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CAEREMONIALE
ROMANVM

BVLLETIN



Jesus, Maria, Joseph!

This is the fourth edition of "[Caeremoniale Romanum – Liturgia et mores Curiae Romanae](#)" bulletin, which this time contains no case studies.

However, we do hope that the studies (about the reform of the Pontifical liturgy in the past century; the pontifical vestments; rites of Episcopal ordinations conferred by the successors of St Peter and the issue of cardinals – consecrators of the newly ordained Bishop of Rome) will contribute to the knowledge of the history of Divine Worship, and will be an incentive for further research, study or even questions which may sometimes appear difficult.

May the Immaculate Mother of the Church intercede for us and our Pope Francis and obtain the necessary graces and blessings from Her Only Son!

in Christo Rege
et in Maria semper Virgine

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Study – the 20th century reform of the Pontifical liturgy

We present a fragment of the famous work of one of the key architects of post-Conciliar liturgical reform, which demonstrates the intentions, drafts, fundaments and liturgical reforms already made during the Second Vatican Council.

I. PLAN OF REFORM

On February 13, 1965, the Secretariat of State sent the Consilium a plan for the reform of the papal chapel; it was work of P. Jounel and A.-G. Martimort. A formal note stated that “the plan was requested by the Holy Father”.

The plan, which had been carefully annotated by the Pope himself, dealt with two points in particular.

1. *Need of Reform*

A reform of the celebrations in the papal chapel was regarded as urgent for the following reasons:

a) *The teaching of the Council on bishops* and on their relations with the Pope made even less acceptable the role played by some bishops in papal celebrations: “to assist at the throne,” to hold the book and the candlestick, to act as masters of ceremonies or, in the case of cardinals, as deacons and subdeacons.

b) *The modern mentality* rejects a blending of court etiquette and religious rites. The atmosphere of the “court”, however, plays too large a role in papal ceremonies: Roman nobles and patricians, diplomats, and members of old families, all given special places; armed guards and other court dignitaries taking part in the entrance procession; the washing of the Pope’s hands being done by dignitaries and servants. The “chair of Peter,” it was said, had become a “throne”.

c) *Television* is featuring papal ceremonies with increasing frequency. Some medieval customs are thus carried beyond the Roman setting to peoples of other religions and to non-believers, where they give rise to divergent and not always laudatory interpretations. The Pope should be seen by all as the



successor of Peter and the servant of the servants of God, and not as a medieval prince. Television requires exemplary behavior on the part of all who take part in the papal liturgy, and especially of the masters of ceremonies; their exposed position displays with pitiless clarity every move they make.

2. *Directing Principles*

a) *Suppression of time-honored customs.* The functions now exercised by bishops are to be given back to clerics of appropriate rank. If laypersons play a role, it is to be because of their baptism and not because they are members of the papal court. Singers should be given a place of honor and not be hidden away behind a grill. The entrance procession is to be simplified in terms of both its participants and its pomp. The papal litter is a necessity if the Pope is to be seen by the throng, but it has a serious drawback because it symbolizes a type of human exaltation that is incompatible with the modern mentality. Some other more appropriate method must be found. The washing of the Pope's hands should be done by the regular servers. The "tasting" can simply be eliminated.

b) *Adaptation to new liturgical legislation.* The papal liturgy is still what it was in the fifteenth century. It must now give an example of renewal according to the spirit and letter of Vatican II. Pope John XXIII did so by celebrating "dialogue" Masses. We must continue along this line.

Pomp. The original simplicity and dignity of the altar must be restored by removing the clutter from it – candlestick, reliquaries, miters, tiara. There are now two thrones (one is enough) but no ambo for proclaiming the word of God! The choir should be placed between the assembly of the faithful and the presbyterium (sanctuary), in accordance with no. 97 of the instruction *Inter Oecumenici*. The sacred vestments should be restored to their original simplicity by getting rid of the lace and fringes and the embellished surplices that make their wearers look like "extras on the stage."

The *musical repertory* of the Sistine Chapel is still what it was before St. Pius X. Gregorian chant does not hold sway there as the "peculiar and principal form of singing in the Roman Church." The sacred silence from the consecration to the Our Father that is called for in the instruction of September 3, 1968, is not observed. The silver trumpets drown out the words of consecration that are being aloud at the concelebration.

Communion is routinely not distributed to the faithful. Secondary rites that have acquired high visibility should be simplified: for example, the entrance procession should be accompanied by singing. The singing of Terce,



the vesting of the cardinals, and their obeisance to the Pope should all be done elsewhere, for example, in the vesting room.

Other rites lend themselves to erroneous interpretations. Thus seven acolytes accompany the Latin – speaking deacon when he goes to sing the gospel, but only two accompany the Greek – speaking deacon. This may suggest that the Latin Rite is superior to the Greek, though the Constitution on the Liturgy recognizes the equal rank of all the Church's Rites.

As in the early Church, the Pope should at times concelebrate with other bishops and cardinals. This would serve as a unique manifestation of unity in the priesthood and in the episcopal office.

The Consilium carefully studied this statement by experts and then, on February 18, 1965, sent the Pope a note on the "reform of the papal chapel." It repeated the reasons adduced in the Jounel – Martimort statement and suggested that a study group be appointed that would include "our best liturgists and some papal masters of ceremonies, who would work under the direction and authority of the Consilium."

This last clause was extremely important. The papal chapel has its own "forms," which cannot be ignored. This is something not always taken into account by persons living in other parts of the world, who tend to strike dramatic attitudes without adverting to concrete circumstances. The secretariat must therefore act to keep things in balance. Meanwhile, the Consilium suggested, the position of prefect of papal ceremonies should be left unfilled; a "delegate" might be appointed, provided he be someone in full accord with the Consilium who would gradually implement the results of the studies of the appointed group (always, of course, with the prior approval of the Holy Father).

