and says, a bit more slowly, the words of the Consecration. He places the Chalice on the corporal, and adores [the Blood of Our Lord] genuflecting, raises it and shows to the faithful turning in three directions, without the ringing of the bells, since the rubric prescribes that these be rung at Low Mass only. Afterwards, he places the Chalice on the corporal again, and the Deacon covers it with the pall (also called Fiola or Filiola); the Pope genuflects once more. After the elevation, the singers intone the Benedictus, while the Pope continues with the Canon, as in any other ceremony¹⁶.

It seems that later writers, whose works we are referring to, used to rely heavily on Cancellieri's works (the below-mentioned Moroni himself considered himself his pupil).

¹⁶ *Il Papa bacia l'Altare, unisce le mani, e poi fa tre segni di Croce sopra l'Ostia, e il Calice. Prosegue le Orazioni colle mani alzate, e fa il memento per i vivi colle mani giunte. Poi le stende sopra l'Oblata, le riunisce per dire altre preci, e vi fa sopra tre segni di Croce, e poi uno sopra l'Ostia, e un altro sopra il Calice. Cessa frattanto il canto dell'Osanna in excelsis, e tace il Coro. Il Papa prende l'Ostia pacifica, e alzati gli occhi al Cielo, la benedice con un segno di Croce, e tenendola con ambe le mani fra i due Indici, e i due Pollici, proferisce le parole della consecrazione; dopo le quali adora con una genuflessione, ed alza l'Ostia sacrosanta, facendone l'ostensione al Popolo nel mezzo, alla sua destra, e alla sinistra; e dopo di averla messa sul Corporale, torna ad adorarla con un'altra genuflessione. Scoperto il Calice dal Card. Diacono, lo prende con ambe le mani, e ritenendolo colla sinistra; ci fa sopra colla destra un segno di Croce, e vi pronunzia sopra le parole della Consacrazione, tenendolo alquanto sollevato. Poi calatolo sul Corporale, l'adora con una genuflessione, lo innalza, e lo mostra da tutte tre le parti, senza che mai si soni Campanello, secondo la Rubrica, che ne prescrive il suono, soltanto nelle Messe basse. Poi lo rimette sul Corporale, il Diacono lo ricuopre colla Palla, detta Fiola, o Filiola, e il Papa fa nuova genuflessione. Fatta l'elevazione, i Musici intonano il canto del Benedictus, e il Papa prosegue le parole del Canone, con tutte le altre Cerimonie (p. 67-69).*



The second quoted commentary comes from one of the most famous publications of a renown English-speaking liturgists, Archdale A. King:

Eight prelates carry torches for the elevation, but there is no bell either then or at any other time in a papal Mass. The use of a small bell has never been introduced, even for a Mass said in the presence of the Pope.

At the Elevation of the Host and Chalice, the Pope raises his arms perpendicularly, turning first to the right and then to the left. The symphony of Silveri by the trumpets of the noble guard, which is played at the moment of elevation, was restricted by Leo XIII to this time¹⁷.

Another writer to rely on is G. Moroni (member of the *familiae* of Pope Gregory XVI, which has already been mentioned here), whose *Histoire des Chapelles Papales* (Paris 1846) has several interesting passages¹⁸:

For the Sanctus, eight (Apostolic) Signature prefects carry torches in the company of MCs kneeling on the lowest step of the altar. His Holiness recites the Canon, while the choir sings the Hosanna in excelsis. Soon the whole assisting clergy fall into a deep silence, genuflecting when the Pope says the dignified [literally "terrible" – in a positive sense] words of the Consecration: adores the Host; shows it to the

¹⁷ *Liturgy of the Roman Church*, Milwaukee 1957, cf. Archdale A. King – *A Solemn Papal Mass*, <http://www.caeremonialeromanum.com/2010/05/archdale-king-solemn-papal-mass.html>, [available online:] 11.10.2011).

¹⁸ Italian original: *Le cappelle pontificie cardinalizie e prelatizie*, Venice 1841. We use the French edition, since it has been one provided with extensive comments and remarks by A. Manavita, an expert in Papal court ceremonies (the second or third quoted text is an addendum edited by the latter).



congregation raising his arms perpendicularly in front of himself, and turns to the right and left; then, in a like manner, he raises the Chalice. The Noble Guard, the Swiss Guard uncover [their heads] and kneel down; they are the first to place their swords on the floor; simultaneously, the guards standing in the naves present arms and also kneel down. After the Elevation, the corps of the trumpeters of the Noble Guard in the large internal window on the main doors [entrance] of the church perform religious symphonies; then the choir sings the Benedictus, and the Pope continues the Canon¹⁹.

Describing the rites of the Episcopal Consecration of a newly elected Pope, who did not have this dignity, he adds:

Afterwards, the Pope continues the Mass, and during the Elevation, Palestrina's motet Fratres, ego enim²⁰ is performed.

