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Turgenev Wallace Fonatne Sydon Freud Schlegel  
Twain Walther von der Vogelweide Fouqué Friedrich II. von Preußen  
Weber Freiligrath Frey  
Fechner Fichte Weiße Rose von Fallersleben Kant Ernst Richthofen Frommel  
Engels Fielding Hölderlin Eichendorff Tacitus Dumas  
Fehrs Faber Flaubert Eliasberg Eliot Zweig Ebner Eschenbach  
Feuerbach Maximilian I. von Habsburg Fock Ewald Vergil  
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# **The Ceremonies of the Holy-Week at Rome**

Charles Michael Baggs

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RUSALEM



## DIRECTIONS

### FOR SEEING THE CEREMONIES

Provide yourself with a **Holy-Week-book**, or *Uffizio della Settimana Santa*. Take care that your dress is according to rule. For many of the ceremonies ladies require tickets signed by *M. Maggiordomo*.

On Palm-sunday morning the Pontifical ceremonies begin at S. Peter's, at about 9 o'clock: no stranger can receive a palm without a permission signed by *M. Maggiordomo*. In the afternoon the Card. Penitentiary goes at about 4 or half past 4 to S. John Lateran's, where the Station of the day is held.

On the *afternoons* of *Wednesday* and *Thursday*, (between 4 and half past 4) and of *Friday* (half an hour sooner) the office of *Tenebræ* begins at the Sixtine chapel. After it is over, you may go to S. Peter's to bear the conclusion of a similar service: there on Thursday evening the high-altar is washed by the Card, priest and chapter; on Friday the Pope, Cardinals etc. go thither to venerate the relics after *Tenebræ* in the Sixtine chapel; and on the afternoons of both days the Card. Penitentiary goes thither in slate. In the evening of these three days the feet of pilgrims are washed, and they are served at table by Cardinals etc. at the Trinità dei Pellegrini.

On *Thursday morning* you can see the oils blessed at S. Peter's: this ceremony begins *early*. There is little difference between the mass (at about half past 9 or 10) in the Sixtine chapel on this day, and on ordinary days, and there is generally a great crowd: the procession after mass is [pg 4] repeated on the following morning; and the papal benediction on Easter Sunday: your best plan therefore will be to go at an early hour to see the blessing of the oils, and afterwards the washing of the feet, at S. Peter's; and then go to see the dinner of the *apostles* near the balcony from which the Pope gives His benediction. The *Sepulchres*, particularly that in the Cappella Paolina, may be visited.

On *Friday morning* the service of the Sixtine chapel begins at about half past 9 or 10. (Devotion of 3 hours' agony from about half past 12 to half past 3 at the Gesù, SS. Lorenzo e Damaso etc.; after the *Ave Maria* the *Via Crucis* at Caravita, and devotion of the dolours of

the B. Virgin at S. Marcello, etc. An hour after the *Ave Maria* poetical compositions are recited at the Serbatojo dell'Arcadia).

On *Saturday morning* service begins at S. John Lateran's at about half past 7. As soon you have seen the baptism at the baptistery, you had better drive to the Vatican, to attend at the beautiful mass of the Sistine chapel.

On *Saturday afternoon* you may go to the Armenian mass at S. Biagio or S. Gregorio Illuminatore: it begins towards 4 o'clock. On Easter-Sunday the Pope sings solemn mass at S. Peter's, at about 9 o'clock. He afterwards venerates the relics, and gives His solemn benediction. In the afternoon, besides Vespers there is a procession at S. Peter's called that of the 3 Maries. (At S. John Lateran's the Cardinals assist at Vespers, and afterwards venerate the relics preserved there) At night the cupola is illuminated, and on the following night there are fireworks or *girandola* at Castle S. Angelo. On Monday, Tuesday, and Saturday there is *cappella papale* at the Vatican, but it differs little from the ordinary *cappelle*.

[pg 5]

## CHAP. I.

### ON THE CEREMONIES OF THE MASS

#### CONTENTS.

Origin of the word *ceremony*—object of ceremonies—institution of the mass—its earliest ceremonies—discipline of secrecy—liturgy of the Roman church—general review of the principal ceremonies of the mass—mass of the catechumens, *ambones*—mass of the faithful, blessed water, secrecy, prayers for the dead—Latin the language of the Roman liturgy, and why—usual ceremonies of high-mass in the papal chapel—sentiments of S. John Chrysostom.

