

THE CEREMONIES
of the ROMAN RITE
DESCRIBED
BY ADRIAN FORTESCUE

IN ACCORDANCE WITH THE
RUBRICS OF LITURGICAL BOOKS,
THE DECREES OF THE CONGRE-
GATION OF SACRED RITES, THE
CODE OF CANON LAW, AND
APPROVED AUTHORS. CON-
TAINING ALL SUCH CERE-
MONIES AS MAY OCCUR IN A
PARISH CHURCH, THE RULES FOR
PONTIFICAL FUNCTIONS AND
DIRECTIONS FOR THE ADMIN-
ISTRATION OF SACRAMENTS,
WITH PLANS AND DIAGRAMS
BY THE AUTHOR AND WITH A
PREFACE BY HIS EMINENCE
CARDINAL BOURNE
ARCHBISHOP OF WESTMINSTER

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WESTMONASTERII, DIE 6 SEPTEMBRIS, 1917.

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PREFACE BY HIS EMINENCE THE CARDINAL ARCHBISHOP OF WESTMINSTER

THE Catholic Church has surrounded all the acts of Divine Worship with a definite ceremonial to ensure on the one hand their due accomplishment, and on the other to safeguard the external reverence that should accompany them. She never employs ceremonial for the sake of the ceremony itself. Each separate rite has grown out of the twofold object that we have enunciated, even though in the process of time the origin, and the history of the development, of such rite may long have been forgotten.

The Church is the guardian of all these sacred rites. To her it belongs to sanction a further development of them, to curtail such as may have become purposeless, or to impose new conditions heretofore uncalled for. Thus there has grown up a great body of legislation, controlled and regulated by two of the Roman Congregations, those of the Rites and of Ceremonial. Numberless commentators have written on the history of the ceremonies, while many others have treated them from the purely practical point of view.

A "Ceremonial" in the latter sense calls for frequent revision if it is to be thoroughly in accord with the most recent legislation of the Holy See. Thus even the pages of the present work, as they issue from the press, call for modification in accordance with the new "Codex Iuris Canonici."

For a long time past the Clergy in England have been without a Manual of Ceremonies, in their own tongue, possessing any claim to accuracy or completeness. They have been obliged to fall back upon excellent Latin or French treatises which often do not take account of local circumstances, and are in many cases almost useless to the devoted laymen upon whose zealous help the proper carrying out of our liturgical functions so greatly depends.

This pressing want has now been fully supplied by the learned compiler of this manual of "The Ceremonies of the Roman Rite," and by the publishers who present his work in such satisfactory form. We are assured by those who have carefully read this Ceremonial that it has been very accurately compiled, and that it will most

Preface

efficiently fulfil its purpose. With great confidence, therefore, we commend it to the study and use of all, both Clergy and Laity, who need such a guide in our English speech.

FRANCIS CARDINAL BOURNE

ARCHBISHOP OF WESTMINSTER

Feast of Our Blessed Lady
de Mercede
September 24th, 1917.

AUTHOR'S PREFACE

THE origin of this book was an attempt to prepare a new edition of Dale's well-known translation of Baldeschi.¹ The publishers having suggested that an edition of that book, revised and brought up to date, be desirable, I began the work. When I had already done a considerable part of it, I realized that there was so much to change in it that, on the whole, it would be simpler to write an entirely new book. Unwillingly one speaks ill of a work which has for so many years been the chief guide to Catholic ceremonies in England. The old Dale-Baldeschi has certainly filled a very large part, and not altogether a bad part, in the education of our clergy. Yet, when it is examined in the light of what are now the standard authors, it is seen to contain so many faults that one is surprised that it so long held its place. To justify the abandonment of all connection with Dale, which became my final determination, I must mention the chief of these faults.

In the first place, the original Italian Baldeschi is by no means the ideal book for us in England. The edition translated by Dale was published in 1839.² In spite of some not very thorough attempts to bring it up to date, the book still bears the stamp of that time. Now a great deal of water has flowed under the bridge of Sant' Angelo, and there have been many decisions of the Congregation of Rites, since 1839. Moreover Baldeschi, then Master of ceremonies of St. Peter's, considers nothing but the needs of his own city. His book is redolent, not only of Rome, but of Rome in the palmy days of the Papal State. For instance, he never supposes that the bishop at a pontifical function is the Ordinary. His bishop is always one having no jurisdiction, celebrating at a faldstool—naturally; at Rome there are many bishops, pontifical functions are common; but the only Ordinary is the Pope, nor does anyone else use a throne, except Cardinals in their titular churches.³ But in England, in the vast majority of cases, the bishop who celebrates or assists at a function will be the Ordinary. Again, Baldeschi considers all the local Roman customs always. His High Mass begins normally without the Asperges

¹ Ceremonial according to the Roman Rite, translated from the Italian of Joseph Baldeschi, by the Rev. J. D. Hilarius Dale, eleventh edition (the last), Burns and Oates, 1913.