On the following day the Pope approved of the plan, and on February 22 Archbishop Dell'Acqua let the Consilium know of the Pope's desire that the rites of the papal chapel should be revised and updated.

As a result, study group 39 ("de ritibus Cappellae Papalis") was appointed.¹ On March 9 the group held its first meeting, which the Cardinal Prefect of the Consilium also attended. It decided on the main lines of the investigation and divided up the areas to be studied. It held its second meeting on May 3-4, 1965, again in the offices of the Consilium. The meeting produced "General Guidelines for a Revision of the Rites of the Papal Chapel," which were submitted to the Pope on June 10. In this document the original

¹ *Realtor*: A. Bugnini; *members*: J. Nabuco, A. Terzariol, J. Wagner, P. Borella, T. Schnitzler, A.-G. Martimort, P. Jounel, A. Franquesa, and C. Braga. Since the work of the group dealt directly with papal celebrations, it was not presented to the Consilium but was submitted directly to the Pope.



Joune – Martimort report was taken as a guide. The concrete suggestions made there were amplified with greater attention to particular situations: for example, the need of providing a special place for the members of the papal household and chapel who do not take an active part in the rite; revision of the “uniforms” of the various personages in the papal household; reduction in the number of the guards appointed to keep order; arrangement of the place of the celebration; the course followed in the papal functions.

On June 18 the Secretariat of State made known the “approval in principle” of these “guidelines” and asked the Consilium to proceed to “the examination of concrete proposals.” From that point on, the group held periodic meetings during the fourth session of the Council (October – December 1965).

Meanwhile, the several members of the group tackled the limited areas assigned to them and compiled the first schemas. The group produced a dozen schemas in all, dealing with special points or the various celebrations in which the Holy Father takes part.

II. FIRST RESULTS: THE LITURGY AT THE COUNCIL

On May 3, 1965, a further report was sent to the Pope: “Remarks and Suggestions Regarding the Celebration of the Sacred Liturgy at the Second Vatican Council.” The following points were discussed:

1) *Prayers before and after* the conciliar meetings. These wrote: the *Adsumus*, the *De profundis* at the death of one of the Council Fathers, and the *Agimus* and *Angelus* after the meeting.

It was pointed out that the recitation of the *Adsumus* usually amounted to a widespread murmur without rhythm or order. It was suggested that the prayer be simply omitted, since the celebration of Mass needs no complementary intercessions. If its retention was desired, then the text should be reprinted with dashes to indicate the pauses and facilitate communal recitation. In the margin of the report the Pope indicated his preference for this solution.

The *De profundis* was recited after *Adsumus*. It was suggested that news of a death be made public before Mass or at the commemoration of the deceased in the Canon. The remembrance of the dead person would thus come at its natural place and would be in the context of the Eucharist. The suggestion was accepted.

Regarding the other prayers, it was observed simply that the custom of adding a triple *Gloria Patri*, the *Angele Dei* and the *Requiem* to the *Angelus* in



primarily an Italian one. It would be preferable in an international assembly to keep to the simple traditional form of the *Angelus*. The Pope noted in the margin that the Consilium should do "what seems best."

2) *Enthronement of the Book of Gospels*. This could be improved in three ways:

a) The songs should be truly "select," that is, adapted to this sacred action. A number of the Church's liturgical families have truly marvelous songs for welcoming the gospel; these can be borrowed without reserve.

b) The participants in the little procession should be arranged not in a straight line but in the form of an X, with two candle – bearing acolytes in front, the bishop by himself in the center the Book of Gospels, and two honorary masters of ceremonies bringing up the rear.

c) The Book of Gospels that is solemnly carried in should actually be used for reading the gospel at Mass. At the present time, it is kept in a safe like a precious stone and carried in procession like a relic, but it remains silent. Let us make it speak. If the gospel is the symbol of Christ, let us listen to what the Lord is saying to us today.

It was therefore proposed to celebrate the enthronement of the Book of Gospels before Mass as prescribed in the Ceremonial of Bishops for a pontifical Mass and to read the gospel of the day's Mass from it.

3) *Mass at the Council*. Four points were considered:

a) *Texts*. According to the "Rite for the Celebration of a Council," the votive Mass of the Holy Spirit was to be celebrated daily. But this regulation suffered numerous exceptions, depending on the wishes of the celebrant or the master of ceremonies. At times the celebrant's private devotions took precedence over consideration for the assembly, as, for example, when the Wednesday Mass of St. Joseph was celebrated. When there was no plausible or valid reason for such peculiarities, they elicited astonishment or disgust.

But the daily celebration of the Mass of the Holy Spirit could also prove a drawback to devotion over the long haul. It was therefore suggested that as a rule the Mass of the day be celebrated and that the Mass of the Holy Spirit be reserved for ferias and minor (third class) feasts. In order that the same texts might not be used repeatedly for this Mass, the study group would prepare a number of formularies (four were here provided as examples).

b) *Ceremonies*. It was desirable that the Mass celebrated at the Council should serve as a model, but unfortunately it did not always prove to be exemplary. According to the report,



the main reason for this is the fact that there is no one in direct charge of the celebration, no one to prepare the material side of the ceremony and the service and to direct its execution. As long as the master of ceremonies changes daily and people belonging to the Basilica are put in charge of the material preparation, it seems impossible to avoid the drawbacks that everyone regrets.

We are therefore unanimous in humbly offering a first concrete suggestion: that one person be put in charge of the sacred functions celebrated in St. Peter's in connection with the Council; his task will be to coordinate all the required elements – material preparation, ceremonies, service, singing, celebrants, direction of the participation of the Council Fathers, communion of the faithful, and so on.

With regard to Mass servers: it seems appropriate to use four young seminarians from each of the Roman colleges in turn. It would be an honor and source of enthusiasm for them and would ensure dignified service.

c) *Participation.* Participants in the conciliar Mass included bishops, experts, officials, auditors, some of the faithful, and observers. But, as the report observed:

Lay participation is almost non – existent; only with difficulty can the laity get to communion. At the present time the auditors, male and female, can receive communion at the Council Mass, but the faithful must receive in the Chapel of the Blessed Sacrament.