*"It was chiefly, if not only, in the mystical liturgy of the eucharist, that the primitive church spoke without reserve of all the sublimities of Christian faith."* Palmer, *Origines Liturg.* vol. I, p. 13.

Origin of the word *ceremony*.

From Rome our Saxon forefathers received Christianity; and from the same source we have derived several words denoting Christian rites. Thus the words *religion*, *sacrament*, *sacrifice*, *communion*, and others are Latin, with the exception of the termination. The word *ceremony* also is Latin, and owes its origin to an interesting fact in ancient Roman history. When the Capitol was besieged by the Gauls (A.U. 365) most of the inhabitants of Rome provided for their own safety by flight: but the Flamen Quirinalis or priest of Romulus, and the Vestal [pg 6] virgins loaded themselves with the sacred things, that they might secure those hallowed treasures from profanation. "They were proceeding" (says Livy lib. V, c. XXII) "along the way which passes over the Sublician bridge, when they were met on the declivity by L. Albinus a plebeian, who was fleeing with his wife and children in a *plaustrum* or cart: he and his family immedi-

ately alighted: then placing in the cart the virgins and sacred things he accompanied them to Cære where they were received with hospitality and respect". Hence (says Valerius Maximus lib. I, c. 1.) "sacred things were called ceremonies, because the inhabitants of Cære revered them when the republic was broken, as readily as when it flourished". Thus is the word ceremony associated at once with the devotion of Albinus, with the Gaulish invasion of the Capitol, and with Cære, one of the twelve cities of Etruria, now called Cervetri or Cære vetus <sup>1</sup>. The Pagan Romans derived their religious rites from Etruria, and in particular from Cære on account of its proximity to Rome: this may be another reason for the adoption of the term *ceremony*, which was afterwards applied to the rites of all religions <sup>2</sup>.

#### Object of ceremonies.

But what, it may be asked by many, is the use of ceremonies? I shall answer in the words of the council of [pg 7] Trent. "Since the nature of man is such, that he cannot easily without exterior helps be raised to the meditation of divine things, the church as a pious mother has instituted certain rites, namely, that some things in the mass should be pronounced in a low voice and others aloud; she has also used ceremonies, as mystical benedictions, lights, incense, vestments, and many other things of that kind, from apostolical tradition and discipline, in order that the majesty of so great a sacrifice might be displayed, and the minds of the faithful might be excited by these visible signs of religion and piety to the contemplation of those sublime things which are concealed in this sacrifice". Session XXII, c. V. — These words lead us to treat briefly of the mass, the principal act of divine worship during holy-week as at all other seasons of the year. This we do now the more readily, that we may not afterwards be obliged to interrupt our account of the peculiar ceremonies of Holy week, which presuppose an acquaintance with the mass.

#### Institution of the mass.

Jesus Christ instituted the mass at his last supper, when he took bread and blessed and broke and gave to his disciples and said, Take ye and eat, this is my body; and taking the chalice he gave thanks, and gave to them saying, Drink ye all of this: For this is my

blood of the new testament, which shall be shed for many unto remission of sins: Matth. XXVI, 26. In this brief account are mentioned all the *essential* parts of the mass. Christ commanded the apostles and through them their successors to perform the same holy rite "in commemoration" of Him, and they obeyed His commands, as we learn from the acts of the apostles, and the first epistle to the Corinthians.

Its early ceremonies.

Gradually various prayers and ceremonies were added to the sacred words pronounced by Christ, as the Apology of St. Justin, the writings of St. Cyprian, the catechetical [pg 8] discourses of St. Cyril of Jerusalem and other early works prove. The Apostles themselves had added the Lord's prayer <sup>3</sup>. The liturgy however during the first four centuries, as Le Brun maintains <sup>4</sup>, or, according to Muratori followed by Palmer, the first three centuries, was not written, but was preserved by oral tradition, according to the received practice of the early church, which, unwilling to give what is holy to dogs, or to cast pearls before swine concealed from all persons, except the faithful, the mysteries of faith. It would seem from St. Justin's apology, that much was left to the particular devotion of the bishop or priest who offered mass, and hence we might expect not to find in the earliest liturgies great uniformity, except in essentials and general outline. Yet Le Brun has endeavoured to restore, from the early Christian writers, the liturgy used in the first four centuries: and it contains the most important prayers and ceremonies of the mass in its more modern form.

Discipline of secrecy.

