Title Page
Analytical Summary
Table of Contents
Selected Excerpts of Book I and Book II
Book I
Book II
Glossary
Bibliography
Charles Borromeo's

INSTRUCTIONES FABRICAE
ET SUPELLECTILIS
ECCLESIASTICAE, 1577

BOOK I and BOOK II
A TRANSLATION WITH COMMENTARY
AND ANALYSIS
ANALYTICAL SUMMARY

BACKGROUND
In 1566, after the close of the Council of Trent, young Carlo Borromeo left Rome to return to Milan as its Archbishop. His intention was to initiate an unqualified application of the Tridentine decrees throughout the archdiocese. He instigated pastoral visits, called for diocesan synods and provincial councils, inspected ecclesiastical institutions; established seminaries, and insisted on the reform of women’s religious houses. He examined every aspect of ecclesiastical life including liturgical activities and the buildings in which they were held. He requested reports of institutions left largely to their own devices for too long; he insisted that parish priests be in residence and he prohibited family members from living in the same parish house. In a lighter tone, reactions to his reforms were incredible. Several representatives of various Swiss Cantons planned to murder him, half of the Milanese planned to canonize him, architects fled him, organ makers were busy redesigning and relocating organs banned from lofts above altars, artists put up with him, nuns literally leapt over the wall to flee his reforms, and the plague-ridden poor blessed him. In just a few years, Milan, the largest archdiocese in Italy, became an example of methodical Tridentine reform.

Confronted with the task of overseeing so large an area, Borromeo’s solution was to name assistants who would supervise the application of his directives. Recognizing that architecture was the most social of all the arts, he envisioned a restored atmosphere of dignity, cleanliness, uniformity, and functionality for all of Milan’s sacred buildings as well as their interior spaces. It was this concern that led him to publish his *Instructiones fabricae et supellectilis ecclesiasticae* in 1577. Copies were disseminated throughout the archdiocese in a format that was convenient to carry, even including a foldout paper ruler of a Milanese ecclesiastical cubit. This pocket-sized edition was distributed to all suffragan bishops, parish priests, architects and builders. Ultimately, a procedural system of inspections evolved and archival files provide logs of parish visits, sketches for buildings and renovations, measurements for various church furnishings such as confessionals, altars, benches for women, choir stalls, and wooden partitions down the center of a nave separating the sexes.

FORMAT OF THE INSTRUCTIONES

**BOOK I** is arranged as thirty-three chapters of varying lengths. Topics are basic to spatial arrangements, including church plans, baptisteries, confessionals, bell towers, altars (major and minor) windows, separation of the sexes, cemeteries, oratories, and monasteries for nuns.

**BOOK II** lists the furnishings of the Cathedral, Collegiate, Parish and "simple" church. A second section addresses all categories along with descriptions of equipment, furnishings, vestments, and linens. These ninety-nine entries are fairly brief and are treated as prescriptions or *dicta*. 
Following the dicta are instructions regarding daily church maintenance with precise directions as when and what, was to be done. Some unexpected elements such as placing a spittoon on the left side of the altar along with directions for its cleaning and polishing. Also recommended is the use of a fox tail for dusting delicate woodwork, statuary and works of art and, how to polish wood with walnut kernels.

FRANCE and NEW FRANCE
Printed copies of Milan's provincial councils were sent to Avignon until 1582. At that time, Borromeo brought together a full complement of the texts published under his episcopacy thus introducing the first edition of the Acta Ecclesiae Mediolanensis. In 1663 the New France trading post was declared a Royal Province, colonial population doubled and Quebec subsequently was transformed into a largely stone-built town. It was under Bishop Laval (1659-1708), appointed first bishop of New France, that the Borromean norms began to be applied throughout the Quebec province, and soon after south to St. Louis and New Orleans. The norms had come to colonial America!

SPAIN and NEW SPAIN
At the time of the publication of the norms in 1577, the Duchy of Milan was under Spanish rule. In less than three years the norms were manifest in Mexico to which various aspects of religious art and architecture bear witness. Documentation is also supported by the minutes of the Mexican Provincial Councils of 1585 and 1771.

CONCLUSION
Borromeo's Instructiones are a complete compendium, a veritable catalog of ecclesiastical building types and all furnishings. Published as a single volume the two books were intended to create an ecclesiastical uniformity throughout the archdiocese and to provide an interior ambience that, in Borromeo's consideration, would lead the congregant to a personal equilibrium fundamental to a predisposition for prayer.

RELEVANCE TODAY
The Pontifical Commission for the Cultural Patrimony of the Church has encouraged interest in conserving the Church's art and architectural heritage. The Borromean instructions function as a bridge linking the past with the present, providing researchers with a thorough and reliable written source of liturgical traditions otherwise obscure or alien to contemporary society. The Instructiones provides us with an established pattern that continued for four hundred years. Then came Vatican II.

AUDIENCE
The translation can serve as a reliable, convenient and accessible tool for those involved in teaching liturgy, architectural history, art history, cultural history. It can serve the clergy, could be used as a text for seminarians, retreats, church groups, preservationists, as a guide for antique dealers, for those involved in women's studies, for architects... the possibilities are endless. Keeping in mind that a picture is worth a thousand words, a CD-ROM of supporting images would enhance written information. It is difficult for most to envision a reliquary that looks like a chessboard. A photo does it in a split second.
<table>
<thead>
<tr>
<th></th>
<th>Gatti Perer</th>
<th>Wigley</th>
<th>Erika’s calculations see below</th>
</tr>
</thead>
<tbody>
<tr>
<td>altar baptistry chapel</td>
<td>2 cubits</td>
<td>2 ft, 9 &quot;</td>
<td>2 ft. 9&quot; or 33&quot;</td>
</tr>
<tr>
<td>altar gradino</td>
<td>8 once x 8 once</td>
<td>5 ½&quot; x 5 ½&quot;</td>
<td>6 3/5&quot;</td>
</tr>
<tr>
<td>altar ht. above predella</td>
<td>2 cubits, 8 or 10 once</td>
<td>3 ft 2 ½&quot; to 3 ft 3 7/8 &quot;</td>
<td>3 ft 3 ½&quot; to 3 ft 5 1/8&quot;</td>
</tr>
<tr>
<td>main altar length</td>
<td>5 cubits or more</td>
<td>6 ft, 10 ½ &quot; or more</td>
<td>82 ½&quot; or 6 ft 10 ½&quot;</td>
</tr>
<tr>
<td>altar steps</td>
<td>16 – 20 once wide</td>
<td>11&quot; to 1 ft, .4 ½&quot; wide (16 ½&quot;)</td>
<td>13 1/5&quot; to 16 ½&quot;</td>
</tr>
<tr>
<td>altar steps, high</td>
<td>8 once high</td>
<td>5 ½ &quot; high</td>
<td></td>
</tr>
<tr>
<td>main altar table</td>
<td>1 ½ cubits broad</td>
<td>2 ft. ¾&quot;</td>
<td></td>
</tr>
<tr>
<td>window monastery church</td>
<td>1 cubit 10 once from altar top</td>
<td>2 ft. ¾&quot;</td>
<td></td>
</tr>
<tr>
<td>window grates</td>
<td>12 once apart</td>
<td>8 1/4 &quot;</td>
<td></td>
</tr>
<tr>
<td>window grates – bars apart</td>
<td>3 once</td>
<td>2 1/16&quot;</td>
<td></td>
</tr>
<tr>
<td>rails, minor chapels from predella</td>
<td>1 cubit, 8 once</td>
<td>1 ft, 10&quot;</td>
<td></td>
</tr>
</tbody>
</table>

1 cubit = 1 ft, 4 ½ " or 16 ½ "
1 cubit = 20 once
1 oncia = .825 " (8 ¼")
3 once = almost 2 ½ " (Wigley says 2 1/16")
1 cubit, 8 oncia = 1 ft, 11" (Wigley says 1 ft. 10")
5 cubits = 6 ft. 10 10 ½"
8 once = 6.6 (6 ½") (Wigley says 5 ½")
16 once = 13.2 " (Wigley says 11")
20 once = 16 ½"
1. FULL TABLE OF CONTENTS
INSTRUCTIONUM FABRICÆ
ET SUPELLECTILIS ECCLESIASTICÆ
LIBRI II

CAROLI S.R.E. CARD. TIT. S. PRAXEDIS ARCHIEPISCOPI IUSSU
EX PROVINCIALI DECRETO EDITI AD PROVINCIA MEDIOLANENSIS USUM,

CAROLUS

S.R.E. PRESBYTER CARDINALIS TITULI S. PRAXEDIS,
ARCHIEPISCOPUS S. ECCLESIAE MEDIOLANENSIS
CLERO POPULOQUE PROVINCIÆ NOSTRÆ SALUTEM IN DOMINO.