If communion were open to all and were properly organized, hundreds of the faithful could receive in a few minutes' time. More importantly, this assembly would exemplify the truth that the faithful should receive communion at Mass.

The same can be said of seminarians and children when they are invited to sing: they too should be able to receive communion.

Participation of the Fathers and the faithful in the responses and dialogues should be supplemented by some songs for community singing. A dialogue Mass supposes a small number of participants; as the number increases, song becomes more necessary.

d) *Singing.* The situation had improved but was not yet satisfactory. The sung texts seemed to be chosen more for their beautiful melodies than for words adapted to the sacred liturgy. Some motets had no connection at all



with the liturgical moment at which they were sung. The music (usually polyphonic) and the Gregorian extracts were not suited for singing in the Council hall. Here again it was desirable to give an example of how Mass should be sung all participating and with songs taken, not just from any collection whatsoever, but from a collection called for by the rite itself.

In order to implement these several proposals, the Consilium suggested a suitable booklet.

On July 8 the report was sent back with the note: "The proposals seem to be, in principle, worthy of approval." But the note went on to say that it seemed better to allow only participants in the Council (auditors and possible observers) to receive communion, lest the ceremony run on too long, and that the Sistine Chapel choir should be alerted in good time to prepare the songs.

On July 15 the secretariat of the Consilium asked some members of the Papal Chapel group and of group 25 (songs of the Mass) to come to Rome and organize the work.² These individuals met at Santa Marta on July 21, 1965. They produced a booklet that was distributed to the Fathers of the Council at the beginning of the final session (September 14, 1965).³ It contained an Introduction, Rite of Celebration, Calendar, and Mass formularies.

The Introduction provided useful guidelines on the Mass to be celebrated as well as on the various ways of participating, with or without singing. The singing was to be done in a variety of ways in order to bring out the riches and flexibility of the Church's musical treasury. To this end, some parts were taken from the *Graduale simplex* (then on the press), in order that the Fathers might see its nature and usefulness shown in practice.

The Rite of Celebration ordered that the enthronement of the Book of Gospels be done before Mass, during the singing of the introit. This procession replaced the prayers at the foot of the altar. On these occasions there was to be a five – minute, written homily, and the prayer of the faithful.

The Calendar listed the Masses to be celebrated from September 14 to December 8. It did not, of course, take into account the possible postponement of meetings or the possible introduction of other celebrations or other rites.

² These were J. Wagner, A.-G. Martimort, and A. Terzariol forum group 39, and L. Agustoni and E. Cardine for group 25. The summer was certainly not a propitious time, and the work to be done was not small. Here again the consultors of the Consilium showed their readiness to help.

³ *Missae in quarta periodo Concilii Oecumenici Vaticani II celebrandae* (Vatican Polyglot Press, 1965; 119 pp.). See *Not* 1 (1965) 330-33. A note on page 2 cautioned that the booklet had been compiled for the fourth session of the Council and that therefore the Masses contained in it could not be used for celebrations outside the Council hall. After the Council not a few requests came in asking to use these schemas and calling for publication of the *Graduale simplex*, one of the most obvious and appreciated innovations.



The section on Mass formularies supplied the euchological content of the little book: seven Masses of the Holy Spirit, the Ember Mass, Masses for Advent and for the feasts of Our Lady, the Apostles, the Martyrs, and the Confessors; responsorial psalms; two schemas for the singing of the Ordinary of the Mass; six schemas for the general intercessions; an extensive collection of readings from the Acts of the Apostles and the Gospel of John and for the weekdays of Advent. Finally, it gave the prayer *Adsumus*.

This little book had the distinction of improving the conciliar celebrations, making participation more extensive (it reduced the number of those who read their Breviaries during Mass), and familiarizing the Fathers with certain aspects of the liturgical reform while at the same time making them look forward to it and helping them understand it better.

4) *Close of the Council*. The results of the Consilium's work were so positive that it was asked to join the office of papal ceremonies and the general secretariat of the Council in preparing the rites for the conclusion of the Council itself.⁴

III. PAPAL ALTAR

The study group also presented a report on revision of the norms governing use of the papal altar. The report took into consideration the privilege the Pope enjoyed of being the only one to celebrate at the main altar in the patriarchal basilicas of Rome. This privilege was originally connected with the oneness of the priesthood and of the Christian sacrifice. It is this idea that explains the custom of reserving to the bishop the use of the main altar of cathedral churches; the reservation symbolizes the unity of the diocese in faith and in allegiance to a single pastor around a single altar. The privilege was confirmed at the period when altars for individual celebration began to multiply. In order to keep this multiplicity of celebrations from obscuring the original oneness of priesthood and sacrifice, the decree of the Council of Auxerre was universally accepted: "It is not permitted to have two Masses celebrated on the same altar on the same day, nor for presbyters to celebrate Mass at an altar at which the bishop has already celebrated that day."

The original meaning of the privilege was gradually overshadowed by a juridical interpretation: The altar at which the bishop celebrates cannot be

⁴ See *Ordo concelebrationis et Methodus servanda in publica sessione Concilii Oecumenici Vaticani II (die 7 decembris 1965)* (Vatican Polyglot Press, 1965; 42 pp.), which also contained the *Ordo ad absolendum Concilium* (36-42); and *Ordo et Methodus servanda in concludendo Concilio Oecumenico Vaticano II (die 8 decembris 1965)* (Vatican Polyglot Press, 1965; 52 pp.). See "Ordo ad absolendum Concilium Vaticanum," *Not 2* (1966) 19-28.



used by others out of “reverence” for him. The practice gradually disappeared outside Rome, but at Rome it became further accentuated by reason of the unique dignity of the Supreme Pontiff. The result was the privilege attached to the papal altar in the patriarchal basilicas: without the Pope’s express permission, no one else could celebrate at an altar at which he customarily celebrated; the prohibition was not limited to a given day but extended to every circumstance.

