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MANUAL
OF THE
EPISCOPAL VISITATION

*Catholic
Church*

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Manual of Ceremonies

FOR THE

Episcopal Visitation of Parishes

AND THE

Administration of

The Sacrament of Confirmation



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INTRODUCTION

The following pages contain the ceremonies to be observed in the *Episcopal Visitation of Parish Churches* generally. For the *Visitation* of Cathedral and Collegiate Churches special ceremonies are assigned. These latter the compiler has omitted, as they may be readily supplied by reference to any approved work on Pontifical Ceremonies, whilst their addition here would benefit comparatively few, and would needlessly increase the bulk of the Manual.

The fact that the *Sacrament of Confirmation* is usually administered on occasion of the Episcopal Visitation of Churches has induced us to combine the ceremonies of both for the convenience of pastors.

As the Ordinary assists on these occasions at a Solemn Mass, either in *cope* or in *cappa magna*, it was found advisable to add Parts III. and IV. The ceremonies of the *Asperges*, which must be given when the Episcopal Visitation takes place on a Sunday, are likewise added.

Nota.—When a priest as Delegate performs the Visitation in place of the Bishop, see page 52.

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PART I.

EPISCOPAL VISITATION OF PARISHES.

ARTICLE I.

THINGS TO BE PREPARED.

1. The church should be tastefully adorned as for a solemn festival.

2. *At the principal door.*—A carpet, and a cushion for the Bishop.

3. *At the High Altar.* (a) Six tall candlesticks with lighted candles, crucifix and *white* antependium. At the Epistle corner a bookstand with the Pontifical,¹ and at the centre of the altar, resting against the tabernacle, the *Canon*, which should be open at the Bishop's Blessing. On the predella, at the Gospel side, the faldstool or some other suitable chair,² the crosier near at hand. (b) On the altar a corporal, the key of the tabernacle, the purification glass with water and a purificator.³

4. *On the Credence.*—For the Bishop, an amice, a *black* or *violet* stole and cope, the plain mitre, the hand-candlestick with lighted candle, the Pontifical (Part III.), and the

¹ This MANUAL may be used instead of the *Pontifical*, the *Canon* and the *Formulae* of Absolution and of Indulgence.

² If Mass is to be celebrated, the faldstool will be placed on the Gospel side *in plano*, and carried to the predella after the Gospel.

³ If the Blessed Sacrament is kept at the side altar the things noted under (b) and a *white* stole and humeral veil are prepared at that altar. This altar should have six candlesticks with lighted candles.

Formula of Absolution; also a *white* stole and cope,¹ and, if the Blessed Sacrament is kept at this Altar, a *white* humeral veil. For the parish priest, a *white* stole² and the Formula of Indulgence. If Mass is to be celebrated by the Bishop his vestments and everything necessary for the Mass must be prepared on a separate credence. If a Low or Solemn Mass is to be celebrated in the presence of the Ordinary the usual articles are prepared on another credence.

5. *In the Sanctuary*.—A kneeling-desk in the middle, and near the altar a cushion for the use of the Bishop. A *black*³ antependium for the Absolution.

6. *In the Sacristy*.—Vase with Holy Water and sprinkler, thurible with burning coal and boat with incense, a small crucifix on a tray and covered with a white veil, the processional cross, two candlesticks with lighted candles for acolytes, surplices for the servers and surplice and *white* cope for parish priest.⁴

7. *In the Cemetery*, if it be near the church, lighted candles are arranged near the graves. If the cemetery be not near the church, a cenotaph is erected in the middle of the church, or in its stead at least a black cloth should be spread on the floor at the time of the Absolution of the Dead.

8. If the Bishop can be conducted processionally, as the Roman Pontifical prescribes, a canopy should be placed near the parish house.⁵

1 In small churches the Bishop may officiate at the Absolution of the Dead in *black* stole only over the mozzetta, and at the adoration of the Blessed Sacrament in *white* stole only over the mozzetta. Martinucci, Lib. vi., Cap. xxxvii., 138.

2 If the parish priest assists in cope this stole is not needed.

3 *Violet* if the Blessed Sacrament is preserved at this altar, S. R. C., Dec. 1, 1882.

4 If a Mass is to be celebrated in presence of the Bishop, all the vestments for that purpose.

5 If the Bishop is to administer the Sacrament of Confirmation, see Part II.

ARTICLE II.

CEREMONIES.

A.—*From the Beginning to the Absolution of the Dead.*

1. At the appointed hour, the bells of the church are rung *more festivo*. The parish priest puts on his surplice and cope and nine clerks don their surplices in the sacristy.¹ They go to the door of the church, by the middle aisle, and in the following order :

(a) A clerk bearing on a plate the small crucifix for the Bishop to kiss; on his right the bearer of the Holy Water, and on his left the thurifer.

(b) The bearer of the processional cross, between two acolytes carrying lighted candles.

(c) The mitre-, book- and candle-bearers.

(d) The parish priest.

2. Having reached the door of the church, the first three mentioned under (a) remain standing there, while the others accompanied, if possible, by a Confraternity or, at least, by some men of the parish, proceed to the parish house to escort the Bishop to the church. The Confraternity, or body of men, should precede the cross-bearer.

3. The procession to the church is formed in the following order :

(a) Confraternity or some men of the parish.

(b) Processional cross-bearer and acolytes.

(c) Clergy in cassock, surplices, and with biretum.

(d) Parish priest.

(e) Bishop in cappa magna,² biretum and zucchetto, under the canopy carried by laymen.

(f) Mitre-, book- and candle-bearers.

(g) Members of the parish.³

¹ The parish priest may use the surplice only.

² In small churches he may wear the rochet and mozzetta.

³ If the priest's house is distant from the church, the procession may go from the sacristy to the church door.

4. During the procession the following Canticle is sung or recited :

Canticum Zachariæ.

Benedictus Dominus Deus Israël, * quia visitavit, et fecit redemptionem plebis suae :

Et erexit cornu salutis nobis : * in domo David pueri sui.

Sicut locutus est per os sanctorum, * qui a saeculo sunt, prophetarum eius :

Salutem ex inimicis nostris, * et de manu omnium, qui oderunt nos :

Ad faciendam misericordiam cum patribus nostris : * et memorari testamenti sui sancti.

Iusiurandum, quod iuravit ad Abraham patrem nostrum, * daturum se nobis :

Ut sine timore, de manu inimicorum nostrorum liberati, * serviamus illi.

In sanctitate, et iustitia coram ipso, * omnibus diebus nostris.

Et tu puer, Propheta Altissimi vocaberis : * praeibis enim ante faciem Domini parare vias eius :

Ad dandam scientiam salutis plebi eius : * in remissionem peccatorum eorum :

Per viscera misericordiae Dei nostri : * in quibus visitavit nos, oriens ex alto :

Illuminare his, qui in tenebris, et in umbra mortis sedent : * ad dirigendos pedes nostros in viam pacis.

Gloria Patri, et Filio, * et Spiritui Sancto.

Sicut erat in principio, et nunc, et semper, * et in saecula saeculorum. Amen.

5. On arriving at the church door, the Confraternity enters the church, followed by the cross-bearer and acolytes, the clergy, parish priest, and Bishop. In the vestibule of the church, the cross-bearer turns towards the Bishop, who, having taken off his biretum and zucchetto, kneels on the cushion. All the clergy remove their bireta with the Bishop. Then the parish priest takes the small crucifix from the tray

held by the clerk, and presents it to the Bishop to be kissed by him, afterwards he replaces it on the tray and covers it with the veil. The Bishop then rises. The parish priest with the usual kisses hands the sprinkler to the Bishop, who sprinkles himself first and then the bystanders inside and outside the church, and gives the sprinkler to the parish priest, who returns it to the clerk.

6. Afterwards the parish priest takes the boat and hands the incense with the usual kisses to the Bishop, saying: **Benedicite Reverendissime Pater.** The Bishop with the usual blessings puts incense into the thurible, held before him by the clerk, who kneels. Having given the boat to the clerk, the priest takes the thurible and incenses the Bishop with three double swings, saluting him before and after incensing him. Before being incensed, the Bishop puts on his zucchetto and biretum, joins his hands whilst being incensed, and afterwards blesses the parish priest.

7. The clerks bearing the crucifix, Holy Water and thurible, followed by the others as in the procession to the church, go to the High Altar;¹ meanwhile the following antiphon is recited by the clergy or sung by the choir:

Ant. **Sacerdos et Pontifex, et virtutum opifex, pastor bone in populo sic placuisti Domino.**

Or the following responsory:

Resp. **Ecce Sacerdos magnus, qui in diebus suis placuit Deo:**

Ideo iureiurando fecit illum Dominus crescere in plebem suam.

V. **Benedictionem omnium gentium dedit illi et testamentum suum confirmavit super caput eius.**

Ideo iureiurando fecit illum Dominus crescere in plebem suam.

Gloria Patri et Filio et Spiritui Sancto.

¹ If the Blessed Sacrament is kept in a side chapel, it is visited before going to the High Altar.

Ideo iureiurando fecit illum Dominus crescere in plebem suam.

In the meantime the cushion and carpet are removed from the door of the church.

8. On arriving at the altar the cross-bearer places the cross against the wall on the Gospel side; the parish priest goes to the Epistle corner of the altar;¹ the Bishop kneels on the kneeling-desk in the middle of the sanctuary, and all the clergy doff their bireta, go to their places and kneel. The canopy is removed, since it will not be used again during the ceremonies. The clerks carrying the Holy Water, thurible and crucifix, go to the sacristy. The acolytes place their candlesticks on the credence.

The parish priest ascends the predella at the Epistle corner and, facing towards the Gospel side, recites or sings the following versicles and prayer from the Pontifical; the clergy or choir answer him.

