

Paul VI, Pope, 1897-1978.
On the papal... -
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ON THE
PAPAL HOUSEHOLD

REFORM of the USE
of PONTIFICAL INSIGNIA

SIMPLIFICATION of
PONTIFICAL RITES
and INSIGNIA

ON THE PAPAL HOUSEHOLD

Pope Paul
Apostolic Letter—March 28, 1968
Pontificalis Domus

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Congregation of Rites
Instruction—June 21, 1968
Pontificales Ritus

UNITED STATES
CATHOLIC CONFERENCE

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ON THE
PAPAL HOUSEHOLD

Apostolic Letter
Issued Motu Proprio

POPE PAUL VI

PONTIFICALIS DOMUS

March 28, 1968

Apostolic Letter
of
POPE PAUL VI

Renovating the Organization of the
Papal Household

The "Pontifical Household" came into being in the course of centuries through a slow and complex process of adaptation to the requirements of the person of the Pope and his mission. It has always constituted an organism of unique decorum and usefulness for the Chair of Peter, the spiritual center of the Catholic Church and the See of the Vicar of Jesus Christ on earth.

Accordingly, the Pope, as visible head of the Catholic Church and as the sovereign of a temporal state recognized by the civil authorities of various nations, chose for himself at all times a number of loyal and capable persons, ecclesiastics as well as lay, who could worthily meet the demands of the liturgy, culminating in the most solemn sacred ceremonies of certain occasions in the life of the Church, as well as the many needs of the temporal state.

Owing, however, to the evident developments and changes of modern times, many of the functions once entrusted to the members of the Pontifical Household have now lost their meaning, and though they continue to exist as purely honorary offices, they are no longer in keeping with the concrete realities of the times. On the other hand, the religious mission of the Roman pontificate has day by day

taken on new forms and dimensions. As a result, a realistic view of things demands, though painfully at times, as we said at our first meeting with the members of the nobility and of the Roman patricians, that the Apostolic See make a careful selection from its heritage of institutions and customs and retain that which is essential and vital. It should be added that in the entire Church, particularly after the Second Vatican Council, as well as in world public opinion, a more attentive and, we would say, a more jealous sensitivity has gained ground to the pre-eminence of clearly spiritual values, to the demands of truth, order and realism and to a respect for that which is efficacious, functional and reasonable, as opposed to that which is merely nominal, decorative and external.

It seems to us that at this time the make-up of the Pontifical Household should also conform to these deeply felt needs and should faithfully reflect the reality of things, emphasizing on the one hand, the essentially spiritual mission of the Roman Pontiff and, on the other, his unique role even in the areas of civil and international life.

We therefore desire that the members of the Pontifical Household, including both the chapel—which is at the service of the Pope in his capacity as the spiritual head of the Catholic religion—as well as the family—which is at the service of the Pope as a sovereign, that is to say, as the head of a society possessing a juridical personality publicly recognized by states and international organizations and with the right of active and passive representation—that all the members exercise effective functions and activities in the spiritual and temporal fields, thus providing an updated version—in keeping with the conditions and demands of the day—of the time-honored reality that led in the past to the constitution of the various offices of the court.

Thus our ancient and well-deserving court, which will henceforth be called solely by its original and noble name of “Pontifical Household,” will continue to shine forth in its true prestige, made up of ecclesiastics and laymen who, in addition to their peculiar competence and authority, have distinguished themselves with noteworthy service in the areas of the apostolate, culture, science and

the professions for the good of souls and the glory of the name of the Lord.

Accordingly, after having heard the opinion of our collaborators, we establish and decree the following regarding the "Pontifical Household":

THE PONTIFICAL HOUSEHOLD

1—#1. The "Pontifical Household" is made up of members of the clergy and the laity who form, on the one hand, the chapel and, on the other, the Pontifical family, ecclesiastical and lay.

#2. The chapel is composed of members of the various categories of the Church of the People of God—bishops, priests and laymen—as well as of representatives of those called by the Holy Father to assist him in the exercise of his lofty functions and his immediate associates.

#3. The pontifical family is composed of members of the Catholic laity holding posts of special responsibility and qualified representation in the service of the Supreme Pontiff in the exercise of his mission as head of the Apostolic See and sovereign of the Vatican City State. It also includes the ecclesiastics who assist him more directly in this office as well as his closest associates.