We shall so often have to recur to the discipline of secrecy alluded to above, that we consider it necessary to speak of it briefly, before we proceed further. The Pythagoreans, the Stoics, Plato, the Epicureans and other ancient philosophers concealed their doctrines from the uninitiated: the mysteries also of Osiris, Isis, Bacchus, Ceres, Cybele etc. were carefully kept secret. There was no novelty therefore for the ancients in the discipline of secrecy, the institution of which in the Christian church is attributed by many fathers to Christ himself, who directed that his disciples should not "give what is holy to dogs, or cast pearls before swine". Matt. VII, 6. This

injunction [pg 9] was observed by the whole church from the apostolic age till the fifth century in the east, and the sixth century in the west: it extended to dogmas as well as rites, and in particular to those of the holy Trinity and the sacraments, especially the blessed Eucharist <sup>5</sup>. For "those things" says St. Cyril of Alexandria "are generally derided, which are not understood" adv. Julianum. The pagans, at the instigation, it would appear, of the Jews and early heretics, availed themselves of this secret discipline to charge the Christians with the detestable crimes of Oedipus and Thyestes, pretending that in their secret assemblies they murdered an infant covered with flour, and drank his blood. (Cecilius ap. Minut. Fel.) It was solely with the view of refuting these calumnies, that Justin Martyr explained, in his apology addressed to Antoninus Pius, the catholic doctrine of the eucharist. S. Blandina on the contrary endured the most cruel torments rather than reveal it, though its profession would have confuted the same odious calumnies; and S. Augustine observes a similar reserve when answering the pagan Maximus Madaurensis.

"Who" says the protestant Casaubon "is so little versed in the writings of the fathers, as to be ignorant of the formulary used principally of the sacraments, the initiated understand what is said: it occurs at least fifty times in Chrysostom, and almost as frequently in Augustine". S. Fulgentius inserts in his answer to the deacon Ferrandus the following words of S. Augustine to the neophytes "This which you see on the altar of God you saw last night: but what it was, what it meant, and of what a great thing it contains the sacrament, you have not yet heard. What therefore you see is bread and the chalice. [pg 10] What your faith demands is, that the bread is the body of Christ, and the chalice contains the blood of Christ". S. Cyril of Jerusalem in his catechetical discourses addressed to the newly baptised inculcates in the strongest terms the doctrine of the real presence, but charges them most strictly not to communicate to the catechumens his instructions. In consequence of this practice the early fathers often speak obscurely of the B. Sacrament, and call it bread and wine and *fermentum* after the consecration, though they clearly teach the *faithful* the doctrine of the real presence <sup>6</sup>.

Liturgy of the Roman church.

Pope Innocent I, writing to Decentius at the beginning of the fifth century, attributes the liturgy of the Roman church to St. Peter. It was first written in the fifth century; and Pope Vigilius sending it in 538 to Profuturus derives it from Apostolic tradition. The most ancient sacramentary or liturgical work extant of the Roman church is that of Gelasius who was Pope from 492 to 496 <sup>7</sup>. He collected prayers composed by more ancient authors, and also composed some himself: and this Gelasian compilation was reformed by Gregory the Great and reduced to one volume <sup>8</sup>, which may be considered as the prototype of our present liturgy. The canon or most [pg 11] solemn part of the mass has been preserved inviolate ever since, as appears from the *Ordines Romani* written shortly after the time of S. Gregory, and also from the explanations of it written by Florus and Amalarius. This canon as well as the order of prayer are the same as those of Gelasius, as Palmer observes (*Orig. liturg.* vol. 1, p. 119,) and are also nearly identical with those of the sacramentary of S. Leo. The Ambrosian and African liturgies also were evidently derived at a very remote period from that of Rome. From such considerations as these Mr. Palmer proves the very ancient or apostolical origin of the "main order", the substance of the Roman liturgy. *Origines liturg.* vol. I, sect. VI. The author of the canon is unknown; yet we know the authors of some additions to the canon. Thus S. Leo I added *sanctum sacrificium immaculatam hostiam*, S. Gregory I, *diesque nostros in tua pace disponas*.

Review of the ceremonies of the mass.

Mass of the catechumens, ambones, sermons.