² G. Baldeschi, *Ceremoniario della s. Basilica Vaticana: Esposizione delle sacre Ceremonie*, Rome, 3 vols., small 8vo, 1839.

³ Dale did eventually supply the ceremonies of some pontifical functions at the throne.

ceremony, which he puts apart at the end of his book as a special rite. The Asperges modifies the manner of entering the sanctuary at the beginning of High Mass. In an English church, not a cathedral, it will very rarely happen that High Mass begins without the Asperges. His rite of Benediction is the local Roman one, different in several points from ours. This too he puts at the end, as a function for special occasions. In England it is the invariable evening service, after Mass the best known of all to our people. Baldeschi describes only the Roman way of celebrating a sung Mass without deacon and subdeacon, a bare little service which rarely occurs there. In Rome the deacon and subdeacon, procured with no trouble at all, are the first requisite for any solemn office. In the great majority of English churches these ministers can hardly ever be procured, even in a large church with a competent choir and many servers. So the form of *Missa Cantata*, rare in Rome, is the usual one here for Sunday Mass. Naturally, Baldeschi knows nothing of our special English rites and customs, of the rules of our English Ritual, of the *Ritus Servandus* for Benediction and so on, which in this country have the force of law. For our circumstances especially the order of his book is most inconvenient.

All these defects remain, and there are further ones, in Dale's translation. For one thing, Dale has not translated the whole book. The original Baldeschi consists of three parts. The first of these, the basis of the whole, is about Low Mass. Dale has left all that out, and has translated only the second and third parts. Yet no ceremonies are of such importance to a priest as those for saying Low Mass. A book of ceremonies ought certainly to begin with an accurate description of these. There are definite errors in Baldeschi, which Dale has left. For instance, for some reason he makes the assistant priest hold the little hand-candle (*scotula*) all through pontifical High Mass at the faldstool. This is a mistake. No other author, no liturgical authority says this; nor is it done at Rome or anywhere. To these Dale has added errors of his own. On page 214 of the last edition Dale makes the subdeacon at the Palm Sunday procession strike the door of the church "with his foot." I wondered where he got this extraordinary idea, till I looked at Baldeschi. There the text is: "col suo piede," meaning, of course, with the foot of the cross. I wonder how many English subdeacons have kicked the door of the church on Palm Sunday because of this blunder. During eleven editions of the book no one has corrected it. Another argument against Dale's translation is the amazing

language he uses. It is said that the test of a good translation is that it should read like an original work. According to this ideal Dale comes off very badly indeed. He has such a mania for using Italian words and Italian forms that a great part of his book is not really English at all, can hardly be understood till one has translated it back into Italian. Not only does he use an Italian name on every possible occasion;¹ when the words are English he translates with ruthless exactness all the gorgeous phrases of Italian grand style.²

So, with these reasons for rearranging the order of the book, for adding large portions which it did not contain, for writing again in English Dale's magnificent Italian phrases, for leaving out much that could never be wanted in this country, finally the reasonable plan seemed to be to give up any further attempt to correct Dale-Baldeschi, and frankly to make a new book.

When that decision had been reached, it is astonishing how little of Dale remained, even as a source to consult. All through there are now later and better authorities, notably *Martinucci*, in the new edition by *Menghini*, and *Le Vavas-seur*. So, very little of the book from which I set out will be found here.

Once it was settled to write a new book, the whole question of order, especially the question how much to include, arose.

¹ *Predella, zucchetto, bugia, cotta, etc.*; then *genuflexorium, denudation* (he means *stripping*) of the altar. His rage for Italian goes to such a length that he spells "berretta" each time.

² For instance in Dale you do not bow to the celebrant, you "proceed to make the customary salutation"; you do not stand, you "retain a standing posture." Everyone "observes" to do everything: you observe not to kneel, you observe to retain a kneeling posture. The M.C. does not tell a man to do a thing, he apprizes him that it should be performed. The celebrant "terminates" the creed; he genuflects in conjunction with the sacred Ministers—then he observes to assume a standing posture in conjunction with them. The M.C. goes about apprizing people and comporting himself till he observes to perform the customary salutation. The subdeacon imparts the Pax in the same manner as it was communicated to him. Everyone exhibits a grave deportment. Imagine anyone talking like this. Imagine anyone saying that you ought to exhibit a deportment. Of course we have "ascend" every time, the blessing is always "benediction," harmful becomes "deleterious," and so on. Frankly, I do not think I have ever read a book written in so atrocious a style. The only thing in its favour is that it is extremely funny. However, since the book is meant to be serious, it is a pity that someone did not apprize Dale to proceed to observe the customary use of language, in conjunction with people who write English.