- V. **Protector noster aspice Deus,**
 R. **Et respice in faciem Christi tui.**
 V. **Salvum fac servum tuam,**
 R. **Deus meus sperantem in te.**
 V. **Mitte ei, Domine, auxilium de Sancto.**
 R. **Et de Sion tuere eum.**
 V. **Nihil proficiat inimicus in eo.**
 R. **Et filius iniquitatis non apponat nocere ei.**
 V. **Domine exaudi orationem meam,**
 R. **Et clamor meus ad te veniat.**
 V. **Dominus vobiscum.**
 R. **Et cum spiritu tuo.**

Oremus.

Deus humilium visitator, qui eos paterna dilectione consolaris: prætende societati nostræ gratiam tuam; ut per eos, in quibus habitas, tuum in nobis sentiamus adventum. Per Christum Dominum nostrum.

R. **Amen.**

¹ If the parish priest does not use the cope, he goes to the credence, puts on the *white stole* and stands *in plano* at the Epistle corner.

9. After the prayer, the parish priest descends from the predella, takes off the cope or stole and places it on the credence. The Bishop rises, goes to the predella, kisses the altar and gives the solemn blessing to the people, the clergy or choir answering the responsories :

V. Sit nomen Domini benedictum.

R. Ex hoc nunc, et usque in sæculum.

V. Adiutorium nostrum in nomine Domini.

R. Qui fecit cælum et terram.

V. Benedicat vos Omnipotens Deus Pater † et Filius † et Spiritus † Sanctus.

R. Amen.

10. If Mass be celebrated, it will be of the current rite. Should the Bishop intend to celebrate a Low Mass he will vest *more solito* at the foot of the altar. Should a Low Mass be said in presence of the Bishop, he will retain his cappa; but if a High Mass is sung, he may either vest at the throne in cope or retain his cappa.¹

11. After the Gospel the faldstool is placed on the predella at the Gospel side, and the Bishop, sitting, preaches to the people on the object of the visitation.² After the sermon the Bishop rises. A priest or a cleric goes before him, and, bowing profoundly, recites the *Confiteor*, making a genuflection towards the Bishop at the words *Tibi Pater* and *Te Pater* :

Confiteor Deo Omnipotenti, beatæ Mariæ semper Virgini, beato Michaeli Archangelo, beato Ioanni Baptistæ, sanctis Apostolis Petro et Paulo, omnibus Sanctis, et Tibi Pater: quia peccavi nimis cogitatione, verbo et opere: mea culpa, mea culpa, mea maxima culpa. Ideo precor beatam Mariam semper Virginem, beatum Michaelum Archangelum, beatum Ioannem Baptistam, sanctos Apostolos Petrum et Paulum, omnes Sanctos, et Te Pater, orare pro me ad Dñm Deum nostrum.

12. During the recital of the *Confiteor* the parish priest

¹ For ceremonies see Parts III., IV., V.

² If a throne has been erected and the Bishop *assists* at Mass he preaches and gives the blessing from the throne.

takes the Formula of Indulgence from the credence, and goes to the right of the Bishop; the book- and candle-bearers take the Formula of Absolution and the hand-candlestick and go to the Bishop.

After the *Confiteor* the Bishop sits down, and the parish priest publishes the following Indulgence:

Reverendissimus in Christo Pater et Dominus, Dominus N. Dei et Apostolicae Sedis gratia huius Sanctae N. Ecclesiae Episcopus (Archiepiscopus) dat et concedit omnibus hic praesentibus quadraginta dies de vera Indulgentia in forma Ecclesiae consueta. Rogate Deum pro felici statu Sanctissimi Domini nostri N. divina Providentia Papae N., Dominationis suae Reverendissimae, et Sanctae Matris Ecclesiae.

The Right Rev. (Most Rev.) N., by the grace of God and the favor of the Apostolic See, Bishop (Archbishop) of this Holy Church of N., grants to all the faithful here present an indulgence of forty days in the usual form of the Church. You will, therefore, pray to God for the welfare of our Most Holy Father N., by Divine Providence Pope, for his Lordship (His Grace) the Right Reverend Bishop (Most Rev. Archbishop) and for our holy Mother the Church.¹

13. The Bishop then rises and pronounces the absolution and gives the blessing from the Formula held before him by the book-bearer, who is accompanied by the candle-bearer.²

Precibus et meritis beatae Mariae semper Virginis, beati Michaelis Archangeli, beati Ioannis Baptistae, Sanctorum Apostolorum Petri et Pauli et omnium Sanctorum, misereatur vestri omnipotens Deus, et dimissis peccatis vestris, perducatur vos ad vitam aeternam.

R. Amen.

¹ This publication in the vernacular is not prescribed, as is the case with the Papal Benediction, but it is advisable to read it, that the faithful may know the intention and dispositions necessary for gaining the indulgence.

² As often as the Bishop reads or sings, the book is held by the book-bearer, who is accompanied by the candle-bearer.

Indulgentiam, absolutionem et remissionem peccatorum vestrorum tribuat vobis omnipotens et misericors Dominus.

R. Amen.

The Bishop, raising his eyes, elevates his hands, which he joins before his breast, and continues:¹

Et benedictio Dei omnipotentis Patris † et Filii † et Spiritus † Sancti descendat super vos et maneat semper.

R. Amen.

Mass is then continued to the end, after which the Bishop puts off his vestments and makes his thanksgiving. If Mass was celebrated in presence of the Bishop, the celebrant (with the assistants, if a High Mass) goes to the sacristy.²

B. *The Absolution of the Dead.*

1. After Mass, or, if no Mass was celebrated, after the blessing, the Bishop puts on the amice, *black* or *violet* stole and cope, and plain mitre,³ which are brought to him from the credence.⁴ The *white* antependium is removed, and a *black* one⁵ is put in its stead. Three clerks carrying the holy water sprinkler, the thurible, and the book of the Absolution of the Dead, issue from the sacristy and go to the Epistle corner of the altar.

1 At the *Et benedictio Dei*, etc., the Bishop puts on his biretum, or the mitre, if he assists in cope and mitre. An Archbishop uses neither biretum nor mitre, but a clerk holding the archiepiscopal cross kneels before him. If the Bishop or Archbishop assists in cope, the crosier also is used.

2 If Mass is not celebrated, the Bishop preaches after the solemn blessing; then follows the *Confiteor*, and the Bishop pronounces the absolution and gives the blessing, as above.

3 In small churches the Bishop may officiate at the Absolution of the Dead in *black* stole only over the mozzetta. Martinucci, *Lib. VI. Cap. xxxvii*, 138.

4 If the Bishop has celebrated a Low Mass he dons these vestments at the foot of the altar, after he has put off the vestments which he used during the Mass. If Mass was celebrated in his presence, he puts them on at the throne.

5 *Violet* if the Blessed Sacrament is kept at this Altar. S. R. C. Dec. 1, 1882.

2. The Bishop genuflects at the foot of the altar and, turning towards the people, recites alternately with the clergy the following antiphon and psalm :

Ant. Si iniquitates.

*Psalm. De profundis clamavi ad te Domine: *Domine exaudi vocem meam:*

Fiant aures tuae intendentes,* in vocem deprecationis meae.

Si iniquitates observaveris Domine: *Domine quis sustinebit?

Quia apud te propitiatio est: et propter legem tuam sustinui te Domine.

Sustinuit anima mea in verbo eius: *speravit anima mea in Domino.

A custodia matutina usque ad noctem: *speret Israel in Domino.

Quia apud Dominum misericordia: * et copiosa apud eum redemptio.

Et ipse redimet Israël, * ex omnibus iniquitatibus eius.

Requiem aeternam * dona eis, Domine.

Et lux perpetua * luceat eis.

Ant. Si iniquitates observaveris, Domine: Domine, quis sustinebit?

The mitre having been removed, the Bishop and clergy continue :

Bishop: Kyrie eleison.

Clergy: Christe eleison.

Bishop: Kyrie eleison. Pater Noster (which is continued secretly).

3. The parish priest then hands the sprinkler to the Bishop, who asperses the floor before him in the middle, at his left and at his right, and gives back the sprinkler to the parish priest. Then the Bishop, with the assistance of the parish priest, puts incense, with the usual blessing, into the thurible, which the clerk, kneeling, holds before him. The parish priest takes the thurible from the clerk and gives it to the

Bishop, who thrice incenses in the same manner as at the sprinkling with Holy Water.

Having given back the thurible to the parish priest, the Bishop subjoins the following versicles and the clergy or choir answer:

V. **Et ne nos inducas in tentationem.**

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 famulos tuos Pontificali fecisti dignitate vigere: praesta, quaesumus, ut eorum quoque perpetuo aggregentur consortio. Per Christum Dominum nostrum.

R. **Amen.**

After the oration the Bishop resumes the mitre, and all go to the cemetery in the following order :

(a) The thurifer and the clerk with the Holy Water.

(b) The clerk with the processional cross, and the acolytes.

(c) The clergy.

(d) The parish priest.

(e) The Bishop.

(f) Mitre-, book- and candle-bearers.

If the cemetery is not adjacent to the church, they go to the cenotaph, which has been erected in the middle of the church. If no cenotaph has been erected, a black cloth is now spread on the floor in its stead¹.

¹ Four candlesticks with lighted candles should be placed around the cenotaph or the black cloth. U. S. Cerem., Chap. XVI.

5. While going to the cemetery (or to the middle of the church) the following responsory and versicle are sung or recited :

R. **Qui Lazarum resuscitasti a monumento foetidum.**
Tu eis, Domine, dona requiem et locum indulgentiae.

V. **Qui venturus es iudicare vivos et mortuos et saeculum per ignem.**
Tu eis, Domine, dona requiem et locum indulgentiae.

The Bishop, parish priest and clergy recite in a low tone :

Ant. **Si iniquitates observaveris, Domine : * Domine, quis sustinebit ?**

Psalmum. **De profundis clamavi ad te Domine : * Domine exaudi vocem meam :**

Fiant aures tuae intendentes, * in vocem deprecationis meae.

Si iniquitates observaveris Domine : * Domine quis sustinebit ?