We shall not examine minutely all the prayers and ceremonies of the mass, or stop to enquire at what time and by what pope each of them was first introduced, lest we should weary the patience of our readers <sup>9</sup>; but we shall content ourselves with a general review of the mass, as it is now celebrated. We may divide it, as the ancients [pg 12] did, into two parts, the mass of the catechumens, and the mass of the faithful. The first part includes the preparation and confession of sins at the foot of the altar, the *introit* or anthem and part of a psalm sung at the *entrance* into church, the *Kyrie eleison* or petition for mercy, the *Gloria in excelsis* or hymn of praise (both of great antiquity, as Palmer following our catholic divines has shewn)

the collect or collects so called from their being said when the people are collected together, the epistle and gospel, and also the verses, said or sung between them both, called the Gradual <sup>10</sup> : if sung by one voice, it is called the Tract; if by choir, the Responsory. The collects and other prayers are said with the arms extended in the same manner as many figures are represented praying on old christian as well as pagan monuments. After the gospel the sermon used to be preached, as it generally is in our times <sup>11</sup> and after the sermon Pagans, Jews, heretics, schismatics, energumens, public penitents and catechumens were dismissed by the deacon; for the faithful alone were allowed to be present at the celebration of the sacred mysteries, in conformity to the discipline of secrecy. That part of mass, which we have described was called the mass of the catechumens, because these were allowed to be present at it.

[pg 13]

Mass of the faithful, blessed water.

From the *missio, missa*, or dismissal announced by the deacon to the people before and after the mass of the faithful, the term *missa* or mass is derived. It was in use in the early ages; for it is found not only in the epistle to the bishop of Vienne attributed to Pope Pius I, and in that of Pope Cornelius to Lupicinus: but S. Ambrose also says "I continued my duty, and began to celebrate mass" and in another place he exhorts the people to "hear mass daily <sup>12</sup> ".

When the church had been cleared of all except the faithful, the second part of our mass, or the mass of the faithful, began with the Nicene symbol or creed. Then followed the offertory, or part of a psalm sung anciently while the people made their offerings to the church, [pg 14] particularly of bread and wine <sup>13</sup> . The priest offers to God the bread, and wine mixed according to apostolic tradition <sup>14</sup> with a little water, which our Saviour is believed to have mixed with the wine at the last supper; he implores God's blessing on these offerings, and washes his hands in token of the purity of soul <sup>15</sup> with which the sacred mysteries should be approached, and at high mass for the sake of outward cleanliness also, on account of the incense which he has used. Having commemorated the passion, resurrection, and ascension of Christ, as he does also after the consecration, he calls on those present to join him in prayer, he says

another prayer or prayers called the *secret*, because said in secret, and then recites the *preface* to the canon, a prayer in which he unites with the celestial spirits in praise and thanksgiving as Christ himself gave thanks at the last supper: it concludes with the Tersanctus or Trisagion "Holy, Holy, Holy etc." which, as Palmer observes, has been probably used in the Christian liturgy of the east and west since the ages of the apostles. V. 2. p. 219.

#### Prayers for the dead.

The canon of the mass next follows, which as well as many of the preceding and following prayers is said in a low voice, according to the ancient custom alluded to [pg 15] by Innocent I, S. Augustine, Origen, and other Fathers <sup>16</sup>. In it the priest prays for the church, the Pope, the bishop of the place, the living and the dead <sup>17</sup> he reveres the [pg 16] memory of the B. Virgin, the Martyrs and other Saints <sup>18</sup>, and having once more implored the blessing of God, and spread his hands over the victim, according to the custom of the Jews, he pronounces over the bread and wine the words of consecration according to the command of Christ, and adores and raises for the adoration of the people the body and blood of our Divine Lord. It is in this consecration that the sacrifice of the mass principally consists; as by it the victim is placed on the altar, and offered to God, viz. Christ himself, represented as dead by the separate consecration of the bread and wine, as if His blood were separated from His body. After some other prayers, in which the priest offers to God the holy sacrifice, and prays for mercy and salvation for all present, he elevates the host and chalice together; this was the ancient elevation, as the more solemn one, which follows immediately after the consecration, was introduced generally in the 12th century, in opposition to the heresy of Berengarius. Then concluding the canon the priest recites the *Our Father*, and breaks the host, as Christ broke the bread, and as His body was "broken" for us <sup>19</sup>; he puts a particle of the [pg 17] host into the chalice <sup>20</sup>; he implores mercy and peace from the lamb of God, at solemn masses gives the kiss of peace according to the recommendation of scripture, and receives the two ablutions of the chalice, one of wine, the other of wine and water, lest any portion of the sacred blood should remain in it: he recites the communion or anthem, which was originally sung while the holy communion was distributed; he says the prayer or prayers

called postcommunion, dismisses and begs God's blessing on the people, in fine he recites the beginning of St. John's gospel or some other gospel appropriate to the day. We shall on other occasions recur to various ceremonies of the mass <sup>21</sup> .