As the first documents of the reform appeared with their emphasis on the altar as the central point to which the attention of the entire assembly is spontaneously drawn, people began to feel the incongruity of the strict discipline connected with the papal altar. In St. Peter’s Basilica celebrations took place at the altar of the Cathedra, but this did not face the people. In the other basilicas a small movable altar was set up in front of the papal altar, but this only detracted from the dignity of the celebration and from the dignity of the papal altar itself.

It was therefore suggested that the current legislation be mitigated. The Pope accepted the suggestion, and a new discipline was established in the motu proprio *Peculiare ius* of February 8, 1966.⁵ After a short historical survey of the papal privilege in the patriarchal basilicas of Rome (St. Peter, St. John Lateran, St. Mary Major, St. Paul Outside the Walls, and St. Lawrence), the Pope decreed:

1. The papal privilege is to remain as in the past on days on which the Pope himself celebrates. This will happen most frequently in St. Peter’s Basilica.

2. Those who may otherwise use a papal altar are: a cardinal archpriest in his own basilica or his vicar or a bishop delegated by him; in St. John Lateran, the cardinal vicar of Rome or a bishop he delegates; in St. Paul, the abbot of the basilica; in St. Lawrence, the commendatory abbot; in all the basilicas, a bishop leading a large pilgrimage. Other concessions may be made by the person in charge of the basilica when he thinks it necessary due to large gatherings on the faithful, solemnities, or sizable pilgrimages.

This change in the law contributed not a little to more dignified celebrations in the patriarchal basilicas of Rome (so often the goal of pilgrimages and gatherings of the faithful) and to notably improved participation.

⁵ Paul VI, motu proprio *Peculiare ius* on the use of the papal altar in the Roman patriarchal basilicas (February 8, 1966): *AAS* 56 (1966) 119-22; *DOL* 544 nos. 4337-43. See the commentary of A. Franquesa in *Not* 2 (1966) 204-8.



IV. OVERSIGHT OF PAPAL CEREMONIES

If the other proposals made, especially in regard to the “papal Mass,” were to be implemented, it would be necessary:

a) to simplify the principal rites in the Ceremonial of Bishops and to make known the basic lines of the new Rite of Mass;

b) to review and revise the “external” practices of the papal court and household with their pomp and circumstance;

c) to make a thorough study of the oral and written sources.⁶

With regard to the first point, the Consilium undertook a first simplification of papal rites and insignia.⁷

Pope Paul VI himself turned his attention to the second point in the well-known measures taken in his motu proprio *Pontificalis domus*, which notably reduced the baroque pomp of the papal court and household.⁸

The thorough study envisaged in the third point was hampered somewhat by the persons involved. The prefects of papal ceremonies had always been jealous protectors of the precious archives containing the written ceremonials and diaries of prefects from the Middle Ages to our own times. But Paul VI got around this difficulty by establishing on May 25, 1968 (No. 117543) “an administrative commission for the prefecture of papal ceremonies, which shall have for its purpose to apply the norms of the conciliar Constitution on the Liturgy to the papal ceremonies and to revise the regulations governing the prefecture itself.”⁹ It was understood that “the papal masters of ceremonies currently in office are to depend on the commissioner in everything pertaining to the conduct of their office.”

The delegate¹⁰ was also given the task of managing papal ceremonies and deciding on the person who was to direct the actual celebration of these.¹¹ This proved to be another duty laid upon the Consilium in the person of its secretary. But the experience could be valuable for the liturgical reform as a whole, and the secretary was unwilling to let the opportunity slip.

His first job was to become informed of the situation, atmosphere, and practical implementation of papal ceremonies. None of the three

⁶ These three difficulties were raised in a letter to the Secretariat of State on January 8, 1966.

⁷ See below, pp. 820-21.

⁸ See Paul VI, motu proprio *Pontificalis domus* (March 28, 1968): *ASS* 60 (1968) 309.

⁹ A. Bugnini, secretary of the Concilium, was appointed commissioner; the vice commissioners were Father Gabriello Brasó, O.S.B., and Monsignor Virgilio Noè, who also served as secretary of the group.

¹⁰ At the suggestion of the appointee himself, the commissioner was instead called “delegate,” in order to make the role of the commission less “offensive.”

¹¹ Letter from the Secretariat of State, June 15, 1968 (No. 117543).



commissioners had adequate knowledge in this area. The delegate thought it his duty to approach the problem experientially. This had the advantage of creating a new outlook and gradually introducing a new style of celebration and participation, as gradually introducing a new style of celebration and participation, as desired from the beginning in the studies submitted to the Holy Father. But the course was a difficult one, due to resistance from outside the commission and to a divergence of sensibilities within the commission itself (in fact, a bare month later, on June 25, 1968, Father Brasó expressed his vexation).

The commission remained in existence for fifteen months (May 25, 1968 to September 1969); this was not enough time for serious research and testing. In addition, the work of the Consilium, especially on the *Ordo Missae*, was taking shape. The delegate therefore had to limit himself to the material preparation of celebrations which daily became more numerous due to the urgent undertakings that marked these most brilliant years in the pontificate of Paul VI. Nonetheless, this rather short period of time saw reforms that created a new style and laid the foundations for the entire subsequent development. I shall mention only a few accomplishments:

a) The regulations governing the work of the papal masters of ceremonies were reviewed, updated, and revised; these individuals were also required to be adequately trained in the liturgy generally and in the area of ceremonial in particular. A suitable period of apprenticeship was established, and outdated privileges were abolished or at least reduced in number.

b) The papal Mass was changed to reflect the new *Ordo Missae*. In particular, there was a better distribution of functions (as foreseen in the General Instruction of the Roman Missal) and an increased participation of the congregation by means, among other things, of popular songs and the easier Gregorian of the *Graduale simplex*. In order to make this participation possible, the practice was introduced of printing suitable booklets for each celebration; these became customary. All this was only a beginning, courageous indeed but also prudent, since it meant encroaching on the longstanding privileges, customs, and competencies of a number of bodies and categories of persons.¹²

¹² For example, altar servers were provided by the „chapel clerics,” that is, twenty presbyteral prelates, of all ages, living in Rome or outside it, who were summoned for various celebrations by the office of the Camera Apostolica (section for civil ceremonies). These men usually showed up, unprepared, at the moment of the celebration.