Quia apud te propitiatio est : * et propter legem tuam sustinui te Domine.

Sustinuit anima mea in verbo eius : * speravit anima mea in Domino.

A custodia matutina usque ad noctem : * speret Israël in Domino.

Quia apud Dominum misericordia : * et copiosa apud eum redemptio.

Et ipse redimet Israël, * ex omnibus iniquitatibus eius.

Requiem aeternam * dona eis, Domine.

Et lux perpetua * luceat eis.

Ant. **Si iniquitates observaveris, Domine : Domine quis sustinebit ?**

6. Having arrived in the cemetery (or in the middle of the church), the cross-bearer and acolytes stand facing the Bishop ; the thurifer, the bearer of the Holy Water, and the parish priest stand at the right of the Bishop, facing the cross-bearer and acolytes.

Then the following versicles are sung by the choir or recited by the assisting clergy :

Libera me, Domine, de morte aeterna in die illa tremenda; quando coeli movendi sunt et terra; dum veneris iudicare saeculum per ignem.

V. Tremens factus sum ego et timeo, dum discussio venerit atque ventura ira. R. Quando coeli movendi sunt et terra.

V. Dies illa, dies irae, calamitatis et miseriae, dies magna et amara valde. R. Dum veneris iudicare saeculum per ignem.

V. Requiem aeternam dona eis, Domine. R. Et lux perpetua luceat eis.

Libera me, Domine, de morte aeterna in die illa tremenda; quando coeli movendi sunt et terra: dum veneris iudicare saeculum per ignem.

7. Towards the end of the *Libera me Domine*, the Bishop, with the assistance of the parish priest, puts incense, with the usual blessing, into the thurible, held before him by the thurifer, kneeling.

After the *Libera*, the following is sung :

Bishop :—**Kyrie eleison.**

Clergy :—**Christe eleison.**

Bishop :—**Kyrie eleison.**

8. The mitre is removed and the Bishop intones :

Pater Noster (*which is continued secretly*), during which he asperses and incenses the cemetery (or the cenotaph or black cloth in the church), in the middle, at his left and at his right, and then continues :

V. Et ne nos inducas in tentationem.

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 famulos tuos Sacerdotali fecisti dignitate vigere: praesta, quaesumus, ut eorum quoque perpetuo aggregentur consortio.

Deus, veniae largitor et humanae salutis amator: quaesumus clementiam tuam, ut nostrae congregationis fratres, propinquos et benefactores, qui ex hoc saeculo transierunt, beata Maria semper Virgine intercedente, cum omnibus Sanctis tuis, ad perpetuae beatitudinis consortium pervenire concedas.

Deus, cuius miseratione animae fidelium requiescunt, famulis et famulabus tuis omnibus hic et ubique in Christo quiescentibus, da propitius veniam delictorum: ut a cunctis reatibus absoluti, tecum sine fine laentur. Per Christum Dominum nostrum.

R. Amen.

V. Requiem aeternam dona eis, Domine.

R. Et lux perpetua luceat eis.

Two chanters sing:

V. Requiescant in pace.

R. Amen.

The Bishop makes the sign of the Cross over the four parts of the cemetery, or once over the cenotaph or black cloth, and resumes his mitre.

9. The procession returns to the High Altar reciting the following psalm:

Miserere mei Deus * secundum magnam misericordiam tuam.

Et secundum multitudinem miserationum tuarum * dele iniquitatem meam.

Amplius lava me ab iniquitate mea * et a peccato meo munda me.

Quoniam iniquitatem meam ego cognosco: * et peccatum meum contra me est semper.

Tibi soli peccavi, et malum coram te feci: * ut iustificeris in sermonibus tuis, et vincas cum iudicaris.

Ecce enim in iniquitatibus conceptus sum: * et in peccatis concepit me mater mea.

Ecce enim veritatem dilexisti: * incerta et occulta sapientiae tuae manifestasti mihi.

Asperges me hyssopo, et mundabor: * lavabis me, et super nivem dealbabor.

Auditui meo dabis gaudium et laetitiam: * et exultabunt ossa humiliata.

Averte faciem tuam a peccatis meis: * et omnes iniquitates meas dele.

Cor mundum crea in me Deus: * et spiritum rectum innova in visceribus meis.

Ne projicias me a facie tua: * et Spiritum sanctum tuum ne auferas a me.

Redde mihi laetitiam salutaris tui: * et spiritu principali confirma me.

Docebo iniquos vias tuas: * et impii ad te convertentur.

Libera me de sanguinibus Deus, Deus salutis meae: * et exsultabit lingua mea iustitiam tuam.

Domine, labia mea aperies: * et os meum annuntiabit laudem tuam.

Quoniam si voluisses sacrificium, dedissem utique: * holocaustis non delectaberis.

Sacrificium Deo spiritus contribulatus: * cor contritum, et humiliatum Deus non despicias.

Benigne fac Domine in bona voluntate tua Sion: * ut aedificentur muri Ierusalem.

Tunc acceptabis sacrificium iustitiae, oblationes, et holocausta: * tunc imponent super altare tuum vitulos.

Requiem aeternam * dona eis, Domine.

Et lux perpetua * luceat eis.

10. Having arrived at the altar, the clerk carries the Holy Water vase to the sacristy, the thurifer stands at the Epistle

corner of the altar, and the cross-bearer places the cross at the Gospel side against the wall. The acolytes kneel at the corners of the altar. A cushion is placed on the lowest step of the altar for the Bishop. When the Bishop arrives in the sanctuary his mitre is taken off; he genuflects, rises, and, standing before the altar and turned towards it, says:

Bishop: **Kyrie eleison.**

Clergy: **Christe eleison.**

Bishop: **Kyrie eleison. Pater Noster** (*which is continued secretly*).

V. **Et ne nos inducas in tentationem.**

R. **Sed libera nos a malo.**

V. **A porta inferi.**

R. **Erue, Domine, animas eorum.**

V. **Domine exaudi orationem meam.**

R. **Et clamor meus ad te veniat.**

V. **Dominus vobiscum.**

R. **Et cum spiritu tuo.**

Oremus.

Absolve quaesumus Domine, animas famulorum famularumque tuarum ab omni vinculo delictorum: ut in resurrectionis gloria inter Sanctos et Electos tuos resuscitati respirent. Per Christum Dominum nostrum.

R. **Amen.**

C.—The Visitation.

1. The Bishop takes off the black or violet stole and cope, which are carried to the credence, and puts on the white stole and cope.¹ He then kneels on the cushion placed on the lowest step.²

2. The parish priest takes the white stole from the credence and puts it on, goes to the predella, spreads the corporal

¹ In small churches the Bishop may officiate at this ceremony in *white* stole only over the *mozzetta*. Martinucci, *Lib. VI.*, cap. xxxvii., 138.

² If the Blessed Sacrament is kept at a side-altar, all go to it in procession, and the ceremonies which follow above are performed there.

on the altar, opens the tabernacle and draws the veil of the tabernacle to the side. He genuflects, descends to the right of the Bishop, takes off the stole and kneels.

3. The Bishop and parish priest rise. Incense is put into the thurible and the Blessed Sacrament is incensed *more solito*. The Bishop then intones the *Tantum ergo*, which is sung by the choir. All bow at the *Veneremur cernui*; after which the Bishop rises, ascends the predella, genuflects, and takes the ciborium out of the tabernacle. He places it on the corporal, and opens and inspects it. If he touches the Sacred Particles, he washes his fingers in the glass vessel and dries them with the purificator.

4. After inspecting the ciborium, the Bishop covers it and leaves it on the altar. He then kneels on the predella.

5. Towards the end of the *Genitori Genitoque* the parish priest puts the humeral veil on the Bishop, who, when the hymn is concluded, rises and, covering the ciborium with the ends of the veil, gives the triple benediction.

6. After the Benediction the Bishop places the ciborium on the altar, genuflects, goes to the foot of the altar, kneels on the lower step, and the humeral veil is removed.

7. The parish priest then puts on the stole, ascends the predella, genuflects, places the ciborium in the tabernacle, genuflects again, and closes and locks the tabernacle. He then folds the corporal, returns to the right of the Bishop and takes off his stole; after which he assists the Bishop in removing the cope, stole and amice, which are carried to the credence.

8. The Bishop resumes the cappa or the mozzetta and biretum, and inspects the Baptismal Font, Relics, Altars, etc., as noted in Art. III.; he may defer this inspection to a later hour.¹

9. When the Visitation is completed, the Bishop, in his usual dress, goes to the church, and standing at the Epistle side of the altar, recites the following psalm and antiphon:

¹ The Sacrament of Confirmation may be conferred at this time. See Part II.

Psalm. De profundis clamavi ad te, Domine : * Domine exaudi vocem meam.

Fiant aures tuae intendentes,* in vocem deprecationis meae.

Si iniquitates observaveris, Domine : * Domine quis sustinebit ?

Quia apud te propitiatio est : * et propter legem tuam sustinui te Domine.

Sustinuit anima mea in verbo eius : * speravit anima mea in Domino.

A custodia matutina usque ad noctem : * speret Israël in Domino.

Quia apud Dominum misericordia : * et copiosa apud eum redemptio.

Et ipse redimet Israël,* ex omnibus iniquitatibus eius.

Requiem aeternam * dona eis, Domine.

Et lux perpetua * luceat eis.

Ant. Si iniquitates observaveris, Domine : Domine, quis sustinebit ?

Pater Noster (*recited secretly*).

V. Et ne nos inducas in tentationem.

R. Sed libera nos a malo.

V. A porta inferi.

R. Erue, Domine, animas eorum.

V. Requiescant in pace.

R. Amen.

V. Domine exaudi orationem meam.

R. Et clamor meus ad te veniat.

V. Dominus vobiscum.

R. Et cum spiritu tuo.

Oremus.

