

PART V  
OCCASIONAL FUNCTIONS

# CHAPTER XXVII

## THE FORTY HOURS

### § 1. GENERAL DIRECTIONS

**O**NE of the best known extra-liturgical devotions in Catholic churches is that exposition of the Blessed Sacrament, lasting part of three days, which we call the devotion of the Forty Hours.<sup>1</sup>

The laws which now regulate this devotion were promulgated finally in 1731, but the devotion itself is older. Going back, it seems, in its first origin to mediaeval customs, such as watching by the Easter sepulchre, then later connected with special prayers of expiation at carneval time, it was formally instituted by the preaching of a Capuchin friar, Padre Giuseppe da Ferno, at Milan in 1537. It was then that the two special notes of this devotion were instituted, namely, that it should last, as nearly as possible, for forty consecutive hours, and that it should begin in another church at the exact moment when it ended in one, and so be kept up all the year round.<sup>2</sup> The idea of exposing the Blessed Sacrament for forty consecutive hours has been variously explained, for instance, as a memory of our Lord's forty days' fast. But the common explanation is that it is in memory of the forty hours during which his soul was separated from his body, between his death and resurrection.<sup>3</sup>

On 25 November 1592 Clement VIII (1592-1605) issued his constitution *Graves et diuturnae*, formally organizing the devotion at Rome. On 21 January 1705 Clement XI (1700-1721) published directions for its observance in the churches of Rome. They were republished by Clement XII (1730-1740) on 1 September 1736. This document, written in the Italian language, is the *Instructio Clementina*, by which the Forty Hours' devotion is still regulated.<sup>4</sup>

<sup>1</sup> "Supplicatio (expositio) quadraginta horarum." Not uncommonly called by the Italian form "Quarant' Ore." *Cod.*, c. 1275.

<sup>2</sup> An excellent account of the history of the devotion will be found in H. Thurston, S.J., *Lent and Holy Week* (Longmans, 1904), chap. iii, pp. 110-148.

<sup>3</sup> Neither in the period commemorated nor in the period of the exposition is the number forty hours exact. From three in the afternoon of Good Friday to sunrise (conventionally 6 a.m.) on Easter Day is thirty-nine hours. But St. Augustine calls it forty, counting in the ninth hour (2-3 p.m.) of Friday (*De Trinitate*, iv, 6; Migne, P.L., xlii, 894-895). Still less are there exactly forty hours of exposition. From Mass on one day to Mass on the third day will be more like forty-eight hours, unless the last Mass is said eight hours earlier than the first, which is hardly possible.

<sup>4</sup> The *Instructio Clementina*, in Italian with a parallel Latin translation and a long commentary by A. Gardellini, is contained in vol. iv of the official edition: *Decreta authentica Congr. S. Rituum* (Rome, Propaganda, 1900), pp. 3-151. J. B. Menghini has edited it, with his commentary,

The *Instructio Clementina*, in itself, applies only to churches in the city of Rome. It was published for them, and has strict force of law only in their case. However, as always happens, other dioceses follow the example of the mother Church. Several times the Congregation of Rites has expressed its wish that in the arrangements of this devotion, wherever held, the *Instructio Clementina* should be observed as far as possible.<sup>1</sup> The indulgences attached to it<sup>2</sup> are to be gained only on condition that at least the substance of that instruction remain, though later popes have conceded modifications of the law of the *Instructio* in several points without loss of the privileges.<sup>3</sup>

The essence of the devotion was originally that the Blessed Sacrament remain exposed day and night for about forty hours without interruption, that is to say, from High Mass on one day to High Mass on the third day.

At the beginning and end of the exposition there should be a procession of the Blessed Sacrament. On the second day of exposition there is to be a votive High Mass for peace, at another altar in the same church.<sup>4</sup>

Only in few places does the exposition begin at another church immediately it ends in the former one, so as to con-

under the singularly unsuitable title: *Liturgia Eucharistica* (Rome, Desclée, Lefebvre, 1906). Why he uses the name *Liturgia* for what is essentially an extra-liturgical devotion I cannot say. The *Liturgia eucharistica* of the Roman rite is the holy sacrifice of the Mass. The text of the instruction alone (in Latin) is in Van der Stappen, *Sacra Liturgia* (Mechlin, 1905), vol. iv, pp. 204-212.

<sup>1</sup> The clearest statement of the effect of the instruction is that made by the Congregation on 12 July 1749. Asked by the M.C. of the Oratorian Church at Padua whether the instruction may be, or must be, followed out of Rome, it answered: "Praedictam Instructionem extra Urbem non obligare; laudandos tamen qui se illi conformare student (*sic*; they mean studeant), nisi aliud ab Ordinariis locorum statutum sit" (S.R.C., no. 2403). So again on 9 May 1857 the Congregation answered questions from Cahors about details of the ceremony: "Inhaerendum, quantum fieri potest, Instructioni Clementinae" (S.R.C., no. 3049, ad IV). On 18 March 1899, to the M.C. of Alatri (Prov. of Rome): "Expedit servare Instructionem Clementinam." When Pius X, on 22 January 1914, allowed certain modifications (see below, p. 370), he began by declaring: "quamvis summopere exoptet ut res iugiter ad tramitem Clem. Instr. componatur."

<sup>2</sup> The chief indulgences are: plenary once in the forty hours, on condition of confession, Communion, prayer for the Pope's intention, and a visit; ten years and ten times forty days for every other visit. For other privileges and indulgences see Menghini, *Liturgia Eucharistica*, pp. 5-8.

<sup>3</sup> This is the real question in this matter always, not so much whether exposition arranged in a certain manner be lawful, as whether exposition so arranged can be considered a case of the Forty Hours and so share the indulgences and privileges. Otherwise there is no reason against a church having exposition for one, two, three, or any number of days, by permission of the Ordinary, and observing the general rules for exposition as explained above, pp. 247-249.

<sup>4</sup> The devotion began as a prayer specially for peace (see Thurston, *Lent and Holy Week*, pp. 114-121).

tinue in some church of the city or diocese all the year round.<sup>1</sup> In others arrangements are made by the authority of the dioceses, by which the Forty Hours' devotion is held at different churches at such intervals as are possible and convenient throughout the year. Nor is there now any special connection between this devotion and the time of Carnival or Lent.

A further concession is that the Blessed Sacrament may be exposed, not continuously day and night for forty hours, but by day for three days, being put in the tabernacle at night. This arrangement may be followed whenever there is grave difficulty in watching through the night.<sup>2</sup>

The general instructions of Clement XII's document for the Forty Hours are these:

A sign or banner should be placed over the door of the church, bearing a symbol of the Blessed Sacrament, that people may see that the Forty Hours are being held there.<sup>3</sup> The exposition should be made at the High Altar of the church.<sup>4</sup> If there is a picture over the altar it is to be covered with a red or white hanging. In the same way all pictures close to the altar are to be covered.<sup>5</sup> No relics or statues of saints are to be placed on the altar.<sup>6</sup> The altar is to have a throne draped in white, according to the usual rule for Benediction. On the base of this throne is a corporal.<sup>7</sup> But if the altar has a permanent ciborium or canopy over it, no other is necessary.<sup>8</sup> On the gradines, at the side of the throne or place where the monstrance will stand, candles are to burn continually during the time of exposition. They must have the percentage of beeswax required for Benediction.<sup>9</sup> At least twenty such candles should burn all the time.<sup>10</sup> The Ordinary may now allow this number to be reduced to twelve.<sup>11</sup> Flowers may be placed on the altar.<sup>12</sup> While Mass is said at the altar of exposition an altar cross is not necessary, but is allowed (see p. 249). No light may be placed behind the monstrance, so as to shine through the Sanctissimum.<sup>13</sup>

The windows near the altar may be darkened.<sup>14</sup> Whatever

<sup>1</sup> This principle is maintained at Rome, Milan and several Italian dioceses. According to Van der Stappen (iv, pp. 202-203) it seems to be kept in the diocese of Mechlin.

<sup>2</sup> Decree of the Congr. S. Officii, 22 January 1914 (quoted in Wapelhorst, pp. 350-351). For the arrangement in this case see below, p. 370.

<sup>3</sup> *Instr. Clem.*, § 2. <sup>4</sup> *Ib.*, § 3. <sup>5</sup> *Ib.*, § 3.

<sup>6</sup> *Ib.*, § 4. <sup>7</sup> *Ib.*, § 5. <sup>8</sup> This is the usual rule (see p. 240).

<sup>9</sup> Sixty-five per cent. of beeswax at least (see p. 7).

<sup>10</sup> *Instr. Clem.*, § 6.

<sup>11</sup> S.R.C., 8 February 1879, no. 3480. See the "Circolare" of the congregation, quoted by Menghini, *Lit. Euch.*, p. 28, n.

<sup>12</sup> J. B. Pighi, *Liturgia Sacramentorum* (3rd ed., Verona, 1903), p. 122, requires flowers absolutely: "Altare Expositionis, praeterquam pallio et conopeo albi coloris, ornatum esse debet pretiosis velis, cereis, floribus et tapete." See also Menghini, *Lit. Euch.*, pp. 18-19.

<sup>13</sup> Martinucci-Menghini, I, ii, p. 122, § 8.

<sup>14</sup> *Instr. Clem.*, § 6.

colour may be used for the Mass of Exposition (see p. 365), the altar frontal is to be white.<sup>1</sup> A bench is to be prepared, which will be placed before the altar after the first Mass, at which priests and clerks kneel during the exposition. This bench may be covered with red or green.<sup>2</sup> Clerks wear cassock and surplice while watching, priests and deacons a white stole. If possible two priests or clerks should watch all the time.<sup>3</sup> Lay people who watch do so outside the sanctuary.<sup>4</sup> During the exposition, if anyone has duty in the sanctuary, he must wear a surplice.<sup>5</sup> Women are not to go into the sanctuary.<sup>6</sup> The Blessed Sacrament reserved in the tabernacle should be removed, if possible, to another altar, so that people may make their Communion there. They should not receive Holy Communion from the altar of exposition, unless this is inevitable.<sup>7</sup> If private Masses are said during the exposition at any altar, the Sanctus bell is not rung at all.<sup>8</sup> Requiem Mass should not be said at this time, unless All Souls is one of the days.<sup>9</sup> Private Masses are said according to the calendar of the day; in them the collect of Corpus Christi, with its secret and post-communion, are added at the end of the commemorations. But this addition is not made on doubles of the first or second class, nor on Palm Sunday, nor the eves of Pentecost and Christmas.<sup>10</sup>

If the rubrics allow it, it is right that the votive Mass of the Blessed Sacrament be said at such times.<sup>11</sup>

Sermons are discouraged during the Forty Hours. But sermons about the Holy Eucharist are tolerated. The preacher wears a surplice (even if a Regular), no stole (according to Roman custom); he preaches bareheaded. He must stand near the altar of exposition, so that no one shall turn his back to it.<sup>12</sup>

If Palm Sunday (or Candlemas) occurs during the Forty Hours, there is to be no procession. The palms (or candles) may be blessed and distributed in a side chapel; or, if this is not possible, the whole ceremony should be omitted.<sup>13</sup> So also on Ash Wednesday. On Maundy Thursday (to the Mass of the Presanctified on Good Friday) watching at the place of repose takes the place of the usual form. Benediction may not be given. After Mass of the Pre-sanctified no kind of watching before the Sanctissimum is possible. If it is desired to keep up the round of watching without break all the year

<sup>1</sup> *Instr. Clem.*, § 18.

<sup>2</sup> *Ib.*, § 9; Martinucci, I, ii, p. 123, § 11.

<sup>3</sup> *Instr. Clem.*, § 9; Martinucci, I, ii, p. 123, § 13.

<sup>4</sup> *Instr. Clem.*, § 7.

<sup>5</sup> *Ib.*, § 27.

<sup>7</sup> See above, p. 248.

<sup>8</sup> *Instr. Clem.*, § 16.

<sup>9</sup> *Ib.*, § 17; S.R.C., 9 iul. 1895, no. 3864, ad IV. The Mass of All Souls is said at another altar, with purple vestments.

<sup>10</sup> *Instr. Clem.*, § 17; Martinucci, I, ii, p. 124, § 20.

<sup>11</sup> *Instr. Clem.*, § 17.

<sup>12</sup> *Ib.*, § 32.

<sup>13</sup> S.R.C., 17 September 1822, no. 2621, ad IX.

round, an hour of prayer in the church may be substituted and counted as satisfying the principle, as far as possible.<sup>1</sup> On Holy Saturday the Sanctissimum may be exposed again after Mass.<sup>2</sup> It is impossible to begin the Forty Hours at any church on Maundy Thursday or Good Friday.

The day before exposition begins the church bells should be rung, with special solemnity, at the Angelus, and again half an hour before sunset and at the first hour of the night. During the exposition the bells should be rung every hour day and night.<sup>3</sup>

## § 2. THE FIRST DAY<sup>4</sup>

THE Mass this day is the solemn votive Mass of the Blessed Sacrament, with *Gloria in excelsis* and creed, the preface of the birth of our Lord and the last gospel of St. John. It has no commemorations.

But this Mass is not to be sung if the day is a Sunday or feast of the first or second class. The other days on which it is forbidden are Ash Wednesday, Holy Week, the Epiphany, Easter and Whitsun octaves, the eves of Christmas and Pentecost. On these days the Mass of the day is to be sung, with the collect, secret and post-communion of the Blessed Sacrament, under one conclusion. All other commemorations are to be left out. The preface and last gospel are to agree with the Mass. The colour of the vestments is that of the Mass. At the procession the celebrant wears a cope of the colour of the Mass.

All is made ready for the exposition, as described in the former paragraph. The altar picture is covered, the candles are arranged at the sides of the throne, but are not yet lighted. The corporal is laid on the throne. The altar cross is in its place. Whatever the colour of the Mass may be, the altar is vested in white (p. 364). The usual preparations for High Mass are made, according to the colour that will be used. Besides these, a cope of the colour of the chasuble is laid out on the credence table, also the monstrance, covered with a white veil, and a book containing the prayers to be sung at the end (the *Ritus Servandus*). A second altar bread is laid on the paten.<sup>5</sup> The bench at which the priests and clerks who watch will kneel is ready, but is not put before the

<sup>1</sup> Van der Stappen, iv, pp. 203-205, § 2.

<sup>2</sup> *Ib.*

<sup>3</sup> *Instr. Clem.*, §§ 10, 11; Martinucci, I, ii, p. 124, § 22.

<sup>4</sup> For the ceremonies, besides the *Instr. Clem.* and commentaries quoted above, see Merati, Pars II, tit. xiv (tom. i, pp. 200-207); Martinucci-Menghini, I, ii, pp. 121-138; Van der Stappen, iv, pp. 200-204; De Herdt, i, pp. 34-37; Wapelhorst, pp. 350-359.

<sup>5</sup> It is supposed that the Host to be exposed will be consecrated at the Mass (Martinucci, I, ii, p. 127, § 34). This is not absolutely necessary (Wapelhorst, p. 353, n. 12).

altar till the end of the ceremony. White stoles for priests and deacons are prepared.

The canopy to carry over the Sanctissimum may be placed outside the sanctuary. If a small canopy is also used, this will be by the credence table. The processional cross may be set near this. In the sacristy provision should be made for two thurifers and as many torches as will be used in the procession. Candles to be held by the clergy in the procession will be at hand, either in the sacristy or at some convenient place in the church.

Besides the celebrant, ministers and servers for High Mass, a cross-bearer will be required,<sup>1</sup> two thurifers, a number of torch-bearers, men to hold the canopy and a server to hold the small canopy in the sanctuary.<sup>2</sup>

High Mass<sup>3</sup> is celebrated as usual, to the Communion. Two Hosts are offered and consecrated.<sup>4</sup> After the Communion, when the subdeacon has covered the chalice, the ministers genuflect, change places behind the celebrant, and genuflect again. The deacon puts the Sanctissimum in the monstrance, which the M.C. must then have brought to the altar. He stands the monstrance on the corporal. From now Mass continues as before the Blessed Sacrament exposed (see pp. 66-67).

Towards the end of Mass the other candles on the altar are lighted. Martinucci thinks it would be suitable if they were lighted before the elevation.<sup>5</sup> The torch-bearers stay till the end of Mass, for the processions. Towards the end of Mass candles are given out to the members of the choir, and are lighted.

After Mass the celebrant and ministers come down the altar steps, make a prostration and go to the sedilia. Here they take off their maniples, the celebrant exchanges the chasuble for a cope, assisted by the M.C. and acolytes. In so doing they should not turn the back to the altar. The altar cross, cards and missal are removed.

Meanwhile two thurifers bring thuribles from the sacristy. On entering the sanctuary, or before going out, everyone prostrates before the Sanctissimum exposed, according to the usual rule.

At the sedilia, when he is vested, the celebrant puts incense on the two thuribles, not blessing it.<sup>6</sup> He does so with his back to the seats; he is assisted, as always, by the deacon, while the subdeacon holds the end of the cope.

The celebrant and ministers then come to the altar and

<sup>1</sup> Not a subdeacon, but a server in surplice (*Instr. Clem.*, § 20).

<sup>2</sup> If there is to be no procession (p. 367, n. 1) all that concerns the procession will, of course, be left out.

<sup>3</sup> But see p. 370.

<sup>4</sup> But see p. 365, n. 5.

<sup>5</sup> Vol. I, ii, p. 128, § 40.

<sup>6</sup> *Instr. Clem.*, § 19; not before the altar, according to this.

prostrate. The celebrant incenses the Sanctissimum, using the thurible of the first thurifer.

Meanwhile the procession<sup>1</sup> is formed in the sanctuary or choir. The men who are to carry the canopy stand by it.

When the Sanctissimum is incensed, the M.C. puts the white humeral veil on the celebrant, the subdeacon ties it. All go up to the foot-pace, the celebrant and subdeacon kneel on its edge, the deacon stands at the altar, takes the monstrance, and hands it to the celebrant. He receives it kneeling, first bowing. When he has handed the monstrance, the deacon genuflects. They stand, the celebrant turns towards the people, the ministers change places behind him, so that the deacon shall now be on his right. The cantors intone *Pange lingua*.

As soon as the celebrant and ministers have gone to the altar, the cross-bearer takes the cross and goes to stand at the farther end of the choir. The acolytes with their candles stand at his sides. The members of the choir should already be kneeling in the centre.<sup>2</sup> All now rise, prostrate,<sup>3</sup> turn, and so the procession begins.

It goes in this order :

First the cross-bearer between the acolytes, then the singers, members of the choir and clergy, all holding lighted candles. The torch-bearers go before the canopy, the thurifers behind them immediately in front of the canopy.<sup>4</sup> If it is the custom, a server or the M.C. may hold the small canopy over the celebrant, walking behind him to the entrance of the choir, where the larger one, held by four, six, or eight persons, waits. The celebrant goes between the ministers under the canopy; they hold the ends of his cope. During the procession they should recite suitable psalms together.

The procession is not to go outside the church, unless the church is very small. In this case it may go round the square or place just outside.<sup>5</sup> Meanwhile the *Pange lingua* is sung; the church bells are rung.<sup>6</sup>

When it comes back to the High Altar the cross-bearer and acolytes stand on the epistle side and face across the sanctuary. The clergy and choir part in two lines, to let the celebrant pass. As the Blessed Sacrament passes, all fall on their knees. The large canopy remains outside the sanctuary. The smaller one may again be used, to cover the Sanctissimum from the entrance of the choir to the altar.

The celebrant and ministers go to the altar. The subdeacon kneels on the foot-pace. The deacon takes the monstrance from the celebrant, both standing. He stands waiting

<sup>1</sup> The procession is not unfrequently omitted.

<sup>2</sup> If there is room there.

<sup>3</sup> The cross-bearer and acolytes with him never kneel.

<sup>4</sup> See p. 294, n. 2.

<sup>5</sup> *Instr. Clem.*, § 21.

<sup>6</sup> *Ib.*, § 20.



while the celebrant genuflects on one knee. Then he goes to the altar and stands the monstrance on the throne prepared. The celebrant kneels on the lowest step. The deacon may place the monstrance on the altar, and another priest or deacon in surplice and white stole may put it on the throne. ..

The subdeacon unfastens the celebrant's humeral veil; the M.C. takes it from him. Now (not before) the verses *Tantum ergo* and *Genitori Genitoque* are sung. At this last verse the celebrant incenses the Blessed Sacrament, as at Benediction. The two thurifers may now go to the sacristy.

Meanwhile two cantors come to kneel in the middle of the choir or sanctuary. They begin the Litany of the Saints.<sup>1</sup> This is sung through, the choir answering each petition. The petitions are not sung twice. The cantors sing the first half (e.g., *Sancta Maria*), the choir answers the second half (*Ora pro nobis*). After the litany the celebrant, still kneeling, intones *Pater noster*. It is continued silently; he sings *Et ne nos inducas in tentationem*; the choir answers *Sed libera nos a malo*. The cantors intone the psalm *Deus in adiutorium meum intende*, which is continued by the choir, each side singing an alternate verse. The celebrant, kneeling, sings *Salvos fac servos tuos*, and the verses which follow.<sup>2</sup>

He stands and sings *Dominus vobiscum*, and the prayers. Then, kneeling again, he sings *Domine exaudi orationem meam*. The cantors sing *Exaudiat nos omnipotens et misericors Dominus*. The celebrant sings *Fidelium animae per misericordiam Dei requiescant in pace. R. Amen*.

All remain for a short time praying silently. They rise, prostrate, and go to the sacristy.

The Blessed Sacrament remains exposed. There must always be people who watch in the church, taking hours, or shorter periods by turn. If possible there should be two priests, deacons, or clerks in holy orders who kneel at the bench in the sanctuary. Priests and deacons wear surplice and white stole, other clerks surplice only.<sup>3</sup>

### § 3. THE SECOND DAY

ON this day a solemn votive Mass for peace is to be said,<sup>4</sup> not at the altar of exposition but at another altar in the church. It should be High Mass.<sup>5</sup> The vestments are purple, the *Gloria in excelsis* is not said, nor the creed, unless it be a

<sup>1</sup> The litany and the following prayers for the Forty Hours are in the English *Ritus serv.* (ed. 1913), pp. 31-40.

<sup>2</sup> *Ib.*, pp. 36-37.

<sup>3</sup> See above, p. 364.

<sup>4</sup> In the missal, the Mass "Da pacem Domine." But the bishop may substitute for this another suitable votive Mass, at his discretion (S.R.C., 9 maii 1857, no. 3049, ad IV).

<sup>5</sup> But see p. 370.

Sunday. The collect, secret and post-communion of the Blessed Sacrament are joined to those of the Mass, under one conclusion. No other commemoration is made. The preface is the common one, on Sunday that of the Blessed Trinity. The gospel of St. John is said at the end.

But on those days on which the votive Mass of the Blessed Sacrament at the exposition may not be said (see p. 365) neither may this votive Mass for peace occur. On such days the Mass of the day must be said, with the collect, secret and post-communion for peace only, under the same conclusion. The collect of the Blessed Sacrament is not said, nor are any other commemorations made.

The rite of this Mass is that of High Mass as usual. The only difference is that the Sanctus bell is not rung.

#### § 4. THE THIRD DAY

HIGH MASS<sup>1</sup> of Deposition follows all the rules of that of exposition on the first day. It is a solemn votive Mass of the Blessed Sacrament sung at the altar of exposition. All must be prepared beforehand for the Mass and procession, as on the first day (see p. 363), except, naturally, that the monstrance is in use. Nor will a second altar bread be consecrated. The rules for days on which the votive Mass may not be said are the same as on the first day (p. 365). On these days the Mass of the day is said, with the collect, secret and post-communion of the Blessed Sacrament, after those of the Mass, under one conclusion. The chief difference is that this Mass of Deposition is all said before the Blessed Sacrament exposed. Therefore, during the whole Mass the rules for that occasion are to be observed (see pp. 66-67).

The procession follows at the end of Mass. But this time the litanies are sung before the procession.