He then continues:

Usually, the initiation of the ringing [of the bells] during the Elevation is attributed to Cardinal Guido, a Papal legate for Germany, who in 1194 [for the first time] introduced the practice to Cologne; others speak about a bit later date, attributing [the introduction of the practice] to

¹⁹ *Au Sanctus, huit Votants de signature portant des torches allumées, accompagnés des Maîtres des cérémonies, se mettent à genoux sur la dernière marche de l'autel. Sa Sainteté récite le Canon, tandis que le chœur chante l'Hosanna in excelsis. Bientôt toute l'assistance garde un profond silence, et se prosterne quand le Pontife prononce les redoutables paroles de la consécration: il adore lui-même l'hostie; il la montre au peuple en élevant ses bras perpendiculairement devant lui, et puis les tournant à droite et à gauche; il en fait de même à l'élévation du calice. Les Gardes-Nobles, les Suisses, se découvrent, fléchissent le genou; les premiers déposent à terre leurs épées; en même temps les troupes qui occupent une partie de la nef, présentent les armes, et mettent aussi le genou à terre. Après l'élévation, le corps des trompettes des Gardes-Nobles, placé à la grande fenêtre intérieure, sur la porte principale d'entrée de l'église, exécute de religieuses symphonies; le chœur chante ensuite le Benedictus, et le Pape continue les prières du Canon (p. 105).*

²⁰ *Le Pontife continue ensuite la messe, et on exécute à l'élévation le motet de Palestrina : Fratres, ego enim (p. 118).*



Pope Gregory IX, who reigned in 1227. The custom, present in the [liturgy] of the entire Christianity, is not retained in the Mass of Papal Chapels offered in the Apostolic Palaces or basilicas. We do not see any rationale [cause] of the difference; it may well be motivated by the Pope's presence and is a honorary award. The small bell would predispose the faithful to deeper adoration of the Blessed Sacrament of our altars. The Levites trumpeted the silver trumpets to call the Jewish folk to adoration. In Solemn Masses, offered by the Pope, after the Elevation, the trumpeters of the Noble Guard perform religious symphonies²¹ at St Peter's [basilica].

Elsewhere we find:

The Elevation of the Blessed Sacrament was in use in the early Greek Church, as demonstrated by the liturgies of St James, Basil and John Chrysostom. The liturgy of St German's, patriarch of Constantinople, teaches us that elevation took place in all Eastern Churches; it represented [symbolised] Jesus Christ crucified and resurrected. Greek priests have a custom to make a triple sign of the cross over the Sacred Species during Elevation. We find the traces of the rite in the manner of elevating the Body and Blood of Christ in Pontifical Mass. The position of the Papal altar at St Peter's, and Basilica of Saint Mary Major and St John Lateran: the celebrant [by his posture] is facing the assisting. One side of the altar faces the apse, the other the large door [entrance door to the basilica]. There are no

²¹ On attribue généralement l'usage de sonner la sonnette à l'élévation, au cardinal Guido, légat en Allemagne, en 1194, qui le premier l'aurait fait mettre en pratique à Cologne; d'autres lui donnent une date un peu moins ancienne, en l'attribuant au pape Grégoire IX, qui régnait en 1227. Cette coutume, suivie aujourd'hui dans toute la chrétienté, n'est point observée aux messes des Chapelles papales célébrées dans les palais apostoliques ou dans les basiliques. Nous n'avons point trouvé la raison de cette différence; elle peut être motivée par la présence du Pape, et, dès-lors, elle est une distinction honorifique. La clochette avertit les fidèles d'adorer plus profondément l'auguste sacrement de nos autels. Les lévites sonnaient la trompette d'argent pour invite le peuple juif à l'adoration. Dans les messes solennelles où le souverain Pontife officie, après l'élévation, les trompettes des Gardes-Nobles exécutent à Saint-Pierre de religieuses symphonies (p. 435-436).



*tabernacles on the altars, so there is no obstacle for the faithful to watch the Holy Host and Chalice from the distance*²².

Another writer describes the Transubstantiation in gently shorter, albeit more mystical manner, when the Most Holy Sacrifice is offered on the High Altar at St Peter's by one of his successors (the writer describes the Papal Coronation Mass):

*(...) [the Pope] returns to intone the Preface. The Noble Guard, walking around the altar, kneel down [on one knee]. The Pope consecrates the Oblata. At one point, the swords hit the stone [floor] and silence can be heard [covering everything] like a cloth. The congregation, cardinals clad in purple, prelates in violet, great dignitaries clad in various shades of gold, kneel and giving the glory [to God], only their heartbeat is heard. [Any] voice is silenced, the splendour of gold fades. In quiet, the priest clad in white raises the white Host slowly and turning shows it to the faithful. We are in the catacombs. The Lamb died yesterday*²³.

²² L'élévation du Saint-Sacrement a été en usage dans les premiers temps de l'Église grecque, comme le poruvent les liturgies de saint Jacques, de saint Basile et de saint Jean Chrysostôme. La liturgie de saint Germain, patriarche de Constantinople, nous apprend que l'élévation avait lieu dans toutes les églises d'Orient; qu'elle représentait Jésus-Christ crucifié, et ressuscité d'entre les morts. Les Prêtres grecs sont dans l'usage, à l'élévation, de faire le signe de la croix trois fois avec les espèces sacramentelles. On retrouve quelque chose de ce rit dans le mode d'ostension du corps et du sang à la messe pontificale. La disposition de l'autel Papal, à Saint-Pierre comme à Sainte-Marie-Majeure et à Saint-Jean-de-Lateran, favorise cette ostension: le Célébrant a la figure tournée vers les assistant; un côté de l'autel regarde l'absyde de l'église, et l'autre la grande porte d'entrée. Il n'y a point de tabernacle sur ces autels, et rien ne s'oppose à ce que les fidèles voient de loin l'hostie sacrée et le calice (p. 469).

