

1. To begin with, it must be observed that the city of Rome is divided for ecclesiastical purposes into seven districts, to each of which is allotted one district-deacon; and the collets of each district are subordinate to the deacon of their district by reason of his office through the medium of the district-subdeacon. But when any one of the deacons dies, the collets of that district are subject to the archdeacon until another is chosen in his place: for all collets, of whatsoever district they may be, belong to his administration by reason of his office. Which also must be understood of the remaining Orders; the rights of the rank of archdeacon in particular apply to each one after him, to those holding subordinate positions in the ministry of his Order: so that, if, for instance, any one should have sustained an injury either from an ecclesiastical or some military person; supposing that his case cannot by any means be settled by the head of his own Order, the archdeacon (that is, the pontiff's vicar) shall take it up, as he is able to adjust the complaints of those under him without any reference to the pontiff: other matters, however, can be settled by the minor Orders.

Now, first, it is necessary to know, in order to understand how the number of the ecclesiastical districts and the number of the days of the week correspond, what order they successfully follow. On the first day of the week (that is, of Easter), the third district is responsible; on Monday, the fourth district; on Tuesday, the fifth district; on Wednesday, the sixth district; on Thursday, the seventh district; on Friday, the first district; and on the Sabbath, the second district. Each district, therefore, will have its proper position both in procession and in church, or wherever a particular day may constraint them to go or to minister by reason of its rank, according to the ancient constitution; nor can the district-clergy be absent from attendance on the pontiff without incurring some sentence of excommunication or disciplinary censure. And this attendance they used originally to divide into two parts by a simple rule, to wit (1) the pope's procession to the stational church, and (2) from his leaving the sacristy until the end of mass.

[The procession to the Stational Church]

2. Thus, on solemn days (such for instance as Easter day) first of all the collets of the third district and the counsellors of every district meet at daybreak in the Lateran Palace, and proceed on foot before the pontiff to the stational church: and the lay grooms walk on the right and the left of his horse in case it stumble anywhere. Those who ride on horseback in front of the pontiff are the following: -The deacons, the chancellor, and the two district-notaries, the district-counsellors, and the district-subdeacons. They proceed moreover in two troops, leaving after those who ride after the pope's horse: -The papal vicar, the sacristian, the invitationer, and the treasurer. The stational-collet goes on foot before the pontiff's horse, carrying in his hand an ampull wrapped in a napkin, containing the holy cream: but the rest of the collets also carry sacks, linen-cloths, and the cream, and walk in the procession, which duty the stational-collet arrangers. Should any person wish to approach the pontiff, he must (if he is on horseback) dismount directly that he sees the pontiff coming, and await him by the roadside until he can be heard by him; and after he has sought a blessing from the pope, his shall be investigated by the invitationer or the treasurer, and they shall state it briefly to the pontiff, and bring it to a conclusion: which, also, in like manner shall be done if any one should meet the pope even without any petition. But any one on foot merely stands where he is, so that he may be heard by the pope or receive his blessing.

3. On Easter day, on the way to the basilica of St. Mary Major, the district-notary stands in the place which is called *ad Merulanas*, and after saluting the pontiff, says: *In the name of our Lord Jesus Christ, last night there were baptized in the church of St. Mary the Theotokos, so many baby boys, and so many baby girls.* The pontiff answers, *Thanks be to*

*God.* Then the former receives a shilling from the treasurer; but the pontiff goes on to the stational church. On Monday to mass in like manner.† On Tuesday, at the bend of the porch of St. Paul, only those who are on foot attend.