BOOK ONE CONTENTS

PASTORAL LETTER TO THE MILANESE CLERGY, 1577 .......................................................... 000

INSTRUCTIONUM
FABRICÆ ECCLESIASTICÆ
LIBER I

I THE SITE OF A CHURCH (DE SITI Æ ECCLESIAE) ................................................................. 000
On the proximity and conjunction of ecclesiastical buildings with the site of the church .......... 000
The general area of the church .................................................................................. 000
The size of the church site .................................................................................. 000

II PLAN OF THE CHURCH (DE ECCLESIAE FORMA) .............................................................. 000
The way to design a church in the form of a cross .................................................. 000

III EXTERIOR WALLS AND THE FACADE (DE PARIETIBUS EXTERIORIBUS) ......................... 000

IV ATRIUM, PORTICO AND PORCH (DE ATRIO, PORTICO, ET VESTIBULO) ...................... 000

V THE ROOF (DE TECTO) ........................................................................................................ 000

VI THE FLOOR (DE PAVIMENTO) .......................................................................................... 000

VII DOORWAYS (DE OSTITIS) ............................................................................................... 000

VIII THE WINDOWS (DE FENESTRIS) .................................................................................... 000

IX STAIRS AND STEPS OF THE CHURCH (DE ECCLESIAE SCALA ET GRADIBUS) ............ 000

X MAIN CHAPEL (DE CAPPELLA MAIORI) ....................................................................... 000

XI MAIN ALTAR (DE ALTARI MAIORI) ............................................................................... 000
Steps of the main altar ......................................................................................... 000
The location of the crucifix ................................................................................. 000

XII THE CHOIR (DE CHORO) ............................................................................................... 000

XIII THE TABERNACLE OF THE MOST HOLY EUCHARIST
(DE TABERNACULO SANCTISSIMÆ EUCHARISTIÆ) .......................................................... 000
XIV MINOR CHAPELS AND ALTARS *(DE CAPPELLIS ET ALTARIBUS MINORIBUS)* ........................................... 000

XV DETAILS COMMON TO CHAPELS AND MAJOR AND MINOR ALTARS *(COMMUNIA CAPPELLARUM ALTARIUMVE MAIORUM ET MINORUM)* ................................................................. 000
The cruets niche ......................................................................................................................... 000
The iron nail on which to hang the biretta ................................................................................... 000
The bell ..................................................................................................................................... 000
Railings enclosing chapels and altars .......................................................................................... 000
The wooden moulding of the altar ............................................................................................... 000
The frame of the altar .................................................................................................................. 000
The wooden gradine at the back part of the altar ........................................................................ 000
The table of the high altar .......................................................................................................... 000
The relic niche in the altar to be consecrated ............................................................................. 000
The altar table and the waxcloth ............................................................................................... 000
The stone of the portable altar .................................................................................................... 000

XVI PLACES, VASES AND NICHES IN WHICH THE SACRED RELICS ARE KEPT *(DE LOCIS, VASIS LOCULISVE QUIBUS SACRAE RELIOQUE RECONDUCTUR)* ........................................... 000
The first type of location ............................................................................................................. 000
The second type of location ....................................................................................................... 000
The third type of location .......................................................................................................... 000
Containers and loculi for the relics to be kept in the locations prescribed above ...................... 000

XVII SACRED IMAGES OR PICTURES *(DE SACRIS IMAGINIBUS PICTURISVE)* ...................................................... 000
What is to be avoided and what is to be observed in the sacred images .................................. 000
The decorum of sacred images ................................................................................................... 000
The symbols of the saints .......................................................................................................... 000
Locations unsuitable for sacred pictures ..................................................................................... 000
Rite for blessing the images ....................................................................................................... 000
The names of the saints that must sometimes be inscribed ....................................................... 000
Accessories and ornamental additions ....................................................................................... 000
Votive panels .............................................................................................................................. 000

XVIII LAMPS OR LAMPADARIUM AND LIGHTING FIXTURES *(DE LAMPADIBUS, LAMPADARIOVE)* ................................................................. 000
The form of the lamps ................................................................................................................. 000
The form of the hanging lamp .................................................................................................... 000
The number of lamps ................................................................................................................. 000
The location of the hanging lamps ............................................................................................ 000

XIX THE BAPTISTERY *(DE BAPTISTERIO)* .......................................................................................... 000
The location and form of the baptistry chapel ........................................................................... 000
The altar of the baptistry chapel ............................................................................................... 000
Location of the baptistery when it is not possible to erect it separate from the church ............... 000
Differences in the baptistery according to the Roman and the Ambrosian rites ......................... 000
Site and form of the baptistery of Roman rite ......................................................................... 000
The silver spoon ....................................................................................................................... 000
Site and form of the baptistery of Ambrosian rite ................................................................... 000
Details common to Roman and Ambrosian baptistories ............................................................. 000
The ciborium ............................................................................................................................. 000
The wooden cover ................................................................................................................... 000
The site of the one and the other baptistery ............................................................................. 000
The colonnade .......................................................................................................................... 000
The canopy .................................................................................................................................. 000
The ambry for the Holy Chriost, etc. ......................................................................................... 000
The smaller kind of baptistery ................................................................................................. 000
Another form of chapel or site, to be used both in the baptistery of Roman and of Ambrosian rite 000
Placement of the baptistery on the right side ........................................................................... 000
Second form of baptistery of Roman rite .................................................................................. 000
The other basin ....................................................................................................................... 000
Second form of baptistery of Ambrosian rite ......................................................................... 000
The sacarium ............................................................................................................................ 000
Details common to both second forms of baptistery .................................................. 000
The ciborium and the ambry ................................................................. 000
Another form of ciborium ................................................................. 000
Door panels of the ciborium ............................................................. 000
Third form of baptistery, only for the Roman rite ........................................... 000

XX SACRARUM (DE SACRARIO) ........................................................................ 000
  First form of the sacrament ....................................................................... 000
  Second form of the sacrament ................................................................... 000

XXI HOLY WATER FONT (DE VASE AQUAE SANTÆ) ............................................. 000

XXII AMBONES AND PULPIT (DE AMBONIBUS, ET SUGGESTU) ......................... 000
  The two ambones ...................................................................................... 000
  One ambo only .......................................................................................... 000
  Site of the ambo ......................................................................................... 000
  The pulpit .................................................................................................. 000

XXIII THE CONFESSIONAL (DE CONFESSIONALI) ............................................... 000
  Number of confessionals ........................................................................... 000
  Form of the confessional ........................................................................ 000
  The platform ............................................................................................. 000
  The seat for the confessor ......................................................................... 000
  Height of the confessional ....................................................................... 000
  The wooden armrest for the confessor to lean on .................................... 000
  The bench for the penitent ...................................................................... 000
  The kneeler ............................................................................................... 000
  The intermediate opening ....................................................................... 000
  Representation of the crucifix .................................................................. 000
  What is to be attached to some of the panels of the confessional ............. 000
  Alms boxes are not to be placed in the confessional ................................. 000
  Location of the confessionals in the church .............................................. 000
  The location of the confessor and of the penitent ................................... 000

XXIV THE WOODEN PARTITION USED TO DIVIDE THE CHURCH
(DE TABULATO AD USUM ECCLESÆ DISTINGUENDÆ) ....................................... 000

XXV SEATS FOR WOMEN CALLED BRADELLE
(DE SEDILIBUS MULIEBRIIBUS QUAS BRADELLAS DICUNT) ................................. 000

XXVI BELL TOWER AND BELLS (DE TURRI CAMPANIL, ET CAMPANIS) ............ 000
  Levels ........................................................................................................ 000
  Windows ................................................................................................... 000
  Stairs ........................................................................................................ 000
  Spire .......................................................................................................... 000
  Entrance .................................................................................................. 000
  Location of the bell tower ....................................................................... 000
  Number of bells ....................................................................................... 000
  The clock .................................................................................................. 000
  Another form of bell tower ...................................................................... 000
  Brick piers in place of the bell tower ....................................................... 000
  Blessing of the bells and what is to be avoided in (their casting) ............. 000

XXVII SEPUCLERS AND CEMETERIES (DE SEPULCRIS, ET CEMETERIIS) .......... 000
  Double cover of the sepulcher .................................................................. 000
  The ring for the tomb ............................................................................... 000
  Cemeteries ............................................................................................... 000
  The ossuary .............................................................................................. 000
  Cemetery entrances .................................................................................. 000
XXVIII SACRISTY (DE SACRISTIA)

Site of the sacristy and its windows ................................................................. 000
The sacristy floor ................................................................................................. 000
Sacristry entrance ................................................................................................. 000
Location of the holy image and the altar in the sacristy ......................................... 000
The oratory or the altar in the sacristy .................................................................. 000
Prayer tablet .......................................................................................................... 000
Lavabo .................................................................................................................... 000
The wardrobe for sacred vestments ..................................................................... 000
Racks for hanging the sacred vestments ............................................................... 000
The book cabinets ................................................................................................ 000
On the most important wardrobe ....................................................................... 000
The wardrobe for the canons’ vestments ............................................................. 000