It is impossible for any book of ceremonies to be complete, in the sense of containing all those of the Roman rite. Even the new edition of Martinucci, in its four huge volumes, is not complete. A complete work would include all pontifical functions, the ordination of bishops, priests and deacons, the consecration of churches. Indeed, Papal functions are part of the Roman rite. They too would have to be included, the coronation of a Pope, papal High Mass, the Pope's ceremonies for Holy Week. A complete work would be not a book but a library.

Renouncing, then, any attempt to include everything, this book aims at providing what a priest in England may want. That is its ideal—a church in England served by secular priests. In cathedral churches the Master of ceremonies will certainly have a copy of Martinucci, or of other larger Latin works. Religious Orders which have their own rites have their own rituals.

This idea, of providing what is needed in a church served by priests, neither contains nor excludes all pontifical functions. On the one hand, many of these will practically never occur, except at cathedrals. Those, for instance the pontifical functions for Holy Week, I have left out. Yet there are pontifical functions which may easily occur in other churches of the diocese. Canonical visitation and confirmation occur regularly. It may easily happen that a bishop will sing or assist at Mass or vespers at such a church. The rules for these therefore are given here. But I have not gone into the almost endless complications which occur when one bishop celebrates before another, when the Ordinary officiates in the presence of a papal legate or a cardinal, nor the rules for a diocesan synod. The ceremonies for abbots too belong rather to the special rituals of Regulars.

On the other hand, a great number of things are added here which were not in Baldeschi, some of which have hardly yet been treated in any book of this kind. A detailed account of the manner of saying Low Mass and of serving Low Mass naturally forms the first basis of all. Considering always our English circumstances, I have put the Asperges before High Mass. Benediction according to the rules of the English Ritus Servandus is an important element in an English book of ceremonies. The manner of celebrating vespers and the services of Holy Week in churches where there are neither deacon nor subdeacon, and the Missa Cantata are described carefully. A new feature is the rules for administering sacra-

ments and sacramentals according to the English Ordo Administrandi. These are of the greatest importance. It is a mistake to judge the importance of a rite by its elaboration. The manner of hearing confessions is less complicated, but considerably more important, than pontifical vespers at the throne. In these shorter rites too the priest must do everything accurately, according to the rubrics, just as much as in the longer ones. It is true that in most cases the rubrics of the Ritual themselves supply an almost sufficient guide. Yet I have found a considerable number of points as to which further notes will be useful.

The figures throughout the book, showing the position of the various persons who assist, will, I hope, save trouble in realizing moments of ceremonies.

With regard to the language and style something may be said here. Certainly no one will look to a book of ceremonies for fine style. Most of the directions given in this book, with elaborate detail, can be hardly more agreeable to read than a railway guide. Yet it ought to be possible to write even a book of ceremonies in tolerable language. Above all, a book should be written, as far as possible, in one language at a time. In this case the language is English. It is not always possible to use an English word; then another principle occurs. Namely, the language of our rite is not Italian but Latin. When one must use a foreign name for anything, obviously Latin is the language to choose. There is no more reason to interlard the text with Italian than with French. Whenever it seemed possible, I have preferred an English word. Some of these may perhaps at first seem strange to many Catholics; yet they are the good words used by our Catholic forebears. There seems no reason why we should not use them too. Of course, I have always used the words frontal, surplice, hearse, and so on. These have, in no sense at all, died out among us. I put hand-candle for the little candle held near the bishop (the scotula) instead of its Latin name. Bugia is no more justified than Bougeoir. Seat for the celebrant and his ministers occurs, unless there is any doubt as to which seat is meant; then one must fall back on sedile. Foot-pace is the old English name for the platform before the altar, called in Latin suppedaneum. The Latin word may pass for this; not predella in Italian.

Some Latin words seem inevitable. Capsula, sacrarium, secretarium, ciborium can hardly be avoided. It is not strange that in the Roman rite some objects should have a

technical name in the Roman language. In two cases it may seem that the text of the book does not conform to the principle of using one language throughout. These are the words Sanctissimum and solita oscula. For the first I would point out that Sanctissimum has a great tradition behind it as a name for the Blessed Sacrament in many European languages. I have used Blessed Sacrament, of course, also; but, when one has constantly to speak of it and to repeat the word in little details of ceremony, it is a great convenience to use one word instead of two. Solita oscula is a case of what Gibbon calls the decent obscurity of a dead language. The thing itself is not so strange, as every deacon knows; but the constant repetition of the words kissing and kisses is not pretty.

I speak of the celebrant, not only at Mass, but at all services. There is not really any necessary idea of sacrifice in this word. We celebrate a feast or an event. Also in this general sense it has the authority of the Caerimoniale episcoporum,¹ than which none can be greater. The deacon and subdeacon together are the ministers. They are sacred ministers, of course; but again in constant repetition one word is more convenient than two.