But on Easter day all the collets of the third district, together with the counsellors of every district meet, as day is just breaking, in the Lateran Palace, so that when the pontiff sets out they may walk before his horse. But the collets who belong to that church take care to carry the cream before the pontiff, and the gospel-books, linen cloths, sacks, and washhandbasons after him, as we said above. But the subdeacon who is going to read the epistle shall have charge of the epistle-book, and the archdeacon of the gospel-book. The washhandbasons, the daily paten, the chalice, the communion-bowls, and the reeds (some golden, some silver), and the silver gemellions, with the golden and silver strainer, and another larger one of silver, the silver flagons, the grail, the rest of the vessels both golden and silver, and the golden and silver candlesticks are taken from the Church of St. Saviour by the chief sexton, and the bearers carry them. On festivals the larger chalice and paten and the larger gospel-books are required of the papal vestry, under the sacristian's seal on account of the number of precious stones, lest they be lost. The lay-chamberlain, however, goes on ahead and conveys the pontiff's sedan-chair, in order that it may be ready when he comes into the sacristy.

#### [Arrival at the Stational Church]

4. At break of day on festivals all the clergy go on ahead of the pope to the appointed station (that is, to the church at which it had been previously announced that the stational mass would be celebrated), excepting those whose duty it is to accompany him, as we said above, and await the pontiff in the church, with the papal almoner and the bearers and the rest who carry crosses, sitting in the presbytery; the bishops, that is, on the left hand as they enter, the presbyters on the other hand on the right, so that when the pontiff sits down and looks towards them, he may see the bishops on his right hand and the presbyters on his left. Now when the pontiff draws near to the church, the collets and counsellors belonging to the district which is responsible for duty on that day, stand humbly awaiting him at the appointed spot, before he comes to the place where he will dismount: in like manner also the presbyter of the title or church at which the station is going to be held, together with the major-domos of the Roman Church, or the father of the hostelry (should that church happen to have one), with the presbyter subordinate to him [*i. e.* to the presbyter of the title], and the sexton, carrying a censer out of respect to the pope; and they all bow their heads when he arrives. First the collets with the counsellors, then the presbyters with their ['curates?'] having sought a blessing, separate into groups on either side, as their service requires, and go before the pontiff to the church. But the advocates of the Church, although they stand with the major-domos, do not go in front with them, but merely follow the pontiff's palfrey, together with the collet who carries the washhandbasons: who must always follow the pontiff until the time when he goes up to the altar, and be ready at his elbow in the presbytery when he is called upon by the district-subdeacon to offer water.

#### [The Vesting]

5. Now when the pontiff enters the church, he does not go straight up to the altar, but first enters the sacristy, supported by the deacons who received him when he dismounted from his palfrey; and when he is gone therein he sits in his sedan-chair; and the deacons, after saluting the pontiff, go out of the sacristy and change their clothes before the doors: and he who is going to read the gospel makes ready gospel-book (the seal of which has been

unlocked by order of the archdeacon), which a collet holds for him outside his planet. If it should be necessary, on account of the size and weight of the larger gospel-book, two collets hold it outside their planets while he makes it ready. Which done, the collet carries the gospel-book into the presbytery before the altar, the subdeacon-attendant leading the way, who, taking it, carries it outside his planet and places it honourably on the altar with his own hands. Meanwhile, after the deacons go out of the secretary, the chief counsellor, the district-notaries, and the subdeacon-attendant who bears the pontiff's pall with its pins on his left arm outside his planet.

6. Now the pontiff changes his vestments, with the assistance of the district-subdeacons, in the following manner. The clerical chamberlain brings them, all folded up, after having received them from the door-warden. Near the head of the bench the district-subdeacons take the vestments to put on the pontiff according to their order, one the linen, another the girdle, a third the amice, a fourth the linen dalmatic, a fifth the larger dalmatic, and another the planet: and thus they vest the pontiff in order. The chancellor and the secretary arrange his vestments so that they may hang well. Then, last of all, one of the deacons whom the lord pontiff may choose, or one of the subdeacons whom he may command, takes the pall from the hand of the subdeacon-attendant, and sets it about the pontiff's shoulders, fastening it to the planet behind, in front, and on his left shoulder by means of the pins. Then he salutes the lord pontiff, saying, *Bid a blessing, my lord*. He answers, *May the Lord save us*: and the deacon (or subdeacon) replies, *Amen*.