XXIX THE PLACE WHERE THE BIERS AND OTHER SIMILAR OBJECTS SHOULD BE KEPT
(DE LOCO UBI FERETRA, ET CÆTERA ID GENERIS ASSERVENTUR) .................. 000

XXX THE ORATORY, WHERE MASS IS OCCASIONALLY CELEBRATED
(DE ORATORIO, UBI MISSÆ SACRÆ ALIQUANDO FIÆRI DEBET) ......................... 000

XXXI ORATORIES IN WHICH MASS IS NOT CELEBRATED
(DE ORATORIS, IN QUIBUS MISSÆ NON CELEBRATUR) ........................................ 000

XXXII THE CHURCH FOR NUNS (DE ECCLESIA MONIALUM) ......................... 000
The main altar ...................................................................................................... 000
The window to be set above the main altar .......................................................... 000
The window through which the sacred vestments are passed .............................. 000
The small opening for administering Holy Communion ...................................... 000
The window for holy relics ................................................................................... 000
The opening for the holy oil for the sick ............................................................. 000
The altar steps ...................................................................................................... 000
The sacristy .......................................................................................................... 000
The chapels .......................................................................................................... 000
The altar window ................................................................................................. 000
The inner church ................................................................................................. 000
The bell tower ...................................................................................................... 000

XXXIII A MONASTERY FOR NUNS (DE MONASTERIC MONIALUM) .............. 000
Small chapter room ............................................................................................. 000
Refectory and wine cellar .................................................................................... 000
Kitchen .................................................................................................................. 000
Washroom ........................................................................................................... 000
Calefactory ........................................................................................................... 000
Workroom ........................................................................................................... 000
Porticoes .............................................................................................................. 000
Parlatory cells ...................................................................................................... 000
Locutory windows ............................................................................................... 000
Doors ..................................................................................................................... 000
Rotae ..................................................................................................................... 000
Bakehouse ............................................................................................................ 000
Laundry .................................................................................................................. 000
Tonsorium ............................................................................................................ 000
Administrative offices ......................................................................................... 000
Food dispensary .................................................................................................. 000
Pharmacy .............................................................................................................. 000
The upper quarters of the monastery ................................................................... 000
Cubicle hall or dormitory .................................................................................... 000
Latrines .................................................................................................................. 000
Site of the novitiate school .................................................................................. 000
Wardrobe .............................................................................................................. 000
Granaries ............................................................................................................. 000
XXXIV A FEW PRECAUTIONS REGARDING ALL ECCLESIASTICAL BUILDINGS
(CAUTIONES QUÆDAM DE OMNI ECCLESIASTICA AEDIFICATIONE)
INSTRUCTIONUM
SUPELLECTILIS ECCLESIASTICÆ
LIBER II

BOOK TWO CONTENTS

INTRODUCTION ................................................................................................................................. 000

1 FURNISHINGS OF THE CATHEDRAL CHURCH
(DE SUPELLECTILE ECCLESIAE CATHEDRALIS) .................................................................................. 000

FURNISHINGS
Furnishings of the main altar when the bishop celebrates ................................................................. 000

Episcopal vestments, hangings, ornaments, needed for the masses,
divine offices and solemn ministries .................................................................................................. 000

Vestments of the ministers assisting the bishop in the celebration
of the solemn divine offices .............................................................................................................. 000

Other furnishings to be used in the mass, divine offices
and other solemn episcopal ministries .............................................................................................. 000

Furnishings used in the masses and episcopal offices with regards to the variety
of colors must be fivefold .................................................................................................................. 000

LINEN AND FINE LINEN VESTMENTS AND CLOTHS TO BE USED BY THE EPISCOPAL
MINISTRIES, FOR THE REQUIRED CLEANING, SHOULD BE MULTIPLE,
AS LISTED BELOW .......................................................................................................................... 000

Linen vestments used by the bishop .................................................................................................. 000

Linen vestments used by those assisting the bishop ........................................................................ 000

FURNISHINGS (DE SUPELLECTILE)

To be used by the canons and other ministers of the cathedral church in the conventual masses
and in the divine offices .................................................................................................................... 000

Equipment of the main altar .............................................................................................................. 000

Furnishings to be used in the conventual mass and in the divine offices .......................................... 000

Furnishings used only in the mass ..................................................................................................... 000

Furnishings of common use for the conventual mass, the divine offices and the processions .......... 000

Books or volumes used in the divine offices in the metropolitan church of Ambrosian rite ............ 000

Books or volumes used in the divine offices of other cathedral churches ...................................... 000

Furnishings used in the cult and the administration of the holy Eucharist and other sacraments ..... 000

Furnishings common to many sacred ministries .............................................................................. 060
Furnishings used only in the funeral offices ................................................................. 000
Furnishings of the cathedral sacristy ................................................................. 000
Also the following books or volumes, and that is ............................................... 000
Parish registers in the cathedral church ................................................................. 000
Equipment and tools to be kept in a place near the sacristy .................................. 000

CRITERIA REGARDING THE APPURtenances AND THEIR QUANTITY
Apparatus .................................................................................................................. 000
List of the objects that must be twofold .................................................................. 000
List of the objects that must be threefold .................................................................. 000
Sacred vestments and hangings, as listed above, in which the sets must be fivefold .. 000
Linen cloths of which there must be many so that they can be changed
when some of them are washed .................................................................................. 000
Linen altar cloths in the conventual masses ............................................................. 000
Linen cloths and vestments to be used by the priests in the conventual masses ...... 000
Linen vestments to be used by the assistant ministers during conventual mass ....... 000
Linen cloths to be used when the holy communion is distributed to the people in the church ................................................................. 000
Linen cloths to be used in the various ministries ...................................................... 000
Altar furnishings for the minor altar in the cathedral basilica ............................... 000
List of the objects of which there must be two sets because of the solemnity of the day
and of which there must be five sets because of the variety of colors ................. 000
Linen cloths and vestments ....................................................................................... 000
Furnishings for a minor altar without an endowment, but approved by the bishop
just the same for a necessary cause ......................................................................... 000
Equipment commonly used on minor altars ........................................................... 000

II
Furnishings of the collegiate church
(DE SUPELLECTILE ECCLESIAE COLLEGIAE) ................................................................. 000
Furnishings of the main altar .................................................................................... 000
Furnishings to be used in the conventual mass and divine offices ......................... 000
Furnishings needed only for the mass ....................................................................... 000
Furnishings of common use at the conventual mass, the divine offices and the processions ...... 000
Books or volumes to be used in the divine offices in the collegiate churches of Roman rite .......................... 000
Books or volumes to be used in the divine offices in the collegiate churches of Ambrosian rite ........ 060
Equipment to be used in the cult, in the administration of the holy Eucharist and other sacraments .... 000
III  EQUIPMENT IN THE PARISH CHURCH (DE SUPELLECTILE ECCLESIAE PAROCHIALIS)

Equipment for the main altar ......................................................... 000
Vestments for the parish priest to be used in the parish mass without singing ......................................................... 000
Vestments commonly used both by the parish priest and by the other clergies who act as ministers not only for the solemn sung parish mass, but also for other divine offices ......................................................... 000
Other furnishings to be used in the mass ......................................................... 000
Equipment for common use at the mass, the divine offices and the processions ......................................................... 000
Books or volumes of the divine offices in the parish churches of Roman rite ......................................................... 000
Books or volumes to be used in the divine offices in the parish churches of Ambrosian rite ......................................................... 000
Equipment to be used in the cult and the administration of the holy Eucharist and other sacraments ......................................................... 000
Equipment common to many sacred ministries ......................................................... 000
Equipment of specific use for the funeral offices ......................................................... 000
Equipment for the parish sacristy ......................................................... 000
Furnishings of which there must be two for use on solemn days ........................................... 000
Sacred vestments and furnishings of where there must be five each ........................................... 000
Number of linen cloths and vestments ......................................................................................... 000
Cloths for the main altar ............................................................................................................ 000
Priest’s linen vestments and cloths to be used in the parish mass that is not sung .................... 000
Linen vestments for the sung masses ........................................................................................... 000
Linen cloths for the administration of the holy communion ....................................................... 000
Linen vestments to be used in various ministries ....................................................................... 000
Equipment of the minor altars in the parish church ................................................................... 000
Equipment for the minor altar granted for necessary cause ..................................................... 000
Common apparatus ..................................................................................................................... 000

IV  FURNISHINGS OF THE SIMPLE CHURCH AND OF ITS SACRISTY
(DE SUPELLECTILE ECCLESÆ SIMPLICIS, EUSQUE SACRISTÆ) ....................................................... 000