The celebrant and ministers go to the sedilia, to change their vestments, as on the first day. They come back to the altar, prostrate and kneel on the lowest step. The cantors, kneeling in the middle of the choir, begin the Litany of the Saints. It is sung as before. The prayers follow as before, down to the versicle *Domine exaudi orationem meam* and its response.

Towards the end of the litany, or during the prayers that follow, the two thurifers go to the sacristy and return with thuribles. They make the usual prostration before going and on returning. The procession is formed.<sup>2</sup> When the response to *Domine exaudi orationem meam* has been sung, the celebrant rises and puts incense in both thuribles, not blessing it. Taking the first thurible he incenses the Sanctissimum. He receives the humeral veil and goes up the steps with the

<sup>1</sup> See p. 370.

<sup>2</sup> It may be omitted, as on the first day.

ministers. Here the deacon gives him the monstrance, as on the first day.

The procession goes round the church singing *Pange lingua*. The celebrant and ministers recite suitable psalms meanwhile. They come back to the altar, the deacon puts the monstrance on the corporal. The verses *Tantum ergo* and *Genitori Genitque* are sung. The Blessed Sacrament is incensed at this last verse. The cantors sing the versicle *Panem de caelo*, etc.<sup>1</sup> Then the celebrant sings the prayer *Deus qui nobis sub sacramento mirabili*, and adds at once the other prayers, which on the first day are sung at the end of the litany,<sup>2</sup> not saying *Domini vobiscum*. They continue to the end, as on the first day (p. 368). The celebrant gives Benediction according to the usual rules (see pp. 242-246). The Sanctissimum is put back in the tabernacle by the deacon, or by an assistant priest. The clergy who hold lighted candles extinguish them. All rise, genuflect, and go to the sacristy as after every Benediction. So the devotion ends.

#### § 5. MODIFICATIONS OF THE RULES OF THE CLEMENTINE INSTRUCTION

IN England it is recognized that where High Mass is not possible, the Masses of these days may be sung Masses without ministers, or even Low Masses.<sup>3</sup> If there is real difficulty about holding the processions on the first and last days, they may be omitted.<sup>4</sup> In this case all else is done as above. *Pange lingua* is sung while all kneel before the altar; the litanies and prayers that follow are sung, as when there is a procession.

The most considerable modification is that the devotion may be held, not continuously by day and night, but, in case of difficulty in this, for three days during the day only.<sup>5</sup>

In this case it begins, as described above, with High, sung, or Low Mass. In the evening the Sanctissimum is replaced in the tabernacle by a priest or deacon in surplice and white stole. He does not give Benediction, unless special permission for this has been granted.

On the second day a priest, vested in the same way, exposes the Sanctissimum and incenses it. Meanwhile *Pange lingua* and prayer *Deus qui nobis* may be sung or recited.

<sup>1</sup> *Instr. Clem.*, § 31. In small churches it is often sung by the celebrant.

<sup>2</sup> *Ritus serv.*, pp. 38-39.

<sup>3</sup> The strict law of High Mass on the three days (*Instr. Clem.*, § 15) applies only to Rome. See Menghini, *Lit. Euch.*, p. 76; Wapelhorst, p. 352, n. 6.

<sup>4</sup> Wapelhorst, p. 355, § 8.

<sup>5</sup> This is now expressly sanctioned by Pius X (Decree of 22 January 1914, quoted in Wapelhorst, pp. 350-351).

Benediction is not given. This should be done early in the morning. Later follows the Mass for peace. The Blessed Sacrament is put in the tabernacle in the evening as the day before.

The third day some authors say that there should be no Mass to take the place of the Mass of Deposition, since the deposition is made in the evening.<sup>1</sup> Others allow the votive Mass, though the Blessed Sacrament is not put in the tabernacle at the end.<sup>2</sup> In the evening of this day there may be the procession, or *Pange lingua* is sung, preceded by the litanies, as after the Mass of Deposition in the case of the exact observance of the instruction.<sup>3</sup> Benediction is given and the devotion ends.

<sup>1</sup> *E.g.*, Martinucci, I, ii, p. 124, § 24.

<sup>2</sup> Wapelhorst, p. 356, § 224.

<sup>3</sup> This is the usual practice in England.

# CHAPTER XXVIII

## CANONICAL VISITATION AND CONFIRMATION

### § I. GENERAL PRINCIPLES

**O**NE of the chief duties of a diocesan bishop is to know his clergy and people, to see that everything concerning the worship of God in his diocese is in order, to decide disputed matters, and correct any possible abuses. The opportunity for all this is his Canonical Visitation of churches, parishes and religious institutions.<sup>1</sup>

The Council of Trent explains the purpose of Canonical Visitation: "The chief object of all Visitations is to maintain right and orthodox doctrine, to drive out heresies, defend good and correct bad manners, to incite the people to religion, peace and innocence by sermons and warnings, to arrange all things according to the need of the place, time and occasion by the prudence of the Visitor, for the good of the people."<sup>2</sup>

The Ordinary should make the visitation himself,<sup>3</sup> or (if he is legitimately prevented) by a delegate. There is no special law as to who this delegate shall be. The Ordinary may send any priest he chooses to appoint, his vicar-general, a rural dean, or other. But, since in most countries the opportunity of the visitation is used for the administration of confirmation, either the Ordinary will come himself or he will send an auxiliary bishop.

The Council of Trent desires the visitation to be made once a year, or (in the case of a large diocese) once every two years.<sup>4</sup> In missionary countries (as England) a longer interval may elapse between the visitations. The new *Codex* says at least every five years. The Ordinary may, however, visit oftener and at any time he thinks fit.

All persons, places and objects belonging to the diocese are visited; that is, the clergy and Catholics who live in each parish or mission, all churches and chapels, including the churches of regulars, as far as they do diocesan work. In matters of the internal discipline of exempt religious houses the Ordinary must approach the religious through their own Superiors, unless he has a special delegation for this purpose from the Holy See.<sup>5</sup> The Ordinary also visits all convents of nuns,<sup>6</sup> religious and pious institutions, such as schools, orphan-

<sup>1</sup> *Cod.*, c. 343-346.

<sup>2</sup> Conc. Trid. Sess. XXIV, de Reform. c. 3.

<sup>3</sup> In default of the Ordinary, the Metropolitan. *Cod.*, c. 274, 5<sup>o</sup>.

<sup>4</sup> Conc. Trid. Sess. XXIV, de Ref. c. 3.

<sup>5</sup> *Ib.*, Sess. XXI, de Ref. c. 8; Sess. VI, de Ref. c. 3.

<sup>6</sup> All convents of religious women are subject to visitation by the Ordinary, whether they have a regular Superior or not. But those under regular Superiors are only examined by him for certain specified matters.

ages, almshouses, and so on. He examines the objects of divine worship, the furniture of the church, vessels and vestments. He inquires into the conduct of services, the administration of sacraments, administration of ecclesiastical property in all its forms. He examines the books of the parish, the register of baptisms, marriages, confirmations and funerals. He makes any inquiries that seem opportune to him concerning the life of the clergy and people. He allows the people an opportunity of speaking to him, that they may expose any question or make any complaint.

Canon Law sums up the objects of the visitation as "Loca, res, munera, personas."

The parish, mission, or institution must provide the expenses of the visitation. A so-called "Procuratio" or "Portio canonica," that is, a sum of money for this purpose, is due to him. The law of the Council of Trent is that this sum should not exceed what is required for travelling expenses and suitable maintenance during the time of visitation. In some countries it is the custom that the bishop pay all expenses himself. The Council of Trent says that this custom is to be maintained, where it exists.<sup>1</sup> The Congregation of Propaganda, by a special rescript, approves of the rule that in England an offering be made by the mission or institution to the bishop for the expenses of visitation.<sup>2</sup>

The Ordinary may bring other co-visitors with him, to whom he delegates part of the duty.

There is no Suspensive appeal (*appellatio suspensiva*) from any decision made by the Ordinary at the visitation; that is to say, no such appeal as can impede the execution of what he decides. But a Devolutive appeal (*appellatio devolutiva*) is allowed, namely, the decision may be deferred to a higher court, after it has been obeyed.<sup>3</sup>

There are differences in the ceremony of visitation, according to whether it is made by the Ordinary or by his auxiliary bishop. There are further modifications according to the rank of the Ordinary. In the first place we consider the visitation of the church of the mission, next that of convents and institutions, lastly that of the churches of exempt regulars.<sup>4</sup>

See the Decrees quoted in B. Ojetti, S.J., *Synopsis Rerum Moralium et Juris pontificii* (Rome, 1912), vol. iii, pp. 4113-4120. *Cod.*, c. 344.

<sup>1</sup> Conc. Trid. Sess. XXIV, de Ref. c. 3.

<sup>2</sup> 30 November 1882.

<sup>3</sup> Conc. Trid. Sess. XXIV, de Ref. c. 10.

<sup>4</sup> The ceremonies for Canonical Visitation are in the Pontifical ("Ord. ad visitandas parochias" in Part III). A full account of the rite will be found in Gavanti-Merati (*Praxis compendiaris visitandae civitatis et dioecesis ab episcopo*, tom. iii, pp. 37-50). See also Martinucci-Menghini, Lib. III, cap. xii, "De sacra visitatione" (I, ii, pp. 418-433); Le Vavasseur, ii, pp. 175-185; *Fonct. Pont.*, i, pp. 425-431; Wapelhorst pp. 441-447. Cardinal Vaughan, when Bishop of Salford, issued a book containing a description of the rite as approved for English dioceses (*The Rite of the ordinary sacred Canonical Visitation of a diocese*, Salford,

## § 2. BEFORE THE VISITATION

NOTICE of the visitation will be sent in due time to the rector of the church. In most cases the day and hour are arranged by agreement with him, so that both may be convenient for the people who will attend and the candidates for confirmation.

The visitation must be announced to the people beforehand, generally on the Sunday before it takes place, if not earlier. Notice is given that the faithful will have an opportunity of seeing the bishop privately in the sacristy or other convenient place. The hymn *Veni Creator* is sung or recited, with the versicle *Emitte Spiritum tuum*, its responses and the prayer *Deus qui corda fidelium*, after the chief Mass on the Sunday before the visitation.

## § 3. VISITATION BY THE ORDINARY

SUPPOSING the Ordinary to be a bishop<sup>1</sup> the following are the ceremonies of his visitation.

The general order is always the same, namely, reception of the bishop at the doors of the church, procession to the altar, prayers for him, his blessing (possibly Mass), his sermon to the people, proclamation of the indulgence he grants, prayers for the dead, confirmation, visitation of the tabernacle and altar (possibly Benediction), visitation of the church and its furniture, of the sacristy, its vessels, holy oils and vestments, the opportunity for the faithful to speak to the bishop, examination of the mission books and accounts, instructions to the clergy, last visit to the Blessed Sacrament.

In the details, the vestments worn and so on, greater or less solemnity may be used. If the visitation takes place in the morning, either the bishop himself may say or sing Mass, or the rector of the church may do so in his presence. In this case the Mass is said after the bishop has given his blessing. His address to the people is made after the gospel of the Mass.

The following preparations must be made.

The church and High Altar are decorated as for a feast. If Mass will be celebrated the altar is vested in the colour of the day; otherwise it is vested in white, for the Benediction and confirmation.

At the door of the church a small carpet is laid, and on it a cushion or kneeling stool for the bishop. If the processional s.a.). This contains all the ceremonies and the full text of the prayers; but the music is the now extinct "Ratisbon" chant, very badly printed in modern notation (with semibreves, minims and crotchets). In the diocese of Westminster leaflets have been drawn up, containing a summary of the rite for the two cases of visitation by the archbishop or by an auxiliary bishop.

The ceremonies here described are those approved for England.

<sup>1</sup> That is, not an archbishop (see § 4, p. 384).

canopy will be carried over the bishop, it is prepared by the door. If there are not enough servers to make a procession to the door, a table must stand there, on which are placed the thurible with burning charcoal, the incense boat, a crucifix covered with a white veil which the bishop will kiss, the vessel and sprinkler of holy water.

In the sanctuary a carpet is laid before the altar steps. On it is a kneeling stool covered with two cushions, one on which the bishop will kneel, the other on which he will rest the arms. The colour of this covering and the cushions is green for a bishop, red for a cardinal.

If Mass is not to be said a faldstool or chair is placed on the foot-pace on the gospel side, where the bishop will sit while preaching.

On the credence table are a black stole (sometimes a black cope) for the absolutions for the dead. If there is no cemetery a catafalque, or at least a black cloth to spread on the ground during these prayers, must be prepared in some convenient place. A white humeral veil for the bishop is laid out on the credence table, if he will give Benediction.

On the altar a burse and the tabernacle key are laid. The missal-stand is at the epistle side, a pontifical, open at the form for the bishop's blessing, at the centre of the altar. There are no altar-cards.<sup>1</sup>

The bishop's vestments are laid out on the altar. If he will not say Mass, they are an amice (possibly alb and girdle), white stole and cope. The precious mitre stands at the gospel side,<sup>2</sup> the golden mitre at the epistle side, and near it the hand-candle. The infulae of both hang over the frontal. If the bishop will perform the absolutions in cope and mitre, the linen mitre is put on the credence table. The six candles are lighted before the bishop is received at the church door.

For confirmation<sup>3</sup> the stock of chrism is prepared on the credence table, also a plate with cotton wool to wipe the candidates after their anointing, a vessel of water, dish and towel for the bishop to wash his hands, a plate on which are dry bread and (generally) a piece of lemon.<sup>4</sup>

If Mass is to be said by the bishop, his Mass vestments are laid out on the altar; the white cope must be put at the sedilia or on the credence table. At the credence table all is prepared for Mass, as above (pp. 72, 163). If Mass is to be said before the bishop, the altar and credence table are pre-

<sup>1</sup> If a priest will say Mass in the bishop's presence, the altar-cards are placed on the altar before he begins.

<sup>2</sup> If the bishop will wear the precious mitre in procession. Otherwise the golden mitre alone (used at Confirmation) stands on the gospel side.

<sup>3</sup> See pp. 388-390.

<sup>4</sup> Usually the pontifical ornaments and vessels (mitres, hand-candle and chrism) will be brought by the bishop and arranged by his chaplain beforehand.



pared for Mass. He will assist at a kneeling stool in the sanctuary.<sup>1</sup> In the sacristy, if there is to be a procession to the door of the church to receive the bishop, the holy water and thurible are prepared, also the processional cross and acolytes' candles, the crucifix that the bishop will kiss, on a plate covered with a white veil, a white stole (sometimes a cope) for the rector of the church.

The vessels, vestments and furniture that the bishop will examine must be ready for this purpose, also whatever books he will see, either in the sacristy or the priests' house.

All the clergy of the church go to the door to receive the bishop. There should also be a thurifer, cross-bearer and acolytes, two other servers to carry the holy water and crucifix, four servers to hold the book, candle, mitre and crozier, torch-bearers.<sup>2</sup> The rector of the church wears a surplice and carries a stole that he will put on at the door of the church. Or he may, for greater solemnity, go to the door in surplice, white stole and cope.

The procession may go to the house where the bishop awaits it and conduct him thence to the church. Meanwhile they sing the canticle *Benedictus*.

But in England the bishop, with his chaplain, is usually received at the door of the church. The Ordinary wears rochet and mozzetta, or the cappa magna. The rector, clergy and servers go to meet him at the door. The rector uncovers and puts on his stole (if he is not in cope and stole already). He holds the small crucifix for the bishop to kiss. Meanwhile the bishop kneels on the cushion or kneeling stool there prepared. The bishop rises. The rector hands him the sprinkler, kissing first it, then the bishop's hand. The bishop makes the sign of the cross on himself with holy water, then sprinkles the rector and those who stand around. The thurifer kneels before the bishop, holding up the thurible. The rector takes the spoon and hands it (with the solita oscula), saying *Benedicite reverendissime Pater* (to a cardinal *Benedicite eminentissime ac reverendissime Pater*). The bishop puts on incense and blesses it. The thurifer rises; the rector takes the thurible and incenses the bishop with three double swings, bowing before and after.

The procession now goes up the church. The thurifer goes first, then the cross-bearer between the acolytes, then the choir, servers, clergy, the rector of the church, bishop's chaplain, lastly, the bishop himself. A canopy may be carried over him by men chosen for that purpose. If the bishop is in cappa his train is held by a server. As the bishop goes up the church he blesses the people. Meanwhile the antiphon

<sup>1</sup> See pp. 66-71.

<sup>2</sup> If the bishop wears the cappa, a train-bearer will be needed.

*Sacerdos et Pontifex*, or the responsory *Ecce Sacerdos magnus*, is sung or recited.

Before the altar the bishop kneels at the faldstool. The cross and acolytes' candles are put aside in the usual place. All kneel, except the rector, who stands at the epistle corner of the altar, facing the gospel side. He then sings or says the following versicles, the choir singing the answers, or the servers saying them:<sup>1</sup>

- V. Protéctor noster aspice Deus,*  
*R. Et respice in faciém christi tui.*<sup>2</sup>  
*V. Salvum fac servum tuum,*  
*R. Deus meus, sperántem in te.*  
*V. Mitte ei Domine auxiliúm de sancto,*  
*R. Et de Sion tuere eum.*  
*V. Nihil proficiat inimicus in eo,*  
*R. Et filius iniquitátis non appónat nocere ei.*  
*V. Dómine exaudi oratióne meam,*  
*R. Et clamor meus ad te veniat.*  
*V. Dóminus vobiscum,*  
*R. Et cum spíritu tuo.*

*Oremus:*

*Deus humílium visitátor, qui eos patérna dilectiône consoláris, præténde societáti nostrae grátiam tuam, ut per eos in quibus hábitas tuum in nobis sentiámus advéntum. Per Christum Dóminum nostrum.*

*R. Amen.*

The rector takes off his stole, and cope if he has worn one. The bishop goes up to the altar and kisses it in the middle. He says or sings the form for his blessing:

- V. Sit nomen Dómini benedictum,*  
*R. Ex hoc nunc et usque in saeculum.*  
*V. Adiutórium nostrum in nómine Dómini,*  
*R. Qui fécit caelum et terram.*

*Benedicat vos omnipotens Deus, Pa+ter et Fi+lius et Spíritus+sanctus.*

*R. Amen.*

Meanwhile the rector and all in church kneel.

If Mass is to be said, it follows now. If the bishop will say Mass, he is vested before the altar. If it is to be said in his presence, the celebrant goes to the sacristy to vest. The bishop kneels at the faldstool.

For the ceremonies of Low Mass by a bishop see pp. 72-75. For Low Mass in his presence see pp. 69-71.<sup>3</sup>

<sup>1</sup> The text is given, since there may be difficulty in finding it.

<sup>2</sup> The "christus" in the (anointed) bishop.

<sup>3</sup> It is unlikely that the bishop will desire High Mass to be sung in his presence, and still less likely that he will himself sing High Mass. However, the rules for both these functions may be found above, chaps. xv and xvi.

After the gospel of the Mass the faldstool or chair is placed on the foot-pace at the gospel side. The bishop sits there and addresses the people.

Meanwhile the celebrant sits at the sedile. After the address the indulgence is proclaimed, as below.

If Mass is not said, as soon as the bishop has given his blessing he sits on the faldstool or chair on the foot-pace. A priest or server stands before him, below the altar steps, and sings or says the *Confiteor*. This may be done by the rector of the church. No change is made in the text of the *Confiteor*; but he who says it genuflects to the bishop as he says *tibi pater* or *te pater*.

The rector then reads the formula of indulgence, first in Latin, then in English :

*Reverendissimus in Christo pater et dominus, Dominus N.<sup>1</sup> Dei et apostolicæ sedis grátia huius sanctæ ecclésiæ N.<sup>2</sup> episcopus, dat et concédit omnibus hic præsentibus quinquaginta dies de vera indulgentia in forma Ecclésiæ consuéta. Rogáte Deum pro felici statu sanctissimi dómini nostri N.<sup>3</sup> divína providéntia Papæ N.,<sup>4</sup> Dominationis suæ reverendissimæ et sanctæ matris Ecclésiæ.*

*The Right Reverend Father and Lord in Christ, N. by the grace of God and of the Apostolic See Bishop of this holy Church of N. gives and grants to all persons here present fifty days of true indulgence, in the customary form of the Church. Pray to God for the good estate of His Holiness N.<sup>5</sup> by Divine Providence Pope, of His Lordship the Bishop, and of holy Mother Church.*

For an ARCHBISHOP :

*Reverendissimus in Christo pater et dominus, Dominus N. Dei et apostolicæ sedis grátia huius sanctæ ecclésiæ N. Archiepiscopus, dat et concédit omnibus hic præsentibus centum dies de vera indulgentia in forma Ecclésiæ consuéta. Rogáte Deum pro felici statu sanctissimi dómini nostri N. divína providéntia Papæ N., Dominationis suæ reverendissimæ et sanctæ matris Ecclésiæ.*

*The Most Reverend Father and Lord in Christ, N. by the grace of God and of the Apostolic See Archbishop of this holy Church of N. gives and grants to all persons here present one hundred days of true indulgence, in the customary form of the Church. Pray to God for the good estate of His Holiness N. by Divine Providence Pope, of His Grace the Archbishop and of holy Mother Church.*

<sup>1</sup> The bishop's Christian name only.

<sup>2</sup> The name of the diocese in adjective form (gen. sing.).

<sup>3</sup> The Pope's name only.

<sup>4</sup> The Pope's number.

<sup>5</sup> The Pope's name and number.

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For a CARDINAL and ARCHBISHOP :

*Eminentissimus ac reverendissimus in Christo pater et dominus, Dominus N. Cardinalis N.<sup>1</sup> Dei et apostolicæ sedis grátia huius sanctæ ecclesiæ N. archiepiscopus dat et concédit omnibus hic præsentibus bis centum dies de vera indulgentia in forma Ecclesiæ consuéta. Rogáte Deum pro felici statu sanctissimi dómini nostri N. Divina providéntia Papæ N. Dominationis suæ eminentissimæ ac reverendissimæ et sanctæ matris Ecclesiæ.*

*The Most Eminent and Right Reverend Father and Lord in Christ N. Cardinal N. by the grace of God and of the Apostolic See Archbishop of this holy Church, of N. gives and grants to all persons here present two hundred days of true indulgence, in the customary form of the Church. Pray to God for the good estate of His Holiness N. by Divine Providence Pope, of His Eminence the Cardinal and Archbishop, and of holy Mother Church.*

Meanwhile two servers take the pontifical and candle, they genuflect before the altar, then before the bishop, and stand by him.<sup>2</sup> The bishop reads the form *Precibus et meritis*, etc. ; then *Indulgentiam, absolutionem*, etc. Lastly, *Et benedictio Dei omnipotentis Pa+tris et Fi+lii et Spíritus+sancti descendát super vos et máneat semper*. To each form the answer is *Amen*.

THE PRAYERS FOR THE DEAD (called absolutions) follow.

The bishop puts on a black stole over his mozzetta. He may vest in amice, black stole and cope, simple mitre.

If there is a cemetery near the church, the following ceremonies are used. The bishop genuflects and turns with his back to the altar. A server holds the pontifical before him, the candle is held by another at his left. A server holds the holy water at hand: the thurifer stands near with the thurible.

The bishop recites<sup>3</sup> the antiphon *Si iniquitates*, etc., then the psalm *De profundis*, alternately with the clergy around, using the verses *Réquiem aetérnam dona eis Dómine* and *Et lux perpétua líceat eis*, instead of *Gloria patri* and *Sicut erat*.

He takes off his biretta (or the mitre is taken off) and continues:

*V. Kyrie eléison*

*R. Christe eléison,*

*V. Kyrie eléison. Pater noster* (continued in silence).

*V. Et ne nos inducas in tentatióem,*

<sup>1</sup> It is usual to use the cardinal's Christian name first, then, after "Cardinalis" his surname. For instance: "Nicolaus Cardinalis Wiseman." A more correct form would be to put not his name but his title: "Nicolaus, titulo sanctæ Pudentianæ Cardinalis presbyter."