7. Then a district-subdeacon, holding the pontiff's napkin on his left arm over his unrolled planet, goes out to the gate of the sacristy, and says, *The choir*. They answer, *I am present*. Then he asks, *Who is going to sing the psalm?* and the answer, *So-and-so, and so-and-so*. Then the subdeacon returns to the pontiff, offers him the napkin, bowing himself to the pope's knees, and says, *My lord's servants, so-and-so the district-subdeacon will read the epistle, and so-and-so of the choir will sing*. And after this no change may be made in either reader or singer: but if this should be done, the ruler of the choir (*i. e.* the fourth of the choir who always informs the pontiff on matters that relate to the singers) shall be excommunicated by the pontiff. When this has been announced, the subdeacon-attendant stands before the pontiff until such time as the latter shall sign to him that they may sing the psalm. As soon as the signal is given, he immediately goes out before the doors of the sacristy, and says, *Light up!* And as soon as they have lit their candles the subdeacon-attendant takes the golden censer and puts incense in it in front of the sacristy doors, so that he may walk before the pontiff. And the ruler of the choir passes through the presbytery to the precentor or the succentor or vice-succentor, and bowing his head to him says, *Sir, command!*

[The Introit]

8. Then they rise up and pass in order before altar, and the two rows arrange themselves in this manner: the men-singers on either side without the doors [of the presbytery], and the children on each side within. Immediately the precentor begins the anthem for the entry: and when the deacons hear his voice, they at once go to the pontiff in the sacristy. Then the pontiff, rising, gives his right hand to the archdeacon, and his left to the second [deacon] or whoever may be appointed: who, after kissing his hands, walk with him as his supporters. Then the subdeacon-attendant goes before him with the censer, diffusing the perfume of incense: and the seven collets of the district which is responsible for that day, carrying seven lighted candlesticks, go before the pontiff to the altar. But before they arrive at the altar, the deacons put off their planets in the presbytery, and the district-deacon takes them

and gives each severally to a collet of the district to which each deacon belongs. Then two collets approach, holding open pixes containing the Holy Element; and the subdeacon-attendant, taking them, with his hand on the mouth of the pix, shows the Holy Element to the pontiff and the deacon who goes before him. Then the pontiff and the deacon salute the Holy Element with bowed head, and look at the same in order that if there be too many fragments he may cause some of them to be put in the aumbry. After this the pontiff passes on, but before he comes to the choir the bearers of the candlesticks divide, four going to the right and three to the left; and the pontiff passes between them to the upper part of the choir, and bows his head to the altar. He then rises up, and prays, and makes the sign of the cross on his forehead; after which he gives the kiss of peace to one of the hebdomadary bishops, and to the archpresbyter, and to all the deacons. Then turning towards the precentor, he signs to him to sing, *Glory be to the Father, and to the Son, etc.*; and the precentor bows to the pontiff, and begins it. Meantime the ruler of the choir precedes the pontiff in order to set his faldstool before the altar, if it should be the season for it: and approaching it, the pontiff prays thereat until the repetition of the verse [*i. e.* the anthem for the entry]. Now when *As it was in the beginning* is said, the deacon rise up in order to salute the sides of the altar, first two, and then the rest by twos, and return to the pontiff. And then the latter arises, and kisses the book of the gospels and the altar, and, going to his throne, stands there facing eastwards.

[The Kyries]

9. Now, after the anthem is finished, the choir begins, *Lord, have mercy*. But the precentor keeps his eye on the pontiff, so that the latter may sign to him if he wishes to change the number of the Kyries, and bows to him. When they have finished, the pontiff turns himself round towards the people, and begins, *Glory be to God on high*, if it be the season for it, and at once turns back again to the east until it be finished.

[The Collect]

Then, after turning again to the people, he says, *Peace to you*, and once more turning to the east, says, *Let us pray*, and the collect follows. At the end of it he sits, and the bishops and presbyters sit in like manner.