²³ (...) il [le pape] revient entonner la Préface. La Garde-noble, entourant l'autel, met genou en terre. Et le Pape consacre. Dans l'instant, les épées cliquettent sur la pierre et le silence s'étend comme une nappe. Le peuple, les cardinaux écarlates, les prélats violets, les grands personnages brodés d'or sont à genoux, prosternés, n'entendant que leur coeur. Les bruits sont morts, les ors éteints. Dans la paix, le prêtre blanc élève lentement l'hostie blanche et la montre en cercle à la foule. Nous sommes aux Catacombes. L'Agneau est mort hier (Charles Pichon, *Le pape, le conclave, l'élection et les cardinaux*, Paris 1955, p. 81).



One of the key commentaries seems to be one of Papal MCs', P. J. Rinaldi-Bucci:

For the Elevation of Host and Chalice, the prelate [serving as] prefect of apostolic ceremonies holds the Papal maniple. The Pope puts the consecrated Host on the corporal and genuflects. The assisting [serving] Cardinal Deacon rises together with the Pope, uncovers the chalice and genuflects on the suppedaneum [the highest step of the altar] again. The Pope consecrates wine and raises the Chalice in the same manner as the Host. The prelate [serving] as the thurifer repeats incensation as before. The assisting [serving] Cardinal Deacon rises, covers the chalice placed on the altar by the Pope with the pall. Afterwards he genuflects with the Pope. The Prelate [serving] as a thurifer rises and gives the thurible to the second acolyte of the Papal Chapel, thus ending his service²⁴.

Some years later, G. M. Menghini repeated almost the same words in his little work, adding only one sentence²⁵:

The prelates [serving] as torchbearers (ceroferarius) [having risen] return to stand in a line before the altar,

²⁴ *Tempore ostensionis hostiae et calicis, praesul apostolicis caeremoniis praepositus Summi Pontificis manipulum sustinet. Deposita hostia consecrata super Corporale a Summo Pontifice, et genuflexione hostiae peracta. Cardinalis Diaconus ministrans una cum Summo Pontifice assurgit, calicem detegit, iterumque super lignum altaris suppedaneum genuflectit. Summus Pontifex consecrat vinum, et calicis ostensionem facit eodem modo, quo hostiam consecratam ostendit. Praesul Thuriferarius eandem repetit thurificationem. Cardinalis Diaconus ministrans assurgit, ut palla calicem operiat, quum illum Summus Pontifex super mensam deponit. Calici dein insimul cum Summo Pontifice genuflectit. Praesul Thuriferarius assurgit et ipse; thuribulum alteri ex Acolythis Capellae pontificiae tradit, et cessat ab exercitio sui muneris (Caeremoniale missae quae summo pontifice celebratur, Regensburg 1889, p. 41-42).*

²⁵ In reality, this is practically a literal translation of the above-mentioned Latin text, therefore we give only the translation of the added sentence – which was underlined below (note 18).



genuflect and proceed to [the sacristy], to deposit the candles²⁶.