<sup>2</sup> The book in front, the hand-candle at his left.

<sup>3</sup> These prayers are not sung.

*R. Sed libera nos a malo.*

*V. In memoria aeterna erunt iusti,*

*R. Ab auditione mala non timebunt.*

*V. A porta inferi*

*R. Erue Domine animas eorum.*

*V. Requiem aeternam dona eis Domine,*

*R. Et lux perpetua luceat eis.*

*V. Domine exaudi orationem meam,*

*R. Et clamor meus ad te veniat.*

*V. Dominus vobiscum,*

*R. Et cum spiritu tuo.*

*Oremus:*

*Deus qui inter apostolicos sacerdotes.<sup>1</sup> . . .*

The bishop puts on his biretta (or is covered with the mitre) and the procession goes to the cemetery. The thurifer and server with holy water go first, then the cross-bearer between the acolytes, the clergy, rector of the church, bishop's chaplain, the bishop. If there are other visitors with the bishop they may hold the ends of his cope (if he wears one). Otherwise, if he is in cope, its ends should be held by the rector and chaplain.

On the way to the cemetery the choir sings or recites the responsory *Qui Lazarum resuscitasti a monumento foetidum.*<sup>2</sup> The bishop with his ministers recite *De profundis*, with the antiphon *Si iniquitates*.

In the middle of the cemetery the cross-bearer and acolytes stand facing the bishop. The choir, clergy and servers are around him.

The responsory *Libera me Domine de morte aeterna*<sup>3</sup> is sung. Meanwhile the bishop puts on and blesses incense, the assistant at his right handing the spoon as usual. There are no kisses, since it is a funeral service.

The cantors sing *Kyrie eleison*; *R. Christe eleison*; cantors and choir together, *Kyrie eleison*. The tones for this are as at a funeral.<sup>4</sup>

The bishop uncovers and intones *Pater noster* (continued in silence). While he says the Lord's Prayer, he first sprinkles the ground before him with holy water, then incenses it with three double swings.

Then:

*V. Et ne nos inducas in tentationem,*

*R. Sed libera nos a malo.*

<sup>1</sup> The first collect in the "Missa quotidiana" for the dead in the missal.

<sup>2</sup> This is the second responsory of Matins for the dead. It will be found, with the chant, in the Vatican-Solesmes *Liber Vusualis* (no. 780, Desclée, 1914), p. 1158.

<sup>3</sup> The responsory sung at funerals, at the absolution (*ib.*, p. 1138).

<sup>4</sup> *Ib.*, p. 1140.

*V. In memória aetérna erunt iusti,*  
*R. Ab auditióne mala non timébunt.*  
*V. A porta inferi*  
*R. Erue Dómine ánimas eórum.*  
*V. Réquiem aetérnam dona eis Dómine,*  
*R. Et lux perpétua líceat eis.*  
*V. Dómine exaudi oratiónem meam,*  
*R. Et clamor meus ad te véniat.*  
*V. Dóminus vobiscum,*  
*R. Et cum spírítu tuo.*

*Oremus:*

*Deus qui inter apostólicos sacerdótes . . .*

*Deus véniae largitor et húmánae salútis amátor . . .*<sup>1</sup>

*Deus, cuius miseratione ánimae fidélium requiescant, fámulis et famulábibus tuis ómnibus hic et ubique in Christo quiescéntibus de propítius véniam peccatórum; ut a cunctis reátibus absoluti, tecum sine fine laeténtur. Per Christum Dóminum nostrum.*<sup>2</sup>

*R. Amen.*

*V. Réquiem aetérnam dona eis Dómine,*

*R. Et lux perpétua líceat eis.*

The cantors (or the bishop himself) sing or say:

*V. Requiescant in pace.*

*R. Amen.*

The bishop makes the sign of the cross over the cemetery, puts on his biretta (or receives the mitre), and the procession goes back to the church. Meanwhile the choir recites (not singing) the psalm *Miserere*. The bishop says it with his ministers in a low voice. At the end, instead of *Gloria Patri*, the verses *Requiem aeternam*, etc., are said.

In the church, before the high altar, the bishop standing before the altar again uncovers, and says the following verses and prayer, the servers holding the book and hand-candle.

*V. Kyrie eléison.*

*R. Christe eléison.*

*V. Kyrie eleison. Pater noster* (continued silently).

*V. Et ne nos indúcas in tentatiónem,*

*R. Sed libera nos a malo.*

*V. A porta inferi*

*R. Erue Dómine ánimas eórum.*

*V. Dómine exaudi oratiónem meam,*

*R. Et clamor meus ad te véniat.*

*V. Dóminus vobiscum,*

*R. Et cum spírítu tuo.*

<sup>1</sup> The first and second collects of the "Missa quotidiana defunctorum" in the missal.

<sup>2</sup> The collect "pro his qui in coemeterio requiescunt" in the missal (No. 10 among the "orationes diversae pro defunctis"), with one slight modification. These three prayers are said under one conclusion.

*Oremus:*

*Absolve, quaesumus Dómine, ánimas famulórum famularúm-  
que tuárum ab omni vínculo delictórum, ut in resurrectionis  
glória inter sanctos et electos tuos resuscitáti respírent. Per  
Christum Dóminum nostrum.*<sup>1</sup>

*R. Amen.*

CONFIRMATION follows at once (see pp. 388-391).

If the church has no churchyard or cemetery immediately around it, the following simpler form has been approved.<sup>2</sup>

A catafalque is set up in the choir, or a black cloth is spread on the ground in the middle. The bishop, having put on a black stole (or vested in amice, black stole and cope and simple mitre), stands before this with his back to the altar. The servers hold the book and hand-candle. Others have holy water and incense at hand.

He recites with those around *De profundis*, with the antiphon *Si iniquitátes observáveris Dómine, Dómine quis sustinébit* before and after.

Then he uncovers and says the following versicles and prayers. Those around answer them:

*V. Kyrie eléison,*

*R. Christe eléison,*

*V. Kyrie eléison. Pater noster* (continued silently).

While he says the Lord's Prayer, the bishop puts incense into the thurible and blesses it. The assistant at his right hands him the spoon and takes it back, kissing neither the spoon nor the hand. The thurifer kneels. The bishop sprinkles the catafalque or black cloth with holy water and incenses it thrice. He continues:

*V. Et ne nos inducas in tentatióem,*

*R. Sed libera nos a malo.*

*V. In memória aetérna erunt iusti,*

*R. Ab auditióne mala non timébunt.*

*V. A porta inferi*

*R. Erue Dómine ánimas eorum.*

*V. Réquiem aetérnam dona eis Dómine,*

*R. Et lux perpétua luceat eis.*

*V. Dómine exaudi oratióem meam,*

*R. Et clamor meus ad te véniat.*

*V. Dóminus vobiscum,*

*R. Et cum spírítu tuo.*

<sup>1</sup> Modified from the prayer at Lauds in a Dirge (it occurs also as the post-communion "pro uno defuncto" (no. 5) in the missal.

<sup>2</sup> Decision of Card. Barnabò in 1866, quoted in Card. Vaughan's *Rite of the ordinary Canonical Visitation*, p. 13.

*Oremus:*

*Deus qui inter apostólicos sacerdótes . . .*

*Deus, véniaie largitor et húmánae salútis amator . . .*

*Deus cuius miseratióne ánimae fidélium requiészunt, famulís et famulábus tuis ómnibus ubique in Christo quiescéntibus dá propítius véniam peccatórum; ut a cunctis reátibus absoluti tecum sine fine laeténtur. Per Christum Dominum nostrum.<sup>1</sup>*

*R. Amen.*

*V. Réquiem aetérnam dona eis Dómine,*

*R. Et lux perpétua líceat eis.*

The cantors (or the bishop himself):

*V. Requiészant in pace.*

*R. Amen.*

This is the end of the prayers for the dead in churches which have no cemetery attached.

The bishop, standing before the altar, is vested for the administration of CONFIRMATION. For this see below, pp. 388-391.

After the confirmation the bishop, still vested in white stole and cope, kneels before the tabernacle, with head uncovered. If the Blessed Sacrament is reserved in a side chapel, the bishop is conducted thither in his mitre.

The rector of the church puts on a white stole, goes up to the altar, spreads the corporal, opens the tabernacle, and puts the ciborium and other vessels containing the Sanctissimum on the corporal.

If Benediction is not given, the choir now sing *Tantum ergo*. The bishop puts incense into the thurible and incenses the Sanctissimum, as usual. He then goes up to the altar, genuflects, opens the ciborium and other vessels containing the consecrated particles, looks at them and at the inside of the tabernacle. He leaves the vessels on the corporal and comes back to kneel before the altar. The rector puts the vessels back into the tabernacle, making the usual genuflections, and shuts the tabernacle. No versicles or collect are sung after *Tantum ergo*. The bishop may recite the English Divine Praises.

If the bishop gives Benediction, the choir may begin with *O salutaris*. The rector opens the tabernacle and puts the vessels on the altar. The bishop incenses the Sanctissimum, then goes up and examines everything, as above. The rector puts away the other vessels, puts the Sanctissimum in the monstrance and exposes it. Benediction follows, according to the usual rule when it is given by a bishop (p. 246).

Then the bishop again goes up to the altar, raises the altar

<sup>1</sup> These three prayers are said under one conclusion.



cloths, sees that the altar stone and its seal are in order and notices any other ornaments.

The bishop is unvested. In rochet and mozzetta (or cappa) he now goes round the church, attended by the rector and other clergy. He examines the chapels, altars, ornaments, confessionals, pulpit, font, the seats for the people, the notices at the church doors, and any other article of furniture or ornament he may wish to inspect.

He is conducted to the sacristy and here examines the relics, stocks of holy oils, vestments, vessels and furniture.<sup>1</sup>

The bishop will then give an opportunity to the people to speak to him privately, either in the sacristy or other convenient place.

Generally in the presbytery, the bishop examines the books of the church. He writes the word *Visum* with his signature and the date at the last used page of the registers. He examines the account books and others concerning the mission or school. He asks any questions he may think fit. Then the rector and clergy receive his instructions.

Finally the bishop, in private dress, is conducted to the church again that he may make a visit to the Blessed Sacrament before his departure.

#### § 4. VISITATION BY AN ARCHBISHOP

IF the Ordinary is an archbishop, the following alterations in the ceremony must be made. The processional cross is not used; instead of it the archiepiscopal cross is carried before his Grace. If the archbishop does not bring this archiepiscopal cross with him, the processional cross of the church may take its place; but it is carried in a different way.

It is not carried before the procession on the way to the door to meet the archbishop. It should be placed by the door beforehand. As the procession comes up the church, the cross is carried immediately before the rector of the church and the chaplain, who walk in front of the archbishop. It is always carried so that the statue of our Lord shall face the archbishop. Acolytes do not go on either side of the cross.

While the archbishop gives the first blessing (after the prayers for him at the altar) the cross-bearer holds the cross before him, facing him. The bearer kneels on the lowest altar step. This is done again while he gives the indulgence, namely, while he says the prayers *Precibus et meritis*, etc. The cross is borne in the same way before the archbishop as he goes to the cemetery, and in any procession in which he wears vestments. It is not borne as a processional cross be-

<sup>1</sup> A list of all objects and persons examined at the Visitation, drawn up by Pope Benedict XIII (1724-1730), is printed in Martinucci-Menghini, II, ii, pp. 371-385.

tween acolytes at all. The form for proclaiming the indulgence is slightly modified, as also for a cardinal (pp. 378-379).

### § 5. VISITATION BY AN AUXILIARY BISHOP

THE auxiliary bishop wears rochet and mantelletum when he arrives at the door of the church. He does not kiss a crucifix, nor is he incensed. The rector of the church offers him holy water, handing him the sprinkler, with which he signs himself only.

In the rest of the ceremony the following changes occur :

The prayers for the Ordinary are not said by the rector. The bishop kneels for a short time at the faldstool or kneeling desk prepared before the altar. Then, if Mass is said, it follows at once. Otherwise the bishop, standing, addresses the people. No indulgence is published. The prayers for the dead follow, either in the cemetery or before a catafalque or black cloth in the sanctuary, as above (pp. 379-382). Confirmation follows; then the bishop kneels before the tabernacle, the rector opens it, the bishop examines the vessels and tabernacle, as above. He may give Benediction. The bishop unvests; wearing rochet and mantelletum, he goes round the church inspecting everything. He inspects the sacristy and its furniture, and gives the people an opportunity of speaking to him, all as above (p. 384). He examines the books and gives instructions to the clergy. He signs the books in the same way as the Ordinary.

### § 6. VISITATION OF OTHER BUILDINGS AND INSTITUTIONS

AFTER the visitation of the church, the bishop, if he desire to do so, will inspect the school, orphanage, or any other religious institutions in the mission. He may inspect the buildings, interview the teachers or officials, examine the account books and other documents, and so satisfy himself as to the good state of the school or institution in every respect.

### § 7. VISITATION OF CONVENTS

ALL convents of religious women are subject to visitation by the Ordinary.<sup>1</sup> The visitation of a convent may, or may not, take place at the occasion of the visitation of the church. Notice of it will be given to the Superior beforehand, and prayers will be said by the nuns for the blessing of God. Unless the order is subject to a regular Superior, a copy of the rules and constitutions is sent to the Ordinary before the visitation.

<sup>1</sup> See above, p. 372.

At the convent the bishop may, if he think fit, carry out the ceremonies used at the visitation of churches. He may say or assist at Mass, address the nuns, and say the absolutions for the dead. He will inspect the tabernacle and ciborium, if the chapel has the right of reserving the Blessed Sacrament. The convent chaplain will attend as the rector of the church. The bishop may give Benediction.

The bishop will then interview each member of the community in order, beginning with the youngest. If the community is enclosed, a table with a crucifix, writing materials and a list of the nuns will be placed before the grating of the enclosure. Here the bishop will sit and will see each nun separately and privately. He will ask any questions he thinks fit as to the manner in which the rule is kept and the lives of the nuns, and will give such advice as he thinks needed.

The bishop then visits the buildings, beginning with the outer premises. If the community is enclosed, the bishop enters the enclosure, first putting on a stole over his mozzetta or mantelletum.<sup>1</sup> The community of an enclosed order receives the bishop at the door of the enclosure. At the entrance a kneeling stool is placed, on which the bishop kneels to kiss a crucifix handed to him by the Superior. The nuns then form a procession, with their processional cross, to conduct him to their choir, singing meanwhile *Veni Creator*. In the choir the versicles and prayers are said as at the visitation of a church (if the visitor is the Ordinary). The bishop may then address the nuns and give them his blessing. The nuns go to their cells, except the Superior and four others, chosen by the chapter, or appointed by the bishop, to accompany him. He inspects every part of the convent. The books and accounts are presented outside the enclosure, and are examined by the bishop or by someone appointed by him. The whole community assembles at the end to receive his final address and blessing.

## § 8. VISITATION OF THE CHURCHES OF EXEMPT REGULARS

WHEN the Ordinary or his delegate visits the church of a religious order exempt from his jurisdiction,<sup>2</sup> all the ceremonies are carried out as above with the following exceptions:

The Ordinary visits the church, clergy, objects, services,

<sup>1</sup> He may be accompanied by a "few elder and religious persons" (Card. Vaughan, *Rite of ordinary Canonical Visitation*, p. 31).

<sup>2</sup> The laws for canonical visitation and other matters of the kind affecting bishops and regulars are drawn up in the Constitution *Firmandis* of Benedict XIV (18 November 1744; printed in *Decreta quatuor conciliorum provincialium westmonasteriensium*, 2nd ed, Burns and Oates, s.a., pp. 366-379), and, for England and Scotland in particular, in the Constitution *Romanos pontifices* of Leo XIII (8 May 1881; *ib.*, pp. 345-365).

only in as far as they concern the people living around, and so the diocese. If the church has the rights and duties of a mission, the bishop examines all that concerns these. If it is not a mission church and has no parochial rights or duties, it is not subject to episcopal visitation. In a mission church served by regulars he does not inspect every altar, but only that at which the Blessed Sacrament is reserved. He visits the confessional, pulpit, font (if there is one), because these are used for the mission or people. He examines in the sacristy all that is used for public or parochial functions and services. He visits the schools, in the same way as those of the diocesan clergy, the property of the mission (not that of the order). He makes a personal visitation of those members of the order who are engaged in mission work, not with a view to see whether they are faithful to their rule (for this is the business of their regular Superiors), but to see whether they fulfil faithfully the duties they owe to the people, and so to the diocese. From this point of view the Ordinary may inquire into the life and manners of these priests, since that affects the mission as well as their rule. The bishop examines the mission registers and signs them, as in the case of other churches.

“In one word, whatever the bishop may inquire and demand of a secular parish priest, all that he must inquire and demand of a regular parish priest, excepting only what belongs to the observance of his religious order.”<sup>1</sup>

### § 9. THE FIRST VISITATION OF THE ORDINARY

THE first visitation of the Ordinary should be held with more pomp. Martinucci gives rules for the visitation, supposing that it is made at the cathedral church.<sup>2</sup> In the case of other churches, the following additions to the ceremony may be made where possible.

If there is a separate chapel of the Blessed Sacrament, a kneeling-desk is prepared there, and a faldstool at the epistle side at which the bishop will unvest. In the sanctuary on the gospel side of the High Altar a throne is prepared covered with white hangings.

The bishop wears the cappa on arriving, and has a train-bearer. He is received at the door of the church, or gate of the churchyard, by all the clergy, the rector wearing surplice and white stole. He is escorted to the altar under a canopy held by servers in surplice, or distinguished members of the congregation. The rector takes off his cope after the versicles and prayer for the bishop before the altar.

The bishop goes to the throne to preach, or, if this is not

<sup>1</sup> Const. *Firmandis*, § 11 (*l.c.*, p. 372).

<sup>2</sup> Martinucci, II, ii, pp. 357-370; but see p. 371.

convenient,<sup>1</sup> while the indulgence is proclaimed and he gives the blessing *Precibus et meritis*. He is assisted by two deacons in choir dress, who then vest him, at the throne, in black stole and cope and white mitre. He comes down between them and performs the absolutions either at the cemetery or in the middle of the choir. The rector now acts as assistant priest and hands him the holy water sprinkler and incense spoon, holding the boat. Going back to the throne he there changes his vestments to a white stole and cope and golden mitre. He goes with the assistants to the altar of the Blessed Sacrament, the tabernacle is opened by the A.P. (the rector), who then assists at the incensing. The bishop examines the tabernacle. He may give Benediction according to the rules of chap. xxii, § 3 (p. 246).

If the Blessed Sacrament is reserved at the High Altar the bishop goes to the throne to be invested. If it is in a side chapel he invests at a faldstool there. He continues the visitation in cappa. The canopy is not used as he departs.

Confirmation may be administered after the prayers for the dead, as above (pp. 382-383).

The four chaplains of mitre, crozier, book, candle, and the train-bearer assist throughout.

### § 10. THE SACRAMENT OF CONFIRMATION

In most mission churches in England confirmation<sup>2</sup> is administered by the Ordinary, or his auxiliary bishop, at the occasion of the canonical visitation. But this is not always the case.<sup>3</sup>

The following preparations must be made:

Each person to be confirmed must be in a state of grace. He should have a card on which are written his name and the name he will take in confirmation (in Latin, in the nominative case). A godfather is required for men, a godmother for women.<sup>4</sup> They must be themselves confirmed. They will contract spiritual relationship with their godchildren. The same person may be godparent for several candidates. He or she stands during the confirmation at the right behind the candidate.

The bishop may confirm privately,<sup>5</sup> wearing only a white

<sup>1</sup> The difficulty of preaching from the throne is that it faces sideways across the church, so that the people often cannot well see or hear the bishop.

<sup>2</sup> The rite is in the Pontifical (part i, first chapter) and in the English *Ritus serv.* (ed. cit., pp. 58-61). Cfr. Martinucci-Menghini, I, ii, pp. 429-432; II, ii, pp. 24-29; Le Vavas seur, *Fonct. Pont.*, ii, pp. 292-298; Wapelhorst, pp. 439-441; Card. Vaughan's pamphlet, *The Rite of the Ordinary Canonical Visitation*, pp. 41-44. *Cod.* c. 780-800.

<sup>3</sup> All Cardinals and abbots *nullius* may now confirm. *Cod.*, c. 239, § 1, 23; c. 782, § 3. Whitsun week is recommended for confirmation. *Cod.*, c. 790.

<sup>4</sup> Two godparents (man and woman) are allowed by the *Cod.*, c. 794.

<sup>5</sup> In any place. *Cod.*, c. 791.

stole over his rochet<sup>1</sup> and the mitre.<sup>2</sup> In solemn administration in public he wears amice, alb, girdle, pectoral cross,<sup>3</sup> white stole and cope, and cloth of gold mitre. If the bishop is the Ordinary he will also use his crozier. The vestments are laid on the centre of the altar in the inverse order, namely, cope, stole, girdle, alb, amice. The mitre is placed on the gospel side. But if the bishop also uses the precious mitre (for other ceremonies at the visitation), this is put on the gospel side, the golden one on the epistle side.

Before the ceremony the crozier leans against the epistle side of the altar. The veils for the bearers of mitre and crozier are laid on the altar. The altar is vested in white.<sup>4</sup> The six candles are lit.

On the credence table are the vessel of water, basin and towel to wash the bishop's hands, a plate containing bread and lemon, a plate with cotton wool, the Pontifical (or *Ritus Servandus* book), the stock of chrism.

A faldstool or chair is placed either in the middle of the foot-pace or on the ground before the middle of the altar steps, and is covered with white.

The following persons assist the bishop: Two priests, of whom one stands at his right, takes the cards and tells the bishop the confirmation names; the other, on his left, wipes the foreheads of the candidates after the anointing. Three servers are required to hold the mitre, book and hand-candle. If the bishop uses the crozier a fourth is required to carry this.<sup>5</sup> If he is the Ordinary a fifth will carry his train. The two acolytes wash the bishop's hands. The god-parents must be ready.

No one who has been confirmed may leave the church till the bishop has given his blessing at the end.<sup>6</sup>

According to the rule of Pope Pius X the time for con-

<sup>1</sup> A stole should never be worn over the mozzetta or mantellettum (Martinucci, II, ii, p. 371, n.).

<sup>2</sup> No rubric determines which mitre. Card. Vaughan's pamphlet (p. 40) says "the plain mitre." Martinucci (II, ii, p. 29, § 47) implies that it is the golden mitre. This seems more conformable to general principles, since this dress is only a simplification of the other; so why not the same mitre? In full dress he certainly wears the golden mitre. But, no doubt, one might say that the difference is of small importance, that, in case of greater convenience, the bishop may wear any of the three mitres.

The simpler dress is meant only for private confirmation. In this case he wears the mitre only at the moment of laying on the hand, anointing and saying the form of the Sacrament.

<sup>3</sup> Usually the bishop's pectoral cross is taken off before he vests and is put on again over the alb before the stole.

<sup>4</sup> But see p. 374.

<sup>5</sup> The bearers of mitre and crozier wear white veils (*vimpae*) over their shoulders, through which they hold these ornaments. They put on the veils just before they first hold them.

<sup>6</sup> There is a special rubric in the pontifical to this effect. It is to prevent any doubt as to the integrity of the Sacrament.

firmation, as for first Communion, is the age of reason, that is, about seven years.<sup>1</sup>

THE CEREMONY.—The bishop, if he arrives at the church for the confirmation, will wear rochet and mozzetta or mantellettum. If confirmation takes place during the visitation it follows at once after the absolutions for the dead (pp. 382-383).

Unless it follows after the absolutions the bishop will kneel in prayer for a short time before the altar at the faldstool (or at a kneeling-stool) prepared there.