[The Scripture Lessons]

10. Meanwhile the district-subdeacons go up to the altar, and place themselves at the right and left of the altar. Then the pontiff signs to the bishops and presbyters to sit. Now, as soon as the subdeacon who is going to read perceives that the bishops and presbyters are sitting down after the pontiff, he goes up into the ambo and reads the epistle. When he has finished reading, a chorister goes up into the same with the grail, and sings the respond. And then *Alleluia* is sung by another singer, if it should be the season when *Alleluia* is said; if not, a tract; if when neither one nor the other is appointed, only the respond is sung.

11. Then the deacon kisses the pontiff's feet, and the latter says to him in an undertone, *The Lord be in thy heart and on thy lips*. Then the deacon comes before the altar, and after kissing the book of the gospels, takes it up in his hands; and there walk before him [to the ambo] two district-subdeacons, who have taken the censer from the hand of the subdeacon-attendant, diffusing incense. And in front of them they have two collets carrying two candlesticks. On coming to the ambo, the collets part before it, and the subdeacons and the deacon with gospel-book pass between them. The subdeacon who is not carrying the

censer then turns towards the deacon, and offers him his left arm on which to rest the gospel-book, in order that the former may open it with his right hand at the place where the mark for reading was put: then, slipping his finger into the place where he has to begin, the deacon goes up to read, while the two subdeacons turn back to stand before the step coming down from the ambo. The gospel ended, the pontiff says, *Peace to thee*; and then, *The Lord be with you*. Answer is made, *And with thy spirit*; and he says, *Let us pray*.

When the deacon is come down from the ambo, the subdeacon who first opened the gospel-book previously, takes it from him and hands it to the subdeacon-attendant, who stands in his rank. Then the latter, holding the book before his breast, outside his planet, offers it to be kissed by all who stand [in the quire] in the order of their rank. And after this a collet is ready on the step by the ambo with the case, in which the same subdeacon puts the gospel-book so that it may be sealed. But the collet of the same district as that to which the subdeacon belongs carries it back to the Lateran.

12. The deacon in the meantime returns to the altar, where a collet stands holding a chalice with a corporas lying on it; raising the chalice in his left arm, he offers the corporas to the deacon, who takes it off the chalice and lays it on the right part of the altar, throwing the other end of it over to the second deacon in order to spread it. Then there go up to the throne the chancellor and the secretary, and the chief counsellor, with all the district-officials and notaries: but the subdeacon with the empty chalice follows the archdeacon.

[The Offertory]

13. The pontiff now goes down to the place where the notables sit, the chancellor holding his right hand and the chief counsellor his left: and he receives the loaves of the princes in the order of their 'promotion' (?). The archdeacon next receives the flasks of wine, and pours them into the greater chalice which is carried by a district-subdeacon, and a collet follows him holding a bowl outside his planet, into which the chalice when full is emptied. A district-subdeacon takes the loaves from the pontiff and hands them to the subdeacon-attendant, who places them in a linen cloth held by two collets. An hebdomadary bishop receives the rest of the loaves after the pontiff, so that he may, with his own hand, put them into the linen cloth which is carried after him. Following him the deacon-attendant receives the flasks of wine, and pours them into the bowl with his own hand, after the archdeacon. Meanwhile the pontiff, before passing over to the women's side, goes down before the Confession, and there receives the loaves of the chancellor, the secretary, and the chief counsellor. For on festivals they offer at the altar after the deacons. In like manner the pontiff goes up to the women's side, and performs there all things in the same order as detailed above. And the presbyters do likewise, should there be need, either after the pontiff or in the presbytery.

[The Lavatory]

14. After this, the pontiff returns to his throne, the chancellor and the secretary each taking him by the hand, and there washes his hands. The archdeacon stands before the altar and washes his hands at the end of the collection of the offerings. Then he looks the pontiff in the face, signs to him, and, after the pontiff has returned his salutation, approaches the altar.