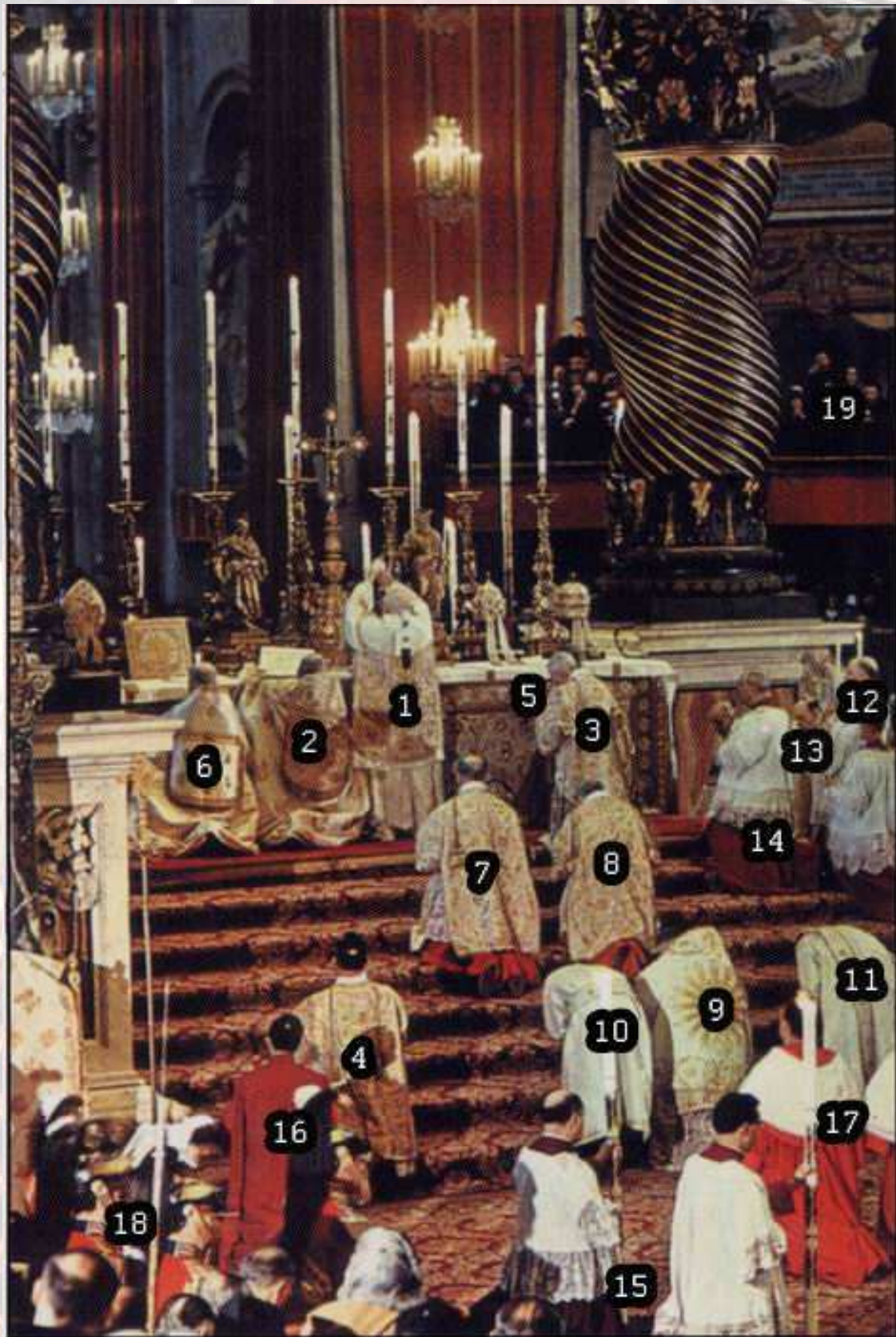
²⁶ *Nel tempo dell'elevazione, il Prefetto delle Ceremonie solleva il Manipolo del Sommo Pontefice. Deposta dal Sommo Pontefice l'Ostia consacrata sul Corporale, e fatta la genuflessione, il Cardinale Diacono ministrante si alza in piedi insieme col Papa, scopre il Calice, e di nuovo si mette in ginocchioni. Il Sommo Pontefice consacra il vino e fa l'ostensione del Calice, al modo stesso di quella della p. Ostia. Il Prelato Turiferario ripete l'incensazione come sopra. Il Cardinal Diacono ministrante si alza per coprire il Calice con la Palla, appena che il Papa l'ha deposto sulla mensa. Dipoi genuflette insieme col Sommo Pontefice. I Prelati cerofetari, ritornati ad allinearsi avanti all'Altare, fanno genuflessione semplice, e vanno a deporre la torcia. Anche il Prelato Turiferario si alza, consegna il Turibolo ad un Accolito della Cappella, e cessa dall'esercizio del suo ufficio (Le Solenni Ceremonie della Messa Pontificale celebrata dal Sommo Pontefice, Rome 1904, p. 59-60).*



IV. Functions – general reconstruction attempt

Having some idea of the ceremony, we can proceed to pointing those seen in the well known picture below, and mentioned above²⁷. Obviously, the figures do not exhaust, as we could say, the richness of the Roman hierarchy – the Papal Court hierarchy, all ministers and assistants, both clergy and laity, participating in the *magnificent and radiating ceremonies celebrated by the visible Head of the Catholic Church*.

²⁷ Here, another work is worth mentioning, to which we also refer: *The Papal Chapel Described* (Rome 1839), by C. M. Baggs (in reality, this is an abridgement of the above-quoted work by G. Moroni, which is one of many articles by the famous *Dizionario di erudizione storico-ecclesiastica da San Pietro ai nostri giorni, specialmente intorno ai principali santi, beati, martiri, padri, ai sommi pontefici, cardinali e più celebri scrittori ecclesiastici, ai varii gradi della gerarchia della chiesa cattolica, alle città patriarcali, arcivescovili e vescovili, agli scismi, alle eresie, ai concilii, alle feste più solenni, ai riti, alle cerimonie sacre, alle cappelle papali, cardinalizie e prelatizie, agli ordini religiosi, militari, equestri ed ospitalieri, non che alla corte e curia romana ed alla famiglia pontificia, ec. ec. ec., compilato da Gaetano Moroni Romano primo aiutante di camera di Sua Santità, Venecja 1840-1879* – See B. Krzych (study), *Gaetano Moroni - Dizionario di erudizione storico-ecclesiastica*, <http://www.caeremonialeromanum.com/2011/11/gaetano-moroni-dizionario-di-erudizione.html>, [available online:] 10.11.2011). The work may be completed by an e-book (available online only): A. J. Nowowiejski, *Solenna Msza papieska*, (B. Krzych, [study]), <http://www.caeremonialeromanum.com/p/publications.html>, [available online:] 11.10.2011.





This is how [it seems] we could read the numbering of the above photograph:

1. The Pope
2. The First Cardinal Bishop – Dean of the Collegium performing the function of the Archdeacon
3. Deacon of Holy Mass [Auditor of the Rota]
4. Subdeacon of Holy Mass [Auditor of the Rota]
5. The First Master of Apostolic Ceremonies
6. The First Cardinal Priest Assisting the Pope [?]
7. The First Cardinal Assistant
8. The Second Cardinal Assistant
9. Apostolic Subdeacon [the last Auditor of the Rota]
10. Greek Subdeacon
11. Greek Deacon
12. Prelate serving as thurifer
13. Clerical Chamberlains and/or Auditors of the Rota
14. Papal MCs
15. Prelates serving as torchbearers (*ceroferarii*)
16. *Conservatori, Priore de' Caporioni*
17. *Chierici di Camera, Votanti di Segnatura, Abbreviatori del Parco Maggiore*
18. The Noble Guard
19. The Tribune²⁸

Obviously, we could describe many other visible (or invisible) persons and objects in the photograph, such as the Papal altar whereupon the mitras and tiaras or vestments of the Vicar of Christ are placed – those topics, equally interesting, have been omitted for space reasons.