2—The "Pontifical Household" is entrusted to the direction of the Prefect of the Apostolic Palace. It is his task to convene the members of the household for the respective religious and civil ceremonies referred to in No. 4, to establish their functions, to watch over the order and the carrying out of these ceremonies, according to the special norms referred to in No. 5, and to provide for their requirements, in agreement with the Secretariat of State.

3—#1. All the members of the "Pontifical Household," ecclesiastics and laymen, are appointed by the Pope.

#2. The terms of office of the members of the chapel and of the pontifical family are regulated for ecclesiastics by the norms set down by the Apostolic Constitution *Regimini Ecclesiae*

universae (No. 2, paragraph 5, AAS 59, 1967, p. 891) and by other special regulations already in force or to be issued in the future. For laymen, the term of office is five years.

The duration in office may be extended by the Holy Father.

#3. The term of office expires when the Apostolic See becomes vacant, though the obligation remains to be available, according to the functions of each member, for the normal carrying on of ordinary business and of the various ceremonies celebrated during this period, according to the pertinent instructions of the Sacred College.

#4. No office in the "Pontifical Household" is hereditary.

4—#1. Ceremonies in which the members of the "Pontifical Household" take part are of a religious and of a civil nature.

#2. Religious ceremonies are either solemn (e.g., coronation of the Pontiff, public consistories, papal chapels, canonizations) or ordinary.

#3. Civil ceremonies consist either of audiences of an official nature (granted to sovereigns, heads of state, premiers and foreign ministers; the presentation of credentials by ambassadors and ministers accredited to the Holy See) or of a non-official nature.

5—The Prefect of the Apostolic Palace will issue, with the approval of His Holiness, appropriate rules for religious and civil pontifical ceremonies as well as for the dress to be worn by ecclesiastical and lay members of the chapel and the family of the "Pontifical Household."

6—#1. The pontifical chapel, in addition to the members of the ecclesiastical pontifical family referred to in no. 7, #1, is constituted as follows:

—Members of the various orders of the Sacred College of Cardinals.

—Patriarchs, archbishops, bishops and eparchs, assistants to the throne, be they of the Latin or of the Oriental rites.

—The vice chamberlain of the Holy Roman Church.

—The superior prelate of each of the Sacred Congregations, the secretary of the Supreme Tribunal of the Signature, the dean of the Sacred Roman Rota.

—The regent of the Sacred Apostolic Penitentiary.

—The regent of the Apostolic Chancellery.

—The superior prelate of the three secretariats.

—The president of the Pontifical Commission for Social Communications.

—The abbot of Montecassino and the abbots general of the Canons Regular and of the monastic Orders.

—The superior general or, in his absence, the procurator general of each of the mendicant Orders.

—The auditors of the Sacred Roman Rota.

—The votanti of the Apostolic Signature.

—The members of the chapters of the three patriarchal basilicas.

—The consistorial advocates.

—The Pastors of Rome.

—The clerics of the Pontifical Chapel (cf. no. 6, #5).

—The immediate associates of the Pope.

#2. The above mentioned persons take part in religious celebrations presided over by the Pope or taking place in his presence (cf. No. 4, #2) and they occupy the places assigned to them according to an established order of precedence.

#3. In the papal procession, which will likewise be regulated by the special norms referred to, the above listed categories will be represented on each occasion by only two members, except in the case of the Pastors of Rome who can have a larger representation.

#4. The following offices and titles of the pontifical chapel are abolished: Palatine Cardinals; Prelates of the Focchetto; Princes Assistants to the Throne; Majordomo of His Holiness; Minister of the Interior; Knight Commander of the Holy Spirit; Roman Magistrate; Master of the Sacred Hospice; Honorary Chamberlains in abito paonazzo; Privy Chaplains and Honorary Privy Chaplains; Privy Clerks; Confessor of the Pontifical Family;

Candle-bearing Acolytes; Ordinary Pontifical Chaplains; Master Porters of the Virga Rubea; Custodian of the Sacred Tiara; Macebearers; Apostolic Messengers.

#5. The clerics of the pontifical chapel, directed by the papal master of ceremonies, assist the Holy Father at the altar. Members of the suppressed categories of Privy and Honorary Privy Chaplains, Privy Clerks, Candle-bearing Acolytes, Ordinary Pontifical Chaplains and Master Porters of the Virga Rubea also form part of this group.