V  HOMOGENEITY OF THE VESTMENTS AND ORNAMENTS
(DE CONVENIENTIA INDUMENTORUM, ET ORNAMENTORUM) ..................................................... 000

Sacred vestments and cloths of the same material and color ...................................................... 000

Vestments and cloths that while they must match the colors of the vestments listed above can be of a different material ........................................................................................................ 000

Ornaments that must be as homogeneous as possible in their material, color and make .......... 000

PARS SECUNDA
LIBRI II.
DE FORMA SUPELLECTILIS

SECOND PART
BOOK TWO
FORM OF THE FURNISHINGS

INTRODUCTORY PARAGRAPH ........................................................................................................ 000

1. THE CROSS (DE CRUCE) ......................................................................................................... 000
2. CANDLESTICKS (DE CANDELABRIS) ..................................................................................... 000
3. THE WICK-TRIMMER AND THE SNUFFER (DE EMUNCTORIO, ET OPERCULO) .................. 000
4. THE ALTAR CARD (DE TABELLA SECRETORUM) ................................................................. 000
5. LINENS OR ALTAR CLOTHS (DE MAPPIS, TOBALEISVE ALTARIS) ................................... 000
6. FRONTALS (DE PALIS) ................................................................. 000
7. THE FRONTLET OR ORNAMENTAL BAND FOR THE DECORATION OF THE ALTAR (DE VELAMENTO, SEU FASCIAM AD ORNATUM ALTARIS) ........................................................................................................ 006
8. THE ALTAR COVER (DE TELA STRAGULÀ ALTARIS) .................. 000
9. THE COVERING FOR THE FOOTPACE AND THE STEPS OF THE ALTAR (DE STRAGULIS BRADELLÆ, ET GRADUVM ALTARIS) .............................................................. 000
10. THE BISHOP'S BUSKINS (DE CALIGIS EPISCOPALIBUS) ............. 000
11. THE SLIPPERS (DE SANDALIS) .................................................... 000
12. THE AMICE (DE AMICITU) ......................................................... 000
13. THE ALB AND ITS AURIPHRYGIO OR GRAMMATIS (DE ALBA, ET AURIPHRYGIO, SEU GRAMMATIS) .......................................................... 000
14. THE CINCTURE (DE CINGOLO) ................................................ 000
15. THE STOLE (DE STOLA) ........................................................... 000
16. THE MANIPLE (DE MANIPOLÒ) .............................................. 000
17. THE TUNICLE (DE TUNCCELLA) ............................................. 000
18. THE Dalmatic (DE Dalmatica) ................................................ 000
19. THE EPISCOPAL GLOVES (DE CHIROTHECIS EPISCOPALIBUS) .......... 000
20. THE CHASUBLE (DE PLANETA) .............................................. 000
21. THE SKULL CAP (DE SUBBIRRETO) ...................................... 000
22. THE MITER (DE MITRA) ......................................................... 000
23. THE RING (DE ANULÒ) ........................................................... 000
24. THE GREMIAL (DE GREMIALI) ............................................ 000
25. THE CROZIER (DE BACULO PASTORALI) ................................. 000
26. THE COPE (DE PLUVIALI) ..................................................... 000
27. THE MORSE (DE PECTORALI) ................................................ 000
28. THE SUBDEACON'S VEIL (DE VELO SUBDIACONALI) ............ 000
29. THE MINISTERIAL VEILS (DE VELIS MINISTERIALIBUS) ....... 000
30. THE CHALICE VEIL (DE VELO CALICIS) ................................ 000
31. THE CHALICE (DE CALICE) ................................................... 000
32. THE PATEN (DE PATENA) ...................................................... 000
33. THE CHALICE BURSE (DE SACCOLO CALICIS) ...................... 000
34. THE CHALICE CASE (DE THECA CALICIS) .............................. 000
35. THE CORPORAL (DE CORPORALI) ........................................................... 000
36. THE BURSE OF THE CORPORAL (DE SACCULO CORPORALIS) ................. 000
37. THE PURIFICATOR (DE PURIFICATORIO) .............................................. 000
38. THE CRUETS (DE HAMULIS) .................................................................. 000
39. THE CRUET TRAY (DE FELVICULA) ..................................................... 000
40. THE MISSAL (DE MISSALI) .................................................................... 000
41. THE MISSAL BOOKMARK (DE SIGNACULO MISSALIS) ......................... 000
42. THE COVERING OF THE MISSAL (DE INTEGUMENTO MISSALIS) ........... 000
43. THE CUSHION OF THE MISSAL (DE PULVINARI MISSALIS) ................. 000
44. THE INSTRUMENT FOR HOLDING THE CANDLE [BUGIA] IN PONTIFICAL SERVICES (DE INSTRUMENTO CANDELÆ AD OFFICIORUM PONTIFICIALIUM USUM) ................................................................. 000
45. THE THURIBLE, INCENSE-BOAT, AND SPOON (DE THURIBULO, ACERRA, ET COCHLEARI) .......................................................... 000
46. THE COVERING OF THE EPISCOPAL THRONE (DE VESTITU SEDIS EPISCOPALIS) ................................................................. 000
47. THE SEATS OF THE ASSISTANTS TO THE BISHOP (DE SCABELLIS ASSISTENTIUM EPISCOPO) ................................................................. 000
48. THE FALDSTOOL (DE FALDISTORIO) ..................................................... 000
49. THE COVERING OF THE FALDSTOOL (DE INTEGUMENTO FALDISTORII) ................................................................ 000
50. THE CUSHIONS OF THE FALDSTOOL (DE PULVINARIBUS FALDISTORII) .................................................................. 000
51. THE CREDENCE, AND OTHER THINGS (DE ABACO, ET CAERERIS) ........... 000
52. THE LINEN CLOTH TO WIPE THE HANDS (DE LINTEO AD USUM ABSTERGENDI MANUS) ................................................................. 000
53. THE BOOKS (LECTIONARY, BOOK OF THE EPISTLES, BOOK OF THE GOSPELS) AND THEIR COVERS (DE LIBRIS, LECTIONARIO, EPISTOLARIO, ET EVANGELISTARIO, EORUMQUE INTEGUMENTIS) ........................................ 000
54. THE COVERING OF LECTERNs AND PULPIT (DE INTEGUMENTO LECTORILUM, ET AMBONIS) ................................................................. 000
55. THE PORTABLE HOLY WATER PAIL (DE VASE GESTATORIO AQUÆ BENEDICTÆ) ................................................................. 000
56. THE TOWEL TO WIPE THE HEAD OF THE BAPTIZED (DE PANO AD ABSTERGENDUM CAPUT BAPTIZATI) ................................................. 000
57. THE VESSELS FOR THE HOLY OILS (DE VASIS SACRORUM OLEORUM) ................................................................... 000
58. THE VEILS OF THE VESSELS OF THE HOLY OILS (DE VELIS VASORUM SACRI OLEI) ................................................................. 000
59. THE SMALL MINISTERING VESSELS (DE VASCULIS MINISTRATORIIS) ........ 000
60. THE SCISSORS FOR USE IN THE SACRED ORDINATIONS (DE FORFICE AD USUM SACRAE ORDINATIONIS) ......................................................... 000
61. THE BASIN FOR VARIOUS EPISCOPAL MINISTRIES
(DE PELVICA AD VARIA MINISTERIA EPISCOPALIA).......................... 000
62. THE BOOK OF EXORCISM (DE LIBRO EXORCISMORUM).................. 000
63. THE CANDLESTANDS (DE CEROSTATIS)........................................ 000
64. THE SNUFFERS (DE OPERCULIS).................................................. 000
65. THE STANDARD OR BANNER (DE LABARO, SEU VEXILLO)................ 000
66. THE WOODEN CLAPPERS (DE CROTALES LIGNES)........................... 000
67. THE COVERING OF THE PRIEST’S SEAT (DE STRAGULO SEDILIS SACERDOTIS)................................................................. 000
68. THE HANGINGS (DE AULÆIS)...................................................... 000
69. THE LECTERN (DE LECTORILIBUS).............................................. 000
70. ECCLESIASTICAL BOOKS OR VOLUMES (DE LIBRIS, SEU VOLUMINIBUS ECCLESIASTICIS)................................................. 000
71. THE TABERNACLE VEIL (DE CONOPÆO)......................................... 000
72. THE SMALL TABERNACLE OF THE MOST SACRED EUCHARIST
(DE TABERNACULO PARVULO SANCTISSIMA EUCHARISTIAE)................ 000
73. THE CIBORIUM [PYX] (DE PYXIDE)............................................. 000
74. THE SACK OF THE PYX (DE SACculo PYXIDIS)................................. 000
75. THE CIBORIUM VEILS [PYX] (DE VELIS PYXIDIS).............................. 000
76. THE CANOPIES [PROCESSIONAL UMBRELLAS] (DE UMBELLIS)............ 000
77. THE LANTERNS (DE LATERNIS)................................................ 000
78. THE SHORTER CANDLEHOLDERS (DE CEROSTATIS BREVIORIBUS)......... 000
79. LINENS TO BE USED FOR THE SACRED EUCHARIST
(DE MAPPIS AD USUM SACRAE COMMUNIONS)....................................... 000
80. THE COMMUNION RAILINGS (DE SCABELLIS OBLONGIS)..................... 000
81. THE VESSELS OF PURIFICATION (DE VASIS PURIFICATIONIS).............. 000
82. THE CROSS TO BE BROUGHT TO THE SICK (DE CRUCE AD AGRotos FERENDA).......................................................... 000
83. THE PORTABLE PAX BREDE (DE TABELLA GESTATORIA PACIS)............ 000
84. THE SURPlice (DE SUPERPELLICE).............................................. 000
85. VESSELS AND INSTRUMENTS WHICH ARE STORED IN THE SACRISTY
(DE VASIS, INSTRUMENTIS, QUI IN SACRISTIA RECONDUNTUR).................. 000
86. VESSELS OF THE HOLY OILS IN A RURAL PARISH CHURCH
(DE VASCOLES SACRORUM OLEORUM IN PLEBANA ECCLESIA).................. 000
87. VESSELS OF THE HOLY OILS IN A PARISH CHURCH
(DE VASIS SACRORUM OLEORUM IN PAROCHIALI ECCLESIA).................... 000
88. THE VESSEL OF EXTREME UNCTION (DE VASCOLO EXTREMÆ UNCTIONIS).... 000
89. THE VESSEL FOR CARRYING BAPTISMAL WATER
(DE VASE AD AQUAM BAPTISMALEM FERENDAM ACCOMMODATO).................................000