²⁸ See an interesting commentary by G. Moroni, *Histoire...*, p. 83 : *Des tribunes réservées remplissent le vide des arcades latérales ; celles de gauche sont destinées aux Princes ; l'estrade du corps diplomatique se trouve du même côté ; à droite et à gauche de l'autel de la Confession, sont les places réservées aux dames admises ; la tribune grillée des Chantres de la chapelle est au-dessous de la statue de sainte Hélène.*



V. Summary

It was enough to look more closely at just one ceremony during the Solemn Papal Mass (and every Holy Sacrifice) to see the extraordinary richness of the liturgical Tradition of the Church of Rome originating at the Prince of the Apostles, St Peter; Tradition, which was very vibrant and rich, and presently largely left in oblivion, which was 'given up' too quickly and easily"²⁹.

Here, we wish to encourage our Readers to – if desiring to get into more detail – reach for the above-quoted works (majority of which can be found in our portal under "Books and Studies").

Today, many people do not realise how poor the present Papal liturgy, which must be admitted, is (talking about the external customs, traditions, ceremonies and rites, etc.) compared to even that offered during *Vaticanum Secundum* (and immediately thereafter). Many of the exceptional traditions and customs proper to the court (today the Papal Household) have been abandoned or given up, unless some of them were purely (sometimes very strongly) the sing of the times when they were introduced (e.g. Papal Mule, replaced with the Papal coach, then pushed out by extraordinarily well-equipped automobile; today, the Pope travels in a luxury papamobile) and although its replacement or abandonment seems rational, some other ideas were given up very quickly (especially those concerning the liturgy) which seems imprudent in the times of the heat of the reform of the second half of the past century.

Has the time come to recover the treasure to make the richness live again, lest it be watched and admired behind stained glass windows?³⁰

²⁹ Although it must be noted that in the Major Elevation the practice of the Pope showing the sacred species turning in three directions still exists.

³⁰ The writer does not mean that the Pope should start offering a Solemn Mass in its dignified ancient form overnight (since this is not possible, considering the reform, especially the published documents, also those concerning the changes impacting the Papal liturgy directly or indirectly), but to show the faithful the richness of the Church's liturgy in its *earthly heart*. This has been touched upon in one of the three texts of this bulletin.



Papal liturgy today

WILL THE POPE OFFER THE 'TRIDENTINE' MASS"? Since the promulgation of motu proprio *Summorum Pontificum* (07.07.2007) by His Holiness, Benedict XVI, there have been rumours about the Pope *privately* offering the so-called Tridentine Mass in his apartments. Such information, until now unconfirmed by the Holy See, has often accompanied disputes whether the Pope may, should, or even will publicly offer a Solemn Pontifical Mass (here we could quote some multilingual, often extensive and hot, disputes from many forums).

Sadly, it seems that majority, if not almost all disputants, do not refer to the ancient liturgical law, ancient rites, ceremonies and traditions of the Papal Solemn Mass. Many would wish to see Benedict XVI offer a "solemn" Mass as shown in old photographs and videos.

We are not here to answer the question whether or not this is possible, and on what terms the accommodation of ancient rituals to, let us say, the modern liturgical and canon law were to take place (which would rather be a subject of digressions) – so let us shortly point to some of the many "facts", difficulties, differences, changes or problems (which appears necessary considering the multitude of erroneous opinions, comments or observations).

1. The first thing to touch upon would be the date of a possible Solemn Papal Mass (as we should rather use such definition). Before (shortly after *Vaticanum Secundum*), the Pope would offer a Solemn Papal Mass three times a year: for the Nativity, the Resurrection of Our Lord, and the Feast of St Peter, King of the Apostles (and special solemnities such as the canonisation, Papal coronation or inauguration of an Ecumenical Council, as was the case with Blessed John XXIII).



Throughout the entire Liturgical Year, the Pope assisted in liturgies offered by pre-appointed cardinals and bishops (an appropriate document was prepared reasonably early by the Congregation of the Ceremonial and sent to all cardinals and bishops assigned to hold offices in Papal chapels, entitled: *Denunciatio dierum quibus hoc anno *** Capellae papales et cardinalitiae habentur; et praescriptio colorum quos iisdem diebus in cappis induunt Emi. et Rmi. Cardinales*).

Sometimes, the Holy Father himself would offer Mass publicly (e.g. in one of the Major, Patriarchal Basilicas) in a form alluding to (which is not the best of definitions, but in view of the nature of the text, we allow ourselves to use it as a reference) the so-called Prelate Masses offered by bishops, as was the case on 25th Anniversary of Episcopal Anointing of Pius XII (1942), when he celebrated a Low Papal Mass at St Peter's.

As a rule, His Holiness would say his daily Low Mass on a portable altar in one of his apartments (depending on his residence: the Lateran or Quirinal Palace). On other occasions, Mass was offered in his private chapel (since the pontificate of Blessed John XXIII, ever more often the Holy Father offered Private Masses in the presence of a small number of guests).