Probably the first impression which these descriptions of ceremonies would produce on a stranger is that of enormous complication. Really this is much less than it seems. In general, actions are far less conspicuous when done than when described in words. Most Catholics hardly notice these things when they go to church. The ministers and servers who do them constantly become so used to them by long habit, that they too do them almost without thought. If one had to write out in detail all the ceremonies of getting up in the morning or of eating one's dinner, these would seem exceedingly elaborate rites. Moreover, whereas the actions of each person must be described separately, each really does his part at the same time; so, again, it is all much simpler to do than to describe. It is worth noticing that, the more exact details of direction are, the less complicated their performance becomes. When each person knows exactly what to do, when they all agree and do their parts confidently and silently, the effect of the ceremony is immeasurably more tranquil than when there is doubt, confusion or discussion. In many cases we may say that it does not so much matter, in itself, in which way a

¹ For instance, Caer. Ep., *Lib. I, cap. iii, § 2, etc.*

certain action is performed; but it does matter that all concerned should agree to do it in the same way. If only for the sake of this agreement, it becomes necessary to describe in detail some way of doing it. That being so, we may as well describe the right way, according to the rubrics and recognized authors.

The elaborateness, then, of our ceremonies is much less really than it may seem to be from their written description. Yet it may perhaps be admitted that some measure of simplification is desirable. Now that liturgical reform is so much in the air, we may hope for reform in this direction too. The chief note of the Roman rite has always been its austere simplicity. That is still its essential note, compared with the florid Eastern rites. It is surely worth while to preserve this note externally also, to repress any Byzantine tendencies in our ceremonies.

Two points occur which one might hope the authorities would simplify. One is the constant kissing. Certainly this is a very ancient sign of reverence; in some few cases, as, for instance, to kiss the hand of a bishop, no one would wish to see it abolished. But would not the actions gain in dignity if the endless kissing of objects and of the celebrant's hand by the deacon ceased? At such a simple action, so constantly repeated, as the deacon performs incensing, are eight "solita oscula." He has to kiss the spoon, the hand, the hand, the spoon; the thurible, the hand, the hand, the thurible. If only from the point of view of artistic effect these repeated inclinations of the head are not graceful. If all kissing were reduced to the chief cases of the paten and chalice and, at certain more important moments, of the hand of a bishop, the general effect of a ceremony would be calmer, and the osculum would become a more real sign of respect.

In the same way, have we not rather too much genuflection? It is true that genuflection to the altar and to the Ordinary has an older tradition behind it than the genuflection to the Blessed Sacrament.¹ This is the explanation of what must seem so strange at first, that we give exactly the same sign of reverence to a man or a symbol as to Our Lord in the Holy Eucharist. As a matter of fact genuflections to persons and symbols are survivals, now accidentally identified with later reverence paid to the Sanctissimum. However, since the genu-

¹ People genuflected to an altar for centuries before there was a tabernacle on it.

Author's Preface

flection to us now has become the recognized sign of adoration of Our Lord really present, it does seem strange to see everyone, except the celebrant, make exactly the same sign when the Blessed Sacrament is not on the altar. And to a bishop—would not a low bow be more in accordance with the natural sentiment of modern people? Of course, we know that to kneel before kings and emperors was long the common custom. That being so, we maintain that we ought to pay at least the same reverence to the bishop who reigns in the place of Christ. Yet now, in the world, such signs are dying out. To modern people they begin to seem a little Byzantine.

The same principle seems to apply to lamps before altars. Here too we have what is really quite an ancient symbol, by no means originally a sign of the Holy Eucharist. During the early centuries there were crowds of lamps before altars and no tabernacle. Yet, now to us, the sanctuary lamp has become the chief sign of the Real Presence. Unless we find some other sign for that, is it not a pity to use the same symbol whether the Blessed Sacrament be there or not?

But the object of this book is not to criticize nor to discuss the reason of our ceremonies; it is to tell how they should be performed according to the present rules.¹ Only here and there have I tried to give some point to a long list of details by explaining the meaning of them in a note.

The authorities for such a book as this are, first, the rubrics of the liturgical books, the decisions of the sacred Congregation of Rites and approved authors, of whom below, pp. xxiii-xxviii.

Even so, some matters of detail remain open. They are neither many nor important. No rite in Christendom is so uniform as that of Rome. Yet, in spite of the enormous list of decisions of the Congregation, there are points still undecided; nor do the approved authors, by any means, always agree among themselves.