90. THE CONTAINER IN WHICH THE SACRED HOSTS ARE PRESERVED
(DE VASCOLO, IN QUO SACRAE HOSTIAE ASSERVANTUR)........................................000

91. THE VESSEL FOR WASHING CHALICES AND CORPORALS
(DE VASE AD USUM ABSTERGENDI CALICES, ET LAVANDI CORPORALIA).......................000

92. THE BOXES OF THE CORPORALS AND PURIFICATORS
(DE CAPSULIS CORPORALIUM, ET PURIFICATORIORUM)............................................000

93. THE CARPET FOR THE USE OF THE PRIEST WHO IS VESTING
(DE TAPETO USUI SACERDOTIS SACRAS VESTES INDIENTIS)........................................000

94. TOWELS FOR WIPING HANDS (DE MANTILIBUS USUI ABSTERGENDARUM MANUM)...........000

95. THE TABLETS WHICH ARE HUNG UP IN THE SACRISTY
(DE TABELLIS, QUÆ IN SACRISTIA AFFIGUNTUR).....................................................000

96. FURNISHINGS FOR FUNERAL SERVICES (DE SUPELLECTILE OFFICIORUM FUNERALIUM)....000

97. THE CROSSES OF THE CATAFALQUE (DE CRUCIBUS CENOTAPHII)..............................000

98. THE CATAFALQUE CANDLEHOLDERS (DE CANDELABARIS CENOTAPHII)..........................000

99. THE OTHER FURNISHINGS (DE ALIA SUPELLECTILE INSTRUMENTALI)..........................000

CONCLUSION
REGARDING BOTH BOOKS OF INSTRUCTIONS
(CAPUT AD DUOS HARUM INSTRUCTIONUM LIBROS PERTINENS) ......................................000

RULES AND INSTRUCTIONS FOR CLEANING THE CHURCH, THE ALTAR, SACRED PLACES, AND
ECCLIASIASTICAL FURNISHINGS
(REGULÆ ET INSTRUCTIONES DE NIORE ET MUNDITIA ECCLESiarum, Altarum, Sacrorum
Locorum, et Supellectilis Ecclesiasticæ)........................................................................000

CAROLI S.R.E. CARDINALIS TITULI SACRÆ PRAXEDIS ARCHIEPISCOPI IUSUI, EX CONCILII
PROVINCIALIS V DECRETO CONFOCTÆ, ET IN SYNODO XI MEDiolANENSI PROMULGATÆ AD
PROVINCIÆ MEDIoLANENSIS USUM........................................................................000
2.1 SELECTED EXCERPTS
BOOK I

ILLUSTRATIONS
CHAPTER 24 THE WOODEN PARTITION USED TO DIVIDE THE CHURCH
[Ratti 1465-1466]
Since in line with ancient custom, to which the blessed Chrysostom\(^1\) bears witness, and which was once frequently encountered in many places in this province, that men must be separated from women in church, the criteria for the division of the church can be as follows\(^2\). A wooden partition will be set up in the church, particularly in the most important [churches] in the middle of the nave, leading in a straight line from the entrance of the main chapel to the principal entrance. The partition will be affixed to solid small wooden columns, five cubits apart, firmly attached to the floor. If the wooden panels from which it is constructed, must at times be removed, they will be set into grooves [tracks] gouged out or made otherwise on either side of the columns. The partition will be about five cubits high. It will begin in the main doorway so that the entrance is divided in half, thus providing for separate access into the church for men and for women.

There will be a few opening in given places in the partition. Closed with door panels and bolts, they will be opened only when it is necessary to go from one side to the other. So that the faithful may more easily and conveniently see the preacher, the partition, in correspondence to the place where the sermon is given, must be considerably lower at this time. The upper part will therefore consist of panels attached with iron hinges and held in place on both sides by small bolts. When necessary, they can be opened and lowered, hanging down from the hinges.

Sometimes in the churches when Mass is celebrated on one side of the partition, those who are on the other side also participate in the Mass. In this case the same criteria regarding the lowering of the partition may be applied.

The hinges for lowering the panels will be two cubits from the floor, so that the faithful when kneeling, can see the priest celebrating on the other side. If only the sermon is to be heard, then they will be three cubits from the floor.

---

\(^1\) About the year 400, Chrysostom, in one of his sermons spoke of the women "up above," referring to the gallery of the old Hagia Sophia. (See Thomas Mathews, The Early Churches of Constantinople: Architecture and Liturgy. Pennsylvania, 1971), 130.

\(^2\) At the Ambrosiana Library there is an entry from the diary of Gian Battista Casali in which he records that on February 12, 1576 a partition was set up in the Doom for the Jubilee and that it extended from the choir to the main door at the height of 10 cubits. This was done, says Casali, so that the men went to the bishop's side and the women to that of the Madonna. During this construction of the partition, carpenters were also working on the Duomo confessional. (Memoria come nel 1576 a di 12 febraro fu metuto una cesata [Milanese = cesata, Latin = iublatum] per tramezzare la chiesa del domo per il santo Giubileo, la quale cesata era longa dal coro fin fuor de la porta mastra braccia 10. Et in testa di ditta cesata fuor che da la ditta porta giiera una frontiera de asse. Et questo si fece accio li homini andasse da una banda cioe da ver il vescovato et le donne de la banda de ver la Madona de l'arboro. Et questo separare le donne da li humini et face accio se stassen con magior devotione in chiesa. Et quando si fece la ditta cesata si fece ancora quei belli confessionary in domo.) Ms., Gian Battista Casali, fol. 51.
Book I
Chapter 24: The Wooden Partition Used to Divide the Church

Chapter 33 (excerpts) see Table of Contents, Bk. 1, chapter 33 for inclusive materials covered in "A Monastery for Nuns".

Cells for conversations [Ratti 1488-1489]

The cells for conversations [or parlatory], both inner and outer, should be built in a place that is not remote and hidden, but in plain sight and close to the door of the monastery reception room.

The windows in the inner parlatory will receive light from the interior of the monastery; those of the external parlatory from the part facing outwards. Except for the window or windows specifically made for conversations [parlatory windows], care will also be taken that there be no other aperture between one parlatory and the other.

Parlatory windows [Ratti 1489]

The parlatory window will have a double iron grating with a space of about twelve ounces between them. The grating will have firmly fixed bars set no more than three ounces apart (Figure 33.1).

There will also be a sheet of iron, not much wider than the window on all sides, which will be attached to the wall on the inner side, that of the monastery, and sealed with pitch, so that it touches the grating on the inside. It will contain numerous holes the size of a chickpea, about three ounces apart.

At the center there will be a small square window, measuring sixteen ounces square, closed with bolt, lock, and key.

On the inside the window will then be covered by a black cloth, stretched on a frame that can be opened.

In these monasteries where the rule in force is that the nuns shall in no way be seen from the parlatory window, it will have a simple iron grating, will be covered with iron sheeting without the small window, and it will not be possible to open the cloth frame.