He rises, washes his hands, the acolytes kneeling if he is the Ordinary, and is vested for confirmation as above. Wearing the golden mitre he sits on the faldstool (or chair) and addresses or catechizes the candidates. If he is the Ordinary he holds the crozier in his left hand while so doing. He hands the crozier to its bearer, who takes it with the *solita oscula*; the priest at his right takes off the mitre. He stands facing the candidates and joins his hands. The book-bearer holds the book before him (standing), the other server holds the candle at his left. All to be confirmed kneel with joined hands. The bishop says or sings the first versicle *Spiritus sanctus superveniat in vos et virtus Altissimi custodiat vos a peccatis. R. Amen.* The other versicles and the prayer follow, as in the Pontifical, or *Ritus Servandus*. During the prayer the bishop stretches his hands over the candidates. Meanwhile the candidates may kneel in places in front of the church, or at the Communion rails. It is, however, better, if there is room, that they should all come into the choir, or sanctuary, before the bishop says the first versicle, and kneel there in one or more lines before him.

Each candidate now comes to kneel before the bishop.<sup>2</sup> The godparent lays his right hand on the candidate's right shoulder.<sup>3</sup> The candidate hands his card to the priest at the bishop's right, who says the confirmation name to the bishop.<sup>4</sup> The vessel with chrism is brought to the bishop. It may be held by a server at his right, or the bishop may hold it himself in his left hand. He dips his thumb into the chrism, makes the sign of the cross with it on the candidate's forehead, laying the hand on his head, and says the form of confirmation. He then lightly strikes the candidate on the right cheek saying *Pax tecum*. There is no answer to this. The candidate rises, giving place to the next. He stands before

<sup>1</sup> *Cod.*, c. 788.

<sup>2</sup> He now again has mitre (and crozier, if used). If there are many candidates, they may kneel at the Communion rail. The bishop then confirms, standing, passing along the rail between the two priests.

<sup>3</sup> The pontifical says that the candidate puts his foot on the right foot of the godparent. This is now obsolete. It supposes that the candidate stand to receive the sacrament.

<sup>4</sup> In what case? The bishop uses the vocative. Usually the priest says the name in the nominative and leaves the bishop to decline it.

the priest on the bishop's left, who wipes away the chrism from his forehead with cotton wool. The candidates pass before the bishop from his right to his left. Each then goes to kneel where he was since confirmation began. During the confirmation, beginning before the bishop washes his hands,<sup>1</sup> the choir sings the antiphon *Confirma hoc*, with the *Gloria Patri*, etc., and antiphon repeated.

When all are confirmed the bishop washes his hands. The acolytes who bring the water, basin and towel, kneel. All present also kneel, except prelates or canons. The mitre is then taken off by the priest at the bishop's right. The bishop rises, turns towards the altar, and sings or says, with hands joined, the versicles *Ostende nobis Domine misericordiam tuam*, etc. The choir sings the responses, or those around say them. The persons confirmed remain on their knees till the end of the service. The bishop, with hands still joined, turns towards them and says the prayer *Deus qui apostolis tuis*. *R. Amen*. Then *Ecce sic benedicetur omnis homo qui timet Dominum*. He makes the sign of the cross over the confirmed, saying *Bene + dicat vos Dominus ex Sion*, etc. He may now sit, or remain standing, to admonish the confirmed and their godparents. In either case he wears the mitre. Usually he recites the creed, Lord's Prayer and "Hail Mary" with them. He gives a simple blessing with the hand, saying nothing, unless Benediction will follow at once.

The parish priest notes the confirmations in a special book, also in his baptism register.<sup>2</sup>

<sup>1</sup> So as to end when he has washed the hands.

<sup>2</sup> *Cod.*, c. 798.



# CHAPTER XXIX

## THE CEREMONIES OF THE RITUAL

### § 1. THE ENGLISH RITUAL

**B**Y Ritual in this case is meant the book, the "Rituale." There is a *Rituale Romanum*, published (after there had been many books of the same kind) by Pope Paul V (1605-1621) in the constitution "Apostolicae Sedis" of 17 June 1614. It was revised and published again in 1752 by Benedict XIV (1740-1758) and has had further revisions by Leo XIII (1878-1903) in 1884, and lastly, as regards the music, by Pius X (1903-1914) in 1904. The ritual contains the texts and ceremonies for all sacraments administered by a priest, except Mass,<sup>1</sup> the rite of funerals, blessings, liturgical processions, exorcism, and the forms for entering names in parish registers. A large and constantly growing appendix gives the forms for other blessings, not included in the original book of Paul V. This book is used exclusively in many dioceses. It forms the ultimate standard for all Rituals. But it is not imposed by law on all dioceses of the Roman rite. In many parts of the Church local Rituals are still allowed and used. This is the case in England. In this country we have our own Ritual with the title: *Ordo administrandi sacramenta et alia quaedam officia peragendi*.<sup>2</sup> This is the book we are bound to use. A priest in England may, and indeed should, possess a copy of the *Rituale Romanum* for study and reference. He will administer sacraments and sacramentals from the English *Ordo administrandi* imposed on him by the authority of his bishop. However, to a great extent, the difference is merely theoretical; for our *Ordo administrandi* conforms scrupulously to the Roman Ritual throughout; except that, in one or two ceremonies, such as particularly the marriage rite, we have some forms peculiar to English dioceses. Otherwise the differences between our *Ordo administrandi* and the Roman book are rather of the nature of additions to it. In any case, there is no question but that the immediate norm and standard for us in England is this English book.

The ceremonies of the Ritual here discussed are those of baptism, penance, the receptions of converts, holy Communion, sick calls, extreme unction and the last rites, marriage,

<sup>1</sup> It contains the rules for distribution of holy Communion out of Mass.

<sup>2</sup> Latest and now only correct edition, approved by Cardinal Bourne, 12 March 1915, published by Burns and Oates, 1915. For sacraments and other rites used outside the church the same publishers have issued a small compendium: *Excerpta e libro cui titulus Ordo administrandi sacramenta in usum cleri extra loca sancta ministrantis*.

churaching of women, and various blessings. The funeral rites are described in the next chapter (pp. 416-435). No detailed description of these ceremonies is necessary. They are all exceedingly simple; the Ritual gives exact rubrics throughout. From these rubrics alone it is possible to perform the ceremonies correctly. However, some notes about the necessary preparations and certain special points will be found useful.

## § 2. BAPTISM

THE common case is that of the solemn<sup>1</sup> baptism of infants.<sup>2</sup> Children should be brought to church to be baptized as soon after birth as is safe and reasonably convenient.<sup>3</sup> Unless there is grave danger of the child's life, it is to be brought to the church and there baptized solemnly by a priest, the rector of the mission in which it is born, or a priest authorized by him.<sup>4</sup>

The child should have two godparents, of different sexes, or at least one, either a godfather or a godmother. Not more than two are allowed. The godparents must be Catholics, grown up;<sup>5</sup> they should be confirmed. Members of religious orders may not be godparents, nor priests, unless they have leave from the Ordinary, nor the child's parents.<sup>6</sup> The godmother holds the child during the whole ceremony. The godfather stands by her side, answers the questions in the child's name, lays his right hand, bare, on the child's right shoulder at the moment when the priest pours the water, and holds the lighted candle given (theoretically) to the child at the end. If there is only one godparent, he or she must do all that otherwise is done by either. In our time the duties of the godparent towards the child are much reduced from what they were in the middle ages. There remains a general duty of looking after the child's spiritual welfare, especially in default

<sup>1</sup> Solemn baptism means with all the ceremonies of the Ritual; private baptism is the essential matter and form only, administered in case of necessity. *Cod.*, c. 737, § 2.

<sup>2</sup> *Ordo adm.*, Tit. II, caps. i-ii, pp. 5-29; James O'Kane, *Notes on the Rubrics of the Roman Ritual* (8th ed., Dublin, Duffy, s.a.), pp. 59-152; Martinucci-Menghini, I, ii, pp. 434-439; Le Vavasseur, i, pp. 605-616; De Herdt, iii, pp. 209-225; Van der Stappen, iv, pp. 20-65; Wapelhorst, pp. 429-436; Pighi, *Liturgia Sacramentorum*, pp. 30-63. *Cod.*, c. 737-779.

<sup>3</sup> Conc. prov. Westmonast. I, Decr. xvi, no. 10 (*Decreta quatuor conciliorum provincialium Westmonasteriensium*, 1852-1873, 2nd ed., Burns and Oates, s.a., p. 16); *Ordo adm.*, Tit. II, cap. i, § 15, *ed. cit.*, p. 8.

<sup>4</sup> Conc. prov. Westm. I, Decr. xvi, no. 4; *Ordo adm.*, Tit. II, cap. i, §§ 28-29, p. 11. *Cod.*, c. 462, 738. The Ordinary may allow baptism in a house for very special reasons. *Cod.*, c. 776. A deacon may baptize solemnly, by leave of the rector (*Cod.*, c. 741); but then the salt must be blessed by a priest (O'Kane, p. 74, § 185).

<sup>5</sup> That is fourteen years old. *Cod.*, c. 764, seems to prefer one godparent.

<sup>6</sup> *Ordo adm.*, l.c., §§ 23-26, p. 10; Conc. prov. Westm. I, Decr. xvi, no. 5, p. 15. *Cod.*, c. 766.

of its parents. Spiritual relationship does not now involve any temporal obligation.

It is usual to fix a time for solemn baptisms, generally on Sundays after noon.<sup>1</sup> But the priest will be ready to baptize at other times, if the request is reasonable. Solemn baptism is a public ceremony of the church, at which anyone may be present. It supposes three distinct places, the narthex or porch of the church, in which the first part of the rite takes place (till the priest lays his stole on the child and says *N. ingredere in templum Dei*, etc.); the nave or other part of the church, outside the baptistery, where the ceremony continues till he has changed the stole; the baptistery, where it continues to the end. The baptistery should be either a separate chapel, or it should, at least, have a railing round it. If there is no visible distinction between these three places, the priest and godparents must move nearer to the font each time, crossing an imaginary line of division.

Near the font there should be a table covered with a white cloth, unless the font is so made that the necessary objects can be placed on it. Here are prepared: the stocks containing oil of catechumens and chrism,<sup>2</sup> a vessel with the salt, the shell used for pouring the water, a towel to wipe the child after baptism, cotton wool to use after the anointings, the white robe, a candle,<sup>3</sup> the white stole (unless the priest wears a stole white on one side and purple on the other), vessels and a towel, with bread on a plate for washing the priest's hands.

There ought to be at least one server, to hand the things and especially to answer; but often the priest baptizes without one, answering the versicles and saying *Amen* himself. In the sacristy or baptistery the register of baptisms must be ready to be filled up immediately afterwards.

The priest first washes his hands in the sacristy, then vests in surplice and purple stole; he carries the ritual with him. The server or servers vest in surplice. The priest with them comes to where the godparents wait with the child, in the porch or narthex. He must first ascertain the child's name; it should be the name of a Saint.<sup>4</sup> He then uncovers and begins the rite, as in the *Ordo administrandi*.

<sup>1</sup> *Cod.*, c. 772, recommends the eves of Easter and Pentecost.

<sup>2</sup> The first synod of Westminster desires that a place should be arranged in the baptistery, where the holy oils may be kept permanently (*Decr. xvi*, no. 2, *ed. cit.*, p. 15). In St. Charles Borromeo's instructions they are kept in the cover of the font (*Acta eccl. mediol.*, Pars IV; *Instr. fabr. eccl.*, cap. xix; quoted in O'Kane, *op. cit.*, p. 104). The font should be kept locked (*Ordo adm.*, Tit. II, cap. i, § 30, p. 11). See *Cod.*, c. 735, 946.

<sup>3</sup> No rubric orders this candle to be lighted till it is given to the godfather. It may, however, very suitably stand in a candlestick and burn during the whole ceremony. St. Charles Borromeo required two lighted candles on the altar of the baptistery, or on the table, all the time (O'Kane, p. 121).

<sup>4</sup> *Ordo adm.*, Tit. II, cap. i, § 54, p. 14. *Cod.*, c. 761.

The questions must be asked in Latin, then, if necessary, repeated in the vulgar tongue.<sup>1</sup> The priest may have to prompt the godparent as to the answers. If the child receives several Christian names, all must be said at the first question and at the actual baptism. Otherwise the first name is sufficient. The gender of all prayers is changed, according to the sex of the child, except in the exorcism *Exorcizo te omnis spiritus immunde*, where all is neuter, agreeing with *plasma*.

The salt may be already blessed. In this case it is not blessed again. But it must have received the special blessing for baptism.<sup>2</sup> After the prayer *Acternam ac iustissimam pietatem*, the priest lays the end of his stole (the left end according to most authors)<sup>3</sup> on the child as he says *N. ingredi in templum Dei*, etc. Walking by the side of the child and godparents, he says with them the creed and Lord's Prayer. The priest says these in Latin; the godparents may use the vulgar tongue.<sup>4</sup> Standing near, but outside the baptistery, he says the exorcism *Exorcizo te omnis spiritus immunde*. He then moistens his own right thumb with his tongue, and with the thumb touches the lobes of the ears and nostrils of the child, saying the forms *Ephpheta*, etc. There is no direction to make the sign of the cross here. He wipes his thumb with a towel. At the anointing with oil of catechumens the godmother uncovers the child's neck and loosens its dress behind. All anointing is done on the bare skin; but it is not necessary to open the dress very far down. After the anointing the priest wipes the child and his own thumb with cotton wool. He then changes the purple stole for a white one, or turns the stole so that the white side is now seen; he enters the baptistery, followed by the godparents and child. At the moment of pouring the water and baptizing, the godmother holds the child's head over the font, the godfather lays his right hand, bare, on its right shoulder. The child had better be held with its face sideways, so that the water flows over its bare skin, and yet is not poured over its features. The water may best be poured over the right cheek. The priest pours three distinct times, as he says the words marked with a cross in the book. He, or the godparents, wipe the child with a towel, used for this purpose only. If baptism is given under condition, he uses the form *N. si non es baptizatus*, etc., as in the book.

The anointing with chrisam follows. The child is anointed

<sup>1</sup> S.R.C., 5 mart. 1904, Vtinen., ad IV.

<sup>2</sup> *Ordo adm.*, Tit. II, cap. i, § 39, p. 12.

<sup>3</sup> Martinucci, I, ii, p. 437, § 20; Le Vavas seur, i, p. 613, § 50; O'Kane, p. 137. The pontifical expressly mentions the left, when a bishop baptizes an adult (Appendix, "Pont. ritus pro adultorum baptismo," rubric, *ad loc.*).

<sup>4</sup> S.R.C., 30 December 1881, no. 3535, ad X.

## Occasional Functions

at the top of the head; then the priest wipes the place and his thumb with cotton wool. Instead of a complete white garment, it is now usual to lay a white veil on the head of the child, as the rubric implies.<sup>1</sup> The priest gives the candle, lighted, to the godfather. If there is no godfather the godmother holds the candle. Lastly he dismisses the child with the form *N. vade in pace*, etc. He wipes his hands with bread, and washes them. The entry in the baptism register is made at once, in the baptistery or sacristy.<sup>2</sup> The water used for baptism is poured into the sacrarium and all is put away.

### § 3. BAPTISM OF SEVERAL CHILDREN TOGETHER

THE ritual gives the forms for this.<sup>3</sup> The boys are to be placed on the right, girls on the left. The book gives plainly the forms to be said in the plural for all, and those said in the singular to each child separately. If boys and girls are addressed together, the masculine plural is used, according to the normal rule of Latin grammar. When the priest has to lay his hand on them, he does so, for a moment, on each; then says the prayer with hand outstretched, but not touching any one child.

### § 4. THE BAPTISM OF ADULTS

THE Roman ritual has a much longer form for the solemn baptism of grown-up people;<sup>4</sup> but in England we have in our faculties special permission to use the shorter form (as for children) in the case of adults also.<sup>5</sup> The only differences are that the catechumen answers the questions himself, stands between his godparents, and lays his head over the font. While the priest pours the water they lay their right hands on his shoulders. It is recommended that the minister and subject be fasting from midnight. The neophyte should then hear Mass and make his first Communion.<sup>6</sup>

### § 5. PRIVATE BAPTISM

IN case of urgent danger of life anyone may baptize, even a heretic or pagan. It is sufficient that he administer the essential matter and form and have the implicit intention of doing what Christ instituted. Naturally a Catholic must be preferred, if possible. A man is preferred to a woman; but anyone else to the parents.<sup>7</sup> A priest may administer private bap-

<sup>1</sup> *Ordo adm.*, Tit. II, cap. i, no. 48, p. 13.

<sup>2</sup> *Cod.*, c. 777.

<sup>3</sup> *Ordo adm.*, Tit. II, cap. iii, pp. 29-43. Cfr. Martinucci-Menghini, I, ii, pp. 439-444; Le Vavas seur, i, pp. 616-618; O'Kane, pp. 152-156.

<sup>4</sup> *Rit. Rom.*, Tit. II, cap. iv.

<sup>5</sup> No. IV in General Faculties of the diocese of Westminster. See p. 401, n. 1. *Cod.*, c. 755.

<sup>6</sup> *Cod.*, c. 753. Baptism of adults is to be announced to the bishop beforehand, that he may baptize, if he wish. *Cod.*, c. 744.

<sup>7</sup> *Ordo adm.*, Tit. II, cap. i, no. 14, pp. 7-8. *Cod.*, c. 742.

tism as well as a layman; indeed, if he is at hand the priest should obviously be preferred. If possible, a priest or deacon should wear a white stole, and even a surplice. Private baptism may be given only in the case of need; so there will be no possibility of using the rites before the actual pouring of water. If it were possible to go through the whole rite, the case would not be one of necessity at all, and so there would be no excuse for private baptism.<sup>1</sup> But it may well happen that, after the essential matter and form, the child still survives, at least for a time. In this case, if a priest baptizes, and if he has the chrism, white robe and candle at hand, he should go on with the ceremonies to the end, anointing with chrism, giving the robe and the candle.<sup>2</sup> Obviously these ceremonies are not repeated, if there is a later supplying of ceremonies. For private baptism any natural water may be used validly and lawfully in case of need, as is known.<sup>3</sup> But baptism water is to be preferred, if it can be obtained in time, and holy water rather than common water.<sup>4</sup> There may be godparents; but they are not necessary.<sup>5</sup> Private baptism should be entered in the register as such.

#### § 6. SUPPLYING THE CEREMONIES OF BAPTISM

AFTER private baptism, administered in case of urgent danger, the child, if it survives, must be brought to the church that the ceremonies may be supplied. The form for doing this is in the ritual.<sup>6</sup> There must be a godparent, as at baptism. Everything is done as at baptism, except, of course, the baptism itself. The three places are used for the three parts of the rite. All follows as at baptism, with certain verbal alterations (noted in the ritual) necessary to the circumstance. After the questions about faith, which, normally, come immediately before the actual baptism, the priest simply omits the baptism and goes on at once to the anointing with chrism, unless this has already been performed.

#### § 7. CONDITIONAL BAPTISM

IN this case, the normal rite is exactly the same, with the one exception of the sacramental form, which becomes *N. si non es baptizatus (baptizata) ego te baptizo*, etc. But in England in the case of grown-up converts, conditional baptism, if necessary, is to be given privately without ceremonies, as noted below (p. 403).

<sup>1</sup> O'Kane, p. 157, § 382.

<sup>2</sup> *Ordo adm.*, Tit. II, cap. ii, § 30, p. 28.

<sup>3</sup> *Ib.*, § 29, p. 28.

<sup>4</sup> O'Kane, pp. 158-159.

<sup>5</sup> *Ib.*, pp. 93-94. *Cod.*, c. 762. There should be two witnesses, or at least one. *Cod.*, c. 742.

<sup>6</sup> *Ordo adm.*, Tit. II, cap. v, pp. 45-58; Martinucci, I, ii, pp. 445-447; Le Vavasseur, i, p. 625; O'Kane, p. 225-228.

## § 8. BLESSING THE FONT

IF it is necessary to bless baptism water<sup>1</sup> in the course of the year, not on Holy Saturday or Whitsun Eve, the priest uses the short form in the ritual.<sup>2</sup> The font must be filled with clean water beforehand, the stocks of oil of catechumens and crism placed near it. A towel will also be needed, a vessel of water and basin with bread, to wash the priest's hands afterwards. There should be a cross-bearer, two acolytes, and thurifer.<sup>3</sup> It will be well to have two other servers also, if possible, to answer, assist and hand the things to the priest. The priest wears surplice, purple stole, or stole and cope for greater solemnity.<sup>4</sup>

The procession goes to the baptistery in the usual order. Here the cross-bearer and acolytes stand opposite the priest, as on Holy Saturday (p. 340). The thurifer is by his side. The priest and all<sup>5</sup> kneel, facing the altar of the baptistery, if it have one, or the High Altar of the church. The priest says the Litany of the Saints, either in the usual form, or the shorter form of Holy Saturday.<sup>6</sup> He rises and makes the sign of the cross over the water as he says *Vt fontem istum*, etc.<sup>7</sup> He kneels again till he says *Dominus vobiscum* and the prayer *Omnipotens sempiterne Deus*, before the exorcism of the water. After this prayer all stand. The ceremonies which follow are described clearly in the rubrics. After he has breathed on the water the priest puts on and blesses incense, then incenses the water thrice.<sup>8</sup> The holy oils are poured into the water<sup>9</sup>

<sup>1</sup> Ordinary water may be added (in less quantity) to baptism water, even many times. *Ordo adm.*, Tit. II, cap. i, no. 5, p. 6; cfr. O'Kane, p. 64, §§ 160-161.

<sup>2</sup> *Ordo adm.*, Tit. II, cap. vi, pp. 59-64; Martinucci, I, ii, pp. 458-460; Le Vasseur, i, pp. 650-652; O'Kane, pp. 235-243.

<sup>3</sup> Martinucci makes the thurifer bring the thurible from the sacristy just before it is used and take it back immediately afterwards (I, ii, pp. 459-460, §§ 16, 20). Le Vasseur (i, p. 651, § 201) says that he comes at the head of the procession at the beginning and waits all the time. This is more in accordance with our usual English custom; it has the further advantage that the incense will certainly be at hand when it is wanted, whereas the server might easily not know or forget when to fetch it.

<sup>4</sup> De Herdt does not approve of the cope in this ceremony (iii, p. 233, § 167); Martinucci requires it (I, ii, p. 458, § 6).

<sup>5</sup> Except, of course, the cross-bearer and acolytes.

<sup>6</sup> *Ordo adm.*, Tit. II, cap. vi, §§ 1 and 3, pp. 59-60. In neither case are the petitions doubled (O'Kane, p. 238, § 548).

<sup>7</sup> This is the special petition inserted twice, before: "Vt nos exaudire digneris" (*Ordo adm.*, *ib.*, no. 2, p. 59).

<sup>8</sup> Incense is not used at the solemn blessing on Holy Saturday and Whitsun eve; so it may seem strange that it should be used now. The usual explanation is that it is a substitute for plunging the Paschal candle (O'Kane, p. 241, § 552).

<sup>9</sup> If he has but little oil he may dip his thumb or a silver rod into it and

and mixed, as on Holy Saturday. At the end he washes his hands, using bread, and the water in which he has washed them is poured into the sacrarium.

### § 9. THE SACRAMENT OF PENANCE<sup>1</sup>

THERE must be, at each church, fixed days and hours at which confessions are heard. The clergy wait at these times so that people know that, coming then, they may make their confession without special appointment.<sup>2</sup> But at other times, too, priests who have care of souls must be ready to hear the confession of those who demand this reasonably.<sup>3</sup>

The proper place for hearing confessions is the confessional in the church.<sup>4</sup> Confession may be heard in any other place, in case of necessity or grave inconvenience.<sup>5</sup> There is a special law forbidding us to hear the confessions of women in any place but the confessional, except in cases of absolute necessity.<sup>6</sup>

To administer the sacrament of penance the priest wears a surplice and purple stole. Regulars wear the stole only, over their habit. This is the rule certainly for confessions heard in church. In other cases the priest should wear at least the stole.<sup>7</sup> If there is urgent necessity, naturally, he may hear confession in any dress. Penance is the only sacrament administered sitting. The priest sits as a judge at his tribunal.