Latin the language of the liturgy.

The language of our liturgy has descended to us as a precious legacy from the time when Peter and Paul preached in Rome. It would be incongruous that our ancient hierarchy robed in ancient vestments should perform our ancient liturgy in a moderne language. As in all parts of the globe there are members of the Catholic church, she has wisely preserved in her liturgy a language common to all countries, the language too of majesty, civilisation and science, as De Maistre observes. Like her divine founder [pg 18] she is the same yesterday and to-day: like the rock, on which she is built, she is proof against the winds and waves; she is unchanged and unaffected by the wayward caprices of fashion. Translations of her liturgy are published for the use of those who are unacquainted with Latin so that they may either join in reciting the prayers of the church, or say others which their own devotion may suggest.

Having described the ceremonies of low-mass, we shall subjoin a brief account of those customary at high-mass when celebrated in the papal chapel: we shall thus avoid unnecessary repetitions in the course of this work. The beginning of the mass is said by all persons within the sanctuary: and the Pope recites it before the altar with the celebrant. As His Holiness is the ecclesiastical superior of the latter, and is habited in his sacred vestments, many benedictions are, according to a general rubric, reserved to Him, which are otherwise given by the person who sings mass. Thus He blesses not only the incense, the water at the offertory, the subdeacon and deacon, the preacher, when there is a sermon, and the people after the sermon and at the end of mass, but also the Cardinals on several occasions, and the celebrant himself before he offers up mass. "For without contradiction (says St. Paul) that which is less is blessed by the better". Hebr. VII, 7. He also, and not the celebrant, kisses the book of the Gospel. The first cardinal priest present hands to Him the incense, and also incenses him, kneeling down if the Pope be seated at the time, and standing if the Pope stands <sup>22</sup> , [pg 19] and

therefore, he is seated near the Pope during part of the Mass, that he may be ready when his services are required.

Incense is used, as is customary at high masses, before the introit, at the Gospel, after the offertory and during the elevation. Before the introit the crucifix, the altar <sup>23</sup> , the celebrant and the Pope are successively incensed. Before the deacon sings the gospel he incenses the book; and after it the Pope is once more incensed by the first cardinal priest. After the offertory, besides the bread and wine, the crucifix, the altar, the celebrant and the Pope, the Cardinals and the first in rank among the prelates and other personages are incensed by the deacon. At the elevation the blessed Sacrament alone is incensed. <sup>24</sup>

[pg 20]

When the Pope reads from the missal, this book is held by the first, and a taper by the second, patriarch or assisting bishop <sup>25</sup> . The *Kyrie eleison*, the *Gloria in excelsis*, *Credo*, *Sanctus* and *Agnus Dei* are said by all persons within the sanctuary: the cardinals descend from their seats to say them, and form a circle in the middle of the chapel; having received the Pope's blessing they return to their places. After the *Sanctus*, the Pope goes before the middle of the altar followed by the assistant bishops and others of His train's and all kneel till the elevation is ended. After the *Agnus Dei*, the first Card. priest goes up to the altar, kisses it, and receives from the celebrant the kiss of peace: this he gives to the Pope, from whom the two first Card. deacons receive it. The Card. priest then returns to his place, and gives the kiss of peace to the priest who assists the celebrant; from him the first of the other cardinals and principal prelates receive it and communicate it to their colleagues. The assistant priest then gives it to the master of ceremonies, who has accompanied him, from whom the other colleges of prelates receive it and in fine (if time permit) to the deacon, from whom it passes to others who assist at the altar. When the pope gives His blessing, the cross is held before Him by the last auditor of the rota, and His vestment by the first protonary. Such are the ceremonies generally observed at high mass in the papal chapel, except at masses for the dead, when some of them, and in particular those of incensing (except at the offertory and elevation) and of the kiss of peace, are omitted.

[pg 21]

Sentiments of S. John Chrysostom.