In cases of doubt the next standard is custom, recognized and approved by the bishop of the diocese. This means, for us here, custom in our English dioceses. It is a mistake, from the point of view of Canon Law, to take the local customs of the city of Rome as our standard. The authority to us is the

¹ Needless to say, I have given the rules for all these things exactly as they stand now. One may express one's hope for changes; till the authority of the Church sees fit to make such changes we must obey the rules exactly.

decisions of the tribunals, and of the S.R.C., which have delegate authority from the Pope. We may indeed envy those citizens whose Ordinary is the Pope himself; but they do not from that fact acquire any more authority over their fellow-Catholics in England than have Catholics of any other city. Custom, which in Canon Law plays so important a part, means always the custom of the place in question. The immediate authority for an English priest is his own bishop. We need not fear, in following our own bishop, that we shall ever be in opposition to the wishes of the central authority. So, in many details, notably in matters affecting non-liturgical services in the rules of the Ritual, our standard is not Roman custom but that of our own dioceses. God forbid that any of us should encourage nonsense about a national Church. There are, in the Catholic unity, no national Churches. There never have been. But the diocese, the ecclesiastical province, are real unities inside the great unity. This book then will, it is hoped, give no encouragement to that excessive and uncanonical Romanizing, which, instead of going to legitimate sources of Canon Law, follows the easier path of ignorant copying of everything done in that city. When, as happens not unfrequently, the local Roman custom differs from the rubrics of liturgical books or the rules of lawful liturgical authority, far from abandoning the rules ourselves, we should rather regret that they are not always obeyed exactly in Rome.

Among the friends who have helped, very materially, in the preparation of this book there are two to whom I owe very special thanks indeed. One, who wishes not to be named, read through the whole book with untiring patience and made a great number of suggestions, corrections and improvements. Then the Reverend HERBERT F. HALL, Master of Ceremonies at the Westminster Cathedral, was so kind as to make yet another revision of the whole book. He too was able to supply a great number of corrections of detail from his practical knowledge. I cannot make Father Hall responsible for any mistakes that may yet remain; however, the great care and accuracy with which ceremonies are carried out at the Cathedral under his direction encourages me to hope that no very serious error will be found after his revision. And I am most grateful for his kindness and pains. I have also to thank the Very Reverend Mgr. HENRY BARTON BROWN, Rector of the Catholic church at Royston, who has given me valuable information about the rights of Prelates of the Roman Curia and lent me his collection of Decrees of the S.R.C. for an unlimited time. My LORD of CAMBYSOPOLIS, Auxiliary of

Westminster, has been most kind in supplying information and lending me books.

Most of all do I owe thanks to my LORD CARDINAL OF WESTMINSTER for the great honour he does to me, and to the book, by writing a preface to it. For the rest, the book will be fortunate if it is of use to the Catholic clergy in England, very fortunate if it succeeds in taking something like the same place as the Dale-Baldeschi it succeeds.

ADRIAN FORTESCUE.

Letchworth, All Hallow, 1917.

Since this book was written, indeed after it had been set up in type, and part of it had even been printed, the new code of Canon law has appeared (*Codex iuris canonici Pii X pontificis maximi iussu digestus, Benedicti Papae XV auctoritate promulgatus*; Rome, Vatican Press, 28 June, 1917). The publishers resolved to have all the changes incorporated in the very text of this book instead of being noted in an appendix. This involved great editorial and typographical labour, and the cancelling and replacing of certain printed portions. But it clearly adds much to the authority and the efficiency of this edition. The whole book is now revised in accordance with all the laws of this code that affect our ceremonies; references to the code have been added throughout. There are many points of this kind, especially in the administration of sacraments. The code is undoubtedly the simplest and most convenient summary of Canon law yet issued. Among other advantages, it is divided into Canons, numbered straight through, from 1 to 2414. This allows great simplicity in quoting it. It is quoted here as *Cod.*, with the number of the Canon. At the beginning of the code are six canons forming the "normae generales." The second of these is: "For the most part the code makes no rule concerning the rites and ceremonies which books approved by the Latin Church order for the celebration of the holy sacrifice of the Mass, for the administration of sacraments and sacramentals, and for other sacred functions. Wherefore all liturgical laws keep their force, unless they are expressly corrected in the code." Canon 253 confirms the authority of the Congregation of Sacred Rites.

NOTE ON THE BOOKS QUOTED

OBVIOUSLY the first source of all for a book on Ceremonies is the liturgical books themselves, the rubrics of the *Missal*, *Breviary*, *Pontifical*, *Ritual* and *Caerimoniale Episcoporum*,¹ then the *Memoriale Rituum* of Benedict XIII,² the *Instructio Clementina*³ for the Forty Hours, our own *Ritus Servandus* for Benediction and Exposition of the Blessed Sacrament.

Of no less authority are the decisions of the Sacred Congregation of Rites. These are now collected in six volumes:

Decreta authentica Congregationis Sacrorum Rituum sub auspiciis S. D. N. Leonis Papae XIII, Rome, Propaganda Press, large quarto, 1898-1901. The first three volumes contain answers of the Congregation, numbered now from 1 to 4051, dated from May 1588 to 15 December 1899. The older numbers are added in brackets to each. Vol. IV contains the *Instructio Clementina*, with Gardellini's commentary and further *Suffragia* and *Adnotationes* to decrees. Vol. V contains an excellent index. Vol. VI (1912) continues the decrees to 1911 (nos. 4052-4284) with an index.