[The Preparation or the Offering]

Then the district-subdeacons, taking the loaves from the hand of the subdeacon-attendant, and carrying them in their arms, bring them to the archdeacon, who arranges them on the altar. The subdeacons, by the bye, bring up the loaves on either side. Having made the altar ready, the archdeacon then takes the pontiff's flask of wine from the subdeacon-oblationer, and pours it through a strainer into the chalice; then the deacons' flasks, and, on festivals, those of the chancellor, the secretary, and the chief counsellor as well. Then the subdeacon-attendant goes down into the choir, receives a ewer of water from the hand of the ruler of the choir and brings it back to the archdeacon, who pours it into the chalice, making a cross as he does so. Then the deacons go up to the pontiff: on seeing which, the chancellor, the secretary, the chief of the district-counsellors (*sic*), the district-notaries, and the district-counsellors come down from their ranks to stand in their proper places.

[The Offerings of the Clergy]

15. Then the pontiff, arising from his throne, goes down to the altar and salutes it, and receives the loaves from the hands of the hebdomadary presbyter and the deacons. Then the archdeacon receives the pontiff's loaves from the subdeacon-oblationer, and gives them to the pontiff. And when the latter has placed them on the altar, the archdeacon takes the chalice from the hand of a district-subdeacon and sets it on the altar on the right side of the pontiff's loaf, the offertory-veil being twisted about its handles. Then he lays the veil on the end of the altar, and stands behind the pontiff, and the latter bows slightly to the altar and then turns to the choir and signs to them to stop singing.

16. The offertory being finished, the bishops stand behind the pontiff, the senior in the midst, and the rest in their order; the archdeacon standing on the right of the bishops, the second deacon on their left, and the rest in order arranged in a line. And the district-subdeacons go behind the altar at the end of the offertory and face the pontiff, so that when he says, *For ever and ever*, or, *The Lord be with you*, or, *Lift up your hearts*, or, *Let us give thanks*, they may be there to answer, standing upright, until the time when the choir begin to sing the angelical hymn, that is, *Holy, holy, holy*.

[The Canon]

And when they have finished it, the pontiff rises alone and enters on the canon. The bishops, however, and the deacons, subdeacons, and presbyters remain in the presbytery, and bow themselves down. Now when the pontiff says, *To us sinners, albo*, the subdeacons rise up, and when he says, *By whom all these things, O Lord*, the archdeacon arises alone. When the pontiff says, *By him, and with him*, the archdeacon lifts up the chalice with the offertory-veil passed through its handles, and, holding it, raises it towards the pontiff.

[The Sacring]

Then the latter touches the side of the chalice with the loaves saying, *By him, and with him*, as far as, *For ever and ever. Amen*. Then the pontiff sets the loaves down again in their place, and the archdeacon puts the chalice down by them, and removes the offertory-veil from the handles of the same.

[The removal of the Paten]

17. We have, by the bye, omitted something about the paten. When the pontiff begins the canon, a collet comes near, having a linen cloth thrown around his neck, and holds the paten before his breast on the right side [of the altar?] until the middle of the canon. Then the subdeacon-attendant holds it outside his planet, and comes before the altar, and waits there with it until the district-subdeacon takes it from him.

18. But at the end of the canon, the district-subdeacon stands behind the archdeacon with the paten. And when the pontiff says, *And safe from all unquiet*, the archdeacon turns round, and after kissing the paten, takes it and gives it to the second deacon to hold.

[The *Sancta*; and The Kiss of Peace]

When pontiff says, *The peace of the Lord be with you alway*, he makes a cross with his hand thrice over the chalice, and drops a consecrated fragment [reserved from the last solemn mass] into it. Meanwhile the archdeacon gives the kiss of peace to the chief hebdomadary bishop, then to the rest of the clergy in order, and then to the people.

[The Fraction]

19. Then the pontiff breaks one of the loaves on its right side, and leaves the fragment which he breaks off upon the altar: but the rest of his loaves he puts on the paten which the deacon is holding, and returns to his throne. Immediately the chancellor, the secretary, and the chief counsellor, with all the district-officials and notaries, go up to the altar, and stand in their order on the right and left.