Deus, cuius miseratione animae fidelium requiescunt, famulis et famulabus tuis omnibus hic et ubique in Christo quiescentibus da propitius veniam peccatorum; ut a cunctis reatibus absoluti, tecum sine fine laentur. Per Christum Dominum nostrum.

R. Amen.

10. The Bishop is then led in procession to the parochial residence in the same manner as he was brought to the church.

ARTICLE III.

INSPECTION.

The Bishop will inspect the following :

A.—Places and Things.

OF THE HOLY EUCHARIST.

Tabernacle.	Lamp, always burning ?
Veils of the Tabernacle.	Canopy for processions.
Interior lining of Tabernacle.	Pyx for the sick.
Corporal in Tabernacle.	White bag with cords for communion of the sick.
Ciborium, gilt within.	Monstrance.
Veil of ciborium.	Humeral veil.
Particles.	Torches.
Renewed, how often ?	Step to elevate Bl. Sacrament.
Key, silver or heavily plated.	

OF THE BAPTISTERY.

Font.	Salt.
Water, renewed twice a year ?	<i>White and Violet Stoles.</i>
Drain.	Cloths.
Shell.	Veil.
Holy Oils.	

OF THE HOLY OILS.

Ambry on the Gospel side of Sanctuary, with the inscription <i>Olea Sacra.</i>	Renewal of the Oils.
Cruets or large pewter stocks for bringing Oils from the Cathedral.	Burning of the old Oils.
Case with lock, if brought by a Messenger.	Oil stocks, in leather case, purple burse or cover.
	Dry cotton to be used in Sacraments.
	Disposition of cotton already used.

OF THE CONFSSIONALS.

In a public position.	Doors with lock.
<i>Crates.</i>	Violet Stole.
Devotional picture.	

EPISCOPAL VISITATION.

OF THE HOLY RELICS.

Ambry with lock and key.	Names.
Lining of Ambry.	Approbation.
Reliquaries.	Exposition.

OF THE ALTARS.

High Altar.	Wax-cloth.
Steps up to it.	Altar-cloths, their blessing.
Crucifix.	Predella.
Candlesticks.	Sacrarium.
Statues.	Rails.
Picture.	Altar bell.
Altar cards.	Endowment.
Covering.	Obligations of Masses.
Change of cloths.	Patron Saint.
Antependia, and how many?	Privileged altar.
Consecration.	Prayer cards.
Altar-stones.	

OF THE CHURCH ITSELF.

Choir.	Door.
Large Crucifix, in a prominent place.	Key.
Bishop's throne, steps, and canopy, in the Cathedral.	Use of bells.
Nave and aisles.	Basement used as chapel.
Walls.	Announcement cards.
Pictures and images of Saints.	Alms chests.
Pulpit.	Holy water stoups.
Windows.	Cross on the gable.
Vaults.	Churchyard enclosed.
Seats.	Cross in churchyard.
Bell tower.	Patron.
Bells.	Improper epitaphs.
Their Blessing.	Titular of Church.
Roof.	Dedication.
Spires.	Both festivals, how observed?
Cross.	Other festivals.
Pavement.	Publication of indulgences.
	Forty Hours' Devotion.
	Stations.

OF THE SACRISTY.

Lavatory.	Kneeling-desk.
Towels.	Card of Prayers before and after Mass.
Prayers for vesting.	Girdles.
Altar cloths.	Stoles, maniples and chasubles of five colors, for feast days, for ferias.
Finger cloths.	Dalmatics.
Communion cloths.	Tunics.
Box for Altar breads.	Copes of different colors.
Surplices.	Humeral veils.
Missal-markers and covers.	Cutter for altar breads.
Bier.	Vessel for washing corporals.
Pall.	Ritual.
Bookstands.	Cruets.
Books.	Lavabo dishes.
Ordo celebrandi.	Little bells.
Pious pictures.	Thurible and boat.
Cushions.	Processional Cross.
Missals, binding.	Holy water vessel and aspersory.
Chalices.	Banners.
Patens.	Vases for flowers.
Purificators.	Triangular candlestick.
Corporals and palls.	Paschal candlestick.
Veils.	Doors.
Burses.	Keys.
Amices.	Table of obligations and feasts.
Albs.	Inventory of the aforesaid.
Safe.	
Windows, safe?	
Walls.	
Roof.	

B.—Persons.

Name.	Blessing font and Paschal Candle.
Surname.	Ceremonies in High and Low Mass.
Age.	The administration of the Sacraments.
When appointed.	Baptism, how long delayed?
Income.	
Obligations satisfied.	
Faculties.	

Given in private houses.	Catechism.
Godfathers and godmothers.	Vespers.
Confessions, where, at what time?	Processions.
Instructions for First Communion.	Proper feasts.
Sick calls, how often?	Customs.
Attending the dying.	Monthly conferences.
Marriages, how, where?	Servers at Mass.
Other functions.	Blessing of ashes, candles, palms.
Lent sermons.	Holy Week.
Funerals.	Blessing houses.
Parish books and papers.	Missions.
Residence.	Study of moral and dogmatic theology.
Mass, how often?	Priests' library.
Sermons.	Dress
Publication of feasts, fasts, pastorals.	Character of church music.
	Gregorian Chant.

PART II.

THE SACRAMENT OF CONFIRMATION.

ARTICLE I.

THINGS TO BE PREPARED.

1. *On the Altar.*—Six large candlesticks with lighted candles, crucifix, *white* antependium; amice, white stole and cope before the Tabernacle; gold mitre, and veil for mitre-bearer on the Gospel side.

2. *In the Sanctuary.*—Faldstool or some other suitable chair on the predella, at the middle of the altar; cushion on lowest step; crosier near at hand; and if an Archbishop pontificates, a stand for the Archbishop's cross, on the Gospel side.¹

3. *On the Credence.*—Pontifical (Part I.), hand-candlestick with lighted candle; on a small plate, the vessel containing the Holy Chrism; some slices of bread and lemon neatly cut; ewer with water and basin and towel, and a sufficient quantity of cotton, divided in small balls for greater convenience.

4. *Outside the Sanctuary.*—Near the sanctuary rails some benches² for those who are to be confirmed and their sponsors; all the men on the Epistle side and the women on the Gospel side.

5. The sponsors should be placed behind those to be confirmed; there should be one for each person to be confirmed, as the Council of Baltimore distinctly directs (Conc. Plen. Balt. II., n. 253.), and of the same sex as the person to be confirmed. The Holy See has expressed its emphatic wish that

¹ In the Cathedral, and in large Churches in which a throne can be erected, the faldstool is placed on the throne.

² The front pews may be used.

this rule should be everywhere observed, and all contrary customs abolished.

“Episcopi nullum non movebunt lapidem ut disciplina hujusmodi, jam in nonnullis harum Provinciarum Dioecibus invecta, ubique introducatur . . . quodsi hoc fieri omnino nequeat, saltem duo pro pueris Patrini, et duae pro puellis Matrinae adhibeantur.” (Clause ordered by the S. Congr. to be inserted in the Council. Cf. Instruct. ad Tit. V., c. iii., n. 253.)

6. Those to be confirmed are furnished with cards on which should be written their christian and family names, as well as the name taken in Confirmation. These cards are collected at the Confirmation for the double purpose of suggesting the christian name to the Bishop, and of recording it, together with the family name, in the Register.

7. *In the Sacristy.*—Surplices for the clergy, the altar boys, and for the four servers who will act as mitre-, crosier-, book- and candle-bearers. If an Archbishop administers the Sacrament, the archiepiscopal cross will be prepared, and a surplice for the clerk who will carry it.

8. It is advisable that those who are to be confirmed should be prepared for this Sacrament by receiving the Sacrament of Penance, and, if they have made their First Communion, the Holy Eucharist.

9. The solemn administration of Confirmation should take place in the morning before or after High Mass; but it may be conferred at any time of the day.¹

10. Should the Bishop desire to officiate less solemnly, he may use only a stole over his rochet and gold mitre.

ARTICLE II.

CEREMONIES.

I. At the appointed time the bells of the church are rung *more festivo*, and those who are to be confirmed, together with their sponsors, will take their places in the church.

¹ Liguori, Lib. vi., n. 184.

2. The clergy and servers will don their surplices in the sacristy and proceed to the altar¹ in the following order:

- (a) Servers.
- (b) Clergy in surplice and biretum.²
- (c) Bishop, in rochet and mozzetta, between two priests.³
- (d) Book- and candle-bearers.
- (e) Mitre- and crosier-bearers.⁴

3. Having arrived at the High Altar, all make a genuflection and kneel for a short time; when the Bishop rises the cushion is removed from the lowest step. The Bishop, accompanied by his two assistants, genuflects, ascends the predella (or the throne), sits on the faldstool, and puts off his mozzetta.

4. Two clerks go to the credence, take the ewer and basin and towel and proceed to the Bishop, who washes his hands; after which the clerks carry the ewer and basin and towel to the credence. Then the Bishop is vested with amice, stole, cope and mitre, and receives the crosier in his left hand.

5. If Confirmation be given after High Mass, the Bishop may assist at the Mass in cope and mitre. The priest who is to celebrate Mass vests and goes to the sanctuary a short time before the Bishop. On arriving at the altar he makes a genuflection, goes to his seat at the Epistle side, and remains sitting until the Bishop enters the sanctuary.⁵

¹ If it be customary to receive the Bishop at the church door, he will be accompanied by the clergy from the parish house. At the church door two priests with servers will meet him. One of the priests will hand him the sprinkler with the usual kisses, and the Bishop will sprinkle himself and the bystanders with holy water. If the Bishop be not the Ordinary, he will neither sprinkle the bystanders nor bless them.

² If an Archbishop administers Confirmation, a clerk, carrying the archiepiscopal cross with the Figure turned towards the Archbishop, will precede him.

³ If the Bishop is not the Ordinary, he will use the mantelletum instead of the mozzetta.