Later decrees of the S.R.C. must be sought in the *Acta Apostolicae Sedis*, now published at the Vatican Press. This collection, containing all the contemporary documents, decisions and pronouncements of the Holy See, began in 1909. Each year forms one volume. It succeeds a long series of *Bullaria*, collections of *Acta* of the same kind and official periodic publications, being far better arranged than any that went before it.

The four provincial synods of Westminster (1852, 1855, 1859, 1873)⁴ include decrees on liturgical matters which have force of law in the English provinces.⁵

Yet all the official documents still leave many questions of detail open. The rubrics of the liturgical books are always very summary, even those of the *Caerimoniale Episcoporum* leave much detail undecided; the decisions of the S.R.C. are answers to such questions only as happen to have been sent. So the next source consists of the "probati auctores."

For the purposes of a practical book of ceremonies it is not necessary to go far back for authorities. The early Roman *Ordines*, accounts of rites in the middle ages, and so on,

¹ For these see pp. 18-19; for the English Ritual, pp. 392-393.

² See p. 261.

³ Pp. 361-362.

⁴ I quote from the second edition: *Decreta quatuor conciliorum provincialium Westmonasteriensium*, 1852-1873, 2nd ed., Burns and Oates, 110 year of publication.

⁵ All rules, rubrics and decisions about rites or ceremonies are merely special cases of Canon Law. It is Canon Law which commands us to add Alleluia to versicles in Eastertide and to wear a black chasuble at Mass for the dead, just as much as it is Canon Law which forbids a bishop to take money for presentation to a benefice.

Note on the Books quoted

though of the greatest importance to the student of historic liturgy, are of little use if you want to know how things should be done now. All that remains from that time is given again in modern books. Indeed, supposing that the book is a good one, the latest is always the best for practical purposes. It will contain all that is in the earlier ones, and will be up to date with the latest decrees. The practical liturgist need not go further back than the XVIIIth century. There we come to works that still have authority for practical matters. In 1628 Bartholomew Gavanti published a large treatise on the rubrics of the Missal and Breviary. This was re-edited, with copious additions, by Cajetan Merati. The edition I have used is:

Thesaurus sacrorum rituum auctore rev. Patre D. Bartholomaeo Gavanto cum novis observationibus et additionibus R. P. D. Caietani Mariae Merati, 2 vols., folio, Venice, 1762. It is a storehouse of notes on the rubrics. Merati adds at the end the rites of diocesan synods and canonical visitation. Like many books of that date it suffers from too much subdivision. It has parts, titles, paragraphs and further divisions by letters of the alphabet. Also it is extremely difficult to see where Gavanti speaks and where Merati. Merati has some system of renumbering his additions, right athwart the numbering of Gavanti's paragraphs, which is most confusing.¹ So I quote generally the page, in this edition (1762). The importance of this work is due to the fact that it is still a recognized authority to the Congregation of Rites itself. Constantly they model their answers on Gavanti-Merati. The same may be said of Bauldry, *Manuale sacrarum caerimoniarum*, one vol., quarto, Venice, 1778.

What Gavanti-Merati and Bauldry did for the Missal and Breviary Joseph Catalani has done for the Pontifical, Ritual and Ceremonial:

Rituale Romanum Benedicti Papae XIV perpetuis commentariis exornatum, auctore Iosepho Catalano, 2 vols., folio, Rome, 1757.

Pontificale Romanum prolegomenis et commentariis illustratum, auctore Iosepho Catalano, 3 vols., folio, Rome, 1738-1740.

Caerimoniale Episcoporum . . . commentariis illustratum, cura et studio Iosephi Catalani, 2 vols., folio, Rome, 1744, with illustrations showing how fine were the Roman vestments as late as the middle of the XVIIIth century. The bishops and clergy all wear beards.

There are, of course, other works of that date which may be consulted with profit; but of the older authors Gavanti-Merati, Bauldry and Catalani should be sufficient.

¹ After using the book almost every day for a year I have to confess that I still do not understand the arrangement of its paragraphs.