[The invitations to breakfast]

The invitationer and the treasurer, and the notary of the papal vicar, when the choir sing *O Lamb of God*, go up and stand facing the pontiff in order that he may sign to them to write down the names of those who are to be invited either to the pontiff's table, by the invitationer, or to the papal vicar's, by his notary: and when the list of names is completed, they go down and deliver the invitations.

The archdeacon now lifts up the chalice and gives it to the district-subdeacon, who holds it near the right corner of the altar. Then the subdeacons-attendant, with the collets, who carry little sacks, draw near to the right and left of the altar: the collets hold out their arms with the little sacks, and the subdeacons-attendant stand in front, in order to make ready the openings of the sacks for the archdeacon to put the loaves into them, first those on the right, and then those on the left. The collets then pass right and left among the bishops around the altar, and the rest [*i. e.* the subdeacons] go down to the presbyters, in order that they may break the consecrated loaves.

[The Fraction continued]

Two district-subdeacons, however, have proceeded to the throne, carrying the paten to the deacons, in order that they may perform the fraction. Meanwhile the latter keep their eyes on the pontiff so that he may sign to them when to begin: and when he has signed to them, after returning the pontiff's salutation, they make the fraction.

The archdeacon, after that the altar has been cleared of the loaves, except the fragment which the pontiff broke off his own loaf and left on the altar (which is done so that, while the solemnities of mass are being celebrated, the altar may never be without a sacrifice), looks at the choir, and signs to them to sing, *O Lamb of God*, and then goes to the paten with the rest.

[The Commixture]

The fraction being finished, the second deacon takes the paten from the subdeacon and carries it to the throne to communicate the pontiff: who after partaking, puts a particle which he has bitten off holy element into the chalice which the archdeacon is holding, making a cross with in thrice, and saying, *May the commixture and consecration of the Body and Blood of our Lord Jesus Christ be to us who receive it for life eternal, Amen. Peace be with thee.* [And he answers] *And with thy spirit.* And then the pontiff is communicated with the chalice by the archdeacon.

[The Communion]

20. Then the archdeacon comes with the chalice to the corner of the altar, and announces the next station: and after he has poured a small quantity of the contents of the chalice into the bowl held by the collet, there approach to the throne, so that they may communicate from the pontiff's hand, first the bishops in order, and then the presbyters in like manner, so that they may communicate after them. Then the chief hebdomadary bishop takes the chalice from the hands of the archdeacon, in order to administer the species of wine to the remaining ranks down to the chief counsellor. Then the archdeacon takes the chalice from him, and pours it into the bowl which we mentioned above: he then hands the empty chalice to the district-subdeacon, who gives him the reed wherewith he communicates the people with the species of wine. But the subdeacon-attendant takes the chalice and gives it to the collet, who replaces it in the sacristy. And when the archdeacon has administered the cup to those whom the pope communicated, the pontiff comes down from his throne, with the chancellor and the chief counsellor, who hold his hands, in order to communicate those who are in the places allotted to the magnates, after which the archdeacon communicates them with the cup.

After this the bishops communicate the people, the chancellor signing to them to do so with his hand under his planet, at the pontiff's formal request: and then the deacons administer the cup to them. Next they all pass over to the left side of the church, and do the same there. Moreover, the presbyters, at a sign from the chancellor, by command of the pontiff, communicate the people also, and afterwards administer the cup to them as well.

[The Communion anthem]

Now as soon as the pontiff began to communicate the magnates, the choir immediately began to communicate the magnates, the choir immediately began to sing the communion-anthem by turns with the subdeacons; and they go on singing until, when all the people have communicated, the pontiff signs to them to sing *Glory be to the Father*, and then, after repeating the verse, they cease.