The suggestion that seminarians from the ecclesiastical colleges of Rome should take turns serving was one of the first ones made, but at the time it was not accepted. Even a modest degree of “declericalization” ran into no little difficulty. Nor did the commission get cantors of the Sistine Chapel



c) Another aspect of this simplification, which aimed at restoring linearity and a sense of the sacred to papal celebrations, was the dismantling of the baroque structures that "adorned" the funerals of cardinals.¹³

d) A similar revision, accomplished at the cost of humiliation and recrimination, was made in the rites of canonization, another papal ceremony of great importance in the life of the Church,¹⁴ and in the rite for the creation of new cardinals.¹⁵

The entire work was one of stripping away and making a fresh start. Indeed, *mutatis mutandis*, this describes what the years before the publication of the reformed liturgical books were for the Church as a whole. Once the books were published, there was a foundation laid on which papal ceremonies

to exchange the cassock and surplice for a more suitable secular garb. It did, however, succeed in having the first readings and general intercessions read at papal Masses by laymen in secular clothing. The last layman who proclaimed the readings while wearing amice, cassock, and cincture was a rather elderly and corpulent professor in the celebration of Corpus Christi at Ostia Lido in June 1968. The sight of him thus garbed and walking with difficulty stirred mirth rather than recollection, especially among his many high school students who were in attendance.

¹³ See what was said above on page 774, note 8, about the funeral of Cardinal Bea. The thing that in the past had made the greatest impression and roused the interest of various groups had been a huge catafalque erected at the crossing of Sts. Processus and Martitianus in the Basilica of St. Peter. It was three meters high, with a false coffin on top, while the real coffin was pushed under the catafalque on a trolley. Roundabout stood a hundred tall candles that were new for each cardinal's death. This ostentatious and highly unrealistic funeral apparatus was done away with. Many people were very surprised to see a coffin sitting on the bare pavement; criticisms were many and there were even lampoons. On the other hand, the payer of those present was fervent and heartfelt. It was this intense prayer, so fervent and so joyous even amid sadness, that lent the funeral its true solemnity. Those closest to the dead man felt this deeply. At the end of the celebration, Bishop Willebrands, secretary of the Secretariat for Christian Unity, and Father Arrupe, General of the Society of Jesus, approached the delegate in charge of papal ceremonies and thanked him: "This was a marvelous funeral; such a ceremony pleased us greatly." Once the ice was thus broken, future funerals were in the same style.

¹⁴ See above, p. 169, n. 61; "De ritu canonizationis," *Not 5* (1969) 292-93.

¹⁵ As early as the beginning of 1964, the Pope had asked the Consilium to study this matter. The schema, composed by Monsignor T. Schnitzler, was sent to him on May 13, 1964. It proposed bringing out the spiritual meaning of the cardinalate by taking the action by which cardinals are created and making it part of a liturgical rite, while at the same time avoiding everything that might suggest a new "holy order" or a "sacrament of the cardinalate." The schema went on to propose a rite that would be: (a) intrinsically liturgical and conducive to devotion; (b) Christological; (c) ecclesial, since the focus was faith in the Church and in the authority of Blessed Peter, and (d) organized in accordance with the principles of Vatican II, that is, involving concelebration, participation of the people, a profession of faith, a promise of fidelity to the Church and the Roman Pontiff, and the presentation of the ring.

The schema reflected the time at which it was composed. Its main proposals were nonetheless gradually implemented, chiefly in the development of two celebrations for the creation of cardinals: the presentation of the cardinal's biretta, which took place during a celebration of the word; and a concelebration with the Pope, in the course of which the new cardinals received their rings and titles. See "Impositio bireti rubri et assignatio tituli Cardinalibus nuper electis," *Not 5* (1969) 289.



could once again be marked by the deep spirituality, lively participation, and exemplary stature they are now acknowledged as having. All could now see that their vigor and special atmosphere are due, not to external pomp and ritual complexity, but to the presence of the high priest and supreme shepherd of the Church. The ardor with which he celebrated were certainly the strongest stimulus for other bishops to make themselves truly responsible for the liturgical life of their dioceses and to be the chief celebrants therein.

Annibale Bugnini, *[The Reform of the Liturgy 1948 – 1975](#)*, Collegeville 1990, pp. 805 – 817.



Heritage – Pontifical vestments

Here is the historical and liturgical description of Papal vestments for the Pontifical Solemn Mass (offered usually three times a year). The writer is a valued 20th century English liturgist, known more to a wider audience for his short description of rites and ceremonies of the Solemn Papal Mass (provided in the addendum to the work).

TIARA

The Papal tiara, like the mitre, seems to have been derived from the *camelaucum* or *regnum*, and to have retained the form of a tall pointed cap for many centuries. As a head-covering for the Pope, it is first called a tiara in the life of Paschal II (1099-1118) [1]. An 11th-century fresco of Nicholas I (858-67) in the lower church of S. Clemente (Rome) depicts the tiara as a high and pointed coneshaped hat, ornamented with a gold band. This gold circlet or 'crown' on the 'imperial phrygium' is referred to by Suger, abbot of St. Denis (Paris), in 1130. *Ordo Romanus* XI (12th century) makes a definite distinction between the mitre and the tiara. By the 13th century, the gold circlet was already fashioned in the form of a tooth-edged crown (*regnum*), to which a second was added under Boniface VIII (1294-1303) and a third under Clement V (13-5-14), from which is derived the *triregnum*. The form of the headgear, however, remained until the 14th century a tall cap, resembling a sugar-loaf, from which two black lappets (*caudae*) were suspended [2].