Wherever, because of the number of nuns, two, three, or more windows are required, they should be built in a single place or cell, if convenient, in the prescribed manner, but so that they are set in an orderly row, four or five cubits apart from each other. They can also be separated by partitions, as long as these have a window or opening from which every nun who is having a conversation can be seen by the others who are speaking at the other windows.
Book I

Chapter 33. A Monastery for Nuns: parlatory windows

Figure 33.1 Double grille with nails. S. Chiara, Naples [While Borromeo does not mention the nails, in Naples additional precautions were sometimes taken].
Book I
Chapter 33. A Monastery for Nuns: Parlatory windows

Nun behind a double grille. (pre-Vatican II)
Carmelite Monastery, New Orleans, Louisiana
Nor shall a rotating turn [rota] be set up in any place for conversation except in one place, in an opening built specifically for that purpose.

**Prison and place of retreat** [Ratti 1498-1499]

Monasteries should have, as they once did, a strong prison in which to incarcerate any nun, depending on how serious the offence is, who has strayed from discipline and behaved badly.

The prison will be far from the public road and likewise from neighboring buildings, and should more specifically be located on the inside of the upper floor of the monastery, remote from the places where the nuns go and gather.

It will be secure and well built of timber with a solid vault and have a small window one cubit square with strong bars, high up on the wall, through which a little light comes in. It will have a small entrance with two sets of doors. There will be a tiny window in the interior door, closed with a double lock and double bolts. There will also be shackles and iron manacles, as suggested in the old rules to chain the imprisoned nuns if need be (Figure 33.2).

The prison will have no fireplace, and no opening except for a latrine, with narrow pipes.

The place of retreat will be not far from the prison and will be freer and more comfortable than the latter. Here the nuns, separated from the others, will occasionally do salutary penance for lesser sins.

---

**Notes**

Urban IV (1261-64) attempted to impose a uniformity of "common" life among the various houses of religious women. He included some of the rules of enclosure observed by the Poor Clares and Cistercians. As noted by Makowski (35) Urban IV in his Bull *Beata Clara* of 1264 cited a series of detailed cloister regulations built upon decades of similar legislation.

*Periculosos* promulgated by Boniface VIII in 1298 encompassed a broader program of lifestyle, considered necessary for spiritual growth in the monastic arena. These prescriptions existed without external sanctions, rendering them difficult to impose. Sanctions, however, would come later and *Periculosos* became a template for Tridentine monastic reform. Under both Pius IV in 1563 and Pope Pius V in 1566, conventual discipline was tightened along with sanctions. Further admonitions in this post-Tridentine period were published by Gregory XIII in 1572.
Book I

Figure 33.2. Example of manacles.
Historically, Boniface's specific mandates on the nuns' daily orario became canonical guidelines for bishops who supported these in varying degrees. In the constitutions of the archdiocesan fifth Provincial Council (1579), Borromeo quoted both Boniface's *Periculoso* and the papal bull of Gregory XIII, reiterating that bishops were morally responsible and under threat of "eternal malediction" should they be careless in their duties toward female monasteries.

Bib for Chapters 32–33

Hills, Helen. *Invisible City*, Oxford, 2004
2.2 SELECTED EXCERPTS
BOOK II: LISTS
CHAPTER III EQUIPMENT IN THE PARISH CHURCH [Ratti 1539-1548]

After having listed the equipment for the collegiate church, it is now time to list in the same order that of the parish church, beginning with the furnishings of the main altar.

EQUIPMENT FOR THE MAIN ALTAR

Cross
Six candleholders with two snuffers
Two wick trimmers
Altar card
Two small cloths
Large cloth
Altar frontal
Frontlet
Cloth to cover the altar
Carpet for the predella of the altar
Card of the prayer to the saint to whom the altar or the main chapel is dedicated
Two cards with prayers to the Saint or Saints whose important relics are kept in the altar

VESTMENTS FOR THE PARISH PRIEST TO BE USED IN THE PARISH MASS WITHOUT SINGING

Amice with gold apparel or band
Alb with gold apparel or bands
Cincture
Maniple
Stole
Cope

VESTMENTS COMMONLY USED BOTH BY THE PARISH PRIEST AND BY THE OTHER CLERICS WHO ACT AS MINISTERS NOT ONLY FOR THE SOLEMN SUNG PARISH MASS, BUT ALSO FOR OTHER DIVINE OFFICES

Amice with gold apparel or band
Alb with gold apparel or bands
Cincture
Maniple
Stole
Chasuble
Cope
Deacon’s amice with gold apparel or band
Subdeacon’s amice with gold apparel or band
Deacon’s alb with gold apparel
Subdeacon’s alb with gold apparel
Deacon’s cincture
Subdeacon’s cincture
Deacon’s dalmatic
Subdeacon’s tunicle
Deacon’s maniple
Deacon’s stole
Subdeacon’s maniple
Subdeacon’s veil for carrying the chalice or holding the paten

OTHER FURNISHINGS TO BE USED ONLY IN THE MASS

Chalice
Paten
Chalice veil
Corporal with “pall”
Corporal burse
Purificator
Two pairs of cruets
Cruet tray
Two missals
Missal covering
Missal bookmark
Missal cushion
Lectionary to be used in solemn Mass in the parish churches of Ambrosian rite
Lectionary covering
Epistle
Epistle covering
Gospel
Gospel covering
Pulpit covering
Four holders for large candies
Four snuffers
Pax brede
Handkerchief to be used during Mass if necessary
Cord to attach it, with tassel
One pair of clean sandals in case the priest has to take off his muddy shoes to celebrate Mass
Portable bell, where it is not hung up

EQUIPMENT FOR COMMON USE AT THE MASS, THE DIVINE OFFICES AND THE PROCESSIONS

Thurible for spreading incense
Censer for spreading incense
Spoon for spreading incense
Two double candlesticks or "canthari" in the churches of Ambrosian rite
One candlestick for the paschal candle
Banner of the patron saint of the parish, to use in procession
Two wooden clappers to use in holy week "in tenebris"
Triangular candleholder to support the candles in holy week "in tenebris" in the churches of Roman rite
Carpets or covers to decorate the seat on which the priest and the ministers sit during solemn Mass
Various curtains or hangings to decorate the chapel, the main altar or the church on solemnities, if the church can afford it
A fixed lectern for the choir
Two movable lecterns
Covering for the fixed lectern
Covering for the movable lecterns

BOOKS OR VOLUMES OF THE DIVINE OFFICES IN THE PARISH CHURCHES OF ROMAN RITE

Two breviaries, one of which large
One perpetual calendar
Daylies or psalters with hymns
One collection of hymns, large, with musical notations
One homilary for matins
One Sunday antiphonary
One antiphonary of the Saints
One Sunday gradual
One gradual of the Saints
One martyrology
One book of the office of the dead
One ritual
One processional
One pontifical
One ceremonial
One sacerdotal
One rational of the divine offices
One book of ecclesiastical accounting

BOOKS OR VOLUMES TO BE USED IN THE DIVINE OFFICES IN THE PARISH CHURCHES OF AMBROSIAN RITE

Two breviaries, one large and one small
One annual or perpetual calendar
Two psalteries with hymns, one of them large
One book of hymns with musical notations
One antiphonary of the Saints
One Sunday antiphonary
One weekday antiphonary
One homilary
One lectionary of the lives of the saints in the established vigils
One pontifical
Two ceremonials
Two sacramentals or rituals
Two processionals or books of the litanies and processions
Two books to be used for funerals and the Office of the dead
One book of liturgical chant with indications of the variety of tones to be used in the readings, the psalms, etc.
One book with musical notations of the Hymn, the Gloria in Excelsis, the Credo and the Sanctus
One book of the ceremonies of the Mass
One book of ecclesiastical accounting

EQUIPMENT TO BE USED IN THE CULT AND THE ADMINISTRATION OF THE HOLY EUCHARIST AND THE OTHER SACRAMENTS

Canopy of the main tabernacle
One small tabernacle (ostensorium) to exhibit the Holy Eucharist on the altar and to carry it in procession
Two ciboria: one larger, to distribute the Holy Communion to the people in church, the other smaller [viatic pyx] to take it to the sick

Where possible, there will also be a third ciborium to keep the Holy Eucharist. Moreover, if there is a great affluence of people to the parish church, there must be more than three ciboria, as indicated above for the cathedral.