⁴ If the Blessed Sacrament is kept on a side-altar, they will go to it and remain a short time in prayer, the Bishop kneeling on a kneeling-desk prepared for him at the foot of the altar. This altar should have six candlesticks with lighted candles.

⁵ For further directions, see Part III.

6. After Mass, or, if Mass has not been celebrated, as soon as he is vested, the Bishop sits on the faldstool, which has been placed on the predella, and he or one of the clergy gives a short instruction on the Sacrament of Confirmation.

7. After the instruction, those to be confirmed (and their sponsors) kneel, each holding his card in his right hand. The Bishop hands the crosier to the crosier-bearer, and, his mitre having been removed, rises.

8. The book-bearer with the Pontifical, and the candle-bearer with the candlestick stand before the Bishop, who, with his hands joined on his breast, in a loud voice recites the following, to which the clergy or choir answer :

Spiritus Sanctus superveniat in vos, et virtus Altissimi custodiat vos a peccatis.

R. Amen.

Then making the sign of the cross on himself and afterwards joining his hands on his breast he sings or recites in *tono feriali* :—

V. Adiutorium nostrum in nomine Domini.

R. Qui fecit coelum et terram.

V. Domine exaudi orationem meam.

R. Et clamor meus ad te veniat.

V. Dominus vobiscum.

R. Et cum spiritu tuo.

Then extending his hands towards those to be confirmed, whilst the assistants hold the ends of the cope, he sings or recites :

Oremus.

Omnipotens sempiterne Deus, qui regenerare dignatus es hos famulos tuos ex aqua et Spiritu Sancto ; qui- que dedisti eis remissionem omnium peccatorum ; emitte in eos septiformem Spiritum tuum sanctum Paraclitum de coelis.

R. Amen.

Spiritum sapientiae, et intellectus.

R. Amen.

Spiritum consilii, et fortitudinis.

R. Amen.

Spiritum scientiae, et pietatis.

R. Amen.

Adimple eos Spiritu timoris tui, et consigna eos signo cru + cis Christi, in vitam propitiatus aeternam. Per eundem Dominum nostrum Jesum Christum Filium tuum: Qui tecum vivit et regnat in unitate eiusdem Spiritus Sancti Deus, per omnia saecula saeculorum.

R. Amen.

9. After this prayer the Holy Chrism and the cotton, together with an empty vessel, are brought from the credence to the altar. The Holy Chrism is given to the assistant at the right of the Bishop, and the cotton and empty vessel to the assistant at the Bishop's left.

10. The Bishop sits and resumes the mitre, and takes the crosier in his left hand. Two assistants stand on his right and two on his left. One of the assistants at his right holds the vessel containing the Holy Chrism, and the other takes the cards from the hands of those who are to be confirmed, and suggests the confirmation name to the Bishop. At the left of the Bishop one of the assistants wipes with cotton the foreheads of those who have been anointed, and the other holds a vessel into which the cotton, after it has been used, is deposited.

11. Those who are to be confirmed (and their sponsors) proceed to the Bishop, two by two. If the number of those to be confirmed is large, the Bishop may confirm at the altar-rail, instead of confirming at the predella. In the former case *men* kneel on the Epistle side, and the *women* on the Gospel side. If there be more than one row, the *men* on the Epistle side, having been confirmed, rise, genuflect and go to their seats, and others take their places at the rail. The same ceremony is carried out on the Gospel side with regard to the women.

The Bishop, beginning at the Epistle side, will pass along the rail from left to right.

12. The sponsor places his right hand on the right shoulder of the person who is being confirmed.¹

13. Confirmation is administered in the following manner: The assistant at the Bishop's right reads aloud the name of the person to be confirmed; the Bishop having dipped his right thumb into the Holy Chrism, makes the sign of the cross on the forehead of the *confirmandus*, holding the other fingers of the right hand on the head of the person whom he anoints,² and says:

N. Signo te signo cru + cis.

Then making the sign of the cross three times over the person, he continues:

Et confirmo te Chrismate salutis. In nomine Patris +, et Filii + et Spiritus + Sancti.

The assistants answer:

Amen.

The assistant at the left of the Bishop wipes with cotton the forehead of the person confirmed, and deposits this cotton in a vessel held by another assistant at his left hand. The Bishop then lightly strikes the person on the left cheek, saying: **Pax tecum.**³

14. When all have been confirmed, the Bishop, if Confirmation was conferred at the sanctuary rail, returns to the faldstool on the predella of the altar, sits, and having given his crosier to the crosier-bearer, washes and dries his hands, using first the slices of bread and lemon, and then water. The two clerks who wash the Bishop's hands kneel before him.

¹ The rubric in the Pontifical prescribes that "Adults place the foot upon the right foot of the sponsor"—*Adulti ponant pedem suum super pedem dexterum patrini sui*. This cannot be observed in our day, and seems to indicate an ancient custom or rite observed in former ages, when all the *sacramenta vivorum* were received *standing*.

² In the Pontifical published in 1725, *Romae, ex typographia Hieronymi Mainardi*, by permission of Benedict XIII., the following is added to the rubric: *pollice manus dexteræ Chrismate intincto confirmat, dicens N. Signo te signo Crucis, et dum hoc dicit, imposita eadem manu dextera super caput confirmandi, producit pollice signum Crucis in fronte illius.*

³ *Et cum spiritu tuo* is not said.

15. Whilst the Bishop washes his hands the choir sings, or if there be no choir, the attendants read the following:

Ant. **Confirma hoc Deus, quod operatus es in nobis a templo sancto tuo quod est in Ierusalem.**

V. **Gloria Patri, et Filio, et Spiritui Sancto.**

R. **Sicut erat in principio, et nunc, et semper, et in saecula saeculorum. Amen.**

Ant. **Confirma hoc Deus, quod operatus es in nobis a templo sancto tuo quod est in Ierusalem.**

16. After the Antiphon, all who have been confirmed kneel, and the Bishop removes his mitre, rises, and turning towards the altar, with his hands joined on his breast, recites or sings *tono feriali* the following versicles, to which his attendants or the choir answer:

V. **Ostende nobis Domine misericordiam tuam.**

R. **Et salutare tuum da nobis.**

V. **Domine exaudi orationem meam.**

R. **Et clamor meus ad te veniat.**

V. **Dominus vobiscum.**

R. **Et cum spiritu tuo.**

Oremus.

Deus, qui Apostolis tui Sanctum dedisti Spiritum, et per eos, eorumque successores, ceteris fidelibus tradendum esse voluisti: respice propitius ad humilitatis nostrae famulatum, et praesta; ut eorum corda, quorum frontes sacro Chrismate delinivimus, et signo sanctae Crucis signavimus, idem Spiritus Sanctus in eis superveniens, templum gloriae suae dignanter inhabitando perficiat: Qui cum Patre, et eodem Spiritu Sancto vivis et regnas Deus, in saecula saeculorum.

R. **Amen.**

Then the Bishop adds:

Ecce sic benedicetur omnis homo qui timet Dominum.

Then, turning towards those who have been confirmed and blessing them, he says:

Benedicat + vos Dominus ex Sion, ut videatis bona

Ierusalem omnibus diebus vite vestrae, et habeatis vitam aeternam.

R. Amen.

17. The Bishop now resumes his seat on the faldstool. The mitre is put on his head, and, taking the crosier in his left hand, he admonishes the sponsors of their duty towards the newly confirmed, and recites with them the *Apostles' Creed*, the *Lord's Prayer* and the *Hail Mary*.¹ When reciting the above prayers the Bishop kneels on the lowest step of the altar.

18. The Bishop then divests, and, having resumed the mozetta and biretum, says a short prayer at the altar at which Confirmation was conferred, and also before the Blessed Sacrament if kept at another altar. He is accompanied to his residence by the assisting clergy. Afterwards those who were confirmed and their sponsors are dismissed.

19. After the ceremony the cotton which has been used should be burnt and the ashes thereof, together with the water in which the Bishop washed his hands, and the crumbs of bread and lemon, thrown into the *sacrarium*.

¹ Martinucci, Lib. III., c. xii., n. 87.

PART III.

SPECIAL DIRECTIONS FOR A SOLEMN MASS IN PRESENCE OF THE ORDINARY DRESSED IN COPE AND MITRE.

[These ceremonies are also observed when Solemn Mass is celebrated in presence of a Cardinal (*ubique gentium*), of a Legate of the Holy See, of a Patriarch and of an Archbishop, in their province or in churches subject to their jurisdiction. *Bauldry*, Part. V. in II. lib. *Caerem. Episc.* c. 9, art. 2, n. 20, and *De Herdt, Praxis Pont.* vol. II., c. ix. n. 141.]

ARTICLE I.

THINGS TO BE PREPARED.

1st. In the sacristy, at the altar, and on the credence, everything necessary for a Solemn Mass. 2d. Near the throne, a cushion for the Bishop when he genuflects at the *Et incarnatus est*, if the *Credo* is recited, and at the *Verbum caro factum est*, if the last Gospel is that of St. John. 3d. Near the Gospel corner of the altar, a base for the cross, if an Archbishop assists. 4th. On the credence, a Missal, the hand-candlestick, the *Canon* for the blessing and the Formula of Indulgence. 5th. On the altar, the cope, stole, pectoral cross, cincture, alb and amice for the Bishop. The precious mitre and veil for the mitre-bearer, on the Gospel side; the gold mitre, on the Epistle side. If the precious mitre cannot be used the gold mitre is placed on the Gospel side.¹ 6th. The crozier, near the altar on the throne. 7th. A kneeling-desk for the Bishop, before the altar.

1 At the Episcopal Visitation of Parishes the Bishop's vestments are prepared on a side table.

ARTICLE II.

CEREMONIES.

A.—Bishop.