THE PONTIFICAL FAMILY

7. The pontifical family consists of ecclesiastic and lay members.

#1. The ecclesiastical pontifical family is made up as follows:

—The substitute secretary of state and the Secretary of the Cypher.

—The secretary for the Council for the Public Affairs of the Church.

—The almoner of His Holiness.

—The vicar general of His Holiness for Vatican City (cf. no. 7, #5).

—The president of the Pontifical Ecclesiastical Academy.

—The theologian of the Pontifical Household (cf. No. 7, #4).

—The secretary of Briefs to Princes.

—The secretary of Latin Letters.

—The apostolic prothonotaries.

—Prelates of the antechamber (cf. No. 7, #11).

—Masters of pontifical ceremonies.

—Honorary prelates of His Holiness (cf. No. 7, #6).

—Chaplains of His Holiness (cf. No. 7, #6).

—The apostolic preacher.

#2. The lay pontifical family is made up as follows:

—The assistants to the throne.

—The delegate of Vatican City State.

—The general counselor of Vatican City State.

—The commander of the Guard of Honor of the Pope (cf. No. 9).

—The commander of the Swiss Guards.

—The commander of the Palatine Guard of Honor.

—The commander of the Pontifical Gendarmes.

—The consultors of Vatican City State.

—The president of the Pontifical Academy of Sciences.

—The gentlemen-in-waiting of His Holiness (cf. No. 7, #7).

—The Procurators of the Sacred Apostolic Palace.

—The attaches of the antechamber (cf. No. 7, #7).

—The immediate associates of the Pope.

#3. The following offices and titles of the Pontifical Family are abolished: Palatine Cardinals; Palatine Prelates (Majordomo of His Holiness, Master of the Chamber, Auditor of His Holiness); Master of the Sacred Hospice; Head Messenger of the Sacred Apostolic Palace; Head Riding Master of His Holiness; General Superintendent of the Post Office; Bearers of the Golden Rose; Secretary for Embassies, Esente of the Noble Guards; Honorary Chamberlains in abito paonazzo; Honorary Chamberlains extra Urbem; Privy Clerks; Ordinary Pontifical Chaplains; Confessor of the Pontifical Family, Privy Steward.

#4. The Master of the Sacred Apostolic Palace retains his office and will be called the Theologian of the Pontifical Household.

#5. The title of privy chamberlain is abolished. For those who until now held this title, the following is set down: the privy almoner and the sacristan of His Holiness remain in office but are known respectively as the almoner of His Holiness and the vicar general of His Holiness for Vatican City. The Secretary of Briefs to Princes and the Secretary of Latin Letters, to whom apply the norms of the Apostolic Constitution *Regimini Ecclesiae universae*, No. 134 (AAS, *op. cit.*, p. 927), remain in office and retain their specific title. The following titles and offices are abolished: Cup-bearer; Secretary for Embassies and of the Wardrobe; the services of the antechamber formerly rendered by these persons will now be performed by the two antechamber prelates referred to in No. 7, #11. The title and office of Sub-Datary are abolished.

#6. Domestic prelates and supernumerary privy chamberlains continue to form part of the pontifical family as well as of the chapel, but they are now called respectively Honorary Prelates of His Holiness and Chaplains of His Holiness according to the provisions in No. 8.

#7. Likewise, the Privy and Honorary Chamberlains of Cape and Sword remain in office but are known as Gentlemen-in-waiting of His Holiness. The Bearers of the Chair (*bussolanti*) also remain in office but have the title of Attaches of the Antechamber.

#8. The members of the lay pontifical family do not take part in pontifical processions or in the ceremonies of the chapel, although they assist at the sacred pontifical rites from a specially reserved place.

#9. The Assistants to the Throne are at the service of the Prefect of the Apostolic Palace. It is their task to be host on the occasion of the more solemn civil ceremonies referred to in No. 4, #3, and to offer their assistance in the performance of the duties of the lay pontifical family.

#10. The Prefect of the Apostolic Palace may entrust special assignments to the Consultors of Vatican City State on the occasion of the more solemn civil ceremonies.