We shall conclude with the words of a holy and eloquent bishop of Constantinople of the 4th century, "When thou seest the Lord immolated and placed there, and the priest engaged in the sacrifice and praying, and all present empurpled with precious blood, dost thou think that thou art among men, and art standing on the earth? and not rather that thou art instantaneously transferred to heaven, where casting out of thy soul every fleshly thought thou lookest around on heavenly things. O miracle! O the love of God for man! He, who sits above with the Father, is at the same time held in the hands of all, and gives himself to those who wish to receive and embrace him. Wishest thou to see the excellence of this *holiness* from another miracle? Depict before thy eyes Elias and an innumerable multitude surrounding him, and the victim placed on the stones; all the others in profound silence, and the prophet alone praying; then suddenly fire rushing from heaven on the sacrifice. These things are astonishing and replete with wonder. Then transfer thyself thence to the things now effected, and thou wilt find them not only wonderful, but surpassing all astonishment. For here the priest bears not fire, but the holy Ghost; he pours out long supplications, not that fire descending from above may consume the offerings, but that grace falling on the sacrifice may through it inflame the souls of all and render them purer than silver purified by fire. This most dread rite then who, that is not altogether insane and out of his mind, shall be able to contemn? Art thou ignorant that no human soul could have sustained this fire of the victim, but all would have totally perished, unless the assistance of divine grace had been abundant!" S. John Chrysostom, De Sacerdotio Lib. 3, c. IV.

**Footnote 1:** (return)

It is situated near the road leading from Rome to Civitavecchia at the distance of about 27 miles from the former city. Its necropolis has lately enriched the new Gregorian museum with some of its most precious treasures, consisting in gold ornaments of the person, in silver and painted vases etc. of very ancient and admirable execution. See

Nibby, *Analisi storico-topografica* etc. as also Grifi. The Etruscan and Egyptian museums entitle His present Holiness Gregory XVI to be ranked with many of His predecessors among the greatest and most munificent patrons and collectors of ancient monuments.

**Footnote 2:** (return)

If we compare with this term others of similar termination, such as *sanctimonia* from *sanctus*, we shall find in them a confirmation of the etymology given above: *monia* serves to form the substantive, but does not otherwise alter the meaning.

**Footnote 3:** (return)

S. Greg. M. lib. VII, epist. 64.

**Footnote 4:** (return)

See Le Brun, *Explic. Missae* T. 2. dis. 1. Also Renaudot. They have however been refuted by Assemani, Maratori and Zaccaria.

**Footnote 5:** (return)

The *Pater noster* is still said in secret, except after the canon of the Mass, because at that part of the Liturgy only the faithful were present. See Moroni's learned work entitled, *Dizionario di erudizione ecclesiastica*.

**Footnote 6:** (return)

See Schelstratius, *de Disciplina Arcani*, or Trevern's answer to Faber's *Difficulties of Romanism*: also Bingham lib. X, c. 5. Times are now so much altered that it is difficult to conceive how the Reserve in communicating Religious knowledge recommended in one of the Tracts for the Times could be practicable, even if it were judged expedient.

**Footnote 7:** (return)

It was first published by B. Card. Tommasi from a very ancient manuscript in the queen of Sweden's library. Cave, Mabillon, Muratori, Assemani and other eminent critics admit its authenticity. There is however another sacramentary *perhaps* more ancient called the Leonian, because it is attributed by the learned to Leo the great, A.D. 450. It was first published by Bianchini in the 4th volume of Anastasius the librarian from a Verona MS. written 1100 years ago.

**Footnote 8:** (return)

This new Gregorian sacramentary was carried to England by St. Augustin and the other missionaries. Mr. Palmer and after him Mr. Froude (*Remains*, vol. 2nd, p. 387) give a similar account of the Roman liturgy. They, like archbishop Wake, attribute the origin of the Roman, Oriental, Ethiopic and Mozarabic liturgies to St. Peter, St. James, St. Mark and St. John, and observe that all other liturgies are copied from one or other of these. "In each of these four original liturgies the eucharist is regarded as a mystery and as a sacrifice" p. 395: they all agree in the principal ceremonies of the mass, and all contain a prayer for the rest and peace of all those who have departed this life in God's faith and fear" p. 393. "Now it may be reasonably presumed", says archbishop Wake "that those passages wherein all these liturgies agree, in sense at least, if not in words, were first prescribed in the writings of the ancient fathers". See *Tracts for the times*, no. 63.

**Footnote 9:** (return)

They who wish for further details may consult Le Brun, Card. Bona, Martene, Gavant, Rock's *Hierurgia* etc.

**Footnote 10:** (return)