(*a*) The Bishop proceeds with the canons or clergy to the altar of the Blessed Sacrament, at which he prays a short time. Then he goes to the High Altar and, having prayed a few minutes at the kneeling-desk, he goes to the throne accompanied by the Assistant Deacons. (*b*) He sits a short time, then rises, puts off his biretum and *cappa* and, with the assistance of the Deacons, dons the vestments, amice, alb, cincture, pectoral cross, stole and cope. (*c*) He then sits, and the First Assistant Deacon puts on him the mitre; and having received the crosier from the crosier-bearer the Bishop goes to the foot of the altar, accompanied by the Assistant Deacons, who hold the ends of the cope. (*d*) Having arrived in the centre *in plano* he hands the crosier to the crosier-bearer and his mitre is removed by the Second Assistant Deacon. (*e*) He bows profoundly to the altar and recites with the Celebrant, who is at his left, the Psalm *Iudica* and the *Confiteor*, down to the *Oremus—Aufer a nob s*,¹ exclusively. (*f*) He then receives the mitre from the First Assistant Deacon and the crosier from the crosier-bearer, and having made a profound bow to the altar, returns with the Assistant Deacons to the throne, where he sits and gives the crosier to the crosier-bearer, but retains the mitre.

(*g*) He puts incense into the thurible, saying, *Ab illo benedicaris*, and remains sitting during the incensation of the altar. When the Celebrant has been incensed, the Bishop rises, *retaining his mitre*, and is incensed thrice. (*h*) He sits, and the mitre is removed, and, having risen again, he

¹ If the Celebrant enjoys the privilege of celebrating *in pontificalibus*, he retires to the Assistant Chaplain, Deacon and Subdeacon after the *Indulgentiam*, to receive the maniple from the Subdeacon. In this case the Assistant Deacons of the Bishop go to the side of the Bishop, who continues the prayers with them down to the *Oremus : Aufer*. De Herdt, *Praxis Pont.* vol. II., n. 145.

reads the *Introit* and recites the *Kyrie*. If the singing of the *Kyrie* is prolonged he sits and resumes the mitre, which is removed when the last *Kyrie* has been sung; after which he rises. (*i*) When he has recited the *Gloria* he sits down and resumes the mitre, which is removed at the end of the singing of the *Gloria*, but before he rises. (*k*) After the *Orationes* he sits and resumes the mitre. When the Subdeacon has finished the Epistle the Bishop places his hand on the Book of Epistles, which the Subdeacon kisses, after which he blesses the Subdeacon. (*l*) He reads the Epistle, Gradual, etc., the *Munda cor meum* and the Gospel. When the Deacon has placed the Book of Gospels on the altar he goes to the throne and the Bishop gives him his hand to kiss. When the Bishop has read the Gospel he puts incense into the thurible *more solito* and blesses the Deacon before the singing of the Gospel, saying, *Dominus sit in corde tuo, etc.* (*m*) When the Deacon sings *Dominus vobiscum* the mitre is removed from the Bishop's head, and the Bishop rises and receives the crosier, which he holds with both hands. At the end of the Gospel he gives the crosier to the crosier-bearer, places his hands on the Book of Gospels, kisses it and is incensed. He does not wear the mitre at this incensation.

(*n*) If there be a sermon, the Bishop, after having been incensed, sits and resumes the mitre. The preacher approaches the throne and kisses the Bishop's hand. The Bishop then blesses the preacher, saying, *Dominus sit in corde tuo, etc.*, and gives him permission to publish the Indulgence. The Indulgence having been published by the preacher after the sermon, the mitre is removed, the Bishop rises and pronounces the absolution *Precibus et meritis*; he resumes the mitre and crosier before imparting the blessing.¹ (*o*) After the blessing he sits to have the crosier and mitre removed; then he rises again² and recites the *Credo*, after which he sits down and resumes the mitre. At the end of the

1 An Archbishop does not use the mitre when giving the blessing.

2 If there was no sermon, after the incensation he remains standing.

singing of the *Credo* the mitre is removed, the Bishop rises, reads the *Offertorium*, sits and resumes the mitre. (*p*) He puts incense into the thurible *more solito*, saying, *Per intercessionem, etc.* Then he blesses the cruet of water held by the Subdeacon, saying, *Deus qui humanae substantiae, etc.*,¹ and at the proper time is incensed standing *with mitre on*. After the incensation he sits down until the *Per omnia* of the Preface, when the mitre is removed and he rises. (*q*) After the *Sanctus*,² and before going to the kneeling-desk, he sits down, and resumes the mitre and crosier. He rises and goes to the kneeling-desk, which has been placed in the centre of the sanctuary. As soon as he arrives there, he gives the crosier to the crosier-bearer, and after he kneels down the mitre is removed. After the Elevation he rises, resumes the mitre and crosier, goes to the throne, gives the crosier to the crosier-bearer and sits down. Then the mitre is removed and he rises. (*r*) He receives the *Pax* from the Assistant Priest³ and gives it to each of the Assistant Deacons. (*s*) After the Communion of the chalice he sits down, resumes the mitre and reads the *Communio* with the Celebrant. (*t*) At the *Dominus vobiscum* the mitre is removed and he rises. (*u*) When the Celebrant recites the *Placeat* the Bishop resumes the mitre and at the proper time gives the blessing from the throne,⁴ but after the words *Benedicat vos Omnipotens Deus* he takes the crosier, which he retains until the end of the last Gospel. (*v*) When the Celebrant and Ministers have returned to the sacristy the Bishop is divested by the Assistant Deacons, and returns to the sacristy or house, accompanied by the Canons or Clergy.

¹ S. R. C., Sept. 11, 1847, *Angelopolitan.* 9.

² According to De Herdt, *Praxis Pont.*, vol. ii., n. 157, at the *Hanc igitur*.

³ If he has no Assistant Priest he receives it from the Deacon of the Mass; but if the Celebrant is a Prelate inferior to a Bishop, and has an Assistant Chaplain, he receives it from the latter.

⁴ An Archbishop does not use the mitre during the blessing.

(w) He uses the *precious* mitre from the beginning of Mass to the *Kyrie*, and from the end of the singing of the *Credo* to the end of Mass. He uses the *gold* mitre from the *Kyrie* to the end of the *Credo*.

B.—Assistant Priest.

(a) He is dressed in surplice, and from the end of the *Confession* to the beginning of the *Preface* sits on the right side of the First Assistant Deacon.¹ During the sermon and at the other parts of the Mass he sits in the choir. (b) He holds the incense-boat and offers the spoon to the Bishop with the usual kisses, before the *Introit* and *Gospel*, and at the *Offertory*, when incense is put into the thurible, saying, *Benedicite, Pater Reverendissime*. (c) Standing before the lowest step of the throne he incenses the Bishop with three swings, after the incensation of the altar at the *Introit* and *Offertory*, and after the singing of the *Gospel* by the Deacon.

(d) After the *Agnus Dei* has been recited by the Celebrant, he proceeds to the right of the Celebrant and kneels. When the Celebrant has finished the *Domine Iesu Christe qui dixisti*, etc., the Assistant Priest rises, kisses the altar with the Celebrant, receives the *Pax* from the latter, genuflects, goes directly to the throne, gives the *Pax* to the Bishop, and returns to his place in the choir, where he gives the *Pax* to the Subdeacon of the Mass.² (e) He stands when the Bishop stands, also when the latter reads from the Missal, when he puts incense into the thurible, and when he blesses any person or object.

C.—Assistant Deacons.

(a) They are dressed in surplice and accompany the Bishop to the altar. (b) During the services the First Assistant

¹ He may sit on the left of the Second Assistant Deacon, but goes to the right side of the Bishop when incense is put into the thurible.

² If the Celebrant is a Prelate inferior to a Bishop and entitled to the assistance of a chaplain in cope, the latter receives the *Pax* from the Assistant Priest.

Deacon remains at the Bishop's right side, and the Second Assistant Deacon at the Bishop's left. (*c*) They assist the Bishop to vest in amice, alb, cincture, pectoral cross, stole, cope and mitre. (*d*) They accompany the Bishop to the foot of the altar, where the Second Deacon removes the mitre, which he gives to the mitre-bearer. They then retire a few paces behind the Bishop, and recite *inter se* the Psalm *Iudica* and the *Confiteor*. (*e*) At the *Oremus—Aufer a nobis* the First Deacon puts the mitre on the Bishop and both return to the throne with the Bishop.

(*f*) They stand when the Bishop stands,¹ when he reads from the Missal, puts incense into the thurible, or blesses any person or object. (*g*) They genuflect and kneel with the Bishop. (*h*) They hold the ends of the Bishop's cope when they accompany the latter to the altar at the *Confession*, and to the sanctuary after the *Sanctus*, and when he returns to the throne; also when he reads from the Missal, and during the blessings at the throne after the sermon, if the Indulgence has been published, and before the last Gospel. The First Deacon holds the end of the cope when the Bishop blesses any person or object. (*i*) The First Deacon turns the leaves of the Missal and the Second Deacon indicates the portions to be read.² (*j*) Each receives the *Pax* from the Bishop. (*l*) They wear their bireta when going to the altar from the sacristy or house before the Mass, and when returning after Mass. In the sanctuary they wear them only when sitting. (*m*) They assist the Bishop to divest and accompany him to the sacristy or house.

(*n*) The mitre is put on the Bishop by the First Deacon and removed by the Second Deacon on the following occasions :

1 They rise before the Bishop arises and sit down after he is seated.

2 The Bishop reads from the Missal, the *Introit*, the *Epistle* (after it has been sung by the Subdeacon), the *Graduale*, etc., the *Gospel*, *Offertory* and *Communion*.

- The mitre is put on :
- 1st. After the cope at vesting.
 - 2d. After the *Oremus-Aufer*.
 - 3d. After the recitation of the *Kyrie*.
 - 4th. After the recitation of the *Gloria*.
 - 5th. After the Collect.
 - 6th. After the singing of the Gospel, if there be a sermon.
 - 7th. After the publication of the Indulgence before the blessing.¹
 - 8th. After the recitation of the *Credo*.
 - 9th. After the reading of the Offertory.
 - 10th. After the recitation of the *Sanctus*.²
 - 11th. After the Elevation of the chalice.
 - 12th. After the Communion of the Celebrant.
 - 13th. After the *Deo Gratias* before the blessing.³
 - 14th. After the last Gospel.