#11. The two antechamber prelates render daily service in the pontifical antechamber. Appointed by the Supreme Pontiff, their office expires when the Apostolic See becomes vacant.

8.—Honorary ecclesiastical titles from now on include only the three categories of Apostolic Prothonotaries (numerary and supernumerary), Honorary Prelates of His Holiness and Chaplains of His Holiness. All the other categories are abolished.

9.—The corps of the Pontifical Noble Guard takes on the name of Guard of Honor of the Pope. From now on, its service will be honorary in the pontifical ceremonies of a civil and official nature referred to in No. 4, #3, according to special instructions issued by the Prefect of the Apostolic Palace. The number of the guards,

their enrollment and manner of service are laid down in suitable updated internal rules.

10.—All service of honor and of order in the Pontifical Household is maintained by the following pontifical corps:

- The Swiss Guards.
- The Palatine Guard of Honor.
- The Pontifical Gendarmerie.

The three corps observe their own suitably updated rules.

11.—According to requirements, a corps of attaches will insure a service of order during the various religious and civil ceremonies of the Pontifical Household. These are appointed for a five-year term by the Prefect of the Apostolic Palace, who will also determine their particular functions.

We order that what has been by us decreed in this *Motu Proprio* remain and be observed, notwithstanding any contrary dispositions.

Given in Rome, at St. Peter's, on March 28 in the year 1968, the fourth of our pontificate.

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REFORM OF THE USE OF
PONTIFICAL INSIGNIA

Apostolic Letter
Issued Motu Proprio

POPE PAUL VI

PONTIFICALIA INSIGNIA

June 21, 1968

Effective September 8, 1968

Reform of the Use of
Pontifical Insignia
Apostolic Letter
Issued *Motu Proprio*
June 21, 1968

In the course of the centuries, the pontifical insignia were created and accepted by the Church to express more clearly to the faithful the sacred dignity of bishops. This was achieved especially when their bestowal was solemnized and inserted in the actual rite of ordination or consecration, with the use of formulas to express the pastoral office of the new bishop among the flock which was entrusted to him. There were, besides, writers who prepared studies, especially in the Middle Ages, to explain the pastoral and spiritual significance of these insignia. They are a means of manifesting the dignity and the power of the bishop as one who is the shepherd and teacher of his flock, which he is commissioned to lead and nourish, as one who "is to be considered as the high priest of his flock, from whom the life in Christ of his faithful is in some way derived and dependent."¹

Nevertheless, the pontifical insignia, which for many centuries remained proper to bishops, were gradually conceded also to other ecclesiastics who assisted bishops in the exercise of their ministry, to prelates, such as abbots in their monasteries or territories, who possessed a jurisdiction distinct from that of the local bishop, in fact to many other clerics, individually or as members of corporate

bodies, in token of dignity and honor. Thus it happens that in our time there are many clerics who, even if they do not have the episcopal rank, still enjoy the privilege of the pontifical insignia, in varying form and extent, in accord with the norms established in the Code of Canon Law, in the apostolic letter *Inter multiplices* issued motu proprio by our predecessor St. Pius X, on February 21, 1905, or in the apostolic constitution *Ad incrementum*, issued by our predecessor, Pope Pius XI, on August 15, 1934.

Recently, however, the Second Vatican Ecumenical Council explained, with new clarity the dignity and functions of bishops in the Church and distinguished more plainly between bishops and priests of the second order. The Council, moreover, in speaking of liturgical celebrations, decreed that "the rites should be distinguished by a noble simplicity . . . should be within the people's powers of comprehension, and normally should not require much explanation."² The elements which are introduced into sacred celebrations are signs used to signify invisible divine realities;³ they must therefore be easily and, so far as possible, directly understood by the faithful, so that the latter may be led to higher things.

For this reason, among the norms governing the restoration of the sacred liturgy, there is also an appropriate decision "that the use of pontificals be reserved to those ecclesiastical persons who have episcopal rank or some particular jurisdiction."⁴ The spirit and the conditions of our time make much of the authenticity of signs, and it is necessary that liturgical rites should be marked by a noble simplicity. Therefore, authenticity must certainly be restored in the use of the pontifical insignia, which manifest the dignity and the office of being a shepherd to the people of God.