In many countries it is usual for the penitent to begin by asking the priest's blessing. Our ritual says that he should do so, and suggests the form *Dominus sit in corde tuo*, etc., or a similar one.<sup>8</sup> It is also usual for the penitent to say either the *Confiteor*, or some similar prayer, before telling his sins. The ritual suggests the *Confiteor*, or the short form *I confess to almighty God and to you, Father*.<sup>9</sup> The form of absolution is given in the ritual.<sup>10</sup> The prayers *Misereatur* and *Indulgentiam* may be omitted, if there are many confessions.<sup>11</sup> From

therewith make the sign of the cross in the water (*Ordo adm., ib.*, no. 6, p. 63).

<sup>1</sup> *Ordo adm.*, Tit. III, caps. i-iii, pp. 65-71; O'Kane, Supplement, pp. 3\*-8\*; Le Vasseur, i, pp. 626-628; De Herdt, iii, pp. 234-240; Van der Stappen, iv, pp. 92-102; Wapelhorst, pp. 448-450; Pighi, *Lit. Sacr.*, pp. 131-141. *Cod.*, c. 870-910.

<sup>2</sup> Conc. prov. Westm. I, Decr. xix, no. 8, p. 23.

<sup>3</sup> *Ordo adm.*, Tit. III, cap. ii, § 6, p. 66.

<sup>4</sup> *Cod.*, c. 908. Conc. prov. Westm. I, Decr. xix, no. 1, p. 22; *Ordo adm.*, Tit. III, cap. ii, § 6, p. 66.

<sup>5</sup> *Ib.* <sup>6</sup> *Cod.*, c. 910. Conc. prov. Westm. I, Decr. xix, no. 1, p. 22.

<sup>7</sup> S.R.C., 23 March 1882, no. 3542, ad III, etc. Conc. prov. Westm. I, Decr. xix, no. 2, p. 22; *Ordo adm.*, Tit. III, cap. ii, § 9, p. 67.

<sup>8</sup> *Ib.*, § 13, p. 67.

<sup>9</sup> *Ib.*, § 14, p. 67.

<sup>11</sup> *Ordo adm.*, Tit. III, cap. iii, § 4, p. 71.

<sup>10</sup> Pp. 70-71.



*Indulgentiam* till he makes the sign of the cross at the end of the absolution form (or, if he does not say *Indulgentiam*, from *Dominus noster Iesus Christus*) the priest holds the right hand raised towards the penitent. This is the remnant of the old imposition of hands at penance. He makes the sign of the cross over the penitent where the cross is marked, at the invocation of the Holy Trinity; then continues *Passio Domini nostri*, etc., with hands joined. In the form the word *suspensionis* is used only when the penitent is in holy orders.

There was a great dispute as to whether the confessor should say the word *deinde* in the form. It could be settled at once, if the Congregation of Rites would give a plain answer. Twice it was asked whether this word should be spoken or not. The first time it gave no answer, the second time it said *Nihil innovandum*.<sup>1</sup> That leaves the matter exactly where it was, because everyone still disputes, whether to say the word, or to omit it, is the innovation. There seems no doubt that, originally, this word was a rubric, meaning merely that when the priest has said the first part of the form absolving from excommunication, etc., then (*deinde*) he goes on *Ego te absolvo*. Later the word *deinde* began to be printed as part of the text. It is significant that recent Roman editions of the ritual put the word back into rubric type. This seems clear evidence that they did not mean it to be said. O'Kane thinks the confessor is free to use it or not, as he pleases.<sup>2</sup> But in our English ritual the word is printed in black type, with the rest of the form.<sup>3</sup> So it seems that we must say it. In case of urgent necessity (if the penitent is dying) the sufficient form of the Sacrament is *Ego te absolvo ab omnibus censuris et peccatis, in nomine Patris + et Filii et Spiritus sancti. Amen*.<sup>4</sup>

### § 10. RECEPTION OF CONVERTS

THERE are two very different cases of reception of a convert into the church, whether he is already baptized or not. A third case is if he has received doubtful baptism in some heretical sect.

Theoretically there is all the difference in the world between the first and second cases. If a man has never been baptized, is a Jew, Moslem, or Unitarian,<sup>5</sup> he has never been a member of the Catholic Church. So he becomes a Catholic in the normal way, by baptism. It would seem that nothing more is

<sup>1</sup> S.R.C., 27 August 1836, no. 2745, ad V; 11 March 1837, no. 2764.

<sup>2</sup> He discusses the question at length, pp. 5\*-8\*.

<sup>3</sup> So also in the last editio typica of the Roman Ritual (1913).

<sup>4</sup> *Ordo adm.*, Tit. III, cap. iii, § 5, p. 71.

<sup>5</sup> Some Unitarians do baptize, with the form of Mt. xxviii, 19. Supposing they pour water and have the implicit intention of doing what Christ instituted, their baptism is valid.

needed. He must, of course, be instructed first. He must, when receiving the sacrament, have the necessary intention and dispositions, faith and repentance for his sins. Otherwise it should suffice that he be baptized, since really he is in the same state as the infant presented for baptism. He makes his profession of faith by saying the Apostles' Creed in the baptism ceremony, which is exactly the purpose for which it is put there. The baptism should be in the form for adults.

But in England we have a law modifying this simple position in two ways. First, we may use the form of baptism for infants; secondly, independently of the creed said at the baptism ceremony, a grown-up convert must make the usual profession of faith, as do those already baptized.<sup>1</sup>

The case of a convert already baptized differs entirely in principle. He has once been a Catholic. He became so when he was baptized, no matter who baptized him. But since then he has incurred excommunication, for frequenting the conventicle of a heretical sect. All that is needed then, in principle, is that he now be absolved from that excommunication. The process of his reception is a negative rather than a positive one. The priest who receives him takes away the impediment of excommunication, and so restores him to the rights given, all unconsciously, by the heretical minister who baptized him. In England there is no supplying the ceremonies for converts.

In the case of a man doubtfully baptized no one of course can say which of these two processes really takes place. We baptize again conditionally as a precaution for the one case, and absolve him from excommunication and hear his confession for the other.<sup>2</sup>

In the case of all grown-up converts the priest who will receive them must first report the case to the Ordinary, using the form provided for that purpose, and must obtain leave and faculties to receive the convert.

If the convert is **CERTAINLY NOT BAPTIZED**, he makes no abjuration of heresy, but he does make the public profession of faith, if he is grown up. Then he is baptized publicly with the form used for children. He has, of course, no confession to make, since sins committed before baptism are not valid matter for the sacrament of penance, but are absolved in baptism. Children, in this case, are simply baptized.

If the convert is **CERTAINLY ALREADY BAPTIZED**, there can be no question of baptizing him again. It would be the gravest sacrilege to attempt to repeat baptism. In this case he makes his profession of faith, abjures heresy, is absolved

<sup>1</sup> *Ordo adm.*, Tit. III, cap. iv, no. 1, following the Instruction of the Holy Office, 20 June 1859, p. 72.

<sup>2</sup> Both sacraments, baptism and penance, are given conditionally, and one of the two is certainly invalid. No one can say which.

from excommunication and other censures. Then he makes his first confession and Communion.

The commonest case in England is that of converts DOUBTFULLY BAPTIZED. Such a convert makes his public profession of faith and abjures heresy. He is then baptized conditionally (the condition is expressed), privately with holy water (not baptism water). Then comes the absolution from excommunication. But if it seems more convenient, the private baptism may follow the absolution from censures. Then the convert makes his first confession.<sup>1</sup>

The order for converts certainly already baptized is the same, except, of course, that the conditional baptism is omitted.

Children<sup>2</sup> who are received from heretical sects, and are either certainly or doubtfully baptized, do not make any abjuration, nor are they absolved from censures which they cannot have contracted. They make a simple profession of faith, either the Apostles' Creed or the form used for adults, without the abjuration. If necessary they are then baptized conditionally.<sup>3</sup> In all cases the reception of a convert is to take place before a priest appointed by the Ordinary, and at least two witnesses. These must also be present at the baptism (even private), unless, for grave reason, the bishop dispenses.<sup>4</sup>

In the case of babies who cannot speak or understand even the simplest profession of faith,<sup>5</sup> if they are certainly baptized, there is nothing to do but to see that henceforth they are brought up as Catholics and in due time receive the sacraments. Such children have never ceased to be Catholics since they became so at their baptism.

The ceremony for the reception of a convert NOT BAPTIZED is very simple. The priest wears a surplice only. In his presence and that of two witnesses the convert makes his profession of faith, as in the ritual, but leaving out the last clause, *With a sincere heart*, etc. Then he is baptized in the usual form (for infants).

The other two cases (of CONDITIONAL baptism, or NONE) may be described together.<sup>6</sup>

The priest sits before the altar, on the epistle side of the foot-pace or ground, if the Sanctissimum is reserved there, vested in surplice.<sup>7</sup> With head covered he addresses the con-

<sup>1</sup> Conc. prov. Westm. I, Decr. xvi, § 8, pp. 15-16; *Ordo adm., l.c.*, nos. 1, 3, 5, pp. 72-74. The confession must be made in the case of conditional baptism (Conc. prov. Westm. I).

<sup>2</sup> Boys under fourteen, girls under twelve.

<sup>3</sup> *Ordo adm., l.c.*, no. 2, pp. 72-73.

<sup>4</sup> *Ib., l.c.*, no. 5, p. 74.

<sup>5</sup> Such a case may occur when a whole family joins the Church.

<sup>6</sup> *Ordo adm.*, Tit. III, cap. v, pp. 75-87; O'Kane, pp. 183-199.

<sup>7</sup> The ritual gives no direction as to what the priest shall wear. Many use a purple stole throughout the ceremony. The only moment (apart from the baptism and confession) when a stole seems justified is, possibly, during the absolution from excommunication.

vert, who sits before him. Then the priest rises and kneels before the altar, the convert and all present kneel with him. So they say the hymn *Veni creator* alternately. The priest (alone) stands to say the prayer after the hymn. He sits again and puts on the biretta; kneeling before him the convert reads the profession of faith, as in the ritual.<sup>1</sup> The priest holds a book of the gospels on his knees, which the convert meanwhile touches.<sup>2</sup> They remain in the same position while the priest says the psalm *Miserere* or *De profundis*, at his discretion. He stands facing the altar, and says *Kyrie eleison* and the versicles and prayer which follow. The convert or people present should answer; if no one can, he must answer himself. After this prayer is the right time for conditional baptism, if it is to be administered. The priest goes with the convert to the sacristy, the two witnesses following. There, in their presence, he baptizes the convert, pouring holy water over his head into a vessel, and saying the form *Si non es baptizatus, N. ego te baptizo in nomine Pa + tris et Fi + lii et Spiritus + sancti*. For this he wears a white stole.

Returning to the church he sits at the seat having his back to the altar, with head covered. The convert kneels before him. So he absolves him from excommunication, using the form in the book *Auctoritate apostolica*, etc. In case of doubt as to whether the convert has incurred excommunication by professing heresy, the priest inserts the word *forsan* after *incurristi*, as directed in the note. He then imposes a penance for this absolution.

The convert may make his confession now or after the *Te Deum*.<sup>3</sup> All standing, the priest says *Te Deum laudamus*, alternately with the convert and those present. They kneel, as always, at the verse *Te ergo quaesumus*, etc. Still standing, while the others kneel, the priest says the verses and prayer that follow. He turns to the convert and makes the sign of the cross over him, as he gives the blessing at the end. He sits and again speaks to the convert, as is directed in the rubric.

Lastly, if he has not already done so, the convert makes his confession. Since it is his first, it will be a general confes-

<sup>1</sup> In the new book (*Ordo adm.*, ed. cit., pp. 77-80) this is no longer the creed of Pius IV, but a shorter form.

<sup>2</sup> There is no direction to kiss the book.

<sup>3</sup> There is a custom that the convert should make his confession, then receive conditional baptism, then make a general statement repeating that he wishes to confess all the sins he has already told, then be absolved. The *Ordo adm.*, l.c., cap. iv, no. 3, p. 73, allows this. If so, the priest must, of course, be the same throughout. But there is no necessity to confess before baptism. It is often better that the convert should make his confession last of all, partly because he need not confess to the priest who receives him (there is, indeed, no general law of the Church commanding him to go to confession at once), partly because the witnesses and other people may go away before his confession.

sion of his whole life. If the convert has just received conditional baptism, the absolution will be conditional also; but this condition is not expressed in words.<sup>1</sup> If the confessor have power to grant plenary indulgence to the convert, he will do so after the confession and absolution. The convert says the *Confiteor* (in Latin or English); the confessor uses the form given on p. 73 of the *Ordo administrandi*.

The convert will make his first Communion as soon as may be after his reception and baptism, or confession.

## § 11. HOLY COMMUNION

THE normal time for distributing holy Communion is at the moment appointed in Mass. The rite in this case is described above, pp. 60-61.

But no priest may make any difficulty against giving people Communion at other times, if their request is reasonable, that is, if they have a serious (not necessarily a very grave) reason, and if they satisfy the law, being in a state of grace and fasting from midnight.<sup>2</sup>

The rite of distributing holy Communion out of Mass is this:<sup>3</sup>

A server is needed to say the *Confiteor*. If possible, he should wear a surplice and kneel in the sanctuary; but often it is necessary that someone in the church (a man rather than a woman) should say the answers. Two candles are lighted on the altar; the dust-cloth is removed.

The priest vests in biretta, surplice and stole of the colour of the day.<sup>4</sup> He comes from the sacristy, following the server, carrying the burse containing a corporal and the tabernacle key. Obviously, Communion in this way can be given only from an altar where the Blessed Sacrament is reserved. Priest and server genuflect;<sup>5</sup> the server kneels at the epistle side and says *Confiteor*. Meanwhile the priest goes up to the altar, spreads the corporal, opens the tabernacle, genuflects, takes the ciborium and places it on the corporal. He uncovers it, genuflects again, turns to the people, not turning his back to the Sanctissimum, and says *Misereatur*. The server answers *Amen*. Then, making the sign of the cross over the people, he says *Indulgentiam*, to which the server again answers *Amen*. Both these prayers are said in the plural, even if there

<sup>1</sup> Unless it is considered as involved by the words: "in quantum possum et tu indiges," used always. These might cover the following form, as well as what goes before.

<sup>2</sup> *Cod.*, c. 846.

<sup>3</sup> *Ordo adm.*, Tit. IV, caps. i-ii, pp. 90-97; O'Kane, *Notes on the Rubrics*, pp. 253-343; Pighi, *Lit. Sacr.*, pp. 74-83.

<sup>4</sup> This is a clear rubric (cap. ii, p. 92). But the S.R.C. allows white, 12 March, 1836, no. 2740, ad XII.

<sup>5</sup> The priest, as always, first uncovers and hands his biretta to the server.

be only one communicant. The priest turns to the altar, takes the ciborium in his left hand; with the thumb and forefinger of the right he takes a consecrated particle and holds it over the ciborium. So he turns to the people, this time with his back to the middle, and says *Ecce Agnus Dei*, etc., and *Domine nolumus dignus*, three times. The form is always masculine (*dignus*), even if only women are present. Carrying the ciborium and particle in the same way, he goes to the Communion rail and gives each person Communion with the usual form (*Corpus Domini nostri*, etc.), beginning at the epistle end. When all have received, he goes back to the altar, no longer holding a particle over the ciborium, saying the antiphon *O sacrum convivium*, with its versicle, response and collect, the server answering. In Easter-tide *Alleluia* is added to the versicle and response; the collect is *Spiritus nobis Domine*. The priest continues this while he puts the ciborium back in the tabernacle.

At the altar he first places the ciborium on the corporal, genuflects, then washes the fingers which have touched the Sanctissimum in the little vessel for that purpose by the tabernacle, and wipes them on the purificator by it. He puts the ciborium in the tabernacle, genuflects, closes and locks the tabernacle. Then he gives the blessing. He says *Benedictio Dei omnipotentis*, facing the altar, extending, raising, and joining his hands; then he bows to the cross, turns to the people and makes the sign of the cross over them as he continues: *Patris + et Filii et Spiritus sancti*. The server answers *Amen*. The priest turns back to the altar by the same way, not completing the circle, folds the corporal and puts it back in the burse. He bows, takes the burse and key, comes down the steps, genuflects with the server, puts on the biretta and goes back to the sacristy. Communion may be given in this way immediately before or after Mass. In this case the priest wears the Mass vestments. If they are black, he does not give the blessing. Nor, if he says Mass with black vestments in Eastertide, does he add *Alleluia* after the versicle.

Except in this case, holy Communion is never given with black vestments. If it is to be given on All Souls' Day the priest wears a purple stole. Communion may not be distributed during Mass at any other moment than when appointed in the rite.

### § 12. MATRIMONY<sup>1</sup>

THE ideal, when Catholics marry, is that they should receive the nuptial blessing. This blessing is always given in the nuptial Mass (or other Mass which takes its place, on days

<sup>1</sup> *Cod.*, c. 1012-1143. *Ordo adm.*, Tit. VII, pp. 195-208; Martinucci-Menghini, I, ii, pp. 489-492; Le Vavas seur, i, pp. 644-650; Wapelhorst, pp. 484-488; Pighi, pp. 155-172; O'Kane, pp. 57\*-62\*. But note that in England we have our own rite of marriage, not entirely Roman. So these authors are not always safe guides for us.

when a nuptial Mass may not be said; see p. 408). It is not allowed to give the nuptial blessing without the Mass. The ideal is also that the husband and wife make their Communion together at this Mass.

The nuptial Mass may not be said, nor the blessing given, in the case of mixed marriages, nor in the case of widows who have already received it,<sup>1</sup> nor in the times of forbidden solemnity, namely, from the first Sunday of Advent to Christmas Day, from Ash Wednesday to Easter Day (both inclusive).<sup>2</sup> In the case of Catholics, when the woman has not already received the nuptial blessing, and outside the forbidden time, we have now an indulgent by which a special blessing may be given, if Mass is not said.<sup>3</sup>

We have also a third form to be used for Catholics who marry (with dispensation) in the forbidden time, or when the wife has already received the nuptial blessing.<sup>4</sup> If people are married during the forbidden time, or if it is not convenient to them to have the nuptial Mass and blessing at the moment of their marriage, these may always be added later, when the forbidden time is over. In the case of mixed marriages none of these forms may be used.

The bans of marriage are to be proclaimed at the chief Mass on three preceding Sundays.<sup>5</sup> The form is given in the ritual.<sup>6</sup> If the persons live in different places the bans must be announced in both. In England bans are announced for mixed marriages. It is possible, for a sufficient reason, to obtain dispensation from the proclamation of bans from the Ordinary. Marriage should take place in church. The Ordinary may allow it to be celebrated in a private chapel or house, for sufficient reason.

Besides the priest two witnesses must be present. In England we must also obey the law of the land which requires the presence of the government official (registrar) and the declarations made before him and two witnesses afterwards.<sup>7</sup> Sometimes the registrar is present in the church during the ecclesiastical function, sometimes he waits in the sacristy. The witnesses of both declarations, those made in the church during the marriage, and those made before the registrar, should be

<sup>1</sup> The point is not the woman's widowhood, but that she has already received the nuptial blessing. So if she did not receive it at her former marriage, it may be given. The state of the man makes no difference either way.

<sup>2</sup> Unless the Ordinary dispense. *Cod.*, c. 1108. "Tempus prohibitum" does not mean time when it is forbidden to marry, but when it is forbidden to "solemnize" marriage, that is to celebrate nuptial Mass and give the nuptial blessing.

<sup>3</sup> *Ordo adm.*, pp. 204-206.

<sup>4</sup> *Ib.*, pp. 207-208.

<sup>5</sup> Or holidays of obligation. *Cod.*, c. 1023 (cfr. c. 1022-1029).

<sup>6</sup> *Ordo adm.*, p. 197.

<sup>7</sup> According to law a Catholic priest may now himself act as registrar and keep the book for the government. But the laws are very complicated.

the same persons. The priest who marries the people must be the same who presides at the civil declarations afterwards.

The essential rite is the same in all cases.

The priest wears surplice, biretta and white stole. There should be a server in surplice who carries the holy water. On the credence table, or other convenient place, a plate is laid, on which the ring will be placed when it is blessed.

The priest stands with his back to the altar at the entrance of the sanctuary or choir. The man and woman to be married stand before him, the man at the woman's right. The witnesses stand behind, or on either side. The priest first asks the question of the man: N., *will thou take N.,<sup>1</sup> here present*, etc., as in the ritual. The man answers *I will*. The priest asks the question of the woman, and she answers. The man and woman then join right hands. If the woman is a widow she wears a glove on her right, otherwise not. The man first says the form, *I, N., take thee, N., to my wedded wife*, etc., repeating it in short phrases after the priest. They separate their hands, join them again, and the woman, in the same way, says the form appointed for her. After this they keep the hands joined; the priest makes the sign of the cross over their hands, saying *Ego coniungo vos in matrimonium, in nomine Patris + et Filii et Spiritus sancti. Amen*. He then sprinkles them with holy water.

The husband puts the ring, a piece of gold and a piece of silver<sup>2</sup> on the plate held by the server. The priest blesses the ring with the form in the ritual and sprinkles it with holy water in cross form. The husband takes the gold, silver and ring, and says (in short phrases after the priest) *With this ring I thee wed*, etc. As he says *This gold and silver I thee give*, he hands the pieces to the woman, who puts them away or hands them to someone to hold for her. Then the husband puts the ring on the woman's left hand. He puts it first on the forefinger, saying *In the name of the Father*, takes it off and puts it on the second finger, saying *and of the Son*, takes it off again and puts it on the third finger, saying *and of the Holy Ghost*; and leaves it there.

All except the priest kneel. The priest says the versicles *Confirma hoc Deus*, etc., and the prayer, the server answering.

That is the end of the essential rite. Usually the priest, husband, and wife, with the witnesses, now go to the sacristy, to make the civil declarations. The priest takes off the stole. Before the registrar they each make two declarations, repeating the words in short clauses after the priest. First the man says:

*I do solemnly declare that I know not of any lawful impediment why I, N.N., may not be joined in matrimony to N.N.<sup>3</sup>*

<sup>1</sup> Christian names only.

<sup>2</sup> Generally gold and silver coins.

<sup>3</sup> Christian and surnames (the wife's maiden name).



The woman makes the same statement, in the same way.

Then the man says:

*I call upon these persons, here present, to witness that I, N.N., do take thee, N.N., to be my lawful wedded wife.* The woman says the same, changing the word *wife* to *husband*. The book kept by the registrar is then filled up and signed by the priest.

In the case of a mixed marriage nothing more is done.<sup>1</sup>

If NUPTIAL MASS is to follow, the priest vests and Mass begins.

The nuptial Mass is the votive Mass "Pro sponso et sponsa," in the missal.<sup>2</sup>

It is said with white vestments, without *Gloria in excelsis* or creed.

Apart from the forbidden times, when no such Mass may be said and no nuptial blessing given, this Mass may be said any day, except Sundays and holidays of obligation (even the suppressed ones, now called days of devotion), or doubles of the first or second class, or the octaves of Epiphany or Pentecost, or the octave day of Corpus Christi. On these days the Mass of the day is said; the prayers of the nuptial Mass are added at the end of all commemorations (but before an "oratio imperata") and the prayers of the blessing are said in the usual place. Such a Mass has the privilege of nuptial Mass. The rubrics of the missal suppose that the husband and wife make their Communion at this Mass. It is said as usual, with two exceptions. After the *Pater noster*, before the prayer *Libera nos*, the priest genuflects and turns to the husband and wife, who kneel. The server holds the missal before the priest. With joined hands he says the two prayers *Propitiare Domine* and *Deus qui potestate virtutis tue*, as in the missal. He turns back to the altar, genuflects and goes on with Mass. The server puts the book back on its stand. Again after *Benedicamus Domino* he turns, this time in the middle of the altar. The husband and wife kneel and he says the prayer *Deus Abraham* in the missal. The server again holds the book before him. The server puts back the book and takes the holy water. The priest may now address the husband and wife.<sup>3</sup> Then he sprinkles them with holy water, turns to the altar, and ends Mass as usual.