- The mitre is removed :
- 1st. At the foot of the altar.
 - 2d. Before the reading of the Introit.
 - 3d. After the singing of the *Kyrie*.
 - 4th. After the singing of the *Gloria*.
 - 5th. After the blessing of the Deacon before the Gospel.
 - 6th. At the absolution *Pre-cibus et meritis* before the blessing.
 - 7th. After the blessing.
 - 8th. After the singing of the *Credo*.
 - 9th. At the beginning of the Preface.
 - 10th. After arriving at the kneeling-desk in the sanctuary after the *Sanctus*.
 - 11th. After arriving at the throne after the Elevation of the chalice.
 - 12th. At the *Dominus Vobiscum* after the Communion.
 - 13th. After the blessing or publication of the Indulgence.
 - 14th. When the Bishop is divested.

Note. The precious mitre is used from the beginning of Mass to the *Kyrie*, and from the end of the singing of the *Credo* to the end of Mass. The gold mitre is used from the *Kyrie* to the end of the singing of the *Credo*.

1 An Archbishop gives the blessing without the mitre.

2 At the *Hanc igitur* according to De Herdt, *Praxis Pont.*, vol. ii., n. 160.

3 An Archbishop gives the blessing without the mitre.

D.—Celebrant.

(a) The Celebrant, with the Deacon and Subdeacon, vests in the sacristy, enters the sanctuary a short time before the Bishop, and, having made the proper salutations to the altar,¹ proceeds to the ordinary bench of the ministers of the Mass, and sits. When the Bishop approaches the choir the Celebrant, with the Deacon and Subdeacon, rises and bows profoundly² whilst the Bishop kneels at the foot of the altar. When the Bishop proceeds to the throne, the Celebrant and Ministers sit down. (b) When the Bishop is vested, the Celebrant, with his Ministers, goes to the foot of the altar on the Gospel side, and as soon as the Bishop has reached the centre of the altar the Celebrant approaches and stands at his left, a little behind him. (c) The positions at the foot of the altar during the *Confession* are as follows :



Celebrant.	Bishop.
Subdeacon.—Deacon. ³	II. Asst. Deacon—I. Asst. Deacon. Crosier-bearer—Mitre-bearer.

(d) When the Bishop proceeds to the throne after the *Oremus-Aufer*, the Celebrant goes to the middle of the altar, having the Deacon at his right and the Subdeacon at his left.

¹ The Blessed Sacrament ought to be kept in a side chapel. If the Blessed Sacrament is kept in the tabernacle of the altar at which Solemn Mass is celebrated, all genuflect as often as they approach or leave the altar or pass before it. If the Blessed Sacrament is not kept there the Bishop and Celebrant make only a profound bow. The Deacon, Subdeacon, and Assistant Deacons, if they are Canons, likewise make only a profound bow. If they are not Canons they genuflect. From the Elevation to the Communion all genuflect.

² If the Deacon and Subdeacon are not Canons they genuflect when the Bishop arrives and then rise.

³ If the Deacon and Subdeacons are Canons they stand between the two Assistant Deacons during the *Confession*.

(e) The Bishop puts the incense into the thurible always. (f) The Celebrant is incensed at the *Introit* and the *Offertory* only. (g) The Bishop blesses the Subdeacon after the Epistle, the Deacon before the Gospel, and the cruet of water at the Offertory, and gives the blessing at the throne at the end of Mass. (h) The Celebrant gives the *Pax* to the Assistant Priest of the Bishop only.¹ When the Bishop gives the blessing at the end of Mass the Celebrant after the *Placeat* goes to the Epistle side and stands on the predella, or the top step, facing the Bishop. (i) In the same place the Celebrant publishes the Indulgence, unless the preacher published it. (k) After Mass, the Celebrant, with his Ministers, returns to the sacristy. (l) When the Celebrant and Ministers leave the altar to go to the bench to sit down they go *per brevior*. When they return to the altar, they go *per longior* and salute the Bishop before reaching the foot of the altar.

E.—Deacon of the Mass.

(a) He vests in the sacristy, goes to the altar with the Celebrant and observes what has been noted above under *Celebrant*, a,² b, c, d, l³ (b) He incenses the Celebrant only at the Introit and Offertory and with *two* swings. (c) Whilst the Celebrant is reading the Gospel, he receives the Book of Gospels from the Master of Ceremonies, carries it to the altar as usual, saluting the Bishop on his way. He places the book on the altar, genuflects on the predella, goes *per brevior* to the throne, genuflects, ascends the throne and kisses the Bishop's hand. He then descends, genuflects at the foot of

¹ If the Bishop has no Assistant Priest then the Celebrant gives the *Pax* to the Deacon, who gives it to the Bishop. In this case, if the Celebrant be a Prelate and entitled to an assistant chaplain at the altar, the latter receives the *Pax* from the Celebrant and gives it to the Bishop.

² If the Deacon is not a Canon he genuflects when the Bishop arrives, and then rises.

³ The Deacon and the Subdeacon recite *inter se* the Psalm *Iudica* and the *Confiteor*.

the throne, goes to the foot of the altar, kneels on the lowest step, recites the *Munda cor meum*, takes the book from the altar, descends, and, having made a genuflection with the Subdeacon at his left, proceeds to the foot of the throne, kneels and says: *Iube, Domne, benedicere*. Having received the Bishop's blessing, he goes to the ordinary place and sings the Gospel, incensing the book as usual.

(*d*) After the Gospel he does not incense any one, but goes to the altar, genuflects and stands behind the Celebrant. (*e*) After the incensation of the altar at the Offertory, he incenses the Celebrant with two swings, carries the thurible to the throne and gives it to the Assistant Priest, who incenses the Bishop. Having received the thurible, he incenses the Assistant Priest, First Assistant Deacon, Second Assistant Deacon and choir. He then goes to the Epistle corner of the altar *in plano* and incenses¹ the Subdeacon, after which he is himself incensed as usual by the thurifer. (*f*) He receives the *Pax* from the Subdeacon.² (*g*) After the *Placeat* he goes with the Celebrant to the Epistle side and stands on the step below the predella, at the Celebrant's left, facing the Bishop. He kneels whilst the Bishop gives the blessing. (*h*) After Mass he returns to the sacristy with the Celebrant and the Subdeacon.

Note 1. If the Bishop has no Assistant Priest, the Deacon goes to the throne and assists the Bishop, with the usual kisses, as often as incense is put into the thurible—namely: 1. Immediately after the Confession, when the Celebrant ascends the altar. 2. Before the Gospel, immediately after he

1 He incenses the Assistant Chaplain of the Celebrant, if there be one, before the Subdeacon.

2 If the Bishop has no Assistant Priest, the Deacon receives the *Pax* from the Celebrant, goes to the throne, gives it to the Bishop and, having returned to the altar, gives it to the Subdeacon, who gives it to all others. If the Celebrant be a Prelate, and entitled to an assistant chaplain at the altar, the latter receives the *Pax* from the Celebrant and gives it to the Bishop, if the Bishop has no Assistant Priest. Afterwards the chaplain of the Celebrant gives it to the Deacon of the Mass, who gives it to the Subdeacon.

kisses the Bishop's hand, before the *Munda cor meum*. 3. After the offering of the Chalice. As often as the Bishop is to be incensed, he goes to the throne and incenses him.

Note 2 If the Deacon be a Canon he salutes the altar and the Bishop, even when receiving the blessing before the Gospel, by a profound inclination instead of a genuflection. He stands during the blessing.

F.—Subdeacon of the Mass.

(a) He vests in the sacristy, goes to the altar with the Celebrant and observes what has been noted above under *Celebrant a, b, c, d. l.*² (b) Having sung the Epistle at the usual place, facing the Bishop, he goes to the altar, genuflects, proceeds to the throne, genuflects to the Bishop, ascends the throne, kneels, kisses the Bishop's hand placed on the book, and receives the blessing. He descends to the foot of the throne, genuflects, gives the Book of Epistles to the Master of Ceremonies; he then carries the Missal from the Epistle side to the Gospel corner of the altar. (c) After the reading of the Gospel by the Celebrant, the Subdeacon goes to the foot of the altar and stands a little towards the Gospel side. When the Deacon descends from the altar with the Book of Gospels, the Subdeacon genuflects with him, goes to the throne and kneels until the Deacon has received the blessing. He then goes to the usual place for singing the Gospel. After the Gospel has been sung, he carries the book to the Bishop to be kissed. He then descends, genuflects, gives the book to the Master of Ceremonies, and going to the foot of the altar, genuflects, and stands behind the Deacon.

(d) Before pouring the water into the chalice at the Offertory he turns towards the Bishop, kneels on one knee, holds the cruet aloft and says, *Benedicite Pater Reverendissime*. When the Bishop has blessed the water, he rises and pours a

1 If the Subdeacon is not a Canon he genuflects when the Bishop arrives, and then rises.

2 The Subdeacon and Deacon recite *inter se* the Psalm *Iudica* and the *Confiteor*.

few drops into the chalice. (*e*) When the Bishop goes to the middle of the sanctuary after the *Sanctus*, he moves a little to the Epistle side and remains there until the Bishop returns to the throne. He kneels during the Elevation on the lowest step of the altar. (*f*) After the recital of the *Agnus Dei* he goes to the foot of the altar and stands a little toward the Gospel corner. When the Assistant Priest has returned to his place in the choir, after he has given the *Pax* to the Bishop, the Subdeacon approaches the Assistant Priest and receives the *Pax* from the latter, distributes it to the choir, returns to the altar, and gives it to the Deacon and to the Master of Ceremonies.¹ (*g*) After the *Placeat* he goes with the Celebrant to the Epistle side and stands *in plano* at the Deacon's left, facing the Bishop. He kneels whilst the Bishop gives the blessing. (*h*) After Mass he returns to the sacristy with the Celebrant and the Deacon.