To implement the will of the holy Council, by our apostolic authority, at our own initiative, and with certain knowledge we decree the following:

1. In accord with the decision of art. 130 of the Constitution on the Sacred Liturgy, we direct that in the future the pontifical insignia be used only by the following prelates, in addition to

bishops, who, although they lack the episcopal rank, enjoy true jurisdiction:

(a) legates of the Roman Pontiff;

(b) abbots and prelates who have jurisdiction in a territory distinct from any diocese (cf. canon 319, #1; canon 325, C.I.C.);

(c) apostolic administrators who have a permanent appointment (canon 315, #1);

(d) regular abbots *de regimine*, after they have received the abbatial blessing (canon 625).

2. The following, even though they do not possess episcopal rank, may also use the pontifical insignia, with the exception of the cathedra and staff:

(a) apostolic administrators who have a temporary appointment (canon 351, #2, n. 2; cf. also canon 308);

(b) vicars apostolic and prefects apostolic (canon 308).

3. The prelates named in n. 1 and 2 enjoy the above mentioned rites only in their own territory and while they hold office. Abbots primate and abbots general of monastic congregations, however, may use the pontifical insignia, while they hold office, in all the monasteries of their order or congregation. Other regular abbots *de regimine*, have the same right in any monastery of their order, but with the consent of the abbot or the conventual prior of that monastery.

4. Regular abbots *de regimine*, who have received the abbatial blessing and who are entered upon the government of their monastery, and titular abbots may use the pontifical insignia in any monastery of their order or congregation, but with the consent of the abbot or conventual prior of that monastery.

5. Other prelates who do not have episcopal rank, but who were named before the issuance of this apostolic letter, continue to enjoy the privileges of certain pontifical insignia which were granted

to them under any title, whether personally or as members of a corporate body, and which they now enjoy. They may, however, give up these privileges spontaneously in accord with the law.

6. In view of the recent decrees of the Sacred Ecumenical Council and the principles we have explained concerning the genuineness of signs in sacred celebrations, prelates named in the future, with the exceptions mentioned in n. 1 and 2 above, will not have the faculty of using the pontifical insignia.

7. What is said here concerning prelates holds also for other clerics who use the pontifical insignia under any title.

8. The norms contained in this apostolic letter will take effect beginning September 8 of this year.

We command that everything decreed in this apostolic letter, issued at our own initiative, shall be firm and ratified, anything to the contrary, even worthy of the most special mention, notwithstanding.

Given at Rome, at St. Peter's, June 21, 1968, the sixth year of our pontificate.

PAUL VI

¹ II Vatican Council, Constitution on the Sacred Liturgy, *Sacrosanctum Concilium* art. 41: AAS 56 (1964) 111.

² *Ibid.*, art. 34: AAS 56 (1964) 109.

³ Cf. *ibid.*, art. 33: AAS 56 (1964) 108.

⁴ *Ibid.*, art. 130: AAS 56 (1964) 133.

SIMPLIFICATION OF
PONTIFICAL RITES
AND INSIGNIA

Instruction

CONGREGATION
OF RITES

PONTIFICALES RITUS

June 21, 1968

Effective September 8, 1968

SACRED CONGREGATION
OF RITES

INSTRUCTION

On The Simplification of
Pontifical Rites
and Insignia

Pontifical rites have been held in great esteem and have been preserved with great care over the centuries. Not only do they indicate the honor which is shown in the Church to the sacred order of bishops, but they also proclaim to the faithful the mystery of the Church itself.

Even in recent periods the Ceremonial of Bishops shows how much the Church has been concerned with the practice of rites celebrated by a bishop. This book gathered together, by authority of the Supreme Pontiffs, the norms necessary for directing pontifical services.

This book preserves the venerable traditions of ancient liturgical services in which, with the bishop presiding and in the presence of the assembled people, priests, deacons, and servers exercise their ministry. Yet it also contains elements that are obsolete and out of harmony with our age.

On this account, now that the liturgical restoration has begun to return sacred rites to a noble simplicity and to an authenticity

of sign, many bishops have urgently asked that pontifical services and pontifical insignia should be simplified.