The inventory of papal treasures made in 1295 still shows a single royal circlet round the tiara. The second crown may have been added as an expression of pomp, but it is more probably explained as an indication of the twofold authority of the Pope – spiritual et temporal. The first notice of the three crowns is found in an inventory made in 1315 or 1316, and the tomb of Benedict XI, who died at Perugia in 1304, shows the early type of tiara. The effigy of Clement V (*ob.* 1314) at Uzès was unfortunately so mutilated by the Hunguenots that it is impossible to ascertain the form of the 'hat', but there are still only two crowns on the tomb of John XXII (*ob.* 1334) at Avignon. The first monument to represent the Pope with the triple crown is that of the Cistercian Benedict XII (*ob.* 1342), which is also to be seen at Avignon.

From the end of the middle ages, the upper part of the tiara had a growing tendency to 'break loose', until it became larger than the base,



allowing for a rich ornamentation of chasing and precious stones. The small cross on the top of the tiara was introduced in the 16th century. The tiara is not strictly a liturgical ornament, and at solemn functions the Pope wears a mitre, while the tiara is carried before him. It is, however, worn for the ceremony of coronation, the return to the sacristy after a solemn Mass, and in the procession to and from the Mass commemorative of the anniversary of the coronation.

FLABELLUM

The ostrich-feather fans or *flabella*, which are carried on either side of the papal *sedia gestatoria* and flank the throne on solemn occasions, may possibly be derived from the fan once used by the deacon during the canon of the Mass [3]. Two of these fans are found today in the museum of the University of Pennsylvania, having been exchanged for another pair by an American in 1902.

FALDA

The falda is a vestment peculiar to the Pope, consisting of a long and large skirt of white silk with a train falling over the feet. The Pope girds it round his loins, and when walking has it raised in front by two protonotaries apostolic.

FANON

The fanon, as we have seen, is referred to, under the name of *anabolagium*, in *Ordo Romanus I* for use at the stational Mass of the Pope, but it was not until it became customary for all priests to wear an amice with the alb that the fanon became an exclusively papal vestment. By the time of Innocent III (1198-1216), the fanon was worn exclusively by the Pope, but it was known as an *orale*, and the term fanon was not employed until later [4]. The remote derivation of the fanon thus seems to have been the same as that of the amice, but it has been considered by some writers to be either an imitation of the veil worn by Greek bishops or an attenuated successor of the Byzantine phelonion. Its form and material in early times is uncertain, but we see from an inventory of the papal treasury (1295) that it was made of white silk in the later middle ages. A favourite ornamentation was one of narrow stripes of gold or of some colour, especially red, woven into the silk. The



fanon was square in shape until the 15th century, and its present cape-like form seems to have appeared about the 16th century or even later.

Its present form and usage have been described by Braun in the *Catholic Encyclopedia*: 'It is a shoulder cape worn by the Pope alone, consisting of two pieces of white silk ornamented with narrow woven stripes (*virgatum*) of red and gold but somewhat unequal size, while the smaller is laid on and fastened to the larger one. To allow the head to pass through there is made in the middle a round opening with a vertical slit running down farther. The front part of the fanon is ornamented with a small cross embroidered in gold.

After the cardinal deacon has vested the Pope for a solemn Mass with the usual amice [5], alb, girdle, subcinctorium and pectoral cross, he draws on, by means of the opening, the fanon and the turns the half of the upper piece towards the back of the Pope's head. Then, when he has given the stole, tunicle, dalmatic and chasuble, he turns down that part of the fanon which had been placed over the head of the Pope, draws the front half of the upper piece above the tunicle, dalmatic, and chasuble, and finally arranges the whole upper piece of the fanon so that it covers the shoulders of the Pope like a collar.' [6]. St. Pius X had a fanon in two separate pieces, as he found vesting with it in a single piece was awkward.

SUBCINCTORIUM

The subcinctorium, which is attached to the cincture, is similar both in form and character to the maniple. It is woven in gold, with large flattened ends, one of which is embroidered with a small *Agnus Dei*, and the other with a cross. A sacramentary of the end of the 10th century, now in the *Bibliothèque Nationale* at Paris [7], refers to it under the name of balteus, and in the 'Mass of Illyricus' it is called *praecinctorium* [8]. Other names for the vestment include *subcingulum*, *perizoma* [9] and *subcinctorium*. It was probably used first in France, and was introduced into Italy about the end of the first millennium. Medieval documents refer to the subcinctorium as a band attached to the cincture of the bishop, but it was worn sometimes by simple priests.

The original form of the vestment is doubtful, but Honorius of Autun (*ob.* 1145 or *c.* 1152) says: *Subcingulum, quod perizoma vel subcinctorium dicitur, circa pudenda duplex suspenditur* [10]. And again elsewhere, in speaking of the 'arms' of the priest: *cingulo pro arcu se cingit, subcingulum pro pharetra sibi* [11]. John de Guerciis, a Milanese writer of the 13th century, tells us: *et est subcingulum quoddam in stola quod ligature cum cingulo*. Its



original purpose according to Durandus (*ob.* 1296) was to secure the stole to the cincture [12], but it may have been a relic of the alms-bag which was attached to the girdle and carried on journeys, in order to scatter largesse as the papal or Episcopal cortege went on its way. It would seem to have been a band some centimeters wide that was doubled and attached to the girdle about the waist.

The subcinctorium gradually ceased to be worn by priests and bishops, and about the close of the 13th century it had become no more than an ornamental vestment, which by the 16th century was reserved exclusively to the Pope and to the bishops who followed the Ambrosian rite.