Among the quite modern writers perhaps Martinucci holds the chief place. His book has just been re-edited by Mgr. Giambattista Menghini (who has himself written valuable books on ceremonies): Martinucci Pius, *Apostolicis Caerimoniis Praefectus*,¹ *Manuale Sacrarum Caerimoniarum in libros octo digestum*; edito tertia quam I. B. M. Menghini, *Apostolicarum Caerimoniarum Magister*, emendavit et auxit, four vols., large 8vo, Regensburg and Rome, Fr. Pustet, 1911-1916. Almost everything is here. The first two volumes contain the ceremonies for priests, the second two those of Pontifical functions. Martinucci and his editor are almost excessively complete, even at the cost of enormous repetition. For each service they go over the whole ground again; even for so small a difference as the assistance of a bishop at High Mass in cope and mitre or in cappa, we have the whole ceremony over again, from the list of things to prepare to the departure of the bishop. Undoubtedly this is a most valuable book for consultation. At the same time, it is one of the most difficult books to use that I have seen. Never was a book published with less concession to the convenience of the reader. In the first place, it has four volumes. Why are they not numbered I, II, III, IV? Instead, they are numbered: Pars prima, Vol. I; Pars prima, Vol. II; Pars secunda, Vol. I, and Pars secunda, Vol. II. That is why throughout I have to refer to "Martinucci-Menghini, I, 1" or I, 2, II, 1, etc., then the page. This book also is divided up into a bewildering number of subdivisions: Liber, Titulus, Caput, Articulus, and then paragraphs. It takes five different numbers to give a reference to it. I ignore this, as far as possible, and quote by page.

But the chief defect of the book is that, in spite of all that division there is no attempt at an intelligent arrangement of the matter. The author goes straight through every little detail, never giving a general heading, except that of the whole function, never telling the reader what is going on, or what it is all about. Clearly he scorns any idea of making the directions attractive or even reasonably intelligible. One does not, of course, expect dissertations on the history, symbolism or mystic meaning of the rites. But he should at least tell us what is going on at the time. For instance, in the course of High Mass, continuing in the same pitiless detail, he says what the thurifer does, where the acolytes go, what the subdeacon does, how the deacon behaves. But there is never a hint that the meaning of all this is that they are going to sing the gospel. The book goes straight on, page after page, in little paragraphs, like a forest you cannot see for the trees. This makes it a most difficult book of reference. If you want to see what the assistant priest does when the bishop comes

¹ *Sic*. This odd nominative absolute stands thus on the title.

to the throne at the end of High Mass, the only sure way is to read Lib. v, Cap. vi, Art. iii right through. It consists of 31 large pages and 161 paragraphs. In the course of this reading you will eventually find what you want—if you are careful to skip nothing.

An author ought, of course, to arrange his matter in some kind of organic scheme, to make it like a growth, instead of an interminable ribbon. To read his endless pages is like travelling by a very slow train, stopping at every small station, and never quite knowing whither you are travelling all the time. But for one thing, I think the book would be almost impossible to use. I discovered this and recommend it to others. He prints the texts spoken or sung in italics. By noticing these you will see about how far he has got in the ceremony.

For these reasons Haegy's edition of *Le Vavas seur*, less pretentious, will be found more practical: *Manuel de Liturgie et Cérémonial selon le rit romain*, par le P. Le Vavas seur, dixième édition, revue et augmentée par le R. P. Haegy,¹ Paris, Lecoffre (Gabalda), 1910, 2 vols., small octavo.

This is a most excellent book. It suffers a little from the same defect of having too many subdivisions: part, section, chapter, article and paragraph; so again I quote it simply by volume and page. It is most complete, contains all a priest can want in full detail, and is far more intelligently arranged than Martinucci. There are occasionally notes about the meaning of the rites; throughout the author lets the reader understand what is going on. He also gives complete references to decrees of the S.C.R. and other authorities—there are no references at all in Martinucci.

Les Fonctions Pontificales selon le rit romain, par le R. P. Le Vavas seur, troisième édition, revue et augmentée, par le R. P. Haegy, Paris, Lecoffre (Gabalda), 1904, two volumes, uniform with the former. This book, arranged exactly like the other, gives all the Pontifical rites in the same way. On the whole, if a priest needs one work of the kind I recommend *Le Vavas seur-Haegy* much more than *Martinucci-Menghini*. In quoting, "*Le Vavas seur*" alone means his *Manuel de Liturgie*, "*Fonctions Pontificales*," this second work.

J. B. De Herdt, *Sacrae liturgiae Praxis iuxta ritum romanum*, 3 vols., Louvain, Joseph Vanlinthout, ninth edition, 1894. A good sound book, not altogether exhaustive, even for priestly functions, and rather old-fashioned now, but reliable as far as it goes. This has played a great and most useful part in the education of clergy abroad, in France, the

¹ It is a bad French habit not to add the Christian name nor even the initial of an author. *Le Vavas seur* is a not uncommon name. Which *Le Vavas seur* is this? The British Museum catalogue in despair treats R. P. as the man's initials.

Low Countries and Germany. In many ways sounder and more reasonable than the Italian authors.