After thorough consideration, it appears that the Ceremonial of Bishops cannot be totally revised before the definitive restoration of the ordinary of the Mass, the divine office, and the liturgical year has been completed. But it seems appropriate now to make certain decisions so that pontifical rites may be simpler while maintaining their dignity. Therefore the following changes or restorations are prescribed:

I. PRIESTS AND MINISTERS AT PONTIFICAL SERVICE

(a) Priests and ministers at a concelebrated Mass

1. To achieve more effectively that preeminent manifestation of the Church which is expressed so clearly in the Eucharist when the bishop presides, surrounded by his college of priests and by his ministers and with the active participation of the people, it is most suitable that—with the restoration of concelebration—priests should join as concelebrants with the bishop who solemnly celebrates, in accord with the venerable tradition of the Church.

To give a greater opportunity for priests of higher rank to concelebrate Mass with the bishop:

(a) One of the concelebrating priests should serve as assistant priest;

(b) In the absence of deacons, two of the concelebrants may take the place of the assistant deacons.¹

(b) Assistant priest and assistant deacons

2. It is the office of the assistant priest to stand next to the bishop when the latter reads. A server, however, should hold the book before the bishop when he reads, except when he is at the altar.

3. Priests of higher dignity should ordinarily assist the bishop at the cathedra. Nevertheless, deacons or, if necessary, even the

deacon and subdeacon of the Mass may assist the bishop at the cathedra and perform the ministry of assistant deacons.

(c) Deacons and subdeacons

4. To express clearly the genuineness of orders and ministries in the celebration of the Eucharist over which the bishop presides, it is preferable not to exclude true deacons and subdeacons, if present, from the office of deacon and subdeacon of the Mass.

5. Several deacons, if they are present and wearing their vestments, may distribute the various ministries among themselves.

6. When a bishop celebrates a low Mass, it is proper that at least one deacon assist him. Vested in amice, alb, cincture, and stole, the deacon reads the Gospel and serves at the altar.²

7. If the required deacons and subdeacons are not available, at the Mass of the Chrism on Holy Thursday, a smaller number may assist. If not even these can be had, some of the concelebrating priests should carry the oils.

(d) Canons who assist in choir

8. At the pontifical Mass of a bishop, the canons should always vest in their choral dress.

(e) Lesser ministers

9. Ministers who serve the bishop at the cathedra should not wear copes.

II. THE SEAT OR CATHEDRA OF THE BISHOP

10. The seat of the bishop is called by the venerable and traditional name, cathedra.

11. In the future a canopy should not be placed above the cathedra. Nevertheless, precious works of art handed down from past centuries should be carefully preserved. Existing canopies, moreover, should not be removed until the liturgical commission and the commission on sacred art have been consulted.

12. The number of steps of the cathedra should be so designed that, depending on the structure of the particular church, the bishop may be easily seen by the faithful and may truly appear to preside over the entire community of the faithful.

13. There should always be only one episcopal cathedra and the bishop who celebrates or who presides over the celebration should occupy it. If other bishops or priests are present, seats should be prepared for them in a suitable place, but these should not be erected in the form of a cathedra.

III. SIMPLIFICATION OF CERTAIN VESTMENTS AND PONTIFICAL INSIGNIA

14. The bishop who, according to the rubrics, vests in the alb, is not bound to wear the rochet under the alb.

15. At his own choice, the bishop may use:

(a) buskins and sandals;

(b) gloves; if he prefers, gloves of white color may always be used;

(c) the morse worn on the cope.

16. The following are abolished:

(a) the tunic of the bishop, which has hitherto been worn under the dalmatic;

(b) the silk gremial; the other gremial is retained when it is truly useful, for example, at anointings;

(c) the candle which is brought to the bishop when he reads from a book, unless this should be necessary;

(d) the cushion placed before the bishop when he genuflects.

17. According to an ancient tradition, the bishop should wear the dalmatic when he celebrates solemnly and also at low Masses for the consecration of a bishop, the conferral of orders, the bless-

ing of an abbot, the blessing of an abbess, the blessing and consecration of virgins, the consecration of a church and of an altar. Nevertheless, for reasonable cause he may omit the wearing of the dalmatic under the chasuble.

18. In the course of a single liturgical service, the bishop should use only one mitre; according to the character of the service, this will be either a simple or an ornate mitre.

19. Any bishop who celebrates pontifically may use the staff with the consent of the bishop of the place.

20. Only a single cross should be carried in a procession, in order to give greater dignity and reference to the cross. If the archbishop is present, this will be the archepiscopal cross, carried at the head of the procession with the image of the Crucified facing forward. It is desirable to place the cross, which has been carried in the procession, near the altar, so that it may serve as the cross of the altar. Otherwise it should be put away during the service.