[1] *Lib. Pontif.*, edit. Duchesne, II, 296.

[2] The lappets were black in colour until the 15th century.

[3] Cf. Carmelite and Oriental rites. Cf. *O.R. XIV*, 53; *Pat. Lat.*, t. LXXVIII, col. 1165.

[4] Late Latin *fano*, from *νήνοσ*, cloth, woven fabric.

[5] The fanon was worn originally without an amice.

[6] Braun, *Fanon*, *Cath. Encyclop.*, vol. V, p. 785.

[7] Paris, *Bibl. Nat.*, MS. F. lat. 12052.

[8] The Mass provides a prayer *Ad praecinctorium*: *Praecinge me, Domine, virtute, et pone in immaculatam viam meam*. Bona, *op. cit.*, append., p. 474.

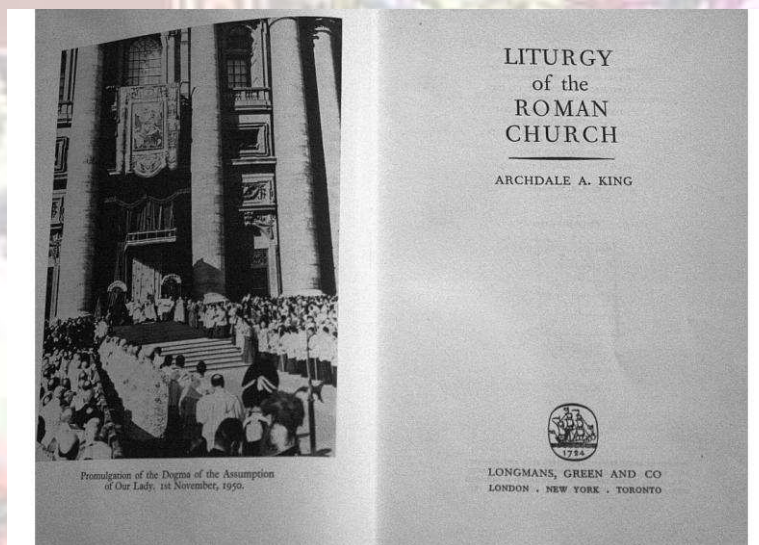
[9] Gk., *περιζώννυμι*, to gird round oneself, put on as a belt.

[10] Honor., *Gemma animae*, lib. I, cap. CCVI; Hittrop, *op. cit.*, col. 1232.

[11] *Ibid.*, lib. I, cap. LXXXII; *ibid.*, col. 1203.

[12] *Subcingulum, quod dependet a cingulo quo stola Pontificis cum ipso cingulo colligatur*. Durand., *Rat.*, lib. III, cap. I, n. 3.

Archdale A. King, *Liturgy of the Roman Church*, London 1957, pp. 158-161.





Rites and ceremonies – Episcopal ordinations

We publish an excerpt of one of the best practical comments to Pontificale Romanum demonstrating the ceremonies of the Episcopal consecrations conferred by the Pope at St Peters. The writer is one of Brazilian Council Fathers, expert in the apostolic liturgy, bishop Joachim Nabuco.



Episcoporum consecrationes Summo Pontifici a iure reservantur, qui sat frequenter personaliter eas persolvit, praesertim si consecrandi sint e familia vel domo sua, seu SRE cardinales [1].

1. Consecrationes a Summo Pontifice fieri solent intra missam lectam, praesertim propter duo, 1^o quia missa solemnus Papae est nimis prolixa, et 2^o quia solus Papa consecratur ad altare papale, ubi Papa solet solemniter celebrare [2]. Vide notam I, p. 221 [: Romae saeculo XIII, dominus apostolicus electo dabat hostiam integram et diaconus ministrans calicem cum sanguine Christi. Id etiam probat episcoporum consecrationes intra missarum solemnias, id est cum cantu et sacris ministris, a summo pontifice fieri consuevisse. Andrieu tome II, p. 336].

2. Episcopi conconsecrantes intra archiepiscopos Apostolico solio assistentes seliguuntur. Vide notam 2, p. 182 [: Privilegium erat Apostolicum, et quidem exclusivum, consecrandi episcopos sine conconsecratoribus. In Ordine Romano XXXV saeculi X legis "Et benedicet eum Dominus Apostolicus per semetipsum... nam a ceteris episcopis benedici non potest minus quam a tribus." Andrieu, *Ordines Romani*, IV, p. 44. Sed multum antea diaconus Carthaginiensis Fulgentius Ferrando, in suo Breviario, capite VI, scripsit "Ut unus episcopus episcopum non ordiner, excepta Ecclesia Romana." Apud Duchesne, *Les Origines du culte chrétien*, ed. 3, p.



361. Grisar, *Storia di Roma e dei Papi*, Roma 1908, in- 4, p. 776. Privilegium tam insigne reliquerunt summi pontifices inde a saeculo XII vel circiter, amore forsan uniformitatis. Quis scit utrum ad tam singulare privilegium revertantur aliquando Petri successores. Vide excircum *De consecratione Summi Pontificis*, n. 291a].

3. Capellani assistentes erunt episcopi duo ex assistentibus ad solium vel e familia sua, qui utuntur superpelliceo super rochetum et cruce pectorali.

4. Papa consecrationem exsequitur iuxta P[ontificalem] R[omanum] et induitur omnibus vestibus pontificalibus. Facit praeparationem et se vestit ad thronum, ubi in fine sacras deponit vestes.

5. Vittae lineae capiti et humeris electi imponuntur ab uno e subdiaconis apostolicis. Pius XI, *Ad incrementum decoris*, n. 78.

6. Super dona offerenda stemmata Summi Pontificis tantum apponentur.

7. Inthronizatio, quicumque sit electus, fit ad faldistorium, adstante Papa ad parvum thronum in suppedaneo a latere evangelii.