J. F. van der Stappen, *Sacra Liturgia*, Mechlin, H. Desian, five volumes, second edition, 1904-1911. (Vol. ii is in its third edition.) A large work. The volumes are arranged thus: I is about the Divine Office, II about the rubrics of the Missal, III about celebration of Mass, IV the administration of Sacraments and Sacramentals, V Ceremonial, describing the function of the celebrant and of each minister and server at each service, including those by a bishop (but not the bishop's part). Van der Stappen was auxiliary of Mechlin and a censor of the Roman Liturgical Academy. His book is intended for the instruction of Seminarists. It contains much more than an account of how to perform the ceremonies. He gives full instructions for saying Mass, including all about the prayers said, commemorations, and so on, also for saying the Divine Office. He tells the story of the ceremonies, vestments, altar and furniture of the church and gives a good deal of archaeological information generally, of which parts are a little out of date. It is a thoroughly sound book of great value, again better done than most of those by Italians. But all the plainsong in it is still the bad old Mechlin chant. Van der Stappen makes the whole business of ceremonies intelligible. Part of his work is a defence of the rites from the point of view of antiquity and reasonableness. An excellent book for a priest to consult. Many of his dissertations on moot points are most interesting; his own point of view is always reasonable. The only defect in the work is that it is all arranged like a catechism in the form of question and answer. Nor is the Index satisfactory.

Innocent Wapelhorst, O. F. M., *Compendium Sacrae Liturgiae iuxta ritum romanum*, ninth edition, New York, Cincinnati, Chicago, Benziger, 1915. A useful little book, practical and clear, quite up to date with the latest decrees and well arranged.

J. B. Müller, S. J., *Handbook of Ceremonies for priests and seminarians*. Translated by Andrew P. Ganss, S. J., edited by W. H. W. Fanning, S. J., second edition, B. Herder, 1911. Not altogether without merit.

Caesar Uberti, *Praelectiones sacrae Liturgiae*, 3rd ed., Ravenna, Tip. Artigianelli. Lectures to Seminarists on ceremonies, with historic and symbolic explanations as well as practical directions. A useful little book.

M. Gatterer, S. J., *Praxis celebrandi missam aliasque functiones eucharisticas*, Innsbruck, F. Rauch, 1910, and *Annus liturgicus cum introductione in disciplinam liturgicam*, 3rd ed., Innsbruck, F. Rauch, 1912. Both good.

G. Baldeschi, *Esposizione delle sacre Ceremonie*, Rome, 1839, 3 vols., small 8vo.

I am afraid this must come last among general works. It never had much merit. It was never complete or adequate. Now it is altogether out of date. I have explained above, in the preface, why it seemed necessary to abandon all connection with this book (pp. xiii-xv).

Mgr. Menghini, the editor of Martinucci, has written other works which may be consulted with advantage.

I. B. M. Menghini, *Elementa Iuris liturgici, seu Prolegomena in sacram Liturgiam*, second edition, Rome, Desclée, Lefebvre. Allowing for want of method and incapacity to give an exact reference, there are merits in this book.

I. B. M. Menghini, *Liturgia Eucharistica, seu de Cultu et Adoratione SS. Sacramenti Doctrina et Praxis*, Rome, Desclée, Lefebvre, 1908. This is all about the Forty Hours. He gives the text of the Instructio Clementina with his own commentary. It is a useful book. He calls it "Liturgia," although the Forty Hours is not a liturgical service at all.

I. B. M. Menghini, *Manuale novissimo di ss. Ceremonie*, I, *Il piccolo ministro del Santuario*; II, *Il sacro ministro del Santuario*, Rome, Pustet, 3rd ed., 1912-1913. Excellent little books, short, practical and clear.

I. B. Pighi, *Liturgia Sacramentorum et Sacramentalium*, Verona, F. Cinquetti, 3rd ed., 1903. A commentary on the Ritual, with many useful notes and explications.

James O'Kane, *Notes on the Rubrics of the Roman Ritual*, Dublin, Duffy, 8th ed., s. a. (which is unpardonable in any book). Very good indeed. Contains long explanations of all the Rubrics, not only practical but archaeological and historical. Not always quite up to date, but full of useful matter.

Benedict Ojetti, S.J., *Synopsis Rerum moralium et Iuris pontificii alphabetico ordine digesta*, Romae, ex Officina polygraphica editrice, Piazza della Pigna, 53; three large volumes, 1909-1912. Contains a mass of material for ceremonial and ritual as well as other questions of Canon Law, arranged under alphabetical headings. Very useful for consultation.

The Rite of the ordinary Sacred Canonical Visitation of a Diocese. This is the book published by Cardinal Vaughan when he was Bishop of Salford. It bears on the title-page the statement that it is "To be had from the Bishop's Secretary. Price one shilling." There is no date. The directions are complete and practical. All the music, very badly printed in that detestable old convention of semi-brieves, minims and crotchets for plain-song notes, is Ratisbon, and so useless now.

A few other books of less importance are quoted in the notes.

































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	First and Second Acolytes with their candles		
	} Acolytes without candles		Mitre-bearer
			Crozier-bearer
	} Torch-bearers		Book-bearer
			Candle-bearer
			Train-bearer
			Server at Low Mass