IV. CERTAIN CHANGES AND SUPPRESSIONS IN THE PONTIFICAL RITES

(a) Vesting

21. The bishop puts on the sacred vestments for any liturgical service, or removes them in the secretarium or, if there is none, in the sacristy, or even at the cathedra or, according to circumstances, before the altar. The vestments and insignia, however, should not be placed on the altar.

22. If before Mass the bishop presides in the secretarium at an hour of the office, appropriate to the time of the day, he wears the chasuble from the beginning of the hour.

(b) Book of Gospels

23. It is desirable that the book of Gospels be separate from the book of Epistles; it is carried by the subdeacon at the beginning of Mass. After the celebrating bishop has kissed the altar and the

book of Gospels, the latter is left upon the altar in the center. After the deacon has said *Munda cor meum*, he takes the book from the altar before he seeks the bishop's blessing for the singing of the Gospel.

(c) Liturgy of the word at the Mass at which the bishop presides without celebrating

24. When the bishop, according to n. 13, presides at Mass without celebrating, he may perform all the functions in the liturgy of the word which are ordinarily done by the celebrant.

(d) Suppressions

25. The bishop is saluted by all with a bow, not with a genuflection. Similarly, the ministers stand before him in the performance of their office, unless convenience dictates otherwise.

26. In liturgical services, acolytes or clerics, rather than the bishop's servants, should minister when he washes his hands.

27. All the prescriptions of the Ceremonial of Bishops concerning the circles to be made by the canons before the bishop and concerning the alternate recitation of certain texts are abolished.

28. Likewise the tasting of bread, wine, and water, prescribed in the Ceremonial of Bishops, is abolished.

29. If the bishop presides at a canonical hour before Mass, he omits the prayers of preparation which the Ceremonial of Bishops prescribes for recitation during the psalms.

30. When the bishop presides at a Mass without celebrating, the celebrant rather than the bishop blesses the water to be poured into the chalice at the offertory.

31. The bishop need not use the mitre and staff when he goes from place to place, if the distance is short.

32. The bishop does not wear the mitre, unless he already has it on, when he washes his hands or when he receives an incensation.

(c) Episcopal blessing

33. The blessing after the homily, described in the Ceremonial of Bishops, is abolished.

34. When the bishop imparts the papal blessing, in accord with the law, this blessing with its formulas takes the place of the usual blessing at the end of the Mass.

35. The cross is not held before the archbishop when he gives the blessing.

36. The bishop should take the staff before he begins the formula of blessing, so that the latter will not be interrupted. In this case he does not raise and extend his hands, as prescribed in the Ritus servandus, n. 87.

The archbishop, moreover, should also receive the mitre before the blessing.

37. After the blessing, the bishop salutes the altar while wearing the mitre and holding the staff. If he has the right to use the pallium, he takes this off in the secretarium rather than at the altar.

V. PRELATES WHO DO NOT HAVE EPISCOPAL
RANK, OTHER CLERICS, AND OTHER
LITURGICAL SERVICES

38. Everything in this instruction concerning the simplification of certain pontifical vestments, insignia, and rites, as well as various suppressions and changes, holds also, with the proper adaptations, for prelates or clerics who lack the episcopal rank but who by law or privilege have the use of certain pontifical insignia.

39. The suppressions and changes also affect all liturgical services celebrated by other clerics.

This instruction was prepared by the Sacred Congregation of Rites and the Consilium for the Implementation of the Constitution on the Sacred Liturgy. On June 10, 1968, the Supreme Pontiff, Pope Paul VI, kindly approved it, confirmed it by his authority,

and ordered that it be published, determining at the same time that it should take effect beginning September 8, 1968, the feast of the birth of the Blessed Virgin Mary.

Rome, June 21, 1968.

Benno Cardinal Gut,
Prefect of S. R. C.,

† Ferdinand Antonelli,
Archbishop of Idicren,
Secretary of S.R.C.

¹ Cf. *Ritus servandus in concelebratione Missae*, n. 18 and 19.

² Cf. *Ritus servandus in celebratione Missae* [1965], n. 44.