[1] Apud APC (1907, p. 96) habes relationem episcoporum a summis pontificibus consecratorum; ibi videbis quam frequenter id fiebat. Gregorius XVI consecravit episcopum unum ad altare papale, contra regulam generalem. Die 25 Februarii 1906, in dominica quinquagesima, Pius X quatuordecim episcopos Galliae consecravit; die 28 Octobris 1926, in festo SS. AA. Simonis et Judae, Pius XI sex episcopos e Sinis sacravit; et in festo ssmiae. Trinitatis anni iubilaei 1933 quinque episcopos e locis missionum nativos (Sina, India, Annam). Demum in festo D. N. Iesu Christi Regis anni 1939 Pius XII in Basilica sancti Petri duodecim sacravit episcopos missionarios, quos in perpulchra homilia salutavit. AAS 1940, p. 595. Die 27 Decembris 1958 Ioannes XXIII, g. r., consecravit cardinalem Tardini, a secretis Status, insimul cum aliis septem praesulibus.

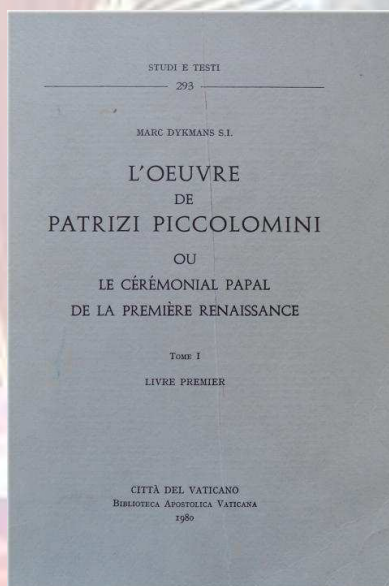
[2] "Au XIIe siècle une vieille tradition (inde a sancto Gregorio Papa I) ne permettait de célébrer à l'autel de Saint-Pierre d'autre ordination que celle du Pape lui-même". Andrieu, *Ordines Romani*, IV, p. 127, Ordo XXXVI.

I. Nabuco, *Pontificalis Romani expisitio iuridico-practica*, Parisiis - Tornaci - Romae - Neo-Eboraci, 1962, p. 182, 221, 257.



Sources – Episcopal ordination of the newly elected Pope

In the second half of the past century, Professor Marc Dykmans edited the key medieval and renaissance pontifical ceremonials. This is an excerpt of the critical edition of the first printed ceremonial produced by the Roman Curia about the consecrators of the Episcopal ordination of the newly elected Pope.



119. Consecratio Romani pontificis, secundum antiquas patrum constitutiones, spectare solebat ad episcopum Ostiensem, qui etiam palio in ea consecratione utebatur. Assistebant ei Portuensis et Albanensis episcopi. Et hi tres in benedictione pontificis, quando alias esset consecratus, tres speciales orationes super eum dicebant. Idem peragebant in coronatione Romanorum imperatoris. Sed, ut arbitror, ad tollendas contentiones, iam pridem introductum est ut prior episcoporum cardinalium cum duobus ex senioribus

id munus obire debeant et in pontifice et in Cesare. Sicque nostris temporibus servari videmus ut non habeatur ratio ecclesiarum sed prioritatis.

120. Prior igitur episcoporum cardinalium sive alius, quisquis ille sit qui electum pontificem est consecraturus, precedat ad altare maius Sanctis Petri, ibique ad partem capiat sandalia et paramenta omnia pontificalia, ac si celebraturus esset, cum psalmis et orationibus consuetis; ibique expectet pontificem. Interim pontifici assistet subprior episcoporum cardinalium.

Marc Dykmans, [*L'oeuvre de Patrizi Piccolomini ou le cérémonial papal de la première Renaissance*](#), vol. I, Citta del Vaticano, 1980, p. 68-69



Pontifical liturgy today

The celebration booklet for the Mass attendees inaugurating the pontificate of Pope Francis.

I. [The Papal Pallium](#)



Among the liturgical insignia of the Supreme Pontiff, one of the most evocative is the pallium made of white wool, symbol of the bishop as the good shepherd and, at the same time, of Lamb Crucified for the salvation of the human race: "the lamb's wool is meant to represent the lost, sick or weak sheep which the shepherd places on his shoulders and carries to the waters of life" (Pope Benedict XVI, *Homily for the Holy Mass inaugurating his Petrine ministry on 24 April 2005*).

The papal pallium, in its present form, is a band of cloth having a wide and large style, and with red crosses. The pallium of the metropolitan archbishops, however, is a narrow band of material decorated with six crosses of black silk. The different form of the papal pallium with respect to that of the metropolitans makes clear the diversity of jurisdiction.



II. [Fisherman's Ring](#)



The ring, already a liturgical New Testament element, has been among the insignia peculiar to the Bishop since the first millennium. The one given to the new Pope today, called the Fisherman's Ring and bearing an image of St. Peter with the keys, has the particular meaning of ring that authenticates the faith and symbolizes the duty entrusted to Peter of confirming the brethren (cf. *Lk* 22, 32).

It is called the "Fisherman's" ring, because Peter is the fisherman Apostle (cf. *Mt* 4, 18-19; *Mk* 1, 16-17). Having believed in Jesus' word (*Lk* 5, 5), he dragged the nets containing the miraculous catch of fish from the boat to the lakeshore (cf. *Jn* 21, 3-14). "Today too the Church and the successors of the Apostles are told to put out into the deep sea of history and to let down the nets, so as to win men and women over to the Gospel – to God, to Christ, to true life" (Benedict XVI, *Homily for Holy Mass of the beginning of the Petrine ministry, 24 April 2005*).

Ufficio delle Celebrazioni Liturgiche del Sommo Pontefice, [Inizio del Ministero Petrino del Vescovo di Roma. Solennità di San Giuseppe](#), 19 marzo 2013, Città del Vaticano, p. 20, 26.



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