Two veils to suitably cover the Holy Eucharist which is kept in the main tabernacle
Two large veils for when the Holy Eucharist is taken to the sick
A canopy for when the Holy Eucharist is carried to the sick. Where possible a second more precious one to be used in the processions and more solemn offices. In mountain places, a third narrower canopy, as prescribed for the collegiate with care of souls.
Four quite large lanterns
Twelve or more supports for large candles to make light when the Holy Eucharist is carried
A portable bell for the same use
A cloth for the distribution of the Holy Communion in church
Small cloths to hold beneath the Holy Eucharist when it is distributed
Four vessels for the purification of the people
Two wine vessels for the wine of purification
Four or six long benches for the Holy Communion
One image of the crucified Christ to carry to the sick
Two vessels for the holy oils, that is the chrism and the oil of the catechumens; specifically two for each type with their custodian pouches and boxes, for the reasons explained above regarding the cathedral
Two vessels for the holy oil of the sick with boxes and custodian pouches.
Where there are several parish priests or those who care for the souls, there will be just as many vessels for the holy oil
Linen cloth to dry the head of the baptized
One vessel to receive and carry the baptismal water from the cathedral or from the pieve [rural parish] church

EQUIPMENT COMMON TO MANY SACRED MINISTRIES

One vessel for blessing the water Sundays
One holy water pail
Two sprinklers, one of which more ornate
One rather large basin for washing the hands
One rather large ewer for the same use
One rather large towel for drying the hands
Two recipients for the offerings
Surplices for various uses for the sacerdotal ministries
Surplices for the clerical ministries

EQUIPMENT OF SPECIFIC USE FOR THE FUNERAL OFFICES

One bier
Two cloths for the catafalque; one to cover the bodies and the catafalques during transport; the other to place beneath them
One gestatory catafalque or “tumba”
One base for the catafalque
One covering for the base, unless this is suitably painted
Four crosses to place around the catafalque
Supports for the crosses
At least eight iron candlesticks

EQUIPMENT FOR THE PARISH SACRISTY

One recipient to keep the large hosts
One recipient to keep the small hosts
One recipient for washing the chalices, patens, corporals and purificators
Two boxes (drawers) for the corporals
Two boxes for the purificators
Custodian pouch for the chalice
As many boxes [theca] as there are chalices
Custodian pouch for the ciborium
Large towel to hang where the hands are washed
Cloth to be used on the altar of the sacristy or of the wardrobe where the priest dons the sacred vestments
One carpet to spread where the priest dons his vestments or at least a wooden platform
One pair of clean sandals
Card of the relics kept in the church
Card of the perpetual indulgences bestowed on the church
Card of the preparatory prayers to be used by the priest when he prepares to celebrate
Card of the prayers the priest says when he dons the sacred vestments
Card of the hours of the Masses, when various ones are celebrated
Card of the Masses, commemorations, funerals and offices of the kind which must be celebrated each week on specific days either by the parish priest, or by all the clergy of the church, or by each priest chaplain at the individual altars or chapels in fulfilment of obligations made to foundations, institutions, bequests, charity or some other obligation
Card called "diptych" of all the Bishops who succeeded each other in the cathedral;
sometimes it is necessary to pray for them during Mass
Card of the processions
Card of the chapels, titles and altars of the church
Card of the parish duties
Card of the distinctions of the simple, semiduplex or duplex Offices according to the Roman rite, solemn or non solemn according to the Ambrosian rite
Card of the hours of the divine offices and the ringing of the bells
Card of the colors, in which that is the colors are indicated which on individual days are used for the sacred vestments for the instruction of the Holy Mother Church
Card of the rules regarding the presences
Card of the rules of the sacerdotal congregations and the clerics
Card of the clerics registered in the church
Card of all that refers to the cult, the decorum and the cleanliness of the church
Other cards containing all the rules which will in future be confirmed regarding the rite and discipline of the church
Card with the list of the feast days which are celebrated or by precept, or by custom, or by vow
One calendar type card with a selection of decrees, sanctions and constitutions both pontifical and episcopal which must be notified in certain days of the year
Card with the rules for the Forty Hours prayer
Two cards with various prayers in various periods to be used by the faithful who participate
Card of the confessor priests
Two cards of the excommunications, one in Latin and the other in vulgate
Card of the vows and the pious institutions of the place where the parish church is
One annual register of the celebrating priests, in which they make note and sign personally that they have celebrated mass day by day in that church
LISTS III-7

Register of the presences of the priests who have not celebrated
Annual register of the anniversary celebrations
Register of Baptisms
Register of the Chrism
Register of Weddings
Registers of the State of souls
Annual register of the distribution of alms by the parish priest
Register with the description of the property and the rights of the church

ALSO THE FOLLOWING BOOKS:

One copy of the Bible
One copy of the acts of the council of Trent
One copy of the acts of each provincial Milanese council
One copy of the acts of each diocesan synod
Book of penitential canons
One book on the life of the patron Saint of the parish church
One book of the approved story of the sacred relics preserved in the parish church
Register or book of the letters or pastoral instructions regarding the solemnities, the
sacred periods, etc.
Book of the formulas for announcing feast days and of all kinds, pertaining to the duty of
the Parish priest
Register of the various pontifical constitutions issued year by year and which will be
issued in the future
Register or book of the edicts, decrees and other Episcopal sanctions of the kind
One copy of the decrees of the apostolic visit
One copy of these Instructions

TOOLS TO BE KEPT IN A PLACE NEAR THE SACRISTY

Tripod with plate or brazier
One pair of iron tongs
One iron spoon
One rather large recipient in which to keep the oil for the lamps
One small vessel or “guttus” for the same use
One funnel and a vessel to be used in pouring
oil from the large to the small vessel
Four small broomcorn brooms for cleaning
Two large brooms
Two portable ladders, one of which smaller
Two hoes
Two shovels
Two poles
Two or more rods
One rather large sponge
One spade

FURNISHINGS OF WHICH THERE MUST BE TWO FOR USE ON SOLEMN DAYS

After having listed the simple set of equipment, now follow the furnishings of which there must be two, since celebration of the solemnities requires that each individual piece used on these occasions should be finer in material and ornament, with respect to those of daily use. These then are the furnishings of which there must be two examples:

Cross
Four candlesticks with two snuffers
Altar card
Small cloths
Large cloth
Priest's amice with band or gold orphrey
Priest's alb with gold orphrey or bands
Priest's stole
Priest's chasuble
Priest's maniple
Priest's cincture
Deacon's amice with band or gold orphrey
Deacon's alb with gold orphrey or bands
Deacon's stole
Deacon's cincture
Deacon's dalmatic
Subdeacon's amice with band or gold orphrey
Subdeacon's alb with gold orphrey or bands
Subdeacon's tunicella
Subdeacon's cincture
Two pairs of cruets
Cruet tray
Chalice
Paten
Paxbrede
Two supports for large processional candles
Canopy for the main tabernacle
Small tabernacle for carrying the Holy Eucharist on solemnities
Veils to cover the Holy Eucharist in the solemn processions
Canopy
Thurible for spreading incense
Censer for spreading incense
Spoon for spreading incense
LISTS III-9

SACRED VESTMENTS AND FURNISHINGS OF WHICH THERE MUST BE FIVE OF EACH

Depending on the variety of colors in the divine offices, five of each type of the set of individual vestments, both those used daily,
[etc.]
2.3 SELECTED EXCERPTS
BOOK II: DICTA

ILLUSTRATIONS
THE EPISCOPAL GLOVES [Ratti 1561]

The bishop’s gloves must be interwoven¹ and prominently decorated on the top with a golden circle.

Note
Gloves² were signs of distinction and were invested with symbolical meaning. Liturgical gloves (chiro/ceae, or earlier, manicae, wanti) used only by bishops (or other ecclesiastics who have a special papal privilege) officiating at a pontifical mass were first mentioned in the 10th century. Originally white, they were later (16th cent.) in liturgical colors and with an embroidered medallion, sometimes bejeweled, with or without cuffs³ (Figure 19.1).

Among other things Durandus⁴ interpreted gloves as symbols of modesty, since the good deeds performed with humility must be kept secret⁵, as well as referring to chastity and purity (white color). Innocent III⁶ compared them to the goatskin with which Rebecca covered Jacob’s hands. As such they were symbols of the sinful nature of man with which the Son of God was clothed through the power of the Holy Spirit⁷.

Even now in the consecration of a bishop the prayer when giving the bishop his gloves is: “Encompass, O Lord, the hands of this Thy minister with the cleanliness of the new man who descended from Heaven, so that as Thy beloved Jacob, his hands covered with the skins of young goats, implored and received the paternal benediction, having offered to his Father most agreeable food and drink, so also this one may deserve to implore and to receive the benediction of Thy grace by means of the saving host offered by his hands…”⁸

¹ The Latin contexto or intertwined has been interpreted as interwoven or knit. Boniface VIII, died 1303, was wearing knitted white silk gloves. Sarnelli also says the papal gloves must be “inconsutil” that is knit, like the vestment of the Savior, to denote the integrity of faith. Durandus too, p. 91, says they are without a seam. (Trans.)
² Also called burse of the hand, Greek chirotece, and doctylioleteca, sheath of the fingers. In Latin they were manicae, for they defended the hands from cold. Rabbis called them domus digitorum or house of the fingers in Buxtorf Lexicon Talmudicum (See Moroni, Guanti, vol. 33, p. 92)
⁶ De myster. missae, chap 39
⁷ St. Augustine, De Mendacio c. 10, n. 24 [M.40, 534]
⁸ Noonan, James-Charles Jr. The Church Visible: The Ceremonial Life and Protocol of the Roman Catholic Church, Viking Penguin, New York, 1996. Since there is no mention of the gloves in recent rubrics, the conferring of gloves is now considered optional.
THE RING [Ratti 1562]

The episcopal ring, made of perfectly pure solid gold, has a bezel with a precious stone on which nothing should be engraved.