2. Secondly, let us not forget that the former Papal Palace (Court) was transformed into the Papal Household by Pope Paul VI (by virtue of Apostolic Letter, *motu proprio Pontificalis Domus* of 28 March 1968), which meant abolition of many offices, curtailment of large number of dignitaries in Papal chapels and titles (both clergy and laity). So (also according to later directives), it is impossible to offer a solemn Papal Mass in strict adherence to the ancient ceremonial since e.g. various military formations (the Noble



Guard, Palatine Guard), or many other offices and ranks (e.g. palace cardinals, Papal cross guardian, chamberlains of honour, the bearers of the Golden Rose, etc.) Papal servants, e.g. in his apartments (palaces) no longer exist, or have been done away with (or modernised, reformed or reorganised).

It is worth mentioning that the order (procession) of all Papal liturgy participants was strictly regulated, and was changed or adapted to rituals or situations (e.g. on Palm Sunday or the Purification of the Blessed Virgin Mary when the Pope could not distribute palms or candles himself, and was replaced by one of cardinals, which entailed a change in order of receipt by special dignitaries, and a change in the ceremony – neither the feet nor knees were kissed [depending on dignity of palm or candle recipient], but only the ring of the cardinal replacing the Pope etc.). [by virtue of the quoted document (*Pontificalis Domus*) it was decided that the Papal procession would not be attended by laity].

3. Another element, no less important, which many not be disregarded, is a vast change in diplomacy and customs [a], and prevailing *liturgical mentality* [b]:

a) the Pope no longer uses the carriage (long before the last Council it was replaced with an automobile – Papa mobile) so longed for many; the Pope no longer travels with its courtiers [in Rome, and all the more worldwide] – which is caused by the above-mentioned changes): for each Papal chapel, depending on venue and “type” (form, solemnity), the Pope, his attending cardinals and bishops, and other dignitaries, also laity, would set out for the celebration venue from their palaces or apartments with their courtiers (servants or subordinates). Then the Pope was received in designated locations (such as the



Vesting Room) by designated persons (assistant cardinals etc.).

For instance, during his trip to Paris, Pope Pius VII was escorted by the entire gentry (clergy and laity) from Rome far beyond the Angel's Gate. He was then accompanied by 108 people (cardinals, e.g. the deacon of the Antonelli College of Cardinals, archbishops, secretaries, chaplains, *caudatari*, MCs, etc.), as Francesco Cancellieri, a famous priest and erudite, wrote in his diary.

This is only one of the many forgotten, abandoned or altered elements of the diplomatic, court etiquette, or daily Papal life and functioning of the Roman Curia (which is related to the technological progress and fast changing world, surrounding – the Rome and customs from the late 18th century – it is not the Rome of the late 20th century, not to mention early 21st ...).

b) while today cardinals still assist the Pope as assistant deacons (cardinal-deacons clad in dalmatics) fulfilling chiefly the honorary function, for the majority of the hierarchy and the 'purple clergy' (bishops, prelates...) for many (clergy and laity) it is unthinkable that they would hold up a candle (the so-called bugia) or Missal during Mass offered by the Pope, or carry the ampoules to the altar, serve as a thurifer, or hold up the hem of a Papal vestment (*fimbria*, commonly called *falda*).

4. When commenting on a possible celebration of a Solemn Papal Mass by the Pope, there emerges the question of the Papal tiara (there can be found good quality photomontages online showing the Pope crowned with the tiara – sadly the photos do not often correspond to the



rubrics concerning the issue; piquancy is undoubtedly added by quite recent offering to the Pope of his own *three-tiered crown*).

The tiara is not *strictly* a liturgical headdress (during Mass, it is placed on the altar, to which it is carried by special a Roman Curia dignitary – the above-mentioned Apostolic Letter *Pontificalis Domus* 6, §4 speaks about the discontinuation of the Custodian of the Papal Tiara); moreover its use was governed by the books containing a description of apostolic ceremonies (colloquially called *Caeremoniale Romanum*).

Therefore, the Vicar of Christ (in principle) appeared in a tiara (carried on his *sedia gestatoria* and extending his blessing to all gathered) on the following days: *Quattro Santi Coronati*, St Martin's, St Clement's, *Gaudete* and *Laetare Sundays*, the Nativity of Our Lord, St Stephen's, the Epiphany, Easter, Easter Monday, Good Shepherd Sunday, the Ascension, the Pentecost, St Peter's and Paul's, St Silvester and on the anniversary of the Papal coronation (which has not taken place since the reign of Paul VI, and henceforth, theoretically, the Pope has had the right to wear it; as it is widely known the same Pope renounced the tiara, giving a free choice to its successors when it comes to coronation and the use of tiara. Ever since, we have not seen the Bishop of Rome wearing the tiara).

5. Additional problems and difficulties are caused by Post-Vaticanum II liturgical reform (simplification of vestments, ceremonies, change of prayers, singing, etc.). Many of the formerly used vestments, as e.g. the above-mentioned *falda* and *fanon*, *subcingulum* also called *subcinctorium*, or bishop's proper pontifical vestments (for pontifical liturgies), such as shoes (because Papal feet were kissed, his shoes were always embroidered with golden



crosses) or gloves sit in museums, are exposed in exhibitions or are safely locked in sacristies.