The pontiff, directly after communicating those on the women's side goes back to the throne and communicates the district officials in order, and those who stand in a group, and on festivals twelve of the choir as well. But on other days these communicate in the presbytery. After all these the invitationer, and the treasurer, the collet who holds the paten, he who holds the towel, and he who offers water at the lavatory, communicate at the throne; and after the pontiff has communicated them, the archdeacon administers the cup to them.



21. Then a district-subdeacon stands before the pontiff in order that he may sign to him: but the pontiff first looks at the people to see if they have finished communicating, and then signs to him. Then he goes to the pontiff's shoulder and looks towards the precentor, making a cross on his forehead as a sign to him to sing *Glory be*: and the precentor returns his salutation, and sings *Glory be to the Father*, etc., *As it was in the beginning*, etc., and the verse.

[The Post-communion]

At the end of the anthem the pontiff rises with the archdeacon and comes before the altar and says the post-communion collect, facing eastwards. For at this part of the service, when he says, *The Lord be with you*, he does not turn to the people.

[The Dismissal]

At the end of the collect, one of the deacons, appointed by the archdeacon, looks towards the pontiff from him to sign to him, and then says to the people, *Go*, [*mass*] *is over!* and they answer, *Thanks be to God*.

Then the seven collets carrying their candlesticks go before the pontiff, and a district-subdeacon with the thurible, to the sacristy. But as he goes down into the presbytery, first the bishops say, *Sir, bid a blessing*; and the pontiff answers, *May the Lord bless us!* and they answer, *Amen*. After the bishops the presbyters say the same, and then the monks, then the choir, the the military banner-bearers, *i. e.* those who carry standards: after them the bearers, after them the taperers, after them the collets who watch the gate (of the Confession?); after them, but outside the presbytery, those who carry the crosses; then the junior sextons, and this done the pontiff enters the sacristy.

*Supplement, showing what things are done differently if the stational mass is celebrated by another bishop when the pope is unable to be present.*

22. *First*, that the deacons, and not the bishop who is celebrating that day, enter with the candlestick and thurible. *Secondly*, that the bishop does not sit in the throne behind the altar. *Thirdly*, that he does not say the collect behind the altar, but at the right side of it. *Fourthly*, that the deacon, and not the bishop himself, makes the sign of the cross in the place where it is customary. *Fifthly*, that the chalice is not elevated by the archdeacon after the canon, where, *By whom thou dost create all these things, O Lord*, is said. *Sixthly*, when, *The Peace of the Lord be with you alway*, ought to be said, the subdeacon-oblationer brings a fragment of the *Fermentum*, which has been hallowed by the pope, and gives it to the archdeacon, and he offers it to the bishop, who making the sign of the cross with it thrice as he says, *The Peace of the Lord be with you alway*, drops it into the chalice. This also is done differently, for the pope does not break one of the loaves, but the bishop breaks one over the cloth on the altar which is called a corporas. Then all communicate, save only the celebrant bishop, for he does not communicate himself by his own hand. Another bishop puts a part of a loaf into his hand, and then he communicates himself from his own hand. Likewise a presbyter does for a presbyter, and deacon for a deacon. Everything else the bishop does just as the pope.

In like manner also things are done by a presbyter when he celebrates masses at a Station, except, *Glory be to God on high*, for this is not said by a presbyter save only at Easter.

Bishops who rule over cities perform all things as the pope himself.

[*The rite of concelebration on festivals*]

48. On festivals, that is to say on Easter day, Pentecost, St. Peter's day, and Christmas day, the cardinal presbyters assemble, each one holding a corporas in his hand, and the archdeacon comes and offers each one of them three loaves. And when the pontiff approaches the altar, they surround it on the right and the left, and say the canon simultaneously with him, holding their loaves in their hands, and not placing them on the altar, so that the pontiff's voice may be heard the more strongly, and they simultaneously consecrate the body and blood of the Lord, but the pontiff alone makes a cross over the altar.

E. G. Cuthbert, F. Atchley, L.R.C.P., M.R.C.S, *Ordo Romanus primus*, London 1905.