If both husband and wife are Catholics, if it is not the forbidden time, and the woman is not a widow who has already received the nuptial blessing, instead of the nuptial Mass and blessing, the other form in the ritual may be used. It

<sup>1</sup> *Cod.*, c. 1102, forbids all "sacred rites" at a mixed marriage, unless the Ordinary allow some; but never Mass. Such a marriage should be held out of the church, unless the Ordinary dispense (*Cod.*, c. 1109, § 3).

<sup>2</sup> It is the last votive Mass before the "Orationes diversae."

<sup>3</sup> The rubric at the end of this Mass in the missal says he should do so

consists of the psalm *Beati omnes, Kyrie eleison*, etc., *Pater noster, Domine exaudi orationem meam*, etc., and two prayers. This form may be used before the civil declarations are made in the sacristy.

If the woman is a widow who has already received the nuptial blessing, or if it is the forbidden time, the form given in the second place may be used. This consists of the same psalm and versicles, but a different prayer.<sup>2</sup> This, too, may be said before the civil declarations are made.

The rector of the church<sup>3</sup> must enter the marriage in the register, and add a note about it to the entry of baptism of each person in the baptism register; or, if they were not baptized in his church, he must send a statement to the rector of the church where they were baptized, that he may make this entry.<sup>4</sup>

### § 13. CHURCHING<sup>5</sup>

THE blessing of a woman after childbirth may be given only to those whose children are born in lawful matrimony. The mother comes to the church as soon as possible after the birth of the child. The priest wears a surplice and white<sup>6</sup> stole. There should be a server carrying holy water. The mother holds a lighted candle. She kneels in the porch or by the door of the church. The priest, standing before her, sprinkles her with holy water, then says the prayers in the ritual. After the psalm *Domini est terra* and its antiphon, he gives her the left end of his stole to hold as she comes into the church and to the altar rails. Standing with his back to the altar<sup>7</sup> he continues the prayers. Finally he sprinkles her with holy water, saying the blessing *Pax et benedictio*, etc.<sup>8</sup>

### § 14. BLESSINGS

THERE are blessings which any priest may use; others, called consecration, used only by a bishop, and a third class which may be given by a priest if he has permission from the Ordinary.<sup>9</sup> To this third class belong the blessing of vestments<sup>10</sup> and others, for which leave is given in the faculties of priests in England.

The general rule for blessings is that the priest wears a

<sup>1</sup> *Ordo adm.*, Tit. VII, cap. ii, pp. 204-206.

<sup>2</sup> *Ib.*, pp. 207-208.

<sup>3</sup> *Ib.*, pp. 203-204.

<sup>4</sup> *Ib.* <sup>5</sup> *Ib.*, Tit. IX, cap. i, pp. 211-214; O'Kane, pp. 244-252.

<sup>6</sup> As the colour of Candlemas.

<sup>7</sup> O'Kane says on the foot-pace, p. 251.

<sup>8</sup> The three blessings which follow in the *Ordo adm.*, of a woman in danger at childbirth (pp. 214-218), of infants (pp. 218-219), of sick children (instead of extreme unction, pp. 219-223) have no difficulty.

<sup>9</sup> *Cod.*, c. 1147.

<sup>10</sup> The forms for blessing vestments are in the missal among the blessings which follow the Masses and prayers for the dead, before the votive Masses.

surplice and purple stole.<sup>1</sup> In nearly all cases he ends by sprinkling the thing blessed with holy water.

The blessing of holy water<sup>2</sup> (with salt) should normally be made on Sunday before the chief Mass. Then follows the Asperges ceremony.

### § 15. SICK CALLS

THE ceremonies to be noted in connection with sick calls are those of the sacraments then administered.<sup>3</sup>

If there is time, a dying man will receive the sacraments of Penance, Holy Eucharist and Extreme Unction.

If these sacraments are to be administered in one visit,<sup>4</sup> the priest will take with him the Blessed Sacrament in the small pyx used for this purpose, the oil of the sick in its stock. By the sick man's bed a table will be prepared, covered with a white cloth, having on it two candles burning (if possible, blessed candles), holy water and a sprinkler,<sup>5</sup> a glass with a little water<sup>6</sup> to drink. It is suitable that a crucifix also stand on the table. If extreme unction will be administered at the same visit, a plate with dry bread, water, a towel to wash the priest's hands and cotton wool should be on the table. Or the priest may bring the cotton wool with him.

The first Synod of Westminster, in 1852, recommended that a box containing all these things be sent beforehand to the house, or brought by the priest when he arrives.<sup>7</sup> Two vases of flowers may be added. A communion cloth should be spread on the bed at the moment of Communion. In England it is rarely possible to carry the Blessed Sacrament to the sick publicly.<sup>8</sup> In a small quiet district, where the

<sup>1</sup> If there is a form of exorcism; otherwise, generally, the stole is of the colour of the day.

<sup>2</sup> In the missal: *Ordo ad faciendam aquam benedictam*, first among the blessings; also in *Ordo adm.*, Tit. XI, cap. i, pp. 240-244.

<sup>3</sup> For prayers, advice and help in general to be given to the sick, see *Ordo adm.*, Tit. V, cap. iv, pp. 125-137.

<sup>4</sup> The liturgical books suppose that extreme unction is not given at the same time as Communion (see p. 413). It is, however, often necessary to do so.

<sup>5</sup> Unless the priest brings holy water with him. The best kind of sprinkler is a small branch of box, yew, or some such plant.

<sup>6</sup> The rubric says that wine and water should be prepared for the ablution (*Ordo adm.*, Tit. IV, cap. iv, no. 8, p. 101). But wine is hardly ever used now; approved authors say that water is sufficient (see O'Kane, p. 380, no. 794).

<sup>7</sup> Decr. xviii, no. 12, p. 20.

<sup>8</sup> *Cod.*, c. 847. The rubrics of the ritual suppose, in the first case, a public procession to take the Blessed Sacrament to the sick, with torches, the priest in surplice, stole, even cope and humeral veil, under a canopy (*Ordo adm.*, Tit. IV, cap. iv, no. 9, p. 101). It is in this case that he should take several particles, so as to make a procession back to the church. But the note on p. 102 says that this public procession may not be held without leave from the bishop. The first Synod of Westminster (Decr. xviii, no. 12, p. 20) and the Congregation *de disciplina sacramentali*

house is not very far from the church, the priest may be able to wear his cassock, surplice, stole and a cloak covering all. In many large towns, and where the distance is great, he must take the Sanctissimum in his usual dress, with no external sign. He carries the burse or pocket which contains the pyx concealed within his coat, either hanging by its strings round his neck, or held all the time in the right hand. If possible, it is certainly fitting that he should go bare-headed. The oil of the sick is carried in another bag around his neck,<sup>1</sup> also a little vessel of holy water, unless it is already prepared at the house. It is convenient, in this case especially, to use a stole white<sup>2</sup> on one side and purple on the other. He wears this round the neck under his coat while carrying the Sanctissimum.<sup>3</sup> The burse or pocket which contains the pyx should also contain a small corporal and purificator, such as are used for sick calls.<sup>4</sup>

In the church the two candles are lighted on the altar. The priest spreads the corporal,<sup>5</sup> opens the tabernacle, takes a consecrated particle and lays it in the pyx, arranges the pyx as he will carry it, and then, without genuflecting, goes straight to the sick man's house, speaking to no one on the way. At the door of the house he is met by a person who holds a (blessed) lighted candle and genuflects as the door is opened. Entering, the priest says *Pax huic domui*, to which the answer is *Et omnibus habitantibus in ea*. He goes to the sick room, first spreads the corporal on the table and puts the pyx on it. If extreme unction is to be administered, he lays the oil and cotton wool there too (p. 413). He genuflects, then vests in surplice and white stole.<sup>6</sup> All present in the room

(23 December 1912, ad I; *Acta Ap. Sedis*, 1912, vol. iv, p. 725) provide for taking the Sanctissimum secretly. In this case only as many particles are taken as will be given in Communion.

<sup>1</sup> It is supposed that a server accompanies the priest, carrying the holy water (*Ordo adm.*, Tit. V, cap. vi, p. 140). In England this is often not possible. If a clerk in minor orders goes with the priest, he carries the holy oil (Le Vavas seur, i, p. 639).

<sup>2</sup> To take Communion to the sick a white stole is always worn, whatever the colour of the day (*Ordo adm.*, Tit. IV, cap. iv, no. 9, p. 101). The rule for this case is different from that of other distributions of Communion out of Mass (p. 404).

<sup>3</sup> S. Congr. de disc. Sacr., 23 December 1912, ad III (*Acta Ap. Sed.*, vol. iv, p. 725).

<sup>4</sup> For communion of the sick, see *Ordo adm.*, Tit. IV, cap. iv, pp. 99-107; Martinucci-Menghini, I, ii, pp. 461-466; Le Vavas seur, i, pp. 628-637; Wapelhorst, pp. 459-464; O'Kane, pp. 363-404.

<sup>5</sup> O'Kane considers two cases. He thinks it well to keep the small pyx always ready, containing the Sanctissimum, in the tabernacle. In this case he says the priest may open the tabernacle and take it out, wearing the dress in which he will go to the sick man's house. But, if he has to take a particle from the ciborium and put it in the pyx, then he should be vested in surplice and stole, changing afterwards to the dress in which he will go out (p. 383).

<sup>6</sup> Even when the priest takes the Sanctissimum secretly, he must vest

kneel. He sprinkles the sick man, the others present and the room saying *Asperges me Domine*, etc., exactly as at the *Asperges* before High Mass, with the same versicles and prayer. If no one else can answer, the priest must answer himself. If the sick man will now make his confession,<sup>1</sup> the other people leave the room, genuflecting to the Sanctissimum when they rise from their knees. The priest changes his stole to purple and hears the sick man's confession, sitting so as not to turn his back to the Sanctissimum. The friends of the sick man may now return. Either the man himself or some one else in his name says the *Confiteor*; the priest changes his stole to white, and stands (after genuflecting) before the table. He genuflects, turns and says *Misereatur* and *Indulgentiam*, as usual. He genuflects again, takes the Blessed Sacrament in the right hand, holding it over the pyx held in the left, turns and says *Ecce Agnus Dei*, and *Domine non sum dignus*, thrice. The sick man says the same words silently. Meanwhile the cloth is spread on the bed beneath his face. The priest gives him holy Communion, saying either the usual form, *Corpus Domini nostri*, or, if holy Communion is given as viaticum, the form *Accipe frater* (or *soror*) *viaticum corporis Domini nostri Iesu Christi, qui te custodiat ab hoste maligno et perducatur in vitam aeternam Amen.*<sup>2</sup>

Returning to the table he washes the forefinger and thumb of the right hand in the water there provided, and gives the ablution to the sick man to drink.<sup>3</sup> He then says *Dominus vobiscum* and the prayer *Domine sancte Pater omnipotens*, in the *Ordo*. If any particle remains in the pyx<sup>4</sup> he genuflects, takes it in the right, over the pyx held in the left, and blesses the man with it, saying nothing. If no particle remains he gives the blessing with the hand, using the form *Benedictio Dei omnipotentis*, etc.<sup>5</sup> Finally, if he has been accompanied by pious layfolk, he should tell them, at least in general, of the indulgences they thereby have gained.<sup>6</sup>

in cassock, surplice and white stole at the house (S.R.C., 16 December 1826, no. 2650, 2 facti spec.). If necessary, he must send these vestments beforehand, or take them with him. Only a most urgent reason would allow a priest to give Communion in his out-door dress. See Wapelhorst, p. 461; O'Kane, p. 381.

<sup>1</sup> If possible, the confession should be heard at another visit beforehand. The ritual supposes this, and it prevents the danger that the man may be unfit to receive the holy Eucharist when it has been brought to him. See O'Kane, p. 389.

<sup>2</sup> This form is used whenever Communion is given as viaticum, that is, "when it is probable that he (the sick man) will not again receive it" (*Ordo adm.*, Tit. IV, cap. iv, no. 3, p. 99).

<sup>3</sup> The rest of the water may be poured on the fire, or taken back and poured into the sacrarium. So also, if the sick man cannot drink any water.

<sup>4</sup> See p. 410, n. 7.

<sup>5</sup> See p. 405.

<sup>6</sup> *Ordo adm.*, Tit. IV, cap. iv, no. 22. The list of indulgences is given by O'Kane, pp. 399-400.

If Communion is given to several people in one room, the words are said once only for all, except the actual form of administration (*Accipe frater* and *Corpus Domini*) said to each. In the absence of a priest, and with the Ordinary's leave, a deacon may give holy Communion, using all the forms and blessing as above.<sup>1</sup>

These ceremonies may be shortened in case of urgent danger.

### § 16. EXTREME UNCTION

NORMALLY this sacrament should be administered after confession and Communion.<sup>2</sup> But the ritual does not suppose that it be given habitually at the same visit as when the sick man receives holy Communion.<sup>3</sup> The ideal is that the three sacraments be administered at three successive visits, though it is provided that the man "if he wish to confess," should do so again, immediately before the anointing.<sup>4</sup> If, then, extreme unction be given at a separate visit, a table is prepared near the bed, covered with a white cloth, on which are placed a candle, lighted and held by a server during the anointing,<sup>5</sup> afterwards given to the sick man to hold, also cotton wool divided into six or seven parts (according to the number of anointings), bread, water and a towel to wash the priest's hands, holy water and a sprinkler. The priest arrives in cassock, surplice and purple stole, bearing the oil of the sick. He may also bring the holy water and cotton wool. In England he will generally come in out-door dress and vest at the house.

Arriving he says *Pax huic domni*, etc., lays the stock of holy oil on the table, vests if he is not already vested, gives the sick man a cross to kiss, performs the *Asperges* ceremony, then, if necessary, hears the confession, admonishes the man and begins the rite of extreme unction, saying *Adiutorium nostrum*.

But often it will be necessary to give extreme unction immediately after viaticum, at the same visit. In this case, after the blessing at the end of Communion the priest changes his stole to purple.

The stock of oil of the sick will already be on the table, as

<sup>1</sup> S.R.C., 14 August 1858, no. 3074, ad I.

<sup>2</sup> *Ordo adm.*, Tit. V, cap. i, no. 2, p. 108. For the rite of extreme unction see *Ordo adm.*, Tit. V, caps. i-ii (pp. 108-120); Le Vavas seur, i, pp. 638-643; De Herdt, iii, pp. 272-291; Van der Stappen, iv, pp. 261-282; Wapelhorst, pp. 465-472; O'Kane, pp. 405-467; Pighi, pp. 142-154.

<sup>3</sup> *Ordo adm.*, Tit. V, cap. ii, nos. 1-2, pp. 111-112.

<sup>4</sup> *Ib.*, no. 4, p. 113.

<sup>5</sup> If there is no server the candle may stand in a candlestick on the table. If extreme unction is given immediately after Communion a third candle is not needed. The two used during Communion continue burning, and one of them is given to the sick man.

also the cotton wool, bread, water and towel to wash his hands afterwards. The *Asperges* is not repeated. The priest says *Adiutorium nostrum in nomine Domini*,<sup>1</sup> and the other prayers in the *Ordo*. The server, or sick man, or some person present answers. If no one else can do so, the priest must answer himself.

He says these prayers facing the sick man, and makes the sign of the cross over him where it is marked in the book. When he has said the prayer *Exaudi nos Domine sancte*, the sick man, server, or other person says the *Confiteor* in Latin or the vulgar tongue. In case of necessity the priest must say it himself. The priest, turned towards the sick man, says *Misereatur* and *Indulgentiam*, as usual. He then tells those present to pray for the sick man. They may say the seven penitential psalms and litany, or other suitable prayers, while the priest administers the sacrament. He says *In nomine Patris + et Filii + et Spiritus + sancti*, etc., making the sign of the cross over the man. He then dips the thumb of the right hand into the stock of oil of the sick. If there is a server in holy orders present he will wipe away the oil after each anointing. Otherwise the priest does so himself. The most convenient way is to hold a small piece of cotton wool between the forefinger and second finger of the right, and to wipe the place anointed each time immediately with it. Only in case of contagious disease is it allowed to anoint with an instrument. This may be a small pencil of wood, or piece of cotton wool. There must be a separate piece or pencil for each anointing, lest the infection return to the vessel of oil. These pieces of wool or wood are burned afterwards.<sup>2</sup>

The priest makes the sign of the cross on each organ and limb, saying the form once only for the pairs of organs. According to the rite the eyes (closed), the ears, nostrils, mouth (with closed lips), hands, feet and loins are anointed. The right organ or limb is anointed first. The anointing of the loins is now always omitted.<sup>3</sup> We have permission to leave out the anointing of the feet in hospitals or other places where it might arouse surprise or scandal.<sup>4</sup> For each organ the priest says the form in the *Ordo*. He must know these forms by heart. The hands of priests are anointed on the back, those of laymen on the palms. The nostrils are anointed below, the feet above. If any organ is not anointed it is not lawful to anoint another part of the body instead. For the validity of the sacrament one anointing is sufficient. If a limb or organ

<sup>1</sup> Although the rubric does not say so, according to the usual rule the priest signs himself with the cross at these words (O'Kane, p. 388).

<sup>2</sup> *Cod.*, c. 947, § 4. O'Kane, p. 453.

<sup>3</sup> *Cod.*, c. 947, § 2. *Ordo adm.*, Tit. V, cap. ii, no. 11, p. 117; O'Kane, p. 459.

<sup>4</sup> *Cod.*, c. 947, § 3. In the faculties for priests of Westminster, no. xiii.

is mutilated or wanting, the nearest part of the body to it is anointed, with the form for that limb. The priest then wipes his hands with dry bread. He continues the prayers in the *Ordo*, facing the sick man. He should then address the man, saying suitable words to prepare him for death (if death is imminent) or warning him to bear his sickness patiently. He then washes his hands with the bread. The priest may then give the Apostolic Blessing for the hour of death if he has authority to do so. He wears a purple stole and uses the form in the *Ordo*.<sup>1</sup> He may stay and say the prayers for the dying with those present.

The cotton wool is taken back, burned and the ashes are put in the sacrarium. If there is immediate danger of death, the priest, omitting all that goes before the anointing, at once anoints the organs. If the danger is very urgent he anoints the sick man's forehead, saying the one formula, *Per istam sanctam unctionem indulgeat tibi Dominus quidquid deliquisti. Amen.*<sup>2</sup> In doubt whether the man is still alive he begins with the condition *Si vivis.*<sup>3</sup> If the man dies during the rite the priest must stop at once.<sup>4</sup>

Extreme unction may be given to those who are unconscious or delirious, if there is no fear of profaning the sacrament. It may not be given to those who are manifestly impenitent, or excommunicate, nor to children under the age of reason,<sup>5</sup> nor to any who are not sick at the time. It is not given more than once in the same danger of death. It may be given again, if the man has partly recovered, and then again falls into danger.<sup>6</sup>

<sup>1</sup> *Ordo adm.*, Tit. V, cap. iii, pp. 121-124; Wapelhorst, pp. 490-491; O'Kane, pp. 468-478.

<sup>2</sup> *Ordo adm.*, Tit. V, cap. i, no. 20, p. 111.

<sup>3</sup> *Ib.*, no. 12, p. 110.

<sup>4</sup> *Ib.*, no. 11, p. 109.

<sup>5</sup> For such children the "Benedictio puerorum aegrotantium" is used (*Ordo adm.*, Tit. IX, cap. iv, pp. 219-223).

<sup>6</sup> For rules and principles about this, see O'Kane, pp. 425-428.



## CHAPTER XXX

### FUNERALS

#### § 1. THE COMPLETE RITE

**A**S in the case of marriage, so in that of funerals, there are really several rites which follow one another. The complete function, as supposed normally by the ritual and missal, consists of these five offices: 1. The bringing of the body to the church; 2. Matins and Lauds for the Dead; 3. Requiem Mass; 4. The Absolution; 5. The burying. But there is no law commanding that all these be carried out at every funeral. It is often necessary, especially in England, to omit some. It will be convenient first to describe the entire ceremony, supposed as the ideal,<sup>1</sup> then to show how parts of it may be curtailed.

The bringing of the body to the church, the office for the dead, Requiem Mass, burying, are different functions, which may be performed by different priests. But if the absolution follows Mass immediately it must always be held by the priest who has said the Mass. Only the Ordinary is allowed to give the absolution without having said the Mass before it.<sup>2</sup>

The right and duty of celebrating a funeral belong to the rector of the church in whose district the man lived, even when he died somewhere else.<sup>3</sup> The rector may delegate another priest to perform them.

As far as possible, funerals should not be held on doubles of the first class, and especially not on holidays of obligation. They should be put off to the next day. But if this cannot be done the funeral may be held on such days, as long as it does not interfere with the solemnity of the day.

A funeral Mass may not take the place of the chapter Mass, conventual Mass, or chief Mass of a Sunday or day of obligation. On the following days sung Requiem Mass is forbidden in any case, namely, Christmas Day, the Epiphany, Easter, Ascension Day, Whitsunday, Corpus Christi, the Immaculate Conception, Annunciation, Assumption, both feasts of St. Joseph (19 March and Wednesday after the second Sunday after Easter), Birthday of St. John Baptist, St. Peter and St. Paul, All Saints, also all days to which the solemnity of these feasts is transferred, the dedication and titular saint of the church, the chief patron of the place, the last three days of Holy Week, during solemn exposition of the Blessed Sacrament, whether for the Forty Hours or other

<sup>1</sup> *Ordo adm.*, Tit. VI, caps. i-iii, pp. 161-180; Catalanus, i, pp. 383-421; Martinucci-Menghini, I, ii, pp. 467-479; Le Vasseur, i, pp. 654-672; De Herdt, iii, pp. 306-350; Van der Stappen, iv, pp. 296-342; Wapelhorst, pp. 496-504; Pighi, pp. 310-344. See *Cod.*, c. 1203-1242.

<sup>2</sup> S.R.C., 12 August 1854, no. 3029, ad X.

<sup>3</sup> *Cod.*, c. 1216. *Ordo adm.*, Tit. VI, cap. iii, nos. 1-2, p. 165.

solemn exposition.<sup>1</sup> If then, it is necessary to bury a man on these days, the funeral must be held in the afternoon or evening without Mass; nor may the church bell be tolled. Moreover, Low Mass for the dead, even in the presence of the body, is forbidden, not only on these days, but also on all doubles of the first class and all Days of obligation, including Sundays.<sup>2</sup> But in England, when High Mass or Sung Mass is impossible, one Low Mass is allowed at the funeral on all days when Sung Mass may be celebrated.<sup>3</sup> From the Mass of Maundy Thursday to that of Holy Saturday, and while the Blessed Sacrament is exposed in the church, a funeral (without Mass) may be held, only if absolutely necessary, without singing or solemnity. The church is not to be adorned with any sign of mourning, the bells are not to be rung, the office and prayers are recited.<sup>4</sup>

On all other days the funeral rites, with Mass, are allowed.

For the complete ceremony the following preparations must be made:

In the sacristy the surplices are laid out, also a black stole, a black cope, the holy water and sprinkler, processional cross, acolytes' candles, which if possible should be of unbleached wax. The altar is prepared for Requiem Mass. The frontal is black unless the Blessed Sacrament is there reserved, in which case the frontal and tabernacle veil are purple.<sup>5</sup> The altar candles should be of unbleached wax; the carpet covers only the foot-pace.

In the middle of the church, outside the choir in every case, a hearse or trestles are set up on which the coffin will be laid, so that it is possible to go all round it. Candles, usually six, of unbleached wax, stand around on the ground. They are lit just before the coffin is placed on the trestles. Candles, if possible of unbleached wax, are prepared to be distributed to the clergy during the Mass and absolution.