The assumptions, first implementation and effects of the Papal liturgical reform were briefly described in a work-testament by its maker and one of key initiators, Annibale Bugnini (*The Reform of the Liturgy 1948 – 1975*, Collegeville 1990, p. 805 – 817 = chapter 52: *The Papal Chapel*).

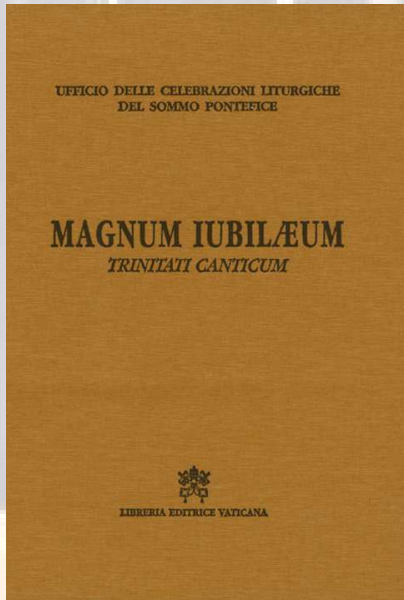
The list of the above-described (cursorily and vaguely) topics could be expanded, but this would go far beyond this note.

In short, these are some of the differences — or difficulties, alterations or problems [rather practical] (e.g. stated in item 1: for several decades the Pope has offered each Mass himself, which is predominantly caused by the *coram liturgical celebration* – vs. [*episcopo, Summo Pontefice* – bishop, Pope]; referring to item 3: it is unimaginable today that Holy Father himself, being the most worthy of all, would only assist at Mass without saying the liturgy himself) — related to possible adaptation (by the Office of Papal Liturgical Celebrations, which seems to have adequate means to do so: sources, commentaries or documents [extremely rich archive containing e.g. MCs' diaries of all ages — sadly mostly inaccessible or unpublished], or appropriate *experts* [MCs, consultors or even historians and researchers from all corners of the globe, to mention professor Ulrich Nersinger, who recently published a monumental work about the Papal Court Liturgy from before the reform early in the second half of the 20th century]).

B. K.



Review



The latest book published (*Libreria Editrice Vaticana*, 2007) by the Office for the Liturgical Celebrations of the Supreme Pontiff is *Magnum Jubilæum. Trinitati Canticum*, which is a monumental and extremely accurate work (some kind of a “journal”) for Papal liturgical ceremonies for the Great Jubilee of the Second Millennium presided over by the Supreme Pontiff, Blessed John Paul II.

The preface, (also published on the website of the Office for the Liturgical Celebrations of the Supreme Pontiff³¹, also in English³²) written by the former (the then)

Papal Master of Ceremonies, Archbishop Piero Marini, is a theological and historical summary of the title.

Part I of the book (*Celebrazioni e testi*), preceded by two short commentaries about the chronology of the presented events, comprises the rubrics and nigrics of all liturgies (Vespers, Holy Masses, rites *ad aperitionem Portarum Sanctarum*, or ecumenical celebrations) celebrated in the preparation for and during the Great Jubilee of the Year 2000 (total of 26 formularies, incl. proper commentaries in a chronological order).

Scientific, theological and historical studies form Part II of the title: 14 Articles discussing e.g. the symbols of the ceremonies or liturgical vestments and theological, pastoral and spiritual aspects of the Jubilee. One could say that in line with the “tradition” of the publications of the

³¹ http://www.vatican.va/news_services/liturgy/2007/documents/ns_lit_doc_20070808_trinitati-canticum_it.html.

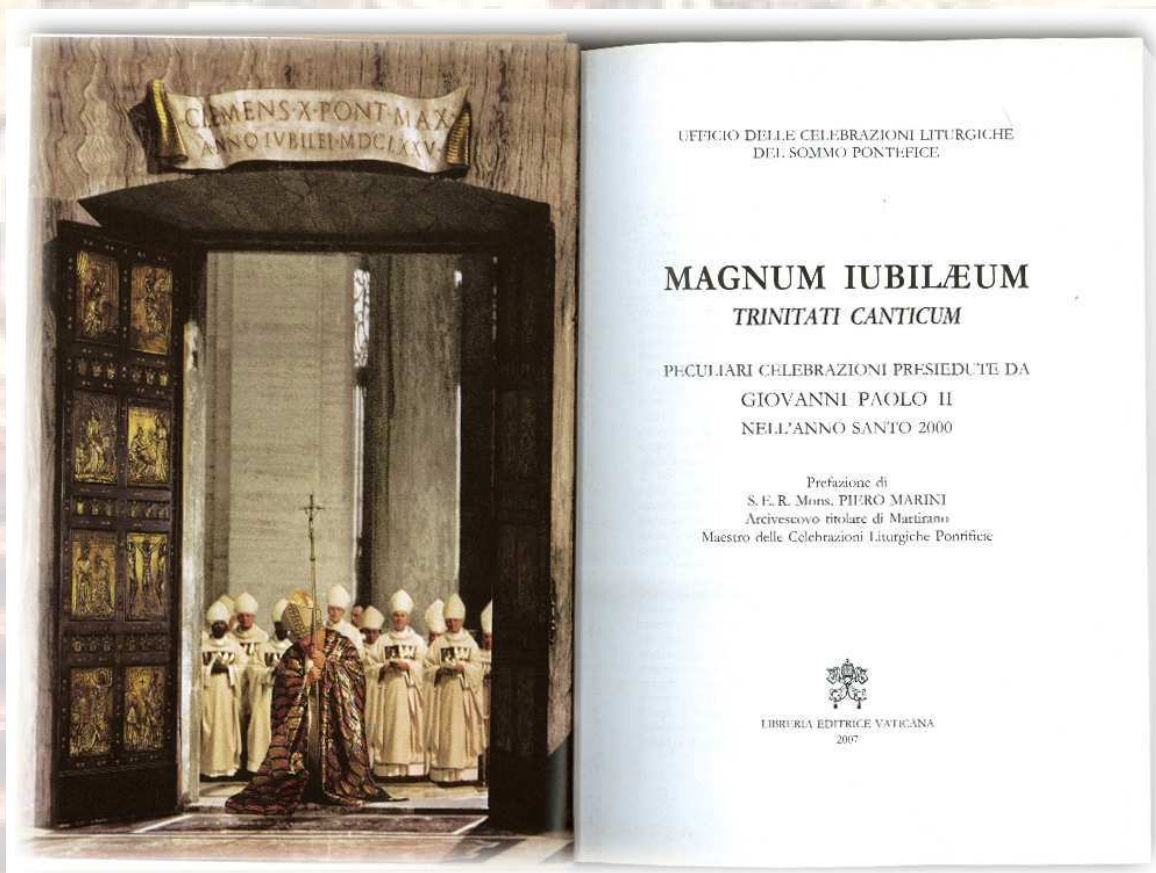
³² http://www.vatican.va/news_services/liturgy/2007/documents/ns_lit_doc_20070413_sav_en.html.