Note. If the Subdeacon be a Canon he salutes the altar and the Bishop, even when he goes to the throne with the Deacon before the Gospel and when he holds the cruet of water aloft at the Offertory, by a profound inclination instead of a genuflection. He stands during the blessing.

G.—Attendants.

Book-and Candle-Bearers. (*a*) They hold the Missal and candle before the Bishop on the top step of the throne.

1st. For the *Introit*;

2d. For the Epistle, the Graduale, etc., and the Gospel, after the Subdeacon has sung the Epistle;

3d. For the *Offertorium*;

4th. For the *Communio*.

¹ If the Celebrant be a Prelate and entitled to a chaplain at the altar, this chaplain receives the *Pax* from the Assistant Priest, distributes it to the choir, returns to the altar and gives it to the Deacon, who gives it to the Subdeacon. If the Bishop have no Assistant Priest, the Deacon gives the *Pax* to the Bishop, returns to the altar and gives it to the Subdeacon, who distributes it to the choir and finally gives it to the Master of Ceremonies.

(b) The book-bearer stands at the Bishop's left and the candle-bearer at the Bishop's right.

Mitre-bearer. (a) He gives the mitre, as often as it is to be put on the Bishop, to the First Assistant Deacon, and when it is removed from the Bishop he receives it from the Second Assistant Deacon.¹ (b) He is always on the right side of the Bishop.

Crosier-bearer. (a) Kneeling, he gives the crosier to the Bishop, kissing first the crosier and then the Bishop's hand; and kneeling he receives it from the Bishop, kissing first the Bishop's hand and then the crosier. (b) The Bishop uses the crosier:

- 1st. When he goes to the altar for the *Confession*;
 - 2d. When he returns to the throne after the *Confession*;
 - 3d. During the singing of the Gospel;
 - 4th. During the blessing, after the Indulgence has been published, if there be a sermon;
 - 5th. When he goes to the altar after the *Sanctus*;
 - 6th. When he returns to the throne after the Elevation;
 - 7th. During the blessing at the end of the Mass.
- (c) He is always on the left side of the Bishop.

Thurifer. (a) Incense is put into the thurible at the throne by the Bishop after the Confession, before the Gospel and at the Offertory. (b) When he arrives at the foot of the throne he genuflects, rises, goes up to the Bishop, and kneels whilst the incense is put into the thurible. After which he rises, descends to the foot of the throne and genuflects. (c) After the *Confession* and at the *Offertory* he carries the thurible to the Deacon, who stands at the right side of the Celebrant at the altar. Before the *Gospel* he goes to the centre of the sanctuary and stands behind the Subdeacon. (d) After the Celebrant has been incensed by the Deacon after the *Confession*, he carries the thurible to the throne, gives it to the Assistant Priest, who incenses the Bishop, after which he carries it to

1 See *Assistant Deacons*, Section C. n.

the credence. After the singing of the Gospel he does in like manner. (*e*) At the Offertory he accompanies the Deacon to the throne and to the choir for the incensation. Having returned to the altar and the Subdeacon having been incensed, the thurifer incenses the Deacon and the inferior ministers. (*f*) He himself puts the incense into the thurible before the elevation, and incenses the Blessed Sacrament.

PART IV.

SPECIAL DIRECTIONS FOR A SOLEMN MASS CELEBRATED IN PRESENCE OF THE ORDINARY DRESSED IN CAPPA MAGNA.

(a) The Celebrant, Deacon and Subdeacon go to the foot of the altar when the Bishop rises from the kneeling-desk. (b) The Bishop is incensed at the *Offertory* only. (c) The Celebrant is incensed at the *Introit*, the *Gospel* and the *Offertory* with two swings. (d) The Bishop uses his biretum only when he is sitting, and when he gives the blessing after the sermon and at the end of the Mass.¹ (e) The other ceremonies are the same as at the Solemn Mass at which the Ordinary assists in cope and mitre.

When the *Ordinary* assists at a Solemn Mass in *Rochet* and *Mozzetta* he does not occupy the throne, but sits in the choir. He has no assistants. The ceremonies are then the same as at any ordinary Solemn Mass, except that he is incensed immediately after the Celebrant at the *Offertory* only,² and that he receives the *Pax* from the Deacon before the latter gives it to the Subdeacon.³ The same rule holds when Bishops assist at a Solemn Mass in places not subject to their jurisdiction.⁴

1 An Archbishop does not use his biretum during the blessing.

2 S. R. C., Dec. 7, 1844, *Sancti Severi* 2, and March 22, 1862, *Sancti Marci* 22 and 23.

3 S. R. C., Febr. 11, 1702, *Lerien.* 5.

4 Bauldry, Pars. V. in. ii. lib. *Caerem. Epis.* c. 6, art. 2, n. 27.

PART V.

ASPERGES IN PRESENCE OF THE ORDINARY.¹

(a) The Celebrant and Ministers vest in the sacristy. They do not put on their maniples, and the Celebrant wears the cope instead of the chasuble. (b) They go to the altar, preceded by the bearer of the Holy Water and the acolytes, and after the proper salutation to the altar,² the Celebrant and Ministers take their seats on the bench, the acolytes go to the credence and the bearer of the Holy Water stands near the Deacon. (c) When the Bishop approaches the choir they rise and bow profoundly,³ whilst the Bishop kneels at the foot of the altar. After a short prayer the Bishop rises and before proceeding to the throne blesses the Celebrant and Ministers, who in their turn bow to the Bishop.⁴ The Celebrant and Ministers then sit down until the Bishop is vested, if he assist in cope and mitre, or until the Bishop is seated and has put on his biretum, if he assists in cappa magna.

(d) Then the Celebrant and Ministers rise and together with the bearer of the Holy Water go to the altar and, saluting the Bishop on the way, kneel on the lowest step. (e) When they have arrived at the altar, the Bishop and all in choir rise. (f) The Deacon gives the sprinkler to the Cele-

1 The *Asperges* takes place on every Sunday of the year, even during the Forty Hours' Devotion, and on Palm Sunday and when the Feast of the Purification falls on a Sunday, before the blessing of the palms and candles. It is omitted on Sundays when the Bishop celebrates Solemn Mass, and on Palm Sunday and on the Feast of the Purification falling on a Sunday, if the Bishop blesses the palms and candles.

2 See foot-note under *Celebrant, a.*

3 If the Deacon and Subdeacon are not Canons they genuflect and then rise.

4 The Deacon and Subdeacon genuflect if they are not Canons.

brant, who intones the *Asperges me*.¹ (g) The Celebrant sprinkles the altar in the middle, at his left and at his right, rises,² makes the proper reverence to the altar and, accompanied by the Master of Ceremonies, who holds the end of the cope, and the bearer of the Holy Water, goes to the throne. (h) At the throne the Celebrant salutes the Bishop by bowing profoundly, and the Master of Ceremonies and the bearer of the Holy Water genuflect. The Celebrant ascends the throne and gives, with the usual kisses, the sprinkler to the Bishop, who first sprinkles himself, then the Celebrant and the Assistant Deacons, who bow profoundly.

(i) The Celebrant receives the sprinkler, with the usual kisses, from the Bishop, descends to the foot of the throne and, having made the proper salutations, with the Master of Ceremonies and the clerk, to the Bishop, goes to the foot of the altar and sprinkles the Deacon and Subdeacon. The latter rise and remain standing before the altar. (k) The Celebrant, accompanied by the Master of Ceremonies and clerk, sprinkles all in choir and then the people. He then hands the sprinkler to the Master of Ceremonies who gives it to the bearer of the Holy Water. (l) The Celebrant returns to the altar and standing between the Deacon and Subdeacon sings the versicles and prayers from the book held before him by the Ministers. (m) The Celebrant and Ministers make the proper salutations to the altar and to the Bishop, and go to the bench where the Celebrant puts off the cope and puts on the maniple and chasuble. The Deacon and Subdeacon put on their maniples also. They then proceed to the altar to begin Mass as noted under *Celebrant, b*.

1 During the Paschal season, *Vidi aquam*.

2. The Deacon and Subdeacon remain kneeling.

PART VI.

CHANGES TO BE NOTED IN THE CANONICAL VISITATION WHEN THE BISHOP DEPUTES A PRIEST TO ACT IN HIS STEAD.

1. The Ordinary must give a written authorization in which he states that he deposes, with all the requisite faculties, the priest whom he wishes to make the Visitation.*

2. This letter of authorization is to be read at each place of visitation, before other formality is entered upon.

3. The Delegate omits all distinctively pontifical ceremonies.

4. Having first put on his surplice and stole he begins with the *absolutio defunctorum*, then proceeds with the examination of the church, tabernacle, the holy oils, baptism, etc. The rest as found in the *Manual* for the Bishop.

*) Gavantus in his *Praxis Visital. Episcop.* suggests the following form of authorization: "Dilecto nobis in Christo N., salutem in Domino. Ut executioni earum rerum quae a Conciliis hujus provinciae ac dioecesis et a Nobis decreta sunt consulamus, te visitatorem (in tota dioecesi) constituimus; cum facultate mandandi, quod opus fuerit pro ejusmodi executione, etiam poenis et censuris adhibitis; informationes assumendi de negligentibus ac delictis quae compereris, ac inobedientes puniendi, poenitentibus ac mulctis pecuniariis adhibitis, ad usum pium arbitrio nostro applicandis; ita tamen ut si quae graviora inciderint, Nobis aut vicario nostro generali reserves. Omnia autem in acta redigas, prout opus fuerit, et ad Nos quamprimum referas. Concedimus quoque ut . . . mandantes omnibus vicariis, parochis aliisque ad quos pertinet, ut te tanquam visitatorem nostrum recipiant, et procuraciones sumptusque debitos praebeant, prout opus fuerit. Hae vero valeant ad . . . Datum, etc.