The priest, with servers and clergy, goes first to the house where the coffin waits.<sup>6</sup> It may await them in some house other than that of the death.<sup>7</sup> The officiating priest wears surplice, black stole, and (for greater solemnity) black cope.<sup>8</sup> The processional cross is carried in front between the

<sup>1</sup> The list is given in the current *Ordo recitandi* (for Westminster, 1916, pp. iii-iv).

<sup>2</sup> *Ib.*, no. iv, p. iv.

<sup>3</sup> *Ib.*, p. v, quoting rescripts of 7 March 1847 and 12 May 1864.

<sup>4</sup> Le Vavas seur, i, p. 662.

<sup>5</sup> See p. 133.

<sup>6</sup> The body of a tonsured clerk or clerk in minor orders is vested in cassock, surplice and biretta; that of a subdeacon, deacon, or priest in purple Mass vestments of his order (*Ordo adm.*, Tit. VI, cap. i, nos. 11-14, pp. 162-163).

<sup>7</sup> Or even, if necessary, at the end of the church (S.R.C., 8 February 1879, no. 3481, ad I).

<sup>8</sup> *Ordo adm.*, Tit. VI, cap. iii, no. 1, p. 165.

two acolytes with lighted candles,<sup>1</sup> then the clergy or singers in order. Servers carry the holy water and book (ritual) near the priest at the end. If he wears the cope he should be assisted by two servers in surplice who hold its ends. The officiating priest and clergy wear the biretta on the way. At the house where the coffin waits it will be more convenient if, at once, the procession is formed in the order in which it will return to the church (as below). The coffin should be already brought to the door of the house, with the feet foremost. Candles are handed to the clergy; all uncover. Standing before the coffin the priest sprinkles it with holy water three times, first in front of him, then at his left, lastly at his right. He hands back the sprinkler and recites *Si iniquitates* and the psalm *De profundis* with those around. Instead of the verses *Gloria Patri* and *Sicut erat*, at this and all psalms at funerals, the verses *Réquiem aeternam \* dona ei Dómine, Et lux perpétua \* luceat ei* are substituted. Then the whole antiphon *Si iniquitates* is said.<sup>2</sup>

The procession now goes to the church. Confraternities of laymen go first; the cross is borne before the clergy, that is, all who wear cassock and surplice. Regular clergy go before seculars, all walking two and two, holding lighted candles. The officiating priest goes immediately in front of the coffin. He does not hold a candle. Behind the priest the coffin is carried by four men, or it may be drawn on a hearse.<sup>3</sup> Men should walk on either side of it holding lighted candles. If there are wreaths of flowers they should be carried behind the coffin; then come the lay mourners. The church bells are tolled as soon as the procession leaves the house. As soon as it starts the priest recites the antiphon *Exsultabunt*, the cantors begin the psalm *Miserere*, and the clergy continue it. This and all other psalms on the way to the church may be sung.<sup>4</sup> If the way is long, so that the *Miserere* is finished before they arrive at the church, they recite the gradual psalms or others from the office for the dead.<sup>5</sup> The lay mourners behind the coffin pray for the dead man silently. The procession should go to the church by the shortest way.<sup>6</sup> As soon as it arrives at the church the psalm is interrupted,<sup>7</sup> the verses *Requiem aeternam* are said at once, then the antiphon *Exsultabunt*.

As they come up the church the cantor begins the re-

<sup>1</sup> Le Vavas seur, i, p. 665, no. 258; Wapelhorst, p. 497, no. 307. Martinucci omits the acolytes (I, ii, p. 468, no. 14).

<sup>2</sup> They may be sung (S.R.C., 8 February 1879, no. 3481, ad I).

<sup>3</sup> S.R.C., 5 mart. 1870, no. 3212, ad I. It is usually covered with a pall, which should be black (S.R.C., 21 iul. 1855, no. 3035, ad II).

<sup>4</sup> S.R.C., 8 February 1879, no. 3481, ad I.

<sup>5</sup> *Ordo adm.*, Tit. VI, cap. iii, no. 3, p. 169.

<sup>6</sup> Martinucci, I, ii, p. 469, no. 19 and n.

<sup>7</sup> Le Vavas seur, i, p. 668, no. 268.

sponsor *Subvenite sancti Dei*. The choir continues it. This is sung. If the office or Mass is to follow, all go to their places in choir, the priest stands before the altar.<sup>1</sup>

The coffin is set on the hearse or trestles prepared, the candles around are lighted. The body of a layman, clerk in minor orders, subdeacon or deacon, is set with the feet towards the altar, that of a priest with the head towards the altar.<sup>2</sup> A black pall is laid over the coffin and wreaths of flowers placed around.<sup>3</sup> In the case of a priest or deacon a purple stole and biretta may be placed on the coffin, a biretta alone for subdeacons and clerks in minor orders. Any suitable symbol of the dead man's rank or office may be placed here if it is not grotesque or irreverent.<sup>4</sup>

As soon as the clergy are in their places in choir they put out their candles; the cross-bearer sets the cross near the credence table. It may not be stood at the head of the coffin. The acolytes take their candles to the sacristy.<sup>5</sup>

The office for the dead should follow. The priest who will officiate at this takes his place in the first stall. He wears a surplice and black stole.<sup>6</sup> The office for the dead consists of matins (with three nocturns) and lauds.<sup>7</sup> All antiphons are doubled when the body is present. But the ritual contemplates that not all this office be said always. Lauds may be omitted, or only one nocturn said.<sup>8</sup> The *Ordo* supposes that the body is brought to the church in the morning, that Requiem Mass follows after the office. The Mass should always be said, if possible.<sup>9</sup> If another priest celebrates the office the celebrant of Mass, with deacon and subdeacon, goes to the sacristy and vests during lauds or the last part of the office. At the end of the office *Pater noster* and the

<sup>1</sup> In the shorter form, when the absolution follows at once, the clergy and choir will go to stand around the coffin.

<sup>2</sup> This is the rule when the body is present physically or morally, that is, at the funeral ceremony when, for some exceptional reason, the body cannot be brought to the church (S.R.C., 20 iun. 1899, no. 4034, ad III). No change in position is made for the common case of absolution over a catafalque (see p. 425, n. 4).

<sup>3</sup> Le Vavas seur (i, p. 668, no. 269) will not allow wreaths to be placed on the coffin. Yet in England this is the usual custom. The national flag may be used instead of a pall for soldiers and sailors (*ib.*, p. 663, note 1).

<sup>4</sup> Le Vavas seur, i, p. 664, no. 251.

<sup>5</sup> Namely, in the complete rite, when the office or Mass will follow.

<sup>6</sup> Martinucci, p. 471, Art. II, no. 2. This is the one case of a stole worn during the Divine office.

<sup>7</sup> Le Vavas seur (i, p. 655) says the vespers for the dead are not to be considered part of the funeral ceremony. They may be said in the evening, before matins, which follow either at once or next morning. But Martinucci and Menghini (I, ii, p. 471, n. 2) require vespers in the morning before matins.

<sup>8</sup> *Ordo adm.*, Tit. VI, cap. iii, no. 16, p. 180.

<sup>9</sup> *ib.*, cap. i, no. 4, p. 161. But a festal Mass may not be said before a dead body.

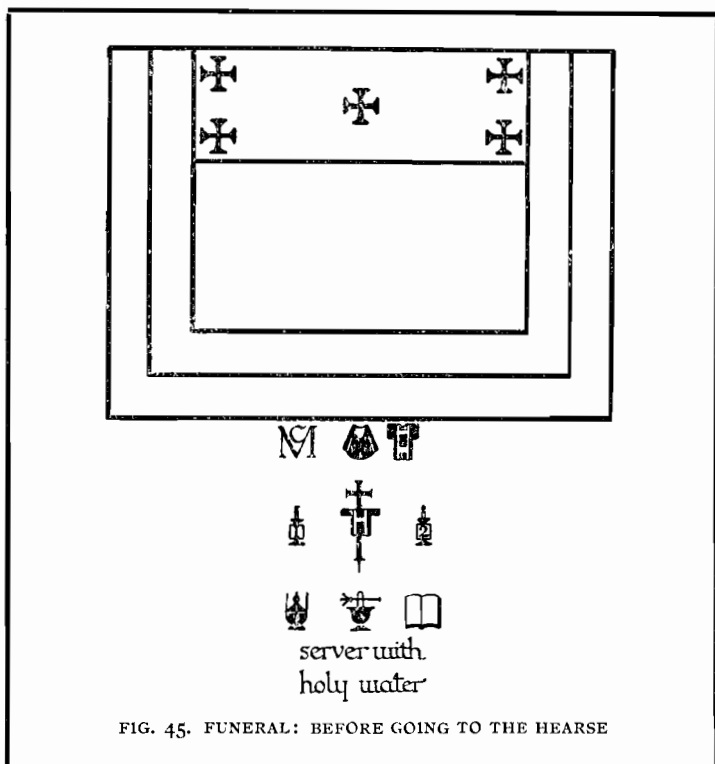
## Occasional Functions

following prayers are sung or said.<sup>1</sup> Mass then follows according to the rules for a Requiem (pp. 68, 133-135). If the same priest celebrates the office and Mass he cannot go to vest till the office is finished.

A funeral oration may be preached after Mass. The preacher wears neither surplice nor stole.

After Mass follows the ABSOLUTION.

The celebrant of Mass with the ministers goes to the seats.



Here the celebrant takes off his chasuble and maniple and puts on a black cope. The ministers take off their maniples. If Mass is said without ministers there are none at the absolution.

The subdeacon takes the cross and stands between the acolytes; three servers holding the thurible, holy water and the ritual, the celebrant, deacon and M.C. first stand before the altar in this order (fig. 45).

All make the usual reverence to the altar, turn and go to

<sup>1</sup> *Ordo adm.*, Tit. VI, cap. iii, no. 5, pp. 170-171.

the coffin. The clergy, holding lighted candles, go after the cross, two and two. The celebrant and deacon do not hold candles. The subdeacon, with the cross, and the acolytes stand at the head of the coffin, some way from it.<sup>1</sup> If the dead man is not a priest, this means that they stand at the end farthest from the altar, facing the celebrant at the other end. In the case of a priest's funeral they stand at the end nearest the altar; the celebrant is at the other end. The clergy with

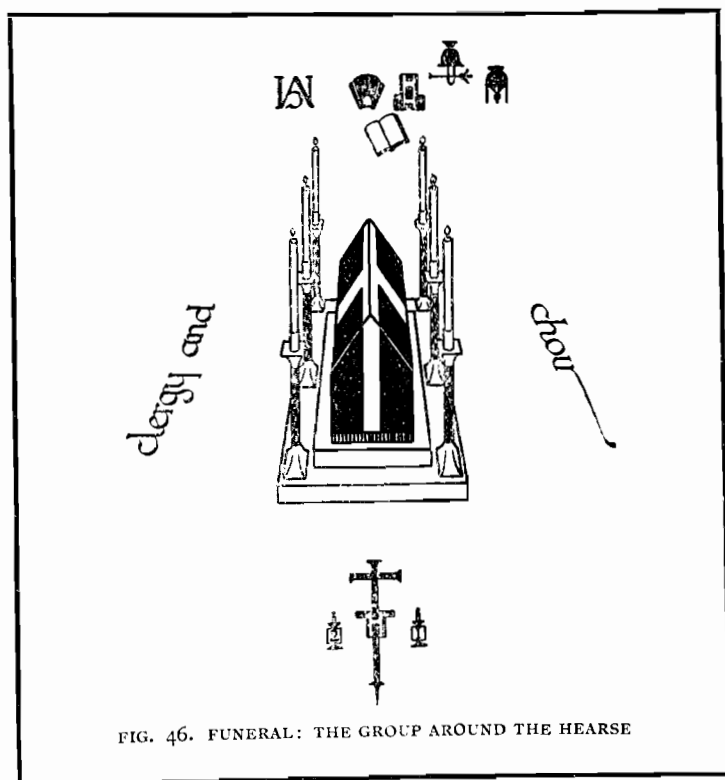


FIG. 46. FUNERAL: THE GROUP AROUND THE HEARSE

their candles stand in two lines, one on either side, leaving room for the celebrant and ministers to go round it. Those of higher rank are nearer to the celebrant. The celebrant stands at the foot of the coffin facing the cross on the other side, the deacon holds the end of his cope at his left. The M.C. is at his right. The thurifer, bearer of holy water and bearer of the book are at the deacon's left. When all are in their places the celebrant sings the prayer *Non intres*<sup>2</sup> in the ferial tone, a

<sup>1</sup> To allow space for the celebrant to pass between them and the hearse.

<sup>2</sup> *Ordo adm.*, pp. 172-173.

server holding the book before him; then the cantors begin the responsory *Libera me Domine*; <sup>1</sup> the choir continues. Meanwhile the celebrant puts incense in the thurible, the deacon assisting as usual. He does not kiss the celebrant's hand; <sup>2</sup> the incense is blessed with the usual form. The M.C. holds the right end of the cope. When the responsory is finished, the cantors on the gospel side sing *Kyrie eleison*; the cantors on the other side answer *Christe eleison*; all together sing *Kyrie eleison*. The celebrant intones *Pater noster*, which all continue silently.

The deacon takes the sprinkler, dips it in the holy water, and hands it to the celebrant, not kissing his hand. The celebrant and deacon at his right, who holds the end of the cope, go round the coffin, beginning at the left of the body. The celebrant sprinkles it with holy water, first the feet, then the middle, then the head. As he passes the cross he bows low to it; the deacon genuflects. <sup>3</sup> Coming back the other side, he sprinkles in the same way. At the place from which he set out he hands the sprinkler to the deacon, who gives it back to the server. The deacon takes the thurible and hands it to the celebrant, without kissing it or his hand. They go round the coffin as before, incensing it with single swings of the thurible. The celebrant gives the thurible back to the deacon, who hands it to the thurifer and takes the ritual, which he holds before the celebrant. The celebrant with joined hands chants *Et ne nos inducas in tentationem*, and the other versicles, the choir answering, then the prayer. <sup>4</sup> If there are no ministers a server in surplice holds the processional cross, the M.C. at the celebrant's right takes the place of the deacon.

If the coffin is taken at once to the place of burial, the procession is now formed, as when it was brought to the church. As it is carried to the cemetery the choir sings the antiphon *In paradisum deducant te angeli*. <sup>5</sup> If the distance is great, other suitable psalms may be sung after this antiphon. At the grave the coffin is laid by its side and all stand around, in the same order as during the absolution. If the grave is not already blessed, the celebrant blesses it, using the prayer *Deus cuius miseratione*. He then puts on incense, sprinkles the grave with holy water, and incenses the coffin and grave. If the cemetery or grave is already blessed, the incense is not needed there. The celebrant then intones the antiphon *Ego sum*, the choir sings the *Benedictus*. The celebrant sings *Kyrie eleison* to the simple tone, on one note, falling to the minor third

<sup>1</sup> *Ordo adm.*, Tit. VI, cap. iii, no. 8, p. 173. The chant for this and all the funeral rite is in the Vatican Gradual and *Liber Vsualis* (edited by the Solesmes monks).

<sup>2</sup> All "solita oscula" are omitted at funeral services (cfr. p. 24).

<sup>3</sup> If the deacon is a canon in his own caputular church, he bows.

<sup>4</sup> *Ordo adm.*, p. 175. <sup>5</sup> *Ib.*, p. 176.

below at the last syllable. The choir, in the same tone, answers *Christe eleison*; the celebrant sings again *Kyrie eleison*, then *Pater noster*. While this is said silently, he sprinkles the coffin. The other versicles and prayer follow, as in the *Ordo*.<sup>1</sup> Then the procession leaves the grave, and the coffin is lowered into it.<sup>2</sup> On the way back to the church the celebrant recites the antiphon *Si iniquitates*; all say the *De profundis*.<sup>3</sup> In the church, before the altar, the celebrant may again say *Kyrie eleison*, *Pater noster*, *A porta inferi*, etc., as after lauds for the dead, and the last prayer *Fidelium Deus omnium conditor et redemptor*, *Requiem aeternam*, etc., *Requiescat in pace*, the choir answering.<sup>4</sup> All make the usual reverence to the altar and go to the sacristy.

If several people are buried at the same time all the prayers are said in the plural form, except *Non intres in iudicium* at the beginning of the absolution, which is never changed.<sup>5</sup>

## § 2. MODIFICATIONS OF THE FUNERAL RITE

VARIOUS changes may be made in this ceremony, according to the necessity of the time and place.

The first change is that, if the body is brought to the church in the evening, so that Mass will be said or sung and the funeral completed the next day, lauds are finished according to the usual form,<sup>6</sup> then all retire. The coffin is left in the church during the night. At least two candles should be left burning by it. If lauds are not said, *Pater noster* and the other prayers which come at their end are said after matins or the one nocturn which may be said.

After Mass and the absolution, if the body is not taken at once to be buried, the antiphon *In paradisum* may be said or not.<sup>7</sup> In the church the antiphon *Ego sum*, with the *Benedictus* and all that follows, is said or sung. If the body is buried another day, or later, it is not necessary to repeat these prayers at the grave; but this may be done. The whole funeral service may be repeated another day, or at another church, if the burying is delayed.<sup>8</sup>

If it is not possible to bring the body in procession from the

<sup>1</sup> *Ordo adm.*, pp. 178-179.

<sup>2</sup> The ritual does not suppose that the clergy remain while the body is lowered in the grave. It is, however, usual in England to do so. It is also not unusual for the priest at the grave, when the liturgical prayers are said and the coffin lowered, to say "De profundis" in English and other English prayers for the dead.

<sup>3</sup> *Ordo adm.*, Tit. VI, cap. iii, no. 15, pp. 179-180.

<sup>4</sup> This is not prescribed in our ritual. It seems to be required by the S.R.C., 11 mart. 1899, nos. 4014 and 4081, ad III. See Martinucci, I, ii, p. 477, no. 36; Le Vavas seur, i, p. 671, no. 279.

<sup>5</sup> *Ordo adm.*, p. 166, n. 1.

<sup>6</sup> *Ib.*, pp. 170-171.

<sup>7</sup> S.R.C., 28 iul. 1832, no. 2696, ad I.

<sup>8</sup> Le Vavas seur, i, pp. 671-672; Wapelhorst, pp. 501-502.



house to the church, the priest meets it at the entrance of the churchyard, or at the door of the church, there sprinkles it with holy water, and says the *De profundis* and *Miserere*, as above.<sup>1</sup> If the distance to the altar is short, the *Miserere* may be omitted; or both psalms may be omitted and *Subvenite* begun at once.<sup>2</sup>

### § 3. PRIVATE FUNERALS

UNDER this title (*exequiae privatae*) the *Ordo administrandi sacramenta* provides the shortest possible ceremony.<sup>3</sup> This may take place at any time of the day. The priest, in surplice and black stole, receives the body at the door of the church or churchyard. He sprinkles it with holy water and says *De profundis* with the antiphon *Si iniquitates* as he goes before it to the place in front of the altar. Then he says *Subvenite sancti Dei, Pater noster*, etc. Immediately after the prayer *Absolve quæsumus Domine* he adds *Non intres in iudicium* and the absolution. As the coffin is carried to the cemetery he says *In paradisum deducant te angeli*. He may say this as it is borne from the church. He will accompany the coffin to the cemetery (in England generally in a carriage). With him is a server who holds the holy water and sprinkler and, if the grave is not yet blessed, another with incense. At the cemetery he blesses the grave, if it is not yet blessed, says the *Benedictus* with its antiphon *Ego sum*, and the rest of the prayers in the ritual.

It may even be that the body cannot be brought to the church at all. In this case the absolution must be omitted. The priest accompanies it from the house to the grave, saying first *De profundis* (*Miserere*, if there is time), then *In paradisum* and all that follows.<sup>4</sup>

### § 4. OFFICE FOR THE DEAD, WHEN THE BODY IS NOT PRESENT

It may be that it is not possible to bring the body of the dead man to the church for the funeral rites. Also it is allowed to say the office and Mass for him on the third, seventh and thirtieth days after either his death or burial, and on the anniversary of death or burial.<sup>5</sup>

The sung Requiem Mass for these occasions is forbidden on the following days: Doubles of the first and second class,

<sup>1</sup> S.R.C., 8 February 1879, no. 3481, ad I.

<sup>2</sup> Le Vavas seur, i, p. 668.

<sup>3</sup> *Ordo adm.*, Tit. VI, cap. iii, n. 6, p. 171.

<sup>4</sup> Wapelhorst, p. 498.

<sup>5</sup> *Ordo adm.*, Tit. VI, cap. iv, pp. 181-185; Catalanus, i, 421-422; Martinucci-Menghini, I, ii, pp. 479-485; Le Vavas seur, i, pp. 499-506; De Herdt, iii, pp. 350-355; Van der Stappen, iv, pp. 342-362; Wapelhorst, p. 505-506.

Sundays and Holidays of obligation, the eves of Christmas and Pentecost, during the octaves of Christmas, Epiphany, Easter, Ascension Day, Pentecost and Corpus Christi, Ash Wednesday, all Holy Week, and the time of solemn Exposition of the Blessed Sacrament. Low Requiem Mass is forbidden on all Holidays of obligation, Doubles of first and second class, ferias which exclude a double of the first class.<sup>1</sup>

If the absolution is to follow,<sup>2</sup> a catafalque is set up in the place where the coffin would be placed, or the funeral pall or black cloth is spread on the floor to represent the coffin.<sup>3</sup> The office of the dead is said or sung, either matins and lauds, or matins only, or one nocturn and lauds, or one nocturn. The antiphons are doubled. Then the Requiem Mass is said or sung. The Mass is that appointed in the missal for anniversaries. The absolution follows at the catafalque or pall spread on the ground, as when the body is present, except that the prayer *Non intres* is omitted.<sup>4</sup> The clergy stand around with lighted candles, the subdeacon or a server holds the processional cross at the head of the coffin; the celebrant at the foot says the same prayers, sprinkles the catafalque with holy water and incenses it, all as above in the case of funerals. The only other difference is in the final prayer.<sup>5</sup> Then the celebrant makes the sign of the cross over the catafalque, saying *Requiem aeternam*, etc. The cantors sing *Requiescat in pace. R. Amen*. The celebrant chants *Anima eius*, etc., all as in the ritual.<sup>6</sup> They go back to the sacristy in order, reciting the *De profundis* with the antiphon *Si iniquitates*, and, in the sacristy, add the last prayers in the *Ordo*.<sup>7</sup>

If the office is for a woman the gender is changed in the prayers. If it is for several people the plural is used; if for a bishop, priest or deacon, this rank is expressed in the collects, after the man's name.

## § 5. PONTIFICAL ABSOLUTION AT THE THRONE

ACCORDING to the normal rule, after Pontifical High Mass for the dead (pp. 193-195) the bishop should proceed to make the absolution, either over the coffin or (if the body is not present) over a catafalque or black cloth spread on the ground.

<sup>1</sup> The list is given in the *Ordo Recitandi* (Westminster, 1916, p. iv).

<sup>2</sup> It is not necessary that it should. See p. 135, n. 1.

<sup>3</sup> This cloth should not be spread till just before the absolution.

<sup>4</sup> Nor in the case of a catafalque (unless the body be "morally" present) is the position changed for a priest. The head is supposed to be away from the altar, so the cross-bearer stands at that end, the celebrant between the catafalque and the altar (S.R.C., 20 iun. 1899, no. 4034, ad III).

<sup>5</sup> It is "Absolve quaesumus Domine," or the collect of the Mass, or other suitable prayer (*Ordo adm.*, pp. 182-183).

<sup>6</sup> P. 183.

<sup>7</sup> P. 184.

Supposing, first, that the bishop uses the throne and that the hearse or catafalque is erected in the usual place, namely in the centre of the church, outside the choir, the following ceremonies are observed:<sup>1</sup>

A faldstool covered with black is placed at the foot of the hearse,<sup>2</sup> on either side of it are stools for the assistant deacons, if they attend, on the right is a third stool for the A.P.