Office for the Liturgical Celebrations of the Supreme Pontiff, also “experiences” of the TV broadcasts are discussed.

The last but not least Part lists the Jubilee documents (6 in total), such as Apostolic Letter *Tertio millennio adveniente*, the bull *Incarnationis mysterium*, or the Calendar of the Holy Year 2000.

The indices (analytical, thematic and chronological, by content) are preceded by a small (more than 20 pages long) supplement: *Journal of the Holy Year 1900* („Diario dell’Anno Santo del 1900”) by Nicola D’Amico, Papal MC (during the reign of Pope Leo XIII). Sadly, these are the only fragments of journals of former papal MCs published in the work. The deficiency is all the more visible, when compared to e.g. extraordinarily solemn Jubilee Year of 1925 presided over by Pope Pius XI.





Almost 1,200 pages also contain several dozen full-page images of liturgies of *Anno Domini* 2000 by blessed John Paul II (each duly described).

In technical terms, *Magnum Jubilaeum* does not diverge from the modern standards (also from *Libreria Editrice Vaticana*): good quality, thick matt paper, hardback with a dust jacket; the present volume is sewn and glued. The shortcoming may be size (and weight), which makes it impractical e.g. when travelling.

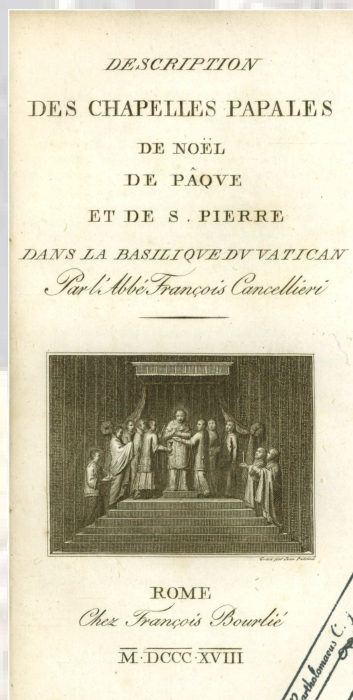
B. K.

Ufficio delle Celebrazioni Liturgiche del Sommo Pontefice, Magnum Jubilaeum. Trinitati Canticum, Libreria Editrice Vaticana, Città del Vaticano 2007, pp. 1190.



Famous quotations

This is how Pius II³³ described the dignity of the Papal liturgy in a letter to Martin Mayer.



Si videres aut Celebrantem Romanum Pontificem, aut Divina audientem, fatereris profecto, non esse ordinem, non esse splendorem, ac magnificentiam, nisi apud Romanum Praesulem. Quum in suo Throno Papam sublimem videris, Cardinales a dextris sedentes, magnos Praelatos a sinistris adstantes, e regione Episcopos, et Abates, ac Prothonotarios, et in suo loco Oratores Regum, Magnates in suo; ibi Auditores; hinc Clericos Camerae; ibi Procuratores Ordinum, hinc Subdiaconos, et Acolithos, caeteramque multitudinem humi sedere; profecto, instar Caelestis Hierarchiae, dices Romanam Curiam, ubi omnia ordinata, omnia ex praescripto, statutoque modo disposita, quae profecto quum boni viri intuentur, non possunt nisi laudare³⁴.

³³ Elected Pope in 1458, after a stormy Conclave. On his Coronation, he pronounced "Reject Aeneas, accept Pius", which was to allude to his past life, cf. *Pope Pius II*, [in:] *New Advent. Catholic Encyclopaedia Online*, [available online] 02.01.2012.

³⁴ The text is taken from the Roman edition of commentaries of the mentioned Pope of 1484 (p. 739), this excerpt comes from F. Cancellieri, *Description des Chapelles papales de Noël, de Paque et de S. Pierre dans la Basilique du Vatican*, Rome 1818, p. 1.



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+ A. M. D. G. +