VOCABULARY

CROZIER - also known as the pastoral staff, is traditionally made in three segments: the crook, the pediment, and the bottom shaft, which is traditionally pointed. The crozier is the senior ecclesiastical insignia that symbolizes the pastoral authority of bishops. Its history can be traced to the Twelve Apostles, who would have carried large staffs, typical of the travelers of that time.

From the time of Pope Celestine I to the time of Pope Paul VI, the crosier was required to have the ornamental crook. By the eleventh century, the universal jurisdiction of the pope was unquestioned, so the pope did not make use of a crosier, as individual bishops did. It was not until the pontificate of Paul VI that the pastoral staff was returned for use by a pope. Pope John Paul II used a staff designed with a hammered-style crucifix with corpus. Pope Francis used various designs, but most were designed with a crucifix and corpus.

MITER- (or mitre) is an early-tenth century addition to Church vesture. It was thought to be derived from the headgear of the ancient Levitical priesthood, but it is now fairly certain that its origins can be traced to ancient Greece and the cap worn by athletes. Its *infulae* or the ribbons of the mitre, actually predate the cap itself. These ribbons were worn around the forehead tied in the rear with a knot, and dangled down the back.

The shape of the present mitre developed around the twelfth century. The miter comprises two flat forms, two *infulae* (or flaps), and the lining. There are three types of miters – the precious miter (heavily ornamented and used only on special occasions); the golden or orphreyed miter with gold cloth and cords and red lining (typically used at ordinations and during Advent and Lent); and the simple miter usually made of white silk damask or linen (it is worn at funeral Masses and in the presence of the Pope. The pope is buried in an opreyed or simplex miter.

PALLIUM - The pallium predates Christ and was used as a simple garment of warmth in ancient Greece. It was worn as an ecclesiastical garment in the East. By the fourth century, it was adopted by the bishops of Rome. By the fifth century, it was gift of the pontiff to the highest clergymen, reserved for metropolitans and certain bishops of distinction. It is usually presented on the feast of Ss. Peter and Paul (June 29). It is circular strip of fabric (usually wool or linen) worn over sacred vestments. It usually has three pins on it, traditionally thought to symbolize Jesus' three days in the tomb.

PECTORAL CROSS - is a small cross (no more than six inches in length) made of precious metal and worn at the breast by the pope and all cardinals, bishops, and abbots. Its name derives from the Latin word pectus (breast) since it is suspended by a metal chain or silk cord. Each bishop should possess a pectoral cross with a relic of the true Cross. These are handed down from a deceased bishop to his successor. There are usually two types – an ordinary pectoral cross (for daily use) and another, more ornate, known as the pontifical pectoral cross. The latter is always suspended from a cord. At liturgy, is worn over the alb, but under a chasuble.

RING - The Pope makes use of only one ring, the Fisherman's ring. It has an image of St. Peter casting his net into the sea. It is always gold and is engraved with the pope's pontifical name above or near the image of St. Peter. It is not worn daily by the pope, but kept in his apartment and used to seal papal decrees. A more simplified version is worn daily.

At the end of each pontificate, the Cardinal Camerlengo of the Church always destroys the Fisherman's Ring in the presence of the members of the Sacred College. The Fisherman's seal, a larger version used on large bulla, is also destroyed.

ZUCHETTO - The proper term for a cleric's skullcap. It was formerly known in the Old Latin as *pilleolus* and in more recent centuries as a *calotte*. The term zuchetto is derived from an Italian word for "gourd." Its design is not derived from a Jewish yarmulke, but was originally introduced to protect the crown of the head bared by tonsure. It is made up of eight equal triangles and is usually lined with chamois of one piece (in order to retain its shape).

Despite popular misconceptions, its use is not restricted to the hierarchy. It is an option for all clerics. During the Renaissance, color became associated with various ranks of clergy. In 1464, Pope Pius II granted cardinals the red zuchetto. In the next century, the pope adopted the zuchetto and since then the color white has always been reserved for pontiffs. Cardinals make use of only one kind of zuchetto - red silk. Patriarchs, archbishops and bishops make use of an amaranth-red zuchetto.

The zuchetto is required of the hierarchy and must be worn under the mitre. During Mass, the zuchetto is removed from the Sanctus to after Communion. It is also removed in the presence of the exposed Blessed Sacrament, in procession with the Blessed Sacrament, and during the veneration of or blessing with the cross.

Every bishop and cardinal wears the zuchetto in the presence of the Holy Father, removing it when he enters the room and replacing it when salutations are complete or when he exits, whichever he determines. When a cardinal or prelate reads aloud a homily or address from the Pope, he lifts the zuchetto from his head at the beginning in acknowledgment of the pontiff and whenever the pope is named within the speech. ■