As soon as Mass is finished the bishop goes to the throne and sits there. The two assistant deacons are at his sides. Candles are distributed to the clergy; the bishop's candle is held for him by a server at the right of the first assistant deacon. The deacon and subdeacon of the Mass take off their maniples at the seat and come to the bishop. Four servers<sup>3</sup> attend to take the Mass vestments, and another server brings the black cope. The three chaplains of the mitre, book and candle<sup>4</sup> will assist at the absolution. The mitre-bearer comes and stands by the deacon of Mass. The subdeacon takes off the bishop's maniple and gives it to a server; the deacon of Mass takes his mitre and gives it to the mitre-bearer; the bishop rises, the deacon, assisted by the subdeacon, takes his chasuble, dalmatic and tunicle. They give these to the servers who lay them on the altar, where they are arranged by the second M.C. The ministers of Mass then vest the bishop in a black cope and simple formale. The bishop sits and the deacon puts on him the simple mitre.

If there is to be a funeral oration, it is preached now, while the bishop sits at the throne. The preacher does not ask his blessing, but genuflects first to the altar, then to the bishop.

After the sermon, if there is one, the subdeacon takes the processional cross, the acolytes take their candles. If the prelate is an archbishop in his own province, the subdeacon carries the archiepiscopal cross immediately before him, according to the general rule. The thurifer takes the thurible and incense-boat; another server takes the holy water and sprinkler. The assistant priest now comes to the bishop's right. The procession goes to the altar, first the thurifer with the holy-water bearer at his right; then the subdeacon with the cross between the acolytes, then the two masters of ceremonies, the A.P. and deacon of Mass, side by side, the A.P.

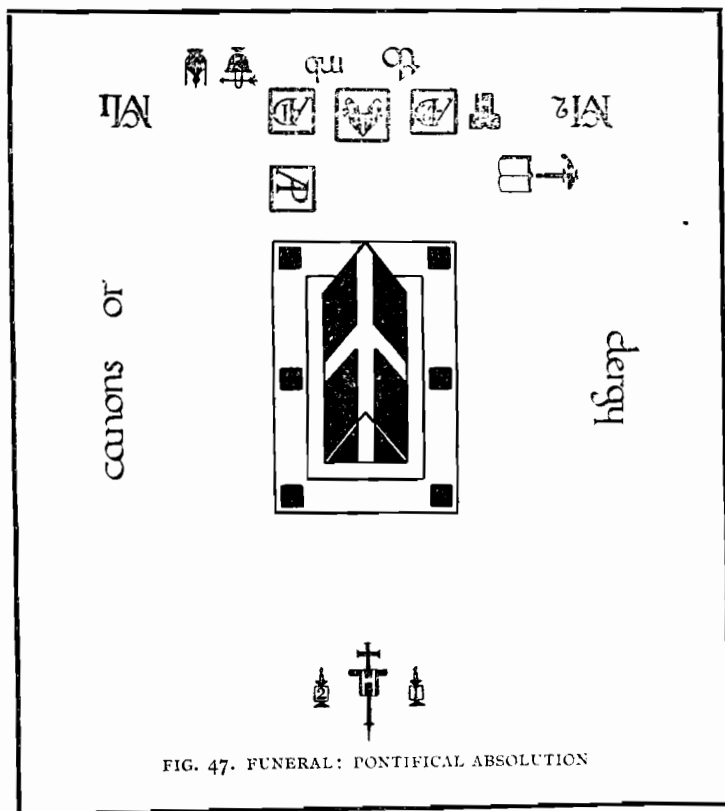
<sup>1</sup> *Caer. Ep.*, Lib. II, cap. xi, §§ 10-12; Martinucci-Menghini, II, i, pp. 288-289; Le Vasseur, *Fonct. Pont.*, i, pp. 160-166.

<sup>2</sup> That is to say, between the hearse and the altar for a layman, and always in the case of absolution at a catafalque when the body is present neither physically nor morally. Only in the case of a priest or bishop whose body is present physically or morally (p. 419, n. 2) is the faldstool at the end nearer the door of the church.

<sup>3</sup> Four would be the number if one takes each vestment, chasuble, dalmatic, tunicle, maniple. If there are not four they may take each vestment to the altar, leave it there (where the second M.C. will arrange it) and return for another.

<sup>4</sup> The bishop never uses a crozier at funeral rites.

on the right, then the bishop between the two assistant deacons. The train-bearer carries his train behind; then come the three chaplains of mitre, book and candle. If there are no assistant deacons, the deacon of Mass walks at the bishop's left. In the case of an archbishop, the subdeacon carries the cross immediately before him, with the figure turned backward. All stand before the altar and make the usual rever-



ences; then they go to the hearse. The canons or clergy join the procession to the hearse behind the cross and acolytes.<sup>1</sup> The subdeacon with the cross and the acolytes stand at the head of the hearse some way from it,<sup>2</sup> the bishop goes to the faldstool at the foot, between the assistant deacons, the thurifer and bearer of holy water go to the

<sup>1</sup> If the archbishop's cross is carried before him, and if his chapter attends, the canons walk between the cross and the archbishop.

<sup>2</sup> To allow space for the bishop and his assistants to pass between them and the hearse.

right of the bishop, a little distance back. The A.P. is at the right of the first assistant deacon, the deacon of Mass at the left of the second. The bearers of book and candle stand on the same side as the deacon of Mass, the mitre-bearer at the bishop's right, behind him. The first M.C. stands at the right of the whole group, the second M.C. at the left. The bishop sits on the faldstool. The canons or clergy stand in two lines on either side of the hearse, leaving a space round it. The bearers of book and candle come before the bishop. The second assistant deacon takes off the mitre; the bishop rises, the A.P. holds the book, with the candle-bearer at his left. The bishop sings, in the ferial tone, the prayer *Non intres*. He sits again and the first assistant deacon puts on his mitre. The choir begins the antiphon *Libera me*. Towards the end of this the bishop, sitting, puts on and blesses incense, the A.P. assisting. The thurifer kneels, as usual. Then the second assistant deacon takes off the mitre and hands it to the mitre-bearer. When the responsory is finished the bishop rises, the cantors sing *Kyrie eleison*, etc.; the bishop intones *Pater noster*. The A.P. hands him the sprinkler and he goes round the hearse sprinkling it with holy water between the assistant deacons. Then, having come back to the faldstool, he takes the thurible from the A.P. and incenses the hearse. The bishop sprinkles and incenses in the same way as a priest, and bows to the processional cross as he passes it (p. 422). When this is finished, the bearers of book and candle come before him. He sings the verses *Et ne nos inducas in tentationem*, etc., as usual; lastly, he makes the sign of the cross over the hearse as he sings *Requiem aeternam dona ei Domine*. *R. Amen*. The first assistant deacon holds the end of the cope while he does so. The cantors sing *Requiescat in pace*. *R. Amen*. Nothing more is added.<sup>1</sup> The bishop sits, the first assistant deacon puts on his mitre. The procession goes to the throne as it came and the bishop is there unvested. If there are no assistant deacons, the deacon of the Mass walks at the right of the bishop and holds the end of the cope while he goes round the hearse.

If there is no catafalque, a black cloth is spread in front of the throne. In this case the cross is not carried. The ministers of Mass go to the seat, take off their maniples and stand there during the absolution. But if there are no assistant deacons, then the ministers of Mass take their place at the throne, standing one on either side of the bishop. The bishop stays at the throne; the procession to the altar is not made. The clergy do not stand around the cloth. The acolytes hold their candles one on either side of the throne before the bishop. He puts on incense and blesses it at the throne. He sprinkles

<sup>1</sup> Martinucci, II, i, p. 287, § 81; Le Vavas seur, *Fonct. Pont.*, i, p. 166 n. 1.

and incenses the cloth at the throne, not going round it, but doing so thrice each time, once in the middle, once at his left, lastly at his right.<sup>1</sup>

The Ordinary (alone) may perform the absolution, without having sung the Mass first. In this case the celebrant and ministers go to the sacristy after Mass. All proceeds as above, except that the assistant deacons do all otherwise done by the deacon and subdeacon of Mass.<sup>2</sup>

## § 6. PONTIFICAL ABSOLUTION AT THE FALDSTOOL

THE ceremony in this case is almost the same as when the bishop uses the throne, except that the faldstool at the epistle side takes its place. Another faldstool is placed at the foot of the hearse, outside the choir.<sup>3</sup> There are no assistant deacons; so the deacon of Mass is at the bishop's left. He assists when incense is put on and blessed, he hands the holy water sprinkler, puts on and takes off the mitre. The first M.C. is at the bishop's right. Meanwhile the subdeacon holds the cross at the head of the hearse. The A.P. does not attend. After Mass he takes off his cope and goes to his place in choir. The deacon walks at the bishop's right when he goes round the hearse. The book-bearer holds the book with the scotula-bearer at his left.

If there is no catafalque, a black cloth is spread before the faldstool at the epistle side. The second faldstool is not used. The bishop does everything here as at the throne (above, p. 428). The ministers of Mass are at his sides.

## § 7. THE FIVE ABSOLUTIONS

IN certain cases of special solemnity the absolution at the hearse is performed by five prelates.<sup>4</sup>

These cases are the funerals of greater prelates<sup>5</sup> of (Catholic) sovereigns or the lord of the place.<sup>6</sup>

The five absolutions follow Pontifical High Mass for the dead. There are, then, besides the bishop who sings the Mass, four other bishops. The ceremony may be per-

<sup>1</sup> Martinucci, II, i, pp. 291-293; Le Vavas seur, *Fonct. Pont.*, i, pp. 166-167.

<sup>2</sup> Martinucci, II, i, pp. 289-291.

<sup>3</sup> *Caer. Ep.*, Lib. II, cap. xi, §§ 10-12; Martinucci, II, ii, pp. 615-619; Le Vavas seur, *Fonct. Pont.*, i, pp. 167-168.

<sup>4</sup> This ceremony is in the pontifical, at the end of part iii: "De officio quod post missam solemnem pro defunctis agitur." Cfr. *Caer. Ep.*, Lib. II, cap. xi, §§ 13-24; Martinucci, II, i, pp. 279-288; Le Vavas seur, *Fonct. Pont.*, i, pp. 168-174.

<sup>5</sup> The *Caer. Ep.* (Lib. II, cap. xi, § 13) mentions the Pope, Cardinals, Metropolitans, Ordinaries. This list corresponds with that of "Greater Prelates" (pp. 32-33).

<sup>6</sup> "Dux magnus aut Dominus loci" (*ib.*).

formed only once for one person. It should take place at the occasion of the funeral if possible, or (failing that) soon afterwards, not a month later. It is not done at anniversaries. It is generally performed at the Cathedral church; but the Ordinary may appoint another for the purpose. The five who perform the absolutions should be bishops or prelates having the right to use pontificals. If so many cannot be procured, the other four may be priests. Those of highest rank available will be chosen.<sup>1</sup> At the cathedral they will naturally be canons.

According to the *Caerimoniale episcoporum* the five absolutions are performed at the funeral of the Ordinary, which funeral is supposed to be celebrated by the highest dignitary of the chapter, normally not a bishop. It is then clear that the ceremony may be carried out when no bishop is present. It is however usual, in this case, for the chapter to invite a bishop to sing the Mass and preside at the absolutions.<sup>2</sup>

Besides the faldstool at the foot of the hearse prepared for the celebrating bishop, four plain bare stools are set up at its corners, and behind them a bench covered with purple or black on either side for the canons.

Supposing, in the first case, that five bishops will perform the ceremony, the four who assist, besides the celebrant of the Mass, go to the sacristy to vest at the end of Mass or of the funeral oration. Meanwhile the celebrant goes to the throne or faldstool.

The four other bishops vest in amice over their rochet or surplice, black stole and black cope, simple mitre. They wear no train. They come from the sacristy, each attended by a mitre-bearer and a servant or server, who carries a lighted candle. The second M.C. comes first, then the bishops, two and two, those of higher rank behind. On the outer side of each are his mitre-bearer and server with candle. They form in a straight line before the altar; the servers stand behind them. In the middle of their line they leave space for the celebrant. They take off their mitres and hand them to the bearers. In this ceremony the assisting bishops always take off the mitre themselves. They bow to the celebrating bishop at the throne or faldstool. The subdeacon goes to take the processional cross, the acolytes take their candles; other servers bring the thurible, holy water and a pontifical. These stand behind the line of bishops. The first M.C. now invites the celebrating bishop to join the others. He comes, with his assistant deacons, and takes his place in the middle. The deacons stand behind him. Meanwhile the deacon of Mass and A.P. stand near the altar.

<sup>1</sup> "In defectum episcoporum quatuor primi dignitatus vel canonici" (*Caer. Ep.*, Lib. II, cap. xi, § 13).

<sup>2</sup> Cfr. Martinucci, II, ii, p. 431, § 64.

The procession goes to the hearse in this order: first the thurifer with the server carrying the holy water at his right; then the subdeacon holding the cross between the acolytes; the clergy and canons; the four bishops, two and two, those of higher rank behind, with their servers at their sides,

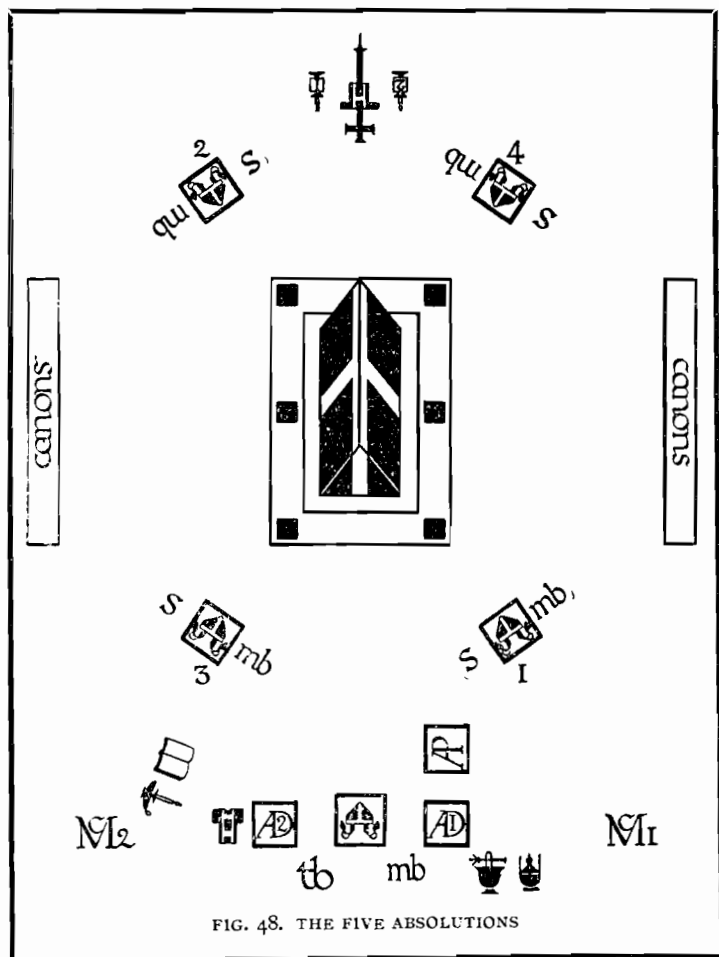


FIG. 48. THE FIVE ABSOLUTIONS

when they came in; the A.P. with the deacon of Mass at his left, the bishop who has celebrated between his assistant deacons. The server who holds his candle is at the right of the first assistant deacon. The train-bearer follows, holding his train; then come the three chaplains of mitre, book and hand-candle.



All stand around the hearse in the usual way, the sub-deacon with the cross and acolytes at the head, the celebrating bishop with his attendants at the foot before his faldstool, the clergy or canons around. The four other bishops are at the four stools prepared, in order of rank, the first at the right of the celebrant, the second at the right of the cross at the other end, the third at the celebrant's left, the fourth at the left of the cross. The bishops and canons sit. At the right of each assisting bishop is his mitre-bearer, at his left the server with his candle. Then the second assistant deacon takes the mitre from the celebrant, the other bishops take off theirs, handing them to the bearers. All stand. The celebrant chants the prayer *Non intres* in the ferial tone, the A.P. holding the pontifical. All sit again and put on their mitres. The first assistant deacon puts on the celebrant's mitre. If the four assistants are bishops the A.P. now goes to join the other canons.<sup>1</sup> The choir sings the responsory *Subvenite sancti Dei*.<sup>2</sup> Meanwhile the deacon of Mass goes to the first<sup>3</sup> of the bishops with the thurifer and bearer of holy water. Towards the end of the responsory this bishop puts on and blesses incense, as usual, the deacon assisting. The cantors sing *Kyrie eleison*, etc. As soon as they begin all stand and the bishops uncover. The first assistant bishop chants *Pater noster*, and then, continuing it silently, goes round the hearse twice, first sprinkling it, then incensing. He wears the mitre while so doing, and bows as he passes each of the other bishops. Then having given back the thurible to the deacon (who hands it to the thurifer), he sings the verses *Et ne nos inducas*, etc., and the prayer *Deus cui omnia vivunt*.<sup>4</sup> All sit again and put on the mitre. The choir sings the second responsory, *Qui Lazarum resuscitasti*. Meanwhile the deacon goes to the second bishop; all is done by him as before. He blesses incense, sprinkles and incenses and sings the verses and prayer *Fac quaesumus Domine*. The choir sings the responsory *Domine quando veneris*; and the third bishop performs the absolution. His prayer is *Inclina Domine aurem tuam*. The choir sings *Ne recorderis peccata mea*; and the fourth bishop makes his absolution, singing at the end the prayer *Absolve quaesumus Domine*. The A.P. comes to the

<sup>1</sup> Because he has no further function till the absolution by the celebrant.

<sup>2</sup> The five responsories, each with its versicles and prayer, are printed in order in the pontifical. But the pontifical with Vatican chants has not yet been published.

<sup>3</sup> Le Vavas seur (*Fonct. Pont.*, i, p. 173, § 254) makes the bishops perform the absolutions in inverse order, beginning with the last. This may seem natural, since the celebrating bishop, who is first of the five, makes his absolution last of all. Yet all the liturgical books say distinctly that the first of the four assistant bishops begins, then the second, and so on (Pontifical, Rubric: "ad digniorem praelatum"; *Caer. Ep.*, Lib. II, cap. xi, § 18). So also Martinucci, II, i, p. 283, § 39.

<sup>4</sup> As in the pontifical.

celebrant. Then follows the last responsory *Libera me Domine*; and the celebrating bishop performs the last absolution as usual, except that he, too, bows to the others as he passes them. The A.P. assists with incense and holy water, and holds the book while he sings. The candle bearer attends. No versicle or prayer follows after *Requiescant in pace*.<sup>1</sup> All go to the altar as they came, the assisting bishops to the sacristy, the bishop to the throne, where he is unvested.

If the assistants who make the absolutions are not bishops and have no use of pontificals, the following exceptions occur.<sup>2</sup> They carry their own candles and have no mitre-bearers. They come in wearing the biretta, uncover and bow to the choir as usual; then make the proper reverence to the bishop at the throne or faldstool. They wear the biretta while going to the hearse and coming from it, and while they sit on the stools there. They uncover to bow. While each makes the absolution he hands his biretta and candle to the second M.C., or to a server, to hold. If the presiding bishop is the Ordinary the priests do not bless the incense; but he does so for each of them. To assist at this, the A.P. stays by his side all the time, sitting on his stool there. They bless incense if he is not the Ordinary.

## § 8. THE FUNERAL OF INFANTS

INFANTS who die without baptism may not be buried with any ecclesiastical ceremony. When baptized infants die under the age of reason (seven years), there is a special rite for their funeral.<sup>3</sup> There are no signs of mourning; no prayers for the dead child are said. The colour is white; the bells may not be tolled. If they are rung at all they are rung joyfully.

The priest goes to the house, to bring the coffin to the church, with a cross-bearer and servers who carry holy water and incense. He may be accompanied by clergy; there may be acolytes who go on either side of the cross. The cross is borne without its shaft.<sup>4</sup> The celebrant wears surplice, white stole, and he may wear a white cope.

At the house he sprinkles the coffin, then intones the antiphon *Sit nomen Domini*; the choir continues the psalm *Laudate pueri Dominum*. When the antiphon after this psalm

<sup>1</sup> P. 428, n. 1.

<sup>2</sup> Le Vavas seur, *Fonct. Pont.*, i, p. 174.

<sup>3</sup> *Ordo adm.*, Tit. VI, caps. v-vi (pp. 185-194); Catalanus, i, pp. 423-427; Martinucci-Menghini, I, ii, pp. 485-488; Le Vavas seur, *Manuel de Liturgie*, i, pp. 672-675; De Herdt, iii, pp. 355-361; Van der Stappen, iv, pp. 363-372; Wapelhorst, pp. 506-507.

<sup>4</sup> The liturgical books make a special point of this. Not the whole processional cross with the long shaft, but a smaller hand-cross is carried. The processional cross should be so made that its upper part can be detached from the shaft for the funeral of infants. *Ordo adm.*, Tit. VI, cap. vi, p. 186.

has been said the procession goes to the church in the same order as for a grown-up person. On the way they recite the psalm *Beati immaculati*, and (if there is time) *Laudate Dominum de caelis*. The verses *Gloria Patri* and *Sicut erat* are said at the end of these psalms. All may be sung or recited.

If the priest cannot go to the house to bring the coffin to the church, he may meet it and carry out this rite at the gate of the churchyard or door of the church.

When the procession arrives at the church, the psalm is interrupted; at once they say or sing *Gloria Patri* and *Sicut erat*.<sup>1</sup>

Candles may be lighted around the coffin, placed in the usual place before the altar, outside the choir. But they are not distributed to the clergy.<sup>2</sup> If it is morning, the votive Mass of the Angels may be said or sung; but only if it is a day on which votive Masses are allowed. No special privilege is attached to this Mass. In the evening votive vespers of the Angels, or those of the little office of our Lady may be said or sung.<sup>3</sup>

Then, instead of the absolution, all stand around the coffin, the celebrant in white stole or white stole and cope. The cross (without shaft) is held at the head of the coffin, the celebrant stands at the feet. The psalm *Domini est terra* is said or sung, with the antiphon *Hic accipiet*. The prayers *Kyrie eleison*, etc., follow, as in the ritual.<sup>4</sup> While *Pater noster* is said silently the priest sprinkles the coffin three times before him. He does not go round it; nor is it incensed.

After the prayer *Omnipotens et mitissime Deus* the coffin is carried to the grave. Meanwhile the choir in procession sings the psalm *Laudate Dominum de caelis*, with the antiphon *Iuvenes*.<sup>5</sup> Incense and holy water are taken in this procession. At the grave the celebrant says *Kyrie eleison*, and the following prayers. After the collect *Omnipotens sempiterne Deus, sanctae puritatis amator*, he puts incense into the thurible and blesses it. Then he sprinkles the coffin and grave with holy water and incenses them, not moving from his place. The procession returns to the church, and the body is buried.<sup>6</sup> On the way to the church they sing or recite the psalm *Benedicite*, with the antiphon *Benedicite Dominum*. Before the altar the celebrant says *Dominus vobiscum*, and the prayer *Deus qui miro ordine*.<sup>7</sup> All go to the sacristy.

If the body is not to be taken to the grave at once, all these prayers are said in the church.

<sup>1</sup> Le Vavasseeur, i, p. 673, no. 288.

<sup>2</sup> *Ib.*

<sup>3</sup> S.R.C., 8 February 1879, no. 3481, ad II.

<sup>4</sup> *Ordo adm.*, pp. 188-189.

<sup>5</sup> *Ib.*, pp. 190-191.

<sup>6</sup> As in the case of adults, it is supposed that the celebrant and clergy have left the grave before the actual burial.

<sup>7</sup> *Ordo adm.*, p. 194.

If the priest does not accompany it to the grave, they may be said or sung at the door of the church, before it is taken farther.

If all the prayers have been said in church, it is not necessary to repeat them at the grave; but they may be repeated.