Note
Borromeo's precept for the bishop's ring follows that of Innocent III as noted by Durandus\(^1\) who also describes its mystical significance, including that of their spiritual marriage with the Church\(^2\). In 637 St. Isidore of Seville wrote that by the 5\(^{th}\) century the ring was part of the Episcopal insignia. It is given to bishop at his consecration and is always worn on ring finger\(^3\). The bishop's ordinary ring for daily non-ceremonial use often bears his family arms.

---

\(^1\) *De ritibus Ecclesiae lib. II, cap. IX*
\(^2\) *Moroni, Vol. II, Anello de' vescovi, 69-71*
\(^3\) see Plate 19.
Dicta 79
LINENS TO BE USED FOR THE SACRED EUCHARIST [Ratti 1579]

The linens that cover the long benches [rails] prepared for administering the Sacred Eucharist in church are to be no less than two cubits wide and as long as the benches. The smaller linens used when the sacred Eucharist is administered in church or to the sick are to be made of pure and fine material. They will be three cubits long and about two wide. They are to have no fringes at the ends, except occasionally when determined embellishments are proper.

Note
The purpose of the Communion cloth (also called dominical, manutergium, communion veil or houseling cloth), was to make sure no particles of the Host were “lost” when Communion was given. Perhaps the cloth still used by women in eighth-century Gaul to cover their hands when receiving the Host and sometimes called dominical could be considered an ancestor of the Communion cloth. Such a cloth was later held by two acolytes (Figure. 79.1) when Communion was administered. This is still occasionally the practice in some parts of Italy, such as Emilia Romagna, and in other countries (Figure 79.2). Ratti 1792 specifies that if no more than 10 or 12 take Communion, they can do so at the steps of the altar with cloth held under, without setting up the benches. “But if it is women the curate will take care to come a few steps down and give them communion at the entrance to the large chapel....with cloth held under.” An interesting survival of this practice appears in S. Gerolamo della Carità in Rome. The balustrade (1658) that separates the Cappella Spada from the rest of the church consists of two marble angels (one with hinged wooden wing) holding a jasper Eucharistic cloth, and attributed to Antonio Giorgetti (Figure. 79.3). A similar device is to be found in S. Biagio in Finale Ligure (Finalborgo) where four marble angels (attributed to Francesco Schiaffino or Domenico Bocciardo, 18th century), two on either side of the entrance to the main chapel, hold marble Communion cloths. When the Pope in the pontificals gives communion from the throne to cardinal deacons and lay nobles, two prelates adutori di rota support a long veil of white silk with gold lace so that no fragment of the sacred Particle might fall on the ground, as happened to Alexander VI and Innocent X. In England there are three churches, in addition to Westminster Abbey, where the communion or houseling cloth is still used. The use of this cloth is shown in scenes of the Mass carved on fonts in St. Marys, Woodbridge, Sylly Suffolk (1480s), and in Great Glenham. In the 16th century the cloth began to be laid over a table or bench set up between nave and sanctuary. There would be a long Communion cloth and shorter cloths.

---

1 The term houseling dates to before the 12th century and is derived from ME, fr. OE husel sacrifice; Eucharist; akin to Gothic hunsdi; housel was the popular name for sacramental Communion in England.
2 synod of Auxerre, 578 or 585, can. 36: Jungmann, vol. II, p. 380, note 61
3 Jungmann, The Mass of the Roman Rite, says it is not to be confused with the cloth known as domenicale
4 as referred to us by the Dominican friar at San Domenico in Bologna
5 Ratti, Actorum Pars IV. Instruct. De Sacram. Comm. [1792], in volgare...
7 Genoa synod, 1574
to be held by the individual communicants, a practice then dropped when the Communion paten came into use. Later the cloth was semi-permanently attached to the Communion rail and flipped over when communion was distributed. It remained in the *ritus servandus* of the Roman Missal until the 1960 revision.

---

*X.6*
Pute anon telinquet dominus urgam priorum super hostem tuorum.

Figure 79.1. Acolytes holding Communion cloth. 14th cent. Psalter of Mary, British Museum, MS Royal 2B viii, fol. 259 v.

Book II, Dicta 79.
Linens to be Used for the Sacred Eucharist.
Book II
Dicta 79. Linens to be Used for the Sacred Eucharist.

Figure 79.2. First Communion with Communion cloth. Communion
solenelle, Pascal Blanchard, 1902. Photo by N.D. Roger-Viollet.
Figure 79.3. Angel balustrade with jasper Communion cloth. S. Girolamo della Carità, Cappella Spada, Rome. Attributed to Antonio Giorgetti. 1658. Foto Alinari.
THE COMMUNION BENCH [Ratti 1579]

The long benches, which are used in church to give the sacred Eucharist to the faithful, should be about two cubits high and sixteen ounces wide; and they should be smoothly hewn.

**Note**
The history of the communion rail and of the altar rail frequently coincide. Sources often confuse the two and it is difficult to tell whether references are to the same rail or two distinct elements. It is also called a “communion bench” but here too it is seen as an adaptation of the altar-rail. Mention of rails is found in can. 44 Council of Laodicea with reference to communion (limited to men) being given at the altar. That there was a rail in the North African Church is obvious from Augustine’s warning that the guilty were not to approach for communion “lest they be sent away from the rail (de cancellis)”⁴. In fourth to ninth-century Gaul laymen received Communion at the cancelli, low rails separating the sanctuary from the nave.⁵ Up to the Carolingian period the laity would receive Holy Communion at the altar (ratified Synod of Tours 567) and the gates were left open. This was generally a side altar, for it was seldom granted to the laity to receive at the main altar — indeed even men, let alone women, were not permitted to enter the sanctuary, a sacred area defined by the altar screen or rails. When the practice of distributing Communion at the choir-screen arose, in parish churches this was adapted, turning it into a communion rail adorned with Eucharistic symbols. According to O’Connell, Communion was not received kneeling at an altar rail until the 15th-16th century and there is nothing in the rubrics about such a rail. “If there is a fixed rail, it must have gates...and must be securely fastened if people kneel before it for Communion. “If Communion is given at the High Altar, there is generally a communion rail between the nave and the choir. It should be low enough so that people can kneel at it.”⁸ The angel balustrade in S. Girolamo della Carità has evidently been calculated so that the person receiving Communion could kneel.¹⁰ The measurements given in Gaisruck correspond to 1 ft. 8 ½ inches. Wigley however gives the height of the Communion bench as 2 cubits or 2 ft. 9 in. and 16 ounces wide, or 11 inches.

---

¹ see altar rail article in Cath. Enc. Vol I, “also called the communion-rail”, vol. IV, Communion Bench.
² Enc. Cath. Vol. IV, Communion Bench, space called the chancel or pectoral.
³ Jungmann, p. 374
⁴ Jungmann, The Mass of the Roman Rite
⁵ see above also Jungmann, vol. II, note 43 on p 380
⁶ Jungmann, p. 374, notes 3, 4, 5
⁷ Bäuer-Stopper, Catholic Liturgics, NY, 1951, p. 82
¹⁰ See dicta 79, figure 79.3.
¹¹ 791. Instruct. de Sacram. Comm. (in volgare) “di bonchi in numero sufficiente per li circoli o schiere delle Communioni più numerose, com’è la Pasquale, le quali banche siano alte da terra un braccio et un quarto” (Latin: Scabella oblonga, quod opus fuerint, ... quorum scabellorum altitudo sit unius cubiti et sex insuper unciarum)
The fact that Borromeo clearly distinguished between the two\textsuperscript{13} and saw fit to mention a specific Communion rail and the cloth in book II is of particular interest.

\textsuperscript{12} Wigley, George. J. St. Charles Borromeo’s Instructions on Ecclesiastical Building. London: C. Dolman, 1857., note 1, chapter XV, p. 45. In the chapel railings or altar rails just described, the reader must not seek for instructions on Communion rails. These latter are placed by St. Charles among Church furniture, or rather moveables, which are defined in another book; while this one contains only what relates to the Church structure and its fixtures. For administering Holy Communion to the faithful, our Saintly author prescribes Communion benches, such as may be seen universally in use in the nearest Catholic country to us, Belgium; and he gives about two cubits (2 ft. 9 in.) as the height, and sixteen ounces (11 in.) as the breadth of these benches. This breadth is certainly very suitable for the Holy Table.

\textsuperscript{13} (see Instructiones, book I, Railings enclosing chapels and altars)